

Paper on : concepts in Yoga-Upnishdas.

**Introduction:**

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

Indian philosophical concept is based on four pillars of Artha, Kama, Dharma & Moksha. Whilst first two are required to live physical life on the earth. The third principle Dharma guide us how to & by which means to pursue the physical needs so that Artha & Kama will not become an obstacle in attaining the final goal of the human being i.e. Moksha.

Moksha means liberation or total freedom from everything that exist on the earth i.e. freedom from sorrows, pains and burden as well as freedom from happiness, comfort and safety as well.

Having been completely free from all attachments, expectations and desires, the liberated soul attains *moksha*. Liberation (Moksha) should be achieved while living and not achieved after death as most people think it is after death business.

To attain moksha requires de-bonding (detachment) with the routine objects. What is the nature of this de-bonding and how is to be achieved is discussed in Bhagwadgita Chapter 14 Verse 22-25.

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ १४-२२॥

Once a person starts attaining de-bonding following transformation does happen in his life:

- He attains tranquility (Samadhi) right from stage Sa-Vitarka Samadhi to Sa-anand Samadhi by following Dnyan, Karma, Bhakti or Yoga way.
- He thus transform into Sthitpradnya as mentioned in Bhagwadgita Chapter 2 Verse 55-61.
- प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।  
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २-५५॥
- He then transform into Jeevanmukta (Sa-asmit Samadhi) and further into Videhamukta (Sa-beej Asampradnyat Samadhi). (Ref Sutra 19 of Chapter 1 of Patanjali Yog Sutras. ) भवप्रत्ययो विदेहप्रकृतिलयानाम्॥१९॥

We can found these two concepts also in

- Shatshloki of Shankaracharya,
- Jeevanmukti-Viveka of Vidyananda and in
- Shrimad Bhagwadgita also.

### **Concept of Jeevanmukta & Videhamukta:**

#### **Definition of Jeevanmukta (As per Tejo-Bindu Upanishad):**

One who is simply stay in Atma in blissful nature and who realizes that he being pure consciousness is beyond three bodies (Sthula, Sukshama & Karana) and thus stays in a chinmatra (absolute consciousness-i.e. Prithvi, Aap, Tej, Vayu & Akash in purest

form) and further realized that he is neither a body nor any other thing but only the person who knows Brahma and he himself is Brahma and thus his being is independent of anything material thing of this world and thus he is full of chit (चित्) only Refer: Aatmashatak of Aadya Shankaracharya.

मनोबुद्ध्यहङ्कार चित्तानि नाहं  
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।  
न च व्योम भूमिर्न तेजो न वायुः  
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

**Key Ingredients of the definition are:**

- Jeevanmukta stay in Atma in blissful nature
- He is pure consciousness
- He is beyond three bodies (Sthula, Sukshama & Karana)
- He stays in a chinmatra (absolute consciousness-i.e. Prithvi, Aap, Tej, Vayu & Akash in purest form)
- He is neither a body nor any other thing
- He is only the person who knows Brahma and he himself is Brahma
- His being is independent of anything material thing of this world
- He is full of chit (चित्) only

**Meaning of Jeevanmukta:** Jeevan mukta is getting liberated even while living. For example Sage Dnyaneshwar, Ramdas Swami, Shankaracharya etc. According to Swami Sivananda Saraswati Jeevanmukta is a sage who is free from the Kleshas or afflictions. The liberated sage is not affected by pleasure and pain. He knows fully well that

pleasure and pain, action and enjoyment are the attributes or Dharmas of the Antahkarana. He has now separated himself from the mind. He now stands as a spectator or witness of the mind.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

The sage man has burnt away all the sanchita karmas by the knowledge of the Self. He does not create fresh karmas, as he is realized being, he neither does good/bad actions. Only prarabdha karma remains and until these get fully exhausted in this life time, he continues to live. E.g. Sage Dnyaneshwar.

The causes of sanchita karmas & prarabdha karma is because of:

Avidya = Avarana Sakti (concealing power; not able to recognize brahma) and Vikshepa Sakti = Isha avidya (projecting power; power to remain like a burnt seed owing to the strength of Prarabdha)

Jeevanmukta is a sage whose avaran Shakti (hiding power) is destructed but Vikshepa Sakti remains hence there is appearance of the world for a jeevanmukta.

As per Viveka Chudamani of Shankaracharya; Jeevanmukta is a sage in whose wisdom, the knowledge that Atma & Brahma is one and the same is fully established through four mahavakyas in the mind.

- प्रज्ञानम् ब्रह्मा ।
- अहम् ब्रह्म अस्मि ।
- तत् त्वम् असि ।
- अयम् आत्मा ब्रह्म ।

To achieve jeevanmukti state; one has to traverse till sixth stage of atmadarshna (Padartha Bhavini stage). And to further achieve videhmukti state; one has to traverse beyond sixth stage and triumph seventh stage (Turyaga) of Aatmadarshna.

