

Saranagati



SARANAGATI
SRI RAMANASRAMAM

SEPTEMBER ADVENT ISSUE 2021
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D. Thiyagarajan



Saranagati



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IN THIS
ISSUE

Dear Devotees,

The month of August began with the Ashram reopening in a limited way for three hours per day, four days each week (M-Th, 8-11am.) Toward the end of the month opening hours were extended into the afternoons and so include 2-5 pm (M-Th.). The Ashram is making every preparation to reopen the accommodation when the time is right (now scheduled for 1st December 2021) and renovation and painting is underway throughout.

In this issue we conclude the life story of Dr TNK (p. 3) and take a brief glimpse of the life of Ponaka Kanakamma, the freedom fighter who became a Ramana devotee in the mid-1930s and wrote about Bhagavan and translated Bhagavan's *Gita Sara* into Telugu (see p. 9).

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

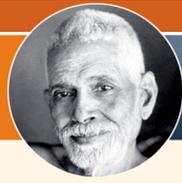
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Calendar of Ashram Events

1st September (Weds) Bhagavan's Advent Day
3rd September (Fri) Punarvasu
6th September (Mon) Muruganar Day
20th September (Mon) Full Moon
30th September (Thur) Punarvasu
7th October (Thurs) Navaratri Commences
14th October (Tues) Sarasvati Puja

15th October (Fri) Vijayadasami
19th October (Tues) Full Moon Begins
28th October (Thurs) Punarvasu
4th November (Thurs) Deepavali
19th November (Fri) Kartigai Deepam Day
24th November (Weds) Punarvasu
18th December (Sun) Full Moon





IN PROFILE

Dr. T. N. Krishnaswami (Part III)

Visitors to Malathi

Malathi, Dr TNK's family home in Mylapore, Chennai, became the 'gateway' to Ramanasramam. People would stay at Malathi on their way to the Ashram to meet Bhagavan. It was also a layover for devotees in transit on their way back home from Ramanasramam.

Muruganar used to come by car with TNK and spend time at Malathi during his trips to Madras for

the purpose of proof reading and printing. He would sometimes stay to write for as long as a month. (Later TNK built a house in Tiruvannamalai which was exclusively made available for Muruganar's stay.) When Muruganar was under medical treatment by TNK he also stayed for an extended period of time. Later some of Muruganar's manuscripts were found in Malathi.

Malathi's walls were filled with portraits of Bhagavan, either painted or coloured by TNK, and the family home had become 'Ramanasramam Madras', an outpost for the benefit of devotees. Yogi Ramayya would spend half his time in Tiruvannamalai and the rest at Malathi. He took delight in long discussions with TNK in Telugu on spiritual matters and Bhagavan's teachings.

Ekanath Rao, T. S. Rajagopal Rao, Sub-Register Narayana Iyer, T.P. Ramachandra Iyer, G.V. Subbaramaya, Ramanatha Brahmachari, G.V. Narasimha Rao, Ramanapadananda, Balarama Reddy, Dr. Mees, JJ Reed (Hamsa), the Bhattas and the Osbornes regularly stayed at the house, each enjoying Dr TNK's warm hospitality. Framji Dorab who was based in Chennai often came for long hours to discuss Bhagavan. Visitors also sometimes assisted in transporting medicines from Madras to the Ashram. In later years, K.K. Nambiar and T. N. Venkataraman would come and discuss upcoming court cases.¹

Kitty Osborne

In her girlhood, Kitty was among those who regularly came to stay at Malathi. It is said that that is where she learned the technique of 'keeping the rice and rasam on the leaf'. She speaks of those days with great fondness, telling how 'TNK had one of the few cars in use in our orbit. He would pick me up from the school train coming up from Kodai to spend a day or two with him and his family and then we would drive to Tiruvannamalai?'

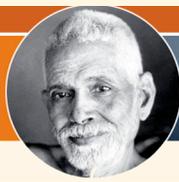
Kitty describes her experience:

TNK was down to earth, realistic, deeply devoted and had a great sense of humour and an infectious giggle. Sometimes I would catch his eye when someone was being overly pretentious, and he would swallow his laughter and try to look serious. I was less restrained!

