

Grace of Bhagwan

12 DEC 2013, Kaikaluru

My dear soulmates,

In the recent times, Ramakrishna Paramahansa and Ramana Swami find place among Mahatmas and Mahapurushas (great people with extraordinary destiny).

Though Ramana Bhagwan looked like a Gyaani (realised person) from outside, he was filled with Bhakti (devotion) from inside. It is this devotion to Lord Arunachala that made him compose the beautiful Aksharamanamala. The Aksharamanamala composition is filled with Navarasas (nine emotions). (A rasa means the state of human mind that experiences the divine play). The teachings of Bhagwan are the experiences he encountered. Bhagwan realised the state that has neither death nor birth while he was living in the physical body. In spiritual history, there is none who conquered death as easily as Bhagwan. Whenever anyone asked him whether the world exists, he would neither deny nor accept. The teachings of Bhagwan are in sync with Ajathavada (doctrine that states nothing ever comes into existence or ceases to be because the Self alone exists as the sole unchanging reality)



(David Godman quoting Ramana Maharishi stated ajnani, on the other hand, is totally unaware of the unitary nature and source of the world and, as a consequence, his mind constructs an illusory world of separate interacting objects by persistently misinterpreting the sense impressions it receives. Sri Ramana pointed out that this view of the world has no more reality than a dream since it superimposes a creation of the mind on the reality of the Self. He summarised the difference between the jnani's and the ajnani's standpoint by saying that the world is unreal if it is

perceived by the mind as a collection of discrete objects and real when it is directly experienced as an appearance in the Self. "- Be As You Are: the teachings of Sri Ramana Maharshi", p259, by David Godman.)

However, Ramana Bhagwan never ignored the ground reality. He assimilated all thoughts and put them forth in his teachings. When Ramana Bhagwan was at Pavalakundrolu, his mother asked him to return home. He said “everything is happening due to divine intervention. What has to happen will happen. Despite making numerous efforts, what is not bound to happen will never happen, as it is bound to happen. So it is better to remain quiet.”

If these above sentences are remembered and practised, it is more than enough in your spiritual progress. If you understand these sentences, then you will never have the thoughts for unhappiness. Taste of sea water at Chennai or Kolkata will remain salty. It will not change its taste. Similarly, if you take any sentence from Ramana Bhagwan’s teachings, they are aimed only to elevate people from their misery/ despondency. His entire teachings have been summed up in his reply to his mother.



Many films are made either at Chennai or Hyderabad. These films are shown in various theatres in small villages, cities and towns. Likewise, films about our physical forms have already been made and according to destiny, our physical frames enact the play. The events and experiences in a life span are programmed and the physical body will die once these activities are completed. The solution to break free from the cycle of birth and death has been expressed by Bhagwan in his teachings.

When compared to Sri Ramakrishna or Kanchi Paramacharya, Bhagwan's teachings or speeches are limited. Bhagwan would explain to questions he was asked and give a few public speeches on his own. (Bhagwan Ramana advocated silence, the famous teaching in spirituality. All spiritual practices are to make the mind silent. He taught a direct method of attaining silence in all three layers of action, word and thought.)

In my opinion, among all devotees, Murugunaar was the only person who understood Bhagwan's teachings. (Murugunaar would write down the explanations given by Bhagwan to devotees. The next day he would take them to Bhagwan to be corrected. Murugunaar would deliberately make some mistakes so that Bhagwan would correct them in his own handwriting.)

You may think why only Murugunaar, there may be more. They were many devotees, but for Murugunaar his life was only Bhagwan. Bhagwan was his form, Bhagwan's name was on his lips and he never required anything apart from Bhagwan's teachings.



I am in your hearts, said Sri Krishna in Gita. However, we are busy searching for Him in books and other unnecessary places. It may take numerous years to find the real entity that people are yearning to know. People have begun searching in Vedas, Upanishads for the real entity. It is to be noted that Ramana Bhagwan was the only person who never read books nor made much effort to realise the real entity. The knowledge of the real absolute just embraced Bhagwan.

Worldly objects offer no real happiness. Whatever is there it is in our heart and nothing is outside. The thoughts of happiness and unhappiness, death, birth and others are connected with the physical body. All thoughts are sorrowful. If one is getting thoughts/ideas this means you are distancing yourself from the real absolute.

For the question who am I? The usual answers or questions will be: Who are your parents, which caste do you belong to. These are not the correct thoughts or answers. "Who am I" means who is this "I", which is used so frequently. This "I" is bound to the physical body and your imagination. In deep sleep have you ever pondered where this "I" disappears? Many question where do we go when we die? To those I would like to ask, where you go when you are in deep sleep. You are under the illusion that this physical body is true, and it belongs to you. This physical body will die but there is a good element that exists in your heart. This has neither death nor birth. Ramana Bhagwan conquered the concept of physical death while he was alive. He realised the real absolute within a few seconds, and he became a saint.

The human population through technology, science, spiritual practice is trying to find out the real absolute. The real entity is present in your own hearts. Despite spiritual practises, the real absolute cannot be realised unless God decides.

Apart from Bhagwan's teachings, devotees yearned for his eyes to make contact with theirs. It is not sufficient for a devotee to look at Bhagwan. It was important for Bhagwan's glance to fall on the devotee. Valimiki in Ramayana said: It is not you who has to look at Rama but make efforts to ensure Rama's eyes falls on you. There may be many teachers and Gurus. However, having the grace of Guru is very important. Once Bhagwan's eyes meet your eyes then it is difficult to get out of the eclipse of Ramana's grace. It is similar to the tiger holding a piece of meat in its mouth. The tiger will never let go off its meat. Likewise, it is impossible to come out of Ramana's grace. The grace of Ramana will follow you until you realise the peaceful state or the real absolute. He will hunt you just like a hunter who goes after an animal in the forest. So, in all the births you take he will keep hunting you until you realise the real absolute.

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