

An Investigation of Moksha or Nirvana (Liberation) discussed in different religions with special reference to the Hindu Scriptures

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Abstract: One of the mysteries puzzling human mind since the origin of mankind is the Life and after Life or Life after death. As the Civilizations evolved, beliefs about Life after death or after Life or what happens Life after death? Got an important quest for ages. Researches have been conducted by scholars and philosophers from the beginning to till today. Different religious philosophers have named/called the term “Moksha” in different names, such as Moksha, Nirvana, Mukti, Kaivalya, Salvation, Freedom, Liberation, or redemption. In dissecting the nuanced differences between Mukti, Moksha, Nirvana, Kaivalya, Salvation and Freedom, it becomes evident that while these concepts converge in their pursuit of Liberation, each embodies different meanings, unique paths, philosophical frameworks and cultural contexts. Understanding these subtleties enriches our comprehension of the diverse philosophical Landscapes and spiritual aspirations across cultures, understanding the profundity and richness of human thought from across countries and ages in its quest for ultimate Liberation and transcendence from being better humans, in this birth and across Lifetime. In this article, I have tried to investigate the word “Moksha” (Liberation) with a special reference to the texts of Hinduism, the Vedas, the Upanishads, the Ramayana, the Advaita Vedanta’s Vivekachudamani and the Bhagwat Gita (the spiritual guide).

Key Words - Moksha, Mukti, Kaivalya, Nirvana, Salvation, Freedom, Liberation.

INTRODUCTION

One of the mysteries puzzling human mind since the origin of mankind is the Life and after Life or Life after death. As the civilization evolved, belief about Life after death or what happens Lifeafter death? got an important quest for scholars and philosophers from ages. Researches have been conducted by different

scholars and philosophers of different religions and they have termed this differently as “Moksha”, “Mukti”, “Kaivalya”, “Nirvana”, “Salvation”, “Freedom”, “Liberation” and so on. For almost scholars and philosophers of various religions “Moksha” is the goal of humanity. Moksha is the goal of Life. Those who realize the truth are Liberated. They do not come back to this world again. They Live a life of joy, peace, and bliss with the unification of God.

Moksha is Liberation from the cycle of birth-death-and rebirth (Samsara). It is Liberation from the body and mind. Liberation is escaping from misery, suffering and pain. It is self-realization. It is freedom from mukti. It Liberates us from ignorance. It frees us from the body-mind complex to unite with the Universal Power, Supreme Being.

I have tried my best to investigate the term “Moksha” in the Hindu Scriptures such as the Vedas, the Upanishadas, the Ramayana, the Advaita Vedanta’s Vivekachudamani, and the BhagwatGita with other religions. I have started this article with what is moksha ? and what are the other names of moksha in different religion?

What is “Moksha” ?

Moksha in English means Salvation. Moksha is derived from the Sanskrit root word,-muc;- which means to free, Let go, release, Liberate.

Moksha (Liberation) is a term, in Hinduism, Buddhism, Jainism, Sikhism, Christianity, Islam, is used in various forms of emancipation, Liberation, nirvana, mukti, salvation, freedom,or release. In its soteriological and eschatological senses, it refers to freedom from Samsara, the cycle of birth- death-and rebirth. In its epistemological and psychological senses, moksha is freedom from ignorance, self-

realization, self-actualization, and self- knowledge. The definition of moksha is the freedom or Liberation from the eternal cycle of Life, (birth-death-rebirth)- known as Samsara. Moksha is the end of Life, to achieve freedom from Samsara (the cycle of birth-death-and rebirth). Moksha is classed as the fourth and ultimate Artha(goal) with the other three as dharma, Artha, and kama. It is the transcendence of all arthas. It is achieved by overcoming ignorance and desires.

