

MAH05196

Sri:

Hari: Om

Bhagwan has to descend from Vaikuntha lokam (*celestial world*) to boo-lokam (*earth*) whenever adharma (*evil forces*) overpowers dharma (*divine qualities*). As a father rushes to rescue his son trapped in muddy soil, Bhagwan rushes to this world when adharma's influence is high. No one in this world will be silent when their ward is in trouble and no one will enjoy their sufferings. A father will take all the measures to save his son out of the muddy clay. Any one will have that instinct of protecting their ward in distress.

Generally, we have our own way of dealing with distress situations. We will not keep quiet while suffering from stomach pain. When others suffer due to the same pain we suggest so many medicines whether they like or dislike; we advise them to tolerate as the medicine will suppress their pain. But when we suffer due to the similar pain, will we swallow those medicines suggested by us to others? Will we not deny injection and deny tablets? Will we not request the doctor to prescribe sweet syrup?

What Bhagwan does when He encounter a unhappy situation in the world due to adharma? He rushes to us to destroy adharma. He is happy when the world enjoys dharma and worried on noticing adharma prevailing in this world.

Similar will be the situation among us. A person lives peacefully when he is happy; but when he loses his happiness he becomes angry. When we are happy everything seems to be joyful; but when we are angry we lose patience; sometimes our anger make us to beat our children (*who approached him with bundle of love and affection!*) An angry man loses all his normal thinking and common sense; he gives preference to his angriness than his beloved child. Anger makes to lose all his normal sense and divert all his attention towards that unwanted feeling.

Assume a person misplaces a cheque bearing a value of Rs. 2 Lakhs; he is very much upset and worried. At that situation, if we call him to a temple, he becomes angry. He curse Bhagwan and says will He help him to get the lost cheque? In frustration he tells, "What was the use of my prayers to Bhagwan and visits to His temple daily?"

Till yesterday this person has praised Him and preached others that only Sarveshwaran (*Bhagwan*) is the saviour and only He is the pleasure to all. But, now, when he could not find his cheque, he tell to others that there is no use of praying Sarveshwar; there is no use to believe Him; He will not help in trouble; there is no

Bhagwan; he goes on blabbering such words out of anger and frustration. He gives importance only to his cheque than Bhagwan.

Now, he gets back that misplaced cheque; what happens? He praises Bhagwan for finding out his cheque and giving it back to him.

I have told this as an example. What to do? In a happy mood we used to give preference to worldly pleasures and in sad moments we prefer anger. In our day to day life, this has become a normal one.

We do anything in our lighter and happier moments. In that mood one accepts to give 50 gold coins with an expectation a good position in his career. But, alas, he gets negative news that he is not getting the expected job elevation; following this bad news he gets another call from the jeweller asking him whether he could come to his house to deliver all the 50 gold coins ordered by him. Out of sheer frustration, he cancels the given order of gold coins; that's all; he won't behave otherwise because all his hope has collapsed now.

Will Bhagwan come immediately to our call? No. He will observe our day to day activities silently; wait for our adharmas' (*incorrect actions*) to be conducted and then He acts. All our incorrect actions are due to Karma (*fate*). All the living things (*jeevarasis*) are surviving on the basis of their Karma only.

A rakshashan (*demon*) also is a jeevarasi; he also has birth, life and death. We know demons such as Ravana and Kumbakarna. When a child sleeps a lot we call him Kumbakarnan; but we won't used to call a gigantic and strong person as Ravanan; also, we will not call a pious person as Vibeeshana Azhwar.

A sleepy person is used to be called as Kumbakarnan, (*who was conscious for six months and sleepy for the remaining six months*), as the personality has registered such image deeply in our minds. Ravana, the popular asura personality, a great king, who had guts to fight Rama, is not in our minds; but we easily remember Kumbakarna. While we snore others tell us that we are sleeping like Kumbakarna as if snoring was invented by Kumbakarna!

Bhagwan will watch us to perform adharma till extreme level (*a level beyond which adharma is not possible*), realize our mistakes, learn lessons and burn all our mistakes like a firewood which burns very well when it is very dry. As like a piece of firewood that was taken near the fire zone catches fire and burn in seconds, Bhagwan will wait for us to realize our misconduct.

