

**RAMANOPANISHAD**

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## **FORE WORD**

With the Grace of my **GURUDEV Sri NANNAGARU**, I present the Prasada of **BHAGAVAN SRI RAMANA MAHARSHI** for your kind Blessings and Best Wishes.

**Yours,**

**Dr.K.Rama Rao**

## **INTRODUCTION**

The essence of all being is Brahman, but everyone searches for that Brahman in the Sastras instead of looking into his Heart, where it is ever present. To turn the human mind into his Heart towards the Truth, BHAGAVAN SRI RAMANA MAHARSHI invented a new path of Enquiry by asking the question "Who am I?"

BHAGAVAN SRI RAMANA MAHARSHI was born on December 30th, 1879, at 1.00 AM in Tiruchooli. He was the second son of Alagamma and Sundaram Iyer. Without ever having heard about Brahman, without the help of a "Guru" and without the struggle of Sadhana, he attained Self-realization in his 16th year through the "death experience" in Madurai. Soon after, on September 1st, 1896, he came to Arunachalam (Tiruvannamalai) where he attained fame as a World Teacher.

His response to his mother's crying for his return home was, "Everything is going on according to the plan of God depending upon the destiny of the individual. Whatever is destined to happen will happen even if you try to avoid it and what is not destined to happen will not, even if you try to make it. This is certain. Therefore it is better to remain silent." Thus Bhagavan gave his first message.

When Ganapathi Sastry asked about the Swaropa of Tapas, Bhagavan gave a new definition by saying "You keep saying I, I-search the source of that 'I', where your mind merges. That is Tapas."

Giving the light of Jnana to the world, he left his body on April 14th, 1950 and emerged into Arunachala in the form of light.

## **RAMANOPANISHAD**

Everyone in this world is struggling for Real Happiness, which is untouched by misery. Searching for God is also a part of that Journey. Till we find the source of that Real Happiness, no one can escape from the cruel jaws of Grief. Then, where is that Source?

Real Happiness is found nowhere in this world, except in the Brahman. So what is that Brahman?

We are that Brahman. That is the Truth. There is nothing else other than the Brahman, which is the only Chaitanya that is ever present, everlasting and self-illuminated "Sat Chit Anandaswaroopa". It is indivisible and unlimited. It cannot be defined nor destroyed. It has no birth or death. It is immortal. It is beyond time and thought. Water cannot wet it - Fire cannot burn it - Wind cannot move it. It is beyond the three Gunas (Satva, Rajas and Thamo) and the three States (waking, dreaming and sleeping). Without Brahman there is no creation. It is the source of this universe, like a screen for a movie.

We being that infinite immortal Brahman, we have forgotten our swaroopa and are limiting ourselves to the mortal bodies made up of the five elements.

That is why we are suffering from sorrows. Until we realize our swaroopa, we cannot escape from misery. So how do we realize our swaroopa?

Yes! We have forgotten our swaroopa. But, the "I" which we say hundreds of times a day, is in our experience. What is that "I"? Have we ever thought of it? This "I" has caught us like a devil and is playing with us like a doll in our waking and dreaming states. But where does it go in our sleeping state? Is it present in our deep sleep? No! When there is no "I" thought in our sleeping state, is there the world or God? No! But when we awake from sleep, our "I" arises again and brings us all the problems and throws us into the Hell of misery.

If our "I" is true, it must exist in our deep sleep also. Because the Truth always exists.

If our "I" is true, we must know our existence in our deep sleep also. Because the swaroopa of Truth is "Being and Knowledge".

If our "I" is true, it must give us peace. Because the swaroopa of Truth is "Peace and Ananda".

If our "I" is true, where is it going in our deep sleep? If our "I" is true, why are we ignorant of its existence in our deep sleep? If our "I" is true, why is it bringing us misery?

So, the "I" that is in our experience is not at all the Real "I" but merely a false "I". Then what must be that Real "I"? Without the reality there cannot be an image! So there must be the Real "I". Then what is that Real "I"?

Yes! When there is no false "I" in our deep sleep, are we existing or not? If we are not existing then how can we tell that we have slept well? So we might actually be enjoying happiness during our sleep. That "I", present in sleeping state also, is the Real "I" and the True "I".

Our real nature is Existence, Knowledge and Bliss. So we are enjoying nothing but our swaroopa sukha in our deep sleep.

While our true nature is Existence, Knowledge and Bliss, why do we ignore our swaroopa sukha in waking and dreaming states? Then also we undoubtedly are there. But our false "I" is obstructing us from our swaroopa sukha, like a cloud that covers the Sun.

Everybody wants liberation. Liberation is not to this false "I" but Liberation lies in giving up this false "I". Liberation is not a thing to be achieved, it is our natural state. We need not wait until the death of our body to realize that Truth.

Bondage is to the unreal but not to the Real. We are that Reality. But we are limiting ourselves to the unreal. Consequently we are struggling for liberation. But even when we are struggling for liberation, we are in liberation. The only thing that is hindering us from liberation is our false "I". Then what is this false "I", the creator (perpetrator) of all our problems?

