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Ramana maharshi biography pdf

Sri Ramana Maharshi was born in 1878. In the 17th century, the Enlightenment was understood by an extraordinary experience, as if it were in the death of a physical body while remaining in full consciousness. After the transformation, he left his home and drowned irresistably in the world of Arunachala Hill. He never left him. In the ashram, which was formed around him, he ineted the purest form of Advaita Vedanta (unambiguousness) through the extremely simple discipline of Self-Accomplishment. The presence of Ramana Maharshi appealed to the remarkable and oversensitive impression of benevolence and dignity, kindness and simplicity. which has proved to be fundamental to the movement towards spiritual enlightenment in the Western world. Ramana saw God in everything. He had a lot of respect for the animals and there are a lot of wonderful stories about his interactions with them, some I've convinced them below. Sri Ramana Maharshi and Ashram Animals. Bhagavan Sri Ramana Maharshi An Indian saint showed the same respect for the animals that fate brought to him as with humans. And the animals were dragged to him, just like humans were. Birds and squirrels built nests near it, and the mother of the monkeys often saw that they brought their babies to him for blessing in the same way that human mothers would bring their children for blessing. He never mentioned an animal in the usual Indian style as this, but always like he or she. At the time of the meal in the ashram, the animals were always feeding first, and then all the beggers who might have had a chance, and then the dedications. He referred the dogs from ashram to The Lads. Many animals found their way to ashram, including dogs, cats, cows, paved birds, squirrels, birds and monkeys. Squirrels would jump out the window of Ramana's room. He always kept them by his side. The animals felt his grace, and in return he loved them. Despite the protests of his supporters, Ramano would not have had the snakes that settled the ashram floor. He felt that human beings had been widowed into their home and should be respected. He treated the snakes with the utmost respect and respect, and no one was ever hurt. Many animals would gather in the evening as Bhagavan sat in the hall and spoke and prayed with his two ancestors. On occasions when Bhagavan would be late, the animals came into the hall and shingles anxiously in the direction of his empty couch. Bhagavan was very intimate with the animals, especially the local monkeys who considered him one of his own. Once, Bhagavan dated a group of people. They went much further than they expected that day and became very hungry. Out of nowhere, a group of monkeys emerged, swarming to the top of a high smokh, shaking their branches, so that all the fruit fell to the ground for Bhagavan and his The monkey left as fast as it appeared, not taking fruit for themselves. Lakshmi The most popular of all animal predaons was a cow named Lakshmi. She and her mother brought her in as a gift to Bhagavan. He felt he couldn't properly care for the cows and so they were taken to a farm in a neighbouring village. After Lakshmi was with the farmer for a year or more, he went one evening to Ramanas ashram for prayers that brought Lakshmi and her mother with them to visit. Lakshmia unstoppably attracted Raman and had to carefully supply the path to ashram. The next day, she showed up alone, and from then on, she returned to the farm every day. At one point, she became a permanent member of the ashram. During her life in ashram, Lakshme was possessed on Bhagavan's birthday by at least three calves.. She was extremely committed to Bhagavan and he showed her extraordinary grace and kindness. On June 17, 1948, Lakshmi became very ill and it was clear that her time had ended. Bhagavan went to her house and said, Amma(Mother), do you want me near you? He sat next to her and cradled her head in his lap and put one hand on her head and one above her heart, just as he did when his human mother died. He got into her eyes for a long time and got rid of her face, which he gently caress. She turned all her attention to Bhagavan and was conscious to the end, her eyes bright and clear. At 11:30 a.m. on June 18, she calmly left her body. She was buried in Ashram and was given full funeral rights. Her grave was next to a slead, crow and a dog, which Bhagavan buried there too. A stone was carved over her