Moksha according to Swami Sivananda:-

- (1) Moksha is the summum bonum of life. Moksha is the fulfilment of life's purpose. Life ends on this earth plane when you attain Moksha or liberation from birth and death. The realisation of your real object in life is freedom or Moksha. Moksha bestows on you eternal life of undecaying bliss and perennial joy. Moksha is not annihilation. Moksha is the annihilation of this little self-arrogating ego only. Moksha is realisation of the identity of the individual soul with the Supreme Soul. By annihilation this little self you possess the whole of true universe, you attain an eternal life.
- (2) Mukti is obtained through the knowledge of the self. To attain Jnana, you must have one-pointedness of mind (Ekagrata). Ekagrata comes through Upasana. Upasana comes through purity of heart (Chitta Suddhi). Chitta Suddhi comes through Nishkamya Karma Yoga. To do Nishkamya Karma, you must have controlled the Indriyas. The Indriyas can be controlled through Viveka and Vairagya.
- (3) Moksha is not to be regarded as a becoming into something which previously had no existence. Moksha is not something to be achieved. It is already achieved. Everything is one with Absolute or Para Brahman. What is to be achieved is annihilation of the sense of separateness.
- (4) Moksha is the direct perception of that which has existed from eternity, but has hitherto been concealed from us on account of the veil of ignorance. Moksha is attainment of the Supreme Bliss of immortality and removal of all kinds of pain. Moksha is freedom from birth and death.
- (5) Brahman, self, Purusha, Chaitanya, Consciousness, God, Atman, Immortality, Freedom, Perfection, Bliss, Bhuma or the unconditioned are synonymous terms. If you

attain Self-realisation alone, will you be free from the round of birth and deaths and its concomitant evils. The goal of life is the attainment of the final beatitude or Moksha. Moksha can be attained by constant meditation with a heart that is rendered pure and steady by selfless service and Japa. Jnana is only the means to attain the highest bliss.

What are the other names of Moksha in various religions ?

Moksha is also used as Mukti, Kaivalya, Nirvana, Salvation, Freedom, Liberation, release, redemption, enlightenment, emancipation, & extinction.

1. Moksha is central to Hinduism. Moksha means Salvation. The concept of Moksha emerges from the concept of Purushartha. Artha means the purpose of Life. Therefore Purushartha refers to the aim in Life. As Hindus believe in the doctrine of karma, according to this doctrine, there are four aims (arthas) in Life, namely Dharma (duty, virtuous, proper, moral life), Artha (wealth, material prosperity, income security, means of life), Kama (desire, pleasure, sensuality, emotional fulfilment), and Moksha (salvation, Liberation of the soul from the eternal cycle of birth and rebirth- known as the samsara). Since our soul is eternal & never dies, it simply passes on to another body.
2. Mukti:- In Hinduism Moksha is also known as Mukti. Vedantic school separates this into two: Jivanmukti (Liberation in this Life) and Videhamukti (Liberation after death). Mukti leans toward Liberation from the cycle of birth-death-& rebirth (samsara). While Moksha emphasizes the realization of the true self & Unity with divine reality, transcending individual identity.
3. Nirvana:- In the realm of Buddhism, Nirvana embodies the pinnacle of spiritual attainment. It signifies the extinguishing of desires, attachment, & ignorance, Leading to the profound realization of ultimate truth & inner peace. Nirvana Liberates one by eradicating cravings, & by ending desires, which ultimately helps to achieve a state of perfect tranquility & wisdom as Nirvana. In Buddhism, the term moksha is uncommon, but an equivalent term is Vimukti, "release". In the Suttas, two forms of release are mentioned, namely Cetto-Vimukti "deliverance of mind" and

Panna- Vimukti (deliverance through wisdom” (insight).

With release comes Nirvana (pali-Nibbana) “blowing out”, “quenching” or “becoming extinguished” of the fires of the passions of self-view. It is achieved through self-restraint & discipline, along with meditation.

