



Ramana Bhaskara



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🌸 My body took birth in this village of Kommara. Lord Rama's temple has been reconstructed here. Rather than constructing new temples, it is better to renovate the existing ones. Every village has Sita-Rama temple. But no one is making the best use of it. Constructing a temple is different from making the best use of it. In every person there is both good as well as bad. If you have a temple nearby, it is good to visit the temple either in the morning or in the evening. By doing so, the mind's filth diminishes and its goodness enhances.

🌸 Once Swami Vivekananda mentioned in one of his lectures in Hyderabad: "Lord Sri Rama alone is the God who prevails in the hearts of the Hindus. Wherever ten Hindus assemble, they contemplate upon Sri Rama only. There is no Hindu who doesn't adore Sita-Rama."

🌸 The rishis pleaded with Sanathkumara: "We are unable to tolerate the demon's menace. They are creating hurdles in our yagnas as well as frightening us." Then Sanathkumara replied: "Be patient for a while. In future MahaVishnu would incarnate as Lord Rama and slay down the demons. Till then these troubles created by the demons are inevitable." Dasaratha conducted the Putra Kamesti yaga (the fruit of that yaga is being blessed with a son) under the guidance of RishyaShringa Maharishi. Later in the year of Srikara, in the month of Chaitra, on the day of Navami, Kaushalya gave birth to Lord Sri Rama.

🌸 Before composing Ramayana, Valmiki asked Sage Narada about the 16 divine attributes and whether anyone on this earth possessed all the 16 divine attributes? Then Sage Narada referred to Lord Sri Rama for possessing all the 16 Divine attributes. He further said: "One need not

possess all the 16 Divine attributes. It is enough to possess a single divine attribute for them to advance spiritually. While Sage Narada narrated the abridged version of Ramayana, Sage Valmiki visualized it with his Divine sight and said thus: “Bereft of falsehood, I write this epic of Ramayana.” Valmiki was a very pure sage. Ramayana is referred to as the first epic and Valmiki as the first poet.

- 🌸 Valmiki referred to Rama as Poorva Bhashi ie If anyone came across Rama, Rama addressed them first and asked about their welfare even before being asked.
- 🌸 Though Rama has incarnated to slay down the demons and looked like an ordinary man, He exemplified by forbearing all the hardships borne by an ordinary man. You may feel of having the maximum number of hardships compared to anyone on this earth. But comparatively Lord Rama’s hardships were 100 times more.
- 🌸 If you read Ramayana, you will understand that Rama is an embodiment of righteousness. Righteousness itself has taken a form. Maricha advised Ravana: “It is not advisable to confront Rama. Rama is a Mahatma as well as very powerful. Rama is not aware of Adharma ie immorality and non righteousness.”
- 🌸 Dharma ie righteousness doesn’t imply charity. It refers to a way of life. Controlling the mind and senses, maintaining the mind’s composure and leading a righteous life till the end without getting diverted towards unrighteousness and injustice – this is what dharma means. You are all practicing dharma to a certain extent. But if you compare


with Rama, there is a difference. You give up the dharma on being frightened. But Rama did not give up the dharma in any circumstance ie even in a situation that endangered his life. Such is the glory of Rama. Kaikeyi told Dasaratha: “Coronate Bharata as Ayodhya’s King and banish Rama for 14 years into the forests.” Lakshmana then advised Rama: “Don’t abide by our father’s decree. Give up the dharma. It doesn’t matter.” Rama then replied: “I will not give up the path of righteousness in any circumstance.” Rama is not different from Dharma. Dharma itself incarnated in the form of Rama.


