

# MOKSHA IS UNCONDITIONAL

**Lecture by Swami Paramarthananda**

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## Mōksha is Unconditional

*sadāsiva samārambhām sankarāchārya madhyamām  
asmad āchārya paryantām vande guru paramparām*

The methodology of teaching employed in Vēdānta is called **Adhyārōpa Apavāda Nyāyaha**. The word **Adhyārōpa** is translated as superimposition. The word **Apavāda** is translated as negation. Thus, **Adhyārōpa Apavāda Nyāya** means the method of super imposition and negation which is employed in Vēdānta.

We can also understand it as the method of introducing an idea in the beginning and withdrawal of the very same idea in the later part of the teaching. Thus, the whole **Vēdāntic** teaching and **Sādhana** involves introduction of ideas and the withdrawal of the very same ideas. Both together will lead to the desired benefit.

Therefore, both of them are important and complementary. **Adhyārōpa** is incomplete without **Apavāda** and **Apavāda** is irrelevant without **Adhyārōpa**. Therefore, both of them are complementary and important. Therefore, this is a deliberate method which is used.

*adhyārōpa apavādābhyām nishprapancham prapanchyatē  
sishyānām sukha bōdhārtham tatvagynaihi kalpitah kramaha*

Shankarāchārya quotes this famous verse in his Bhāshyam of Bhagavad Gīta, 13<sup>th</sup> chapter. If this methodology is not understood, the Vēdāntic teaching may appear as a contradiction because whatever is introduced in the beginning, the very same thing is negated in the end. It may appear a contradiction.

It is not a contradiction, but it is a deliberate methodology used because of the uniqueness of the subject matter here. This idea of introduction and withdrawal is sometimes done explicitly. The teacher himself openly and directly says that I have introduced this before and now, I am deliberately negating it.

The teacher will clearly, openly, explicitly say that. It is like talking about the creation in the beginning and later, saying that there is no creation. But sometimes, this introduction and withdrawal of the ideas are not explicitly done by the teacher. It is presented implicitly in an indirect manner, due to various reasons.

When it is done in an indirect manner, it should be the skill of the student to understand what has been introduced and what is being negated. One example is that of the very **Mōksha** itself. In the beginning of Vēdāntic teaching, the teacher introduces Mōksha as a conditional event.

In the beginning of the Vēdānta, Mōksha is introduced as a conditional event and several conditions are prescribed for Mōksha to happen or to take place. When we start with **Tatvabōdha**, the very beginning of the teaching is - *sādhana chatushtaya sampanna adhikārinām mōksha sādhana bhūtam tatva vivēka prakāram vakshyāmaha*.

**Sādhana Chatushtaya Sampatti** is introduced as the qualification, as the condition for Vēdāntic learning. Thereafter, almost in every Vēdāntic text, Sādhana Chatushtaya Sampatti is highlighted. It is said that if Sādhana Chatushtaya Sampatti is not there, a student will not gain knowledge and Mōksha.

If Sādhana Chatushtaya Sampatti is there, then alone a student will attain Mōksha. Thus, the impression given is that Sādhana Chatushtaya Sampatti is a condition for Mōksha. In **Vivēka Chūdāmani**, **Anvaya Vyatirēka** logic is used.

***sādhanānya trachatvāri kasitāni manīshibhihi  
ēshu satsvēva sannishthā yadabhāvēna sidhyati***

If Sādhana Chatushtaya Sampatti is there, there is **Mōksha**. In absence its absence, there is no Mōksha. Thus, a student in the initial stages receives a strong idea and impression. **What is that?** Sādhana Chatushtaya Sampatti is a compulsory condition for liberation.

So, this is an idea conveyed to the student by the Vēdāntic scriptures and teachers during the **Adhyārōpa Kāla**. **Kāla** means the first stage of teaching known as the Adhyārōpa phase. This is the idea given in that phase.

Later, when there is shift into the second phase of teaching from **Adhyārōpa** to **Apavāda**, when we change from triangular format to binary format, Vēdānta wants to refute the very same idea and reveals the fact that Mōksha is not a conditional event. Whatever has been said for years, through several Vēdāntic texts, the very same idea is negated by the Vēdānta Shāstrās and the teachers.