4. Kaivalya:- In Jainism, moksha & nirvana are one & the same. Jaina texts (in Prakrit) sometimes use the terms Kevalya & call the Liberated soul as Kevalin. It defines moksha as the spiritual release from all Karma. One is released from the cycle of birth-death-rebirth (samsara) . A liberated soul is called Siddha. A Liberated soul (siddha) is said to have attained its true & pristine nature of infinite bliss, infinite knowledge and infinite perception.
5. Salvation:- In Christianity moksha is also known as Salvation or redemption of Liberation. In Christianity, salvation represents deliverance from Sin’s grip & its dire consequences. It revolves around the redemptive act of God through Jesus Christ, offering eternal Life & reconciliation with the divine. Salvation involves faith, repentance, and grace, Leading believers to communion with god and eternal bliss.
6. In Judaism the concept of moksha or salvation is closely related to redemption. Salvation is achieved through a union of soul with divine God . God as the source of salvation is the ultimate repository of the Liberation of the human soul.
7. Uniquely in Taoism, the concept of moksha or salvation exists through a negation. It believes that there is nothing in this world from which you need to be saved. Unlike other religions, which sees the human world as a source of misery, suffering and pain, from which one needs saving, Taoism believes in achieving perfect harmony with the universe in which one is Living. If one achieves that, then perfect happiness is attained.
8. In Islam, the concept of moksha or salvation is much simpler than other religious. Moksha or salvation simply means the ability to enter paradise. Those who die disbelieving in God do not attain salvation. However, those who believe in one true God (Allah) & his message (Islam) attain paradise(Jannat).
9. Freedom:- A broader multifaceted concept, Freedom transcends & spiritual boundaries & extends across various dimensions of human

existence day-to-day. It encompasses political, personal, social, & spiritual liberation, signifying the ability to act- without restraint, exercise freewill, & pursue autonomy in diverse spheres of life.

10. In Sikhism, the concept of salvation is known as Mukti. The Sikh concept of mukti (Gurumukhi) is similar to other Indian religions, and refers to spiritual Liberation. Mukti is obtained through God’s grace. If one attains Moksha, one is self free from the eternal cycle of birth- death-& rebirth.

What is Moksha in Hinduism :-

1. Moksha can best be described as the freedom of the soul to enter into a state of divine bliss with the supreme being. The concept of moksha is closely intertwined with the concept of soul and the theory of karma. If you good deeds outweigh your bad ones, then the soul is Liberated from the eternal cycle of birth and rebirth (samsara) and united with the supreme being. This Liberation or Salvation is called moksha.

Further, Hinduism believe that soul transmigrates. In other word, the soul travels from one body to another. The soul cannot be killed, burnt, or wounded. It is neither born or nor does it die. It is immortal. It simply travels from one body to another. This transmigration of the soul is also associated with the concept of moksha closely.

According to Hinduism, once you achieve moksha, you find unity with the supreme being and free yourself from the cycle of birth & rebirth (samsara).

In Hinduism, there are four main paths by which a follower can reach moksha, or liberation. These paths are Bhakti Yoga, the path of devotion, Gnana Yoga, the path of knowledge, Karma Yoga, the path of selfless service, and Raja Yoga, the royal path of mediation.

2.Moksha, according to Hindu Scriptures, the Vedas and Upanishads:-

In Vedic traditions, moksha is the ultimate liberation & goal of human life. It is the end of the cycle of death and rebirth, or samsara, and is considered the fourth purushartha and highest Arth (goal). The other three are dharma, artha, & kama and together these four are called Purushartha. Moksha is achieved by overcoming ignorance and desires, including the desire for

Moksha itself. It can be attained in this Life or after death. Moksha refers to the freedom from Samsara, which is the endless cycle of Life, death, and rebirth.

After achieving moksha, the soul is believed to unite with the Supreme Being & enter a state of divine bliss. The soul is freed from the material world, karma, & reincarnation, and is said to have achieved true salvation & divine knowledge.

