

Saranagati



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SRI RAMANASRAMAM

SPECIAL JAYANTI PRASAD
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IN THIS
ISSUE

Dear Devotees,

The auspicious month of December began with Deepam already underway and the flame being lit atop the Hill each night. Rains continued, which while causing tremendous hardship for many in the coastal areas of Tamil Nadu, nevertheless helped to alleviate severe water shortages. The day after Jayanti on the 28th, devotees observed Swami Ramananda's Samadhi Day at his shrine and thus the series of discourses in English by Nochur Sri Venkataraman were postponed by one day and began on the 29th. On the 31st Lucy-ma day was observed at her samadhi in the Ashram.

For videos, photos and further news of events, go to <http://www.sriramanamaharshi.org> or write to us at saranagathi@sriramanamaharshi.org. See our YouTube channel at: <https://www.youtube.com/c/sriramanasramam>.

In Sri Bhagavan,
The Editorial Team

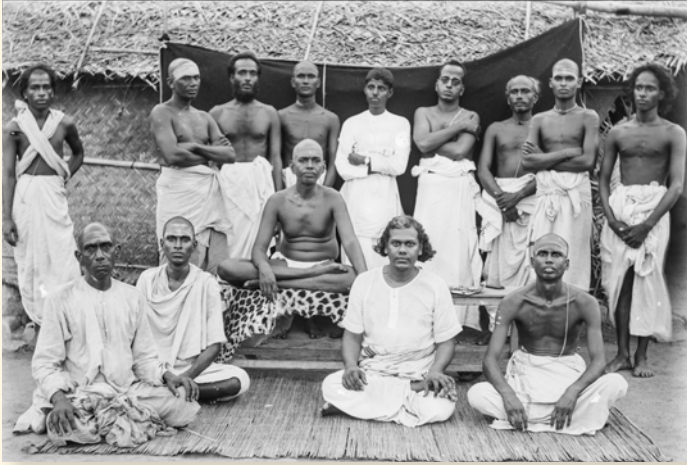
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Calendar of Upcoming Events

29th Dec - 4th Jan (Tues - Mon) Talks by Nochur Venkataraman
12th January (Tues) Ramaswami Pillai Day
14th January (Thurs) Sivaprakasam Pillai Day/Concert
15th January (Fri) Makara Sankranti
16th January (Sat) Mattu Pongal/Tiruvoodal Festival
17th January (Sun) Arunachaleswara's Pradakshina

23rd January (Sat) Punarvasu/Full Moon
23rd January (Sat) Swami Niranjananda Day
19th February (Fri) Punarvasu
21-22 February (Sun) Full Moon
7th March (Mon) Mahasivaratri
18th March (Fri) Sri Vidya Homa





In the Kitchen with Bhagavan Part XII: The Ashram's First Beginnings

Prasad

As we saw in the last section, a week before Jayanti of 1922, Bhagavan visited Mother's Samadhi and stayed at the bottom of the Hill in order to satisfy the desires of devotees from town wanting to offer him *bhiksha*. While the cooking facilities at the new Ashram were limited in comparison with Skandasramam, the new kitchen, which in these early days consisted of only three rocks under an open sky, would turn out to be the institution that would influence history. Resources such as wood for fuel, water for cooking, donated cookware and food items made it possible to serve prasad to all who visited. Those who came were in most cases fed well enough before arriving, so it was not food for the body that drew them. Cooking simple meals stirred with the branches of nearby trees and offering prasad to devotees became a sacrament, and Bhagavan, who had always given of himself through his presence and formal teaching, now soothed the hearts of the faithful through his prasad. An offering blessed by the guru, prasad was the very embodiment of the wishes and prayers of devotees. It was as though the experience of Bhagavan's darshan and all the grace and blessing it vouchsafed was being concretised and anchored in physical form and shared by all present. And so, it could be said that the unusual appetite for food that visitors sometimes experienced when at the Ashram was not hunger in the ordinary sense, but the unconscious longing

to imbibe the spirit of Bhagavan and make it their own. Indeed, precious was the privilege of partaking of Ashram food sanctified by Bhagavan's holy touch.¹