On one of these visits, young Kitty, TNK and his family were at lunch. Kitty normally ate with the family off banana leaves on the kitchen floor, while

¹ Video interview with Dr TNK's eldest son, T.K.Natarajan.





guests were seated at a table in the passageway outside the kitchen. On this visit there were two guests, an Englishman and a Dutchman, sitting at a table in the passageway having their meal. But one of the two seems to have objected to the other sitting and eating with him since he considered himself a Brahmin and did not extend this designation to his dining partner. A heated discussion ensued, and Dr TNK came to the rescue, separating them into different rooms. All this he did with utmost respect and kindness. When all was quiet again, he returned to his meal in the kitchen, where Kitty and Dr TNK's family were making every effort to restrain their amusement over what they had just heard taking place. But with their straight faces now turning red, an inflection point was fast approaching and when they could contain it no longer, all of them, including Dr TNK, burst into unbounded laughter.²

Visits to Ramanasramam

Dr TNK would sometimes transport guests from Malathi to Ramanasramam or from the Ashram to Malathi on his trips to and from Tiruvannamalai. One of his sons would join him on these visits. He would assist his father by holding rolls of film in the pockets of his shorts, or 'half-pants' as they were then called, the exposed rolls in one pocket and the new unexposed rolls in the other. Father and son would make a point of standing a little out of the way in the doorway of the darshan hall where they would handle the camera while taking pictures of Bhagavan, in order not to disturb devotees sitting in the Hall. His son invariably spent time with the other kids as well, especially when awaiting his father and Bhagavan returning from a walk on the Hill. He would listen very carefully and learned to recognise Bhagavan's soft voice speaking Tamil in the Madurai style, making frequent use of 'oye!'.³

After lunch, TNK would sit in the Ashram office and give medical consultations for inmates who would queue up outside to wait their turn.

Bhagavan's Last Days

When Bhagavan fell ill in 1949, Dr TNK increased the frequency of his visits. As Bhagavan's health

² From a private conversation with Kitty.

³ In an email from Raghu Thoppur, TNK's eldest grandson.



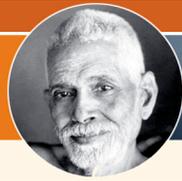
declined, TNK would come from Madras three or four times each week, not returning to Malathi until about 2.30 am in the morning. Dr TNK writes:

*He assured us that he was not going away. People say that I am going away, but where can I go? I am here.' Being universal, there was no going from here to there for him. Having realized that he was not this body, there was no return to any other body.*⁴

As a health care professional, TNK found the casual manner with which Bhagavan encountered his physical condition nothing short of astonishing. In all his career, he had never seen or heard of a major surgery being performed without general anaesthesia. Even if local anaesthesia had been administered in some of the procedures (no doubt, to ease the mind of the surgeon more than anything else), Dr TNK's medical training and decades of practice gave him a privileged perspective. He knew that a local anaesthetic could do next to nothing to counter the pain in the body from such an extensive surgical procedure, and yet, Bhagavan seemed to be more concerned about calming the fears and apprehensions of the surgeons and onlookers, even light-heartedly telling jokes. It was not that the Maharshi did not feel pain, TNK observed, but that he did not identify with it and could discuss it in a detached manner. The disease progressed:

⁴ 'The Sat-Guru' by TNK, *The Mountain Path*, July 1965 pp. 152-54.





Dr TNK with Bhagavan, TNV and TNV's family

I had the rare privilege of being allowed to stay with the Maharshi during the last days. Knowing full well that his end was near, I was inquisitive to watch and see if he would leave any message for us. Would he not speak words of solace? Would he not leave behind some directions for us? It was sad indeed to look at the suffering of the body. But the mystery was his attitude to it. He described all the pain and suffering as though the body belonged to someone else. The question arose whether he was suffering or not. How could he describe the pain and suffering so accurately and locate it in the body and yet remain unaffected by it? 'There is a severe intolerable headache,' he said as he was going into a slow uraemia and his kidneys were failing. The Maharshi never described the symptoms in a subjective manner.⁵

Bhagavan's condition worsened. TNK describes the final day:

On the evening of the last day, the Maharshi asked to be propped up in a sitting posture. He tried to assume a semi-padmasana posture. His breathing was laboured and heavy. The attending doctor put the oxygen to his nose. Those around stood quietly with bated breath. The Maharshi brushed aside the oxygen tube. There was a chorus of 'Arunachala Siva' from outside the room.

