

Saranagati



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SRI RAMANASRAMAM

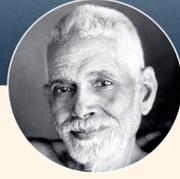
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Saranagati



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IN THIS
ISSUE

Dear Devotees,

The month of March marked a precipitous rise in COVID infections in Tamil Nadu and around India. There is talk of new restrictions around the state but so far, no official details have been given. Ashram vaccinations are underway, and more than 200 devotees and staff have received the first dose of the vaccine (see p. 10). Meanwhile, *Vaccine Maitri* is underway in India. A humanitarian initiative undertaken by the Indian government to provide vaccines to poor countries around the world, India has supplied 58 million made-in-India Covid vaccine doses to over 70 nations including to UN peacekeeping missions.

In this issue, we take up the life story of Framji Dorabji who came to Bhagavan in 1937. By 1942, he had shifted the whole family to Tamil Nadu to be near Bhagavan. (see p. 3).

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

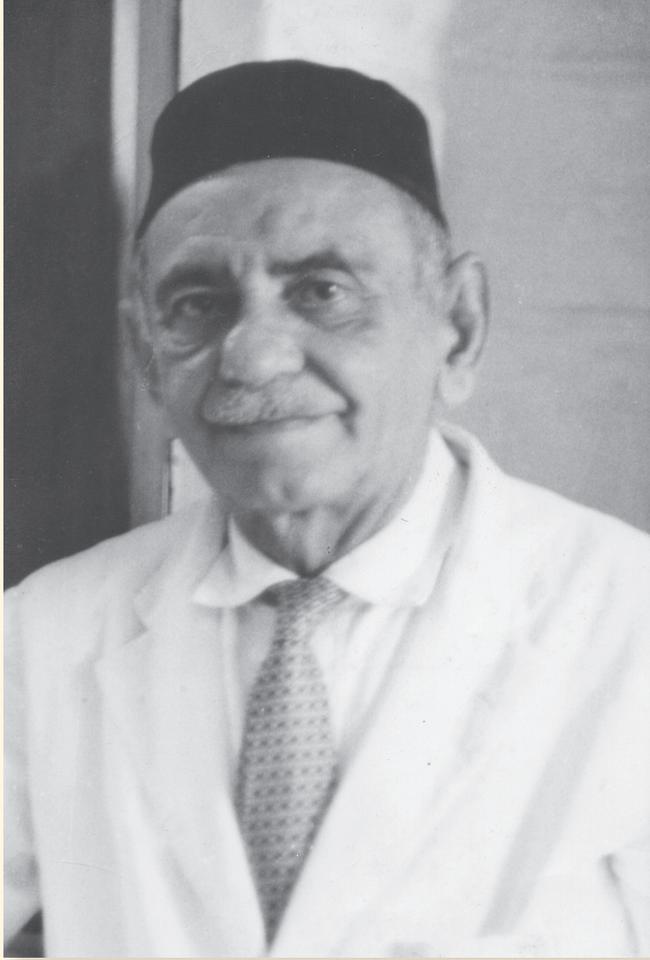
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Calendar of Ashram Events

2nd April (Fri) Jagadish Swami
13th April (Tues) Telugu New Year
14th April (Weds) Tamil New Year
14th April (Weds) Nirvana Day Live Streaming
17th April (Sat) Chadwick Day
19th April (Mon) Punarvasu

21st April (Weds) Sri Rama Navami
26th April (Mon) Full Moon
9th May (Sun) Sri Bhagavan's 71st Aradhana
17th May (Mon) Punarvasu
25th May (Tues) Full Moon
3rd June (Thur) Maha Puja





IN PROFILE

Framji Dorabji

Sri Framji, a Parsi businessman and proprietor of the *Wellington Talkies*, Madras, brought the family from Bombay to settle in Madras in order that they might all be nearer to Bhagavan. Born into an orthodox family, Framji strictly followed the precepts and religious practices of his Zoroastrian ancestors, one of the world's oldest continuously practiced religions.

