


Mukti





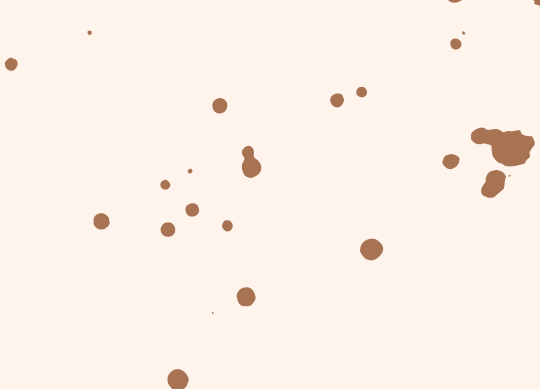
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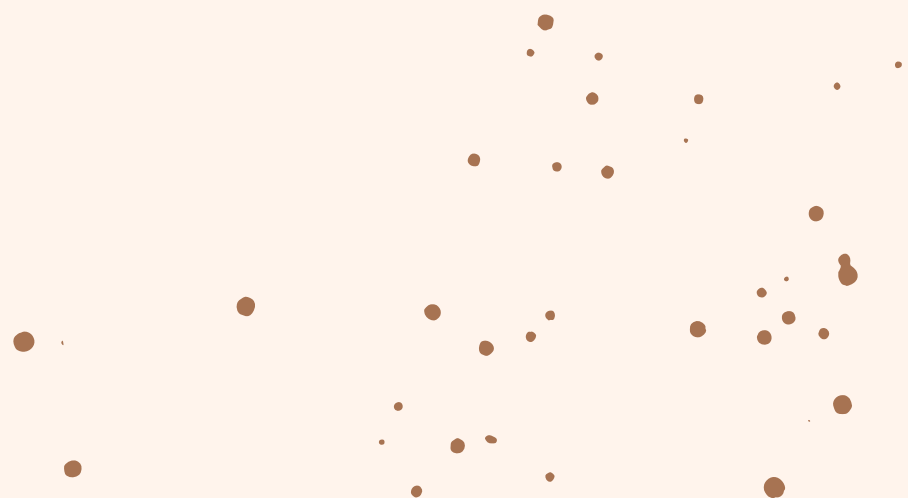



Mukti, or moksha, refers to freedom or liberation. To understand mukti, we must first recognize what limits us. As youth, we often feel restricted by rules and seek freedom from external limitations like parents, teachers, institutions, and society. However, as we mature, we realize that our true limitations come from within—our own conditionings, desires, and thought patterns.







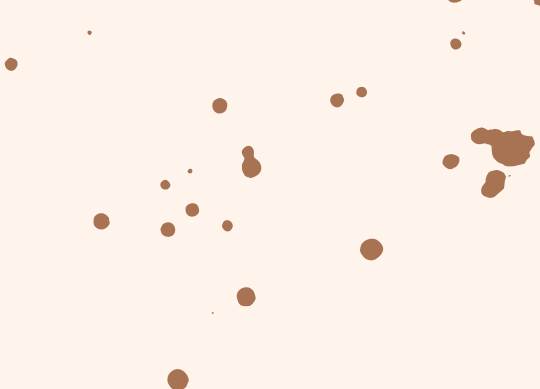
The root of suffering lies in conditioned desires. This doesn't mean desires are inherently wrong but that they can limit us due to our lack of understanding and control over them. Mukti is a crucial goal, or purushartha, in human life, alongside dharma, artha, and kama. Enlightened beings guide individuals toward moksha, recognizing our inherent desire to be free from limitations.






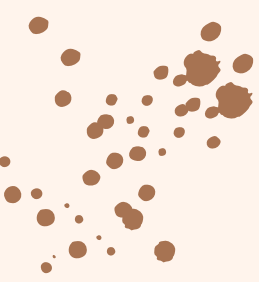
Jeevan Mukta is an individual who has attained liberation (mukti) while still living in a physical body. This state represents the highest form of spiritual realization, where the person has transcended the Shankara, raga-dvesha, and the cycle of birth and death, experiencing a profound sense of inner peace, bliss, and unity with the ultimate reality.







