

Saranagati



SARANAGATI
SRI RAMANASRAMAM

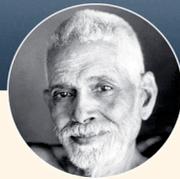
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D. Thyagarajan



Saranagati



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IN THIS
ISSUE

Dear Devotees,

The month of April ends with the nation in crisis. In the early spring it had been hoped that the pandemic in India might be winding down. But now, hospitals in several cities around the country are struggling to manage the deluge of infected patients. If in recent months India has been magnanimous with COVID vaccines in its humanitarian effort to aid poor countries around the world, others are returning the favour and needed supplies such as PPE, ventilators and oxygen are arriving from countries around the world to airports in Delhi, Mumbai, and Chennai. Devotees everywhere are praying on behalf of the thousands of grieving families mourning the loss of loved ones.

The conditions in Tiruvannamalai are not severe but Tamil Nadu is under a qualified lock down with high case counts and the Ashram is following state government guidelines for religious institutions. Thus the Ashram is closed to the public.

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

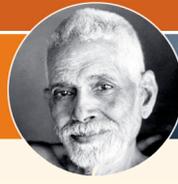
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Calendar of Ashram Events

9th May (Sun) Sri Bhagavan's 71st Aradhana
17th May (Mon) Punarvasu
25th May (Tues) Full Moon
3rd June (Thur) Maha Puja
13th June (Sun) Punarvasu
22nd June (Tues) Cow Lakshmi Day

24th June (Thur) Full Moon
10th July (Sat) Punarvasu
23rd July (Fri) Full Moon
24th July (Sat) Guru Purnima
6th August (Fri) Punarvasu
1st September (Weds) Bhagavan's Advent Day





IN PROFILE

Eleanor Pauline Noye

One of the compelling features of any spiritual biography is learning of a seeker's motivation for giving up life in the world and all the expectations of family and society in order to go in search of something not yet clear to them. If, as has been said, *the first step on the spiritual path is a cry for help*,¹ Eleanor Pauline Noye was driven by utter despair and had to virtually crawl the distance of half the globe to find relief. But the time came when the 'risk to remain tight in the bud was more painful than the risk to blossom,'² and if it was risky to go off into the unknown, in her case it would have been fatal not to do so.

1 Old Zen saying.

2 Anais Nin.

The source of Eleanor Pauline Noye's anguish is not known with certainty. In India she got the nickname, the 'weeping widow', but there was talk that she had been abandoned by her husband who was a well-placed New York banker.³ The inability to cope with the grief of her failed marriage was in part related to not having the resources to lean on in her time of need. The crisis was part and parcel of a deeper trend in the modern world where so many were trapped in a society that centred on momentary comforts of the body—sense enjoyment, entertainment, diversion and distraction—and had little answer when life's rug was pulled out from under their feet. Eleanor's was the *sickness unto death*, the clear and unavoidable perception that life in the world had no permanent stability, no ultimate security and no enduring fulfilment. The bind in her case was so powerful and confusing that she would have done almost anything to resolve it. The decline triggered by her marriage troubles left her utterly defeated, even physically incapacitated. In a desperate attempt to 'find herself', she could only think of setting off to travel the world. But each time she tried to go forth, she fell ill:

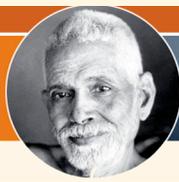
After years of anguish and sleepless nights, I was in a critical condition. When things seemed darkest, I had an unusual feeling that I should go away. I discussed it with my twin, Betty, and decided to take a trip around the world. After making the reservation on a ship to India, I became ill and had to cancel it. One obstacle after another presented itself until it seemed as though I were not to go and being so ill, I did not care if I went or not. Still there always seemed to be something urging me to go and my sister also felt that I should go.⁴

After some weeks of bedrest, Eleanor felt better and made reservations on another ship that was to sail a month later. But when the time came, she was still not able to leave the sickbed. The boat sailed without her from San Francisco through the Panama Canal reaching New Orleans a month later. The steamship agent suggested she travel by train, which would only take three days. This way she would be able to embark the ship in New Orleans and have more time to recover before setting off:

3 Ella Maillart fonds, Ms. fr. 7107 2-8, Carnets I à VII.

4 *The Mountain Path*, April 1972, pp. 156-57.





