

Reviving Jivanamukti:**A Viable Solution for the Challenges of the Contemporary World**

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Abstract:

The contemporary world is faced with multifaceted challenges, ranging from environmental degradation to social inequality and mental health issues. In this context, the ancient concept of Jibanamukti, which emphasizes spiritual liberation and holistic well-being, has the potential to offer a viable solution. This research article explores the significance of reviving Jibanamukti practices in addressing the complex problems of the modern era. Drawing from historical texts, philosophical insights, and empirical studies, we examine how Jibanamukti can empower individuals and communities to navigate these challenges with resilience and wisdom. Through a comprehensive analysis, we highlight the practical applications of Jibanamukti in promoting sustainable living, fostering social harmony, and nurturing mental and emotional health. Moreover, this study sheds light on the potential synergies between Jibanamukti and contemporary well-being approaches, reinforcing the relevance of reviving this ancient wisdom for a better, more harmonious world.

Key words: jianamukti, mukti, liberation, advaita, jnana**Introduction**

In the tradition of *Indian philosophy* and culture *mukti* has been treated as the highest value and goal of the mankind. Not only in the Indian tradition but also in the western tradition sufficient importance has been attached on similar concepts like *salvation or liberation*. The *Vedanta philosophy* has been treated as the cream of Indian philosophy. The concept of '*mukti*' has originated in the *Vedanta* tradition of India. The primary aim of this project in to expose the philosophical importance of the *Vedanta* concept of *mukti* with a special reference to the concept of *jivanmukti*.

The philosophy of the *Upanishads* is the starting point of *Indian philosophical tradition* and also known as the *Vedanta philosophy*. It is because the *Upanishads* are the end part of *Vedas* and as the end part of *Vedas*, Its philosophy is known as the *Vedanta vidya*. In the *Upanishads* the fundamental concepts are found to be '*Brahman*' '*Atman*', *Vidya*, *avidya*, *dharma*, *adharma*, *moksha* etc... It is taken for granted that the life which human beings lead are under the influence of *avidya or ajnana*. The highest knowledge

constitute the knowledge of the ultimate reality, that is, *Brahman* and *Atman* are non-different (*Advaita*). This *Brahma-jnana* leads to the *liberation* for which re-birth is not possible in that case. In this manner *moksha* or *mukti* or *liberation* has been treated as the ultimate goal of the mankind.

Etymologically the word *moksha* is derived from the root word 'muk'. Which means 'to free' or to "release". So the word *moksha* means *freedom* in *Indian philosophy*. *Dharma*, *Artha*, *Kama* and *Moksha* are called *purusharthas*. *Dharma* is a cardinal virtue. It is an individual or a social duty. An individual make their life meaningful by *dharma*, because *Dharma* gives us *ethical* principles. *Ethical* principles teach the distinction between the good and bad. So *dharma* is the duty for all mankind and it also gives us some rules that are concerned to the society. *Artha* is the necessary for every man for living. *Artha* is economic power, without economic power man cannot survive. *Artha* or wealth is necessary for basic things. *Artha* fulfil man's desire. In this manner, *Artha* or wealth is necessary for living. *Kama* or desire is the power which urge an individual to do any act. *Kama* or desire is goal oriented. An individual cannot do anything without desire.

Now let me spell last one that is *moksha*. An individual can attain the state of *moksha*, when he fulfils the first three states *Dharma*, *Artha* and *Kama*. If an individual does not follow first three states, he cannot attain the state of *moksha*. *Moksha* is the highest goal of Indian tradition. *Moksha* is the paramount goal of mankind. It is state of positive bliss. It is treated as the highest goal of the mankind or *parampurushartha*. In Indian philosophy "the pursuit of *moksha* is the final ideal and ascetic spirit of discipline is recommend for its attainment "Hence *moksha* is treated as the highest goal for human beings.

In *Indian philosophy* all the systems accept *moksha* as the highest goal except the *materialist* system *carvak*, Here *Vedanta* -stand appears to be quite significant one. In this chapter an attempt will be made to briefly explain how the concept of *moksha* or *mukti* has been dealt with in various systems of *Indian philosophy*.

I have choose this topic for my UG projects Certificate. My Project topic name is "Concept of *Jivanamukti* in Contemporary World". In this project I critically discussed about *moksha* with I want show relevance of *jivanamukti* in present time. I have prepared four Chapter with conclusion and bibliography. I have work this project by the help of secondary data like book, article, internet etc.