A Jeevan Mukta has completely dissolved the Shankara realizing that the individual self (Atman) is identical with the supreme reality (Brahman). This realization removes the sense of separation and individuality, leading to a state of non-duality.


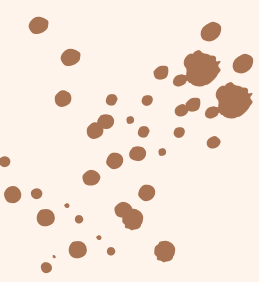
Such an individual remains unaffected by the dualities of life: dvandhva, such as pleasure and pain, success and failure, or praise and criticism. They maintain a state of equanimity, seeing all experiences as manifestations of the same divine reality.






While living in the world, a Jeevan Mukta performs all actions without attachment to the fruits of those actions. This state is often described as being like a lotus leaf in water—engaged yet untouched.

He/She embodies unconditional love and compassion for all beings. Their actions are motivated by the welfare of others, arising from a deep sense of oneness with all life.







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Despite external circumstances, a Jeevan Mukta experiences a continuous state of inner joy and bliss, rooted in the realization of their true nature.








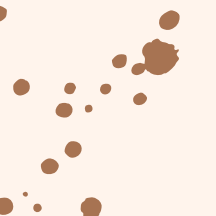
Ramana Maharshi, of Tiruvannamalai, is considered a Jeevan Mukta. His profound self-realization occurred spontaneously at the age of 16. He taught the path of self-inquiry, guiding seekers to ask "Who am I?" to transcend the ego and realize their true self.

Nisargadatta Maharaj, a humble cigarette shop owner in Mumbai, attained self-realization and became a renowned spiritual teacher. His dialogues, captured in the book "I Am That," are a profound guide to understanding the nature of the self and attaining liberation.






A revered saint from Bengal, Anandamayī Ma exhibited signs of self-realization from an early age. Her presence and teachings inspired many to seek and attain spiritual awakening. She lived in a state of divine bliss and was known for her deep wisdom and compassion.




Kadácijjágrutyám vishayakaranaih samvyasvaharan
kadácit svapnasthánapi ca vishayáneva ca bhajan
Kadácit saushuptam sukhamanubhavanneva satatam
munir na vyámoham bhajati gurudèkshá kshata
tamáh


Sometimes in the waking state, operating well with the sense-organs amidst the objects of sense, At times in the dreaming state, enjoying also the objects presented therein, And then, in deep sleep, enjoying continuously the bliss of that state; The sage, with ignorance dispelled by Guru's grace (dèkshá), is not all deluded.

-----*Jivanmuktananda Lahari*-----





The journey to mukti involves overcoming inner limitations by working on our inner (antahkarana) and outer (bahyakarana) instruments, particularly our conditioned responses. By making these unconscious patterns conscious, we can overcome them and not be bound by relative conditionings.





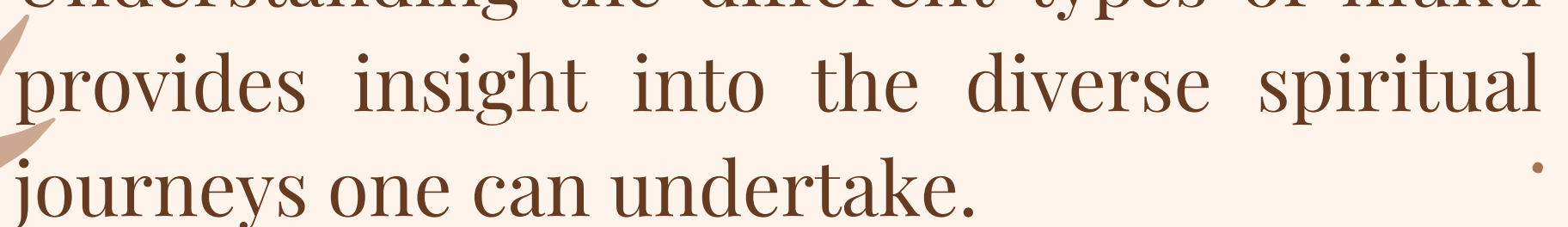
• We seek mukti, or liberation, to transcend the cycles of birth and death, attaining ultimate freedom from the binds of karma and worldly suffering. Mukti represents the jeevatma's release from the material realm, allowing it to merge with the divine consciousness. This desire arises from an intrinsic yearning for eternal peace, unconditioned joy, and unity with the ultimate reality.