The Fare at the New Site

During these early days, Ashramites and devotees still regularly prepared *kanji*, a simple rice gruel. In general the method of cooking in the new surroundings was different. A large vessel was put on the fire and whatever vegetables had been received up until noon were cut up and added to the mixture. At that time there was not even a ladle to stir with. But by and by Dandapaniswami collected funds and bought utensils. The setting, if primitive, was also pristine. N.R. Krishnamurthi Iyer describes the scene:

"When I arrived, lunch was being prepared. A tall, well-built sadhu in loincloth² was preparing rice and sambar over an oven improvised with three blocks of stone. A big vessel containing boiled rice was ready, and another big vessel was on the fire with sambar being prepared. Brinjals about the size of tennis balls had been cut into halves and were being cooked in the sambar. The sambar had a very pleasant and appetising fragrance. Two other visitors and I were invited to partake of the lunch. Including Bhagavan, the sadhus and other visitors, we were about a dozen. In the open air, on leaf plates laid on the bare ground, two courses of rice with sambar and buttermilk were served. Though simple, it was verily a feast for the gods. The well-cooked brinjals simply melted in our mouths and the taste still lingers in my memory."³

Improving the Grounds

It took time to shape the area, which had been like a jungle, into something inhabitable. Dandapaniswami arranged for help in clearing cactus and briar and getting the ground levelled. A simple woman who in earlier years had brought food to Bhagavan on the Hill together with her husband but was now widowed and living by selling *dosai*, came to Bhagavan in the first months after moving down from the Hill. When she saw her Swami sitting beneath the open sky, she exclaimed, "Aye! Swami is sitting on the ground, exposed to the sun!" From that moment, she insisted on having a concrete platform

¹ From December 1922 till the present day, Bhagavan's prasad has been offered to devotees at the Ashram on a daily basis.

² In all likelihood, this was Dandapaniswami.

³ *Ocean of Grace*, vol. II, p. 7.





constructed and covering it with palm leaves.⁴ Apart from Mother's Samadhi, this was the first structure at the new Ashram. But other structures would follow in turn.

Two thousand rupees were raised and spent for erecting thatched sheds to serve as kitchen, store room, dining hall and living quarters, and ashramites along with Bhagavan did most of the work. In 1924 two huts, one opposite the samadhi and the other to the north of it were erected.

The First Wave of Devotees

The first year after leaving Skandasramam was pivotal and Bhagavan's accessibility and the increased contact with the outside world proved providential and opened the door for many newcomers. Kapali Sastri, Griddalur Sambasiva Rao and Viswanathan all came to Bhagavan in 1923. In the same year, Dandapaniswami gave his son-in-law, Subramanya Iyer, later known as Muruganar, copies of *Arunachala Stuti Panchakam* and *Nan Yar?*. In September, Muruganar came to Tiruvannamalai and stopping at the Big Temple, he thought he should not enter the presence of the guru without an offering. So he sat at the temple and wrote in the metrical style of Manickavachakar's *Tiruwachakam* eleven verses in praise of Bhagavan.⁵

The same year, Devaraj Mudaliar who was worried about arranging his daughter's marriage, came for the first time to the new Ashram to see Bhagavan. Just then an old devotee brought food as an offering to Bhagavan. The two Ashram dogs, Karuppan and Jackie, were both inside the hall at the time. While the one went about following the tray of prasada, begging, the other remained still where it was, quiet and patient. Bhagavan referring to the latter dog, said, "This fellow knows he will get his allotted share." When Mudaliar heard Bhagavan's words, he knew he need not worry about his daughter. It was as though Bhagavan were saying, "Why are you so anxious about this marriage? What is destined for your daughter will happen. Don't worry!"⁶

Mahasivaratri Night

In these early years before the Old Hall was constructed, a small thatched hall allowed for small satsang gatherings. On Sivaratri night 1924 after dinner at around 8pm, a devotee stood up in the hall and requested Bhagavan

⁴ *Letters*, 6th March, 1949.

⁵ *Homage to the Presence*, Prof. K. Swaminathan, p. viii.