The Concept of Mukti In Indian Tradition

Carvaka- *Carvaka* maintain there is no *immortal soul*. *Soul* is consciousness of the body. If a person is dead, there is no consciousness. According to him," enjoyment is the end of life ". *Liberation* means death.

Buddhism- Liberation in *Buddhism* is called *Nirvana*. According to it *nirvana* can stop the series of birth and *re-birth*. Because birth and *re-birth* series is the cause of *ignorance*. So *ignorance* is the result of sorrows and suffering

Avidya or ignorance is destroyed by right knowledge. Right knowledge is attainment of *moksha* or *Nirvana*. According to *Buddhism* “*nirvana* means ‘blowing out’ or dissolution of five *skandhas*, It is the cessation of all activities and all becoming So *nirvana* means extinction of all sufferings or the attainment of peace. A person can attained the state of *nirvana*, when all desires are stopped.

‘*Nirvana*’ is understood as the state of *blowing out*. It means, extinction of all kinds of misery. It does not mean a *liberated* being completely extinguished from the world. According to *Buddhism*, *Nirvana* means the state where one is completely free from all kinds of bondage and attachments. He is free from desire and passions. He has to wait for death and pass his time in extending good works for the society and society and mankind. It is a state attainment of perfect knowledge perfect peace and perfect wisdom.

Jainism- “ The motive which leads to man to strive for release (*moksha*) is the avoidance of pain and the attachment of happiness , for the state of *mukti* is the state of soul (*jiva*) in pure happiness

As we pointed that, ignorance is the cause of passions, which is the cause of karma. These are only removed by knowledge. So it is possible by the *triratna*, the *jiva* get liberation by the three *jeaws*, (*samyg-jnana samyag-drasana, and samyag-caritra*). So that the right knowledge is possible when an individual studying the teachers those who have already attain *moksha* and capable to free others out of bondage, before we study their teachings, we must have trust of these teachers. “Right faith (*samyag-drasana*) as the attitude of respect towards truth. This faith may be inborn and spontaneous in some, by acquired by learning or culture “Right conduct (*samyag –caritra*), an individual has control his senses, thought speech and action. In this regarding a person can attained the state of *liberation*. “*Samyagdrasana- jnana-caritrani moksha margah*”

When a person overcome of three gems, now the *jiva* is free from bondage and attains liberation . When the *jiva* free from all kinds of bondage, then *jiva* attains the four fold perfections (*anata-catustaya*), infinite knowledge (*kevala-jnana*) , infinite faith, infinite power and infinite bliss. Perfections or *moksha* as they call of this process, end in the attainment of absolute omniscience (*kevala-jnana*) .

Sankhya–According to *sankhya* system life is full of suffering. There are three kinds of pain, *adhyatmika , adibhautika and adhidaivika* . When the self is free from these pains, it attain *moksha* because *moksha* is the cessation of suffering. It is possible by the right knowledge, *sankhya* ‘s liberation is called *kaivalya ,apavarga* .

Yoga- *Yoga* system’s liberation is similar with the *sankhya* system of *liberation*. According to *yoga* system life is full of suffering. Pain is due to the ignorance. Ignorance is the cause of pain. Ignorance can be destroyed by knowledge. So right knowledge leads to the liberation or *moksha*. And the right knowledge is get by the meditation (*Samadhi*.) A human being can concentrate mind by the meditation. Right knowledge is the cause for *liberation*. We can realize the true nature of self by the meditation. When we can realize true nature of self, then we can release from ignorance. It is possible by the meditation. We can free from pain by the realization of self and right knowledge is get by the meditation.

Nyaya Gotama defines liberation or *apavarga* is absolute free from sorrows . The soul became freed from sorrows and get release in this state. When the soul is conjoined with the body and body conjoined with the mind that is why the soul is on account of ignorance. According to *Nyaya* the soul is release when the soul detached from body, and the salvation is get by the true knowledge. True knowledge can removed the false knowledge or help to attain the *liberation*

Vaishesika- In this system, pleasure and pain are creation of natural things . “*Kanada* regards happiness as the end of the positive action (*pravrtti*) and liberation as the end of the negative action (*nivrtti*) “.The destruction of desires is the complete destruction of pain. If there is no desire then there is no pain. Desire is the cause of pain. According to *vaisesika*, soul is in ignorance because of this karma. He says the performance of good karma and bad karma are the cause of ignorance. Ignorance is removed by the true knowledge. A human being can attain the state of moksha by the right knowledge. Salvation is get by the knowledge.