⁵ 'By a Witness', by Dr TNK, *The Maharshi*, Apr 1997.

The gathering stood dumbfounded. Would death dare to touch him? No, it is impossible. A miracle would happen.

But TNK's medical savvy counselled him otherwise and he knew it would soon be over. He continues:

The atmosphere was tense with emotion, fear and expectation. There was some weeping. Very gently the Maharshi seemed to gasp a little and the body became still. Synchronized with the Maharshi's last breath, a meteor was seen to trail across the sky. We could scarcely realise what had happened. He had left us once and for all. No more the beatific smile to greet us. No more the graceful form to adorn the Ashram. The Maharshi had deserted us! Were we to turn our backs on the Ashram and go home disappointed?⁶

After Mahanirvana

Like all Bhagavan's devotees, Dr TNK struggled to make sense of it all. It barely seemed believable. He took refuge in Bhagavan's teachings which, till then, he had largely ignored:

This gave me a severe jolt. I was shocked. Had I missed the opportunity of a lifetime to imbibe the teaching of the Enlightened One? I had done nothing in the direction of spiritual sadhana. Had I wasted all my time taking photographs while I should have engaged myself in trying to understand and practice his teachings in his presence? 'No,' I said to myself, 'this cannot be true'. I was sure that I had obtained some grace from the Maharshi. He was somehow still here; only we must learn to feel his presence. We would never be forsaken for he had himself assured us that he was not going away. Then I turned to studying his teachings. I began to see light in them. Some of the sentences touched me and made me feel that I was in his presence, listening to him. I took heart. The more I read, the more intimate the Maharshi became to me. His teaching pulsed with life; I began to understand it and it mixed with my being and became my own.⁷

Writing on Bhagavan

Dr TNK couldn't help but communicate some of what he experienced by this intensive excursion into the teaching and wrote a series of articles extolling Bhagavan and his teaching for *The Mountain Path*:

Those who saw the Maharshi sitting in samadhi were moved and awed by it. He radiated peace as the sun radiates light. His imperturbable composure impressed some, his lively explanations others, his grace and compassion yet others; some enjoyed his conversation and some his tremendous silence. Thousands flocked for a sight of him. People felt that here was God Incarnate walking on earth.⁸

⁶ Ibid.

⁷ 'How I Came to the Maharshi', *The Mountain Path*, July 1968.

⁸ 'The Sat-Guru' by TNK, *The Mountain Path*, July 1965, pp. 152-154.





After Mahanirvana, TNK found himself discussing Bhagavan's teachings at every available opportunity. Following his consultation hours at Malathi, people would come, not with any physical complaint but to only hear Dr TNK's reflections on spiritual issues. Bereft of Bhagavan's physical presence, TNK continued with great intention the study of Bhagavan's teaching. Indeed, many who had known him as a *bhakta* were surprised by the sudden intensity with which he attempted to grasp the teaching. He was still grappling with the loss of Bhagavan in the physical form but knew all the while that Bhagavan would give him the answer he was looking for:

*A Guru is only for those who seek contact with him for the sake of spiritual understanding because this means seeking contact with the Truth in one's own heart through him. One who lives at a distance and approaches him in this way may receive guidance, while one who lives near him may not know how to ask. 'The real Guru is in the heart,' the Maharshi said, 'the task of the outer Guru is only to turn you inward to the Guru in your heart.'*⁹

This had been the missing link in Dr TNK's journey with Bhagavan up till that point. Bhagavan's grace was now available in full measure:

*We are told that the Divine dwells in the innermost recess of the heart, but how many of us are competent to look inward and realize it? The power of the Guru in helping one to do so is far more important than any merely verbal explanation he may give, for this latter touches only the mental understanding. 'A silent Guru is very potent,' said the Maharshi, 'his work goes on inwardly where it is not apparent to the disciple.' And he gave assurance that 'as the disciple dives inwards in search of the Self, the Guru will do his part.'*¹⁰

Dr TNK now understood that in the absence of Bhagavan's physical form, he now must seek him within. This changed everything, even his understanding of treating his patients, healing the sick and the role that the Guru's grace might play in such work:

If a sick man makes himself a recipient of this grace by his faith, he gets cured, but the cure is natural and spontaneous and not the result of any purpose or intention on the part of the Master. But what of healing by one who has not attained this supreme level? Can he influence God as an advocate influences a judge? What is it that heals and how is one to influence it? Bhagavan did not encourage

⁹ Ibid.

