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#MahaPeriyava

“We say that Ambal is the embodiment of kindness and compassion. At the end of Lalitha Sahasranamam she is described as “Avyaaja karunaamoorthi” – one who showers kindness and compassion without any reason. However there are countless difficulties and hardships in



the world. Only I know that. People who come to me talk of the various difficulties faced by them in the world. Even people who do poojas, undertake pilgrimage, take bath in holy waters are afflicted with problems. During such times, many of them

cry their heart out to me and

feel depressed saying, “In spite of all the poojas and my devotion, Ambal has only been giving me difficulties and hardships! You call her as the embodiment of compassion, but in my case she is blind”. They even get angry with Ambal. However, if you ask me, difficulties and

hardships are given because of her compassion; sometimes I feel this is the highest form of her compassion. We look at our good deeds of the present and argue if it is justified for us to be faced with so many difficulties. We curse the gods. But have we all done only good things

regardless of who we are? If we self introspect deeply we will know the number of sins (Paapam) that we have committed; if not physically the great sins we have committed by way of thoughts will be obvious. These are of the present – that is, of this life. We don’t know what we

did in the previous life. It is Ambal’s law for a particular plant to germinate from a particular seed. We sow the seeds in the previous life; and reap the harvest/difficulties in this life. If we were to be aware of all the sins and wrong deeds that we have committed, we may

realize that the difficulty Ambal is giving now is perhaps not commensurate. Then we ourselves will repent, “In the middle of all these difficulties, is it not out of her profuse compassion that she helps us to think of her to attain salvation! Even though we are not worthy, is

she not showering her kindness on us! Without understanding this, to blame her, is gross injustice. Isn’t it?” We will also realize that we are committing more mistakes by cursing her now. Child eats sand. Mother ties his hands with a cloth. Child gets very angry. “What a mother!

She has no kindness or love. She is my worst enemy” thinks the child. Did the mother tie him up for no reason? Does she not have concern for the child? Child being his own enemy thinks of the mother as his enemy. However great we may be, whatever may be our accomplishments, we

are still like this child. She is punishing us for our past mistakes, but it is difficult for us to accept it. We are not able to redeem ourselves from that. We don’t have that power. We blame Her stating that She has tied us up. Only to prevent us from repeating the same mistake

as the child eating the sand, the supreme mother has tied us up with difficulties. When hard times confront us we should think, “These are the consequences of our past mistakes, hence if we repeat mistakes we will continue to face such difficulties in this life”. We should be

clear that we should pray to her to bless us with the intelligence to avoid doing such mistakes.
When She blesses us with comforts which please us we think of Her as being compassionate. Only because She blesses us with them even though we are not worthy, Her kindness is one

which has no reason. Difficulty is also Her kindness for a particular reason. The mistake we did in the past is the reason for that. She gives these difficulties for us to realize that we should not continue to do that and should become good. Whatever we consider as good for us

can also cause problems. Hence, I feel that to give us difficulties with the intention to correct ourselves is a greater kindness than bestowing us with things that we think are comfortable and good for us. If to bless us with comforts without any reason is an act of her natural

innate kindness, I feel that her kindness in blessing us with difficulties with the intention of correcting us is of a higher order. We are able to see only a portion. We are not aware of the past and future. Hence seeing these adversities in this small interval, we feel they are

harmful and detrimental to us. If we come to know of the past, present and future, we will realize that she never does anything that is adverse to us. If we know our past deeds, and the good that will result from our current difficulties, we wouldn't do like this. She has kept

these things hidden from us. This is also Her play. In spite of these limitations, if man has so much arrogance and pride, if he were to be aware of the past, present and future, there would be no limit to his atrocities. She has kept it so, so that he remains under control.

Realising that we are not aware of the past and future we can rely on the great sages who are aware of the past, present, and the future. Looking at the transactions in the world based on cause and effect we can realize that our human life also should be like this; if we are

suffering there should be a reason for it; if we should not suffer like this again, we have to surrender to Her".
Jaya Jaya Shankara Hara Hara Shankara!
Sarvam Sri Krishnarpanam ■■