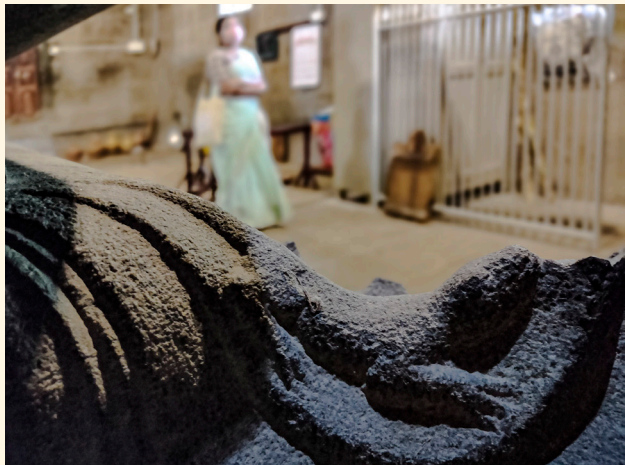
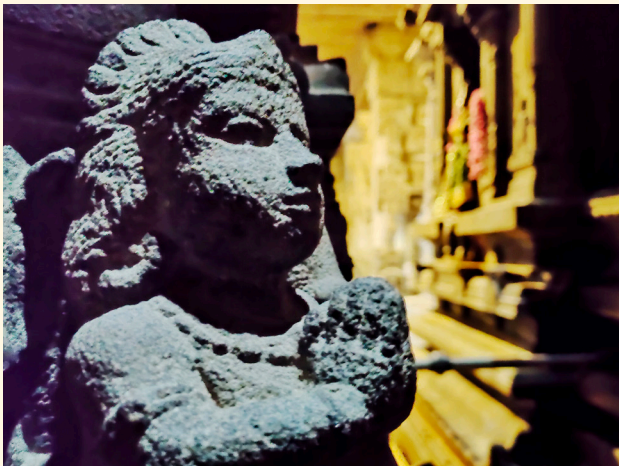


Saranagati



SARANAGATI
SRI RAMANASRAMAM

JULY 2021
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Dev Gogoi



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IN THIS
ISSUE

Dear Devotees,

The month of June ends with the Ashram still in lockdown. Though Tamil Nadu is relaxing some of its lockdown restrictions, the Ashram remains closed owing to government guidelines for temples and religious institutions. Devotees in Ramana Nagar remain largely confined to their homes. But the sacrifices made during these two months of lockdown are paying off as case rates have fallen substantially.

In this issue, we take up the life story of Dr T. N. Krishnaswami whose photos of Bhagavan are among the best we have, altogether about 900 images taken from the early 1930s up until Bhagavan's Mahanirvana in April 1950.

For videos, photos and further news of events, go to <http://www.sriramanamaharshi.org> or write to us at saranagathi@sriramanamaharshi.org.

In Sri Bhagavan,
The Editorial Team

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Calendar of Ashram Events

10th July (Sat) Punarvasu
23rd July (Fri) Full Moon
24th July (Sat) Guru Purnima
7th August (Fri) Punarvasu
21st August (Sat) Full Moon
1st September (Weds) Bhagavan's Advent Day

3rd September (Fri) Punarvasu
20th September (Mon) Full Moon
30th September (Thur) Punarvasu
7th October (Thurs) Navaratri Commences
12th October (Tues) Sarasvati Puja
15th October (Fri) Vijayadasami





IN PROFILE

Dr. T. N. Krishnaswami

[Dr T. N. Krishnaswami or TNK, as he was affectionately known, first saw Bhagavan in 1932 and was one of the witnesses of the signing of Bhagavan's will in 1936. During his early visits to the Ashram, he obtained the role of Ashram photographer. He visited regularly for nearly twenty years and was always on hand to take a photograph. Indeed, of the 1,935 images featuring Bhagavan, 900 of the 1000 highest quality images, for which we have negatives, were taken by Dr TNK. It is hard to overestimate the value of this photographic collection, but Bhagavan seemed to know the importance they would have in the future. Bhagavan is said to have remarked, 'What makes you think these are just photographs?' On

another occasion, he said, 'Finally, these photos are all that will remain'.

