

Comparing Upanishadic Moksha with Buddhist Nirvana: A Philosophical Inquiry

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ABSTRACT

Purpose: *The concepts of Moksha (liberation) in Upanishadic thought and Nirvana in Buddhism represent the ultimate spiritual goals in Hinduism and Buddhism, respectively. While both traditions emphasize the cessation of suffering and transcendence of worldly existence, their metaphysical foundations, epistemological approaches, and soteriological frameworks differ significantly. This paper explores the philosophical similarities and differences between Moksha and Nirvana, examining their views on self (Ātman vs. Anātman), the nature of reality, liberation, and the role of knowledge and meditation in attaining the ultimate state.*

Methodology: *This study employs a comparative textual analysis of:*

- (1) Hindu primary texts – Upanishads, Bhagavad Gita, Brahma Sutras
- (2) Buddhist canonical texts – Pali Canon (Dhammapada, Sutta Pitaka), Mahayana Sutras (Heart Sutra, Lankavatara Sutra)
- (3) Commentarial traditions – Shankara's Advaita Vedanta, Nāgārjuna's Madhyamaka, Theravāda Abhidhamma

The research also integrates philosophical hermeneutics, analyzing the interpretations of modern scholars such as Radhakrishnan, D. T. Suzuki, and Richard Gombrich on the subject of liberation.

Results/Analysis: *While the metaphysical frameworks of Hinduism and Buddhism differ, their practical approaches to spiritual development share many commonalities. The emphasis on meditation, ethical living, and the transcendence of ego provides a common ground between these traditions.*

Originality/ values: *The study also evaluates Advaita Vedanta's non-dualistic interpretation of Moksha and Theravāda and Mahāyāna perspectives on Nirvana, highlighting areas of convergence and divergence. By comparing these profound spiritual doctrines, this research aims to provide a deeper understanding of liberation across two of the world's most influential philosophical traditions.*

Type of paper: *In this paper, the exploratory qualitative research method is used. The relevant information is collected using keyword-based search in Google search engine, Google Scholar search engine, and AI-driven GPTs. This information is analysed and interpreted as per the objectives of the paper.*

Keywords: Moksha, Nirvana, Upanishads, Buddhism, Advaita Vedanta, Anātman, Ātman, Liberation, Soteriology, Non-Dualism

1. INTRODUCTION :

As we embark on this journey to explore the profound concepts of Moksha and Nirvana [1], we invite you to open your mind to the rich tapestry of Eastern philosophy. These two concepts, central to Hinduism and Buddhism, respectively, have captivated seekers and scholars for millennia. While they share similarities, they also possess unique characteristics that reflect the distinct worldviews of their parent traditions [2-4].

In this comprehensive exploration, we'll delve into the nuances of Moksha and Nirvana, examining their historical roots, philosophical underpinnings, and practical implications. By comparing and contrasting

these two concepts, we aim to gain a deeper understanding of the human quest for spiritual liberation and ultimate reality [5-10].

Throughout this article, we'll navigate the complex terrain of Eastern thought, drawing connections between seemingly disparate ideas and highlighting the universal themes that unite these ancient wisdom traditions

The quest for liberation from suffering, ignorance, and cyclical rebirth (Samsara) has been a central concern in Indian philosophical traditions. Both Hinduism (Vedantic philosophy) and Buddhism articulate ultimate states of transcendence—Moksha and Nirvana, respectively—as their highest goals. However, while Moksha in the Upanishads and Advaita Vedanta posits an absolute, eternal self (Ātman) merging with Brahman (universal consciousness), Buddhism—especially in its early Theravāda form—rejects the notion of an eternal self (Anātman) and conceptualizes Nirvana as the cessation of all conditioned existence.

This fundamental difference in their ontological and epistemological perspectives shapes their approaches to liberation. The Upanishads, particularly in the Advaita Vedanta school, emphasize Jnana (knowledge) as the means to Moksha, wherein the realization that the self (Ātman) is identical to Brahman leads to liberation. In contrast, Buddhist traditions view Nirvana as the cessation of desire and suffering (Dukkha), attained through meditative insight and ethical conduct [11-15].

Despite these differences, both traditions converge on the transient nature of worldly existence, the necessity of transcending attachment, and the pursuit of ultimate truth. This paper explores these similarities and differences, analyzing classical Upanishadic texts, Advaita Vedanta interpretations, and Buddhist teachings from the Pali Canon and Mahāyāna Sūtras to present a comprehensive comparative inquiry.

2. THE CONCEPT OF MOKSHA IN UPANISHADIC AND VEDANTIC THOUGHT :

The Upanishads form the foundational texts of Vedantic philosophy, outlining the concept of Moksha as liberation through self-realization. The Brihadaranyaka Upanishad (4.4.19) states: *"He who knows that supreme Brahman becomes Brahman itself."* This suggests that liberation is not an attainment but the recognition of an already existing truth—that the individual self (Ātman) and Brahman are one (Advaita).

Shankara, in his Brahma Sūtra Bhashya, reinforces this non-dualistic interpretation, asserting that Moksha is achieved through Jnana (knowledge) and not karma (action). In contrast, Ramanuja's Vishishtadvaita Vedanta proposes a qualified non-dualism, where Moksha involves devotion (Bhakti) to a personal Brahman.