Mimamsa- In this system, both *kumarila* and *prabhakar* consider that moksha is the highest goal, but it is possible through the knowledge and action. They both are regard that, there is no re-birth after salvation. *Kumarila* says, *moksha* is the state of positive bliss. He regards ignorance is due to the bad karmas and also when the soul is connected with body and the body is connected with the sense organs, these connection account for ignorance. Soul is released when the body is destroyed. He says an aspirant achieved the moksha when the soul is free from the destruction of present body and also free from the re-birth. Moksha means total extinction of merit and demerit and re-birth, because these are the cause of ignorance.

According to *kumarila*, the path of moksha is achieved by both the knowledge and action. But again he says action means not bad action. Action means good actions like a person doing their daily compulsory duties, they cannot avoided these duties. If an aspirant want to attain the state of moksha. they can never do prohibited acts like harm for others , these acts will be sinful acts . An aspirant should sacrifice these prohibited acts. Prohibited acts is the cause of pain and suffering and good acts are feel the happiness and pleasure. In this manner knowledge and action both are need for release.

Prabhakar consider that moksha is attained by the total destruction of the body and destruction of the merit and demerit. He says moksha is attained by both the knowledge and action. We can free from all kinds of pain and suffering by the attainment of moksha. We can get pleasure and happiness. In this manner, both *kumarila* and *prabhakar* consider that knowledge and action both are need for the attainment of moksha.

Samkara- *Samkara*'s liberation is called *Jivanmukti* or *videha mukti*. Those who have attained liberation in embodied state, this state is called *jivanmukti*. Those who have attained liberation after death, this state is called *videhamukti*. *Samakara* prescribes, *Atman and Brahman* both are identical to each other. He says Brahman is everything in this world. *Brahman* is the creator, destroyer and preserver of this world. Those who have known Atman have also known Brahman. For him, *Brahman* is the only reality, and all others are false. In this manner, liberation is achieved by the knowledge of the self. Ignorance or avidya is like darkness and liberation or *moksha* is like light. We all are live with darkness, when the true knowledge is

dawns, darkness is vanished then we all are liberated. But according to *samkara* liberation is very much possible in embodied state. This is called *jivanmukti*.

Liberation is attained by the knowledge of the Vedanta. According to Samkara knowledge of Vedanta is four fold.

- (1) One should have the knowledge about the difference between eternal and non-eternal.
- (2) One should give up the desires and sense enjoyment.
- (3) One should have control over mind and self.
- (4) One should have the desire to know the highest knowledge by knowing which he can get freedom or liberation.

An aspirant would attain the state of moksha” with such preparation of the intellect, emotion, and will one should begin to study the Vedanta with a teacher who has himself realised Brahman. This study consists of the three fold process; listening to the teacher’s instructions (*sravana*), understanding the instruction through reasoning until all doubts are removed and conviction is generated (*manana*) and repeated meditation on the truths thus accepted (*nididhyasana*)”. In this manner, an aspirant can attained the path of liberation. When an aspirant attained the path of moksha in embodied state this state is called *jivanmukti*.

Dutta and Chatterjee writes, “liberation is not the production of anything new, nor is it the purification of any old state; it is the realisation of what is always there, even in the stage of bondage, though not known then. For liberation is nothing but the identity of the self and Brahman, which is always real, though not always recognised? The attainment of liberation is, therefore, compared by the *Advaitins* to the finding of the necklace on the neck by one who forgot its existence there and searched for it hither and thither. As bondage is due to an illusion, liberation is only the removal of this illusion. Liberation is the identity with Brahman” So according to the *Advaitins* liberation is the state of realisation of the distinction between illusion and Brahman.

Ramanuja- *Visistadvaita Vedanta Ramanuja* says moksha is achieved through devotion to God. For him, knowledge is the direct cause for moksha. Knowledge is not ordinary knowledge that means study of Vedanta cannot help to attainment of liberation. Real knowledge means the devotion to God by the self-surrender to God. Real knowledge is achieved by the devotion to God and prapatti with the self –surrender and keep in mind with God is the only everything and that is achieved by the *Dhyana, Upasana, and Nidhyasana*. These things are lead to the path of liberation.