In the following pages, we glimpse the life of a devotee who was key in bringing Bhagavan's form to the world and in preserving his photographic image for future generations.]

Dr T. N. Krishnaswami was studying medicine and was nearing his final examinations when he and a few student friends set out on an excursion to Vellore. Vellore district had been his native home as he was born into a Brahmin family of Gudiyatam.¹ TNK's father, Nageswaran had been a successful ayurvedic physician in Gudiyatam but passed away when TNK was quite young. Thus the boy and his siblings were shifted to Madras to be under the care of their uncle, Seethapathy and it was Madras that he now called home and where he took up the study of medicine.²

On this trip to Vellore, the student carried his camera along and took pictures of the 16th-century Vijayanagara Fort at the centre of Vellore. His camera trained on stone carvings and archaeological places of interest. Someone suggested that they go see the temple at Tiruvannamalai and so they got a bus to make the 80 km trip southward and visited Arunachala temple. While photographing the impressive gopurams and other structures, a stranger suggested that they visit the Maharshi a couple of kilometres away. They covered the distance by horse cart and went in search of the Maharshi. None of his party had ever seen Bhagavan Sri Ramana before and, for TNK's part, he had no conscious spiritual interest but was keen to have a good subject for photographic portraits. It was evening when they arrived. Devotees had left the hall and Bhagavan had gone for his usual walk on the hill:

We waited for a few minutes and saw a string of people following a tall man walking with a stick and holding a kamandalu. We alerted ourselves and I asked if I could take a few photographs of

¹ Though his grandfather hailed from Toppur (between Salem and Dharmapuri), in the early 1800s a famine broke out in the region and the family was compelled to shift to Gudiyatam. Once settled there, TNK's grandfather, Venkataraman Sastri looked after a small temple there.

² Raghu Toppur, TNK's eldest grandson, in a public talk 19th May, 2018 at the Bay Area Satsang on the occasion of Bhagavan's 68th Aradhana function in Fremont, CA.





the Maharshi. The reply was 'No, no, you cannot'. As we were talking, the tall stately figure approached us and asked what was the matter. Mr. Seshu Iyer, the man I had asked for permission, pointed to me and my colleagues and said, 'This party are from Madras and they want to take some pictures of Bhagavan'. 'Oh! Is that so?' said the Maharshi. 'Let them.' So saying he stood posing for me with his hands on his hips and with his face in semi-profile. I lost no time. I opened my camera, brought it into focus and clicked three or four times, giving different apertures and different timings. I was not looking for any spiritual fare and I was not conscious of any holy atmosphere.³

Bhagavan entered the hall and lowered himself onto the sofa and pulled out a towel to wipe his feet. The young guests gingerly entered the hall:

It was surprising how he merged into himself totally oblivious of the surroundings. We entered the hall and sat a few feet in front of him. The Maharshi did not seem to take notice of anything around him. He wore a calm and distant look. His eyes shone and there was something divine about his countenance. The hall was badly lighted for photography but still I took a few pictures of the Maharshi. We then got up and mechanically prostrated before him and left the hall. Before we were out of the Ashram compound, a Sanyasi clad in orange robes came running after us and said, 'Please send a few prints to the Ashram address. We do not have any good pictures of Bhagavan.' This person was none other than Sri Niranjanananda Swami, the then Sarvadbikari.

I left the Ashram without giving any further thought to the matter and never suspected that the visit would play a vital part in my life. I returned to Madras, developed the film and sent a few prints to the Ashram.⁴

TNK turned to his studies, having mostly forgotten his visit to Ramanasramam until:

3 'How I Came to the Maharshi', *The Mountain Path*, July 1968 p. 195-196.

