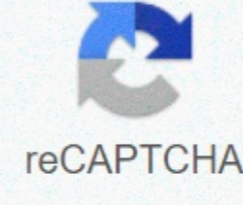




I'm not robot



Continue

Who am i ramana maharshi kannada pdf

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

Ramana Maharshi in 1913

BENGLALI CHINESE – SIM CHINESE – TRA ENGLISH GERMAN GUJARATI HEBREW HINDI JAPANESE KANNADA MARATHI ORIYA POLISH PUNJABI RUSSIAN SANSKRIT SINDHI SPANISH TAMIL TELUGU URDU Cuando se alcanza la meta, cuando conoces al concededor, no hay diferencia entre vivir en una casa en Londres y vivir en la soledad de una selva. El sabio indio Ramana MaharshiSri Ramana Maharshi en su último 60sPersonalBornVenkataraman Iyer(1879-12-30)30 de diciembre de 1879Tiruchuzhi, Virudhunagar, IndiaDied14 Abril 1950(1950-04-14) (70)Sri Ramana Ashram, Tiruvannamalai, Tamilnadu, IndiaReligionHinduismNacionalidadIndianPhilosophyAdvaita carrera VedantaReligiousIGarunachalaLiterper trabajaNn Y'r? (¿Quién soy yo?) Cinco himnos a Arunachala Cita De todos los pensamientos que se elevan en la mente, el pensamiento 'yo' es el primer pensamiento. Part of a series onAdvaita SchoolsClassical Advaita Vedanta Bhāmati Vivarana Shaivism/Tantra/Nath Kashmir Shaivism Pratyabhijna Nath Inchegeri Sampradaya New movements Neo-Advaita Nondualism ConceptsClassical Advaita vedanta Atman Brahman Avidya Ajativada Mahāvākyas Om Tat Tvam Asi Three Bodies Aham Cause and effect Kosha Kashmir Shaivism Pratyabhijna so'ham Practices Guru Meditation Svādhyāya Sravana, manana, nididhyasana Jnana yoga Rāja yoga Unfoldment of the middle Self-enquiry Moksha Moksha Anubhava Turiya Sahaja TextsAdvaita Vedanta Prasthanatrayi Principal Upanishads Brahma Sutras Bhagavad Gita Shankara Upadesasahasri Attributed to Shankara Vivekachudamani Atma bodha Other Avadhuta Gita Yoga Vasistha Yoga Yajñavalkya Advaita Bodha Deepika Drg-Drśya-Viveka Vedantasara of Sadananda Kashmir Shaivism Shiva Sutras of Vasugupta Neo-Vedanta Works by Vivekananda Inchegeri Sampradaya Dasboth TeachersClassical Advaita Vedanta Gaudapada Adi Shankara Mandana Misra Suresvara Vācaspati Miśra Padmapadacharya Amalananda Chandrashekarendra Saraswati Jagadguru of Sringeri Sharada Peetham Modern Advaita Vedanta Vijnanabhiksu Swami Sivananda Swami Chinmayananda Swami Dayananda Ramana Maharshi Nisargadatta Maharaj Shaivism/Tantra/Nath Gorakshanath Matsyendranath Advaita teachers Neo-Advaita Ramakrishna Swami Vivekananda H. W. L. Poonja Andrew Cohen Jean Klein Gangaji Rupert Spira Otros Osho Eckhart Tolle Robert Adams Inlfuye Mimamsa Nyaya Samkhya Movimiento Srakhya Yoga Hinduismo Vedas Upanishads Vedanta Budismo Precanonical Budismo Madhyamika Yogacara Buda-naturaleza Monasterios y OrdenesA Clásica Advaita Vedanta Dashanami Sampradaya Shri Gaudapadacharya Math Sringeri Sharada Peetham Govardhana Pīṭham Dv'raka Pīṭham Jyotirma-ha Pīṭham Modern Advaita Vedanta Divine Life Society Chinmaya Mission Arsha Vidya Gurukulam Neo-Vedanta Ramakrishna Mission Scholarship Academic Paul Deussen Daniel H. H. Ingalls Richard De Smet Paul Deussen Eliot Deutsch Sengaku Mayeda Max Muller Hajime Nakamura Patrick Olivelle Rambachan Arvind Sharma Non-academic David Godman Categories Advaita Advaita Vedanta Vishishtadvaita Vedanta Advaita Shaivism Kashmir Shaivism Inchegeri Sampradaya Nondualism Neo-Advaita teachers vte Part of a series onHindu philosophy Orthodox Samkhya Yoga Nyaya Vaisheshika Mimamsa Vedanta Heterodox Charvaka Ājīvika Buddhism Jainism Sub-schools Smartist Advaita Vaishnavite Vishishtadvaita Dvaita Bhedabhedā Dvaitadvaita Achintya Bheda Abhedā Shuddhadvaita Akshar-Purushottam Darshan Shaivite Shaiva Siddhanta Pratyabhijña Panchartika Pramanavada Shakti Vishishtadvaita Trika Shiva Bhedabeda Shivadvaita Teachers (Acharyas) Nyaya Aksapāda Gōtama Jayanta Bhatta Raghunatha Siromani Mīmāṃsā Jaimini Kumārila Bhaṭṭa Prabhākara Advaita Adi Shankara Vishishtadvaita Ramanuja Dvaita Madhva Achintyabhedabhed Chaitanya Mahaprabhu Dvaitadvait Nimbarka Shuddhadvaita Vallabha Akshar-Purushottam Darshan Swaminarayan TantraShakta