grave with her likeness. The epitaph, which he wrote for her, was also engraved on the stone, and in it he wrote that the Mukti) was finally liberated. The word mukti is used in two different ways. In general, when it is said that someone has grasped the torment, it means that he died. The more spiritual term Mukti means that the soul (usually a very advanced soul) has come to the final liberation from this coyote of existence. When Bhagavan was asked what definition he was talking to when he spoke about Lakshmi, whether he thought she had died or that she had come to liberation, Mukti said - the final liberation! For more information on Ramani Maharshi, see the Book and Teaching page. Check out the Meditation section for the article Creating a powerful field of love for another story about Ramani and animals. The material for this article is taken from Raman Maharshi's book and The Path of Self-Knowledge by Arthur Osborne, and from stories that passed by the word about the mouth of Ramani's followers. Ramana Maharshsi was an international guru known from southern India who was in the first place The 20th century. He was born in 1879 near Madura, Tamilnado. His father was a farmer. He was the second of three sons. The family was religious, giving ceremonial gifts to the family's godsaes and visiting temples. One unusual aspect of his family history was the curse placed on the family by an expired monk who had been refused food by a family member. The monk decided that in every generation, one child in the family would be reusing the world to lead a religious life. Ramana was largely uninterested in school and absent while working. He had made significant progress towards introspection and self-analysis. He used to ask fundamental questions about identity, such as who am I?. He was always looking for an answer to the mystery of his own identity and origin. One of the unusual aspects of Ramana's personality was his ability to sleep solidly. He could have been beaten or carried from one place to another during the night and refused to wake up. He was sometimes jokingly called Kumbhakarna after a figure in Ramayana who had been sleeping well for months. In the summer of 1896, Ramana entered a altered state of consciousness that had a profound effect on him. He experienced what he understood to be his own death, and later returned to life. He also had spontaneous flashbacks of insight, where he was perceived as a essence independent of the body. During these events, he felt like an oversuble entity that existed without relying on the physical body or material world. Along with these intuitions came a fascination with the word Arunachala, which bore associations of deep honor and a sense that his destiny was closely intertwined with this unique sound. At the age of 16, Ramana heard that there was actually a place called Arunachala (the modern city is the name Tiruvannamalai) and this brought him great happiness. Ramana was nearing the end of high school when a careless critique, which she described as a person unfit to be a pupil, made him make the final decision to leave the school. He read a book about famous Tamil saints and decided to leave home and lead the life of a religious seeker. Of course, he intended to go to Arunachala, a city that was the starting point of all his religious ideals. When he was 17, Ramama went to Arunachala and came after four days of mostly train journeys. He went directly to the central shrine of the temple and addressed the symbol Shiva (linga), who says that he gave up everything and came to Arunachala in response to god's call. Ramana has lived in temples and caves meditating for many years, pursuing spiritual purge, maintaining disciplines of silence and non-attachment. He was initially meditated in the pillered hall of the Arunchaleswara Temple, but was disturbed by children playing tricks and throwing rocks at him. Then he moved to a large temple. which was imprinted and where there was little light. There, he kept quiet and shouted in meditation with the local sadhus, which he occasionally fed to stay alive. The temple's keeper told Venkatapal Mudali, an indecipient person, that the young swami lived in the basement of the temple. When he went to see the young man, he found him in deep meditation and was shocked by the physical condition. Ramana had kneading and blood flowing from his thighs and legs. He lifted Raman, who remained in meditation up the stairs and weaned him into one of the temple's god-like rooms. After that, Ramama lived in caves and gardens in the area for more than two years, constantly silent and in meditation. At that moment, his reputation as a serious teacher (his name was Brahma Swami) began to grow, and other seekers began to visit him. His disciples, some of whom were taught by individuals, began to bring him a holy book. He became a conversation with the religious traditions of South India, written in various regional languages. Early students found it difficult to learn about Rana's background and even his native language because he remained silent and refused to speak. As time went by, he stopped the assptic phase and began to live a more normal life in an ashram environment. Many people have visited him with various problems, both from India and abroad. Ramana had an unusual relationship with physical pain. When they lifted him out of