The Vedas only talk about three of the four Purusharthas, viz. Dharmam, Artha, & kama. The fourth Purushartha, moksha, is said to be added or is made popular or is accepted after the rise of Buddhism. The Upanishads are part of the Vedas and speak of moksha in details.

That is not true. The Purusha Suktam (Rig Veda) itself talks about moksha (Liberation) as:

“I know this might Supreme Being whose splendour is like the sun, beyond the reach of darkness. He alone who knows him becomes immortal here, there is no other path to Liberation.

Chandogya Upanishad (translated by Swami Nikhilananda)-

“There are three branches of duty, sacrifice, study, & charity are

the first. All these attain to the world of the Virtuous, but only one who is firmly established in Brahman attains immortality”.

And the Brihadaranyak Upanishad,

“Desiring this world (the self) alone monks renounce their homes”.

The whole point of the Upanishads is to teach moksha.

In Kena Upanishad :-

“If a man knows Atman here, he then attains the true goal of Life. If he does not know it here, a great destruction awaits him”.

In Mundaka Upanishad:-

“He who knows the Supreme Brahman verily becomes Brahman”.

In Brihadaranyaka Upanishad-

“But the man who does not desire is not reborn. Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the self-the pranas do not depart. Being but Brahman, he is merged in Brahman. Regarding this there is this verse, “when all the desires that dwell in his heart are gone, then he, having been mortal, becomes immortal and attains Brahman in this very body. Just as the lifeless slough of a snake is cast off and lies on an ant-hill, so does

this body lie. Then the self becomes disembodied and immortal; it becomes the supreme Brahman, the Light.”

In Mundaka Upanishad :-

“As flowing rivers disappear in the sea, losing their names and forms, so a wise man, freed from name & form, attains the purusha, who is greater than great.”

Finally Kaivalya. There is an Upanishad called the Kaivalya Upanishad which is part of the Atharva Veda. It speaks of Sannyas, Kavilya, & Moksha. (translated by Swami Madhavananda)-

“And to him, the Grandsire (Brahma) said “known (this) by means of faith, devotion, and meditation. Not by work, nor by Progeny, nor by wealth, but by renunciation, some attain immortality.”

1. Moksha in Kathopanishad Yama & Nachiketa dialogue :-

The famous dialogue between Nachiketa and Yama is found in the Katho-Upanishad, an ancient Hindu Scripture. Nachiketa, son of the sage Uajashravasa, asks Yama questions about death- including Atman exists

The dialogue (Yama) affirms the existence of the soul or Atman.

Yama asserts that man must not fear anyone or anything, not even death, as the true essence of man (Atman) is eternal, beyond birth & death, & identical to Brahman. (Nachiketa knew that all the things in the world are temporary & he was not afraid of death. He understood that following the path of truth is the gateway to heaven).

As Nachiketa had waited 3 days in Yama's abode, Yama granted him three boons.

The second boon “Sir I desire to know how one could reach heaven where there is no sorrow, desire, old age or death”. He asked for the sake of people to know the secret knowledge of freeing from the sufferings. Yama was pleased with the unselfishness of Nachiketa. Yama gave all the details of a particular sacrifice, the performance of which would take one to heaven.

The Third boon:-

Nachiketa asked to learn the mystery of what comes after death (or after life).

As Nachiketa was the truth seeker who argues that all worldly treasure & heavenly pleasure will come to an end sooner or later. If not day after, after hundred years. These are not permanent means of enjoyment. He insists to get the ultimate knowledge of self.

Yama was pleased & taught him the knowledge of

self(Atman), realising which man attains immortality. Known the self as the Lord of the Chariot, The body as the chariot itself. The discriminating intellect as Chariot, And the mind as reins.

The senses, say the wise, are the horses, selfish desires are the roads they travel. When the self is confused with the body, mind & senses, they point out, he seems to enjoy pleasure & suffer sorrow.

The all- knowing self was never born, nor will it die. Beyond cause & effect. This self is eternal.

