




# Ramana Bhaskara



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 Lord Rama, the presiding deity of Bhadrachalam, is referred to as Rama Narayana. Lord Narayana Himself descended down from Vaikuntha and came in the form of Rama in order to keep the promise made to His devotee Bhadra. Today is Sri Ramanavami. Rama's wedding ceremony festival is performed on the day Rama descended down to this earth. Dhammakka stayed in a village 10 miles away from Bhadrachalam. Once Lord Rama appeared in her dream and said: 'I dwell on this particular mountain'. Based on this the villagers went and searched the entire mountain. It was Dhammakka who first found the idols of Lord Rama. Dhammakka created a temporary shelter to Rama and worshipped Him daily offering Him palm fruits. Later Ramadasu, who was posted there as the Tahasildar (collector) also started visiting Lord Rama. Dhammakka advised Ramadasu: 'Being a poor woman, I cannot afford to build a temple. Why don't you build a temple for Lord Rama?' Then Ramadasu invited the nearby villagers and said: 'Dhammakka wants to get a temple built for Lord Rama. But I am not a rich man and cannot afford to do it. What shall we do?' Then the farmers offered to make donations. Based on that, Ramadasu constructed a temple for Lord Rama. Also he utilized the government money ie the taxes collected from people for Lord Rama's ornaments. Ramadasu wrote a letter to Tanisha: 'I am utilizing the government money for temple construction. Once I get the money from farmers, I will deposit the same'. Ramadasu had few enemies in Tanisha's office, who ensured that this letter did not reach Tanisha. Due to severe drought, the farmers could not make the promised donations. When Tanisha came to know that the government money has been utilized for temple construction, he got Ramadasu imprisoned. Rama's ornaments can be seen even today. In Bhadrachalam the wedding ceremony will be


conducted today and the coronation ceremony will be performed tomorrow.


Some people may feel: 'Upanishads and Bhagavad Gita are unique. There is something special about them but what is special about Ramayana? Ramayana is a great epic. While reading Ramayana, don't consider it to be a story. There are several things to be learnt from Ramayana. Enhancing the intelligence and character, knowing the right mode of speaking and right behavior pattern, how to conduct in the family and society- to know all these things, reading Ramayana becomes essential. There is a saying: 'That which protects us is Ramayana'. Sometimes you may feel: 'In spite of being so intelligent, why did I behave like this?' On reading Ramayana, you will understand this very well. In spite of being very intelligent, there may be some things which don't strike at the right moment. You may feel: Don't they know such simple things? They do not know it. That's all. Destiny is very powerful. Though the science and technology may advance rapidly, can anyone change the destiny? No, it is not possible.

There is a saying: 'To get rid of your afflictions in this Kaliyuga (dark age), adore Keshava. Take refuge in His feet. All your afflictions will get reduced'.


Several mysterious incidents happened in Ramayana. There are several similarities between Ramayana and our lives. Ravana abducted Sita stealthily. The foolishness of several people helped him do this. Rama is a God incarnation. Sita asked him to bring her a golden deer. Rama should have told Sita: 'A golden deer cannot exist in this creation. It is not a golden deer. It is a delusionary deer. It looks to be a golden deer but it is not true'. Is Rama so foolish to run after a golden deer? No. But


he behaved in that manner at that point of time. On assuming a human form, even the Lord has to face hardships. Even we do such foolish things. Rama entrusted the duty of Sita's safeguard to Lakshmana and ran after the golden deer. But isn't it true that Lakshmana also behaved foolishly? Destiny is very powerful.

 Surpanaka came to Ravana and described the beauty of Sita to him. Then Maricha said: 'Sita is equivalent to a fire. This fire is being safeguarded by Rama and Lakshmana. It is better not to play with that fire'. However Ravana paid a deaf ear to Maricha's advice and told him: 'Disguise yourself and take Rama far away from Sita'. Then Maricha replied: 'It would be a great mistake. Rama seems to be an ordinary man but He is most powerful. It is better not to confront him'. Ravana then said: 'You are describing Rama to be great and powerful. Being banished by his father, Rama has come to the forests and is roaming around the trees and anthills. How can he be great?' Maricha replied: 'Not that Rama lacked the strength to confront his father. He wanted to honour his father's word. Hence he came to the forests. Externally though Rama seems to be very ordinary, internally He is very powerful'. However Ravana never heeded to Maricha's advice.