4 Ibid.



GRO 41: Bhagavan with Chinnaswami, Sambasiva Rao, TKS, Ramanatha Brahmachari, T.P. Ramachandra Iyer, Seshu Iyer, Sub-Registrar Narayana Iyer and others (early 1930s)

One morning I received a letter inviting me to come and take a group photo with the Maharshi, as all the devotees were impressed with the good picture that I had made. I wondered if this could not be put off till my examinations were over. But somehow, I found myself entrained for Tiruvannamalai. When I entered the Maharshi's presence, he greeted me with a smile and said: 'They want a group photo, and they want you to take it for them.' I felt highly flattered, and I felt that I had done right in answering their call. To have been the object of Maharshi's remark, was exquisitely pleasing. I arranged the group, erected my camera, and took a few pictures. Then Bhagavan posed for me in the conventional padmasana. Bhagavan sat almost statue-like, with a clean-shaven head.⁵

TNK's gradual induction into the Ashram community seemed effortless:

On another visit, as I entered the hall, the Maharshi remarked, 'Just now we were talking about you and see the coincidence, you

5 Ibid.

Announcement: Online Index of Books

Sri Ramanasramam has indexed books and journals for devotees who want to digitally access their content with a simple search. So far, all 58 years of *Mountain Path* and more than one hundred Ashram books in English are text searchable. You can find the search interface at <http://www.sriramana.org> More books to be added soon. —





BOA 52 and 50: The umbrella shots on different occasions in a light rain

*are here in person. You may yourself receive the letter personally which they have addressed ready for posting to you.'*⁶

TNK never stayed overnight but during his day trips to Tiruvannamalai, he made it a point to take as many pictures of Bhagavan as he could:

*I used to wonder if such doggedness on my part would not vex the Maharshi. I snapped him walking, sitting, eating, cleaning his feet. I snapped him smiling, bursting into laughter, smiling at a child, in a meditative mood, in samadhi, etc. Once he was going up the hill when there was a slight drizzle, and he was offered a country-made palmyra umbrella. I took a picture of him while he was using this. I also took another picture of him using an ordinary umbrella. As I began to take this picture, the Maharshi smiled broadly. In the few hours that I spent with him, I felt charged with an inexplicable peace and contentment and returned home elated.'*⁷

Meanwhile 'TNK' finished his studies and began to practice as a general physician with a specialisation in ophthalmology. He built up a thriving medical practice and enjoyed notable clientele. He married Janaki Ammal, built the family home in Mylapore which got the name 'Malati' and the couple had two sons, T. K. Natarajan and Ramana Kumar. All the while, he continued regular visits to the Ashram.

One day, he and the Maharshi stopped up on the Hill just beneath a large Banyan tree and Bhagavan sat on a rock. TNK pointed out the similarity to the traditional depiction of Dakshinamurthi. Bhagavan playfully wanted to know whether Dakshinamurthi kept the left foot on the right knee or the right foot on the left knee. No one in the party seemed to know and Dr TNK

⁶ Ibid.

⁷ Ibid.

was not sure either. So, Bhagavan suggested they shoot the image in both postures. Thus, a series of photos was made just a little way up the Hill with Bhagavan in Dakshinamurthi pose and in the alternate position.⁸

Even if such moments had up till this point been casual for TNK, over time he began to sense that these auspicious encounters with Bhagavan were not just about photography. Having lost his father at an early age, TNK would have been naturally drawn to someone who fit the bill so perfectly:

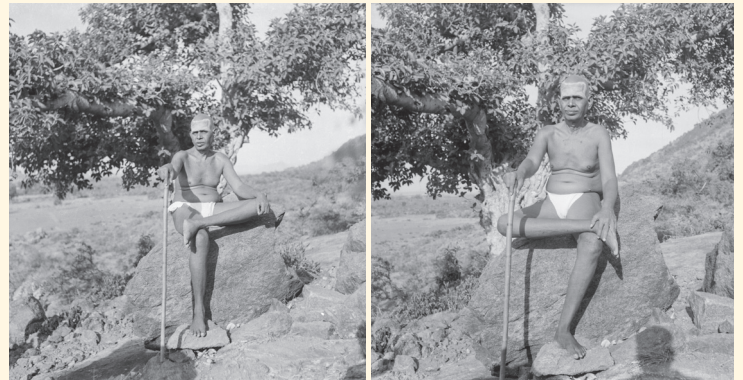
*The Maharshi [began to seem like] someone I knew intimately. I felt at home in his presence and even expected some paternal indulgence and affection from him. I have no doubt that he did indulge me like a loving father. It is amazing how the thousands of visitors felt at ease in his presence and were made to feel that personal attention was bestowed upon each of them. My short walks with the Maharshi gave me the rare opportunity to listen and take part in the conversations.'*⁹

Even if it seemed to have been his dexterity with the camera that gave him such privileged access, TNK was beginning to be reshaped and mentored by something great, and at close range:

One day, as we were going up the Hill, Bhagavan picked up a small glistening pebble from the path and held it out to me saying, 'Someone from abroad has written asking for a stone taken from a holy part of this hill. He does not know that the whole hill is holy. The Hill is Siva Himself; as we identify ourselves with the body, so Siva has chosen to identify Himself with this Hill. Arunachala is pure wisdom appearing in the shape of a Hill. It is out of compassion to those who seek Siva, that Siva has chosen to reveal himself as a Hill visible to the eye. The seeker will obtain guidance and solace by staying near this Hill.'

⁸ Raghu Toppur in talk at the Bay Area Satsang, 19th May, 2018.

⁹ 'How I Came to the Maharshi', *Mountain Path*, July 1968 p. 195-6.



SOH 30 and 33: Two of the ten shots taken at this location in Dakshinamurthi pose





*These words sank into my heart. It never occurred to me to weigh or examine the aptness of what was said. The Hill was holy. The Maharshi had said it and that was what counted with me.*¹⁰

Between visits to the Ashram, TNK worked diligently to treat an endless stream of patients. He converted the front room of his house into a dark room, complete with processing equipment and chemicals for developing negatives. Over time he learned to make his own prints, and visitors in that time would have found prints hanging out to dry and the perennial scent of hypo, the photographic fixer used in the final steps of photographic processing.¹¹

But visitors to Malati were not just patients. Many came for conversation knowing that it could be lively as TNK was slowly being powered up by his association with Bhagavan. Even if he had not intentionally embarked on a spiritual journey, the

¹⁰ Ibid.

¹¹ Raghu Toppur in talk at the Bay Area Satsang, 19th May, 2018.

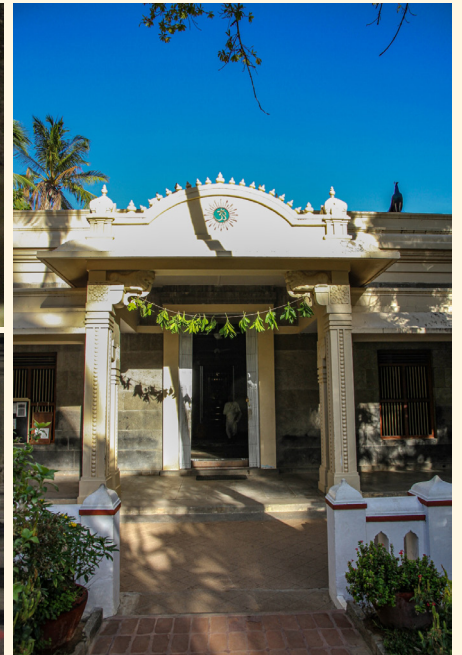
proximity with Bhagavan invariably drew him onto the path. When a visitor's inquiries turned to faith matters, the goodly doctor shared some of the riches obtained during his visits to Ramanasramam. That the doctor had been won over to the spiritual life became increasingly evident to those around him and he was not averse to share it with others. On the question of the difference between the paths of devotion and wisdom, he has this to say:

*Here is what the Maharshi says on the subject: 'To long for happiness is Bhakti. To long for the Self' is Jnana.' It is Jnana to know that the Master is within you, but to commune with him is Bhakti. When the love of God or Self is manifest, it is Bhakti; when it is in secret it is Jnana. Jnana and Bhakti are like two sweets made out of the same sugar. You can choose whichever you like. Giving up 'mine' is Bhakti; giving up 'I' is Jnana. The former gives up all his possessions; the latter gives up the very possessor himself.*¹² —

(to be continued)

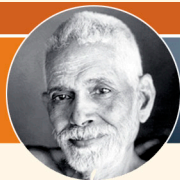
¹² 'Jnana and Bhakti', *The Mountain Path*, Oct 1964, p. 222-223.

Events in Sri Ramanasramam: Mahapuja 3rd June



Mahapuja celebrations took place on the morning of 3rd June with Mahanyasa Japa in the Mother's Shrine. Live online streaming had been planned but owing to lockdown restrictions was cancelled. However, devotees around the globe can still view the celebrations, which are available on the Ashram YouTube channel. Please go to: <https://www.youtube.com/c/SriRamanasramam/videos>. —





Events in Sri Ramanasramam: Cow Lakshmi Puja 22nd June



Cow Lakshmi came to Bhagavan as a young calf in 1926. Initially tended to by a caretaker in town, she used to walk from town each day and spend the day with Bhagavan. Upon her arrival in the Ashram, she would enter the hall and seeing Bhagavan, prance about with demonstrable joy. When she became pregnant with her first calf, Bhagavan asked that a shed be constructed for her in the Ashram. During the course of the next 22 years as an Ashram resident, Lakshmi gave birth to nine calves, three of which, remarkably, were born on Bhagavan's Jayanthi Day. Lakshmi left the body 18th June, 1948.

This year on Tuesday, 22nd June a few gathered for Cow Lakshmi's annual Aradhana Day puja. Devotees sang Manavasi Ramaswami Iyer's song dedicated to Cow Lakshmi and two songs by Ashram's K. V. Subramonyan. Owing to lockdown restrictions, this year's function enjoyed only a very limited attendance. —

Events in Sri Ramanasramam: The Ashram Vaccine Programme



Thus far, India has administered 32 crores of vaccine doses and is making every effort to step up vaccination rates. India administered 60 lakhs of doses in one day on the 26th of June. The target quota is one crore per day. The benefit of lockdown measures can be seen in a substantially lowered daily case rate, down by ten-fold, from more than 4 lakhs per day just two months back to 46,000 new cases per day at present.

Local health care professionals warn that the Delta variant has been officially detected in Tiruvannamalai. While this variant is more contagious and possibly more deadly, the efficacy of Covishield still seems high. For the vaccinated who get infected with Delta, the prognosis is good and only mild symptoms are expected. If the new initiative nationwide to scale up to an average of 100 lakh doses per day can be achieved, the aimed-for goal of vaccinating 70% of the population could be reached by early 2022. The Ashram has fully vaccinated 95% of its staff. —

[For vaccine inquiries in Ramanasramam, please contact the dispensary at: <srmdispensary@gmail.com> or phone: 91-9600325724].





RAMANA REFLECTIONS

Guha and the Divine Nature of Space

Devotees who have ever climbed up the Hill from town will have found caves where saints lived over the centuries. One striking feature of the caves on the Hill is that very often they don't really resemble caves at all but buildings built on the side of the Mountain. The criterion for any cave on Arunachala is having the Mountain as one of its walls.

When Kandaswami constructed Skandasramam more than one hundred years ago, it was built as an Ashram. However, because it was unattached to the Mountain wall behind it, it did not earn the distinction of *guha* until a few years later when, in 1921, Vriddachala Gurukkal, a resident in town devoted to Bhagavan extended the Ashram's main room to include the rock wall of the Mountain behind it. This became Skandasramam's puja room and a *murthi* of Yogambika was installed there.

