

YOUR QUESTIONS SWAMIJI ANSWERS

(Translated by Yekkirala Venkatram)

Q. What is the secret behind Srirama falling into the trap of Ma:ri:cha (in the garb of a golden deer) and for not killing him at the first instant?

A. Maari:cha symbolizes the impending karma (yet to unfold). It is called 'Agaami karma'. When these Agaami karmas unfold they are too tempting to resist – and their occurrence is imminent. They generate deep desire. They tempt everybody without exception. They generate intense desire. They entrap us with illusion. Maari:cha, true to his nature deluded Sita. As already said, Maari:cha symbolizes Agaami karma. It cannot be destroyed till it is ready for fruition. As it is yet to arrive, we can distance ourselves from Agaami karma. However, it is not possible by our selves. It has to happen through the grace of Srirama. Viswamithra reposed the responsibility in Srirama for protection from Agaami karma. And Rama protected Viswamitra from Maari:cha in completing his 'yajna' without any hindrance. But Sita sent Srirama Himself to bring Maari:cha – and due to this - fell prey to Agaami karma and ended up as Ravana's hostage! We should not think of how we are going to 'experience this or earn that'. Instead we should repose these Agaami karmas to Srirama's grace with a sense of detachment to the fruits of desire. Then, the agaami karmas certainly will not harm us. The above incident proves this.

Q. When one experiences misfortune and losses, he wails that his suffering is due to his past karma. Same person when experiencing comforts and gains never thinks of karma. If it be so, does karma represent suffering and losses?

A. One way, it is true – as karma makes you recognize the reality.

Q. What is the difference between A:thma (soul) and Parama:thma (supreme soul) ? And which is the path to reach Parama:thma?

A. Both A:thma and Parama:thma have form and content of jna:na. A:thma is like a water drop, Paramathma is like a vast ocean. Atma is atomic, Paramathma is the possessor, exists everywhere. Atma is fully dependent. Paramathma is absolutely independent. Atma is like wealth owned by paramathma. To reach Paramathma there is no way other than total surrender to Him. And that is possible through the grace of a right Acharya.

Q. Did the chariot used by Arjuna in the Mahabharata war belong to him or to Srikrishna? If it belonged to Arjuna, where did he keep it during their stay in the forests?

A. The chariot used by Arjuna and driven by Srikrishna is called 'Nanda Gho:sha'. Devatas affectionately gifted this to Arjuna after 'Kha:ndavavana dahanam'. (the great forest fire). When the Pandavas left their kingdom they reposed their equipments with Srikrishna.

Q. Due to old age, I am not able to recite Sri Vishnusahasranamam during early hours. Can I do it in the evening?

A. Certainly.....whenever there is time and wish, it can be recited.



Q. Some say those who die unmarried and in the age group of 18 to 24 years should be (symbolically) married to a tree before the final rites. Is it right?

A. There is no such rule and no such need either.

Q. Whether Sundarakanda could be recited by all irrespective of caste and gender?

A. True....anybody can recite and it is no mistake to do it.

Q. What is meant by 'Gothram'? Those that do not know their 'gothram' – should they stop worshipping?

A. The qualification for worship is not awareness about 'gothra'. Bhakti alone is the qualification. The knowledgeable elders do not mention their gothra in their worship of God. 'Gothram' is a synonym for family name.

Q. Some say that the athmas (souls) of those who die prematurely before fulfilment of their desires remain 'here' only. How far it is true?

A. Soul after leaving one body has to get into some form of entity – even if temporarily – there is no other go for the soul. We can't say where the entity stays after gaining the soul. It can be anywhere. After wandering here and there, when time comes, the soul gets into its natural physical envelope.

Q. As we have seen in ramayana the pattabhishekha intially was only planned for jye:stta kumara i.e., srirama and others were not eligible when he was there so he was sent out for vanavasa. In mahabharata we see that the kaurava's who are the sons of jyeshta kumara i.e., Dhrutharashtra should be actually given the throne but how were pandava's eligible ?

ANS: Always eldest of the family only was eligible, if he is not otherwise handicapped. to observe that only, bharatha did not accept the throne and subserved the pa:dukas, in place of lord Sri Rama. When he came back, the throne was given back. Because Rama was not otherwise, handicapped.

Dhrutha ra:shtra was blind. hence, he lost the chance of ruling the kingdom. Pa:ndu also was suffering from ill-health. Yet, because of his vision and ability, he was given the kingdom and crown. Automatically, his children got the chance of becoming heirs. Because of Pa:ndavas' over-kindness and Duryo:dhana's high handedness, kauravas started ruling the kingdom. In fact, Duryo:dhana was never considered as king at all. After Pa:ndu's demise, Dhruthara:shtra was only the king. yet, Duryo:dhana, declared himself as the king, as was started making announcements as he was the king of kings. "Duryo:dhana sa:rvabhousma". he was a rowdy having a big gang with him. His father was so much fascinated to his son. Hence, no other opened their mouths. In spite of some elders say something good, they never cared those words at all.

*** Protect your invaluable heritage & culture by practicing them. They protect you from untruth & false and guide you on the right path.*

*** Our life is invaluable for us. So also for others and other living beings too! Surely, one day we get the same treatment that we give them today.*