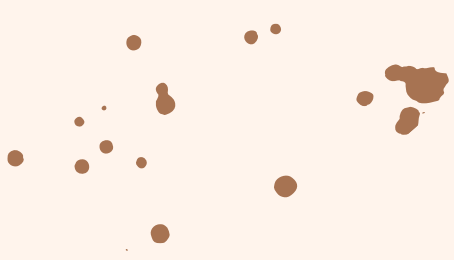



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- The quest for mukti is driven by the understanding that true fulfillment and lasting happiness cannot be found in transient, external experiences but in realizing our true nature beyond the physical and mental limitations, leading to spiritual enlightenment.


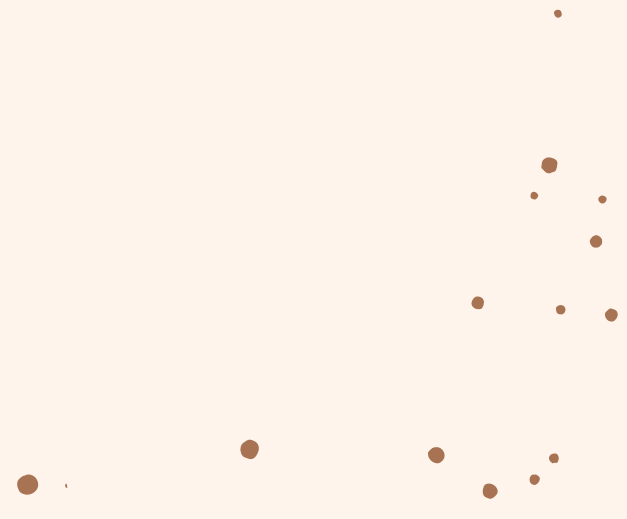
This profound state is not a singular experience but encompasses various forms, each offering a unique pathway to transcendence and enlightenment.


Understanding the different types of mukti provides insight into the diverse spiritual journeys one can undertake.



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- Salokya means being in the same world or realm as the deity (Ishta Devata) one worships. This form of liberation implies that the devotee attains a plane of existence where their chosen deity resides.

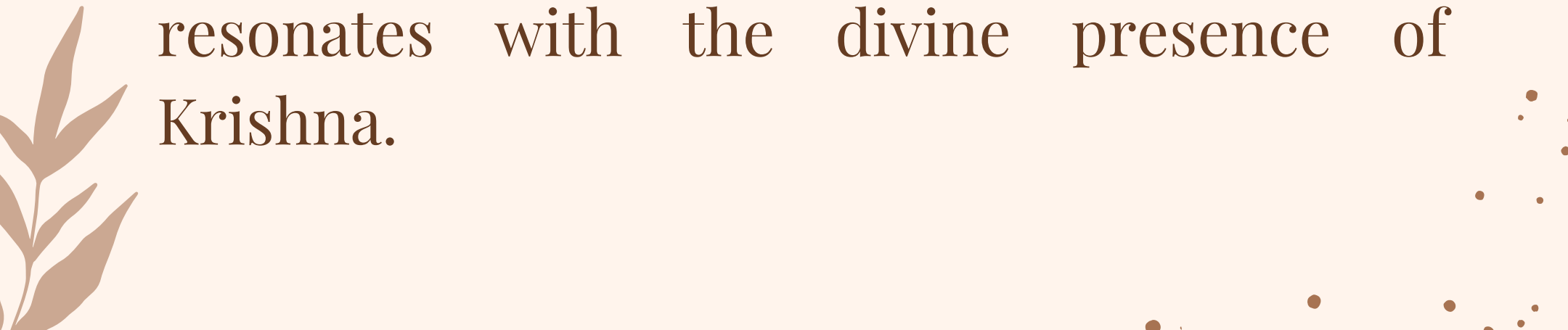
Salokya Mukti reflects the desire to be in the presence of a divine being or spiritual ideal. It is akin to living in the same community or environment as someone you deeply admire and revere.