the basement of the temple and took him down the stairs into the light, it was thought he must be in great pain from the leg ing. But he did not respond and remained in the mediataion uneasy. Later in life, after developing a painful form of throat cancer, he refused to take a cure for the pain and was left calm again. When asked about the pain, he responded that although his physical body felt pain, he didn't feel any pain. Ramani's disciples have built an ashram and temple, and the space is also for many visitors. They all ate the same food, and Ramana sat with other people during meals and didn't expect any special treatment. Ashram was a haven for animals, and Ramana had great affection for cows, monkeys, birds and squirrels who lived the ground. Ramana continued to practice the method of investigating the nature of herself, which is best expressed by the question of who I am?. Ramana was not a guru in the classical sense of a teacher who regularly gives lessons or gives mantras during initiation. In fact, if the seeker wanted to practice repeating the mantra and not who I am? the method of self-implementation recommended the repetition of the ossion I or the phrase I instead of repeating the sacred Sanskswords or the names of the gods. In doing so, the person focused on being alone or the secret of their own consciousness instead of an external object or word. However, Ramana using a special view or touch or in a dream. Lex Hixon writes: ... Although the Guru or teacher is inside everyone as primal awareness, the illuminated effect can push us in a direction that he described as inward in the sense that we are more primary, or primal. Raman could push this ininication by touch or view. Sitting in silence, he suddenly turned, corrected one with an intense gaze, and the person would be directly aware of the right hand of the Heart (the spiritual center of awareness) and its vibrant flow of primonic consciousness. Those who experienced the power of Ramana's looks reported that the initiative was so clear and lively that they could never again seriously doubt that guru is none other than his primary conscious being. (Coming Home, The Experience of Enlightenment and Sacred Traditions by Lex Hixon, Jeremy P. Tarcher - Martin's Press, New York, 1989, p. 46) Years ago, the author met a saint called Sunyata. He was Danish, but he was invited to India by Rabindranath Tagore, a poet and artist who won the Nobel Prize in Literature in 1916. During his visit to Europe, Tagore recognized Suny's exceptionally peaceful and meditable mind and thought India would find a dense place. Once upon a time in India, Sunyata lived as a hermit in the Himalayas for nearly five decades with neighbors such as Lama Govinda and Dr. Evans-Wentz. Those who knew him in this area would sometimes send searchers from the West to meet him and experience his presence. Late in life, Sunyata was invited by some visitors to move to the United States. He began to travel around visiting seekers and informally talk about meditation. He visited Ramana several times while he was in India. He wrote of his first meeting in 1936 about his experience of Raman: I had never been aware of this integral self-radiation in any human form, such a light of silence. They only fed him because they killed him. At first glance, I did not feel him exciting or even aweless, without sanctity or ecstasy, simply calm recognition, joyous knowledge and gratitude in his gift. During his brief conversation, Sunyata described Ragan's special communication with him, which occurred during a later visit in 1940. Sunyata sat calmly in meditation as he realised ramana's strong message was directed primarily at him. Suddenly out of silence there was a burst of light and the following telepathic message in English: We are always aware sunyata experience had such a profound effect on him that he adopted the name Sunyata and used it for the rest of his life. Oddly, Ramana has used the Buddhist term sunyata, which is sometimes translated as a Buddhist emptiness or emptiness rather than a Hindu term closer to its own cultural tradition. Sunyata also or the unsuspecting nature of the phenomena. The idea that we are always aware of some part of our being's ultimate reality is a common view in many yoga traditions. It takes silence, focused awareness, and a process of raving through and in the language of a phenomenologist who clings to countless thoughts and impressions to be aware of this true reality. Ramama simply underscored this fact to Sunyati by creating a strong mental impression that would hit him for decades. Such was the power of Ramana's presence that it could have a profound effect on the visitors and instantly change the course of their lives. Ramana also sparked people in his dreams by seeing into their eyes, sometimes traveling in a subtle body to visit people. The schoolgirl, who is hundreds of miles away, looks like a shiny