I had a very trying trip to New Orleans, and upon arriving I collapsed and was taken to a Christian Science practitioner's home, where they put me to bed and took care of me. They thought I was in no condition to make a long trip, but I felt as though I must. I could not turn back. Fortunately, the boat was two weeks late; otherwise, I would not have been able to sail. The steamship agent said, 'You do not look very well. If the Captain sees you, I am afraid he will not take you, as we do not have a physician on board.' However, finally he agreed to my going but said, 'Do not let the Captain see you until we are out at sea.'

Though outward conditions were very dark, I went, knowing that God would take care of me. I felt as though I were led and if I had not followed that inner voice which prompted me I would never have had the blessed experience of finding the happiest part of my life.⁵

The doctor who vaccinated her before she left, could see that her health was compromised and openly wondered why she would set off on a long trip in such a condition. She told him that she was seeking something she knew not what but when she had been bedridden, her mind kept turning to India. While all the odds seemed against such an adventure, she felt she had no other option. The reader may recall the words of Soren Kierkegaard who formalised his own answer to despair: "To dare is to lose one's footing for a moment; not to dare is to lose one's whole life." Eleanor writes:

We sailed from New Orleans to Cape Town, a three weeks' trip without a stop. Providence was with me again, for had the boat stopped, I believe, I would have returned home. But God had other plans for me. I was torn between conflicting emotions and became worse again. My prayers seemed of no avail. I would have the most dreadful nightmares and wake up crying. I could not bear it any longer, so I sent a radiogram to the doctor: 'Need help in every way, especially at night. Cold much worse; filled with fear.' I don't know what I was afraid of, but my mind was never at peace.⁶

When the boat reached Cape Town, she was much better, but disembarked at Durban where she spent one month waiting for another boat. As she approached India, she changed her plans yet again and got off at Madras, instead of going on to Calcutta as intended. With the South Indian summer just beginning, the

⁵ Golden Jubilee Souvenir, p. 470.

⁶ Ibid., p. 470.



Lakshman Joo before Bhagavan with Eleanor sitting in adoration, ca. 1939

heat was powerful. She was recommended the Connemara Hotel in Mt. Road, where some friends from the boat accompanied her. When they took leave of her, she felt alone and afraid:

With tears in my eyes, I prayed for guidance. All night the heat was intense, so the next morning I asked the proprietor if he could suggest a cooler place. He said the hill station Kodaikanal was lovely and cool. So I made my plans to leave Madras immediately. Motoring there, I found it to be a charming place. The very first day I met two Hindu brothers and I asked them if they knew any Seers? I have no explanation as to why I put that question. I anticipated nothing. They said they knew of one at Tiruvannamalai, Sri Ramana Maharshi. 'People come from far and near to see Him. He left home,' they said, 'when he was sixteen-years old. He is the greatest Seer in India. It is difficult to find one that is genuine.'

This is what they told me about Bhagavan. I decided to leave for Tiruvannamalai the next day. New-found friends helped me in every way, told me to buy some bedding, etc., but did not tell me that it was the custom to take a gift to the Holy Man. The fact is I knew nothing about life at an Ashram. When I left Madras I had no idea I would have this experience, but was eager to go, and felt as though something momentous was about to happen. When I told the guests in the hotel my plans, they said it was not safe to go alone, as the Ashram was in a jungle, and, as I had been in India only a few days and was not acclimatized, [it would be hard for me]. An English official and his wife insisted upon getting all the details to keep track of me. I bought a ticket for Madurai as my friends told me to see the temples there, but I decided not to go to Madurai, as I was





Bhagavan on the Hill with Lakshman Joo, Guy Hague, Eleanore Pauline Noye and others, ca. 1939

*anxious to reach my destination. So I left the car at Kodaikanal Road station and took the train for Tiruvannamalai.*⁷

After arriving in Tiruvannamalai, Eleanor engaged a bullock cart to take her to the Ashram, where she was greeted by some Ashram inmates, including

⁷ Ibid., p. 471.