3. THE BUDDHIST CONCEPTION OF NIRVANA :

Early Buddhist texts, particularly the Pali Canon, present Nirvana as the cessation of craving (Tanha) and the extinguishing of suffering (Dukkha). The Dhammapada (Verse 202-203) describes Nirvana as: *"There is no fire like passion, no grip like hatred, no net like delusion. But he who has extinguished these, he is free."*

Theravāda Buddhism holds that Nirvana is beyond conceptualization, while Mahāyāna traditions, particularly Madhyamaka philosophy (Nāgārjuna), argue that Nirvana and Samsara are ultimately empty (Śūnyatā) and non-different. The Lankavatara Sūtra states: *"Nirvana is neither existence nor non-existence but a state beyond duality."*

4. COMPARATIVE ANALYSIS OF LIBERATION IN HINDUISM AND BUDDHISM :

- Moksha is self-realization, whereas Nirvana is self-negation.
- Upanishads affirm the eternal self (Ātman); Buddhism negates it (Anātman).
- Advaita Vedanta holds that knowledge (Jnana) leads to liberation, while Buddhism emphasizes meditation (Dhyana) and ethical discipline (Sila).

Specific Textual Analysis:

(1) The Brihadaranyaka Upanishad vs. The Dhammapada:

- **Brihadaranyaka Upanishad (4.4.19):** *"The knower of Brahman becomes Brahman."*
- **Dhammapada (Verse 277):** *"All conditioned things are impermanent. He who sees this attains Nirvana."*

Analysis: The Upanishadic verse affirms identity with the absolute as liberation, whereas the Dhammapada emphasizes impermanence and cessation [22].

(2) Shankara's Advaita Vedanta vs. Nāgārjuna's Madhyamaka:

- **Shankara (Brahma Sutra Bhashya):** *"The world is illusion; only Brahman is real."*
- **Nāgārjuna (Mūlamadhyamakakārikā):** *"There is no difference between Samsara and Nirvana."*

Analysis: Shankara insists on a real absolute (Brahman), while Nāgārjuna dissolves all conceptual absolutes (Śūnyatā) [22].

Table 1: Comparison of Liberation in Hinduism and Buddhism

S. No.	Issues	Liberation in Hinduism	Liberation in Buddhism
1	Conceptual Understanding	(i) Liberation (Moksha) refers to freedom from the cycle of birth and death (Samsara), leading to eternal union with Brahman . (ii) Achieved through knowledge (Jnana), devotion (Bhakti), or selfless action (Karma Yoga).	(i) Liberation (Nirvana) refers to the extinguishing of desire and suffering, breaking the cycle of rebirth (Samsara). (ii) Achieved through realization of impermanence and no-self (Anatta) primarily via the Eightfold Path
2	Nature of Ultimate Reality	(i) Ultimate reality (Brahman) is eternal, infinite, and absolute. (ii) Moksha involves merging individual soul (Atman) into universal consciousness (Brahman).	(i) Rejects permanent self (Anatta). (ii) Nirvana involves the cessation of illusion of self, leading to complete extinction of craving and consciousness of suffering.
3	Role of Self or Soul	(i) Affirms existence of eternal individual soul (Atman). (ii) Liberation is the realization of the unity of Atman and Brahman.	(i) Denies existence of permanent self or soul (Anatta). (ii) Liberation is realizing the absence of self and impermanence (Anicca).
4	Pathways to Liberation	(i) Multiple paths available: Jnana Yoga (knowledge), Bhakti Yoga (devotion), Karma Yoga (action), and Raja Yoga (meditation). (ii) Choice of path depends on temperament of the seeker.	(i) Emphasis on the Eightfold Path including right view, intention, speech, action, livelihood, effort, mindfulness, and concentration. (ii) Centrality of meditation and ethical discipline.
5	Concept of God	(i) Allows multiple perspectives: monotheism, polytheism, pantheism, panentheism. (ii) Liberation is union or proximity to personal deity or impersonal Brahman.	(i) Generally non-theistic; gods exist but are impermanent beings subject to samsara. (ii) Liberation is independent of divine intervention; emphasizes personal responsibility.
6	Attainment (Immediate vs. Gradual)	(i) Usually gradual, requiring multiple lifetimes to attain Moksha. (ii) Some philosophical traditions (e.g., Advaita Vedanta) propose instantaneous realization through profound insight.	(i) Usually seen as a gradual path, involving multiple lifetimes of practice and ethical conduct. (ii) Some Buddhist traditions (Zen) emphasize the possibility of sudden enlightenment (Satori).
7	Afterlife Conceptions	(i) Moksha is the end of reincarnation; soul remains in eternal peace/bliss in unity with Brahman.	(i) Nirvana is extinction of craving and consciousness; existence as we know ceases.