Ramanuja’s liberation is called videhamukti. . Moksha is only achieved by the after death.

Madhva

Madhva’s liberation is almost same as the *Ramanuja’s liberation*. That means according to Madhva, liberation is achieved by the devotion to God. Bhakti is main cause for moksha. An aspirant attains the state of moksha by the highest Bhakti. For him liberated soul is not identical with him. The liberated soul is lousy

to God. In this manner, “the bliss and happiness is enjoyed by the redeemed soul is four fold: *salokya* or residence in the same place with God ; *samipya* or nearness to God ; *sarupya* or having the external form like that of God ; and *sayujya* or entering in to the body of God and partially sharing His bliss with him “ Madhva believes that, devil and phantom and others are fated because they can never get liberation.

Nimbark and Vallabha-

They consider knowledge leads to the moksha. But moksha is possible through devotion to God’s Grace. For him, soul is eternal but it suffers by karma (action). The embodied state is due to on account of ignorance. Ignorance is destroyed by Devotion to God.

Jivanmukti And Similar Concepts In Indian Tradition

Jivanmukti and Sthitaprajna

We have found that the concept of *Jivanmukti* is quite similar to the Bhagavad Gita’s concept of *sthitaprajna*. The concept of *sthitaprajna* appears in the 54th verse of the second chapter of Gita. In the Gita when Arjuna asks Sri Krishna something to tell him about *sthitaprajna* Sri Krishna answered to Arjuna’s questions by saying *sthitaprajna* is a state of peace of mind, where the peace of mind that abandons all kinds of egoism and attachments, and an individual is free from all kinds of delusion. The *Bhagavad Gita* mentioned the term “*sthitaprajna*” in the sense the state of perfect peace. When the person is detached from all kind of egoism, desire and attachments, then he can arrive at the state of *Sthitaprajna*. In this way Gita described, “A person whose wisdom is steady renounces all desires and is connected with the self alone” In this state persons neither feel happy nor unhappy, “The steady wisdom of person completely control his mind on God who is the supreme end of his life.

When persons learn to leave without any attachments and desires in this sense they control their senses. So if a person cannot control his sense and his desires then he can never attain the state of *sthitaprajna*. And those who have run for pleasure they always get sorrows. In this manner those who has want to leave with peace, he can control his sense and his desire and attain the state of *sthitaprajna*. Thus the withdrawal of desires means to remain satisfied with one’s own state. It has been described in the Gita that just a tortoise can withdraw its head wherever necessary a being should be capable of withdrawing himself from all types of sense enjoyments. (II/58) Here the mind will not be diverted to this side or that side rather will proceed towards full concentration. This state of yoga is the precondition for the state of *sthitaprajna*. In order to become a *sthitaprajna* one should have full control over senses which is a necessity of man in order to save him.

To sum up, according to *Gita*, he who is unattached to everything, and meets both good and evil, neither rejoices nor recoils, this indicates his *sthitaprajna* state. One who hankers after enjoyment never get peace. One who continues to perform his duty without having any desire or attachment he finally attains peace. This is how a *sthitaprajna* being has three important features, namely, (i) he has obtained peace having

control over sense organs and desires, (II) he concentrate on his duty and (III) he acts following the principles of morality as per his conscience and reason. “*Sthitaprajna* stage is called (*Brahmsthiti*) or life divine. When a person realizes life divine he is no more misleading by delusion, he realizes infinite bliss and merges in God after death or he attains community of essence (*Sadharmya*) with God”.

It may be pointed out here that though the concepts, namely, *Jivanmukti* and *sthitaprajna* are not exactly same but so far as the spirit is concerned one can find the resemblance between the two concepts. *Sthitaprajna* state is the preceding stage of the state of *Brahmanirvana* whereas *Jivanmukti* is the preceding state of final liberation (*Videha mukti*). *Sthitaprajna* attains joy and shares it with others. A *Jivanmukta* attains the higher knowledge and shares it with others.