Niranjanananda Swami, Sri Bhagavan's younger brother and the Sarvadhikari of the Ashram. Bhagavan was on the hill, she was told but would be in the hall shortly, and she was invited to take breakfast. She was then taken to the darshan hall:

*My heart throbbed with expectation. As I entered, I felt the atmosphere was filled with Sri Bhagavan's purity and blessedness. One feels a breath of the Divine in the Sage's presence. He was sitting on a couch, clad only in a loin cloth, surrounded by devotees. When he smiled it was as though the gates of heaven were thrown open. I have never seen eyes more alight with divine illumination — they shone like stars. He greeted me very tenderly and made some enquiries about me, which put me at ease. His look of love and compassion was a benediction that went straight to the heart. I was immediately drawn to him. His greatness and kindness are all-embracing. One feels such an uplifting influence in his saintly presence and cannot help but sense his extraordinary spirituality. It is not necessary for him to talk. His silent influence of love and light is more potent than words could ever be. I did not know what manner of man I expected to find. But once I saw him, I said to myself, 'Surely, there is no one like Sri Bhagavan!' I do not think there is another like him on earth today.*⁸

After spending the morning with Bhagavan, she joined the community for lunch at 11 am and rested until 2 pm. She then returned to the hall:

⁸ Ibid., p. 471.

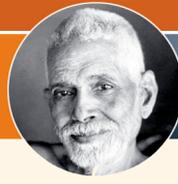
Announcement: Online Aradhana Celebrations, 9-10th May



Bhagavan's 71st Aradhana Day will be celebrated online the morning of 9th May starting at 5.30 am IST. Owing to pandemic restrictions, celebrations will be toned down. As the Ashram remains closed, only a few staff members will attend the functions in person.

The live-streamed event will begin with the chanting of Bhagavan's verses followed by Milk Offering at 6.45 am. At 7.10 am part 2 of an online interview with Katya Douglas (Kitty Osborne) will be presented. At 8 am Rudrabhishekam and Vedaparayanam will take place and at 9 am Alankaram, songs by devotees and *arathi* at Mother's Shrine. At 9.30am songs by devotees and at 9.45 am final arathi to Sri Ramaneswara Mahalingam. On 10th May, the following day, live streaming begins at 9:30 with pujas at both shrines followed by 'Ramana Paada Pancharatnam' of Sri Sivaprakasam Pillai at Sri Bhagavan's Shrine. To join online, go to: <https://www.youtube.com/c/sriramanasramam/live> — [All timings are approximate.]





As I looked upon Sri Bhagavan's serene face and into his eyes, which beamed with mercy, my soul was stirred. He knew how much I needed him, while he looked straight into my heart. Everyone who comes to him is blessed; the inner peace, which is his, is radiated to all.

A beautiful sight are the little children, kneeling before him as he blesses them and smiles so tenderly, sometimes taking one in his arms, reminding me of the painting, 'Christ Blessing the Children.'

Later I walked around the grounds, talked to the devotees. At seven o'clock I had a light meal; then I had the opportunity to say just a few words to Sri Bhagavan about my journey. I then went to the Traveller's Bungalow, as ladies are not allowed to stay in the Ashram at night.

