

There is a Destiny that
shapes our ends



Compiled from the speeches of
Sadguru *Sri Nannagaru*





The Gita says, 'Individual cannot achieve anything on their own as they are, but puppets in creator's hands. They have to play the part, destined by their prarabdha.' Can one escape one's prarabdha? Yes, if one has conquered 'I am the body', thought, then name and form do not bind, even prarabdha does not bind. Prarabdha is experienced by mind, which leaves the mind once the mind is torn.

- Sadguru Sri Nannagaru

None can stop the course of Destiny

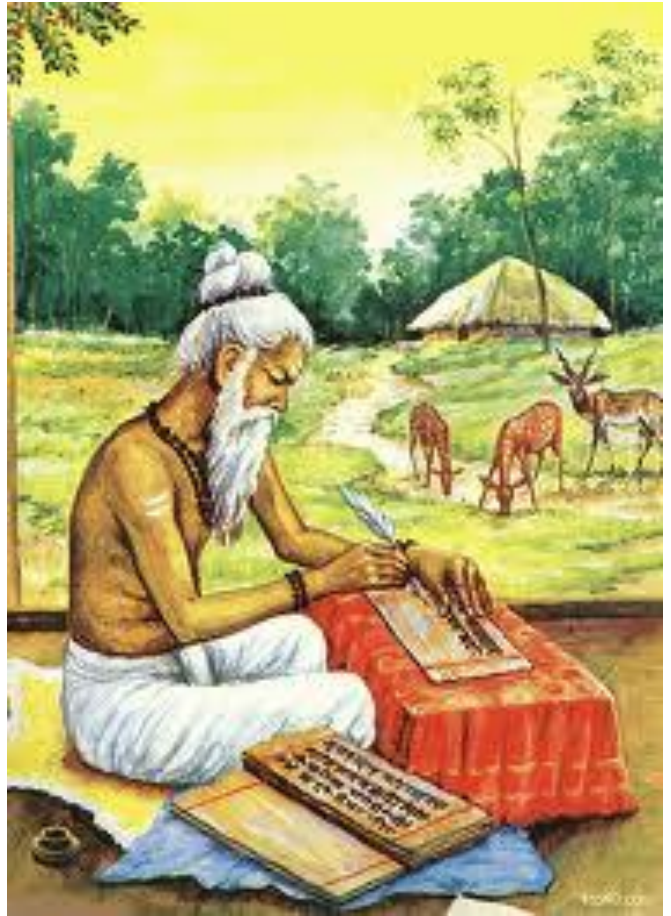
The fruit of the actions done in previous births is called as Destiny. If a calf is left amongst 1000 cows, it still comes back to its



Mother cow. Similarly irrespective of the number of your births, the fruit of your action gets back to you alone. Destiny resembles a stack of hay being over-flown in a river. *None can stop its course.* If you think of changing your destiny utilizing your intellect, it is either equivalent to trying to stop a tsunami with your hand or trying to obstruct a bull dozer with your head.

Nothing is too heavy for destiny

Destiny is most powerful. Valmiki said: "*Nothing is too heavy for destiny.*" Though you may seem to be an elephant, if your destiny is un-favourable, you will turn out to be an insect. Though you may possess a hundred thousand crores, if your

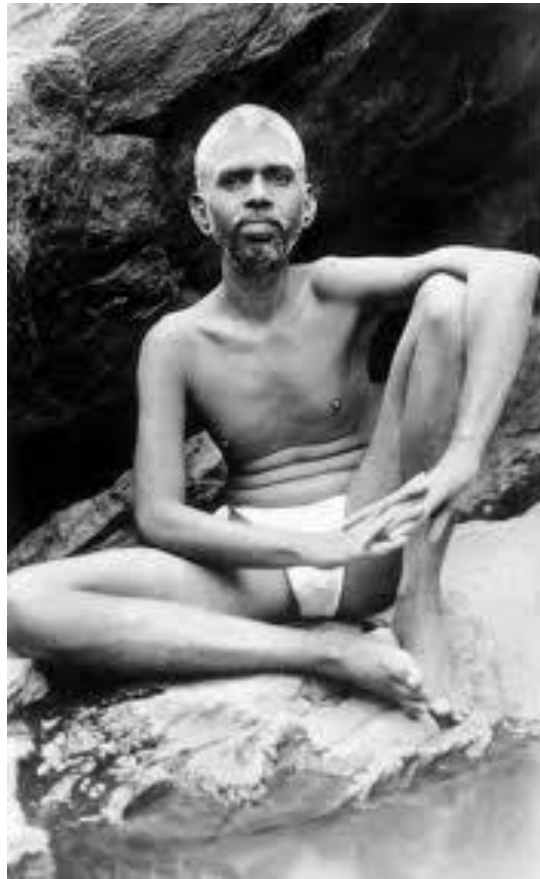


destiny is un-favourable, you may lose it within ten days. If the destiny is not favourable, even the greatest empires will vanish away. For instance the British and Mughal empires also vanished away due to destiny.

**What is not to happen will never happen and
what is ought to happen will not fail to happen**



When Bhagavan's Mother found Him in Tiruvannamalai, she begged him to return, but no amount of weeping and pleading had any visible effect on him. She appealed to the devotees who had gathered around, trying to get them to intervene on her behalf until one requested that Ramana write out his response to his mother. He then wrote on a piece of paper: "In accordance with the prarabdha



(Destiny to be worked out in current life) of each, the One whose function it is to ordain makes each to act. *What is not to happen will never happen, whatever effort one may put forth. And what is ought to happen will not fail to happen, however much one may seek to prevent it. This is certain. The part of wisdom therefore is to stay quiet."*

We are all but creatures of Destiny

After the war of Mahabharata, Yudhishthira asked Bheeshma: "Having killed so many people in the war, what should we do with this Kingdom?" Bheeshma replied, "This is only called as Destiny. How can you call it destiny if you know it beforehand?" Therefore Shakespeare said: "*We are all but creatures of Destiny.*" We cannot say what is going to happen in an hour. It is because everything happens in its own time. Though, in a hurry to die, death doesn't approach you even a minute earlier. Suppose you have the desire to live more and the purpose for which the body came onto the earth is fulfilled, the death of the body happens as per GOD's will. It doesn't stop even for a minute.



Even suicide is a part of destiny. It is the will of God that a particular body has to end in that manner. When and where the body has to take birth, the parents, relatives, enemies etc pertaining to the body are all part of destiny. Money, Scholarship, honour, power, and fame are all part of destiny. Whether the body has to be tall or short, whether it has to be black or white in colour, whether it has to be fat or thin is all decided by the destiny. Even intellect is decided by the destiny.

