



Sri Ramana Maharshi

Noble Personality Aspects	Noble Personality Details
Spiritual Principle	Who am I?
Category	Saint/ Guru
Bio	<p>Ramana Maharshi was born on December 30, 1879 to Alagammal (mother) and Sundaram Iyer (father), in Tiruchuli, in the state of Tamil Nadu, India. After a day-long celebration of Arudra Darshanam, a festival that worships Lord Siva as Nataraja, while the decorated idol of Lord Siva was being carried into the temple in procession, a baby boy was born in a house adjacent to the temple. The midwife felt that the newborn was enveloped in light. He was named Venkataraman and later became known as Sri Ramana Maharshi.</p> <p>As a child, he was deeply moved by tales of spiritual pilgrimage and the biographies of Tamil Shaiva Saints. When he was 16 years old, he had a death-experience, where he became aware of a “current” or a “force” which he recognized as his true “Self”. After that event, he lost interest in studies, friends, and relations. He was imagining and expecting God would suddenly drop down from Heaven before him. He preferred to sit alone and would be absorbed in concentration on the “force”. He went daily to the Meenakshi temple, ecstatically devoted to the images of the 63 Nayanmars (saints) and of Nataraja, praying the same grace as was shown to those saints, and seeking the same bhakti that those saints had.</p> <p>About six weeks after that death-experience, he left his family, traveled to the holy mountain Arunachal, Tiruvannamalai in Tamil Nadu. He lived in the caves and certain temples around Arunachala hill for two decades, and later established the Ramanasramam at the base of the Arunachala mountain in 1922. He had a second death experience at Tortoise Rock in 1912. He lived in Arunachal until his Brahma Nirvana on April 14, 1950. At that moment a shooting star, vividly luminous, going from south and moving northbound across the sky was observed by many.</p>
Did you know?	<p>Sri Ramana Maharshi led a very modest and renunciate life. From the time the Ashram began to come up after his mother arrived to stay, Sri Raman Maharshi was quite active in Ashram activities such as cooking and stitching leaf plates.</p> <p>Ramana Maharshi conditioned his mind by objective experience. Every night he used to look at a particular star with one-pointed attention for several long hours. This strengthened his dharana and equipped him to undertake dhyana.</p>



His message was to carry on self inquiry, ‘Who am I?’ and thereby discriminate the self from the ego, with one pointed concentration.”

“‘Dharana’ is an important aspect of ‘Yoga.’ One-pointed concentration is called Dharana. Ramana Maharishi used to practise this by concentrating his vision on a single star in the sky by lying down on the ground. ‘Dharana’ (concentration) enables us to practise ‘Dhyana’ (meditation)”.

- Sri Sathya Sai Baba, Summer Showers 1993, #12

“Ramana Maharshi used to write an ‘O’ at the beginning of the letter he sent to people, says Yogi Shuddhananda Bharathi. Maharshi explained it as the Lingam, the symbol of the ultimate principle which is beyond the triple entities of life, world and God!”

- Sathyam, Shivam, Sundaram, Vol 3, #10

In this vast expanse of the universe, right from the minutest atom to the mightiest, everything is permeated by the Atmic reality. It appears as the minutest of the minute and mightiest of the mighty. In fact, the principle of oneness that pervades microcosm and macrocosm is the fundamental reality into which you have to enquire. That is why Ramana Maharishi used to say, "Enquire who you really are!" Ramana Maharishi used to tell everyone who went to him, "Know who you are". When asked, "Who are you?" you invariably give the name that some one fixed on you as a label. But, who are you, really? Have you tried to know that correctly and well?

- Sri Sathya Sai Baba, SSSS, Vol 5 # 42 (1965)

Ramana Maharshi's life culminated in his passing on April 14, 1950, as hymns to Arunachala were sung. Witnesses reported a blazing meteor in the sky, symbolizing his transcendence into the eternal light of Arunachala Shiva. Though he left his physical form, his spiritual influence endures, guiding countless seekers on their paths.