⁶ *Call Divine*, vol. 4, pp. 131-32.

to teach the meaning of the *Dakshinamurthi Stotram*. Bhagavan nodded in agreement and all sat around. They sat. And they sat. And they sat. The hours passed without the least sound, excepting the hourly chiming of the clock. At the stroke of four, Bhagavan quietly asked, "Now have you understood the meaning of the *Dakshinamurthi Stotram*?" Ecstatic, the devotees did their pranams with great reverence before the Master. Such was the good fortune of those blessed to have Bhagavan's darshan in these early years.⁷

The Sadhu and the Tiger Skin

Later in 1924, a sadhu came to the thatched hall and waited till all had left. When alone with Bhagavan, the sadhu pointed to the tiger skin upon which Bhagavan sat and asked if he would be willing to give it to him. Bhagavan said, "All right, as you like. I will get up and you can take it. But if any one sees you and stops you from going away with it, I won't be responsible." So saying, Bhagavan got up and the sadhu rolled up the skin. But just as he exited the hall, Dandapaniswami drew near and noticed it. He said, "What are you doing? Bhagavan sits on that tiger skin. You can't just take it away." The sadhu protested, "I am taking it away with Bhagavan's permission." Dandapaniswami countered, "Was it proper for you to ask for it when Bhagavan was sitting on it? Is it proper for you to take it away? No. That cannot be allowed."

That was the end of any designs on Bhagavan's tiger skin.⁸

Thieves in the Night

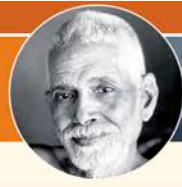
But some would come for other items in the Ashram, not that there was anything in the way of material goods that would ordinarily be coveted. But with all the coming and going that went on around Bhagavan, the activity attracted attention and it could easily have been assumed that since close to a dozen ate there each day, the sadhus were stewards of a large purse.

One late night in June, 1924 as six residents and Bhagavan took their rest in the hut opposite the samadhi, Kunjuswami and Mastan heard voices. When Mastan inquired of those gathered outside, the response was the sound of shattering window panes. Frightened, the two sought the safety of Bhagavan. Kunjuswami

⁷ *At the Feet of Bhagavan*, T. K. Sundaresa Iyer, p. 29.

⁸ *Letters*, 15th February, 1949.





opened the door in the north and brought Ramakrishna Swami who was asleep in the northern hut to join them for help. At opening the doors, Jackie and Karuppan rushed out and began barking, whereupon the thieves pounced on them and beat them pitilessly. Setting off firecrackers, the thieves sought to frighten the inmates by giving the impression they were in possession of firearms. Kunjuswami was not taken in, and being a large youth, he said he was going outside to beat them up. But Bhagavan prevented it: "They are carrying out their dharma. Let them do what they please. Our dharma is to be tolerant and we should not leave it." Kunjuswami was calmed and instead made himself useful by exiting through the northern door to rush to town for help.

Meanwhile Bhagavan said to the thieves, "There's nothing much for you to take from here, you may as well come in and take whatever you want." But the thieves did not want to do that and instead threatened to set fire to the hut. Bhagavan said there was no need for that and offered to vacate the hut and move to the northern shed so that the thieves could enter at their leisure and take whatever they liked. This was agreed to. But as the sadhus exited the hut, the thieves beat them with sticks and even Sri Bhagavan was not spared this treatment but suffered an injury to his left thigh. Once gathered in the northern hut, one of the thieves came and demanded a hurricane lantern which was duly given. Another came demanding the keys to the cupboard which were by now in town with Kunjuswami. With no keys, the thieves broke into the cupboard and took a razor, a few silver puja items, a little rice and six rupees. When demanding to know where the

money was, Bhagavan, speaking in earnest, insisted that they were poor sannyasins and lived by alms alone and had no money beyond what the intruders had already discovered. Meanwhile Ramakrishna asked Bhagavan what happened to his leg. "I have also received poosai", Bhagavan's pun on the word, colloquially construed as 'beating'. Enraged, Ramakrishna picked up an iron rod and began to go out. But Bhagavan seeing his intention, stopped him saying, "We should not give up our sadhudharma. If you go there to hit people, someone may die in the fracas. People will blame us, and rightly too. Those thieves are ignorant and do not know what they are doing whereas we who can discriminate between dharma and adharma should not leave dharma. If by accident, the tongue gets bitten, do you knock out all the teeth?" In this way Ramakrishna was pacified.