Ravindranath Tagore addressed the Supreme Lord in the National Anthem: Thou art the ruler of the minds of all people and the dispenser of India's destiny (Janagaṇamana-adhināyaka jaya he Bhāratabhāgyavidhātā). Therefore destiny prevails even for a nation. Wars and natural calamities affect a particular nation only due to that nation's destiny.

Who can change the lines of the forehead (destiny)?

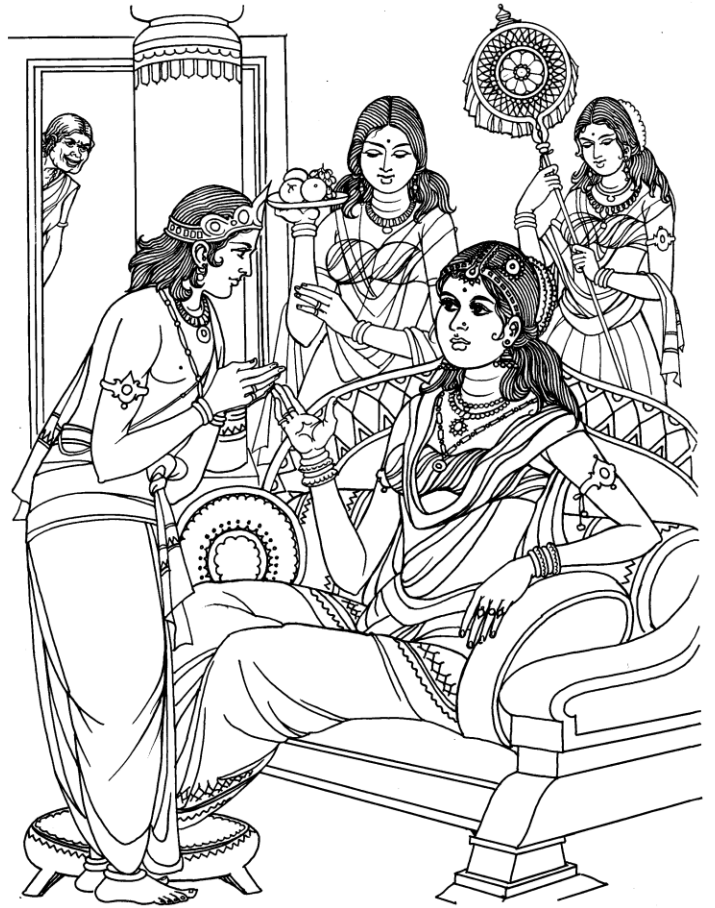
Several mysterious incidents took place in Ramayana. There is a lot of similarity between our lives and Ramayana. Ravana had abducted Sita very cunningly. It is the foolishness of several people that enabled him to do so. Lord Rama is an incarnation of God. Sita asked him to bring her a golden deer. A golden deer cannot be found in this entire Universe. Rama should have told His wife: "It is not a golden deer. It seems to be a golden deer but is an illusionary deer." But did He do so? No. Is Rama a fool to run after a golden deer? No. But he acted thus at that point of time. Hardships are inevitable even to the Supreme God when He incarnates as a human being. Even we act so foolishly. Rama kept Lakshmana as the custodian of Sita and ran after the golden deer.



But didn't Lakshmana also act so foolishly? *The destiny is most powerful.* Rama's running after a golden deer in order to fulfill Sita's desire, Lakshmana abandoning Sita in spite of having been assigned the duty of a custodian, Sita crossing the protective line of Lakshmana, enabled Ravana to abduct Sita. How can we judge who has blundered here? *Who can change the lines of the forehead (destiny)?*

Your thinking faculty is driven by destiny

It is the destiny that drives your thinking faculty. This is very well depicted in Ramayana. Kaikeyi loved Rama more than Bharata. However a day before coronation, her mind changed. We think that Kaikeyi was influenced by her servant



Manthara. Where is the rule that Kaikeyi must change merely by listening to Manthara? There was a probability that Kaikeyi might not have changed even after listening to Manthara. Rama told Lakshmana: "Kaikeyi is thinking in accordance with our destiny. Till date Kaikeyi had immense love for us. However today



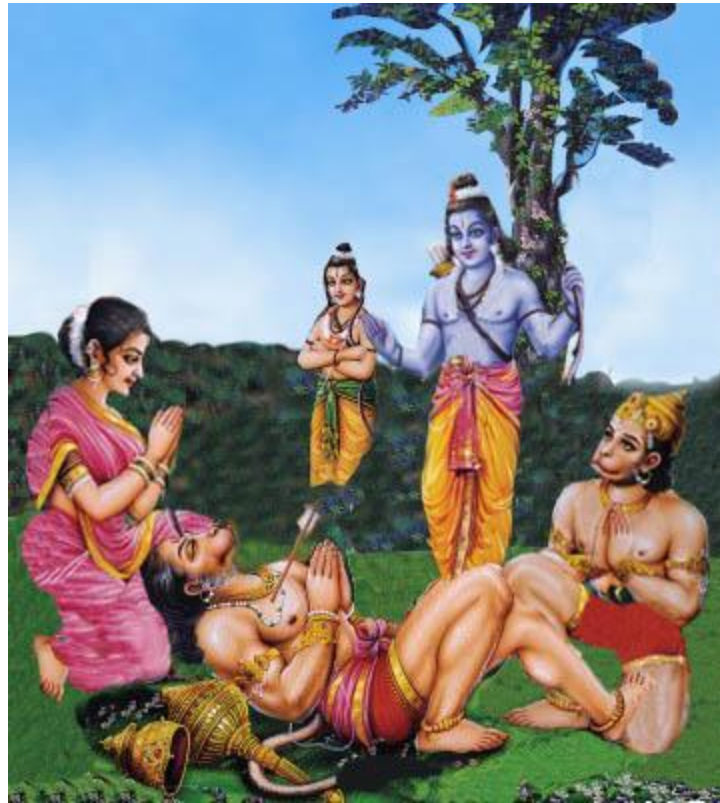
her love turned into hatred and therefore she wants to send us to forest. Perhaps there is some work to be done with this body in the forest and it has changed the mind of Kaikeyi accordingly. Kaikeyi got this thought only in accordance with our destiny. Therefore have no anger or hatred for Kaikeyi. It is only God's will that will be fulfilled. Let's abide by the same."