When the body dies, the self does not die . One must discriminate the soul from the body, which is the seat of desire. After death, it is the soul that remains, the soul is immortal.

These having Learned the wisdom of the Brahman from Yama, Nachiketa was freed from the cycle of births. (Nachiketa's Question- Does the soul die or Is it killed ? Yamaraj Answers :- Those who believe that the soul is the killer or the dying, they do not really know the soul & are misled. His words should be ignored, because the soul neither dies nor can kill any one.)

The third boom is inferential knowledge, which is knowing that fire can be controlled & utilized or it can burn. The third boom was to know what happens after death.

(Note:- Nachiketa's Question- Is there Life after death, or is death the end ?").

2. Vedantas:-

The Vedantic school of Hinduism suggests the first step towards moksha begins with mumuksutva, that is desire of Liberation. This takes the forms of questions about self, what is true, why do things or events make us happy or cause suffering, and so on.

There are six philosophical schools in Hinduism, such as Vaishesika (founded by Konada), Naya (by Gutama), Samkhya (Kapila), Yoga(Patanjali), Purva Mimasa(by Jaimini), and Vedanta or Uttara mimansa(by Vyasa).

The Nyaya, Vaishaesika & mimansa schools of Hinduism consider moksha as possible only after death, whereas Sammkhya and Yoga schools consider moksha as possible in this Life. In Samkhya and Yoga schools, the emphasis is on the attainment of Knowledge, Vidya or Jnana, as necessary for Salvific Liberation, moksha. Yoga, during the pursuit of moksha, encourages practice(abhyasa) with detachment (vairagya) which over time leads to deep

concentration (samadhi). Detachment means withdrawal from outer world and calming of mind, while practice means the application of effort over time, such steps are claimed by Yoga school as leading to samadhi, a state of deep awareness, release and bliss called kaivalya. According to the Hindu philosophical schools, the marga meaning "way" or "path" is widely classified into four spiritual approaches. The first marga is Jnana the way of knowledge. The second marga is Bhakti-yoga, the way of loving devotion to God. The third marga is Raja Yoga, the way of contemplation and meditation. There are five type of Moksha:-

- (1) Sarsti: achieving opulences equal to that of the Lord.
- (2) Sarupya : having a form like that of the Lord.
- (3) Sampiya : Living as a personal associate of that Lord.
- (4) Salokya : Living on a Vaikuntha Planet.
- (5) Sayujya : merging into the Brahman feature of the Lord (saguna).

Another is Kaivalya:- knowing and Becoming Brahman itself(saguna).

3. Moksha According to Advaita Vedanta Shankara's

Vivekachudamani :-

According to Advaita Vedanta, moksha is a state of Liberation from Suffering, Pain and the cycle of birth & rebirth (samsara). It is also known as nirvana and is commonly understood to mean never being reborn. Moksha can be achieved in two stages. Jivanmukti and Videhamukti.

Jivanmukti :- Liberation from Samsara while still alive. A person who has achieved jivanmukta is called a Jivanmukta and has a deep understanding of the universe.

Videhamukti :- Liberation of the soul after death of the physical body.

4. Moksha, according to Yogavasishta Ramayana :-

Moksha, according to Yoga Vasishtha, is the attainment of the essence of the bliss of Brahman through knowledge of the Self. It is freedom from births and deaths. It is the immaculate and imperishable seat of Brahman wherein there are neither Sankalpas nor Vasanas. The mind attains its quiescence here. All the pleasures of the whole world are a mere drop when compared to the infinite bliss of Moksha.