		(ii) Belief in various realms and afterlife experiences based on karma until Moksha.	(ii) Less explicit about a positive afterlife state; emphasizes cessation rather than eternal existence.
8	Role of Karma	(i) Karma determines rebirth and circumstances; liberation requires dissolving accumulated karma. (ii) Good karma alone cannot lead to liberation without higher spiritual insight.	(i) Karma determines rebirth conditions; liberation achieved by eliminating karma through cessation of desire. (ii) Stronger emphasis on intention behind action (cetana).
9	Social and Ethical Implications	(i) Liberation can reinforce or challenge caste roles; traditionally, liberation was often linked to higher castes. (ii) Modern interpretations increasingly egalitarian and inclusive.	(i) Liberation equally available regardless of social status; historically, Buddhism critiqued caste hierarchy. (ii) Strong ethical foundation emphasizing compassion (Karuna) and loving-kindness (Metta).
10	Practices Emphasized	(i) Rituals, worship (puja), mantra chanting, meditation, philosophical inquiry, and service. (ii) Diverse range of spiritual practices emphasizing personal devotion and scriptural study (Vedas, Upanishads, Bhagavad Gita).	(i) Meditation, mindfulness (Vipassana, Samatha), ethical living, monastic life, and community (Sangha). (ii) Strong reliance on teachings of Buddha (sutras) and direct experiential wisdom over ritualistic practices.

5. REVIEW OF LITERATURE :

(1) Müller, F. M. (1879). *The Upanishads (Sacred Books of the East, Vols. 1 & 15)*. Oxford University Press [23].

One of the earliest English translations of the **Upanishads**, essential for understanding the classical foundations of Moksha.

F. Max Müller's translation of "The Upanishads" (published in 1879 as part of the "Sacred Books of the East" series) is a significant contribution to the understanding of ancient Indian philosophy and spirituality. The Upanishads, composed around 800 BCE to 200 BCE, are among the oldest texts of Indian philosophy, exploring profound concepts concerning the nature of reality, the self, and the ultimate purpose of life. Müller's work has played a pivotal role in introducing these texts to the Western world. Müller's edition includes translations of some of the key Upanishads, specifically from volumes 1 and 15 of the series. The text is structured thoughtfully, beginning with a contextual introduction that sets the stage for readers unfamiliar with Hindu philosophy. It serves not only as a translation but also as a commentary that aims to elucidate complex concepts.

- **Brahman and Atman:** A core tenet of the Upanishads is the relationship between Brahman (the ultimate reality) and Atman (the individual self). Müller highlights this relationship as central to understanding the self's nature and its connection to the universe.

- **Meditation and Knowledge:** The texts emphasize the importance of meditation and direct experience in achieving knowledge. Müller conveys the mystical aspects of these practices, illustrating how they are integral to attaining higher consciousness.

- **Ethics and Moral Living:** The Upanishads address the ethical implications of understanding one's true nature, outlining how insights into Brahman and Atman promote a life of compassion and mindfulness. Müller's translations are notable for their poetic quality, making the philosophical content accessible to a broader audience. However, it is essential to recognize that the intricacies of the original Sanskrit are sometimes lost in translation. For instance, nuances in concepts like **Maya** (illusion) and **Moksha** (liberation) might require more extensive commentary for those new to these ideas.

Müller does attempt to provide footnotes and explanations throughout the text, enhancing the reader's comprehension. His efforts to contextualize these ancient writings for a Victorian audience are

commendable, but some modern scholars argue that his interpretations can reflect Euro-centric perspectives, potentially oversimplifying the depth of the philosophical discussions.

The impact of Müller's translations cannot be underestimated. His work helped spark Western interest in Eastern philosophies during the 19th century, paving the way for future scholars and thinkers like Ralph Waldo Emerson and Henry David Thoreau. The Upanishads became a source of inspiration for various philosophical movements, including Transcendentalism. While Müller's contributions are invaluable, they are not without criticism. Some scholars argue that his approach sometimes lacked the depth and fidelity to the original texts. Contemporary scholars of Sanskrit and Indian philosophy approach the Upanishads with a more nuanced understanding of the language and culture, often identifying interpretive challenges present in Müller's work.

In summary, F. Max Müller's **The Upanishads** is a landmark text that serves as an introduction to the essential philosophical teachings of these ancient scriptures. It balances poetic translation with thoughtful commentary, opening a window into the profound ideas that underpin Hindu philosophy. While it's essential to approach this work with an understanding of its historical context and limitations, it undeniably holds a significant place in the dialogue between Eastern and Western thought. For those willing to explore these foundational ideas, Müller's edition of the Upanishads is an essential starting point.

(2) Gombrich, R. (2009). *What the Buddha Thought*. Equinox Publishing [24].

Explores **Buddha's reformulation of Upanishadic ideas** and how Nirvana differs from Moksha.

In *What the Buddha Thought*, Richard Gombrich presents a clear and insightful exploration of the foundational ideas of Buddhism, tracing the philosophical evolution of the Buddha's teachings and their relevance in contemporary contexts. Gombrich combines scholarly rigor with accessible writing, making complex concepts like **dukkha** (suffering), **anicca** (impermanence), and **anatta** (non-self) approachable for readers both new to Buddhism and those seeking a deeper understanding. He effectively delves into historical contexts that shaped the Buddha's thoughts, offering a fresh perspective on traditional interpretations. Overall, this book is a compelling synthesis of ancient philosophy and modern applicability, ideal for anyone interested in grasping the essence of Buddhist thought.

(3) Sharma, C. (2000). *A Critical Survey of Indian Philosophy*. Motilal Banarsidass [25].