By 2am the thieves left the Ashram. Shortly after that, Kunjuswami returned with an administrative official and two police constables. The police made their reports but Bhagavan made no mention of any beating. After they left, a young boy who stayed at the Ashram ran behind them and told them that the thieves had beaten up Bhagavan. With this and other reports an investigation was made and within a few days the thieves, along with the stolen items, were taken into custody. Thus by Bhagavan's calm restraint, serious injury had been avoided and in the end all the lost items were recovered.⁹

(to be continued)

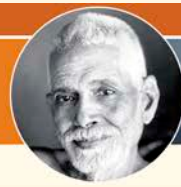
⁹ *Ramana Leela*, pp. 173-76.

Wordwise: Prasada प्रसाद

Prasada (from *sad* [as in Lat. *sedere*] = 'to sit', 'to set'; + the prefix *pra* [as in Lat. *pro*] = 'before', 'forward', i.e. 'to sit forward', 'to set before' or 'to offer'): favour, kindness, graciousness; gift of God, an offering of food made to the Lord and then distributed to devotees.

Scholars tell us that in the *Rig Veda* and other early texts, the ritual aspect of *prasad* had not yet emerged but referred to the mental state of a deity or sage who embodied calmness, tranquillity, serenity, graciousness, kindness, generosity and the bestowal of boons. By being in the sage's or deity's presence such virtues could be bestowed on the sincere devotee. In later texts, the boon also came in the form of material substance, namely, items offered as *naivedyam* and returned to devotees as *prasadam*.





Events at Sri Ramanasramam: Sri Bhagavan's 136th Jayanti Day

Bhagavan's 136th Jayanti celebrations began on the 25th evening with a concert by Sakubai in the Library Auditorium. Early morning the 26th began with Dhanur Masa Puja in Bhagavan's Shrine and Nataraja Abhishekam in Mother's Shrine followed by *Vishnusahasranamam* and twenty aratis alternated with verses from the *Tiruvembavai*. Jayanti Day the 27th began with nadaswaram music, Tamil parayana in Bhagavan's Shrine and mahanyasa mantra in the Mother's Shrine. Since Jayanti fell on a Sunday and on a four-day weekend, the turn-out was huge. Already by 6am, Bhagavan's Shrine was filled to capacity.

Talks with Sri Ramana Maharshi: Prasad

M.: The mind should be turned inward and made to merge with the Self; the practice is long because it is slow; [but] it must be continued until [the mind] is totally merged in the Self.

D.: I want *prasad*, i.e., the grace, for it.

M.: It is always with you. All that is required of you is not to confound yourself with the extroverted mind but to abide as the Self. That is *prasad*.

— Talks §382





Events at Sri Ramanasramam Jayanti Music: Sri T. M. Krishna



Hailing from a family of musicians, T. M. Krishna began his formal training in vocal music from B. Seetharama Sarma at the age of six. He gave his first concert at the age of twelve and in the last 24 years, has released over 40 albums, travelled widely around India and given more than 2000 concerts around the world (including at the Kennedy Centre and the Sydney Opera House). On the evening of 26th December, before a packed crowd in the Library Auditorium, Krishna humbly asked the audience if they minded that he give his performance from the floor itself. Permission granted, devotees helped him remove the large dais so that he could sit at eye-level with those gathered around him in order that all might feel "more at home"; all were treated to scintillating music.