- ❁ Both Rama as well as Krishna is God incarnation. However Krishna is not perceptible by your mind, thinking faculty and the senses. Rama is much familiar to the common man. He understands the hardships of the common man. Therefore Rama is perceptible and Krishna is imperceptible.
- ❁ Sri Rama Navami refers to the birthday of Lord Sri Rama. But the marriage of Sita-Rama is conducted on Rama navami. Why is the marriage conducted on Rama navami? It is because Rama’s birth is most auspicious for every one of us.
- ❁ Why are you not habituated to think of Sita, Rama, Lakshmana, Bharatha, Shatrugna and Hanuman? It is because you are not aware of the fact that your thinking faculty gets purified by contemplating upon them.
- ❁ If a person has to get purified, attain concentration and calm down his mind, he has to chant the name of Rama. As a train uninterruptedly

runs on a railway track, if one has to tread the path of righteousness uninterrupted, there is no other way except chanting the name of Rama.

❁ Ramayana contains Tattva shastra, dharma shastra, household dharmas and also prescribes how to attain Self Realization. Valmiki said in the Ramayana: “Do not give up the path of righteousness, whatever may be the situation ie irrespective of being subject to anger or fear or dislike or intolerance, don’t give up the path of righteousness.”

❁ Sage Vishwamitra approached Dasaratha and asked him: “I am conducting several yagnas and yagas. However the demons are troubling me a lot. Please send Rama with me to protect my yagnas.” Dasaratha then replied: “Rama is still a young boy. I will come and protect your yagnas.” Vasishta then advised Dasaratha: “Vishwamitra is not an ordinary sage. He has created another world. He has discovered the Gayatri mantra. Vishwamitra is asking to send Rama only for a good cause. Therefore do not doubt in sending Rama with Vishwamitra.” Dasaratha then gave his consent and sent Rama-Lakshmana along with Vishwamitra willingly. Vishwamitra taught several war related secrets to Rama-Lakshmana. He taught them the right behavior and how to forbear and overcome the force of likes-dislikes. Being aware that Rama and Lakshmana have to lead a forest life in future, he made them sleep on a grass bed. Vishwamitra used to wake up Rama-Lakshmana by singing the suprabhata song: ‘Kaushalya supraja Rama...’. Thus the suprabhata song originated from Vishwamitra and was written by Valmiki. This verse has been used as the first verse in Lord Venkateswara Suprabhatam.

 In order to protect Vishwamitra's yagna (sacrifice), Rama and Lakshmana have to slay down the demons arriving there to damage the yagna. Firstly, a lady demon called Tataka came. Then Rama said: "I can kill men but not the women." Vishwamitra replied: "Oh! Rama, you have incarnated on this earth in order to establish righteousness. Perform your duty. While performing your duty, you may feel the slaying down of a woman is inappropriate and inauspicious. Though you may feel it to be inauspicious, you are bound to do it as part of your duty. You are killing Tataka neither out of enmity nor out of doer-ship. You are killing her as part of your duty. Hence this cannot beget any defect. Therefore kill Tataka." Vishwamitra had the capacity to kill the demons. However he said: "Oh! Rama, ensure that your body performs the action for which it has arrived on this earth." Rama-Lakshmana then killed the demons. Vishwamitra's yaga then got completed successfully.

 Later Vishwamitra took both Rama and Lakshmana to the city of Mithila, the abode of Shiva's bow. King Janaka said: "Oh! Vishwamitra, I would like to get my daughter married to him whoever bends this Shiva's bow. Previously several kings had tried to bend this bow but were not successful." Rama did not say that He was interested in bending the bow. Rather He sat calmly. When His preceptor Vishwamitra asked Him to bend Shiva's bow, it got broken by the mere touch of Rama. Then Vishwamitra asked Rama: "Janaka wants to get you married with his daughter Sita. Are you willing for this marriage?" Rama never said that He was fond of Sita. He rather said: "If my father gives his consent for this marriage, I have no objection." Such is the glory of Rama.