¹⁰ Ibid.



*pondering over such problems. They are of no help for spiritual progress. One should concern oneself with the Self alone. Whether the body is sick or well the 'I' [remains] the same. Bhagavan said that the primary disease, the root of all other diseases, is ignorance of the Self. The root symptoms of disease are body-consciousness and worldly consciousness. One should try to heal this main disease rather than the lesser diseases from which the body suffers.'*¹¹

Now the disparate dimensions of TNK's life began to dovetail and they became a seamless whole. He continues:

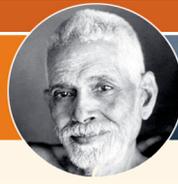
*One should not be encouraged to seek the small solaces of this world as if they were the things of God. All experiences — birth and death, health and sickness, good and evil — are equally manifestations of one mind and are on the same level of reality or unreality as the mind.'*¹²

Following Bhagavan's Mahanirvana, TNK's immersion in the teaching went on as a matter of course but meanwhile, he remained diligent in maintaining his daily duties which now included administrative matters on behalf of the Ashram. Dr TNK and K. K. Nambiar initiated the construction of Bhagavan's Samadhi. Decades before, as a trustee of the Ashram, Dr TNK

¹¹ 'The Maharshi and Healing' by Dr TNK, *The Mountain Path*, January 1966, pp. 25-27.

¹² Ibid.





had signed the will as a witness which would later help solve many disputes. He recalled the day this way:

During the Ashram court case regarding the Will, Bhagavan was asked for his signature. But the Master said, 'What do you want me to sign? One man is saying that I am 'Bhagavan', another says 'Ramana Maharshi'. As which do I put my signature?' After devotees' entreaties, Bhagavan put a few dashes and the court authority attested it by adding a seal. This shows his practical approach to liberation of a jivanmukta, signifies that he was nameless and formless. There is no name, as what name did he have, aside from that which we gave him.¹³

After Chinnaswami's passing in early February 1953, TNK assisted T. N. Venkaataraman in negotiating numerous challenges to the Ashram, not least of all legal battles. TNK would come to the Ashram each month to attend meetings and TNV frequently came to Malathi to discuss legal matters and other difficulties. In administration, TNK formed a team with K.K. Nambiar and other devotees and put themselves at TNV's disposal.

During this period, even on the most sacred feast days such as Jayanthi or Aradhana, Dr TNK would forgo participation and remain deep in discussion with TNV. Only when it came time for *arati* would the two of them come out of the Ashram office.

¹³ A video interview with Dr TNK's second son, Dr T.K. Ramana Kumar, recorded in May 2002.

TNK had been a member of the provisional Ashram Committee that had been set up and continued up until January 1964 when it was replaced by a Board of Trustees on a scheme laid down by the Government. According to the scheme, two members were nominated by the Ashram President and two by the government, with the Ashram President himself as the fifth. Dr TNK was one of the two members nominated by the Ashram President, T. N. Venkataraman.

Dr TNK spent the remainder of his years in service to the Ashram, immersing himself in Bhagavan's teaching.

In 1972, Janaki Ammal, his wife of four decades, passed away. Three years later in April 1975, his friend, Srinivasan came to Malathi as usual to chant *Vishnusahasranamam*. While he chanted, Dr TNK lay comfortably on his reclining cot. It had been his lifelong habit to sleep in this semi-reclined position with the head propped up. So it was this position he took with eyes closed while listening to his friend's recitation each day. On this day, however, as Dr TNK reclined and listened, he peacefully passed away. —

[Dr TNK left a treasure trove of photographic negatives of Sri Bhagavan and his devotees for posterity. The Dr T N Krishnaswami and Smt Janaki Ammal Charitable Trust was founded by friends and family and is registered in Tamil Nadu.