शुभेच्छा

विचारणा

तनुमानसा

सत्त्वापत्ति

असन्सक्ति

पदार्थाभाविनि

तुर्यगा

**Definition of Videhamukta (As per Tejo-Bindu Upnishad):**

One whose atma has attained quiescence (calmness) and who remains in chinmatra and have abandoned the thought that I alone know brahma and he has also having given up the certainty of the existence or non-existence of all objects and also have abandoned the thought that I am an Atma or I am not an Atma and one who does not mingle (socialize) his Atma with anything, anywhere or at any time, who does nothing, who has gone beyond gunas, who does not cognize the change of time, matter, place, who does not see the difference of I/ thou/ this or that and who is devoid of any sankalpa and whose atma is nameless and formless and has gone beyond the state of turya and and gone beyond the modifications of chitta and whose atma remains in ananda sheath (i.e. without anna, prana, manas & vidyna sheath) with nirvikalpa Samadhi.

**Key Ingredients of the definition are:**

- One whose atma has attained quiescence (calmness)
- Who remains in chinmatra
- He have abandoned the thought that I alone know brahma- end of duality i.e. adwait
- He has given up the certainty of the existence or non-existence of all objects
- He have abandoned the thought that I am an Atma or I am an Anatma
- Who does not mingle (socialize) his Atma with anything, anywhere or at any time
- Who has gone beyond gunas
- Who does not cognize the change of time, matter, place
- Who does not see the difference of I/ thou/ this or that
- Who is devoid of any sankalpa and whose atma is nameless and formless
- He has gone beyond the state of turya
- He has gone beyond the modifications of chitta
- Whose atma remains in ananda sheath with nirvikalpa Samadhi

**Meaning of Videhamukta:** When the body of the Jivanmukta falls, he becomes a Videhamukta, freed from his empirical existence and attains his real nature. The full and final liberation is called videhamukta once the jeevan mukta's prarabda karma gets exhausted. For example seven sisters of Lord Krishna. Videhamukti follows when, through the existence of Prarabdha, the removal of the vehicles (of the bodies) takes place. According to Maharshi Patanjali; a yogi who have merged himself in Mahat is become a God and such God is also known as 'Videhmukta'. And such

'Videhmukta' can take re-birth based on the will of ultimate God. भवप्रत्ययो

विदेहप्रकृतिलयानाम् 1-19

**Difference between Jeevanmukta & Videhamukta:**

<b>Sr No</b>	<b>Jeevanmukta</b>	<b>Videhmukta</b>
<b>1</b>	Jeevanmukta is a state of mind while one is alive.	When the body of Jeevanmukta falls he become Videhmukta.
<b>2</b>	Jeevanmukta is a type of Sa-asmit Samadhi.	Videhmukta is a type of Sa-beej Asampradnyat Samadhi.
<b>3</b>	Re-birth is possible in case of Jeevanmukta.	Re-birth may be possible in case of Videhmukta but only based on the will of ultimate God.
<b>4</b>	Jeevanmukta is Sarup chitta Nasha.	Videhmukta is Arup chitta Nasha.
<b>5</b>	In Jeevanmukti desires etc comes to an end but chitta remains.	In Videhmukti chitta itself comes to an end.
<b>6</b>	Jeevanmukta remain attached with sthula/sukshma deha.	Videhmukta does not remain attached with sthula/sukshma deha.

7	Starting point to become <u>Jeevanmukta</u> is to defeat " <u>Abhinivesh</u> " klesha (PYS 2-3).	Once a sage overcomes "Asmita Klesha" (PYS 2-3) fully then he become Videhmukta.
अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ॥ ३ ॥		

**Terminology given in different Indian philosophy to these concept**

Sr. No.	Different Indian Philosophy	Terminology given to Jeevanmukta and/or Videhmukta
1	Buddha Philosophy	Nirvan (Nibban)
2	Jain Philosophy	Arhat / Bodhisatva
3	Samkhya Philosophy	Kewal/Kewali State
4	Yog Philosophy	Kaivalya
5	Nyaya Philosophy	Apavarga/Nee-shreyas (निःश्रेयस)
6	Vaisheshik Philosophy	Pashanvat/Kashthakoti (पाषानवत्)
7	Mimamsa (Purva & Uttar) Philosophy	Apavarga/Prapancha Vilay (प्रपञ्च विलय)
8	Charvak Philosophy	No direct concept of moksha

**Jeevanmukta & Videhamukta vis-à-vis Western Philosophy**

There is no concept of Moksha in western philosophy as western philosophy stresses on now and here and believes everything to be accounted for in this very life only.



Hence the concepts- Jeevanmukta and Videhmukta do not find place in western philosophy.

**Conclusion:**

In Indian Philosophy; it is well accepted that man is a bit of the ultimate God. To get rid of death & re-birth cycle one has to compulsorily unite with the ultimate God. This can happen only when our own mind decide that I am going to get rid of this death & re-birth cycle. For that one has to begin from changing own mindset as our own mind may be our friend or foe as said in Bhagwadgita-

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।  
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६-५॥.

Thanks for patient hearing!!!