Framji had a spiritual bent even from his boyhood and had always been keen to seek out saints and holy persons wherever he found them or whatever their faith tradition. His enthusiasm for the spiritual path from a young age led him to many great teachers. But in one instance, it brought him under the influence of a teacher in Bombay who manipulated and mistreated him, an

experience that caused him much anguish. However, when his brother, Dadiba, read a review of Paul Brunton's *A Search in Secret India* in *The Sunday Times*, he advised Framji to go and see Bhagavan. Framji took the suggestion as a divine call. Some time passed before he could make the trip to Tiruvannamalai, but in 1937, he and a party of four others paid a visit to Sri Ramanasramam. The moment he saw Bhagavan, he felt extraordinary veneration for him and was immediately convinced that here at last was the master who he had been seeking his whole life. Framji visited as often as he could and soon the fear of the Bombay 'holy man' who had so ill-treated him disappeared.

In 1942 Framji's business activities allowed him to shift his family from Bombay to Madras which put them closer to Tiruvannamalai and permitted him to visit the Ashram more often. This development was for him nothing short of Bhagavan's pure grace.

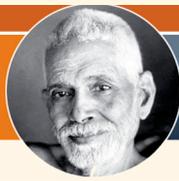
In early July 1943, his daughter, Soona and his son, Dorab, got to meet Bhagavan for the first time.

During the children's second visit, a humorous incident occurred. It was around teatime, a little past 4 o'clock in the evening when Bhagavan made a comment to devotees in the hall about the habits of peacocks saying that if food were given one of them at a certain time of day, the creature would return at the exact same time the next day. Just as he finished saying this, Framji's daughter, Soona entered the hall to offer prostrations. Devaraj Mudaliar who was seated opposite Bhagavan remarked, 'The peacock has just arrived.' Everybody had a good laugh.

In no time, the entire family had become Bhagavan's devotees and visited the Ashram frequently. They built a small cottage not far from the Ashram and eventually came to regard the Ashram as their home. If Framji had struggled in business in Bombay, the shift to Madras and to Bhagavan turned everything around, and his business began to prosper.

More than that, it seems Framji might have had a serious illness early on and when he visited the ashram, he would carry a large box of medicines for his treatment. On his way back to Madras from the ashram, he placed the box in the luggage rack of the train. But when the train stopped suddenly, the





box tumbled to the floor and the medicine container broke and the medicine was lost. It was not long after this incident that he came to realise that by Bhagavan's grace, he no longer needed the medicine.

Before Bhagavan in the Hall

During their visits to the Ashram, Framji never spoke up or asked Bhagavan questions but was content to sit silently in the Master's presence. Somehow the questions Framji would have liked to ask were always answered in Bhagavan's replies to others. If Framji found self-enquiry difficult, it became clear to him that the alternative path taught by Bhagavan, namely, surrender, was where he should focus his efforts.

Framji's relationship with Bhagavan developed and soon he began to realize the significance of his own religious tradition. He continued the observances of his forefathers without interfering with his devotion to Bhagavan. If one thousand years earlier, his ancestors had fled religious persecution in their homeland to come and take refuge in India, Framji found perfect shelter in Bhagavan, who was free of all sectarian bias.

Framji felt he had the liberty to come into Bhagavan's presence wearing the traditional Parsi dress, including the pillbox-shaped skullcap known as the *fenta*, considered by many Zoroastrians to be of vital spiritual importance. But one day, Framji worried that he might offend Bhagavan or others in the hall and thus left off wearing it. Bhagavan noticed the change and though no words had been uttered, he seemed to intuit Framji's concern. Later that day, Bhagavan remarked to the attendant that Framji should not leave off wearing his skullcap for Bhagavan's sake. When Framji heard about Bhagavan's comment, he marvelled at his guru's solicitude and acceptance of others irrespective of ethnicity, creed or background. He thus resumed wearing his skullcap as usual and did so from then on.