(series concluded)

Events in Sri Ramanasramam: Avani Avittam, 22nd - 23rd August



There are signs that things are inching their way back to normal. On Sunday the 22nd August, the Ashram sponsored the gathering of a few masked devotees for the thread changing ceremony. The sacred thread (*yajnopavit*) is changed each year on the full moon day in the Tamil month of *Avani* and took

place in the Ashram's Old Dining Hall. The following day in the Ashram Vedapatasala, a homa was performed to conclude the rite. —





V. S. Ramanan (1934 - 2020): In Memoriam



The first tithi of *sukla paksha* in the month of Adi marked one year since V.S. Ramanan's passing away on 21st July, 2020. The occasion was observed with a special puja in the Ashram and other rites in his honour. An e-book of collected anecdotes on the life of the former Ashram President commemorating the occasion, entitled, *The Life of V.S. Ramanan as Seen through Eyes of Bhagavan's Devotees* is hoped to be released soon. In the collection, one devotee comments on Sundaranna's life, saying: *Everybody called Sundaramji 'good' because natural goodness was his most striking character trait. He knew that all human beings, including himself, were fallible. He thus let Bhagavan, the infallible One, run the Ashram while Sundaranna was keen to merely be his instrument. To him, Bhagavan was not just a granduncle whom he knew as a youth and whose affection he had received but a Guru who is saakshaat Parabrahma. Sundaram was unflamboyant, non-aggressive, non-assertive but politely firm, never swerving from his principles. He never cared for praise. Once when I pointed out a minor foible of his, he graciously said that he would correct himself. It is a trait rarely found even among great spiritual aspirants.* (K.V. Subrahmonyan, publications) —

[See devotees' remembrances published in a special extended edition of *Saranagati*, August 2020 which now has the additional material appearing in the upcoming e-book at: https://www.sriramanamaharshi.org/saranagati/Saranagathi_eNewsletter_August_2020.pdf]

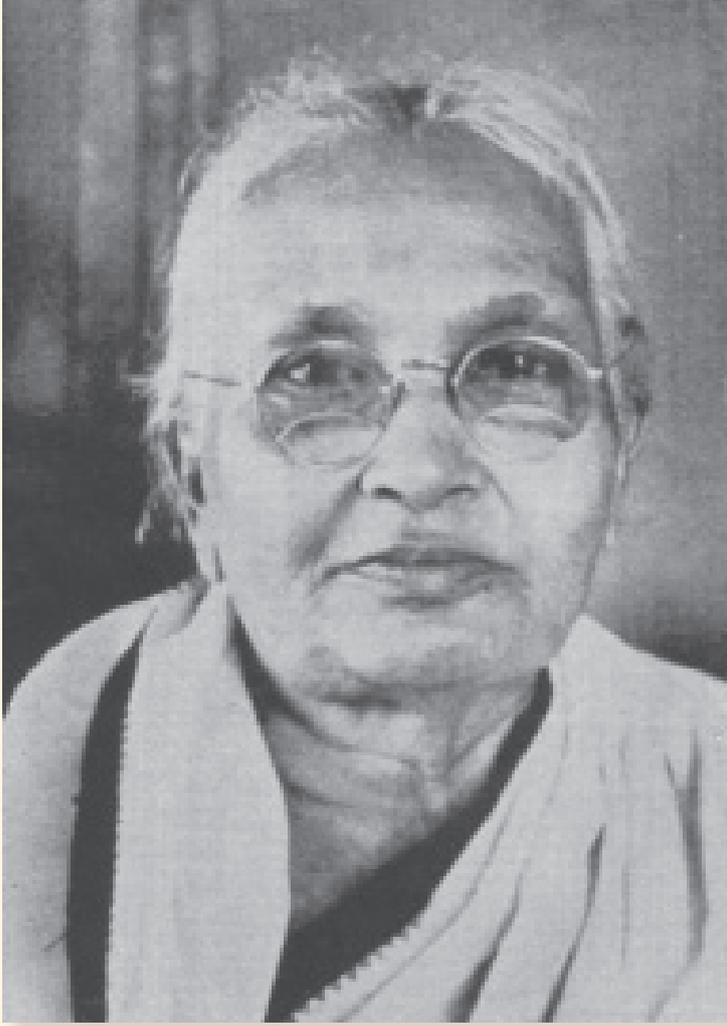
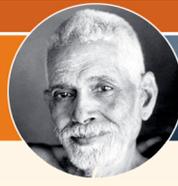
Events in Sri Ramanasramam: The Ashram Dispensary



The Ashram Dispensary is cracking open the doors for the benefit of the local community in these difficult times. Providing safe service for all involved means putting the waiting room outdoors in the Kurangu Thottam driveway. Cases of acute illnesses and fever are not being treated since the dispensary is not equipped to handle COVID infections. Lab work is also not being done for the time being in order to minimize staff exposure. All patients and staff are masked during the dispensary's opening hours from 8-10.30 am weekdays. The dispensary's pharmacy is supplying patients with needed medications free of cost.