Works

“The main type of instruction given by Ramana Maharshi was silence, as it was with Dakshinamurthy of old. Divine bliss permeated those who sat around him. In this silence, the doubts of his devotees were cleared, and their questions were either answered or faded away, ceasing to exist. This silence was, and is, a dynamic force, eternal and universal in nature.”

His influence had spread far and wide and there were many seekers from the foreign countries who were influenced by Sri Raman Maharshi’s teachings, his darshans. Many revered him as a Guru or God and some western devotees also published books about him and his teachings.

Sri Ramana Maharshi often answered spiritual questions asked by devotees by writing answers. In 1902, a book was published titled “Self-Enquiry”, containing the answers to the spiritual questions asked by Gambhiram Seshayya. Sivaprakasam Pillai visited young Swami in 1902 with writing slate in hand, and 14 questions about “How to know one’s true identity. His answers were Raman Maharshi’s first teachings on self-inquiry. He became widely known for the same, the method of Self-Inquiry, and it was later published as “Who Am I?” in 1923.

Sri Ramana Maharshi translated into Tamil prose Adi Shankara’s “Vivek Chudamani” and “Drig Drisya Viveka” in 1908. He had lived in Virupeksha cave for 17 years. The “Song of the Pappadum” was written for the sake of the mother in 1915. The following were also written during Virupaksha days: “Arunachala Aksharamanamalai, Arunachala Padikam, Arunachala Ashtakam”, Translation of “Devi Kalottara”, Translation of Adi Sankara’s “Hymn to Dakshinamurti, Guru Stuti and Hastamalaka Stotra”. In 1917, he composed “Arunachala Pancharatnam” in Sanskrit. “Sri Raman Gita” was written in Sanskrit by Ganapati Muni which contains the answers by Sri Ramana Maharshi between December 1913 and August 1917. In 1927, Sri Ramana Maharshi composed “Upadesa Sara” in Tamil, Telugu, Sanskrit and Malayalam, and also composed “Atma Vidya” (Self-Knowledge). Sri Ramana Maharshi composed “Ulladu Narpau” (Forty Verses on Reality), Sat Darshanam, composed Ekatma Panchakam in Telugu and Tamil. He also translated in to Tamil the Agama: Sarvajnanantharam - Atma Sakshatkara, translated Sri Raman Gita into Malayalam, translated 42 slokas of Bhagavad Gita in to Tamil and Malayalam, and translated in to Tamil “Atma Bodha” of Adi Shankara.