Jivanmukti and Bodhisattva

The state of the realization of the Brahman or the attainment of the higher knowledge (*Brahma-jnana*) is considered as the beginning of the state of *Jivanmukti*. The being is treated as *Brahma-jnani* or *Jivanmukta*. Very much alike to this view in the *Buddhist tradition* there is the mentioning of a state known as the state of *Bodhisattva*. It is the state of enlightenment where it is supported that there is the attainment of the right knowledge. The right knowledge alone can dispel the ignorance. Which is the real cause of the bondage. When the right knowledge is achieved and obviously there is the absence of the ignorance, the being is treated as free from bondage and also as enlightened one. This state of *Bodhisattva* of Buddhism is very much similar to the concept of *Jivanmukti* of *vedantic* tradition.

Ashvaghosa, who has been treated as the first systematic expositor of *Buddhist Philosophy* has maintained that the ultimate existence form of reality or *tathata* is *Bhutathata* or pure spirit. It is also called *Prajna* or *Bodhi* or *Alayavijnana*. One who attains this knowledge he is treated as *Bodhisattva* and for *Ashvaghosa* the shining sun of enlightenment is *Buddha*.

When true knowledge dawns we realize that we are no more finite beings but Absolute Suchness itself. This is the self-existent immortal Reality, Calm and Blissful, which must be realized.’ *Buddha*, the Shining Sun of Enlightenment, kindly rises in this world to destroy the darkness of Ignorance. A *Bodhisattva*, though he has realized what is to be realized and though for him nothing remains to be done, yet, following the example of *Buddha*, he has, out of compassion, to defer his own *Nirvana* in order to liberate those who are still entangled in the meshes of suffering.”

Here we find a striking resemblance between the *advaita* conception of *Jivanmukta* and the *Buddhist* conception of *Bodhisattva*. The most important one is about the role attainment of this state. It is well admitted that both have the knowledge of the ultimate reality. Not only that they have the knowledge of the ultimate reality but they merge in the reality itself. After it the normal expectation is that they have no other job to perform. But both in the *Bodhistic* tradition and in the *Vedantic* tradition there has been the acceptance of a common specified job. The job is to see that how others of the society will be emancipated. They should not allow others to continue with ignorance.

In the seat of *Indian philosophy*, 'mukti' or *moksha* takes that pivotal place hardly one cannot proceed without it. The concept of *moksha* is one of the central concepts of Indian value system and Indian *metaphysics*. *Mukti* is the ultimate value which one should realize. It is the end of all religions,

The concept of *mukti* is vastly criticized by the *Hetrodox* philosopher or materialist philosopher *carvak* the materialist philosopher *carvak* never accepted the concept of *mukti* or *moksha* in Indian philosophical tradition .For him, when the soul is associated with body the body become conscious. When the body is destroyed there is no proof for the being of the soul .So there is no soul apart from the body. If there is no soul then there is no re-birth.

Carvak maintains liberation means death .So that the soul exist, when the soul inherent in the body.” There is no soul apart from the body like , Heat and light exist when fire exist because heat and light are the properties of the fire While other systems believe that *moksha* or liberation is ultimate goal for mankind. *Carvak* reject the concept of *moksha* or liberation in Indian philosophy.

Life is involved in the bondage and suffering because of its ignorance of reality .The realization of self or gaining the knowledge of reality makes the liberation possible. Liberation or *moksha* is the state of perfection. According to Indian thinkers like *Jainas*, the *Buddhas*, the *Sankhyas* and the *Advaita Vedantins*, this state can be attained even in this possible only when the soul is detached from body. The realization of *moksha* in an embodied state is called *Jivanmukti*.

According to *Samkara*, liberation is the true knowledge of one's own Self. Self is non-different from *Brahman*. When one achieves *Brahmajnana*, ignorance is completely removed . For *Samkara* *moksha* stands for the removal of ignorance which is possible as the effect of the knowledge of the self. *Samkara* admits two stages of liberation (1) *jivanmukti* (2) *Videhamukti*. When the knowledge is achieved in the living stage it is known as *Jivanmukti*. After the death of the being it is called *videhamukti*. He considers that life also continues after the *jivanmukta* state because of the inertia. For him liberated sage help others to show the path of liberation. He does not poses any kind of desire for himself.