Events at Sri Ramanasramam Jayanti Music: Sri Prabhakar



The talented playback singer and composer Sri Prabhakar began his study of music at the age of four and has produced some 150 CDs in his long career, travelling internationally and doing vocal work for TV and film, including voice work for the Tamil version of *The Lion King*. As a devotee of Bhagavan, he has adapted and recorded Bhagavan's verses. On the evening of 28th December in the Library Auditorium, Prabhakar sang "Ramana Music" with verses composed by Bhagavan, Murganar, Siva Prakasham Pillai, Ramanatha Brahmachari and other devotees which he set to music, thus concluding Bhagavan's 136th Jayanti celebrations.





Madhavi Ammal's Unpublished Reminiscences (pt. V)

In his childhood, my second son, now Dr. K.R. Nambiar, was lazy in his studies. One day in early 1935, I took him to Bhagavan's sannidhi and complained to Bhagavan about him. Bhagavan smiled, "Is that so, Ramachandra? Yes. He has understood the truth, 'I am all, and everything, including studies, is in Me.' What else is needed, Ramachandra?" Saying this Bhagavan looked at the boy with compassion.

From that time on my son was never again slack in his studies. Eventually he joined a college of pharmacology and passed with first class. His academic performance was so stunning that he was offered a job in the very same college. After getting married and having three children, he joined Assam Medical College and studied for five years to become the first class doctor he is today. The words and blessings of great saints always bear fruit. Did not Bhagavan say 'Study, and everything else is in Me'? As time went by, what is within became visible for all to see.

Worrying about the Future

During this same period in my life, worldly thoughts increased in me and I was in agony about the future. I went to Bhagavan and reported my state. Sri Bhagavan sat silently for some time and then said slowly, "Today there is no difficulty, is there?" "No, there's not", I replied. "Then", he continued, "why are you thinking about tomorrow? Whatever has to happen tomorrow, will happen. It is not because of thoughts today that things happen tomorrow. When I was staying in the caves on this Mountain, I never thought I wanted something to cover myself with, even in winter. I never had any thought of wanting anything. How did all these things come? It is not because we think of things today that they happen tomorrow. Whatever has to come, let it come. And leave off with worrying."

Saying this he looked at me with tenderness and my worries about the future diminished. Before that, I used to worry so much that some nights I could not sleep the whole 12 hours. Even though we did not save anything for a rainy day, everything is well in my life by Bhagavan's grace.

Personal Tragedy

Many years later on 25th September, 1960 my son Narendran died in Bangalore. I was in Cherukunnam at the time and very much pained by this. As the days passed, instead of reducing, the pain increased. On the sixteenth day, deep in my sorrow, I called out to Bhagavan and then cried and cried till I fell asleep. In my dream, Bhagavan appeared in the inner quadrangle of my house. On one side of this quadrangle was a raised platform with a mattress on it, covered by a white cloth. Bhagavan sat there with out-stretched legs, wearing as always his white loin cloth. While Bhagavan spoke with wonder and enthusiasm, I was in such a state that nothing could enter my ears. I went and sat near Bhagavan. "O Bhagavan! My Narendran..." The moment I said this, Bhagavan said, "What? Isn't he with me? That is why I brought him". Saying this, Bhagavan looked behind me. As I turned to look back, there was my son Narendran, standing as usual in a dhoti. The moment Bhagavan's words entered my ears—like





the sound of a conch—the burning pain in my heart reduced considerably and I woke from the dream.

Maha Darshan

The 3rd of February, 1933 was an auspicious day for me as I had the vision of the great sage. When I recollect that exceptional meeting, that wonderful brilliance of Brahman, the sight is bright in my memory. Anyone who enters the gate of that Rishi, who has kept alive the mudra of the glorious past of Arshasamskaram will get a new effulgence of life. In Ramanasramam, filled with the knowledge of *sruti*, I first got the vision of that great sage, the greatest of sages, he who gives guidance to all renunciants, yes, the divine Sri Bhagavan Ramana Maharshi, known to spiritual seekers around the world. I had that connection for nineteen years. The moment I saw him, I merged into that uncommon effulgence, that Divine Jnani, the Lord of Sages, who clearly saw the agitations of my immature mind. The changes in me that ensued only came about by virtue of that vision. And so now, by the grace-filled look of the Satguru, the journey of this body reaches its completion.