figure, and a person would recognize his appearance in that form. He noted that waking up life and dream life is a dream of each with different qualities of awareness. He called them dreams 1. and a dream 2. Therefore, he did not make a great distinction between the appearance of a waking pupil and the dream of a student, because he felt that both spheres of existence were dreams. Ramana recommended giving up pleasure in physical and mental pleasures as a means of entering a state where oneness of ourselves and the universe could be perceived. He also felt that a person who is not attached to the results of his actions can live in the world as an actor who plays his role but is immune to emotional disorders, knowing that he only plays on the stage of life. Ramana was able to show his unaffutiousness when the thieves broke into the ashram and advised students and visitors to allow them to have everything they wanted. He remained calm during the incident after being hit by one of the thieves. Nor did he show the loss of equality at the death of his mother, who came to live in the ashram after the sale of the family home. Ramana developed cancer, and when his supporters felt worried about the loss, he responded by saying I'm not going anywhere, where should I go? I'll be where I always am. It is a statement of enlightened ina hurry - a person where the conflict between life and death is no longer felt. He died in April 1950 while sitting in a Lotus position. The last word that passed off his lips was the sacred syllable OM. French photographer Cartier-Bresson was visiting Ramana's ashram when Ramana approached his death. He noticed the next astronomical event that appeared in the night sky above the holy mount arunachalo when Ramana died: I saw a star falling with a shining tail, unlike any I'd ever seen before I slowly moved across the sky and reached the top of Arunachala, the mountain that disappeared behind it. We looked at our clocks. It was 8:47. We raced to the ashram to find out that the master had gone to Mahanirvana at exactly this minute. Also, this experience was not documented by just a few selected All English and Tamil papers that arrived this morning from Madras, referring to a meteor that was visible in the sky above the entire madras country at 8.47pm on the night of April 14 by a large number of people in different places. These witnesses were struck by his strange appearance and demeanor. Ramana, who often circled the sacred mountain as an honorable act, seemed to have his final bow around the mountain like a glowing light in the night sky. Many Westerners, who practice the loyal traditions of Judaism and Christianity, can see this emphasis on being alone in yoga as aliens or unrelated to their traditions. But when Moses asked God to identify himself in Exodos 3:15, when he met him as a burning bush, God replied, I am. In Hebrew, it is YHVH (Yod Hey Vav Hey, Tetragrammaton or 4 letters), and its versions later became names SIR, Jehovah's and G-d. These are not real names, but instead refer to the highest quality of God, which is. Being primary and all other traits and attributes of God depend on this attribute, which is so sacred that jews do not directly mention it. Words such as Adonai (my Lord) and Hashem (name) are used to refer to God's name, which is transcendent, ineffective and is too sacred to ever be spoken. It is therefore appropriate to channel devotion in these Western traditions into the most freshest aspect of God, which is its existence, as expressed by the phrase I am. This sentence was used twice by God to answer a question from Moses when God was questioned to identify himself. When these Western religions evolved into traditions of devotion and ritual worship of God as creator, judge and savior with new prophets, revelations, texts and incarnation, the emphasis on the divine being became less important. Although many Eastern yoga traditions, such as Jnana Yoga, have continued to focus on this divine attribute to be present as a divine quality throughout life and one that is central to their spiritual journey. Being is something that human beings share with the creator or the ultimate reality. This quest for a direct perception of pure attribute of divine awareness and the discovery of the essence of independence from matter, thought and other traits is something that Ramana has encouraged. Despite the changes in Western religion, this method of search encounters the Creature (or the essence of God) directly, as Moses did in the desert, probably something that Westerners can relate to and respect as a religious practice because of their Jewish and Christian roots. Facing the need to be in its pure form, whether it is symbolized as a deeper Self or as God's essence is the goal of yoga, and are not so different from the objectives of these Western religious traditions. Traditions.

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