Bhagavan the Compassionate

Framji witnessed Bhagavan's compassion in various ways, even in very simple ways. When he brought his son for the first time to have Bhagavan's darshan, the two sat opposite Bhagavan at breakfast. Having lived all his life in Bombay, the boy was not familiar with iddies and on tasting them, was not keen on them. Bhagavan took notice and gave quiet instructions to the kitchen. The following morning when father and son came for



In the Hall with Bhagavan, Framji's son, Dorab and daughter, Soona, at centre left, ca. 1949

breakfast, the child was astonished to see that his iddies had been lavishly smeared with ghee and covered with copious quantities of jaggery, a modification that dramatically altered his opinion of them.

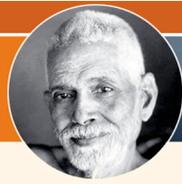
Soona's Darshan

Bhagavan's compassion revealed itself in other ways. One evening around 6.30 pm when, according to Ashram rules, ladies were supposed to leave the Ashram, Soona approached Bhagavan, who was reclining on the sofa with his legs outstretched. As she prostrated before him, she reached out and touched his feet. Bhagavan was taken aback and when she lifted her head, he gave her a stern look. The young girl was mortified and tears started to flow down her cheeks. Bhagavan softened his gaze and looked at her with immense kindness, for though it had been an act of indiscretion on her part, it had been done out of devotion. He thus soothed her heart with a tender smile and her tears subsided. Joy rose in her heart and she turned towards the door and went home.

Ashram Cinema

When the Golden Jubilee celebrations were being planned and organised for 1st September 1946, Framji offered to bring a projector from Madras and show Bhagavan and devotees spiritual films of saints. With help from Mrs. Taleyerkhan, all was put in order. The night following the Golden Jubilee, Bhagavan and devotees saw the film *Nandanar* in Tamil. This was a first for Bhagavan and for many devotees who had never seen a film before. On the second night, the life of the Maharashtrian saint, *Tukuram* was shown in Marathi. On the third night, *Bhartruhari* in Hindi was shown. Devotees had the honour of sitting near Bhagavan and





watching the stories of India's great saints unfold on the dining room wall. Of course, not all attended, and some objected that tradition prohibited any form of diversion or entertainment. Such complaints were countered, saying, 'When Bhagavan himself is witnessing the pictures, what objection can you really have?'

Framji brought the projector back a second time in early November and showed four more films over five nights: the Tamil films, *Harischandra* and *Bhakta Pundarika*, the Hindi film, *Karna* and finally, *Mira Bai*. On each occasion Bhagavan would enthusiastically read about the saint depicted, and in some instances, would read out sections from the original accounts that had been left out in the film version. He was moved by the stories of these great saints and on the morning following the final film night, Bhagavan read out from *Pulavar Puranam* ('Story of the Poets'). Devaraj Mudaliar observes:

When Bhagavan came to the stanza in which it is said that the poet fell repenting at Subramanya's feet and said, 'I would not care for you. Still such was your grace that you of your own accord appeared before me, set me right and took me into your grace. How can I thank you for your mercy?' Choked with emotion, Bhagavan could hardly contain his tears.

The Archival Film

Around this same time another kind of film was on hand in the Ashram when Ramachandra Reddy of Hyderabad brought a home-movie camera and filmed Bhagavan coming from the gosala, climbing the Hill and then returning, followed by Mrs. Taleyrkhan and Framji's daughter Soona. Soona and Mrs. Taleyrkhan, dressed in white saris, could be seen graciously bending over to clear the path of stones in anticipation of Bhagavan's return:

Sri Bhagavan appears at a distance on the return from his walk; the ladies slip behind a large boulder beside the path; the Mahasbi proceeds closer to where the ladies remain in hiding. Is this an ambush in the making? Well, we will never know, for next we see Sri Bhagavan stop and turn towards the camera, exactly where the Mountain looms directly overhead: the classic Father Arunachala and son Ramana shot.

As this film ends, Bhagavan nears the back entrance followed by his attendant and the two lady devotees.

A Trip to Madras

Over the years, Bhagavan and devotees got to know Framji and found him not only very amiable, but very capable. If he was by now a successful business man, he conducted his profession in a balanced way. For example, when invited to join a consortium that offered



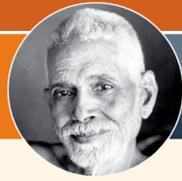
Ramachandra Reddy's film of Bhagavan on the Hill. Following behind him are Framji's daughter, Soona and Mrs. Taleyrkhan

a potentially large return on his investment with the Spencers Group, he declined outright saying that he had what he needed. Ever prudent and practical, he could discern what was appropriate in any situation, even in out-of-the ordinary circumstances and could make spontaneous split-second decisions.