This type of mukti allows the devotee to be in a spiritual environment that constantly inspires and uplifts them. It is about being in a realm where divine qualities are prevalent, facilitating spiritual growth and deeper connection with the deity.


If one's Ishta Devata is Lord Krishna, attaining Salokya Mukti would mean residing in the realm of Goloka, the abode of Krishna. It's like living in a sacred place where every aspect of the environment resonates with the divine presence of Krishna.






Samipya means being in close proximity to the deity. It is not just about being in the same realm but being near the deity, enjoying a personal and intimate relationship.


Samipya Mukti embodies the idea of closeness and intimacy with the divine. This is more profound than just being in the same realm; it is about having a special, close relationship with the deity.

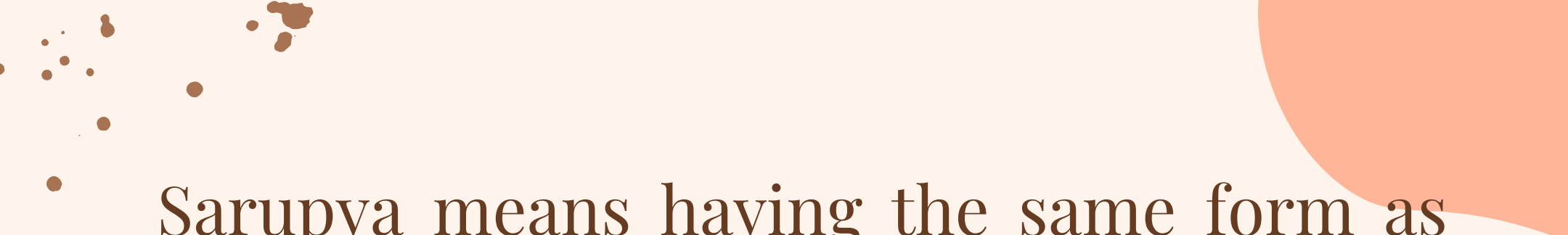




This type of mukti signifies a deeper level of connection where the devotee can interact closely with the deity, receive guidance, and share a bond that is intimate and personal.


Continuing with the example of Krishna, Samipya Mukti would mean not only living in Goloka but being a close associate of Krishna, perhaps as a friend or attendant, constantly in His presence and service.






Sarupya means having the same form as the deity. In this state, the devotee attains a form similar to that of their chosen deity, reflecting divine qualities and appearance.

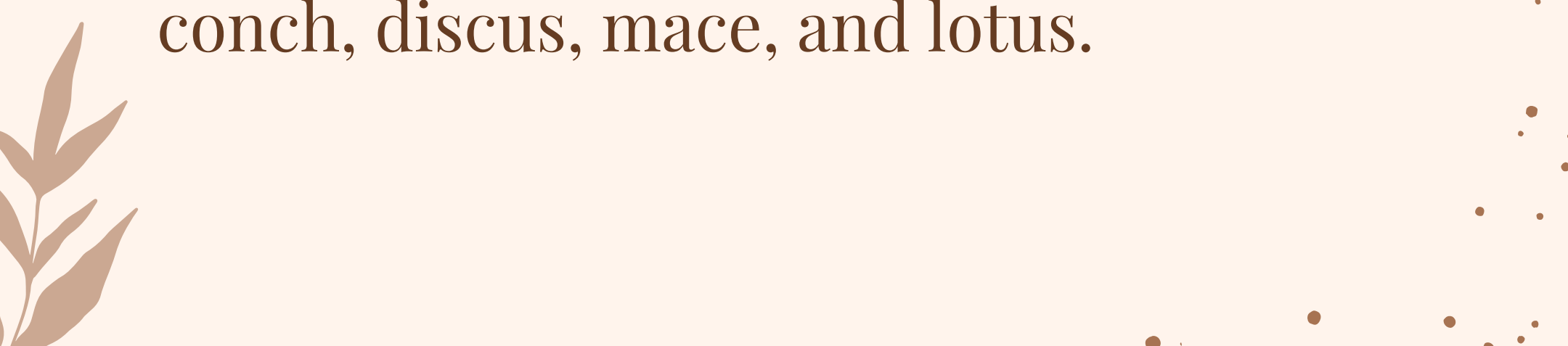
Sarupya Mukti symbolizes transformation and identification with the divine. It represents a state where the devotee's essence aligns so closely with the deity's that they take on a divine form.