If we said that this was the Ashram's sacred place, this would not be wrong, but of course for sadhus living constantly in the presence of Bhagavan,

there could be no place more sacred than the space immediately surrounding his physical form. No doubt, what made the new puja room sacred was Yogambika's presence there but also, because its altar was Annamalai Himself.

For anyone born and raised in South India, this is instinctual but not everyone immediately appreciates the significance of *guha* in the South Indian tradition.

Guha means 'secret' or 'hidden'—how fitting that the dwelling place of the Divine would be secret and hidden. The Upanishads tell how the Divine created us with all our senses facing outward, but He hid Himself within us. Perhaps we can say that it is not that God seeks to hide from us, but that by his nature, He is not evident to the senses, even if He is everywhere all at once. *Guha* is thus a naturally formed shrine to what is hidden from view. Even if space is everywhere, somehow we do not see it but only see objects within it.

For millennia in India, space has been a symbol of the Divine. *Chidakasha*, the all-pervading radiant Consciousness, is the name for Nataraja, the God of Chidambaram (*chit* = consciousness; *ambara* = atmosphere, sky). Nowhere can He or She be seen, and yet He or She is everywhere. Nowhere can He or She be located, and yet He or She contains all things.

It is not just that space is all-pervading but it is unmoving, unchanging and unconditioned—all of which are attributes of the Divine. Scriptures have pointed out the immutability of space in various ways: when it rains, space does not get wet; when fire rages, space does not get burned; when the clay pot breaks, the space within it does not get broken.

Like space, Arunachala in His Rock-Mountain Form is also unmoving, unchanging and unconditioned. But Arunachala is said to have space within it, a cavity at its centre, the place where Lord Arunachala dwells as space. Hence, God is seen to be space, as well as the unmoveable lingam of rock.

If we recall the origin story of the Holy Hill, we remember how Vishnu took the form of a boar and dug down into the earth for one hundred years in search of the end of the Column of Fire. Then the text tells us he stopped digging, humbled himself and sat in meditation. As he entered deeper meditation,





he gained an insight: *the end of the Column of Fire could never be discovered because the Column of Fire was consciousness itself.*

As a pillar of flame, Arunachala is the pole connecting earth and heaven, form and the formless, the manifest and unmanifest, around which all of creation revolves. When looked at more closely, *achala* as a pole or axis is very telling. Scholars say that the Sanskrit roots *dhr* (meaning ‘to support’, ‘to uphold’, ‘to establish’), as contained in the word *dharma*, and *dbru* such as in *dbruva* (meaning ‘firm’, ‘steady’, ‘pole’ or ‘axis’) are cognates¹. Like *dharma*, the cosmic pole, *dbruva* is the transcendent unmoving Unmanifest Reality that resides at the centre of the cosmos.²

Arunachala's Guha

Devotees will remember that Bhagavan spoke of a tunnel that passed under the centre of the Hill. He said it contained large caves that provided dwelling places for yogis and Siddha Purushas. The tunnel is believed to connect Adi Annamalai Temple, near its kitchen under the eastern wall, and Arunachaleswara in its second prakara.

Bhagavan described Arunagiri as having a vast interior in which even ‘an army battalion’ could stay and perform tapas³. He had an intimation of all this in a vision:

[I was on the Hill and] wandering about aimlessly, I found at one place a big cave. When I entered the cave, I saw several waterfalls, beautiful gardens with tanks, well-laid paths and fine lighting; everything there was most pleasing. As I went farther, I saw a Siddha Purusha seated like Dakshinamurthi under a tree on the banks of a tank. Around him, several munis were seated. They were asking something, and he was replying to them. That place seemed very familiar to me.

Later when I read Arunachala Puranam in Sanskrit, I found the slokas wherein Lord Siva says: ‘Here I always abide as the Siddha and I am worshipped by devas. In the interior of my Heart is transcendental glory with all the luxuries of the World. My effulgent form in its mellowed appearance is known as the Aruna Hill. Meditating on this mighty Linga of mine one should do pradakshina around it slowly.’