That which is called Moksha is neither in Devaloka nor in Patala nor on earth. When all desires are destroyed, the extinction of the expansive mind alone is Moksha. Moksha has neither space nor time in itself; nor is there in it any state external or internal. If the illusory idea of “I” or Ahamkara perishes, the end of thoughts (which is Maya) is experienced, and that is Moksha. Extinction of all Vasanas constitutes Moksha. Sankalpa is only Samsara; its annihilation is Moksha. It is only Sankalpa destroyed beyond resurrection that constitutes the immaculate Brahmic seat or Moksha. Moksha is freedom from all sorts of pains (Sarva-Duhkha Nivritti) and the attainment of supreme bliss (Paramananda Prapti). “Duhkha” means pain or suffering. Births and deaths generate the greatest pain. Freedom from births and deaths is freedom from all sorts of pain. Brahma Jnana or knowledge of the Self alone will give Moksha. The quiescence produced in the mind by the absence of desires for objects is Moksha.

Moksha is not a thing to be achieved. It is already there. You are in reality not bound. You are ever pure and free. If you were really bound you could never become free. You have to know that you are the immortal, all- pervading Self. To know that, is to become That. This is Moksha. This is the goal of life. This is the summum bonum of existence. That state of non-attraction of the mind, when neither “I” nor any other self exists for it, and when it abandons the pleasures of the world, should be known as the path that leads to Moksha.

The Absolute, according to the Yoga Vasishtha, is Satchidananda Para Brahman, who is non-dual, partless, infinite, self-luminous, changeless and eternal. He is the ultimate substance. He is the unity behind the subject and the object of experience. He is one homogeneous essence. He is all pervading. He is beyond description. He is nameless, colourless, odourless, tasteless, timeless, spaceless, deathless and birthless.

Qualifications of the Student :-

He whose mind is calm, who is endowed with the “Four Means” of salvation, who is free from defects and impurities can realise the Self intuitively through meditation. The scriptures and the, spiritual preceptor cannot show us Brahman. They can only guide us and give us a hint by way of analogies and illustrations. Shanti (quiescence of mind), Santosha (contentment),

Satsanga (association with sages) and Vichara (Atmic enquiry) are the four sentinels who guard the gates of Moksha. If you make friendship with them, you will easily enter the kingdom of Moksha. Even if you keep company with one of them, he will surely introduce you to his other three companions.

The student should have an unshakable conviction that Brahman is the only Reality, that everything is Brahman, that Brahman is the very Self of all beings. Then he should realise this truth through direct cognition or intuition (Aparokshanubhava). This direct knowledge of Brahman alone is the means of liberation.

There is no difference between the waking and dream experiences. The waking state is a long dream. The dream experiences become unreal as soon as man comes back to his waking state. Even so, the waking state becomes unreal for a sage who has attained Self-realisation. For the man who dreams, the waking state becomes unreal.

Essence of Yoga Vasishtha :-

If you attain knowledge of the Self or Brahma Jnana, you will be freed from the trammels of births and deaths. All your doubts will vanish and all Karmas will perish. It is through one’s own efforts alone that the immortal, all blissful Brahmic seat can be obtained.

The slayer of the Atman is only the mind. The form of the mind is only Sankalpas. The true nature of the mind consists in the Vasanas. The actions of the mind alone are truly termed actions (Karmas). The universe is nothing but the mind manifesting as such through the power of Brahman. The mind contemplating on the body becomes the body itself and then, enmeshed in it, is afflicted by it.

The mind manifests itself as the external world in the shape of pains or pleasures. The mind subjectively is consciousness. Objectively, it is this universe. By its enemy, discrimination, the mind is rendered to the quiescent state of Para Brahman. The real bliss is that which arises when the mind, divested of all desires through the eternal Jnana, destroys its subtle form. The Sankalpas and Vasanas which you generate, enmesh you as in a net. The self- light of Para Brahman alone is appearing as the mind or this universe.

Persons without Atmic enquiry will see as real this world, which is nothing but of the nature of Sankalpas.

The expansion of this mind alone is Sankalpa. Sankalpa, through its power of differentiation, generates this universe. Extinction of Sankalpas alone is Moksha.

The enemy of the Atman is this impure mind only which is filled with excessive delusion and hosts of worldly thoughts. There is no vessel on this earth to wade through the ocean of rebirths other than mastery of the antagonistic mind.