- Rama loved Sumithra and Kaikeyi as much as He loved his mother Kausalya. Rama possessed not even a bit of hatred towards Kaikeyi (for sending him to forests).
- Something or the other can be achieved through tolerance alone and not through intolerance. If you work for the sake of God's pleasure, God will not ask you to get reformed but will give you the thinking faculty to get reformed. God ensures that you will succeed in the task being performed. Such is God's Grace. Getting noble thoughts, the faculty to perform good deeds and the craving to attain Self Realization implies that you have abundant Grace of God.
- Bhagavan said: "Whether you do Japa or meditation or concentrate upon breath or selfless work- the purpose of all these is only one ie getting the awareness pertaining to that which you are (Self related awareness)." All these efforts are being made to know thyself. Once you know thyself, you will feel shy when you look back at the effort made for that sake. The Bliss contained in the Heart is equivalent to the water in an ocean ie limitless. Once you experience that Bliss, you will feel surprised looking at thyself. You identify the Self either with the body or mind or thinking faculty or breath. All these are gross objects. What exists is one and only one Self. It is the Supreme Consciousness. There is no other object equivalent to or greater than the Supreme Consciousness. The Supreme Consciousness is none other than your true nature. Your very nature is Bliss. Your very nature is Existence. All these yagnas, selfless good deeds, constructing the temples etc are to Know Thyself. This is Ramana's principle.

Without being righteous, the mind cannot get annihilated. Righteousness will cleanse the mind. Righteousness implies Divinity which destroys the mind. If you don't believe in being righteous, the mind can also be annihilated through the question 'Who am I?' By being righteous, you will secure Self Knowledge automatically without your knowledge. Without the destruction of the mind, Self Knowledge cannot be attained and the Kingdom of Bliss cannot be mastered.

Name and Form are the major hurdles in attaining Self Realization. Other than these, there are no other hurdles. The name and form mindedness represent the intense darkness. It is these which bind the person and prevent him from getting introverted. When these name and form mindedness exist, one cannot transcend the darkness and view the Light with his eyes. Whatever man does, he enhances the name and form mindedness through them. Then the good deeds done, if any, are not inspired by righteousness. You may presume that the good deeds are being done for the sake of righteousness. But what actually happens is something different than your presumption. They are being inspired by your name and form mindedness and not by the Divinity. As long as the name and form mindedness prevail, Self Realization becomes impossible.

If you want to understand the glory of Lord Rama, read the last 12 verses of the Bhakti yoga in the Gita. Rama possessed all of these divine attributes. Krishna has preached them whereas Rama has put them into practice.

Anapeksha shuchirdaksha udaaseeno gatavyadha
Sarvaarambha parityagi Yomadbhaktassa mey priyaha

Anapeksha: It refers to the one who is unaware of any expectation. This is an attribute of a devotee. Rama never expected anything. Everyone has to perform their duty. As per destiny, whatever result has to come will come and whatever result is not bound to come will not come. Don't expect anything in return. If you earn these attributes pertaining to a devotee, you become equivalent to Lord Rama. Valmiki has written Ramayana not to transform man into a demon but to transform him into Divine. Any mistake committed in this world arises out of attachment. Perform the task in hand devotedly. Its result may be favourable or not. Whatever it may be, don't expect the result. Disappointment comes only to the one who has expectation of result and not to the one who has no expectation. Therefore the Lord has prescribed every one of us to work without expectation of any result.

Shuchi: Both the physical body as well as the mind should be kept pure. God and Purity must be given equal importance. As purity of the physical body is maintained, the purity of mind also has to be maintained.

Dakshaha: Don't remain innocent. Show diligence in the activities performed. Some people are gifted to resolve the problems. They are referred to as Dakshaha. Some doctors are so efficient that no tiredness is reflected in their face even after performing a big surgery. They perform the surgery so efficiently. Therefore show diligence in whatever you do. Some people are afraid to face problems. One should

boldly face the problems but should not get frightened. The intelligence needed to resolve the problems is referred to as Dakshaha.