Abhinavagupta Nigamananda Paramahansa Ramprasad Sen Bamakhēpa Kamalākanta Bhattacharya Anandamayi Ma Others Samkhya Kapila Yoga Patanjali Vaisheshika Kanada, Prashastapada Major texts Sruti Smriti Vedas Rigveda Yajurveda Samaveda Atharvaveda Upanishads Principal Upanishads Minor Upanishads Other scriptures Bhagavat Gita Agama (Hinduism) Vachanamrut Shastras and Sutras Brahma Sutras Samkhya Sutras Mimamsa Sutras Nyāya Sūtras Pramaṇya Sūtras Pramana Sutras Puranas Dharma Shastra Artha Sastra Kamasutra Naalayira Divya Prabhandham Tirumurai Shiva Samhita Hinduism Another Indian philosophy Ramana Maharshi / ராமன ெஹர்ஷி/ (December 30, 1879 – April 14, 1950) was an Indian Hindu sage[1] and jivanmukta (to be released). [2] Venkataraman Iyer was born, but is best known by the name Bhagavan Sri Ramana Maharshi. [1] He was born in Tiruchuli, Tamil Nadu, India. In 1895, an attraction to the sacred Arunachala Hill and the 63 Nayanmars awoke in it,[4] and in 1896, At the age of 16, he had a death experience where he realized a current or strength (avesam) that he recognized as his true self or me.[web 1][5] and which he later identified with the personal God, or Iswara.[web 1][note 2] that is, Shiva. This resulted in a state he later described as iswara's mood or jnani's mood. [web 1] [note 3] Six weeks later he left his uncle's house in Madurai, and traveled to the sacred mountain Arunachala, in Tiruvannamalai, where he assumed the role of a sannyasin (though not formally initiated), and remained for the rest of his life. He attracted devotees who considered him an avatar and came to him for darshan (the sight of God). In later years, an ashram grew around him, where visitors received upadesa (spiritual instruction)[7] sitting silently in his company asking questions. [8] Since the 1930s his teachings have become popular in the West, its worldwide recognition as an enlightened being. [9] Ramana Maharshi approved a number of paths and practices,[3] but recommended self-research as the primary means of eliminating ignorance and remaining in self-awareness.[web 2] [10] along with bhakti (devotion) or surrendering to being. [web 2] Biography Early years (1879-1895) Tiruchuzhi Temple, Tamil Nadu Ramana Maharshi was born Venkataraman Iyer on December 30, 1879 in the Tiruchuzhi village near Aruppukkottai, Virudhunagar in Tamil Nadu, South India. He was the second of four children in an Orthodox Hindu Brahmin family. His father was Sundaram Iyer (1848–1890), of parashara's lineage, and his mother was Azhagammal (1864–1922). He had two brothers Nagaswami (1877–1900) and Nagasundaram (1886–1953), along with a younger sister Alamelu (1887–1953). Venkataraman's father was a judicial supplicator. [11] Both a paternal uncle of his father and his father's brother had become sannyasins. [12] Venkataraman's family belonged to the name Smarta, and he regularly worshipped Lord Siva, Lord Vishnu, Lord Ganesa, Lord Surya, and the goddess Shakti in their home. [13] When Venkataraman was seven years old he had his upanayana,[15] the traditional initiation of the three superior varnas into Brahminic learning and knowledge of Being. He had a very good memory, and was able to remember information after hearing it once, a skill that used to memorize Tamil poems. [15] Narasimha notes that Venkataraman used to sleep very soundly, not waking up from loud sounds, even when his body was struck by others. [17] When he was about twelve years old, he may have experienced spontaneous deep meditative states. Sri Ramana Vijayam, the Tamil biography that first appeared in the 1920s, describes a period a few years before the experience of death in Madurai: Some incomplete practices of a past birth clung to me. I'd be paying attention just inside, forgetting the body. Sometimes I was sitting in one place, but when I regained my normal consciousness and got up, I realized I was lying in a different narrow space [than I had first sat down]. [note 4] When he was about eleven years old, his father sent him to live with his paternal uncle Subbaiyar in Dindigul, as he wanted his children to be educated in the English language, to be eligible to enter government service. Only Tamil was taught at the village school in Tiruchuzhi,[15] which he attended for three years. [18] In 1891, when his uncle was transferred to Madurai, Venkataraman and his older brother Nagaswami moved in with him. In Dindigul, Venkataraman attended a Hindu school where English was taught.