Mukti is not only for self but for others also. The knowledge of self is the knowledge of the Absolute or the knowledge of *Brahman*. Thus ignorance or *avidya* is the sole cause of bonded life. The individual self appears under the influence of *avidya*. It is removed only by true knowledge. Then an individual can reach the state of emancipation. According to *Samkara*, one can attain emancipation in embodied state and he can also teach other to attain *moksha* in this life.

Ramanuja recommends the study of *Vedanta* as the beginning step towards the *salvation*. By knowing *vedantic* knowledge one can realize about the true nature of his own self or soul, world and God. As a result he gathers knowledge that he is not identical with his body nor with any other material entity, rather he acquires the knowledge that he is the part of the creator himself. According to *Ramanujaities*, it is pure *jnana* which is the pure *jnana* which is the direct cause of getting *mukti* or the way for liberation. This pure *jnana* is the direct intuitive knowledge of God possible through God's grace. This pure *jnana* or highest *bhakti* is the

combination of *prapatti* and *upasana*. Both these are leads to knowledge of God or immediate cause of moksha or liberation

According to Ramanuja, a liberated soul is not identical with *Brahman*. It is only similar to *Brahman*. The liberated soul can share God's immanent controlling power. In this above mentioned manner we find Ramanuja's view is more religionistic than philosophical.

In the issue of human embodiment, one sees a problem in *Advaitic* thought between the idea that *mukti* necessarily precedes *jivanmukti* because one becomes liberated (gains knowledge) only when in a body with mind and senses, and the notion, consistent with the world-denying aspect of *Advaita* (in which one finds empirical expression regularly compared to an illusion, a dream), that full liberation is only gained after death. This is different from the notion of liberation as immediate liberation (*sadyomukti*) annihilating all karmas, including the body. Since, the body does not leave when knowledge rises, ignorance of some form must remain and how can there be *avidya* post-*vidya*? This question can be said to be the central problem in the *Advaitins* largely accept that there is total opposition between rather than degrees of knowledge and ignorance. From this perspective, the body is quiet and significant limitations, since only when free from embodiment can one gain freedom from suffering (the final goal).

Despite the *Advaita* position that knowledge and not embodiment is the key issue, a thoughtful reader can argue that a rationale for continued embodiment is needed to satisfy both reason and experience. Experience seems to show that embodiment inevitable entails suffering, disease, and seeing illusory duality. It is reasonable to hold that none of these should exist for a truly liberated being.

Holding embodied liberation this also presents some problems for basic *Advaitic* stand. To *Advaitins*, the body is a result of prior activity (karma), which is part of ignorance (*avidya*) and thus is in some sense opposed to knowledge (*vidya*). Gaining knowledge of non-dual *Brahman* is said to be destroy ignorance, thus it should bring light. Yet while light and darkness can be said to be opposed, one can also point to twilight, and other degrees of light and dark. This response is of course an argument from everyday experience, used to counter a theoretical problem.

Conclusion

In this concluding portion of my project I would like to focus on the following aspects of the concepts of *mukti* and *jivanmukti*.

- (a) The possibility of the stage of *jivanmukta*

Regarding the possibility of the stage of *jivanmukti* the major conflict is seen between the followers of sankara and the followers of Ramanuja. It can also be viewed in the manner that it is a conflict between *saguna Brahma vadins* and *nirguna Brahma vadins*. *Nirguna Brahma vadins* like Samkara, believe that the state of *Brahma jnana* is the highest state and it is the liberated state. In order to reach at this state they depend upon removal of ignorance, liberation is achieved. So the knowledge of *Brahman* is the primary consideration for liberation. Hence no importance is attached to supremacy of Lord or God. For liberation Lord or God's

grace is not necessary. With the knowledge of *Brahman*, being free from the influence of Maya, the being continues to live further till the end of that life. The Death may not follow immediately. The body continues to live for some more period as the effect of the past karmas. It is just like the wheels continue to rotate even after the force are withdrawn. It is due to *interia*, similar in the case with liberated being.

On the other hand the *saguna Brahmanvadins* consider the grace of Lord is essential for liberation. After liberation the soul will be merged in the body of the Lord. They presuppose that the body of the Lord is made up of souls. Only a liberated soul get the opportunity to merge in the body of the God. This is treated to be the final state of liberation. Here body has to be detached from the soul through the process of death. So they take it for granted that liberation is not possible to the continuation of the body. In order to be liberated the soul has to be detached from the body. For this reason they do not accept the possibility of the state of *jivanmukti*.