Different avatars (*incarnations*) of Bhagwan were originated by Self or through somebody else or with the help of others. Rama has born as the son of Dhasaratha; Krishna avatar through Devaki and Vasudevar.

The main purpose of such avatars is to kill the evil forces (*Dhushta Nigraham*) and to maintain the welfare of the good people (*Sadhu paripalanam*). His principal aim is to save all His devotees. His additional work is to kill rakshashas; his prime work is Dharma paripalanam (*to maintain dharma*). Dharma Samrakshanam (*saving of dharma*) is the motto of all His avatars..

If we want rich growth of plants in our land we have to till the soil deep with the plough. After that the loose soils are to be levelled. Then we have to spray natural manure. We have to wet the prepared land with water. After such preparation the land looks very fertile; we will know certainly that the seeds we sow will yield good results as the soil we prepared for forming will be looking so healthy.

The flowers grown in our garden will spread its sweet scent when they are ready for Bhagwan. The flowers are now ready to depart. Where? To the lotus feet of Bhagwan! The devotees (*Bhagawathas*) will pluck flowers and tulsi leaves to make a beautiful garland. In that assembled state, the flowers and tulsi leaves will feel very happy as they will reach and decorate the feet of Lord Ranganatha!

Similarly, tilled soil will wait for the seeds to be sown. Once the land is filled with seeds it will start to grow quickly and the land lord will be pleased to feed some more manure. After some time he will reap a rich yield.

In parallel with the seeds, weeds also will grow in the same land. The weed will look similar to the plant. It is important to pluck out such weeds in time; because the weeds will share the manure fed and will slow down the growth of the original plant. We have to remove such weeds by plucking it out from its root. Then the growth of the plants will be quicker. If we ignore to remove the weeds, the plants will be almost static without any growth; some time the weeds will grow higher than the plants!

In those days the palanquin bearers of Him will be looking gigantic in physical body to a height 6 feet or higher! The Bhagwan will be at a higher plane; the devotees standing deep down need to turn their head up to have a dharshan of Ranganathar!

Similarly, the weeds that grow higher than the plants need to be weeded out; otherwise the plants will not grow normally. The unwanted weeds will grow along with the plants.

Similarly, adharma remains and grow along with the dharma! Like the owner of the paddy field who looks after his plant, God takes care of Dharma. As the gardener

removes out the weeds, Bhagwan eliminates all the weeds viz. asuras. He watches adharma to grow full as the land owner who waits for the full growth of weeds.

The rate of growth of the weeds will not be in unison with the plants; at first the weeds start to grow slowly; it wait for the plants to grow fully; then it will compete with the plant to grow faster. The farmer will have to wait for the unwanted weeds to grow before starting its elimination process. Similarly, Bhagwan will wait for the adharma to grow fully before starting to maintain dharma (*Dharma Samsthapanarthaya*). He will keep calm when the atrocities due to adharma increase and then starts to upkeep dharma in dharmic ways in this world.

Whether Bhagwan has eliminated Ravana and Kamsa immediately? No. He waited; gave chances for their self correction. Vibeeshanan, brother of Ravana also was an asura; but, realizing mistakes has joined hands with Rama. Thus, Vibeeshanan, a rakshashan, has become an azhwar; yes; we call him as Vibeeshana Azhwar.

Similarly, there was one more asura called Vikarnan; but he followed dharmic ways and preached good to others. Thrisadai, the daughter of Vibeeshanan, was also a teacher of dharmic ways. She has accompanied Sita devi, when she was in exile at Ashoka Vanam under the custody of Ravanan. She has consoled Sita devi in deep stress and remained at her side in distress.

Therefore, Bhagwan's avathars will not be often to save dharma; he will wait for the adharma to prevail fully before initiating the process of elimination. He will not appear when dharma prevails in this world. There is no need to rescue any one when there is happiness everywhere. He appears only when one is unhappy or in distress.

Whether any policemen interfere if a situation is peaceful? Only during unrest they will come to picture and will be at a centre stage.

Bhagwan, the saviour of this universe (*Sarva loga rakshakan*), takes incarnations to save dharma. In Krishna avathar, His name is Yathu kula nandhanan. What Krishna does? Who are those in His sect? His sect, "Yathava kudi", led a simple life in huts and takes care of cows.

In those days, people judge one's wealth by counting the number of cows with them; a rich person is he who possesses more number of cows. It is so sacred to maintain cow in one's house as she brings prosperity.