Now, they want to say that Mōksha is not a conditional event. **Then, what is it?** It is your very nature. Mōksha is your **Swarūpam**. By using the word ‘nature’, what Vēdānta conveys is - whatever is **Swarūpam** it is unconditional. When I say that heat is the Swarūpam of fire, what I am indirectly conveying is that the heat is in fire. It is not based on any particular condition.

**sarva dēshēshu sarva kālēshu sarvāsu avasthāsu api agnihi ushna ēva bhavati**. Thus, when the teacher says **Tat Tvam Asi**, the Apavāda of the former idea is done. What the teacher says is - **Mōksha** is your nature. That is, Mōksha is an unconditional fact. That means, you are **Nitya Mukta Swarūpaha**. That means no condition is involved in claiming that I am **Muktaha**.

**What about Sādhana Chatushtaya Sampatti condition?** A student during **Apavāda** stage, a student during binary format stage should understand that even Sādhana Chatushtaya Sampatti is not a condition which determines my liberation. If it is a condition that determines my liberation, then liberation will not be my **Swarūpam**.

But Vēdānta is struggling to reveal that Mōksha is my Swarūpam. Therefore, every student has to go through the second phase of teaching called the **Apavāda** stage. When he shifts from triangular format to

binary format, he has to practice this [Nidhidhyāsanam](#) - [Sādhana Chatushtaya Sampatti](#) is also not a condition for liberation. [Mōksha](#) is not a conditional event.

Therefore, in the [Nidhidhyāsanam](#), he has to repeatedly assert that I will never hesitate to claim my liberation by saying that I lack [Sādhana Chatushtaya Sampatti](#). Because the problem of the student is that he eternally continues to argue - Swāmiji, I am not liberated because I am not yet [Sādhana Chatushtaya Sampannaha](#). This is an eternal excuse for the postponement of liberation.

Every student should get out of this trap one day or the other. [Sādhana Chatushtaya Sampatti](#) condition is a trap. It is initially required. It is useful at the [Adhyārōpa](#) stage. But one day or the other, after one year of learning or five years of learning or ten years of learning or twenty years of learning or thirty years of learning, one has to come to [Apavāda](#) stage.

Even now, the oldest students are continuing in [Adhyārōpa](#) stage. They are never coming to [Apavāda](#). Therefore, [Nidhidhyāsanam](#) in binary format is - I am unconditionally liberated. [Sādhana Chatushtaya Sampatti](#) is not at all a condition for liberation. I want to remove that idea from my mind.

Deliberately by practicing meditation, I remove the misconception that [Sādhana Chatushtaya Sampatti](#) is a condition for liberation. That does not mean [Sādhana Chatushtaya Sampatti](#) is useless. It has got utility in various other fields, including worldly transaction. I don't question or negate its utility in worldly transaction, in [Vyāvahārika](#) plane.

What I am negating is [Sādhana Chatushtaya Sampatti](#) as a condition for liberation. I have to get out of this even though [Shāstra](#) itself presented the condition during [Tatvabōdha](#). No doubt, it was presented as a condition by the [Shāstra](#), but I should know that it is during [Adhyārōpa](#) stage, triangular format stage.

But during Apavāda stage, I should regularly practice - I am free **Ātma**, irrespective of the Sādhana Chatushtaya Sampatti conditions of the mind. That is the reason Surēshwarāchārya is spending several verses (96 verses), struggling to separate me from the mind and its conditions.

Sādhana Chatushtaya Sampatti is only an attribute of the mind. But in **Naishkarmya Siddhi**, what we are learning is - I am different from the mind and I am not connected to the mind and the conditions of the mind can never determine my freedom - **asangōham asangōham nitya mukta swarūpōham**.

Therefore, whenever the Shāstra dwells upon **Sākshi Chaitanyam** as **Asanga Ātma**, different from the mind, what the student should understand is that Sādhana Chatushtaya Sampatti has nothing to do with this fact that I was, I am and I ever will be free. This is called **Viparīta Bhāvana Nivrutti**.

