

MAH05094

Sri:

Hari: Om

Krishna avatharam is one among the ten avathars of Bhagwan Maha Vishnu. Everyone feel delighted when the name 'Krishna' is spelled. We used to call the unknown persons as 'Kanna' due to the fact the Bhagwan exists everywhere in this world. In happiness and to achieve our objectives we call a new person as 'Kanna' not 'Rama' because by uttering the word 'Kannan' we get an inner happiness and a sense of protection. Therefore all the sounds and senses in this world are contained in the name 'Kannan'! Hence, 'Krishna avatar' seems a step higher among ten avathars.

The meaning of the word 'Krishna' is 'Remover of Evils'. He tolerates our good and bad acts which are least important to our life. We can differentiate our day-to-day acts as those that yield either Sin (Papam) or Virtues (Punniyam). We know and fully aware the acts that causes Sin or Virtue. But do we know why we perform such acts when we know the results? The answer is our 'Poorva Karma'. If our virtuous acts are higher than sins in our poorva janma (previous births) then our Karma will be good and force us to perform good acts. What we sow (in our poorva janma), we reap (in our present birth)!

Now, we talk about Krishna because of our good acts in our previous birth (poorva janma); otherwise we will not hear or speak about Him.

Our bad sufferings in this birth are due to very little good acts performed by us in our poorva janma. Therefore, no one could decide how he will perform in their rebirths.

We should ask our self, daily, whether anything good was performed by us or anything good spoken by us? We realize then that at a particular time we have spoken good; at an another time we were in anger mood; we have some frustrated moments; we were high spirits at one time and in low spirits in some other time; as it is very difficult to remain in the same state for the whole day by any person.

When we say good bye to our beloved ones advising him to take care of himself or to be careful; we can not command his safe return back to home.

Therefore, we feel happy always when we utter the name of Kannan. Is it sufficient to utter His name once? We know that Ashtakshara Japam will yield positive results. The glory of The Ashtaksharam (eight letters of Sriman Narayanan) is a separate subject for detailed discussion. Is it sufficient to tell Ashtakshara once in a day? No. It should be uttered frequently as per the teachings in vedha (Anu srutham); it should be uttered with devotion (Bhakthi); it should be uttered with utmost sincerity (Karma Shraddha). Therefore, uttering His name just one time is not sufficient.

Once Rama has told, "Sahrudeva Prapannaya!". That means as 'once you approach Him' or 'once you submit yourself to Him', He will bless and help you a lot.

But, the word 'Once' is not 'One time'. Will we get His blessings if we pray Him for a single time? Will He removes our sufferings if we request Him, 'one time', to cure our head ache? No. We have to remember Him always that we feel very difficult!

How should we 'sit' to pray? We should sit erect. We should meditate by sitting in a proper seating posture (asanam). Everyone tells and we knows that we will get benefitted if we our seating posture is 'Padmasana' as we do not feel tired in that posture. Hence, we should practice to sit erect in Padmasanam. As a child grows, we should also develop the practice of meditatation to call Bhagwan near to us.

We know the Sun rays gives us light; but the heat can not burn a cotton piece directly. The rays of the Sun gives us only light not heat to burn an object. Otherwise, the Agni Bhagwan (Fire) swallows everything. Therefore Agni is called as 'Huthabug, Vaishva Naraha, Vannihi, Anilaha'. The fire swallows anything!

But, we can play with the sun rays and bring fire! If we direct the same sun rays, through a lens, towards the cotton piece, we generate heat (agni) and cause the cotton roll to burn! We have enjoyed such experiments in our school days.

Bhagwan Krishna has performed such plays when He was a child! He ate a mouthful of sand yelling that it taste like a sugar! For Krishna the sand is sweet; but if we eat will we get the same taste? The answer is 'Yes'. If we eat sand with our mind full of His memories (bhakthi) we will sense the

taste is very sweet. If we pronounce His name with bhakthi a piece of stone will change to a sugar ball.

We should change ourselves and move towards Bhagwan with such a devotion (bhakthi)!

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