¹ See Rene Guenon's *Lord of the World*, p. 10.

² ‘The Origins of Pradakshina’, *Saranagati*, December 2013, p. 2.

³ *Ramana Leela*, p. 302.



Adi Annamalai Kumbhabhishekam

In 1918, not long after Bhagavan's vision, extensive reparations of Adi Annamalai Kovil were in progress. Temple authorities notified Bhagavan that they had uncovered a tunnel within the temple and the next day when Bhagavan went for pradakshina, he stopped and had a look. After seeing it, he wondered about what he had read in the Purana and how it appeared to be true, and that the Adi Annamalai Temple tunnel may well be the way to the place he had seen in his vision. When temple authorities sought his advice as what to do about the tunnel, he recommended that they not examine it further but seal it immediately⁴.

It is not clear what Bhagavan's reasons were, but it is presumed that he felt that the inner reaches of the Holy Hill should not be trespassed. Temple authorities heeded Bhagavan's advice and duly sealed the tunnel and, as far as we know, this barrier has not been breached by ordinary mortals at any time since.

The Inner Guha

For Bhagavan the important part in all this is recognising that the interior sanctity of Arunachala in respect of *guha* applies equally to each of us. After all, what is *in the macrocosm is in the microcosm*, says the Upanishad. Hence, *guha* is not just external.

The *Chandogya* tells how at the ‘centre of the castle of Brahman’—our own body—there is ‘a small shrine in the form of a lotus-flower, and within it can be found a small space’, the subtle inner sky within.

⁴ Kunjswami's *Reminiscences*, p. 26.





Adi Annamalai Temple, ca. 1930

The text urges that we find out who dwells there as we ‘will benefit in knowing him’. It continues:

The little space within the heart is as great as this vast universe. The heavens and the earth are there, and the sun, the moon, and the stars; fire, lightning and winds are there; and all that now is and all that is not: for the whole universe is in Him and He dwells within our heart.’⁵

The Upanishadic discussion of the space in the heart need not necessarily be viewed literally as physical

⁵ Chandogya Upanishad 8:1:3.

space, but then again, such an interpretation also has merit. Consider for a moment that our physical bodies are made up of space. Seeing it like this, we might feel compelled to ask, ‘Are we a body in space or space in a body?’ If this body is removed from the space it occupies, the space it occupies remains unaffected, but if the space is removed, the body disappears along with it. This gives added meaning to Bhagavan’s insistence on our not being the body.

Yet what prevents us from seeing it? Right before our eyes is the body, but the only thing enduring about the body is the space it occupies. What if we are that?

The space we inhabit is shared between us all, is universal and is unconditional. If we reflect on this, we begin to see the mysteriousness of space and *guha*.

Conclusion

Reverence for *guha*, whether in the form of caves on the Mountain (not least of all, the vast cave at its centre), or the cave in our own heart, is inscrutable. Bhagavan recommended that we go on pradakshina in order to venerate Arunachala in His Linga-Form. But this is simultaneously veneration of the Self, for there is only Arunachala, Bhagavan insists, and He dwells within us in the *guha* of the heart.⁶ —

⁶ ‘The Origins of Pradakshina’, *Saranagati*, May 2014, p. 7.

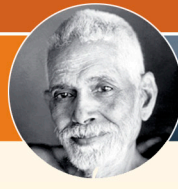
Obituaries



At the age of 14, Dr A. Kondal Raj (1958-2021) was given a copy of *Who Am I* by his grandfather and from that time on, was drawn to Bhagavan. He did his higher education in Madurai Thyagaraja College where, later he served as a Tamil Pandit for seventeen years. He did his master’s degree on the life of Bhagavan and a PhD. on the advaitic works of Tattvarayar (a jnani often referred to by Bhagavan) and on Sri Muruganar’s *Ramana Sannidhi Murai*. A pillar of support for the Madurai Ramana Mandiram, Kondal Raj attended the Centenary Advent Yatra at Arunachala in 1996 under the guidance of Dennis Hartel. He continued annual visits every 1st September. Dr Kondal Raj was actively involved in Tiruchuli temple and Sundara Mandiram co-ordination work with Sri Ramanasramam. He also participated in the annual distribution of prizes and notebooks to the students of the