 Vali's wife Tara was very intelligent. She advised Vali not to accept Sugriva's challenge to fight for the second time. She said: 'Sugriva has been defeated just now but immediately he is posing another challenge to fight. There is some conspiracy behind this. I heard that Sugriva befriended Rama and Lakshmana recently. In spite of being defeated, Sugriva has come back to fight again. So you have to think twice before accepting this challenge. It is better not to accept this challenge'. Vali replied: 'Oh! Tara, you are more intelligent than me. You are giving me a good advice. But it is my weakness that on being challenged for a war,

I cannot sit at home. I cannot change this nature of mine. I will either kill my opponent or get killed by him but cannot sit at home. Sugriva is my brother. Though I have the power to kill him, I still have attachment for him. Therefore even if there is an opportunity to kill him, I won't do that. I will just drive him out and come back'. Tara said: 'You may not kill Sugriva. But Sugriva has the support of some additional forces which pose threat to your life. Therefore don't accept Sugriva's challenge now'. Vali replied: 'I heard Rama to be very intelligent and honourable. I never had any enmity against Rama. If He is adorable and a Divine being, why would He kill me? Oh! Tara, I cannot believe your words'. However Rama killed Vali. Now if the question arises as to who is right, how can we decide?

 Desire and anger are the root cause of everyone's ruin. At the time of Vali's death, Sugriva lamented and said: 'It is unbearable to see a great brother like you lying down on the dust. Both of us got ruined. I got ruined by desire and you got ruined by anger. It is a mistake on my part in having got killed a powerful man like you through Rama. Rama approached for my friendship and said: 'I seek your help in my search for Sita'. I then said: 'Oh! Rama. I will certainly help you. But even you have to help me. My brother Vali has banished me from the kingdom. He is very powerful and I cannot kill him. You have to slay down Vali'. Rama replied: 'As you have promised to help me, I will kill Vali'. For getting killed by Rama, did Vali harm Rama? No. Only to fulfill his promise made to Sugriva, Rama killed Vali.



 We usually trust the words of ascetics and not that of householders. Ravana abducted Sita disguising himself as an ascetic. Getting disguised as an ascetic has become a good means of deceiving people. In this context, I am reminded of Kanchi Paramacharya's words spoken 35

years back. While addressing a meeting in Madras, He said: “Acharya Adi Shankara has established monasteries (Peethams) in Sringeri, Kanchi, Puri etc., Having established them, Adi Shankara said: Depend on the society only to the extent needed for your food and clothes. Preach devotion to the people, distribute Self Knowledge to them and ensure that they experience Self Realization. This is the duty of the head of monasteries. As you possess a monastery, it has to be maintained. It is inevitable that you have to depend on the society for that sake. Accept whatever people donate to feed your stomach and maintain the monastery. But look how I turned out to be. I have been staying in Madras since one month. I don’t know how much you all have been donating and how much I have been accepting. What shall I do with all this money? From here starts my madness. I get the thought of constructing a college or a school etc. What did Adi Shankara say and what am I really doing?” Thus Paramacharya cursed himself. He intended that the heads of the monasteries must go around the nation, preach them devotion, Knowledge etc and drive them in the right path.


 Before becoming an ascetic, Adi Shankara begged for his food for some time. Why should one beg for food? It is done in order to get rid of any ego or arrogance prevailing inside. While begging for food, some householders may curse and then give. All that has to be tolerated. While begging for food, one day Acharya visited a poor ladies’ house near Kaladi. In spite of being aware of her acute poverty, He begged food from her. Being a good lady, she had the nature of sharing the things she possessed. She walked hither thither but found nothing to share. Adi Shankara was still a boy then. Finally she found a spoilt myrobalan in a corner. She then came and gave it to Adi Shankara. Adi Shankara was moved by her poverty and wanted to honour her with His



Grace. Myrobalan is not important there. The fondness love and devotion behind sharing it is more important. Then Adi Shankara prayed Goddess Lakshmi. But Goddess Lakshmi said: 'You want me to grant wealth to this family. But they have neither donated anything to anyone nor did they perform any good deeds in their past births. So how can I bless them with wealth?' Adi Shankara then said: 'You are right that they haven't donated anything in their past birth. But tell me whether it is true or false that now I have been offered a myrobalan by them?' Goddess Lakshmi agreed with the Acharya and said: 'It is true'. Then Acharya said: 'Leave aside the past births. As they have offered me a myrobalan now, bless them with wealth'. Stating thus Adi Shankara prayed Goddess Lakshmi with some verses (Kanaka dhaara stotra). Being pleased, Goddess Lakshmi blessed that family with wealth. Since then the family prospered well.