**What is the Viparīta Bhāvana?** Sādhana Chatushtaya Sampatti is a condition for liberation is a Viparīta Bhāvana. But it is a unique Viparīta Bhāvana given by Shāstra itself. The other Viparīta Bhāvanās are developed by me. That is my contribution, but this is an **Adhyārōpa Viparīta Bhāvana**.

It is like **Brahman's Kāranatvam** which is an idea first presented by the Shāstra. Then, the very Shāstram negates the idea that Brahman is a Kāranam. Thus, **Kāranatvam** is an introduced **Viparīta Bhāvana** and Kāranatvam is negated. Similarly, Sādhana Chatushtaya Sampatti is a deliberate Viparīta Bhāvana introduced during triangular format stage.

When I come to binary format, I have to deliberately get out of Viparīta Bhāvana. When the teacher asks are you **Muktaha**, the student should never give the excuse of Sādhana Chatushtaya Sampatti deficiency. Therefore, Surēshwarāchārya struggles - **buddhēh anātma dharmatvam, ātmanaha api advitīyatvam**. I am the non-dual Ātma, not connected to the mind and its qualifications.

**Why should I connect those conditions with my liberation?** I will try to keep the mind in a better condition for the benefit of others or the world. That is a different thing, but I will never connect that to my liberation. That is why in **Pancha Dashi**, I said that for a Gnyāni, the practitioner of binary format, **Sādhana Chatushtaya Sampatti** is a hobby that he enjoys, but he never connects to his liberation.

**Therefore, what is Adhyārōpa?** Sādhana Chatushtaya Sampatti is a condition for liberation. **What is Apavāda?** Sādhana Chatushtaya Sampatti is not a condition. **When will we say that?** We don't say that in the first class. During the 30<sup>th</sup> year of teaching, in **Naishkarmya Siddhi**, the teacher says that.

Otherwise, he will call special students to his room and privately whispers. Otherwise, the student may misunderstand. Therefore, it is not explicitly said, but it is indirectly said. **What is that indirect method?** **Mōksha** is your nature. By saying that, the teacher has indirectly negated **Sādhana Chatushtaya Sampatti condition**.

Hereafter, Surēshwarāchārya is going to negate another type of idea which is introduced in the beginning stage of teaching, which we will have to negate in the later stage of teaching. It is another **Adhyārōpa Apavāda**. **What is that?** The very definition of Mōksha which is given in the beginning stages of Vēdānta is a provisional definition.

It is an Adhyārōpa definition. In the later part, a student will have to drop this concept of Mōksha. **What is that initial definition of Mōksha?** **When the student is initially in the triangular format of Jiva-Jagat-Ēshwara, how does Vēdānta introduce Mōksha?** It cannot talk based on the binary format that the student is **Brahman**.

Vēdānta cannot assume that. Therefore, it gives a modified provisional definition. It introduces the world as a source of sorrow. It introduces the world as a source of sorrow and suffering. It introduces **Ēshwara** as a source of **Ānanda** and peace. It introduces that I am a **Jīva** and there is

a **Jagat** which is the source of sorrow and there is the **Ēshwara** whose is the source of **Ānanda**.

Now, I am trapped in the world of Suffering. **So, what is Samsāra?** Being trapped in the world of suffering is **Samsāra**. **What should I do?** I should run away from the world, I should escape from the world of **janma mrutyu jarā vyādhi dukha dōsha anudarshanam**.

Shāstra itself says that the world is full of suffering and you have to get out of this world. **To whom should you go?** Somehow or the other, you have to rush to Bhagawan who will give you solace and comfort. Thus, running away from the world and running towards God is **Mōksha**. Escaping from the world and reaching the Lord is Mōksha.

*māmupētya punar janma duhkālayam ashāshvatam nāpnuvanti mahātmānaha samsiddhim paramāngatāha*. Krishna himself openly says that in Mōksha, you will come to me and thereafter, you will never go back to **Duhkhālayam**, the world of suffering. Thus, the definition of **Mōksha** is the Great Escape.

**What are the misconceptions are involved in that?** The first idea is - world is a suffering. The second idea is - I have to run away from the world. **Ēshwara** is somewhere else and I have to go to Vaikunta or Kailasa and that is Mōkshaha. Mōksha as an escape is entrenched in the minds of all the people, including the students of Vēdānta.

