

Mukthi Is of Four Kinds

Worship, with fixity of consciousness and purity of feeling and free of all extraneous thought, becomes itself *Bhavasamaadhi*. As a result of this *Bhavasamaadhi*, the Lord appears before the inner eye of the devotee, in the form which he has chosen for worship. The vision is not merely a matter of imagination, it is a “face-to-face” experience. Without difference of location, he can abide in the presence of the Lord, in the selfsame place. This is called *Salokyamukthi*. Besides being always with the Lord, as in *Salokyamukthi*, Bhakthas realise all that they see as the glory of the Lord. The experience is referred to as *Samipyamukthi*. Existing ever with the Lord, witnessing always the glory of the Lord, and becoming suffused with God-consciousness is *Sarupyamukthi*. This is the final fruit of Bhakthi Sastra. But at this stage, there is yet a trace of differential feeling. So, the Adwaitha Siddhantha will not admit it as the highest. Simply because

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the Bhaktha has Sarupya or the same Rupa as the Lord, we cannot take it that he has the powers of Creation, Preservation and Destruction, which the Lord possesses. It is only when all trace of difference disappears, and unity is attained that the highest stage is reached. This is what is called *Sayujya*. This comes of Divine Grace, won by the Essence of the sadhana of each. It cannot be claimed as the fruit of effort. The Bhaktha will aspire for this merging or *Aikyam*. He wishes to serve the Lord as he pleases and to experience the joy of the Form which he has attributed to the Lord. But the Lord out of His Grace, gives him not only *Salokya*, *Samipya* and *Sarupya* but also, *Sayujya*! Bhakthi Marga results also in the attainment of Brahma Jnana. Even if the Bhaktha does not crave for it, the Lord Himself vouchsafes it to him. The *Sayujyamukthi* is also referred to as *Ekanthamukthi*.