Everything is but the play of destiny



Vali's consort Tara was very intelligent. She advised Vali not to fight against Sugriva for the second time. She said: "Just now Sugriva left after a humiliating defeat. But He is back immediately inviting you for a fight once again! I heard that these days Sugriva got acquainted with Rama and Lakshmana. In spite of being

defeated, His challenge for an immediate fight indicates that we have to act very cautiously now." Hence Tara advised Vali not to accept Sugriva's challenge for the second time. Vali replied: ' Oh! Tara, I accept that you are more intelligent than me. You are giving me a good advice. But I have a weakness. If anyone invites me for a fight, I cannot stay back at home. I cannot change my nature in this aspect. I would prefer either killing the enemy or being killed by the enemy but cannot stay back at home. Sugriva is my brother. Though I am capable enough to kill him, I am unable to get rid of my attachment for him. Though I may get a chance to kill him, I will only chase him but will not slay him down." But Tara replied: "You may not kill Sugriva but Sugriva has an external support. So you may get killed. Therefore you must not accept Sugriva's challenge for a fight." Vali said:



"I heard that Rama is a gentleman and also very intelligent. I never had any enmity with Him. If Rama is a gentleman or God in a true sense, will He kill me? No. I can't trust your words." However, it was Rama who slayed down Vali. How can we judge who was right here? We can only conclude *it to be the play of destiny*.

Your strength is insufficient to combat destiny



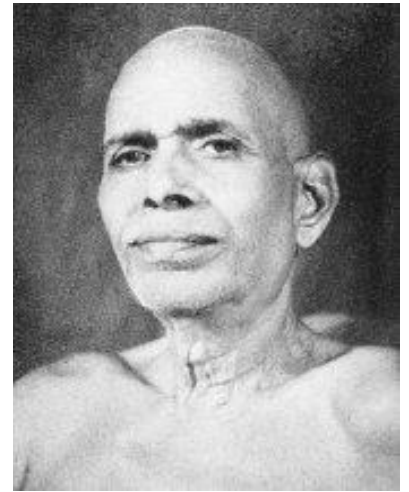
After Ravana was killed by Rama, Mandodari entered the battlefield. Lamenting over Ravana's death, she said in a deep distress: "Oh! Ravana, you are my husband regardless of being good or bad. You have been the most prosperous as well as one of the greatest kings. Oh! My dear husband, I can't judge whether you brought Sita or a blazing fire to burn Lanka.



Oh! Ravana, I gave you several good advices. But you never paid any attention. It is because 'The Destiny' is most powerful. The destiny pertaining to your body did not allow you to listen to my words. What could you do about it? Therefore Mandodari advised us: *"Irrespective of your power and prosperity, your strength is insufficient to combat destiny."*

Every small incident of your life is predetermined

Once, a lawyer asked Bhagavan Ramana: "Which one is true? Only the major incidents of life like the birth, death, marriage, education are predetermined or every small incident of life is predetermined?"



Bhagavan replied: "*Every small incident of life is predetermined.*" Then the lawyer immediately switched off a table fan and asked Bhagavan: "Is this act (switching off the table fan) also predetermined?" Bhagavan replied: '*Certainly.*' Bhagavan Ramana said: "A film is already shot before being played in a theatre. Similarly all our lives are predetermined before our arrival from our mother's womb. Therefore our lives resemble a cinema that has been already shot."

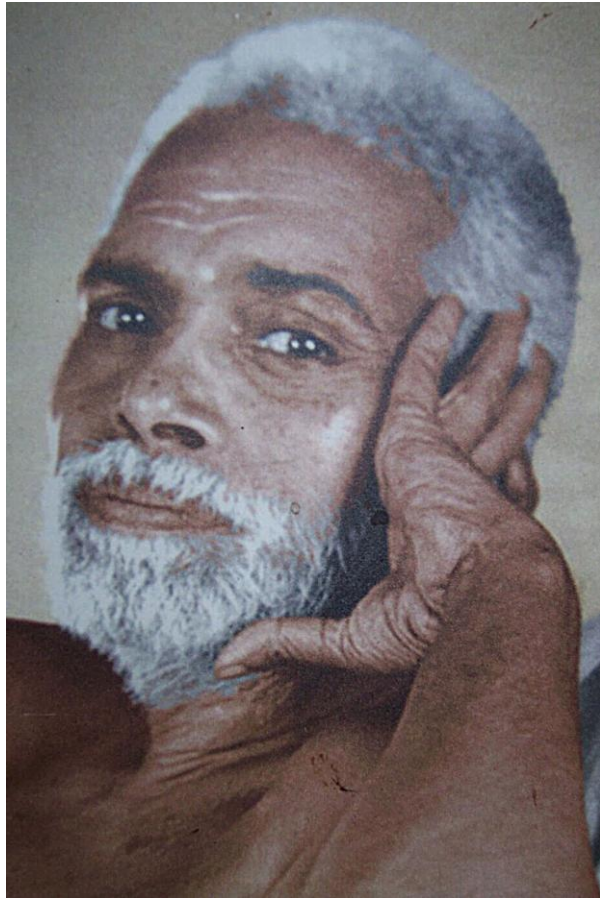
You don't get anything new out of your penance



Once, a lawyer asked Bhagavan Ramana: "It is said that everything is predetermined. However we hear several stories from the epics like a particular person performing a great penance and asking for a specific boon. Do such people attain anything new (which they are not destined to get) out of their penance? Bhagavan replied: "*They ask for only such things which they are ordained to get as part of their destiny.*"

Everything happens as per decree of God

Bhagavan Ramana mentioned in the Upadesha Sara: 'Karturaagyaya praapyatey phalam, karma kim param karma tat jadam'. Here Karta refers to Supreme God. In spite of possessing immense power or money or qualifications externally, all of you represent dolls only. Only God's ordain materializes. If you become the recipient of any benefit, you consider it to be due to your intellect. But it ought to happen due to God's will and so it happened. This is true in case of both the auspicious as well as inauspicious deeds. Sometimes you may do great deeds but it may beget very small results. Sometimes you may get great results for a small deed. It is because the gross object (the work done) has no power to determine the result. It is Supreme God who determines the result. This is what 'karturaagyaya' implies.



Nothing can happen and nothing will happen to the entire Jivas of this creation without the decree of God. Our lives do not resemble the parted kites. Supreme God decides in advance every moment of the body as well as when our breathing should exactly stop and then sends us onto this earth. Even before you come out of your Mother's womb, the work to be carried on

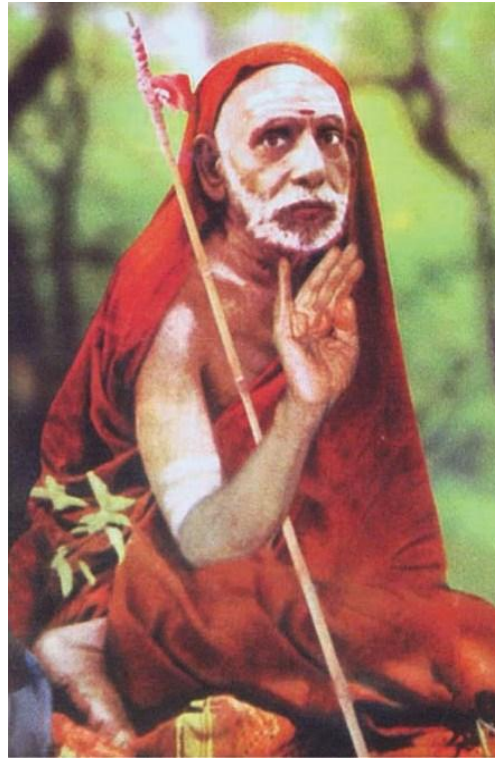
through your body is decided in advance. Supreme God drives your situations according to your destiny. Remember that nothing happens according to your intellect. Everything happens as per the decree of God alone. This is what 'Karturaagyaya' implies. There are a lot of people who tried for the position of president and remained position less. There are some people who did not even attempt to become President but became President effortlessly. You may try to become Prime Minister but may fail in becoming so. You will fail in spite of your attempt because it is not the decree of God. Sometimes your small effort may lead towards a big success. You got that result only because of God's ordain and not merely by your effort. If you remember this verse, your ego will subside gradually.