-  Of whatever you possess, if you don't share anything with others, it is inevitable to experience poverty in the forthcoming birth. This is the Divine law. Some people state: 'As you save money in Andhra Bank, save some money in the Divine bank too. Anything good done for others benefit gets compiled in the Divine bank. After death, the money saved in Andhra Bank is no more valid. However the money saved in the Divine bank can be effectively utilized. After death, the money saved in State Bank and Andhra Bank is not useful any further. It will get consumed by the successors. It is alright if it stops there. However the successors not only consume the inherited wealth but also curse their predecessors in return.
-  Rama running after the golden deer on being desired by Sita, Lakshmana abandoning Sita inspite of being allocated the job of safeguarding her, Sita crossing the danger line drawn by Lakshmana - all


the three behaving in this manner enabled Ravana to abduct Sita. Can we judge whose mistake it is? Who can change the destiny (the lines on the forehead)?

 Jatayu saw Ravana abducting Sita. Jatayu felt: 'How can I sit quiet when the consort of Perumallu (big God) is being abducted?' Hence Jatayu fought against Ravana very bravely. Comparatively Ravana was much stronger than Jatayu and Jatayu was aware of this. Still Jatayu fought against Ravana. It used its wings and legs in fighting against Ravana. Jatayu fought so strongly that it broke Ravana's chariot and ensured that Ravana stepped down onto ground. Then Ravana took out his weapon and cut apart Jatayu's wings and legs. In spite of losing the wings and legs, Jatayu kept on breathing. Why was Jatayu's life still clinging to its body? Jatayu said: 'Ravana has abducted Sita. I wanted to convey Rama that Ravana has taken Sita towards the south. Therefore I am still clinging to this body. Other than this I have no other work to do'. Having conveyed its message to Rama, Jatayu died. Here Valmiki said: 'Having heard Jatayu's words, both Rama and Lakshmana wept profusely rolling on the ground'. What was Jatayu's relationship with Rama that it gave up its life for the sake of Rama? Jatayu who has sacrificed its life for the sake of Perumallu represents our true ideal. You may offer money or food to others but giving up life for the sake of others is very tough. Isn't it? Rama said: 'Oh! Jatayu, Dasaratha has given Me a body but you have sacrificed your life for my sake'. Then looking towards Lakshmana, Rama said: 'Oh! Lakshmana make arrangements for the funeral of Jatayu. I will lighten the funeral pyre of Jatayu'. While lightening the funeral pyre, Rama again said: "Oh! Jatayu, reach those higher worlds which is the abode of Maharishis, Mahatmas, Yogis, tapasvis (who has done great penance) and people





devoid of likes and dislikes attained by them through severe penance. This is Rama's order".

 Mandodari advised Ravana: 'Oh! Ravana, you are a great warrior. You have defeated the gods too. Your son has defeated Lord Indra. It is true that you have won all the battles fought till date. But you have a misconception of Rama being an ordinary man. Without the aid of Lakshmana and without keeping down His bow, Rama has slayed down 14000 demons. Many great warriors have been crushed to death. Are you not reminded of those incidents? A monkey who came here as a messenger has created a mess of the entire Lanka. If the messenger itself has such strength, imagine the strength of Rama! Before fighting against anyone, don't you think that their strength has to be rightly estimated? Though Rama looks like an ordinary man, it is said that Maha Vishnu Himself has incarnated in the form of Rama. Though this may not be true, physically we saw Rama killing several demons'.