The original sprout of the painful Ahamkara, with its tender stem of rebirths, at length ramifies itself everywhere with its long branches of “mine” and “thine” and yields its unripe fruits of death, disease, old age and sorrows. This tree can be destroyed to its root only by the fire of Jnana.

All the heterogeneous visibles, perceived through the organ of sense, are only unreal; that which is real is Para Brahman or the Supreme Soul.

If all objects which have an enchanting appearance become eyesores and present the very reverse of the former feelings, then the mind is destroyed. All your properties are useless. All wealth lands you in dangers. Freedom from desires will take you to the eternal, blissful abode.

Destroy Vasanas and Sankalpas. Kill egoism. Annihilate this mind. Equip yourself with the “Four Means”. Meditate on the pure, immortal, all-pervading Self or Atman. Get knowledge of the Self and attain immortality, everlasting peace, eternal bliss, freedom and perfection.

A Jivanmukta or a realised soul roams about happily. He has neither attractions nor attachments. He has nothing to attain nor has he anything to give up. He works for the well-being of the world. He is free from desires, egoism and greed. He is in solitude though he works in the busiest part of a city.

May you all drink the nectar of Yoga Vasishtha! May you all taste the honey of wisdom of the Self! May you all become Jivanmuktas in this very birth! May the blessings of sage Vasishtha, sage Valmiki and other Brahma-Vidya Gurus be upon you all! May you all partake of the essence of the bliss of Brahman!

5. Moksha Dharma-Parva of Mahabharat :-

Discussion in between the Great Grand father Bhishma and Yudhisthir, Bhishma says:- “He details upon Dharma (ethical value), Artha (material value), kama (vital value), and moksha (the infinite spiritual value of life). There is a popular saying, “what is not found in the Mahabharat cannot be found in any other scripture.

Whatever is there in other scriptures is definitely present in the Mahabharat” (profound knowledge). Moksha Dharama Parva of the Mahabharat contains the sublime teaching that enable an aspirant to understand the problems of his life in the light of the primary duty of his existence- the attainment of liberation of Self- realization.

6. Moksha, according to the Bhagwat Gita:

In the Bhagwat Gita, Krishna says to Arjuna (Liberation) as the Supreme goal. According to the Bhagwat Gita moksha or salvation means union of the soul (Atman) with the Supreme Being (Brahman). Where the Atman is in all beings and all beings are in the Atman.

The Bhagwat Gita states that just like a man sheds off its old clothes & wears new ones, so does the soul. It simply casts off an old body & enters a new one. This continues until one is Liberated from the cycle of birth & death and attains moksha by miting with God. Attaining moksha or salvation is important for Liberating the soul from the eter cycles of birth- death- & rebirth. Since our soul is eternal & immortal & never dies, it simply passes on to another body. Hinduism believes that soul transmigrates means the soul travels from one body to another. The soul cannot be killed, burnt, or wounded. It is neither born nor does it die. It simply travels from one body to another. The transmigration of the soul is associated with the concept of moksha closely.

The Bhagavad Gita recognizes liberation (moksha) as the supreme goal. The Bhagavad Gita describes liberation or moksha as the attainment of individual’s natural state by relinquishing its imposed state. Liberation is the supreme and highest status beyond good and evil. The Gita conceived liberation or moksha as the eternal and indestructible status and as the seat free from all troubles along with the freedom from birth and death. Liberation is the state where there is no pain. It is the state of supreme perfection. The state of liberation is explained as the transcendental perfection of the individual self, the attainment of God and inseparable union with him. The Gita maintains that liberation is supreme and highest bliss, which springs from union with god. Liberation or Moksha in the Gita is delight in the self, contentment with the self, selfrealization and selffulfillment. It is free from moral obligations. As stated in the Gita, liberated person neither acts nor

causes others to act. The liberated person may work for the good of humanity without moral obligation. To attain this liberation or moksha the Gita shows us a threefold path namely jnana, bhakti, and karma. The Gita understands moksha as freedom from kama. When we are free from kama and are united with the self, we begin to look at ourselves and the world from a divine point of view. We see “All things in the self, and the self in all things”. Hence, in this paper an attempt has been made to discuss the concept of liberation in the Gita with reference to the threefold path which lead to attain liberation by individual.