**God has implanted body consciousness so that
you may experience your destiny**



Once, Kanchi Paramacharya was asked: "Why did God implant body consciousness within us?" Sri Paramacharya replied: "God has implanted body consciousness so that you may experience your destiny. A calf will experience the lashing only when it is tied down and not when it is set free. Similarly one can experience their destiny only on possessing body consciousness else even God cannot capture them."

Destiny needs to be experienced as long as the allotted karma is not exhausted



A devotee asked Kanchi Paramacharya: "How long should one experience destiny?" Sri Paramacharya replied: "One has to cleanse the vessel as long as the stain on the vessel is not cleared. Similarly one has to experience their destiny as long as their allotted karma (destiny) is not exhausted."

None can stop you from reaching higher worlds after death if you perform good deeds when you are alive



Once a richman approached Buddha and said:"My Father expired recently. Please ensure that he attains higher worlds." Buddha asked him to bring a little ghee and a few stones. The rich man felt very happy thinking that Buddha would perform some ritual that would fetch

higher worlds for his father. Buddha asked the rich man to put the ghee and stones in two different bowls filled with water. Then Buddha asked him to ensure that the ghee (which



has the nature of floating) gets drowned and the stones float (which have the nature of getting drowned). The rich man asked Buddha: "How is it possible?" Then Buddha replied: "It is not possible to make the stones float or drown the ghee in water. Similarly *had your father performed good deeds while being alive, none can stop him from reaching the higher worlds. Else none can take him to the higher worlds.*"

You may have to experience the fruit of your actions pertaining to any of your prior births

Once when Buddha was calmly preaching to His disciples, one of Buddha's disciples came running and murmured something into Buddha's ears. The



disciple said: "While traversing through the forests, one of your devotees got killed by the thieves. I have come here to convey this message." Then Buddha replied: "Did his body get killed in such a manner in his final birth? He became free internally. He attained the Ultimate state of Self Realization. Still what can be the reason for his death coming up in such a manner?" Thinking so, Buddha closed his eyes. Initially Buddha examined whether the devotee



had committed any sin in his previous birth but could not find any. Later on Buddha examined up to three births preceding the previous birth but could not find the devotee having committed any sin. However in the fifth birth prior to the current birth, Buddha found that the devotee had killed his parents. The devotee did not kill them intentionally but when he struck them in a rage, they got killed accidentally. It happened five births prior to the current one. Now he has become free. His body



got killed currently only due to that mistake of his past birth. However the devotee possessed neither the feeling of being killed by the thieves nor the pain of death. The devotee left his body very peacefully. It was because he already lost the limited faculty of restricting himself to his body. Though his body was being killed, the devotee did not get the thought of being killed. It was because he became free by then.

Each and everyone is responsible for their own destiny



In the war of Mahabharata, the blood flowed like a river. Yudhishtara felt guilty that he is the cause of the war and for the death of lakhs of people. In spite of listening to various dharmas from Bhishma, the grief of Yudhishtara did not come down. Then Bhishma said: "I now understand the cause of your grief. You

consider yourself to be the cause of war. Even though you are not responsible for war, you consider yourselves to be responsible." Bheeshma then narrated the following story: Once a Mother was walking along with her son on a road. A snake was roaming nearby. On seeing people the snake became afraid. It suddenly came and bit the son that lead to his death. When the mother started crying, a snake charmer came and caught the snake. He took the snake to the weeping Mother and said: "This snake has killed your son. Now I will kill this snake so that your grief comes down." The Mother asked him: "Will I get back my son alive on killing the snake?" The snake charmer replied: "Your son will not come back alive but you can take your revenge by killing the snake." The Mother said: "The snake can be killed if the death of the snake brings back the life of my

son. Else it should be left." Then the snake started speaking thus: "You think that I have killed your son. Your son never harmed me. My work doesn't constitute biting each and every person that I come across. It is the death of your son which inspired me to bite him. I am not responsible for the death of your son." Later the death came and said: "Lord Yama sent me. He told me that the life span of your son is finished and hence ordered me to kill your son. Therefore I inspired the snake to bite your son. There is no mistake from my end." The snake mentioned death to be responsible and death mentioned Lord Yama to be responsible for the expiry of the son. Later God Yama arrived and spoke thus: " Why should the snake kill only the son and why not the Mother? There is a reason for the killing of son. Neither the snake nor the death nor I am



responsible for the death of your son. Your son possesses a life span in accordance with his destiny (the past karma done in previous births). *His destiny is solely responsible for his death.*" After narrating this story, Bheeshma told Yudhistara: "You consider yourselves to be responsible for the death of Kauravas. *It is only the destiny of Kauravas that killed them and not you.*" Yudhishtara's sorrow vanished after listening to this story.

A Few practical instances depicting the force of destiny



A doctor was very particular about doing yoga and exercises in order to maintain his health. However one night, a snake crawled onto his bed and bit the little finger of his leg while he was fast asleep. When he woke up he saw the snake going back. He immediately cut the little finger of his leg using a knife. From then onwards he became inflicted with several health problems. Such is the force of destiny.



In spite of making her best efforts, a devotee could not escape from a particular hardship. When she was repenting for her failure, she happened to listen to an old cassette of Sri Nannagar. Sri Nannagar said: "If you are conversant with swimming, you can swim across a lake or a river. But can you swim across an ocean? No. *When the destiny forcibly drives you forward, can you stop the same?* No." As soon as the devotee heard these words, her sorrow subsided instantly."



The work, which the body is destined to carry on, happens uninterruptedly. The body lives in the place where it is destined to stay and will carry on the work which it is destined to do. A devotee had three sons. Her husband expired when her children were very young. The children were very wise and well educated.