If the cure for one's pain is in the pain, as Rumi once said, her pain had led her to the healer of all pains, and that night, something extraordinary happened. When she went to bed, she found she could sleep immediately. Upon awaking she realised that the source of her weakness and illness had been chronic sleep-deprivation due to the stresses and disturbances of the mind she had suffered for so many years. The previous day's darshan of Sri Bhagavan had dissipated entirely the burden and its cause and her spirit was at long last at ease:

The reason I had been in such a rundown condition was that I had not slept well for years. Although I had been taking medicine, [it] never gave me any relief. Although I said nothing to Sri Bhagavan about this, the amazing thing was that I slept soundly the first night and thereafter without taking any medicine, though I lacked the many comforts I had been accustomed to. I had received 'the medicine of all medicines, the unfailing grace of the Lord, whose

name is Heart.' I arose the next morning, feeling refreshed, as though I were born anew.⁹

Soon after, one afternoon, as she was standing by the back gate, Sri Bhagavan stopped on His way to the Hillside, and asked her if she had more peace. She couldn't help but communicate how at home she felt. He smiled at her and her joy knew no bounds. In the hours spent in his presence in the darshan hall, she began to understand what it meant to be a devotee of Bhagavan:

During those sacred hours with the Master, I unconsciously absorbed the Truth, which he embodies; it filled all my being. My love blossomed into deep devotion and I was filled with ineffable peace. The things which seemed so vital before were no longer of importance. I could see things in their correct perspective. The heartaches of yesterday and thoughts of tomorrow faded into oblivion. Here, in the Ashram, far away from the noise and confusion of the busy highways, silence reigned. It was broken only by the bleating of the sheep and goats and the songs of the birds and the shepherd's song as he took his flocks home to rest. Time seemed to stand still in this peaceful, sacred retreat, amidst the beauties of nature, with its lovely flower gardens and beautiful pools, surrounded by knarled oak-like trees, that greet you like old friends. It is so primitive, but therein lies its charm. It is truly the Holy Land. The air is permeated with Bhagavan's peace and love. Looking upon eternal Arunachala, 'The Hill of Light,' one is filled with awe and is overwhelmed by a great spiritual power. Everything is vibrant and speaks to us in Silence.

On full-moon night it is especially inspiring to go around the hill. In this deep silence and quietude, one readily hears the voice of God. In the inspiring words of the Master from the Five Hymns

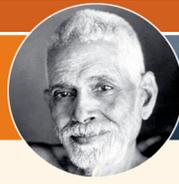
⁹ Ibid., p. 472.

Events in Sri Ramanasramam: Extending the Ashram Gardens



The Ashram's flower gardens have expanded and now extend to the parking lot which has been bare since the beginning of the pandemic. A symbol of hope, the empty two-wheeler parking area is now in full blossom, even if mandatory closure prevents devotees from enjoying it, except by photo. —





to Arunachala: 'Only to convey by Silence Thy Transcendent State Thou standest as a Hill, shining from heaven to earth.'

One may also say with the Psalmist, 'Be Still And Know That I Am God.' These were among the first words spoken to me by Sri Bhagavan and the last ones before I left for America. I had always loved to meditate upon them, but now they seemed to take on new meaning and filled my heart with bliss. ¹⁰

Eleanor liked to be present when Bhagavan passed by on his way up the Hill and was even blessed to accompany him a short distance up the Hill for a photo.

In late May of 1939, she had been at the Ashram for two months and made arrangements to sail one month later. She wanted to know more about India before going home. So, she reluctantly made plans to leave the place she had grown to love and was very sad during those last days. Bhagavan said, 'I will always be with you, wherever you go.' When the final day arrived, she could not stop crying:

Therefore, I did not go to the hall. In the afternoon when I sat before Bhagavan, He smiled and said, 'She has been crying all day; she does not want to leave Me.' He was so sweet and tender. Later I went to him for his blessing. The pain of parting was almost more than I could bear; with tears in my eyes I knelt in deepest

¹⁰ Ibid., p. 475.