Sankara and his followers are *nirguna vadins*. They believe higher knowledge is the primary factor for liberation. So they accept the possibility state of the *jivanmukta*.

But for *saguna Brahmanvadins* like Ramanuja, bhakti is the means and God's grace is established for the state of liberation. That is why they are not in support of the possibility of the state of *jivanmukta*.

(b) Social-relevance of the *jivanmuktas*-

Now a days all human beings wants happiness in this material world. They want freedom from all kinds of sufferings. But the questions is it practical? In order to we find an answer we have to look at the picture of our present society. The vital truth about the man of the present society is that, he lives with attachment or desires and also grows with desires. So he indulges in pleasure and sometimes adopts unethical means for pleasure. When his desire is unfulfilled, he gets frustrated. In this way man get afflictions and suffer more. Attachment, desire, indulgence are the primary cause of suffering. If we are detached from attachment we are free from all kinds of suffer. We suffer because of the presence of avidya or ignorance. When we acquire the real knowledge, then we are free from all kinds of afflictions. Here the relevance of *jivanmukti* becomes all the more prominent. A *jivanmukta* is free from desires and attachment. Hence he feel difference between himself and others. All are same. He feels happy to see others happy. In this state he performs only *niskama karma* for the welfare of the society. When someone attains the state of *jivanmukti*, He can establish the brother hood among the human beings. He can constitute a lot to curb violence of the society. At this stage any type of selfish or immoral act is not possible. So what shall he do for the rest of the life? He is to keep himself busy to help others to obtain higher knowledge and liberation. Further they have to look after the betterment of mankind. This is the most important aspect of the state of *jivanmukta* in the sense the society will be highly benefited by the *jivanmuktas*.

At least in case of *Advaita Vedanta* the emphasis on *jnana* is found to be the only criterion for moksha. If moksha in the sense of highest value does not involve inconsistencies or obscurities because *jnana* is the only means of its attainment, there is no bar in accepting moksha as our final goal. Rather it would be

beneficial for mankind, if the sense of asceticism is not attached to it dogmatically and accepted as *parama sreya*”

Liberated being while still living in the physical body. It denotes a person who has attained spiritual enlightenment and freedom from the cycle of birth and death (samsara) and is no longer bound by the limitations of worldly existence. To apply the idea of jivanmukti to present challenges in the world, one might consider the following perspectives:

Compassion and Service: A jivanmukti, being liberated from the ego and self-centered desires, would have a profound sense of compassion and service towards all living beings. This attitude can be applied to address various challenges, such as poverty, inequality, environmental issues, and social injustice. A jivanmukti's actions would be guided by the principle of selflessness and working for the betterment of others.

Transcending Conflict and Division: In a world that often faces conflicts based on religion, race, nationality, or ideology, the concept of jivanmukti emphasizes the unity of all beings. A jivanmukti, recognizing the oneness of existence, would work towards bridging divides and promoting understanding and harmony among different communities.

Embracing Change and Impermanence: A jivanmukti understands the transient nature of material existence and is not attached to worldly possessions or achievements. In a rapidly changing world, this perspective can be valuable in encouraging people to adapt positively to change, reduce materialistic desires, and focus on inner growth and contentment.

Promoting Inner Peace and Well-being: Jivanmukti involves the realization of inner peace and contentment independent of external circumstances. Encouraging practices like mindfulness, meditation, and self-reflection can help individuals cope with stress and anxiety, contributing to a more mentally and emotionally balanced society.

Environmental Awareness and Sustainability: The concept of jivanmukti recognizes the interconnectedness of all life forms and the importance of respecting nature. This insight can inspire individuals to adopt sustainable practices and take collective action to protect the environment and preserve the planet for future generations.

Inspiring Others: Jivanmukti serves as a model of spiritual awakening and living in alignment with higher principles. By embodying these teachings, individuals can inspire others to lead purposeful lives and contribute positively to society.

It's essential to note that applying the concept of jivanmukti to present challenges requires a balanced and pragmatic approach. Spiritual ideals must be integrated with practical solutions, awareness of the complexities of real-world problems, and respect for diverse perspectives. Also, given the evolving nature of societal challenges, continuous learning and adaptation are necessary to remain relevant and effective in addressing them.

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