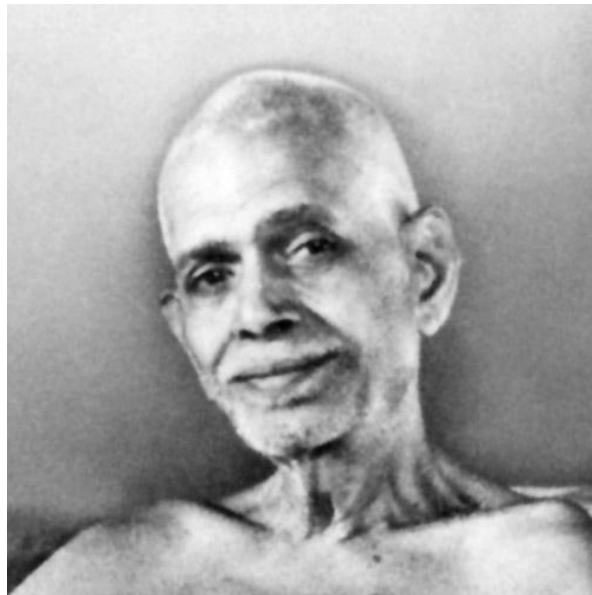
They have been earning a lot in U.S.A. The devotee felt that though her children are well settled in U.S.A, she should never leave her native place and visit U.S.A by crossing the ocean. However her children said: "You have struggled a lot for our advancement. If we cannot look after your needs in your old age, of what worth is our success in U.S.A? If you cannot cross the ocean and come to U.S.A, we will return back to India and settle down there." Though initially she was very stubborn, finally she consented to go to U.S.A. Now she is happily living in U.S.A. She did not consent to cross the ocean and visit U.S.A. What happened to her effort to stay back in India? Since her body was destined to stay in U.S.A, she was forcibly dragged to U.S.A.

Once a politician suffered from some disease and got hospitalized. He did not crave for any power and position. However as the two contesting parties did not get the majority, they unanimously decided that the hospitalized politician



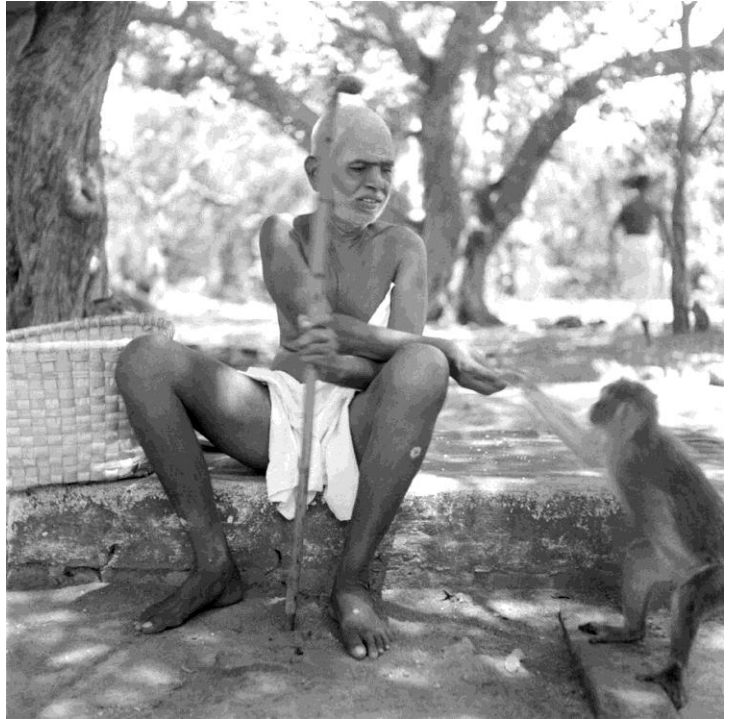
should become the Chief Minister. When the members of the contesting parties approached the politician, the politician said that he was intensely sick and was not at all interested in the position. However the members of the contesting parties forced him and made him the Chief Minister. Thus our desire has no strength and strength pertains to God alone.

Bhagavan Ramana had a staunch faith in the principle of destiny



If any snake approached Bhagavan Ramana while living on the Holy Hill, He merely said: "Go away; Go away". If anyone asked Him, why He did not kill the snake, He replied: "If I am destined to die by a snake bite, can anyone prevent the same?" Such was Bhagavan's faith in the principle of destiny.

In the initial days of his arrival at Arunachala, Bhagavan had to beg for his food. There were days when Bhagavan had to starve due to lack of food. However as the number of devotees



increased and Ramana ashram developed, Bhagavan was served excessive food that caused Him indigestion. Referring to this, Bhagavan once said: "Previously I suffered from hunger and now I am suffering from indigestion. Previously I sat and slept on rocks but now I sit and sleep on a sofa. All this is part of body's destiny."

Destiny can be transcended

Bhagavan said that the destiny can be transcended. The destiny pertains to body. The body is gross. The body does not declare that it is experiencing destiny. Supreme Consciousness is birth less. There is no destiny for the birth less one. Bhagavan said: "Destiny prevails only for



the one which is born. How can the birth less one have any destiny? The body is born and the destiny is applicable only to the body. However you are the birth less Self. How can the destiny affect you?" Then who declares that it is experiencing destiny? It is the mind. The mind becomes sorrowful. Why is it so? When the destiny pertains to body, why does the mind

become sorrowful? As the mind wrongly identifies itself with the body, it becomes sorrowful presuming that it is enduring destiny. Getting released from that identification with body is only termed as Liberation. The effort made to get released from the identification with the body is called as spiritual practice. If one increases their understanding with discrimination and thereby lose their identification with the body, the destiny can be hundred percent transcended. The Principle of Bhagavan Ramana is: however strong the destiny may be, for whom is the destiny? It is for the body. For whom is the death? It is for the body. For whom is the birth? It is for the body. Destiny applies to that which took birth and not for the birth less one. If you lose your body consciousness and attain Consciousness pertaining to Self, even the Destiny cannot touch you.

A Jnani need not experience even the destiny

There are three types of Karmas ie., Sanchita, Aagami and Prarabda (destiny). Sanchita is equivalent to the rice in the godown ie the Karma that is in Store. The Produce that is to come in future is called as Aagami. Prarabda (destiny) is equivalent to the rice that we store at home to consume. It implies Prarabda (destiny) refers to that which is ready for being experienced. As per the scriptures, the Sanchita and Aagami are destroyed when you attain Self Realization, but the Prarabda (destiny) needs to be experienced. But Bhagavan Ramana differed from the scriptures here. He became a rebel child. He said: "When King Dasaratha expires, will only two of his wives or all the three of his wives become widows? Similarly all the three karmas get destroyed for a Jnani. Even the Prarabda (destiny) need not be experienced by

a Jnani. For whom is the destiny? Destiny is experienced by the body. When you lose the body consciousness, what can the destiny do to you?"

