

19. So, for a person who has done prapatti, both good karmas and bad karmas, are of no use, at the time of death.

You are right. That is why, for a person who has done prapatti, the good karmas are called golden chain or shackle; and, the bad karmas are called iron chain. So the chain, whether golden or iron, is discarded, at the time of death.

20. Why should the Lord wait till death, for distributing the person's punya and papa, to his friends and enemies? Why not earlier?

There are two reasons for this:

- 1) Even a person, who has done prapatti, continues to do good things and also bad things (intentionally or unintentionally) till death. So the Lord waits till a man's death, for the final distribution of the results of his karmas, to his friends and enemies.
- 2) A person, who was earlier a friend, might later become an enemy. Similarly, a person who was an enemy, might later become a friend. So the Lord waits till a person's death, for distribution of his karmas, to his friends and enemies.

21. You say that, for a person, who has done prapatti, at the time of his death, his papa and punya, (his sins and good deeds) are distributed to his enemies and friends or relatives. But sastras say that a man, who has done good or bad, has to reap the benefit. Is this not conflicting with what you have stated?

It is not the exact sins and good deeds of the person, who has done prapatti, that go to his enemies and friends. An equivalent value is distributed to the enemies and friends.

The person, who has done prapatti, has friends or relatives, who do good to this person. So, in return, they get the effects of good deeds of the person, who has done prapatti. Similarly, his enemies do bad things to him (who has done prapatti). So, they get the equivalent effect of sins of the person, who has done prapatti. Further, in any case, for every general rule, there is always an exception. Even if the above interpretation is not accepted/you can take this, as an exception to the general rule, in the case of a prapanna (who has done prapatti).

22. Now a man does good things or bad things. Consequently, he gets pleasure or pain. Do these results as pleasures or pains come from his earlier action, by themselves; or are these given by Brahman?

The results of actions, whether good or bad, are bestowed by the Lord only. It is only the Lord, who gives pleasures or good results for good things done. Similarly, it is only the Lord, who gives punishment, for all bad actions of the Jivatma.

23. Do we accept the concept of salvation in this world itself?

No. This is the concept of advaitins. They call it as jivan mukti; and say that a person can attain salvation here itself. For us, the salvation is attaining moksha or Paramapada, where we enjoy and serve Lord Narayana.

24. I have heard that death at night or in krishna-paksha or in dakshinayana, is not good. Is that so?

For people who have done Prapatti and who are to attain moksha, it is immaterial, when the life departs from the body. Saying that it is not good to die, during night or krishnapaksha or dakshina-yana is only for others, who have not done prapatti.

25. What is the meaning of Conductor (ativahika)?

The presiding deities of light, year, moon, wind, sun, etc. are directed by Brahman, to receive and conduct those, who are to attain moksha. So, they are called conductors.

26. What happens to the soul, after attaining moksha?

His essential qualities of intelligence, happiness, etc. shine in their normal splendour. The soul (Jivatma) becomes free from all sins, free from sorrow, etc; having the highest degree of intelligence and happiness.

27. Were these qualities with the soul even in this world?

These qualities rightly belong to the soul, even in this world. But, as I mentioned earlier, they are hidden, because of the impurities and defects, due to his association with the body. So when he leaves the body and leaves this world and attains moksha; his essential in-born qualities shine in their normal splendour.

I also gave you the example of a gem covered by dirt. In this world, the soul is like a gem, covered with dirt. When he attains moksha, the dirt is cleaned; the soul becomes like a clear gem having its fullest brilliance.

28. What are his powers, after attaining moksha?

His powers become unlimited. He can get whatever he wants. He can do whatever he wants. He can take any body, if he likes. He can move without a body also.

In short, whatever he desires, he can do. He enjoys things. He serves Lord Narayana, either with body or without body.

29. After attaining liberation, in the Paramapada, does the Jivatma become one with Paramatma?

No, the Jivatma does not become one with Brahman. But he acquires all the auspicious and divine qualities of Brahman.

30. What do the Vedas say in this regard?

The Vedas say that in the Paramapada, the Jivatma attains the highest degree of equality with Brahman. He is permanently free from the bondage of births and deaths. He enjoys the Lord, in the company of others.

31. Are there any limitations or restrictions to this freedom of the soul, when he reaches Paramapada? Can he do anything he pleases?

Yes, his powers are unlimited, except with regard to one matter. That is, except regarding creation, support and destruction of the world. The powers to create, support and destroy the world, are entirely that of Brahman. So in these matters alone, the released soul does not have the powers.

32. Does this limitation not restrict or curtail the happiness of the released soul?

No, it does not. Because, the released soul attains the same pleasure and happiness as that of Brahman, who creates, supports, and destroys the world.

He attains the highest degree of equality with Brahman. This can be explained with an example.

33. Can you clarify this further?

Let me give you an example:

There are a father and his son. The father cultivates the land. He harvests the grains and he cooks. The meal is shared, both by the father and the son. So, the son does not till or plough the land. The father is tilling the land and is harvesting the proceeds.

Still, the son has the pleasure of eating the produce, just like his father. So, the pleasure remains the same, both for the father and the son. In the same way, although the released soul does not create the world, he gets the same pleasure as the Brahman in this regard.

34. You said that even in Paramapada, Jivatma does not have powers to create, support or destroy the world. Are there any other powers or qualities, peculiar to the Lord?

The following qualities are special to the Lord:

1. Being the cause of the world.

2. Giving of moksha to Jivatma.
3. Being the support and controller of the world and for whom all things and beings exist.
4. Having everything as His body.

35. After attaining Brahman in the Paramapada, when does the released soul return to the world?.

After attaining moksha, the released soul does not return to the world, because he has no karmas left. All his karmas have been destroyed; and he continues in eternity, enjoying the Brahman.

36. Can the released soul then never return to the world?

What I mentioned is that the released soul does not have any karma left. So, he is not re-born in this world. But if, out of his own free will, he wants to visit this world, he does so. As already mentioned, he can do anything he likes, anything he pleases.

37. Can the Lord, because of His independence, send back the released soul into this world?

There is no possibility of this; because, after getting rid of all karmas, the Jivatma has attained moksha. So, there is no reason or cause for the Lord to send him back into this world.

38. Again, you say that he can do anything he likes. But, there are specific duties assigned to some of the Nityasuris, like Garuda and Adishesha. Garuda is the vehicle of the Lord. Adishesha is the couch (bed) for the Lord. So, can the released soul do these duties also?

As I said earlier, all these have to be interpreted, without conflicting with other matters. The released soul does not desire to do things, which are already being done by some others, like Garuda and Adishesha. Further, the pleasure that results from doing any of these things, is the same, i.e. whichever service the released soul does to the Lord, he gets the same pleasure.