reverence and devotion before my beloved Master. May he always be my father, mother and God; and may I always be his child, and whatever I do, may it be in his Name! I then said goodbye to the devotees who had been so kind to me. As I drove to the station in the little cart, my heart grew heavy because I was leaving my Bhagavan, but I had so very much to be thankful for, having had the privilege of spending two months in his presence and having been blessed beyond measure. Indeed, I was not the same person who had come to him two months earlier. ¹¹

When Eleanor reached Madras, she only wanted to return to the Ashram. Following through with her plan to travel a little in the north on her way to catch the ship in Calcutta, Eleanor was hesitant going that direction when her heart was tugging at her to go the exact opposite direction. She nevertheless went from Madras to Srinagar, stopping at some places on the way and then to Calcutta where she was to set sail for America. She was led to many people who were helpful and kind and felt that she was guided and protected:

I had some blessed experiences, also two breath-taking ones on the train, and on one occasion, narrowly escaped death. It was the hottest season of the year, yet I felt no ill effects. A physician who was stopping at the same hotel in Agra said it was miraculous the

¹¹ Ibid., p. 476.

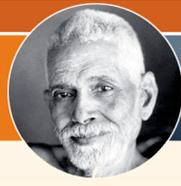
Announcement: Online Tamil Parayana



Live streaming of the evening Tamil Parayana continues with a slight change in timing. Online parayana has now expanded to three nights per week, Monday, Wednesday and Saturday evenings from 5.15-6.30 pm IST. The Ashram is continuing to take steps to enhance the quality of these broadcasts and is upgrading its technology infrastructure to better ensure smooth streaming. We appreciate devotees' patience in this initial phase and hope to make evening parayana available for devotees around the world each week in

an ongoing way. For accessing online Tamil parayana and the schedules for other live events, go to: <https://www.youtube.com/c/sriramanasramam/live>. Also, to be notified of upcoming ashram events and programmes, you can subscribe to the channel at: https://www.youtube.com/c/sriramanasramam?sub_confirmation=1. —





way I travelled in the boat. He had seen strong Hindus drop like flies owing to the heat, which did not seem to bother me. I could hear Bhagavan's words: 'I will always be with you, wherever you go.' His dear face was always before me, no matter what I was doing. His presence filled all my heart.

Not having much money I ate food and drank water which I would not have touched in the past, but I did not feel the worse for it, all the same. When I travelled with my husband in Latin America, we had all the comforts and the best food, but most of the time I had stomach trouble. I have mentioned this only to show how one changes after being for some time in the presence of Sri Bhagavan. I did not miss any of these delicacies, as they no longer seemed to be of any importance. My mind was filled with the love of Bhagavan; by His Grace I was guided and protected as never

before, sometimes almost miraculously. My eyes were filled with tears many times as I thought of returning to America without seeing him again. One day I seemed to hear him say, 'Come back to Me again'. During the time I was separated from the Master my love and faith had deepened, and I decided to return to him as soon as possible.¹²

Cancelling her steamer passage and buying a train ticket for Tiruvannamalai, with great joy, she boarded the train and set off to see her Master again.

(to be continued)

12 Golden Jubilee Souvenir, pp. 477-78.

Events in Sri Ramanasramam: Narayana Seva with Social Distancing

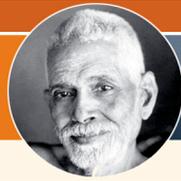


In the COVID era, history repeats itself very quickly. It was just one year ago that strict social distancing protocols were introduced for the Narayana Seva each morning from 10 - 11 am. In April 2021 with new restrictions in place, the Ashram implemented social distancing measures with painted circles on the ground for those waiting in the queue. Food is placed on stools at a distance from the serving area according to protocols. About 250 sadhus come for food each morning and are offered whatever quantity they require. —

Announcement: New Online Index of Books and Journals

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 are searchable. You can find the search interface at <http://www.sriramana.org>. More books to be added. —