[15] and stayed there for a year. [18] His father, Sundaram Iyer, died suddenly on 18 1892. [19] After his father's death, the family separated; Venkataraman and Nagaswami stayed with Subbaiyar in Madurai. [12] Adolescence and (1895–1896) Venkataraman when he was young. See also: Nayanmars, Shaiva Siddhanta, and the history of Venkataraman shaivism first attended Scott High School and then American Mission High School where he became acquainted with Christianity. [20] In November 1895 Venkataraman realized that Arunachala, the sacred mountain, was a real place to read the Tamil version of the famous epic poem Kannada Prabhulingaleele by the 15th-century poet Virashaiva Chamarasa and the very famous character in the poem the 12th-century philosopher and great poet AllamaAma Prabhu. Recently, dr. Prasanna Santhekadur's book, Ettana Allama Ettana Ramana? (Allama Prabhu and Ramana Maharshi, how do they relate?) clearly shows Allama Prabhu's greatest influence on Ramana Maharshi. [21] He had known of its existence from an early age, and was overwhelmed by realizing that it actually existed. [21] During this time he also read Sekkizhar's Periyapuranam, a book describing the lives of the 63 Nayanmars, who made a big impression on him,[22][web 3] and revealed that Divine Union is possible. [21] According to Osborne, a new stream of consciousness began to awaken during his visits to the Meenakshi Temple in Madurai, a blissful state of consciousness that transcends both the physical and mental plane and yet compatible with the full use of physical and mental faculties. [23] But Ramana Maharshi later stated that she was not interested in religion or spirituality until her awakening eight months later. [web 3] According to Narasimha, in July 1896,[22][note 5] at the age of 16, he had a sudden fear of death. He was struck by a flash of emotion or warmth, such as some avesam, a current or force that seemed to possess him,[web 1] while his body became stiff. He began a process of self-investigation, wondering: What is dying? He concluded that the body dies, but this current or force is still alive, and recognized this current or strength as his Being, which he later identified with the personal God, or Iswara. [web 1] [note 6] [note 2] In one of his rare written comments on this process Ramana Maharshi wrote: Asking within Who Is the Seer? I saw the seer disappear leaving that alone that stays forever. No thought came up to say I saw. How then could the thought arise to say that I did not see. [web 5] Later in life, he called his experience of death akrama mukti, sudden liberation, unlike krama mukti, gradual liberation as in the Vedanta road of jnana yoga. [web 3] [note 7] This resulted in a mood that he later described as iswara's mood or jnani:[web 1] After reading the language of sacred books, I see that it can be called suddha manas [pure mind], akhandakara vritti uninterrupted], prajna [true knowledge], etc.; that is, the state of Iswara's mind or the jnani. [web 1] After this event, he lost interest school studies, friends and relationships. I was distracted at school, imagining and waiting for God to suddenly fall from Heaven before me. [web 3] Avoiding the company, he preferred to sit alone, absorbed in concentration in this current or force.[30] and went daily to the Temple of Meenakshi, ecstasically dedicated to the images of the 63 Nayanmars and Nataraja, wanting the same grace that was shown to these Saints.