<p>Story 1 Spiritual Principle: Awake, arise and stop not till the goal is reached Or I am That (Soham)</p> <p>Value: Truth, Right Conduct Sub-Value: Self-Knowledge, Determination, Discipline, Perseverance</p>	<p>“Always have the meaning and purpose of life in view. And experience that purpose and that meaning. You are That; that is the truth. You and the Universal are One; you and the Absolute are One; you and the Eternal are One. You are not the Individual, the Particular, the Temporary. Feel this, know this. Act in conformity with this. Someone came to Ramanamaharshi and asked him thus' "Swami! I have been doing intense dhyana for the last 18 years; but I have failed to realise the Ideal on which my dhyana is concentrated. How many more years should I continue thus?" Ramana answered, "It is not a question of a certain number of years. You have to continue dhyana until the awareness that you are doing dhyana disappears. Forget the ego; let it melt and merge, with all its layers of consciousness. Immerse yourselves in dhyanam until you transcend all physical and mental urges and impulses”.</p> <p>- Sri Sathya Sai Baba, SSSS Vol 5, #3 (1965)</p>
<p>Story 2 Spiritual Principle: God is Omnipresent</p> <p>Value: Truth Sub-Value: Oneness</p>	<p>Sri Sathya Sai Baba has, as many devotees have attested, granted Visions of Himself as Rama, Krishna, and Kamakshi.</p> <p>The experience of Swami Amritananda at Puttaparthi is a valuable example of this aspect of the divinity of Baba. As soon as Amritananda reached Prasanthi Nilayam, Baba accosted him, "Amritam," and Amritananda was genuinely astonished at the familiarity and even affection with which the call was saturated, and said, "Only Ramana Maharshi, a saint of South India, with whom I spent seventeen years, accosted me in that manner. The voice and manner were exactly the voice and manner of the Maharshi!"</p> <p>- Sathyam Shivam Sundaram Vol 1, Ch 10</p>
<p>Story 3 Spiritual Principle: I am Sat Chit Ananda</p> <p>Value: Truth Sub-Value: Self-inquiry</p>	<p>There are many instances when Baba has appeared and applied the Vibhuthi on the forehead of the sleeping or unconscious patient and the dot is seen on awakening. Or, as Swami Abhedananda (aged 75) writes, the appearance may be to convey a message. "In the early hours of the 28th December, about 4 a.m, while I was still in bed brooding over the melancholy and disturbed state of my affairs, I felt a sudden blow on my head, strong but bearable. I got up and switched the lights on. To my surprise, I observed a shining form of Bhagavan Ramana Maharshi which changed into Bhagavan Sri Sathya Sai Baba - appearing separately for some time and then merging together into a dazzling column of light which lasted but a few seconds. I felt I had the vision of both my benevolent Gurus! While in this happy state of mind, I heard a voice (which was then strange to me but which I later verified as the authentic voice of Bhagavan Sri Sathya Sai Baba) which spoke to me in Telugu: "Do not get agitated; do not meditate! Merely watch the mind; that will make it disappear. Watch! And know that He who watches is pure awareness. Abstract and absolute Awareness is Self, Sath-chit-anand. That Thou Art. This is the Peace that knows no second condition. This is what you are ardently seeking. Be firm. Bliss is Thyself; you know it through intuition. The blow I gave you was to reveal this secret: Watch!" I started following the instructions, from that moment onwards. Bhagavan is a 'living presence'; He says often in Telugu: I am with you, Kantane, Ventane, Jantane and Intane (before your eyes, behind your</p>



	<p>back, by your side, in your home). Baba wrote to Charles Penn, "Know that I am always with you, prompting you and guiding you. I know also that you are aware of this. Live always in the constant presence."</p> <p>- Sathyam, Shivam, Sundaram, Vol 2, #3</p>
Quote by Noble Personality	<p><i>"Surrender, and all will be well. Throw all responsibility on God, and do not bear the burden yourself."</i></p> <p><i>"Surrender to Him and abide by His will, whether He appears or disappears; await His pleasure. If you ask Him to do as you like, it is not surrender but a command to God. You cannot have Him obey you and yet think you have surrendered. He knows what is best, when, and how to do it. His is the burden. You no longer care. All your cares are His. Such is surrender. That is devotion."</i></p> <p><i>"He who gives himself up to the Self that is God is the most excellent devotee. Giving one's self up to God means remaining constantly in the Self without giving room for the rise of any thoughts other than that of the Self. Whatever burdens are thrown on God, He bears them."</i></p> <p>- Sri Ramana Maharshi, Book: Who Am I?</p>
Swami's words (text)	<p><i>"As Ramana Maharishi used to tell everyone who went to him, "Know who you are". When asked, "Who are you?" you invariably give the name that some one fixed on you as a label. But, who are you, really? Have you tried to know that correctly and well?"</i></p> <p>- Sri Sathya Sai Baba, SSSS, Vol 5 # 42 (1965)</p> <p><i>"All agitations will cease the moment one enters on the inquiry, "Who am I?" This was the spiritual discipline that Ramana Maharshi achieved and taught to his disciples."</i></p> <p>- Sri Sathya Sai Baba, Jnana Vahini, # 12</p>
Swami's words (audio) Audio Link	<p>Time: 55:37 to 58:40 https://saispeaks.sathyasai.org/discourse/philosophy-yoga/?keyword=ramana+marishi Summer Showers, Disc. 12 (1993)</p>