Best Shot



Dev Gogoi

Best Shot is a feature that allows local photographers to showcase their work. This month's entry is from Dev Gogoi who writes the following commentary on this photo:

Arunachala rises majestically in a summer sky filled with billowing, moisture-laden clouds that will soon vanish under a fierce noonday sun. It is the mating season for peacocks and an adult white male spreads his plumage to entice the otherwise indifferent peabens. This is a rare sight because white peacocks are so few in number. Many think white peacocks are albinos, but experts tell us that the white colour is born of a genetic mutation (called leucism) which prevents pigment from being distributed to their feathers.

The white peacock's dance can be a loud performance with piercing calls, while he turns this way and that, around and about, and his heavy train

of 150 long feathers shimmer and susurrate with all the effortless grace of a ballet dancer. In the image here, we see Bougainvillea blossoms on the left and peacock flowers (Caesalpinia pulcherrima) on the right, providing a colourful counterpoint to this study in iridescent silver.

It is more than chance that brought all these widely disparate elements together to make this picture. If peacocks have been a fixture in Sri Ramanasramam for decades, there was a time (in the early 1990s) when their numbers diminished, and it seemed they might disappear. Thanks to sustained efforts by Sri V. S. Mani, young Veda Patashala students were recruited to search and find where peabens laid their eggs so they could be protected from cats and other animals. Peabens with their brood were thus confined in hatcheries for protection and when the peabicks reached a certain age, they were released into the wild again. By this means, Tiruvannamalai's peacock population slowly revived, gradually populating not just Ramana Nagar but also areas as far away as the Samudram Eri to the south and Shantimalai to the west.

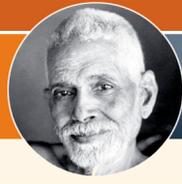
Each one does as he has to do. Some dance as if the whole world is watching, others even if no one is there. It was worth the discomforts of remaining flat and full-length on the ground in order to grab this lucky shot of the star performer, so that near and far, high and low, could be included in the frame. —

Events in Sri Ramanasramam: April Showers



The month of April began with a heat wave and saw official temperatures in Vellore as high as 43.6 degrees Celsius with local Arunachala temperatures perhaps even higher. Following the heat wave, the Ashram got some welcome relief a few weeks back with an early morning shower and several cloudy days. —





Mask Use in the Second Wave



With positivity test rates in India at an all-time high, Government officials are strongly advising mask use. Their reasons are sound. Experts tell us that Sars-Cov 2 is highly infectious. When epidemiologists talk of the *basic reproduction ratio* or R_0 (pronounced R-naught), they are

attempting to address a virus's ability to spread through a population. One common narrative about COVID is that it is just another flu. But if COVID is 8 to 10 times more deadly than the common flu, a far greater danger with COVID lies in the fact that its *basic reproduction number* or R_0 is much higher than the common flu. The average flu unmitigated by social distancing protocols has an R_0 of between 0.9 and 2.1, a median of about 1.5 while COVID, unmitigated by mask-use or social distancing, is thought to have an R_0 between 3.8 - 4.4 (Imperial College of London), or a median of about 4.2. This may not sound like a big difference, but the R_0 follows a power law increase. The difference can be illustrated by tracking a hypothetical flu's propagation through 12 levels of transmission. Using the 1.5 R_0 , 1 person gives the infection to 1.5 persons, who give it to 2.25 at the next level, then: 3.37, 5.06... etc., until the 12th level of transmission where 1.5^{11} or 129.74 people are infected.

The same progression for COVID gives a dramatically different picture. Using the 4.0 figure for unmitigated COVID spread, 1 person gives it to 4 and they give it to 4 each, so 16, 64, 256...etc., until at the 12th level of transmission, 4^{11} or 16,777,216 people

are infected with the disease. With the exact same number of transmissions, these two diseases result in 129 infections in the case of the common flu, and 16 million infections in the case of COVID. This is what keeps health experts awake at night. To make matters worse, if Sars-Cov 2 is already highly infectious, the UK variant widespread in India is thought to be 0.4 points higher in the R_0 scale.