Following India's independence on 15th August 1947, the Constitution was carefully drafted over a period of three years, and sensitive debates surrounding India's official language took place. When the constitution was adopted on 26th January 1950, it looked as though Hindi would be the nation's official language. For many Tamilians who prized their ancient and poetically rich language, this was not a favourable development. Hindi was a North Indian language and was not spoken much in the Dravidian South though English was already widely spoken. Many felt that Tamilians would become second class citizens in the proposed scheme. Protests erupted.

Arthur Osborne was at the time employed in Madras and one day, Framji and Kitty Osborne were en route to see her father. As they approached Madras, the car was suddenly stopped by protestors. Framji sized up the situation in an instant and immediately turned to Kitty and said, 'Take out your purse'. The girl fished the purse out of her bag and handed it to him. He opened it and removed all the rupee notes and handed them to her, asking her to hide them. Just then they reached the protest organisers' checkpoint. Framji rolled down the passenger window, stretched out his hand and raised high the open purse. He then poured all its contents which included a sizable number of coins into the collection box as if to say, 'All we have, we give to you'. The crowd erupted with cheers. Instead of the delays that other cars were experiencing, their car was code-marked with chalk and waved through, checkpoint after checkpoint, to the sounds of enthusiastic cheers.





Bhagavan's Mahanirvana

One day not long before Bhagavan's Mahanirvana, Framji joined the evening darshan. While he waited his turn, he silently chanted prayers from the *Avesta*, the collection of Zoroastrian religious texts written in the old Persian dialect of Avestan dating back to the Sasanian Empire. While he was standing facing the East doing his morning Sun mantras, his son came and told him they could now go and have darshan.

Framji continued repeating his mantra under his breath as he came before Bhagavan. He prostrated before Bhagavan three times, silently repeating the mantra: 'We do homage to Thee, O Rising Sun.' Bhagavan eyed him steadily and then said with a serene smile, 'Framji, the Sun is *setting*'. By this comment, Framji knew that the end must be near.

Eight days later, on the night of 14th of April at 8.15 pm, Soona rushed home to change clothes. As she returned to the Ashram along with her mother and Mrs. Taleyrkhan, she saw a bright light streak across the sky and disappear over Arunachala. She knew, alas, that what everyone had feared had now come to pass.

Wellington Talkies

Wellington Talkies was a Ramanasramam layover for devotees visiting Chennai. The large residence next to Spencer's in Mount Road with its large rooftop overlooking the city was a local landmark. Next door to the restaurant *Bubaris* and near the *Connemara Hotel* and *Higginbotham's* flagship bookstore, many Western devotees (e.g. Hugo Maier, Albert Frahm, Chris and Philip Pegler, Yvonne Dauguet, Jacqueline Leprince,

among others) stopped in on their way to and from India to enjoy Framji's warm hospitality. Framji could be found sitting near the door of the office along with his cousin, Kekkoban, both doing their malas. When Muruganar fell ill in the 1970s and needed to go to Madras for medical treatment, he would regularly stay overnight with Framji.

Muruganar's Last Days

Muruganar and Framji had become close friends in the course of their long years together in the Ashram. In late August 1973, Framji came to see his old friend at his quarters in the Ashram. Muruganar was quite aged and frail by then. Framji walked into the room, relying on the support of a cane. He approached Muruganar, who was sitting up in bed, and placed his hand on his shoulder. Muruganar looked up and the two gazed at each other for several minutes. Without uttering a word, they looked one upon the other, as if they knew that this would be their last chance to see each other. After this moving exchange, Framji simply turned and walked out just as silently as he had come in. Muruganar passed away two days later.