The concept of liberation or release is to be understood in connection with the self (atman). It is said that liberation is the fundamentally pure state of the atman. The Gita talks about Brahmanirvanam. Brahmanirvanam means brahmatva-prapti, i.e.; attainment of Brahmanhood. So, the attainment of Brahmanhood is the true state of liberation. From this point of view, according to the Gita salvation means union of the soul with the Supreme. It is becoming one with Brahman. Moksha in the Gita means seeing, experiencing and living the divine life. Radhakrishnan says, “This is the highest form of religion or life of spirit, called jnana in the wider sense of the term.”

The Bhagwat Gita maintains that liberation is supreme and highest bliss, which spring from union with god. Liberation or Moksha in the Gita is delight in the self, contentment with the self, selfrealization and self-fulfillment. It is free from moral obligations. As stated in the Gita, liberated person neither acts nor causes others to act. The liberated person may work for the good of humanity without moral obligation.

To attain this liberation or moksha the Gita shows us a threefold path namely karma, jnana and bhakti. The Gita understands moksha as freedom from kama. These are known as three kinds of discipline: discipline of action, discipline of knowledge and discipline of devotion. When we render service to others without expecting any fruit, we have the discipline of action; when we have no affinity with the world, we have the discipline of knowledge and when we think nobody to be mine except God; we have the discipline of devotion. When we are free from kama and are united with the self, we begin to look at ourselves and the world from a divine point of view.

The first discipline is known as niskama karmayoga. This niskama karma is achieved when we offer the fruits of our actions to God. Then we attain everlasting

peace. The second discipline is known as niskama jnanayoga. This is achieved when one fully controls one's senses and is exclusively devoted to spiritual practice and faith. The third discipline is known as niskama bhaktiyoga. It consists in the worship of God with exclusive devotion.

Moksha according to Garuda Purana:

The Garuda Purana, a Hindu Maha purana, describes how to attain moksha, or salvation, after death. It says that those who follow the rules of the text & performance benevolent deeds will achieve moksha, while those who commit wicked acts will go to hell. According to Garuda Purana, a sinless soul attains moksha. According to the Garuda Purana, the soul will do its time in hell if it has to serve a sentence. Moreover, the soul is sent to the Earth so that it can redeem its sins of previous birth. The soul takes birth in any one of the eighty-four million vagaries according to his Karma(action). Therefore, the soul is stuck in various cycle where it can attain Moksha only when it has balanced its sins, The attainment of ‘Moksha’ would require one to follow the three paths known as dharma, Artha & kama. If one achieves all three paths, then “Moksha” is achieved.

CONCLUSION

This article explicated “Moksha” meaning & took a detailed look at how to achieve moksha or how to attain moksha. We began by asking, what is moksha? Moksha in English, we saw, means Salvation or Liberation of the soul. Moksha is central concept of Hinduism, which refers to the freedom the soul achieves when it is finally united with God and Liberated from the cycle of Life & death (Samsara). In Hinduism, moksha can be achieved through good Karma. When you good deeds or karma out weigh your bad ones, you soul is finally Liberated and experiences eternal joy & knowledge of the divine by uniting with Brahman. I have conducted a good investigation on moksha at my best through the Hindu Scriptures Vedas, Upanishadas, Vedantas, Advaita Vedanta of Shankara's concept in his Vivekachudamani, Yoga-Vashistha Ramayan, Moksha-Dharma parva of Mahabharat & the Bhagwad Gita. All most all religions agree with soul's immortality & soul's transmigration & the concept of samsara (Birth- Death- & Rebirth) & multiple universe.

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