Brahman is the Chaitanya which has no birth, Body is the "Jada" which cannot say "I". In between the "Chaitanya" and the "Jada" one "I" is arising connecting both, bound to the body. This "I" is the first and the fundamental thought called "Chitjjada grandhi" which is nothing but the "Ego". To this first thought (Ego) all other thoughts arise, and this is called the "Mind". When there is no "I" thought in our deep sleep, then there is no mind. When there is no mind, then there is no creation- even the world or God! So all our creation is based only on the single pillar of this "I" thought alone.

Even though this "I" thought is body bound, it will not die during the death of the body. It dies only after merging in its source. Then, where is its source?

Think just a while, whether this "I" thought is coming from inside or outside the body - it is coming from within us. So the source must be somewhere inside the body.

We may observe that everyone indicates the right lower chest in the medial aspect when saying "I". So the source must be there and that is called the "Spiritual Heart".

In the Spiritual Heart, the Brahman is ever shining as the "I", which is the Real "I". From this "Real I" the "I" thought arises like a bubble in the ocean. The ocean can exist without the bubble, whereas the bubble cannot. So also the "Real I" can exist independently without the "false I", whereas the "false I" cannot. But unfortunately, the "false I" has forgotten its source of origin and behaves independently, thus creating all the problems.

Without the name and form, the "Real I" can exist whereas the "false I" cannot. The name and form are the food for the "false I". As long as we are under the delusion that are inside the body and world is outside to enjoy and that God is somewhere else to fulfil our desires, we cannot overcome desires. As long as we have desires, we cannot work without expecting results. When we enjoy the result, from that experience the tendency (samskara) forms. The tendencies will be stored in the Spiritual Heart as the seeds for 22 future births.

From the tendencies, desires arise and force us to repeat the cycle, becoming stronger and stronger in every birth as we are thrown into the ocean of "Karma". As long as we have the doership we cannot escape from the cycle of births and deaths. Even a single tendency that remains in the Heart will obstruct the realization of Truth and leads to further births. So to obtain realization, the Heart must be emptied completely. But how can this be done?

The tendency arises from the Heart and reaches the Brain. Then it is called thought. Thought is nothing but a desire. Until the thought comes, we do not know what is stored in our Heart. The fulfilled desires will become stronger and stronger, whereas the unfulfilled ones become weak. So, when the desire arises, without putting in the form of action, we should question ourselves, "To whom is this desire arising?" The answer is - "To me". Then, we have to begin an enquiry into "who is this "I" that is getting the desires?" When we start the enquiry of "Who am I", then the "I" will be lustered up and starts seeking the answer to "Who am I", which leads to the source of its origin.

"WHO AM I?"

Am I the body, made up of five elements? If I am the body, after the death of my body also, I must know my existence and should say "I am". But I am unable to do this because this body is "Jada". Then how can I be a Jada-deha? If I am not this body, then who am I?

Am I the senses (Indriyas) of Karma or Jnana? When they are part of this mortal body, how can it be possible? If I am not the senses, then who am I?

Am I the Praana? If I am the Praana, I must know my existence after the last breath of this body also. But I do not! Then how can I be the Praana? No, not at all! If I am not the Praana, then who am I?

Am I the mind? If I am the mind, I must know my existence in all the three states (waking, sleeping and dreaming). But there is no mind in the sleeping state. Then how can I be that mind? If I am not the mind, then who am I?

Even when there is no mind in sleep, then too I am there. If I am not there in the sleeping state, how can I tell about the happiness of sleep after I get up? So I must be present in the sleeping state also. Then, who is that "I" which is present in that sleeping state also?

I am That! I am the Real I! I am the Brahman! I am the Chaitanya! I am the Sat Chit Ananda Swaroopa! If I am the Sat Chit Ananda Swaroopa, then where is the question of misery?

The misery is there because, even though we are the Real I, the mere thought of our false I (ego) is throwing us into the Hell of misery. Then, how do we get rid of this misery?

If we start the enquiry "Who am I", our ego (false I) will separate from our mind and turn towards the Heart to find out its origin. When the ego is engaged in searching for its source, then there is no support for the remaining thoughts of the mind. When there is no support, automatically the thoughts will weaken and the food supply to the mind will be stopped. As the mind weakens, the ego will establish more and more in its source where there is abundant eternal peace.

If we ask a man having one rupee in his hand to throw it out offering a hundred rupee note, he will throw out that one rupee. So also when our ego (false I) tastes Eternal Peace present in the Heart, it automatically stops wandering in the world for lust and settles in the source. When it settles in the source, it gradually dissolves in the source as the waves merge themselves in the Ocean itself. Where the false I dissolves, there the "Real I" exposes itself immediately and reveals the Truth that we are the Brahman, which is untouched by misery. Once we come to know that we are the Brahman, then there is no more misery.