

YOUR QUESTIONS SWAMIJI ANSWERS

Q. After marriage, my prayers and daily rituals have reduced considerably. this is mainly because of the change from brahmachari to samsari. I feel a little guilty when praying because of my involvement in samsara activities. I feel like there is a gap created now between lord and me. Is this the reason why samsara / marriage is thought as an hurdle by sages? Please help me to get back to lord without any guilt.

Ans: Even if you are totally convinced that samsara is a hurdle, you cannot & should not give up your family. so learn how to mould it to cater your needs of feeling, serving lord. If you are a servant of god, make your wife a helper to you to serve him better. She has been provided to you by god only. so you need not feel guilty now. And the children you get, in future of course, will automatically become heirs of your divine wealth, i.e., god. All that you are doing becomes his service only, as your house is His and your job is given to you by him, thinking that you can serve him without any problem. Now, you need not reduce time for Him. But keep physically some time also for Him to continue this thought all through the day. Try!!!!

Q. On Madhyahnikam (Noon sandhya prayers). The noon arghya pradanam is done facing North. Should the Prayaschitta arghyam also be done facing north or east? Should the Pranava Japa (starting with Pranavasya rishi brahma) at noon be done facing north or east?

Ans.

- * Morning sandhya should be done facing east.
- * Noon sandhya also should be done facing east only. Right from beginning to the end. No north business.
- * Whereas in evening sandhya vandanam there are some changes.
 - * upto arghya prada:nam, it should be done facing North.
 - * starting from arghya prada:nam it should be done, facing west.
 - * but, while doing a:chamanam in between, it should be done facing North only, for, doing a:chamanam facing west is prohibited.

Q I heard vasudeva is supreme of all demi gods. Is vasudeva lord krishna?. I heard for each lo:ka there will be three vishnus, for all these vishnus krishna is the origin, is it correct ? please give me detailed description.

Ans: The description you have seen, must be from iskcon books. They feel that krishna is the origin to all the incarnations. From him only everything came. We accept it though, for lord krishna is none else than lord narayana himself, yet, he is only one avatha:ra among many. That has been very clearly described in srimad Bha:gavatham. The difference is, in other avatha:ras, lord chose only a few qualities for his activities, whereas in krishna avatha:ra, he appeared with many of his divine qualities. And also, the qualities of all avatha:ras are seen there. That is why, krishna avatha:ra is considered to be the "Paripu:ra avatha:ra". The lord supreme is no doubt named after 'Va:sude:va' also. There are many other names in thousands to the lord supreme. According to vedas the name given to him is 'sriman narayana' or 'vishnu' or 'paramam padam'. The name 'va:sude:va' given to krishna because he is the son of 'vasude:va'. Lord supreme, having the name as



'va:sude:va' is very meaningful and also fixed on him. Vas=exists, div=shines. One who exists everywhere and effulgent, in other words, omni-present with his grace is 'va:sude:va'. This name is also seen with 1)the lord in his primary abode, the paramapadam, & 2) the first one among the four planning abodes, the four vyu:has. Paramapadam, vyu:ham and krishna avatha:ra, all these 3 are vyaktha ru:pas of Va:sude:va, i.e., forms that are visible. But the name 'Va:sude:va' the all pervasive, ever effulgent is there with the form of the lord that cannot be seen by anybody 'avyaktha'. This form also was shown to Arjuna in His Viswa Ru:pa Sandarsana in 11 th chapter of Bhagavad githa. No beginning nor ending to that form. That name, if at all given to the supreme, should be like 'na:ra:yana'. That is what mentioned in pura:nas and upanishads.

Q : Should we follow any specific book or write in a format. Any rules please specify ?

Ans. To start writing Bhagavan namam, no specific book is needed nor any time or otherwise any rules.. whenever one gets time, either in the day or night, one can start writing. No specific book we recommend to write namam. You can get your own papers, pen and time etc., write as much as you can. You need not spoil your time or other activities. No specific note book recommended. We do not recommend to write on computer. We want that we should get the result, but not the computer. All that is needed is, commitment and courage. You can start immediately.

Q: I would like to know about Bhagavad Ramanuja's philosophy on role of women in doing pooja of the salagrama. If woman is in married life, in a family who are not srivaishnavas, can she still take a salagrama from the parents family and do the pooja ?

Ans. It is only men recommended to do the salagrama puja, but not ladies. There is no question of sampradaya. It is a common rule for all the sampradayas. For salagrama, so many manthras are supposed to be chanted, which may not be possible to them. Then, if you are interested in doing puja, you can have vigrahas like Goda, Krishna, Rama etc., and do them well. Even if there is an unavoidable break in between, here and there, it is acceptable.

Q: Swamiji, in an earlier answer to someones question it was said that Sri Rama is a humanbeing unlike Sri Krishna who is a god and that he is an example of how a good human is supposed to be and that he is not a god, then in an answer to navagraha pooja , it says to worship Rama for surya graha sa:nthi "surya = rama incarnation, so you can worship in any Rama temple for that santhi." So is Rama also an incarnation of god which means he is also a god ?

Ans: You are clever. Rama, considered himself as a human being only. He made it very clear in Sri Ramayana, Yuddha kanda, after killing Ravana. We know it pretty well that he is lord vishnu only. But, it is before incarnation and after the avathara was withdrawn. But not during avathara. He loved to be human, so we do worship him as a model human only. We worship many human beings also. So also Rama. But when we create a form with any sort of metal or clay and want to consecrate it for your own use, A:gamas have provided us a mantra and process to do that. Rama mantra and Rama form also are recommended in them. When a man lives like a real man, he will be worshipped even by the de:vathas. THAT IS WHAT RAMA STANDS FOR. SO WE CAN WORSHIP HIM.