[For COVID vaccine inquiries, please contact the dispensary at: srmdispensary@ramanaguru.org or phone: 91-9600325724]. —





IN PROFILE

Smt. Ponaka Kanakamma

Smt. Ponaka Kanakamma is relatively unknown to devotees although she made her mark on history both as a Telugu poet and as a freedom fighter in the struggle for Indian independence. She came to Bhagavan through Yogi Ramaiah who, like her, hailed from Nellore District.

Born 10th June, 1892 to Marupuru Kondareddi, a yogacharya who descended from a wealthy landlord family in the village of Minagallu, near Nellore, Ponaka Kanakamma married a landlord of the nearby Potlapudi. While she got no formal education, she

learned Sanskrit, Hindi and enough of the literature of her mother tongue, Telugu that she excelled as a Telugu poet. In her youth, she served devotees in the temple built by her family, not strictly heeding customs for ladies of those days. By her twenties, she had become involved in the freedom movement and was closely associated with Savarkar and Gandhiji. She sought to alleviate the suffering of the downtrodden during cholera and influenza epidemics by serving food and personally offering nursing care to the sick.

In 1919 she was introduced to Mahatma Gandhi in Madras during the Khadi movement. Soon she channeled all her social service energies toward Gandhiji and participated in the freedom struggle. She took part in the Salt Satyagraha and the Non-Cooperation movement. She donated forty sovereigns of her gold to Mahatma Gandhi as a contribution towards the freedom fight fund and stopped wearing gold ornaments in keeping with the spirit of the movement.

In the drought of 1927, she served the poor who were starving and contributed to the cause of women's education by establishing *Sujana Ranjani Samajam* and *Vivekananda Granthalayam* to serve the Potlapudi village society. She also founded *Kasturi Devi Vidyalayam* (school for girls) under Gandhiji's constructive programme in 1929, even at the cost of her personal landholdings. The school continued until 1932 when she was imprisoned along with Rajaji, Durgabai, Bejawada Gopala Reddy and others in Raya Vellore prison where she spent 13 months. She subsequently acted as vice-president of the Andhra Congress committee.

The pivotal event of her life came in 1934 when she lost her only daughter, Venkatasubbamma, who was a budding writer and social worker. The loss was so unsettling that Kanakamma found she could not continue her work. It was then that Yogi Ramaiah introduced her to Bhagavan, though she did not have his darshan right away. It was 18 months later, on 7th January 1936, when she set out for Tiruvannamalai along with her mother, her brother-in-law, Seshareddi, and her close friend and fellow poet, Lakshmibayamma.

The group reached Sri Ramanasramam two days later for Bhagavan's Jayanti day, 9th January, and stayed for





fifteen days, spending their days in the Ashram, and evenings in the house of their host, Sri Rangaswami Reddi, an M.L.A. at the time. While at the Ashram, she and Lakshmiyamma wrote an essay about Bhagavan's Jayanthi which was published in the weekly Telugu publication, *Jameen Rythu*. Ponaka and Dronamraju Lakshmiyamma had by then become 'twin poetesses' and now they set their literary sights on philosophical poems in a tribute to Bhagavan Ramana (called *Aradhana*). They translated and published Bhagavan's *Gita Sara* into Telugu under the title 'Jnana Netramu'. Kanakamma wrote a biography of Yogi Ramaiah in Telugu and English (copies of which the Ashram hopes to acquire in the near future). Her writings appeared in various Telugu publications: *Bharati*, *Krishnapatrika*, *Grihalakshmi*, *Anasuya*, *Hindusundari* and *Jameen Rythu*.

Sankarlal Bankar had told Gandhiji of the benefits of being in the Maharshi's presence, and Gandhiji regularly sent key figures in the Movement to Bhagavan. He himself had been unsuccessful in coming to see Bhagavan despite efforts to do so on three separate occasions. Once in August 1938 when Gandhiji sent Sri Babu Rajendra Prasad and Jamnalal Bajaj to visit Bhagavan, Kanakamma and Yogi Ramaiah joined them.