school where Bhagavan studied. Although he did a great deal of service at the Mandiram, he was only interested in silent contemplation and kept to himself as often as possible. An *anayasena maranam*, Kondalraj attained the lotus feet of Bhagavan on 5th June without suffering. He is survived by his wife, Nithya, and their son, Ramanan. —





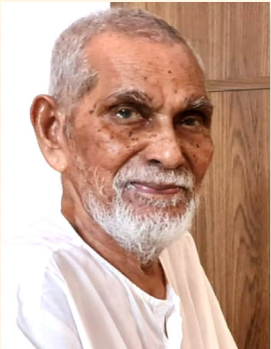
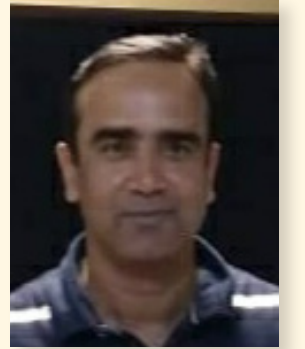
Obituaries (cont.)



Sri Ramani (1932-2021) grew up in Tiruchi and briefly served in the Secretariat for the Government of Tamil Nadu followed by a position with the Southern Railways. Upon retirement in the early 1990s, he settled in Tiruvannamalai where he lent a hand during the 1995 Ashram Kumbhabhishekam. Later he did proofing of the Ashram's Sanskrit publications and began archiving Bhagavan memorabilia. Sorting through and classifying manuscripts in various languages, among them, thousands of pages of Bhagavan's handwriting, he oversaw their digitization starting as early as 2008. In 2016, while handicapped by a broken hip and two corrective surgeries, he continued coming to the archives each day until March 2020. He then had to shift to Chennai to the care of his family to tide over the Covid wave. Members of his family recall that he had been yearning to get back to the Ashram even till a few days before he lost the battle for his life.

On 12th June in Chennai, at the age of 89, Sri Ramani succumbed to renal and right ventricular failure. In remembrance of his sterling service and by way of prayer to the bereaved family, group chanting of *Aksharamanamalai* was done in the Ashram synchronous with his cremation at Chennai. He had overseen the Ashram archives for nearly two decades and diligently saw to its upkeep with quiet efficiency and utmost dedication. —

Sri Subramanyam P. N. (1970-2021) was a resident of Bengaluru. A bachelor, his life was wholly centred on devotion to Bhagavan. He visited Ramanasramam often and loved doing giripradakshina. He was closely associated with RMCL and offered yeomen 'seva' to Bhagavan. During this recent period of lockdowns, he performed daily puja at the Ramana shrine in Bengaluru. A keen photographer, he covered numerous events of RMCL, and also took part in them. He had his own small industrial business, which he managed quietly. He had built a small home in Tiruvannamalai, with a beautiful view of the mountain. A helpful person who touched everyone he met, he was absorbed in Bhagavan at the young age of 51. —



Sri Lakshmana Swamy (1925-2021), on the sacred day of Magha Pournami, 27th February, at 5.50 am, peacefully left his body. According to his wish, under the direction of his appointed successor Matru Sri Sarada, Sri Swamy's body was laid to rest in a samadhi inside Arunachala compound. Due to coronavirus restrictions, only close devotees were present. Born on 25th December 1925 at Gudur, Nellore District, Sri Lakshmana Swamy had his first darshan of Bhagavan in March 1949. On a second visit during the Navaratri festival of 1949, on Vijayadasami day, sitting in the presence of Bhagavan, he had the culminating spiritual experience of his life. —

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