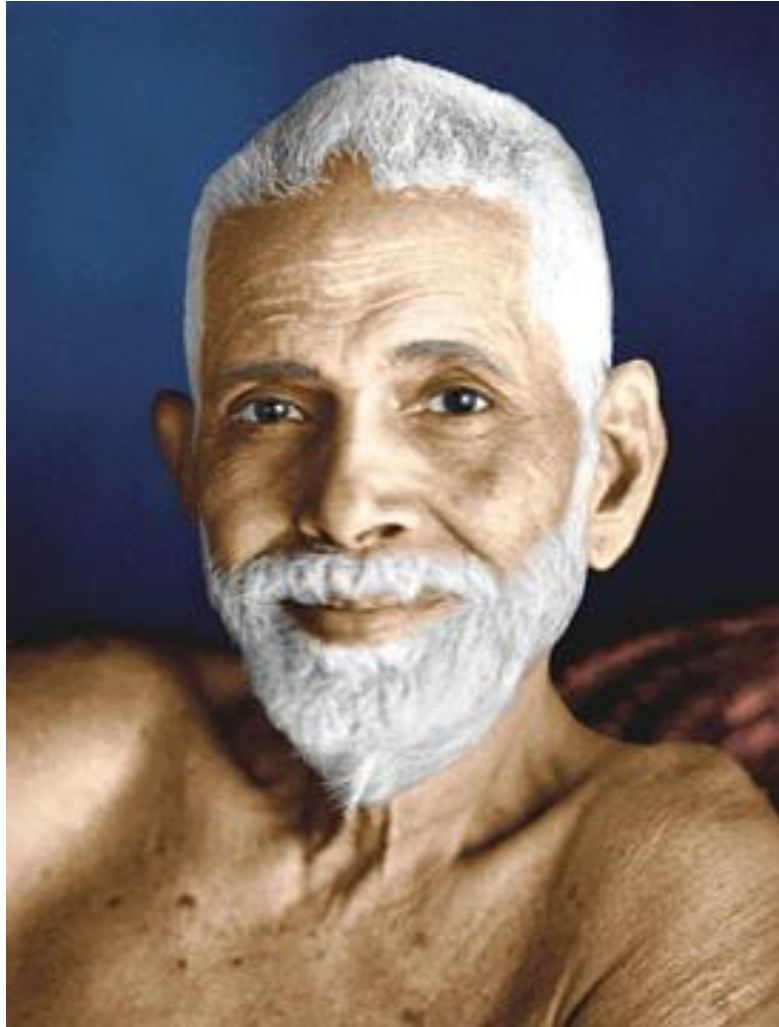
Someone asked Bhagavan Ramana, "You have cancer in your hand. Is it not destiny?" Then Bhagavan replied, "It is only the viewer who feels that Bhagavan is experiencing the destiny. There is no ego here to think thus. When the body related 'i' ie the



ego exists, the ego thinks that it is experiencing the destiny. But the ego has been annihilated very long back. You don't know the 'I' that exists currently. Even if I try to tell, you cannot understand."



It is only the viewer who presumed that Bhagavan suffered from cancer and thereby experienced his destiny. However if Bhagavan presumed the same, then he cannot be called a Jnani. As the viewer considers himself to be a body, He assumes Jnani also to be a body, experiencing his destiny. Leave the body to its destiny. Do not apprehend that something or the other is going to happen. Bhagavan said: "Destiny exists only for the extroverted mind. It cannot touch the introverted mind."

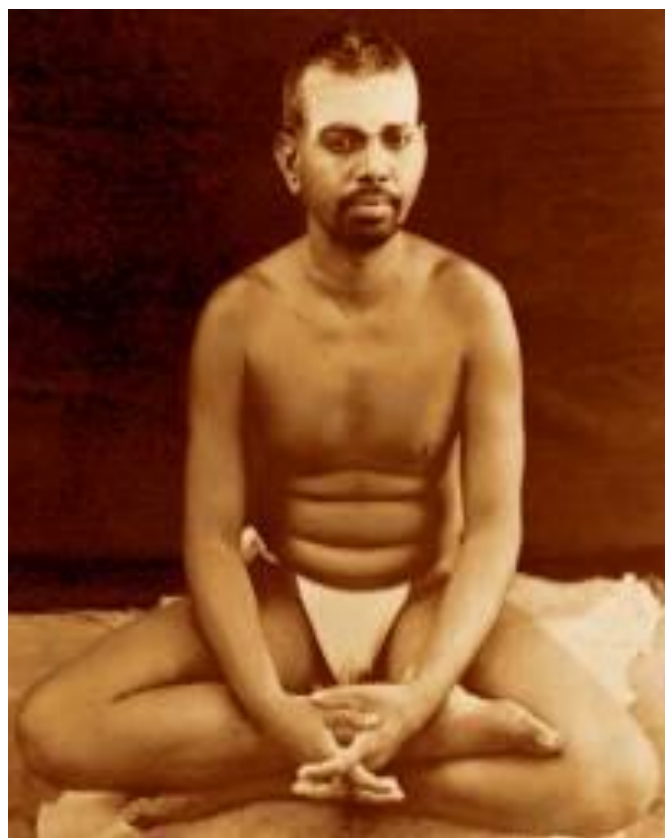


Bhagavan said: "Though the body may get inflicted with disease or the mind may become restless, you remain peaceful being unaffected by destiny in the deep sleep itself when the first thought (ego) gets subsided. Then how can destiny affect the one who has lost his ego?"

Various means to reduce the effect of destiny

Holy Company, reading Holy books, devotion towards God, faith in God and selfless work increase your discrimination and introvert your mind. Only then you can transcend the destiny.

Once, a devotee asked Bhagavan: "If experiencing destiny is inevitable, then why should one pray to God or remain in Holy Company?" Bhagavan replied: "Is there any spiritual practice greater than praying to God? You will remain unaffected by destiny by being in Holy Company and by praying to God."



It is said: " In accordance with the prarabdha (destiny to be worked out in current life) of each, the One whose function it is to ordain makes each to act." But if one makes self enquiry whether the actor really exists, he will vanish as