[web 3] praying that he may have the same bhakti as them [web 3] and [crying] that God gave me the same grace he gave to these saints. [web 3] [11] Knowing that his family would not allow him to become a sanyassin and leave home, Venkataraman ran away, telling his brother that he needed to attend a special class at school. Venkataraman boarded the train on 29 August 1896 and arrived in Tiruvannamalai on 1 September 1896, where he remained for the rest of his life. Awards[edit] Tiruvannamalai Temples (1896–1899) Arunachaleswara Temple. Tiruvannamalai Arunachaleswara Temple (1896–1897) When Maharshi arrived in Tiruvannamalai, he went to the temple of Arunachaleswara. [33] He spent the first few weeks in the thousand-pillar room, then moved to other places in the temple, and finally to the Patala-lingam vault so that he could remain unchanged. There, he spent days engrossed in a sam-dhi so deep that he was not known about the stings of vermin and pests. Seshadri Swamigal, a local saint, discovered it in the underground vault and tried to protect him. [32] After about six weeks in the patala-lingam vault, it was carried out and cleaned. For the next two months he remained at the Shrine of Subramanya, so he was not known about his body and surroundings that food had to be put in his mouth to prevent him from starving to death. Gurumurtam Temple (1897-1898) In February 1897, six months after his arrival in Tiruvannamalai, Ramana Maharshi moved to Gurumurtam, a temple a mile away. [34] Shortly after his arrival, a sadhu named Palaniswami went to see him. [35] Palaniswami's first darshan left him full of peace and joy, and from that moment on he served Ramana Maharshi as his permanent assistant. In addition to physical protection, Palaniswami would also beg for alms, cook and prepare meals for him and Ramana Maharshi, and care for him as needed. [36] In May 1898 Ramana Maharshi moved to a mango orchard next to Gurumurtam. [37] Osborne wrote that during this time Ramana Maharshi completely neglected her body. [36] He also ignored the ants that bit him incessantly. [34] Gradually, despite Ramana Maharshi's desire for privacy, she attracted the attention of visitors who admired her silence and austerity, bringing offerings and singing praise. Eventually a bamboo fence was built to protect it. [34] While living in Gurumurtam Temple, his family discovered his whereabouts. First, his uncle Nelliappa Iyer came and begged house, promising that the family would not disturb his ascatic life. Ramana Maharshi stood still and eventually her uncle surrendered. [38] In September 1898 Ramana Maharshi moved to Shiva Temple in Pavalakkunru, one of the eastern spurs of Arunachala. He refused to return even though his mother begged him. [39] Arunachala (1899–1922) Arunachala Hill, Tiruvannamalai Shortly after this, in February 1899, Ramana Maharshi left the foothills to live in Arunachala. [40] He briefly stayed in Satguru Cave and Guhu Namasivaya Cave before becoming settled in Virupaksha Cave for the next 17 years, using Mango Tree Cave during the summers, except for a six-month period in Pachaiamman Koil during the plague epidemic. [41] In 1902, a government official named Sivaprakasam Pillai, with the board in his hand, visited the young Swami in hopes of getting answers to questions about how to know one's true identity. The fourteen questions asked of young Swami and his answers were Ramana Maharshi's early teachings on self-consultation, the method by which he became widely known, and were eventually published as Nan Yar? [42] Many visitors approached him and some became his devotees. Kavyakantha Sri Ganapati Sastri,[note 9] a well-known Vedic scholar at the time, with a deep knowledge of the Srutis, Sastras, Tantras, Yoga and Agama systems, but lacking Shiva's personal darshan,[43] came to visit Ramana Maharshi in 1907. After receiving upabessh