Those blessed ones who meditate on the Eye of the eye (*paramatman*) become fulfilled in their life seeing It in the inner Eye. In the moonlight of the affectionate smile of Sri Bhagavan, the ocean of compassion, drinking that nectar, forgetting everything, they experience inexplicable supreme contentment. In the nectarine love transmitted by his grace-filled gaze, the knots of the heart—the ‘me’ and the ‘mine’—break open. Intoxicated by bhakti, drinking that blissful nectar, we sing, ‘Hare Ramana, Hare Ramana’, and dance. Waves of bliss rising in the ocean of love roar forth with the peace-giving, ‘Om, Om’ and destroy the six enemies. The feeling of the divine name pervades the entire atmosphere, fills the ears and breaks into the heart, stilling one’s thoughts. The vehicle-body yearning to complete the life journey and find rest, is bound by that

loving devotion, which is the most charming thing in the world. Yes, that unseen power runs and travels fast through stones and thorns towards Ramarajyam, where there is no day or night. The dam of bondages built in the lake of thoughts breaks open and the boat of life which was being tossed about to and fro by the force of union with the Self reaches the still ocean of divine love and remains anchored there forever.

Conclusion

Bhagavan Ramana showed the world by his own life that realisation of one’s true nature is the one thing expected of humans, and that only that will bring them fulfilment.

Today I still run hither and thither, my being yearning for something, and there is still suffocation, discomfort and disappointment, and problems arise while in search of the Self for which I am not able to find ready solutions. But even though things are in this state, the compassionate great sage has implanted in me the brilliance of that uncommon light and I remain confident that leaving all this running around, I will merge into that great light.

— Om Shanti Shanti Shanti

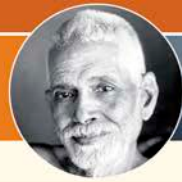
[In reference to her great darshan of Sri Bhagavan, Madhavi Ammal wrote in 1961: “Though the experience mentioned here is mine, the words are not mine. Somewhere in my experience, these words came to me. Cannot remember from where. As both the scholar and the illiterate use words consisting of the fifty-one letters of the Malayalam alphabet, these fifty-one letters are common property. I look upon this like a poor man borrowing money from a rich man. What blame is there in that? I’m just letting the reader know how things stand.”

Smt. Madhavi Amma, remaining loyal to Bhagavan till the end, attained His Lotus Feet at her residence in Bangalore in the early hours of February 13, 1981.]

Announcements: Ashram YouTube Channel

Sri Ramanasramam has its own YouTube channel and is regularly posting videos of events including the recent Jayanti Celebrations for free download. Please visit the channel at: <https://www.youtube.com/c/sriramanasramam>





Events at Sri Ramanasramam: Bhagavan's 136th Jayanti Prasad



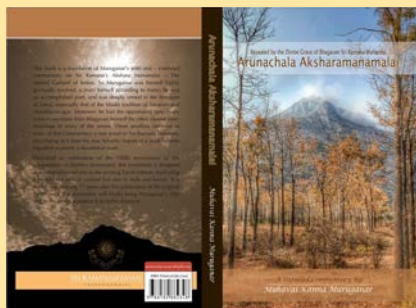
On Jayanti Day, Ramanasramam's kitchen served more than 10,000 meals from breakfast till dinner. Lunch alone accounted for more than 5,000 meals. Five buffet stations set up around the Ashram were manned by devotees who spontaneously offered help with serving. The catering team from Bangalore captured the hearts of co-workers by their calm demeanor in the midst of preparing food for so many. Noontime poor feeding (pictured above) took place in the Kurangu Thottam near the Western gate.

Events at Sri Ramanasramam: Swami Ramanananda Day



Swami Ramanananda's Samadhi Day was observed with abhishekam, singing and arati at his Shrine on 28th December with devotees in attendance. This year marks the eighth year since Swamiji's departure at 8.30pm on 26th December 2007, the day after taking part in Bhagavan's Jayanti.