 Brothers as described in Ramayana (Rama, Lakshmana, Bharatha and Shtrugna) are not born again. Currently the siblings are fighting for the sake of assets. Contrarily Rama and His brothers did not want the assets. Now all the disputes (whether it is between the elder sister and younger sister or between elder brother and younger brother) are regarding the inheritance of assets. Therefore Valmiki said in the Ramayana: 'God has not diversified the Maya. He has put the entire Maya (delusion) in money'. There are several gems like these in Ramayana. But you feel that there is nothing in Ramayana. In order to blossom your intellect and reform the way of life, you are bound to read Ramayana. Without reading Ramayana, how can you conclude that there is nothing in Ramayana? First read Ramayana. You will then


understand its depth. Without reading Ramayana how can you grasp its depth?

 Kumbhakarna said: 'Oh! Ravana, I don't see anything wrong in your abducting Sita. Being demons, it is usual for us to do such things. But it is wrong in abducting her stealthily. You are king to a country. You should have first killed Rama and Lakshmana and then brought Sita to Lanka. Being impressed by your valour, Sita may have then given her consent for marriage. But having brought her stealthily, if you plead with Sita to get married, why will she agree?'


 Ravana had several wives. One of the wives of Ravana accompanied him along with the women in fort when Ravana visited Sita in order to convince her for being his wife. All the other women except Ravana's consort said: 'Oh! Sita, Ravana is a very great king. He is extremely rich. When the riches are knocking your door, why don't you accept his proposal?' Sita replied them: 'Had you made this marriage proposal with Ravana before I got married with Rama, it would have made some sense. But now I am already married with Rama. When I am already the wife of one (Rama), how can I again become the wife of another (Ravana)?' After listening to these words, Ravana's wife said: 'Sita is a human lady. As she gave up eating food, she looks very thin resembling a skeleton. Oh! Ravana, do you want to bring a skeleton into our fort? Moreover she doesn't like marrying you. By marrying someone who hates you, how can you enjoy? There will be no enjoyment in it. So come on let's go back to the fort'. This is applicable even to us. If the bride doesn't like you, it is better not to get married with her though the elders may force you to do so. Valmiki has mentioned several good things like these in Ramayana. Ramayana is pure gold. In order to get reformed, Ramayana alone is sufficient. Hundred different books are


not needed. Therefore there is a saying: 'That which protects us is Ramayana'.


 Rama alone has the title of Gentleman God ie 'Maryada Purushottama'. One day, while fighting against Ravana, Ravana's chariot broke, his horses died and all the weapons were also lost. Then Rama said: 'Oh! Ravana, now you don't have a chariot or a weapon in hand. It is not fair on my part to kill a weaponless man lying on ground. So go back home today. Come back tomorrow with new chariot, horses and weapons'. Who can speak like that? Therefore Rama became Gentleman God ie 'Maryada Purushottama'.

 Without listening how can you understand the subject? All of you must listen, go back home and contemplate upon the same. Purification is possible only through contemplation. Without listening with ears, how can you contemplate with mind? The question of digestion or indigestion arises only when you eat. Without eating, where is the question of digestion? If you listen to four good words, you can then contemplate upon them. First you must listen. Isn't it? By contemplating upon God, you will get purified. Without purification of mind, the state of Brahman cannot be secured. You are doing several tasks on a daily basis. Are you doing atleast one task to secure God's Grace? All the 24hrs are being spent in handling the family affairs. Are you doing atleast one small task to secure God's Grace? No, not at all. Not even a single good word is being spoken. Whatever you speak is all rubbish. Neither your thoughts nor your mind are pure. The Lord has mentioned about the following two in Gita: Yukta and Ayukta. Yukta refers to the one who has concentration whereas ayukta refers to the one who lacks concentration. Are you making effort towards increasing your concentration? Without Japa and dhyana, all the time is being

wasted either in village related or country related affairs. Are you preparing the mind to secure God's Grace? You do all rubbish things and expect God's Grace in return. By doing so, how can you secure God's Grace?


 Mandodari said: "Oh! Ravana, irrespective of being good or bad, you are my husband. You are a great king possessing enormous riches. But whom did you bring to Lanka, my dear husband? Is it Sita or a burning fire to burn the entire Lanka? Oh! Ravana, I gave you several good advices but you never listened to me. It is because destiny is very powerful. The destiny on your body did not allow you to pay attention to my words. So you were helpless. However great you may be, however strong you may be, your strength is insufficient to confront destiny. You have to bend down and accept it".