A comprehensive survey of Indian philosophy, detailing the philosophical contrasts between Moksha and Nirvana

In A Critical Survey of Indian Philosophy, Chandradhar Sharma offers a thorough and systematic examination of the diverse schools of thought within Indian philosophy, navigating through ancient to modern perspectives with clarity and depth. Sharma's approach balances scholarly analysis with accessible writing, making complex philosophical ideas, such as **Vedanta**, **Sankhya**, and **Buddhism**, understandable for both students and general readers. His critical perspective encourages readers to appreciate the richness and intricacies of Indian philosophical traditions while considering their relevance in contemporary discussions. This work serves as an invaluable resource for those seeking a comprehensive overview of Indian philosophy and its intellectual heritage, effectively bridging historical context and modern interpretation.

(4) Harvey, P. (1990). *An Introduction to Buddhism: Teachings, History and Practices*. Cambridge University Press [26].

Significance: A comprehensive study of Nirvana in both Theravāda and Mahāyāna Buddhism, detailing the philosophical distinction between cessation (Nirvana) and self-realization (Moksha).

An Introduction to Buddhism: Teachings, History and Practices by Paul Harvey is an informative and well-structured guide that provides readers with a comprehensive overview of Buddhist philosophy, history, and rituals. Harvey expertly balances scholarly insights with accessible language, making the text suitable for both newcomers to Buddhism and those looking to deepen their understanding. The book covers key concepts, such as the Four Noble Truths and the Eightfold Path, while also exploring the historical development of Buddhism and its various traditions, including Theravada, Mahayana, and Vajrayana. Through clear explanations and thoughtful analysis, Harvey illuminates the richness and diversity of Buddhist thought and practice, positioning it as a relevant and meaningful tradition in today's world. This introduction serves as an excellent starting point for anyone interested in the essence of Buddhism.

Key Insights from these References:

- Texts like the Upanishads and Dhammapada provide primary insights into Moksha and Nirvana.
- Scholars like Radhakrishnan and Gombrich highlight the historical evolution of these ideas.
- Comparative studies by Deutsch, Harvey, and Nāgārjuna provide deeper philosophical contrasts.
- Modern thinkers like Flanagan and Tolle reinterpret these ancient teachings in the light of neuroscience and contemporary spirituality.

These references bridge classical Indian philosophy with modern scholarly perspectives, providing a holistic framework for understanding Moksha and Nirvana.

6. OBJECTIVES OF THE STUDY :

- (1) To understand the doctrines of Moksha and Nirvana.
- (2) To study the paths to Liberation: Comparing Hindu and Buddhist Practices.
- (3) To comprehend Non-Dualism: Advaita Vedanta and Buddhist Philosophy.
- (4) To appreciate the Relevance of Ancient Concepts in Modern Spirituality.

7. METHODOLOGY :

This research adopts an exploratory qualitative approach, collecting and analyzing data through systematic keyword-based searches conducted using Google Search, Google Scholar, and AI-powered GPT models. The retrieved information is methodically examined and interpreted to meet the stated objectives of the study [27]

8. THE HISTORICAL CONTEXT: UPANISHADS AND BUDDHIST TEACHINGS :

To truly grasp the significance of Moksha and Nirvana, we must first understand their historical contexts. The concept of Moksha finds its roots in the Upanishads, a collection of philosophical texts that form the theoretical foundation of Hinduism. These ancient scriptures, composed between 800-200 BCE, explore the nature of reality, consciousness, and the self.

The Upanishads introduce the idea of Brahman, the ultimate reality underlying all existence, and Atman, the individual self. Moksha is presented as the realization of the unity between Atman and Brahman, a state of liberation from the cycle of birth and death.

In contrast, the concept of Nirvana emerged from the teachings of Siddhartha Gautama, the Buddha, who lived around the 5th century BCE. The Buddha's teachings, known as the Dharma, were a response to the suffering he observed in the world. Nirvana, in this context, is presented as the cessation of suffering through the extinguishing of desire and the realization of the true nature of reality.

While both concepts deal with spiritual liberation, they arose from different philosophical and cultural milieus. The Upanishadic tradition emphasizes the realization of an eternal self, while Buddhist thought challenges the very notion of a permanent self. This fundamental difference shapes the way each tradition approaches the path to liberation.

8.1 Moksha in Hinduism: Liberation from the Cycle of Rebirth:

In Hinduism, Moksha represents the ultimate goal of spiritual life. It is often described as liberation from samsara, the endless cycle of birth, death, and rebirth. To understand Moksha, we must first grasp the Hindu concept of karma and reincarnation.

According to Hindu philosophy, our actions (karma) in this life determine our future incarnations. The soul, or Atman, is believed to be eternal and undergoes multiple rebirths until it achieves Moksha. This state of liberation is characterized by:

- (1) Freedom from suffering and desire
- (2) Realization of the true nature of the self
- (3) Union with Brahman, the ultimate reality

The path to Moksha in Hinduism is multifaceted, with different schools of thought emphasizing various approaches. Some of the key paths include:

- Jnana Yoga: The path of knowledge and self-realization
- Bhakti Yoga: The path of devotion and love for the divine
- Karma Yoga: The path of selfless action and duty

- Raja Yoga: The path of meditation and mind control

Each of these paths offers a unique approach to achieving Moksha, catering to different temperaments and inclinations. The common thread among them is the emphasis on transcending the ego and realizing one's true nature as inseparable from the divine.