But the good news in all this is that COVID's infectiousness can be addressed, that is, the R_0 is not a constant but adjusts according to social behaviour and interventions such as mask use. Some epidemiologists in India have projected that with widespread mask use and social distancing protocols, COVID's R_0 can be brought below 1 and thus further spread can be managed. Public health officials are therefore promoting mask use and are doing so evermore intensively in this second wave. Recent government guidelines restrict the number of participants at weddings and funerals. To be clear, such protocols are in and of themselves not permanent solutions but are only intended to buy needed time to administer vaccines. It is only when a significant percentage of the population is vaccinated that life can return to normal.

Two doses of *Covishield* or *Covaxin* are thought to give at least 70% protection. For those vaccinated who fall sick anyway, i.e. those in the 30% category, the disease progression is reported to be much milder. Research suggests that those who fall sick after receiving two vaccinations are less likely to pass the disease on to others. Here we can discern an element of civic duty in taking the bold step to get vaccinated in spite of the fear of side effects. To take oneself out of circulation in terms of viral spread is a genuine contribution to the collective effort. Experts remind us that mutations only occur with ongoing transmissions. Preventative medicine is hallowed and time-tested and experts tell us that vaccinations and mask use are the preventative measures that will bring the pandemic under control.

If 2021 is the year that the battle against COVID is to be won, it will be a battle fought cooperatively, with each of us doing our part by regular mask use, social distancing and vaccinations. —





Obituary: Sri S. Krishnaswamy (1928 - 2021)



Born 1st Nov 1928 in Bangalore, Sri S. Krishnaswamy became and remained an ardent devotee of Bhagavan for more than forty years. He served as a chartered accountant in Bangalore, and was formerly a visiting professor at National Law School, IIM, etc. His thirst for knowledge astonished friends and family alike. He proved that age was no barrier for learning, and being productive, continued to contribute to society through his formidable accounting expertise, authoring numerous books on taxation.

He regularly visited Sri Ramanasramam and served as the Secretary of RMCL, Bangalore and was a close friend of Sri A. R. Natarajan. Rejoicing at the birth of the Centre, he offered support as needed over four decades. He had a clear knowledge of the centre's vision and mission and continued to guide and serve it even after the absorption in Bhagavan of his close friend, the founding President of RMCL.

Sri Krishnaswamy was blessed with a robust intellect and carried himself in a state of ongoing surrender. His understanding of what role RMCL should play in the overall scheme of the Ramana movement worldwide stemmed from an in-depth knowledge of Bhagavan Ramana's teachings. Sri Krishnaswamy said that Bhagavan's silence could turn an

individual inside out and completely free him or her from every sorrow and vexation of life. He believed that the only way to reach God is through love, and he lived in that love by ever remembering Ramana as the essence and source of all things.

In answer to a family prayer in his last days, he replied from the hospital bed: 'My Ramana Always'.

Sri S. Krishnaswamy was peacefully absorbed at the lotus feet of Bhagavan on Friday 16th April 2021, at the age of 92. He will be missed by family members, devotees and all who had the good fortune of knowing him. —



S. Krishnaswamy (centre) with A.R. Natarajan and V. Ganesan

From the Collected Works

What is the meaning of dwelling in solitude (ekantavasa)?

If a man is free from all the pairs of opposites and always lives in solitude, established in himself alone, he gains perfect wisdom even while in the present body and shines forth with great effulgence ... As the Self is all-pervasive it has no particular place for solitude. The state of being free from mental concepts is called 'dwelling in solitude'.

— Devikalottara §79, Spiritual Instructions §19, in Collected Works, pp.184 and 62.

