



## The Process to Achieve Liberation According to Advaita Vedanta

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### Abstract

Indian Philosophy plays a significant role in the sphere of world philosophy. Āstika and Nāstika is the two main aspect of Indian Philosophy.. Advaita Vedānta is included in Āstika Darshan. It based on Vedic grounds.

In this world people encompassed by many kinds of negativity, and that is also the cause of their stress, pain, and sufferings. Human world face those negativity in their everyday life and they tried to get rid of this situation, where they surrounded by painful atmosphere. This painful situation derived from false knowledge about this world.

According to Advaita Vedanta, liberation is the only pathway to know the truth of this ‘so called’ real world. Liberation means to free from all unreal knowledge of this world, so that we can easily liberate our pain by which we get the ultimate peace of self. Advaita Vedanta deals with that liberation on the basis of Bramha jñā, māyā, avidyā. This article will discuss about the nature of liberation , false knowledge , reality of this world according to sankara’s point of view.

Keywords:- About Advaita Vedānta, Maya, Bondage, Liberation.

### Introduction

Philosophy in its widest etymological sense means ‘love of knowledge’. It tries to evaluate a different perspective of God, Man, World, Nature etc. As a branch of philosophy , Indian philosophy discuss different issues of metaphysics, ethics, logic, epistemology etc. Every problem is discussed by Indian philosopher from all possible appoches.

According to Indian philosophical aspect, its divided into two classes – orthodox and heterodox. Āsthikas admitted the authority of the Vedas, and Nāsthika do not accept the authority of the Vedas.

### Central Idea of Vedānta Philosophy

Vedānta Philosophy is a part of āsthika philosophy. Vedānta philosophy is a terminated part of vedas. The Upanishads, Bramhan sutras, and Bhagavadgita are the three authoritative works on which the Vedanta philosophy based. Vedanta philosophy is also called uttar ā mimāmsā. It mainly has two aspect, - one is Advaita Vedanta, and the other is Dvaitadva – ita.

Sankaracharya is the profounder of Advaita Vedānta. The word “Advaita” means not-two or non-dual. Advaita Vedānta is one such school of vedānta, which tells us the ultimate reality is a single undivided reality.

According to Advaita vedānta, the world is a creation of Māyā and it is false. Brahman is the only reality and the individual soul is non-different from Brahman. The individual selves imagine themselves as different from Brahman, because they have false knowledge about this reality. False knowledge or Avidya disappeared when we come to know the actual aspect of this world, that is – Brahman and jiva is same. For the cause of Avidya, we think that they are different,

### **Advaita vedānta's Point of View towards the material world**

Sankaracharya tries to define the world in the light of illusion. His conception about this world is that – this world is a mere appearance of Brahman. This appearance is called Adhysā. Everything in the world exists and lays claim to reality, but its claim can be granted only when it has been proved to be a form of the expression of the real. So, according to advaita vedānta, the world has no real existence at all. The world has three aspects, first is called prātibhāsika sātā. It is the subject of dream and illusion, when we talking about Mermaid, Moon mountain. That aspect of the world is prātibhāsika. Second aspect is called vyāvahārika sātā. It is the empirical existence of the world. It is a kind of existence which is necessary for our ordinary life and practice. The third is called pāramārthika sātā. It is the absolute existence or the supreme existence. This world confronted us in vyāvahārika manner and we also admitted that vyāvahārika aspect as actual reality. This world is possessed by avidya, so individual being accept the vyāvahārika sātā as real.

In this context, I would like to mention that, sankaracharya does not deny the existence of the world, like subjective idealism. In the context of Advaita vedānta, everything that we perceived through our sense organ is practically real, not actually real and when we came to know, the supreme existence of Brahman, we realize that this world is merely existing in front of us.

### **The conception of liberation**

We found that, this world is real in vyāvahārika manner, which is not actual. Because of ignorance, we think, this practical aspect of the world is real. Sankaracharya, accepts the identity of Jiva and Brahman. Because of avidya, we separate them distinctly. Jiva is apparently composed by the body and the soul. But body has merely an illusory appearance.

Knowledge of Brahman leads us to eternal bliss that is Moksa or liberation. Liberation means removal of ignorance by true knowledge. The person who has realized the truth of reality, is liberated.

Owing to ignorance, the soul erroneously associates itself with the body. This stage is called Bondage. In this stage, body behaves like a finite, limited, miserable being and thinks, 'I am stout', 'I am lame'. Thus arises the conception of the self as the 'Ego' or 'I'. This conception is the cause of pain, sufferings. When wrong belief became removed and we believe in the identity of Jiva and Brahman, at that we begin the journey to achieve liberation

### **Conclusion**

All things in this world is impermanent, non-eternal, limited in space and time. All the earthly object is limited in life and consequently the happiness gained from them is

limited as their existence. Every person in the human society attracted towards worldly objects and expressed their desire to achieve them. Sometime they succeed to achieve their desire, and sometime they can not. Temporary pleasure are felt for the success of receiving those worldly object. That is why, our mind can never be stable. If we tried to pass away the temporalism of this world and started to find the way of absolute peace, then that path is open in front of us.

Vedānta Philosophy tells us, how to cross the practical aspect of the world and get the path of absolute freedom by acquiring knowledge of identity of Brahman and Jiva. After receiving that pure knowledge, false knowledge about this world is removed and the path of liberation is expanded. So that, each person can reach to the absolute peace through transcending the temporal system of this world.

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