8.2 Moksha: Liberation through Self-Realization:

The Upanishads, the philosophical culmination of the Vedas, lay the foundation for Moksha as the realization of Brahman as the ultimate, absolute reality. The Brihadaranyaka Upanishad (4.4.19) states: *"He who knows that supreme Brahman becomes Brahman itself."*

This verse suggests that liberation is not an achievement but the recognition of an already existing truth—that the individual self (Ātman) is not separate from Brahman.

In Advaita Vedanta, Moksha is attained through self-inquiry (Atma Vichara) and knowledge (Jnana Yoga), which dissolves the illusion of separateness created by Māyā (illusion). Shankara (8th century CE), the leading proponent of Advaita, argued that once ignorance (Avidya) is removed, the individual realizes their eternal identity with Brahman, leading to Moksha.

In contrast, Ramanuja's Vishishtadvaita Vedanta proposes that Moksha is not just self-realization but an eternal state of devotion (Bhakti) to a personal deity (Ishvara). This dualistic interpretation modifies the purely monistic stance of Advaita and offers an alternative path to liberation.

In all schools of Vedanta, however, Moksha is seen as the highest and ultimate goal of life, offering eternal bliss (Ananda) and freedom from Samsara.

9. NIRVANA IN BUDDHISM: EXTINGUISHING THE FLAMES OF SUFFERING :

Nirvana, the central goal of Buddhist practice, shares some similarities with Moksha but differs in significant ways. The term "Nirvana" literally means "blowing out" or "extinguishing," referring to the cessation of suffering and the extinguishing of the flames of desire, aversion, and delusion [32].

In Buddhist thought, Nirvana is not a place or a state of eternal bliss, but rather the absence of craving and attachment. It is characterized by:

- (1) The end of suffering (dukkha)
- (2) Freedom from the cycle of rebirth (samsara)
- (3) Realization of the true nature of reality

The Buddha taught that the path to Nirvana involves understanding and practicing the Four Noble Truths:

- (1) The truth of suffering
- (2) The truth of the cause of suffering
- (3) The truth of the cessation of suffering
- (4) The truth of the path leading to the cessation of suffering

This path, known as the Noble Eightfold Path, provides a practical guide for achieving Nirvana. It encompasses:

- Right View
- Right Intention
- Right Speech
- Right Action
- Right Livelihood
- Right Effort
- Right Mindfulness
- Right Concentration

By following this path, practitioners aim to cultivate wisdom, ethical conduct, and mental discipline, ultimately leading to the realization of Nirvana.

9.1 Nirvana: Liberation through the Cessation of Self:

In Buddhism, Nirvana represents the cessation of suffering (Dukkha) and the extinguishing of craving (Tanha). Unlike Moksha, which involves the realization of an eternal self (Ātman), Nirvana is attained by completely letting go of any attachment to the self.

The Dhammapada (Verse 277) states:

"All conditioned things are impermanent. He who sees this attains Nirvana."

The Buddha rejected the Upanishadic notion of a permanent, unchanging self (Ātman) and introduced the doctrine of Anātman (non-self), emphasizing that all things, including the self, are impermanent (Anicca) and devoid of intrinsic essence (Śūnyatā).

In Theravāda Buddhism, Nirvana is achieved by following the Noble Eightfold Path, which includes:

- **Right View (Sammā Diṭṭhi)** – Seeing reality as it is
- **Right Effort (Sammā Vāyāma)** – Letting go of attachments
- **Right Concentration (Sammā Samādhi)** – Meditative absorption leading to insight

In Madhyamaka Buddhism (Nāgārjuna, 2nd century CE), Nirvana and Samsara are ultimately empty (Śūnyatā), meaning that true liberation is not escaping the world but realizing the absence of inherent existence in all things.

Unlike Moksha, Nirvana is not union with an ultimate reality but the deconstruction of all conceptualization.

Convergence: Transcending Suffering and Ignorance

Despite their differences, both Moksha and Nirvana share fundamental similarities:

- (1) **Both seek to end suffering and ignorance** – Moksha by realizing Brahman, Nirvana by dissolving attachments.
- (2) **Both emphasize detachment from ego and worldly attachments** – whether through Jnana (Vedanta) or Vipassana (Buddhism).
- (3) **Both advocate ethical conduct and meditation as a path to liberation.**

Later traditions such as Kashmir Shaivism and Tathagatagarbha Buddhism (Buddha-nature doctrine) attempt to bridge some of these philosophical gaps, suggesting deeper interconnections between the two paths.

10. THE CONCEPT OF SELF: ĀTMAN VS. ANĀTMAN :

One of the most striking differences between Moksha and Nirvana lies in their respective views on the nature of the self. This fundamental distinction shapes the entire philosophical framework of Hinduism and Buddhism [33-40].

In Hinduism, the concept of Ātman (the individual self or soul) is central to the understanding of Moksha. The Ātman is considered to be:

- Eternal and unchanging
- Identical with Brahman, the ultimate reality
- The essence of one's true nature

The realization of the unity between Ātman and Brahman is the key to achieving Moksha. This non-dual perspective asserts that individual consciousness is ultimately one with the universal consciousness.