GRO 104 from 18th August, 1938 outside the newly constructed Ashram dining hall

On a subsequent visit, Kanakamma fell ill and was treated by Dr TNK in Chennai. In 1939 it was Yogi Ramaiah who fell ill, suffering a fever while at the Ashram. Kanakamma was in Nellore at the time and wanted to visit, taking Gogineni Bharati Devi from Chennai. One day before the two of them arrived, Bhagavan told Yogi Ramaiah that Kanakamma would visit and when she arrived, Bhagavan casually revealed it to her with his characteristic smile. —

[Smt. Ponaka Kanakamma passed away in 1963.]

Events in Sri Ramanasramam: The Eighth Annual Samvatsara Abhishekam



The eighth anniversary of the Mahakumbhabhishekam of Sri Ramaneswara and Matrubhuteswara Shrines performed in August of 2013 was observed with homa on Thursday, 26th August, in the New Hall. Sankalpa and japa began around 6 am followed by homa at 8am. Purnahuti at 10am was followed by procession and abhishekam in Mother's and Bhagavan's Shrines. As indicators for covid spread have been favourable in recent weeks, the function enjoyed the largest gathering the Ashram has seen since the most recent lockdown began in late April. —





Bhagavan's Transcription of Ponaka Kanakamma's Translation

The following are handwriting samples of Bhagavan's Malayalam transcription of Ponaka Kanakamma's Telugu translation of *Sri Gita Sara*. Since Bhagavan often indulged devotees' requests to write out verses in his own hand for the purposes of recitation, it can be assumed that a Keralite devotee not familiar with Telugu script had made this request to Bhagavan concerning this Telugu translation. A possible candidate is Smt. K. K. Madhavi Amma of Cherukunnu (present-day Cannanore District of Kerala), who came to Bhagavan in 1933 when her husband was posted as Chief Medical Officer at the local government hospital in Tiruvannamalai. She brought her husband and her younger brother, K. K. Nambiar to Bhagavan (see her life story in *Saranagati*, August-December 2015). *Sri Gita Sara*'s forty-two verses in Malayalam script are published by Sri Ramanasramam in *Swarna Hastam* (2017) and appear on pp. 313-316. —

ഗീതാസാരമു .

1. അടു പതികൃപാ വിഷ്ണുരൈ ഖരൂ പൂണ്
 ദൈന വ്യാകുലേ ക്ഷണമുല നഡലു ചുന
 അജ്ഞി തതിനവ ലോകിണ്ഡി യാദ രമുന
 കൃഷ്ണ ഭഗവാനു ഡിടുവച്ചി ഖിണ്ഡെ നപുഡു .

2. ഭരത കുലദീപ ഭരതമേ ഖരഖ ക്ഷേത്ര
 മനീവ ചിരഗ ഖഡുനന ഖജു നട്ടി
 ഭരത മെവഡുവി വേകിണ്ഡി തെലിഡി കൊനനെ
 അത:ന:ക്ഷേത്ര ജ്ഞുഡണ്ഡുത ഡാഡു വിടുലു .

3. വസു മരസമ ജ്ഞക്ഷേത്ര വന്തി ദൈന
 ഖട്ടി ക്ഷേത്രജ്ഞു ഡേനേയ ടണ്ഡു നെറുതു
 ക്ഷേത്ര മൂനക്ഷേത്ര വേത്തന ചിത ഡേയു
 ജ്ഞാന മേജ്ഞാന മനഡയ സൂനു തജു .

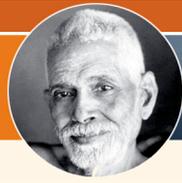
Sri Gita Saramu

1. *Attu lathikrupaa vishtudai yasru purNa Maina vyaakule kshaNamula nadalu lunna Arju nuninava lOkinchi yaada ramuna Krishna bhagavaanu dituvachi yinche napudu*
 (Despondent, overwhelmed with compassion, his troubled eyes filled with tears, Krishna, the slayer of Madhu, spoke to him.)
2. *bharatha kuladeepa dEhamE yaraya ksbEthra Maniva chimpaga badunana yammu natti dEha mevaduvi vEkinchi thelisi konuno ath ni ksbEtra njnu daNdrutha thvaartha vithulu*
 (This body, O son of Kunti, is known as the field; and he who is aware of it, the sages call the knower of the field.)
3. *vatsa ee samastha kshethra varthi yaina Yatti kshetra njna dEneya tanchu neRugu ksbEtra munu ksbEtra vEthanu chintha saeyu njnaa na menjnana manudaya smanma thammu*
 (Know that I am the Knower of the field in all the fields, O Bharata. Knowledge of the field and of the knower of the field, I deem to be true knowledge.)