 Chanting Rama's name is enough to get reformed. By chanting it for an hour on a daily basis, the discrimination will increase, the concentration will increase and the thinking faculty will get reformed. It will also bring good and pure thoughts. Gandhiji never gave up chanting the name of Rama. When He was shot dead, even then He uttered 'Hey Ram, Hey Ram'.


 Food to eat, clothes to wear and a shelter to live- Other than these what else is needed? Apart from these basic needs, you get additional unnecessary thoughts and desires. These desires nourish the craving to enjoy. The Lord said in the Gita: 'If you are getting unnecessary desires and thoughts, do not abandon them incompletely but abandon them completely without any trace'. Such desires are of no use either to you or your family or the nation. Observe whether you have any such

desires. If so, make effort to get rid of them completely without any trace.

- ❁ All of you possess an 'i'. Isn't it? Does it exist inside or outside? It exists inside only. The Lord dwells in the source of that 'i'. The Lord is revealed when the source of this 'i' is known. Bringing into experience the source of that 'i' is referred to as Jnana. It is experiential. All your current enjoyments are not true. Your experience alone is true.
- ❁ All the rivers merge into the ocean. The ocean doesn't desire that the rivers should merge into it. As the rivers get merged, the size of the ocean doesn't increase. Contrarily if the rivers out of anger don't get merged in the ocean, the size of the ocean doesn't get reduced. A Jnani is desire less. Even if you feel that His desires are being fulfilled, He will not experience any happiness additionally. Even if the desires of a Jnani don't get fulfilled, He won't get disappointed. It is because He keeps enjoying in an ocean of Peace beyond this happiness and disappointments. Such is the glory of a Jnani. He is completely flawless. On successful completion of a task He doesn't gain anything and on failure in completion of task, He doesn't lose anything.
- ❁ Where ever you may go, what else exists other than likes and dislikes? What exists either in a building made of bricks or in a house made of palm leaves? Whatever is being done in a building, the same thing is being done in a palm leaf house. Only for name sake they are being differentiated as a building and palm leaf house. The work done is same in both the places. The likes and dislikes in everyone is the same. When you lack Self Knowledge, what else do you have to boast about? Even if you think that there is something that can be boasted about, all those are temporary. They get washed away in the process of time.

 You have the senses which get extroverted and take pleasure in the worldly enjoyments. By leading such a life, Jnana cannot be secured. The senses should get introverted as naturally as they get extroverted. When a tortoise realizes the forthcoming danger it drags inside its senses suddenly and very easily. Similarly you also drag back your senses from the sensory objects like the tortoise. It is easy to say but very difficult to put into practice. It is alright if you cannot drag back the senses quickly like a tortoise. Atleast try to introvert the mind and senses gradually.

 Where there is Rama, there is no Kama (lust). Where there is Kama, there is no Rama. Enjoyment and Perfection are two different things. The goal of enjoyment is different from that of perfection. You will reach the destination according to the path adopted - either enjoyment or perfection. The mind and senses should get introverted into the Heart as naturally as the senses enjoy the sensory objects. When the mind doesn't accompany the senses, inspite of relishing the sensory objects, there will not be any enjoyment. When the senses and mind are introverted into the heart and get melted in its Peace and Bliss, they will not be posing anymore danger. Though you may get any pleasures as per destiny, you don't feel as if enjoying them. It is because there is no more enjoyer. You may relish enjoying the pleasures but a Jnani doesn't experience even an iota of such happiness while enjoying the same pleasure. It is because His Happiness is not dependent upon it.

 Don't curse anyone. Even if you advise anyone, ensure that it is told positively and not negatively. Purity of speech is very important.



- 🌸 When the physical body is alive, ensure that the deathless spirit within the Heart is brought into experience. In order to experience the fruits of actions performed here, you have to traverse to some or the other worlds after the body's death. Once the body dies, the journey begins. You need not wait till the body's death to experience the Complete Peace and Bliss. Secure Self Realization when you are very much alive. Nothing can be done after death. Therefore don't waste your precious time. Don't give up the company of Holy people.
- 🌸 Work but don't expect anything in return. Ensure that you are of some use to your fellow beings and the society. When your life is not useful to anyone, is that a life worth living?
- 🌸 Adi Shankara said: 'It is not sufficient if the mirror is clean. It is also important that it should not shake. Similarly it is not sufficient if the mind is pure. It is also important that it remains steady. God reflects Himself only in an unwavering mind'.