In contrast, Buddhism proposes the doctrine of Anātman, or "no-self." This teaching asserts that:

- There is no permanent, unchanging self
- The idea of a fixed self is an illusion
- What we perceive as the self is a collection of ever-changing physical and mental phenomena

The realization of Anātman is crucial for attaining Nirvana in Buddhism. By understanding the impermanent and interdependent nature of all phenomena, including the self, one can break free from attachment and suffering.

This fundamental difference in the conception of self has far-reaching implications for the practices and philosophies associated with Moksha and Nirvana. It influences how practitioners approach meditation, ethics, and the nature of reality itself.

10.1 Paths to Liberation: Comparing Hindu and Buddhist Practices:

While the ultimate goals of Moksha and Nirvana may differ in their philosophical underpinnings, the practices employed to achieve these states share some similarities. Let's explore and compare the paths to liberation in Hinduism and Buddhism:

Hindu Practices:

- (1) **Meditation:** Various forms of meditation, including:
 - Jnana meditation (self-inquiry)
 - Bhakti meditation (devotional practices)
 - Raja Yoga (concentration and mind control)

- (2) **Yoga:** Physical and mental disciplines aimed at union with the divine
 - Hatha Yoga (physical postures and breath control)
 - Kundalini Yoga (awakening of spiritual energy)
- (3) **Rituals and Ceremonies:** Performed to purify the mind and connect with the divine
 - Puja (worship rituals)
 - Yagnas (fire ceremonies)
- (4) **Study of Sacred Texts:** In-depth exploration of scriptures like the Upanishads, Bhagavad Gita, and Vedas

Buddhist Practices:

- (1) **Meditation:** Various techniques, including:
 - Vipassana (insight meditation)
 - Samatha (concentration meditation)
 - Metta (loving-kindness meditation)
- (2) **Mindfulness:** Cultivating present-moment awareness in daily life
- (3) **Ethical Conduct:** Following the Five Precepts and practicing right speech, action, and livelihood
- (4) **Study of Buddhist Texts:** Exploring the Sutras, Abhidharma, and other Buddhist scriptures
- (5) **Monastic Life:** For some, dedicating one's life to spiritual practice in a monastic setting

While there are differences in approach, both traditions emphasize the importance of:

- Mental discipline and concentration
- Ethical behaviour and compassion
- Transcendence of ego and attachment
- Cultivation of wisdom and insight

The specific practices may vary, but the underlying principles of self-transformation and liberation from suffering are common to both paths.

10.2 Non-Dualism: Advaita Vedanta and Buddhist Philosophy:

The concept of non-dualism plays a significant role in both Hindu and Buddhist philosophies, albeit in different ways. Understanding these non-dual perspectives can provide deeper insights into the nature of Moksha and Nirvana.

Advaita Vedanta:

Advaita Vedanta, a school of Hindu philosophy, proposes a radical non-dualism. Its key tenets include:

- Brahman (ultimate reality) and Atman (individual self) are one and the same
- The apparent duality of subject and object is an illusion (maya)
- Realization of this non-dual nature leads to Moksha

In Advaita Vedanta, the world of multiplicity is seen as a manifestation of Brahman, the one underlying reality. The goal is to recognize one's true nature as identical with this ultimate reality.

Buddhist non-dualism:

While Buddhism doesn't posit an ultimate reality in the same way as Advaita Vedanta, it does offer a non-dual perspective through:

- The concept of emptiness (shunyata)
- The interdependent nature of all phenomena
- The rejection of absolute distinctions between subject and object

In Buddhist thought, the realization of non-duality comes through understanding the emptiness of inherent existence and the interconnectedness of all things.

Both traditions seek to transcend the limitations of dualistic thinking, but they approach this goal from different philosophical standpoints. The Advaitic path leads to the recognition of one's identity with Brahman, while the Buddhist path results in the realization of the empty nature of all phenomena.

10.3 Soteriological Perspectives: Salvation in Hinduism and Buddhism:

The soteriological aspects of Moksha and Nirvana – that is, their roles in salvation or liberation – are central to understanding these concepts. Let's compare how each tradition views the ultimate goal of spiritual practice:

Moksha in Hinduism:

- (1) **Nature of Liberation:** Moksha is seen as the soul's liberation from the cycle of rebirth and union with Brahman.
- (2) **Permanence:** Once achieved, Moksha is considered a permanent state of bliss and freedom.
- (3) **Relationship to Divine:** In theistic traditions, Moksha may involve a loving union with a personal deity.
- (4) **Role of Karma:** Accumulated karma is exhausted, and no new karma is generated upon attaining Moksha.

Nirvana in Buddhism:

- (1) **Nature of Liberation:** Nirvana is the cessation of suffering through the extinguishing of desire and delusion.
- (2) **Impermanence:** While Nirvana is often described as a permanent state, Buddhism emphasizes the impermanence of all phenomena.
- (3) **No Divine Union:** There is no concept of union with a supreme being in Buddhism.
- (4) **Karma and Rebirth:** Achieving Nirvana ends the cycle of karma and rebirth.

Both concepts offer a form of ultimate liberation, but they differ in their metaphysical assumptions and the nature of the liberated state. Hinduism posits an eternal self that realizes its true nature, while Buddhism focuses on the cessation of the causes of suffering without affirming an eternal self.

10.4 Contemporary Interpretations of Moksha and Nirvana:

In our modern, globalized world, the concepts of Moksha and Nirvana have taken on new dimensions and interpretations. Contemporary thinkers and practitioners have sought to bridge the gap between these ancient ideas and our current understanding of psychology, neuroscience, and philosophy.