This type of mukti indicates a profound level of spiritual attainment where the devotee embodies the attributes of the deity, both internally and externally. It signifies a unity of form and essence with the divine.


For a devotee of Vishnu, Sarupya Mukti would mean acquiring a form that resembles Vishnu, complete with divine attributes like the four arms holding conch, discus, mace, and lotus.






Sayujya means complete union with the deity. This is the highest form of liberation where the devotee merges entirely with the deity, losing all sense of individual identity.

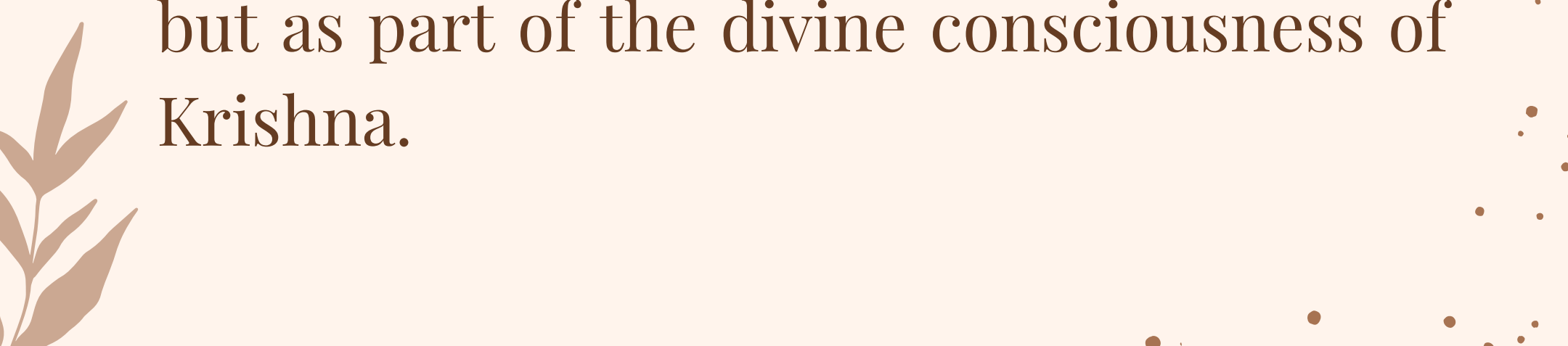
Sayujya Mukti represents the ultimate state of oneness with the divine. It is the dissolution of the individual self into the supreme consciousness, where there is no distinction between the devotee and the deity.







This type of mukti signifies the highest spiritual achievement. It is a state of absolute unity where the devotee experiences complete and unbroken communion with the divine, beyond all dualities.

In the context of Krishna, Sayujya Mukti would mean merging completely with Krishna's divine essence, where the individual soul no longer exists separately but as part of the divine consciousness of Krishna.





Each of these muktis represents a progressive deepening of the relationship with the divine, starting from sharing the same realm (Salokya), to being in close proximity (Samipyā), transforming into the same form (Sarupyā), and ultimately achieving complete union (Sayujya). These stages highlight the journey of a jeevatma from external association with the divine to complete identification and unity with the divine essence.