Announcements: New Book Release



A new Ashram publication entitled *Arunachala Aksharamanamalai* is a faithful English translation by Robert Butler of the original Tamil commentary by Sri Muruganar on *Aksharamanamalai*, a devotional classic revealed by the grace of Bhagavan Sri Ramana Maharshi. Reserve your copy today and make your New Year an auspicious one. Within India: <<http://bookstore.sriramanamaharshi.org>>. Outside India <<http://worldstore.sriramanamaharshi.org>>.





A World Under Water: The Floods of 2015

The year's end brought terrific rains in Tamil Nadu owing to continual depressions in the Bay of Bengal with a near consistent drizzle alternating with showers for about 32 consecutive days. The most serious flooding occurred along the coast in Cuddalore, Puducheri and most visibly, in Chennai, which recorded the most rain in more than 100

years of meteorological recording. (Tiruvannamalai experienced minor flooding). Thanks to the humanitarian spirit among thousands of citizens as well as coordinated efforts by the army, navy, air force, officials and volunteer agencies, the death toll in Chennai was kept to a minimum in spite of the suffering of many during the four-week ordeal.

Events at Sri Ramanasramam: Sri Nochur Venkataraman, 29th Dec-4th Jan

On the 29th, Nochur Venkataraman commenced the third year of discourses in English on Bhagavan's *Aksharamanamalai*. Given his Ph.D. in Sanskrit (Sankaracharya Sanskrit University) and given his facility with English and Tamil, Nochur is skilled at linking classical Sanskrit texts to Bhagavan's teaching in this learned commentary on *Aksharamanamalai* suited to an international audience.



Saranagati's Suggestion Box

Please send your comments and suggestions for *Saranagati Magazine*, Sri Ramanasramam's official e-monthly, to the following address:
<saranagati.suggestionbox@gmail.com>





Obituary: Sri Venkatesa Sastri



Venkatesa Sastri's father, Ayyaswamy, had the blessing of Sri Bhagavan's darshan, as did other relatives in the family. Some even enjoyed the honour of carrying food up to Bhagavan from Echammal. For decades Ayyaswami fed Vedic pandits during Deepam festivals in Tiruvannamalai.

By divine plan, in 1992 Venkatesa Sastri shifted his residence to Ramana Nagar when his son settled at Ramanasramam. Soon after arriving at Arunachala, it occurred to him that he should do *angaprakshina* (rolling the body in circumambulation of the 14km hill-round road). But then already at the age of 70, after three hours of rolling, his shoulders began to bleed and he was forced to have it completed by proxy. After a brief stay with his daughter in Kancheepuram and in his native village, he returned to Arunachala to spend his last days.

During his final week, he asked relatives to come and see him. On the 5th day of Deepam, the 29th November, 2015 (Punarvasu & Sankatahara Chaturthi day), at the age of 92, Venkatesa Sastri was peacefully absorbed in Arunachalam. He is survived by his wife Pattammal, his sons Ramakrishna and Chandramouli, and his daughter, Bhanu.

Obituary: Smt. Seeta Krishnaswamy

Born in Hassan district, Karnataka in May 1932, Smt. Seeta Krishnaswamy made her first visit to Ramanasramam in 1981 along with the whole family during the school holidays. Mr. S. Krishnaswamy was keen to see Ramanasramam, having read lots about Bhagavan and because by then, his brother was living here. Amma regularly chanted the Dakshinamurthi Stotram and her day always began by offering a flower to the image of Lord Dakshinamurthi. She found solace in sloka classes, daily pujas and regular walks and was appreciated by all for her gentle, loving disposition. Almost till the end, though very weak, she never missed arati at weekly satsangs. In her last days, she totally surrendered herself to divine will and expressed not a single wish nor made the least complaint. On 24th November 2015, Seeta Krishnaswamy peacefully merged at the Holy Feet of Sri Bhagavan. She is survived by her husband, S. Krishnaswamy and three daughters Rajeshwari, Maithreyi and Anuradha.



Announcements: Krishna Das at Sri Ramanasramam



Devotees are invited to join in call-and-response kirtan with the renowned American chanting artist and Grammy Award nominee, Krishna Das, performing at Ramanasramam on 14th January at 2pm.