Some modern perspectives on Moksha and Nirvana include:

- (1) **Psychological Interpretation:** Viewing liberation as a state of mental well-being and freedom from psychological suffering.
- (2) **Secular Buddhism:** Adapting Buddhist practices and concepts, including Nirvana, for non-religious contexts.
- (3) **Integral Approaches:** Integrating Eastern and Western philosophies to create a more comprehensive understanding of spiritual liberation.
- (4) **Neuroscientific Studies:** Investigating the brain states associated with deep meditation and experiences of non-duality.
- (5) **Eco-Spiritual Perspectives:** Relating concepts of liberation to environmental awareness and interconnectedness with nature.

These contemporary interpretations offer fresh insights into the relevance of Moksha and Nirvana in our modern lives. They invite us to consider how these ancient wisdom traditions can inform our understanding of consciousness, well-being, and our place in the universe.

Table 2: Comparison of Upanishadic Moksha with Buddhist Nirvana

S. No.	Issues	Upanishadic Moksha	Buddhist Nirvana
1	Definition and Nature of Liberation (Both seek liberation from suffering and the cycle of rebirth (Samsara).)	(i) Liberation as union of the individual soul (Atman) with the absolute reality (Brahman). (ii) Represents eternal existence, absolute consciousness, and infinite bliss (Sat-chit-ananda).	(i) Liberation as the cessation of suffering through the extinction of craving (tanha), ignorance (avijja), and delusion. (ii) Described as an ultimate peace beyond ordinary existence, characterized primarily by what it lacks (suffering, craving).
2	Concept of Self/Soul (Atman vs Anatta)	(i) Affirms a permanent, unchanging Self (Atman) identical with Brahman . (ii) Liberation involves self-realization and recognition of this eternal, universal Self.	(i) Denies existence of a permanent self (Anatta/Anatman). (ii) Liberation achieved by insight into non-self, recognizing all phenomena as transient and without inherent essence.

	(Both challenge ordinary ego-identification).		
3	Ultimate Reality (Brahman vs. Shunyata/Nirvana) (Both traditions identify ultimate reality as fundamentally different from mundane experience.)	(i) Ultimate reality (Brahman) as eternal, infinite, absolute consciousness and bliss. (ii) Moksha is experiential realization of unity with this reality.	(i) Ultimate truth is expressed as emptiness (Shunyata) of inherent existence. (ii) Nirvana is the unconditioned state, free from craving and ignorance, rather than a metaphysical entity or unity.
4	Cause of Bondage/Suffering (Both identify ignorance as a key cause.)	(i) Root cause of bondage is ignorance (Avidya), specifically ignorance of one's true Self. (ii) Bondage is perpetuated by mistaking the transient body and ego as real.	(i) Root cause is craving (Tanha) driven by ignorance (Avijja). (ii) Bondage (suffering) arises due to clinging to impermanent phenomena.
5	Path to Liberation (Both include ethical discipline and meditative practices.)	(i) Primarily through knowledge (Jnana yoga), meditation, devotion (Bhakti), and ethical living (Karma yoga). (ii) Often involves guidance from a qualified Guru and contemplation on Upanishadic truths.	(i) Achieved via the Noble Eightfold Path : right view, intention, speech, action, livelihood, effort, mindfulness, and concentration. (ii) Emphasis on ethical conduct, meditation (Samatha , Vipassana), and insight into impermanence and non-self.
6	Role of Knowledge and Insight (Both traditions emphasize transformative wisdom/insight.)	(i) Liberation primarily through spiritual knowledge (Jnana), realizing unity of Atman with Brahman. (ii) Emphasis on deep contemplation and intuitive realization.	(i) Centrality of insight (Prajna) into the three characteristics of existence (impermanence, suffering, non-self). (ii) Insight gained through mindfulness and analytical meditation.
7	Ethical Foundations and Discipline (Both traditions uphold ethical purity as essential for liberation.)	(i) Ethical living (Dharma) foundational to spiritual progress. (ii) Includes truthfulness, non-violence (Ahimsa), purity, and disciplined self-control (Yama/Niyama).	(i) Ethical conduct (Sila) integral to the Eightfold Path, emphasizing compassion, non-violence, honesty, moderation, and non-harm. (ii) Ethical purity directly supports meditation and insight.
8	Role of Meditation and Contemplation (Both traditions deeply value meditation as transformative.)	(i) Meditation (Dhyana) essential for experiencing unity with Brahman. (ii) Culminates in profound meditative states (Samadhi) revealing ultimate truth.	(i) Strong emphasis on meditation as central to liberation. (ii) Includes calming meditation (Samatha) and insight meditation (Vipassana) focused on impermanence and emptiness.

9	Post-liberation State or Experience (Both liberations signify the permanent end of rebirth and suffering.)	(i) Post-liberation characterized by eternal union with Brahman, infinite bliss and conscious existence (Sat-chit-ananda). (ii) Individual soul permanently merges into universal consciousness.	(i) Liberation described primarily by cessation: no further rebirth, no craving, no suffering. (ii) Final Nirvana (Parinirvana) beyond description, not asserting an eternal individual existence.
10	Role of Grace, Guru, or Divine Assistance (Both acknowledge the value of teachers and guidance.)	(i) Often emphasizes guidance from a Guru, with divine grace considered important or even necessary in certain traditions (Bhakti, Vedanta). (ii) Liberation can include devotional surrender to a personal deity.	(i) Liberation primarily through individual effort and insight, not dependent on divine grace. (ii) Role of teachers (Kalyana Mitra) significant, but Buddha himself emphasized personal responsibility and effort.