Udaseena: The Lord says: 'If there is a dispute between two people, you must first find out the root cause of the dispute and resolve it after finding out who is right and who is wrong. Without doing that if you support any one of the parties to the dispute, it becomes a blunder.' The devotees should not excessively interfere in the worldly affairs. It increases the body consciousness. Extremism is forbidden.


Gatavyadhaha: Constant contemplation of the past is of no use. Your present time will get wasted. The spiritual practices have to be performed in the present. Your reformation has to happen in the present. The Lord said: "Leaving the present, don't sit and cry constantly contemplating upon the past. By doing so, you will get ruined."

Sarvaarambha Parityagi: Any work done, do it without doer-ship, being egoless, devoid of likes-dislikes. Then it will not bind you and become the root cause of rebirth.


Tulya Nindaa Stutirmouni: Some people praise you whereas some people criticize you. Don't take them inside ie don't get impacted by them. The Lord has prescribed to leave aside the external tussles. People criticize out of jealousy. Nothing is gained on being praised and nothing is lost on being criticized. People habituated to applaud keep praising and people habituated to rebuke keep criticizing. This is the


way of the world. It is similar to the tail of a dog. Don't ever care this world.

Stiramathi: The thinking faculty has to remain stable. Some people are very unstable. Their behavior changes on a daily basis. They are not aware of what they are speaking about. Don't change your behavior on a daily basis ie don't get swayed away in whichever direction the breeze blows. The thinking faculty has to be pure and steady. You presume that someone else is going to reform you but none can do it. Your thinking faculty alone can reform or ruin you. Therefore don't be careless about your thinking faculty. Earn a steady thinking faculty. On whomever the thinking faculty gets focused, ensure that it remains stable. There should not be any wavering in the thinking faculty. The thinking faculty's memory has to increase but should not decline. Listen about the good things and contemplate upon them without forgetting them. Give as much importance to the thinking faculty's reformation as you take care of your physical health. There are only two ways of reforming the thinking faculty: a) Constant Contemplation of God and b) Constant Contemplation of Self. Self implies Supreme Consciousness. It is formless. The thinking faculty gets purified by constantly contemplating upon the Self. Constantly meditating upon the Divine forms of Lord Rama or Krishna also leads towards the reformation of the thinking faculty. Whichever path you like, tread the same and get liberated.

 Rama spoke moderately, lovingly and in a manner beneficial to others. Valmiki described Rama as Poorva bhashi also ie If anyone came across Rama, Rama addressed them first and asked about their welfare even

before being asked. Normally you don't address others before being addressed by them. You presume them to be ignorant. As you are ignorant, you presume yourselves to be all-knowing.

 Socrates was asked: 'Though you do not own any ashram, why do so many people gather to listen to you?' Socrates replied: 'I am aware that I don't know anything. Therefore people flock to me.' The world cannot tolerate too much of goodness. Abraham Lincoln was shot dead; Gandhiji was shot dead; Socrates was poisoned. One hour prior to execution of Socrates' death sentence, his disciples broke open the prison and wanted Socrates to escape. But Socrates said: "Don't think that I am being poisoned. My death time has approached. Therefore I have to die according to God's will. All of you have to live for some more time. Therefore live happily."

 Friends and foes exist for every person. Some people are your well wishers and some desire your ruin. This is very natural and the way of nature. Your external enemies are not more dangerous than your internal enemies. Every person's mind is filled with lust, anger, miserliness, attachment, arrogance and jealousy. These are the internal enemies. The Lord said: The harm caused by the external enemies is not even a 100th portion of the damage done by the internal enemies. It is the internal enemies that have been torturing you since several births. If you are victorious over the internal enemies, there will be no more external enemies.

🌸 One who chants the name of Rama gets purified. Self Realization cannot be attained without becoming purest of the pure. Rama refers to the one who makes you blissful. Rama is the very embodiment of Knowledge. If you chant the name of Rama, He will gift you both the wealth as well as divine attributes. If you make the best utilization of them, he will bestow you with Self Knowledge. Everything is possible for Rama.