Stories at Framji's House

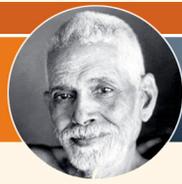
In Framji's final years, devotees in Tiruvannamalai sometimes gathered at his house in the evenings and enjoyed hearing him reminisce about Bhagavan. He would share his memories with ardour and a broad smile, revealing his bhakti nature. He showed himself to be a big-hearted man who had embraced life fully. Having fulfilled his family duties, he had no other wish than to spend his remaining years reveling in the glory of a life spent with Bhagavan. Framji passed away peacefully on 20th November 1975. —

Events in Sri Ramanasramam: Maha Sivaratri Live Streamed



went in procession to the gosala for the lighting of the bonfire used to make the Ashram's annual supply of vibhuti. From 8 pm onwards, entrance into the Ashram was slightly restricted but Kala pujas throughout the night were well-attended. For video footage of the night's events, go to: <<https://www.youtube.com/watch?v=O4baPqKS0s0>>. —

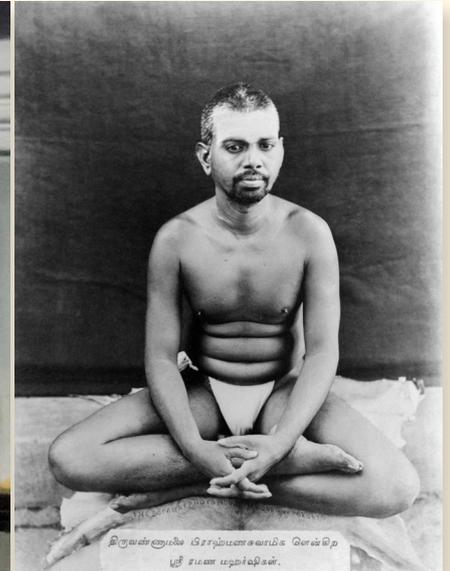




From Our Archives: Bhagavan at Esanya Mutt



The photo as it appears today in the Esanya Mutt



Archival listing 'SOS 06', from the early 1920s

Somewhere around 1930, devotees were eager to have a photo of Bhagavan that had not been used before which they wanted to include as the photo insert for an Ashram book that was soon to be published. When Bhagavan overheard the conversation, he suggested they go to the Esanya Mutt where a photo of him was on display. It seems that on one of his pradakshinas, when asked into the Mutt, a photographer was on hand and the Mathadipati asked Bhagavan to sit for this photo. The date of the photo is not known with certainty, but it may have been taken in the early 1920s when Bhagavan was still up at Skandasramam and was still doing regular pradakshinas. The text at bottom reads: 'Tiruvannamalai Brahmana Swami who is now called Sri Ramana Maharshi'. —

Announcement: Online Tamil Parayana

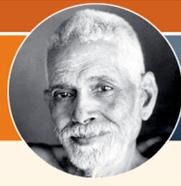


With the COVID pandemic lingering and with talk of renewed lockdown restrictions in India, the Ashram management is taking steps to make Ashram Tamil parayana available for devotees who are unable to visit Tiruvannamalai. In this initial phase, the Ashram will broadcast live from Bhagavan's Shrine each Monday and Saturday evening from 6-7pm IST. The Ashram is making every effort to upgrade its technology infrastructure to better ensure smooth streaming. We ask devotees for

patience in this initial phase and hope that evening parayana can be made 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>. —





Stories as Told by Bhagavan: Rahu and the Garlic Plant

[I reached the hall at around 2:30 pm this afternoon. Bhagavan had observed my arrival through his window. When I went into his presence, he was chuckling to himself. His head buried in the monthly Grihalakshmi journal, he asked, 'Have you read about the efficacy of garlic? I believe that there is a poem about it too.' I replied that I had read about it and that I had also seen the poem. I continued, 'There is a saying in our parts that garlic does more

good than one's own mother. The poem was written in that spirit.' Bhagavan responded, 'Yes! Even in these parts such a saying goes around. They say that garlic is very good for one's health. In fact, garlic is also referred to as "amrit" - nectar.' 'How did it get such a complimentary name?' asked a devotee. Sri Bhagavan then told the following story. (Letters from Sri Ramanasramam, 20th February 1949)]