from him in self-research, he proclaimed him Bhagavan Sri Ramana Maharshi. Ramana Maharshi was known by this name ever since. Ganapati Sastri passed these instructions on to his own students, but later in life confessed that he had never been able to achieve permanent self-perishance. However, it was highly valued by Ramana Maharshi and played an important role in her life. [43] In 1911 the first Westerner, Frank Humphreys, then a police officer stationed in India, discovered Ramana Maharshi and wrote articles about him that were first published in The International Psychic Gazette in 1913. [45] In an appendix to The Self-Notice Narasimha wrote that in 1912, while in the company of disciples, Ramana Maharshi had an epileptic seizure, in which her vision was suddenly deteriorated three times by a bright white curtain covering a portion of her vision. In the third case his vision was completely closed, while his head was swimming, and he felt his heart stop beating and his breathing took hold, as his skin turned blue, as if he were dead. This lasted about ten or fifteen minutes, after a shock suddenly passed through body, and his blood circulation and breathing returned. [46] In response to strange stories about this event, he later said it was an attack, which he used to have occasionally, and did not bring himself. [47] According to marked the final completion of Sri Bhagavan's return to full external normalcy. In 1916 his mother Alagammal and younger brother Nagasundaram joined Ramana Maharshi in Tiruvannamalai and followed him when he moved to skandashram's largest cave, where Bhagavan lived until the end of 1922. Her mother took the life of a sannyasin and Ramana Maharshi began to give her intense and personal instruction, while she took over ashram cuisine. Ramana Maharshi's younger brother, Nagasundaram, became a sannyasi, assuming the name Niranjanananda, becoming known as Chinnaswami (the youngest swami). During this period, Ramana Maharshi composed The Five Hymns to Arunachala, her magnum opus in devotional lyrical poetry. The first hymn is Akshara Mana Malai. [translation 1] It was composed in Tamil in response to a devotee's request for a song to be sung while wandering around the city in search of alms. The marital garland counts in the glowing symbolism of love and union between the human soul and God, expressing the attitude of the soul that still aspires. Recognitions[edit] From 1920 on, her mother's health deteriorated. He died on 19 May 1922 while Ramana Maharshi sat next to him. Awards and recognitions[edit] The entry of Sri Ramanasramam. Sri Ramanasramam (1922-1950) Start of Ramanasramam (1922-1930) From 1922 until his death in 1950 Ramana Maharshi lived in Sri Ramanasramam, the ashram that developed around his mother's tomb. Ramana Maharshi often walked from Skandashram to her mother's grave. In December 1922 he did not return to Skandashram, and settled at the base of the hill, and Sri Ramanasramam began to develop. At first, there was only one hut in the samadhi, but in 1924 two huts were erected, one in front of the samadhi and the other to the north. The so-called Old Hall was built in 1928. Ramana Maharshi lived there until 1949. [50] Sri Ramanasramam grew to include a library, hospital, post office and many other facilities. Ramana Maharshi showed a natural talent for planning construction projects. Annamalai Swami gave detailed accounts of this in her reminiscences. [51] Until 1938, Annamalai Swami was entrusted with overseeing the projects, and received her instructions from Ramana Maharshi directly. Sri Ramana Maharshi led a modest and resigned life. However, according to David Godman, who has written extensively about Ramana Maharshi, a popular image of him as a person who spent most of his time doing nothing but sitting silently in samadhi is highly inaccurate. From the moment an Ashram began to rise around him after his mother arrived, until

