



SWAMIJI ANSWERS

From-P.S.Narayana (Hyd).

Q) We were of the opinion that there is only one type of liberation. Where as in 4-1 of Nammalwar's Thiruvaymozhi it is described that there is a different state of liberation called as *Kaivalyam* and the happiness derived in that state is meager in comparison to *Bramha:nanda*. It is also said that one has to go beyond that state to attain the Lord. Please tell us if there are different types of *Moksha*.

H.H.- *Moksha* means liberation. The mode of dis-entanglement from the bondage of Karma is known *Moksha*. There are two kinds of *Moksha*. All the souls in this material world are in the bound state till they cross river *Viraja*, through the *Archira:di* path. Whereas after crossing river *Viraja*, a soul which contemplated on its own self as *Bramhan* (*A:thmo:pasana*) will go to some remote corner in *Paramapada* and will remain alone. That state is called as *Kaivalyam*. That is also a state of liberation because it is freed from the bondage of Karma. As it has

crossed river *Viraja* through *Archira:di* it will not return to this materiel world of birth and death. As it did not seek union with the Lord it will neither attain union with the Lord nor will it return to the material world. That will be its eternal state. It will attain the happiness of realizing it's own self and it will be floating in that meager happiness. Saint *Namma:Iwar* describes that happiness as *therivaria alavilla sithimbam* which means incomprehensible limited happiness. Hence this state is considered to be a miserable state.

Whereas a soul which contemplated on the Supreme Lord will gradually attain the following states after crossing river *Viraja*,

- 1) Immediately after crossing river *Viraja* it will enter the planet of the Lord. That state is called *Sa:lo:kya*.
- 2) Subsequently it will attain a transcendental body by the touch of *Ama:na:va*. That form is similar to the form of the Lord and that state is called *Sa:rupyam*.
- 3) After that it will be decorated in various ways. Being filled with

love it becomes fit for the Lord to experience it. It goes near the Lord with the help of *Garuda* and will remain in the service of the Lord. That state is called *Sa:mi:pyam*.

- 4) Finally with the mercy of the Lord and mother Lakshmi it attains the state that is equal to that of the Lord and revels with the Lord and others in that sphere. That state is called as *Sa:yujyam*. In that state a soul experiences unlimited, eternal bliss.

All the great *Atwa:rs* and *Acha:ryas* have denounced the happiness of *Kaivalyam*. They have compared it to a drop of water and the happiness of *Brahma:nanda* to the mighty ocean.

From Smt D. Aruna (Guntur)

The Bhagavad-Gita clearly says that those who have attained the state of *Jivan-Mukthi* will revel within themselves and do not desire for external pleasures. However the so called realized souls of modern times seem to lead pompous lives instead of being simple. What is your opinion about that?

H.H.) The concept *Jivan-Mukthi* itself is inappropriate and self-contradictory. *Jivan-Muktha* means one who is liberated while he is alive. In-fact one cannot attain liberation

while he is alive nor will the liberated souls live in this material world. However those who are completely surrendered to the Supreme Lord are as good as the liberated souls. Such souls do not aspire for external pleasures. Those who seek external pleasures are certainly not realized. Normally those who are eager to attain spiritual knowledge will flock around such enlightened souls even if they are not opulent. Sometimes people unnecessarily start accumulating wealth in the name of spiritualism. Despite the fact that they carry out some spiritual activity, monetary wealth and pomp will be the predominant factors in such places.

The riches come and go according to one's *Karma*. One should not be influenced by them nor should one hanker to possess or acquire them. One should neither be disturbed by the acts of others nor should be influenced by their practices nor should he find fault with others. One has to introspect himself and practice whatever is good for him. One practices his spiritual life for the welfare of his own self. Hence let us practice whatever is good for us instead of finding fault with others.