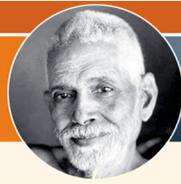
On Lord Vishnu's direction, the Devas befriended the Asuras and sought their cooperation to churn the ocean of milk. Together, they used the mountain Mandara as the churning rod and the great snake Vaasuki as the churning rope. Lord Vishnu took the form of a giant tortoise and hoisted Mandara on his back to help with the churning. When the terrible poison, *Halahala*, emerged from Vaasuki's mouth, Lord Siva intervened to protect the world from destruction. Out of His boundless compassion and with Mother Parvati's consent, Mahadeva swallowed the poison and retained it in His throat. As a result, His throat turned blue and He was thenceforth called *Nilakantha*, the Blue-Throated One.

When Lord Dhanvantari emerged with the pot containing the nectar, the Asuras seized it and prepared to make off with it. The Devas begged for Lord Vishnu's intervention. The Lord thus took the form of the enchantress Mohini, and the demons fell for her bewitching beauty. As the Devas and the Asuras fought for the nectar, Mohini got hold of the

Announcement: Online Nirvana Day Celebration, 14th April

Bhagavan's 71st Aradhana Day (according to the Gregorian calendar) will be celebrated in a small way on the evening of 14th April with the chanting of *Aksharamanamalai* from 8-9 pm IST. The chanting will be live streamed so that devotees around the country and around the world can join in. The main Aradhana Day celebration takes place on 9th May and will also be live streamed. For both online events go to: <https://www.youtube.com/c/sriramanasramam/live> —

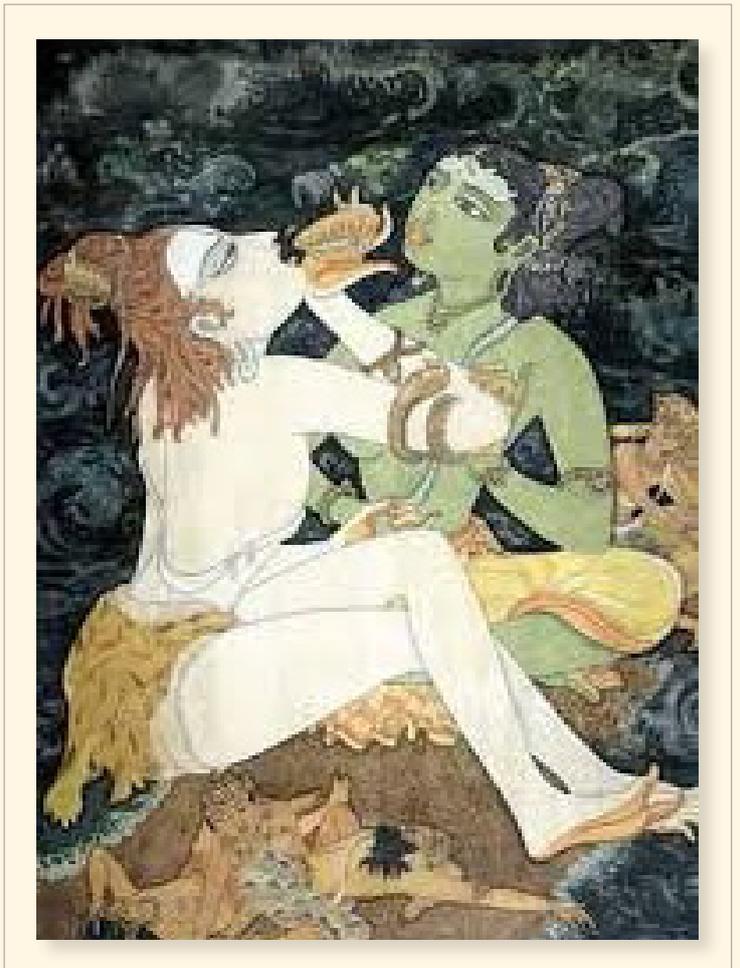




pot and promised to distribute the nectar equally to both parties. However, by tricking them, she gave the nectar only to the Devas.