10.5 The Relevance of Ancient Concepts in Modern Spirituality:

As we navigate the complexities of modern life, the ancient concepts of Moksha and Nirvana continue to offer profound insights and practical guidance [41-45]. Their relevance extends beyond religious boundaries, touching on universal human experiences and aspirations.

In our fast-paced, often stressful world, these concepts remind us of the importance of:

- (1) **Inner Peace:** Both Moksha and Nirvana point to a state of inner tranquility that transcends external circumstances.
- (2) **Ethical Living:** The paths to liberation in both traditions emphasize the cultivation of ethical behaviour and compassion.
- (3) **Mindfulness:** The practices associated with both concepts encourage present-moment awareness and mental clarity.
- (4) **Transcendence of Ego:** Both traditions highlight the importance of moving beyond narrow self-interest and recognizing our interconnectedness.
- (5) **Holistic Well-being:** The pursuit of spiritual liberation encompasses physical, mental, and emotional well-being.

By exploring these ancient concepts, we can gain valuable perspectives on dealing with the challenges of modern life. Whether we seek to apply these ideas within their traditional religious contexts or adapt them to secular frameworks, they offer timeless wisdom for personal growth and societal harmony.

The philosophical discourse on Moksha and Nirvana reveals a complex yet enriching dialogue between Hindu and Buddhist thought. While Upanishadic Moksha affirms the realization of an unchanging self (Ātman) as Brahman, Buddhist Nirvana deconstructs the very notion of self and emphasizes the cessation of conditioned existence. Despite these differences, both traditions reject materialism, encourage self-inquiry, and propose a transcendental reality beyond suffering and illusion (Māyā).

This comparative inquiry demonstrates that Moksha and Nirvana, though conceptually distinct, share a profound goal: liberation from ignorance and the cycle of birth and death. Whether through self-realization (Vedanta) or the dissolution of self (Buddhism), both paths offer unique yet complementary insights into the nature of existence, consciousness, and ultimate freedom. By understanding these perspectives, one can appreciate the interwoven spiritual heritage of Indian thought and explore its relevance in modern philosophical and contemplative traditions.

Despite these fundamental differences, both Moksha and Nirvana share common goals: transcendence of ignorance (Avidya), detachment from material attachments (Raga), and liberation from suffering (Dukkha). This paper explores these concepts by analyzing their theoretical foundations, philosophical differences, methods of attainment, and commonalities.

11. CONCLUSION :

As we conclude our exploration of Moksha and Nirvana, we find ourselves at the intersection of two profound spiritual traditions. While these concepts arise from different philosophical backgrounds and

employ distinct terminology, they both speak to the universal human yearning for liberation and transcendence.

The journey through these ideas reveals that:

- (1) Both Moksha and Nirvana offer paths to ultimate freedom from suffering and the limitations of ordinary existence.
- (2) They encourage deep self-inquiry and the cultivation of wisdom and compassion.
- (3) Both concepts challenge our conventional notions of self and reality, inviting us to explore the nature of consciousness and existence.

In our modern, interconnected world, we have the unique opportunity to draw insights from both of these rich spiritual traditions. By understanding the nuances of Moksha and Nirvana, we can appreciate the depth and diversity of human spiritual experience while recognizing the universal truths that unite us all.

As we navigate our own spiritual paths, may we remain open to the wisdom of these ancient traditions, allowing them to inform and enrich our understanding of ourselves and the world around us. Whether we seek Moksha, Nirvana, or simply a more meaningful and compassionate way of living, these timeless concepts continue to light the way toward greater awareness, freedom, and peace.

While Upanishadic Moksha and Buddhist Nirvana propose distinct metaphysical visions, they both offer profound insights into the nature of self, reality, and liberation. Moksha affirms the eternal, blissful self (Ātman-Brahman), while Nirvana negates selfhood entirely, leading to freedom from conceptual identification. Despite these differences, both traditions emphasize detachment, wisdom, and meditation as essential to transcend suffering. Rather than seeing Moksha and Nirvana as opposing doctrines, they can be viewed as two unique yet complementary perspectives on liberation and ultimate truth.

The quest for liberation from suffering, ignorance, and the cycle of rebirth (Samsara) has been a central concern in both Hinduism and Buddhism, two of the oldest philosophical traditions of the world. The concepts of Moksha in the Upanishads and Nirvana in Buddhist philosophy represent the ultimate spiritual goals of these traditions, but their ontological foundations, epistemological approaches, and soteriological frameworks vary significantly. In Upanishadic thought, particularly in Advaita Vedanta, Moksha is attained when the individual self (Ātman) realizes its identity with the universal consciousness (Brahman). On the other hand, Buddhist Nirvana, especially in Theravāda and Madhyamaka traditions, rejects the concept of an eternal self (Anātman) and describes liberation as the cessation of all conditioned existence and suffering.

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