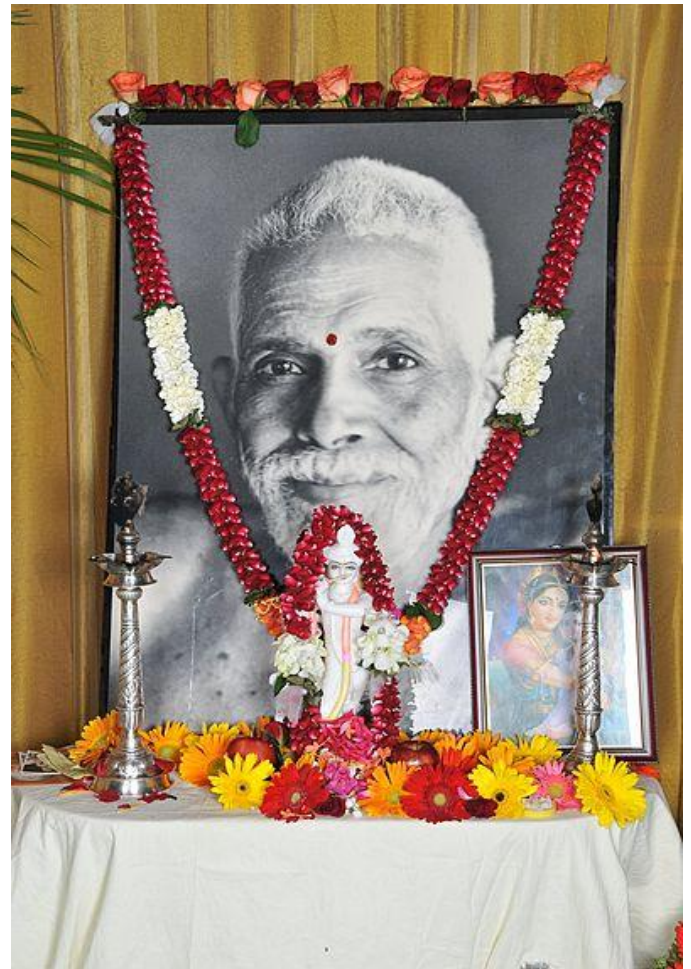


there is no existence for Jiva. You have forgotten that you are the Self. It is enough if you get back that awareness. When there is no experiencer, how can the destiny affect you?

One may experience destiny in the form of remembrance. The bad destiny may chase a person in the form of memories. There will be no sorrow when there is no remembrance. Everything is ended if you forget. One gets the power to forbear their destiny only in the Holy Company. The

scriptures say: "Dead to the past." Such a power to forget the past is attained only in the Holy Company.

Presume Jiva as belonging to the Consciousness and not to the body. Trust this whole heartedly, introvert your mind accordingly and thereby perform your duty. This is the only means to escape the effect of destiny. You will succeed here because you are bestowed with freedom in this aspect.

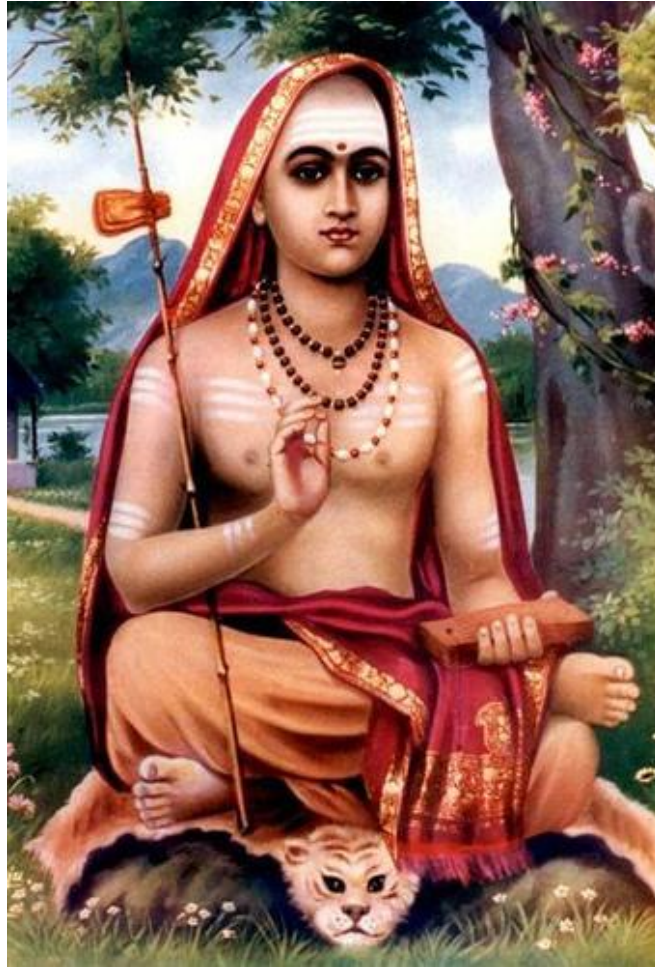


Enjoy your destiny as you relish eating porridge



Lord Krishna told Arjuna in the Gita: "Even if you are stubborn not to fight the war, your destiny will force you to do so. Your nature will force you to fight the war. Even your control is useless in front of your nature." Whether you like it or not, whatever you are destined to do will happen automatically. If you do it unwillingly, you will get new tendencies. However, if you do it willingly, the old

tendencies will get destroyed and the new tendencies will not get generated. You will become free. If you have to look after any aged people at home, it is inevitable even if you do it unwillingly. Therefore if you look after them willingly, your tendencies that bring about rebirth will get annihilated and no new tendencies will get generated. If anything good happens through you, do not get elated. Similarly if any unwarranted thing happens through you, don't get depressed. It is the destiny which brings about the same. Try to identify with the Self. Only that is within your control and nothing else. When you do not identify yourselves with body and mind, the sorrow cannot touch you. When you identify yourself with the Self, the sorrow cannot touch you.



Adi Shankara said: "Enjoy your prarabdha (destiny) as you relish eating porridge. Then you need not experience the same in the next birth." However Bhagavan said: " If you don't identify yourselves with your body, you need not experience the destiny here itself."

Sometimes the force of destiny brings in unbearable blows. Some people say: "Outside the house we have to face the nuisance of creditors and inside the house we have to face the nuisance of sons and daughters-in-law. We are unable to tolerate these hardships. As the fragments of fire burn the body, the blows of destiny burn the mind. You must then forbear the same patiently. If you hastily commit suicide, you will get inferior births. The wives may be good but may get harassed by their husbands. Sometimes the husbands may be good but may get harassed by their wives. It is all due to destiny. The blows of destiny and the pain inflicted by them are understood only by their bearer. How can the others understand the same? In such conditions keep your mind pure and contemplate upon Lord Narayana as far as possible. You get only that you are destined to get and nothing more. Blaming others is unnecessary. Therefore if you endure the destiny calmly and peacefully, your forthcoming births will get reduced.

Sadhguru reduces the duration and effect of destiny

As God decides your destiny, He becomes a ruthless judge when it comes to granting the fruit of your action. However Guru resembles a father. If the Compassion within God takes a form, it can be called as Guru. Guru ensures that the destiny to



be experienced in several births is exhausted in a single birth. Guru reduces the effect of destiny as well as its duration and thereby enables you to transcend the same. He is Guru.

Destiny pertains to body related activities alone

As far as bodily related activities are concerned “everything is predetermined”. For instance the Mother’s womb for taking birth, the job that has to be taken up, where and with whom the marriage has to take place, the place to settle down, on which day, in which place and with what disease the body has to die etc., are predetermined. The body is driven as per its destiny. However it may be good or bad. The bad or the good destiny approach the body in appropriate time. All this happens externally. However if you perform spiritual practices and possess the requisite spiritual strength, if you identify yourselves with Self and not with the body, then the effect of destiny pertaining to body cannot influence you.