Announcement: Ashram's Opening Hours

Due to ongoing COVID pandemic restrictions and according to local health regulations, the Ashram will open for only four days each week, M-Th from 8 - 11 am and 2 - 5 pm. Barring further surges in new cases, the Ashram hopes to open up accommodation for overnight stays from 1st December 2021. —





Events in Sri Ramanasramam: Sri Bhagavan's 125th Advent



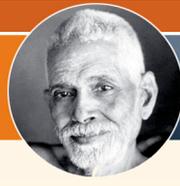
On this day, 125 years ago, Bhagavan arrived in Tiruvannamalai. In 2021, Bhagavan's Advent Day was celebrated in style in the Ashram on 1st September. Live streaming allowed devotees far and near join in for the event. The Ramana Mandiram group from Madurai came and sang Akshramanamalai in the early morning as per tradition simultaneous with Mahanyasa rudram chanting in the Mother's Shrine. Abhishekam and Veda parayana began in Bhagavan's Shrine at 8am and during the alankara, various devotees sang, among them Ramanan Balachandran, Adithi and RMCL. The special day culminated with prasadam for all in the dining hall, the largest number of devotees taking prasadam together since January 2020 Jayanti. —

Events in Sri Ramanasramam: Gokulashtami, 30th August



On 30th August, devotees gathered in Mother's Shrine to celebrate Krishna Janmashthami which falls on the 8th tithi, Krishna Paksha in Avani. Among Vaishnavites, the occasion is celebrated with devotional singing through the midnight when Krishna was born, followed by the festival the next day. —





Obituary: Smt. Nadhia Sutara (1949 - 2021)



Born in New York City, 1st August 1949, Nadhia Sutara (née Susan Teicher) was the eldest of three children. She suffered health issues in her youth including vision impairment and severe allergies, the latter of which limited her ability to digest food. She nevertheless completed her schooling and did an MA in Russian literature at Columbia University. Upon arrival to Arunachala in the early 1980s, she said ‘it was literally love at first sight, and I found myself making my first spontaneous, wholehearted act of surrender. As I climbed the slopes behind the Ashram for the first time, I was overwhelmed by the power of the sacred Mountain.’

After a stay at Morvi Guest House, Nadhia moved up to Skandasramam and stayed in Bhagavan’s Mother’s room. She subsequently shifted to Guhai Nama Sivaya Mantapam, the cave that had been home to the legendary 16th century Virasaivite yogi-saint, Guhai Namasivaya, where she spent seven glorious years — ‘the happiest days of my life’. Nadhia learned Tamil and subsisted on a meagre diet. In 1990, when there had been a general amnesty for hardened

criminals by the newly elected Chief Minister of Tamil Nadu, the Mountain became unsafe for women and she was invited to live and work in Sri Ramanasramam.

Having had abundant experience editing, writing and translating before coming to India, Nadhia found herself doing work she loved assisting Ganesan in editing *The Mountain Path*. She wrote articles, proofed, and organized the magazine.

In the 1990s, she travelled to North India and spent time in Lucknow before returning to Tiruvannamalai. By the mid-1990s, however, after 15 years in India, Nadhia’s life-long frailty regarding digestion caught up with her and her bodyweight dipped dangerously low. She had no choice but to return to the West. However, a few years ago, she made a triumphant return to Tiruvannamalai after 20 years away, this time to settle in for good. Recently, she resumed writing for *The Mountain Path*.

On 6th August, 2021, just a few days after her 72nd birthday, she passed away in her flat at the foot of the Hill. —
[A fuller length story of Nadhia’s life, including quotes from her writings spanning three decades, will be published in a future issue.]

Events in Sri Ramanasramam: Kunjuswami Day, 7th August



On 7th August, devotees gathered at Kunjuswami’s shrine to observe the anniversary according to the English calendar of his passing more than 25 years back. Chanting in Kunjuswami’s native Malayalam was performed followed by abhishekam and arati. —