Therefore, there is regular prayer - O Lord, I should never be born again. Swāmiji, can you give me a promise that this will be my last birth and after the death, I will escape and I won't come back to this world. This Mōksha, as a great escape is the **Adhyārōpa** definition of **Mōksha**.

If a student should complete his Vēdāntic study, he should come to the **Apavāda** stage wherein he should deliberately negate this misconception. He has to spend days, weeks, months and years and repeatedly assert that world is not a source of sorrow or an embodiment

of sorrow to be escaped from. Defining the world as a sorrowful field is Adhyārōpa misconception.

Apavāda is also presented in two stages. Initially in the Vishwarūpa Darshana Yōga of Bhagavad Gīta, the first transformation is prescribed. World is not sorrow. World is Bhagawan's Vishwarūpa. **How do we contradict each other?** We study the 11<sup>th</sup> chapter of the Gīta and keep on saying that world is Vishwarūpa Ēshwara and our prayer is - I don't want to escape from this world.

So, when I talk about escaping from the world, I am talking about escaping from God. Therefore, get out of this obsession. Mōksha is not escaping from the world because world is not sorrow. World is holy Vishwarūpa. It is not a harrowing world, but is a holy Vishwarūpa. In the later stage, we have to further change our attitude that world is nothing but Mithyā Nāma-Rūpa.

It is not a horrifying thing, but it is a holy Vishwarūpa and it is Mithyā Nāma-Rūpa. **Where is the question of running away from the world?** Therefore, I should deliberately get out of ideas such as I should not have Punar Janma and I should not come back to this world again by practicing Nidhidhyāsanam.

I am not afraid of the world. I don't want to escape from the world because world is not sorrow, Duhkhālayam. I not only need not escape from the world, but if I am assimilating the Vēdāntic teaching of Aham Brahmāsmi, I should know that I cannot escape from the world. The very idea of escape is because I think that I am a finite mind or Chidābhāsa.

Binary format means I am the all-pervading Adishthānam of the world. mayyēva sakalam jātam mayi sarvam pratishtitam mayi sarvam layam yāti tad brahmādvayam asmyaham. Mithyā Nāma-Rūpa is depending upon me for its very existence. In fact, if I go away, the very dramas of the world cannot continue.

The eternal show of **Srushti**, **Sthiti**, **Laya** continues in me. I am providing the screen for the world show to go on. **Why should I go away and how can I go away?** Therefore, Mōksha is not escaping from the world. I should meditate on the fact that the world is in me. Let it be in me because **Mithyā Nāma-Rūpa** cannot touch me, the **Asanga Ātma**.

**Therefore, why should I pray that I should not have next Janma?** In the name of Bhakti and prayer, you find that all the songs in all languages say - O Lord, I am suffering, I want to escape. This is so deeply entrenched that a student who has studied Vēdānta for 25 years also wants to practice binary format and when he does Namaskāra, the prayer is - O Lord, this must be my last Janma.

When a Guru listens to this from the Sishyās after studying **Kaivalya Upanishad**, it indicates that **Apavāda** has not taken place. A student wants to permanently remain in **Adhyārōpa**. He doesn't want to cap the teaching with the Apavāda. Therefore, I don't want to escape from the world. Mōksha is not an escape.

Even if there is an escape, it is an escape from the misconception of escape. I will never say that I want freedom from Punar Janma because 'I', the **Brahman** do not have any Janma. I am the **Adhishthānam** in which the **Janma**, **Vruddhi**, **Parinati** of the Universes go on. What a vision! So, I want to assimilate this vision.

Keeping the false definition of Mōksha, I can never assimilate this vision. Therefore, dropping this false definition and claiming that I am **Nitya Mukta Ātma** is **Gnyāna Nishtha**, which should be the aim of all sincere seekers.

***Pūrnadah Pūrnamidam Pūrnāth Pūrnamudachyatē.  
Pūrnasya Pūrnamādāya Pūrnāmēvāvasishyatē..***

***Om shānti shānti shāntihi***



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