However bad your body's destiny may be, how does it matter when you don't experience any sorrow? Suppose there is an ill-health in your knee. When it doesn't cause any pain, do you really care to get rid of that ill-health? No. If the doctor tells you that your disease cannot be cured completely, you ask him: "It doesn't matter even if the disease is not completely curable. But please ensure that I will not have any pain." You think of the doctor only when you experience pain. Similarly when you don't have any identification with your body, even if the body is affected by bad destiny, you will not get influenced by it. You will remain unperturbed whether you are praised or blamed by others. Praise or blame is done only by their ego. You will not even get that feeling. You will not even think of it.

With the strength of your spiritual practices, if your body mindedness is lost (If your body mindedness is annihilated) and Self Realization is attained, then how can the bad destiny pertaining to the body influence you even if you get inflicted with such hardships that were never experienced by anyone in the world? For whom is the destiny? It is for the body! When you do not identify yourselves with the body, how can the destiny influence you? As per the body's destiny, Bhagavan Ramana was inflicted with cancer. As Bhagavan did not have the identification with the body, did he really experience the pain of cancer? No.

Suppose you get a bad dream. Do you lament over the dream after waking up? No. Why is it so? As it is merely a dream, you do not lament over it. It is the same even with the bad destiny. As you are aware that it is only a



dream and thereby do not lament over it, it is the same even in case of bad destiny. The statement of 'what is ought to happen will happen' is true as far as the body is concerned. However with the strength of spiritual practices you can ensure that you will not be influenced by them. Otherwise such incidents (caused due to bad destiny) would affect you intensely. Therefore spiritual practices are necessary.

You have the freedom to seek the Truth and perform spiritual practices

A doubt may arise whether *One-pointed contemplation and the manner in which it has to be done are within your control or not*, whether the performance of spiritual practices is within your hands or not? To speak out the truth, God has bestowed man with freedom only in this regard. As far as body is concerned, you do not have any freedom. But you have the freedom whether to reform the mind or to ruin it. *You have the freedom to perform spiritual practices.*

Suppose I and my friend are faced with the same incident. In that context, my friend might experience very less sorrow and I may experience a lot of sorrow. There will be a difference in the acceptance of that incident. If you possess the strength of spiritual practices,

the sorrow would reduce. You do not have the power and freedom to control the future incidents. But you have the freedom as to how to accept them.

For instance when it is in your body's destiny, you will get a position even if you do not crave for it. When it is not in your body's destiny, you will not get that position even if you crave for it. Are you thinking or not? Yes, you are thinking. Even if the decision is in the hands of God, don't you have the freedom to think? Whether your disease is cured or not, your intention to get the disease cured is a freedom bestowed upon you. Isn't it so? Are you not experiencing that freedom? Your disease may get cured or may not get cured. Whatever may be your body's destiny, you are aware that you have the freedom to make an attempt to get the disease cured. Isn't it so?

As far as the body is concerned, you do not have any freedom. Everything happens in accordance with God's will. But the spiritual aspirant has the freedom of seeking the Truth. However the decision as to whether the spiritual aspirant will succeed or not is that of God's!

When you are disturbed, aren't you trying to attain Peace? Whether you will attain Peace or not, are you not aware of your freedom to make an effort to attain Peace? You don't have such freedom with regard to the things pertaining to your body. This is the only world where you can perform spiritual practices. The other worlds are either pertaining to pleasures or the lower worlds.

If you don't have the freedom to seek the Truth, then whom did Lord Krishna preach the

Bhagavad Gita? Moreover the Lord said one more thing: “Oh! Arjuna, don’t do it because I have told you. You also think over and then act.” If the spiritual seeker does not have that freedom to decide, why shall God speak in that manner? It comes in the last chapter of the Bhagavad Gita. Lord Krishna inspired Arjuna to fight the battle as it was his very nature to fight (being a Kshatriya). The Lord said very clearly in the last chapter of the Gita: “I have told you everything. It is for you to decide now whether to fight the battle or not.” (Gita-18-63) If you don’t have the freedom, why will the Lord speak thus? If you do not have the freedom to seek the Truth, then why did Lord Krishna say in the Gita: “Oh! Arjuna. Think over



and act accordingly.”

Why is a person bestowed with a brain? If you have to act according to the directions of your superior, why do you



need a brain? If you act thus, you will become equivalent to a machine. Isn't it?

Don't ever think: "Why was I born in such a family? Why is my destiny in this manner?" Your birth cannot happen as per your wish. Don't waste your time in thinking about that which is not in your hands. You are brought into a particular family only to be taught certain lessons. Even your profession is decided by God. Not merely profession but every small incident happens as per God's will. You will get only that which you are destined to get. But

when you lose the identification with your body, it cannot affect you. As your body keeps experiencing its destiny, the destiny gets exhausted. Meanwhile if you make an effort from your end to attain the Self, you will attain the same. However you are not making an effort to attain the Self but are identifying yourselves with the destiny pertaining to body. You are not trying to identify yourselves with the Self. Thus you are wasting your time and ruining your life. Wisdom is needed here. If you lead a wise life, your destiny will get exhausted on one hand and you will attain Self Realization on the other hand. Therefore two tasks will get fulfilled at the same time. If you do not do Self enquiry to travel within but identify yourselves with the body related incidents, both your time and energy will get ruined.



Bhagavan said: 'Karma siddhanta (The Principle of Karma) exists. Good work begets pleasures; bad deeds beget misery, which are exhausted, once experienced. All these pleasures and pains are for body bound I, hence don't get elated for pleasure and don't feel depressed for misery. Transcending the body bound I, helps one to come out of karma siddhanta'.

- Sadguru Sri Nannagaru

A Song on Destiny

Source: Internet

In the court of My Lord is contained
the accounts of all people,
who get only that they are destined to get.

Irrespective of whether they are saints or
householders or a beggar or a queen, everyone's
story of karma is written in the books of the Lord;
The indweller stays within and maintains the
account of everyone.

Too rigorous is His law and too rigorous is His code
of conduct; He gives neither a paisa more nor a paisa
less to anyone; Therefore He is termed as the
greatest business man.

Sitting on His throne, He grants justice to everyone;;
None can change His decision in spite of winnowing
their head for a lakh times; the wise ones keep quiet
and it is only the fool who makes noise.

Always perform pure actions and avoid doing impure
ones as you are being watched by the flute player
(Lord Krishna) with a lakh eyes;
You may escape from anyone but not from Him.

In the court of My Lord is contained
the accounts of all people,
who get only that they are destined to get.