It is very difficult to visit every devathas in their temple and prey. Do we know that all the devathas with crores of devas (*muppathu muk Kodi devas*) are assembled in a single place? Yes. That place is on the physical body of a Cow!

That's why during *gruha pravesh (house warming ceremony)* we allow cow to enter our *gruha* first. All the other *pooja's* are conducted only after *gho-pooja (worship to the cow)*. By performing *gho-pooja* we obtain welfare and wealth.

Normally, we consider a cow as a four legged animal with a tail at her end. But do we know who are all living in her body? We could have seen them in pictures.

It is interesting to know that Mahalaxmi could not able get a space to live in a cow initially! Other devathas spared a place, later, for Mahalaxmi to live in! Such is the greatness of a cow!

Therefore, we have to perform *gho-pooja* during *gruha pravesh* formalities as the *pooja* drives out all the evil forces from the new building. Some person are not peaceful in their home; their business is not successful; their child are not showing interest in education; their ward do not progress in their career; *gruha pathnis (wife)* do not conceive after marriage; some family have *pithru dhoshas (displeasure of our ancestors)*; some suffer from *naga dhoshas (curse of snakes harmed by them)*; some have *navagraha dhosham (displeasure of nine planets)*; every person is suffering with some kind of *dhosha* due to mistakes committed by us.

Out of twenty four hours in a day, we are peaceful, for how many hours? Only for limited hours; we are happy then; once the peace leaves off, we feel dark and sadness surround us. "*Chakravarth Parivarthanthe Sukha Dukhanicha*"; that mean, as a wheel rotation happiness and sadness takes turn to remain with us. Perumal takes multiple births in various *avathars* and comes toward us to bless.

Thus, during this *gho-poojah* all the *devathas (deities)* are at one place to facilitate us to pray, in a single location, without necessitating visiting multiple places of different *devathas*.

Ahalya, appeared from the ocean, to wedlock with Gowthama maharishi. She has born from the divine ocean (*Par kadal*) that was churned by *devas* and *asuras*. Indra loved her and wanted to marry; Gowthama maharishi also wanted to marry her.

Finally, a competition was arranged between these two, to decide the winner who would marry Ahalya. The challenge is that one who first see and identity a two faced cow will be the winner!

Indira with full confidence rushed immediately to search such a cow in this world. But what Gowthama has done?

He went to a cow-shed of an ashram of a *rishi (hermit)* and noticed a cow delivering her baby; he saw the head of the tiny baby-cow blinking and staring at him. Immediately he has prostrated and done *sashtanga namaskaram (surrendering one's*

full body over the earth); he circling both the heads of the mother and its baby cow (*prathakshinam*) and prayed.

Now, the judges have declared that he is the winner and decided Ahalya to wed him. Indira, returned empty handed, only to see that Ahalya was already married to the rishi

Every one of us knows that there is no animal with twin heads; of course we can find serpents with multiple heads of two or five. Gowthama, the brave Maharishi (*Saint*) applied his mind as he aware that there is no animal with two heads. But, with common sense, he found out, a cow with two heads one at front (*of mother's*) and the other in rear (*of baby's*) and won the test.

Thus, as the cow was prayed by a great Maharishi she is considered very sacred. Worship to a cow (*Gho pooja*) removes pithru dhosham (*curse of our elders*). Therefore, Gho pooja is very important and should be part and parcel of our daily duty.

The presence of a cow in our house will bring us wealth. Hence we have to take care of cows (*Gho Samrakshanam*). There are certain principles for maintaining cows. We should not hurt or beat a cow. Of course, a cow being a gentle and calm animal will make us to love her. Secondly, we have to bath her daily and dry in Sun light. Once, she looks dry and neat, we have to apply turmeric paste over her four legs. Then we have to fix Kum Kum (*red or saffron pigment*) on the paste and carry out our poojas as we do to our Bhagwan We need not invite Mahalaxmi (*avahanam*) as she is already residing and available within the cow.

Now, we have to pray Gho matha to remove all the difficulties in our day to day life. We have to show her Karpura Harthi (*showing lighted camphor*), circle her clockwise (*prathakshinam*) and feed her bananas and agathi green leaves.

We will certainly realize a change in our poor life and will sense that we are marching towards growth and .prosperity.