A demon named Rahu saw through the trick and joined the line of the gods under the guise of a Deva. As he consumed the nectar, the Sun and the Moon gods brought it to the notice of Mohini, who threw the ladle at Rahu. The ladle became the Lord's discus and severed the demon's head. Since the nectar had by then reached his throat, Rahu's head became a planet and took its position in the skies. Legend has it that because of this act, Rahu has taken revenge on the Sun and Moon ever since by bringing solar and lunar eclipses.

There is also the belief that as the trunk of the demon fell, a few drops of nectar spilled onto the ground giving birth to the garlic plant. That is why it is said that garlic is nectar. However, due to the nectar's contact with the demon, garlic has *tamasic* qualities, rendering it unsuitable for spiritual aspirants who seek a *sattvic* disposition. While garlic is good for the body, due to its tamasic properties, it is treated the same as onion and radish and is avoided by sadhakas. —



Events in Sri Ramanasramam: Sri Vidya Homa



On 19th March, the Ashram celebrated Sri Vidya Havan. The homa was moved indoors again this year because of COVID lockdown protocols. Sri Ramanasramam President, Dr Venkat S. Ramanan was on hand to preside over the function which went from 6 - 11 am. Following purnahuthi, purohiths went in procession with kalasam in hand and performed a special abhishekam in the Mother's Shrine followed by final puja. Sri Chakra puja took place the following morning —





Events at Sri Ramanasramam: Stalled Efforts to Reopen



At present, the Ashram is not increasing its opening hours beyond the current six hours daily i.e. 8-11 am and 3-6 pm, owing to a second wave of coronavirus cases in India. On Monday 22nd March, India reported 68,020 new coronavirus cases, the highest single day rise so far this year. Compared to 10th February when 11,000 new cases per day were being reported, this constitutes a six-fold increase in just six weeks. The COVID-19 tally in India has climbed to a total 1,20,39,644.

Fortunately, however, the effort to vaccinate the citizens of India is in full swing and about 6,05,30,435 citizens across the nation have received the first dose. The government is urgently calling for mask-use and social

distancing protocols and in recent days, authorities in Ramana Nagar were levying Rs 200 fines for non-compliance.

Sri Ramanasramam President Dr Venkat S. Ramanan is closely monitoring the virus in India, and elsewhere around the world and feels that Tiruvannamalai could continue to suffer disruption from the pandemic up until the end of the year by which time it is hoped that enough of the country's population will have received the vaccine. —

Events at Sri Ramanasramam: The Ashram Vaccination Programme



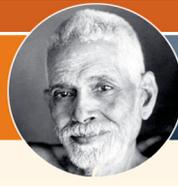
Beginning 1st March, Sri Ramanasramam in coordination with Tiruvannamalai public health officials implemented Covishield vaccines for Ramana devotees and staff. Vaccines were administered in batches at the local government clinic and at Rangammal Hospital, coordinated by the Ashram Dispensary under the direction of Dr Aruna Ramanan and supervised by Dr Lakshmi Raghava. To date, more than 200 have received the first dose under the Ashram initiative.

In early March it was thought that the second dose would be administered after a 28-day gap, but recent research suggests that a longer wait gives increased efficacy and protection against any potential future exposure to coronavirus. Sufficiently staggering the two doses can bring as much as 80% protection against the disease. In cases where the vaccine does not prevent infection, it nevertheless significantly reduces the severity of symptoms as vaccine-generated antibodies help to slow the disease progression. Upon receiving the first dose, recipients

were advised to take rest and avoid dehydration. While some displayed mild short-term symptoms such as dizziness and fatigue, in none of the Ashram vaccine cases which were carefully monitored was any serious debility reported.

Beneficiaries received provisional vaccination certificates with QR-code which were logged into the national Aadhaar registry. Since many Westerners and visitors to India are not Aadhaar card holders, an alternate registry system is being devised so that non-residents can get the vaccine making use of their passports. With cases counts on the rise again in Tamil Nadu, the COVID pandemic seems far from over and the vaccine seems to many like the logical next step. Round two of the vaccine at Ramanasramam is expected to begin on 12th April. —





Obituary: Martin Wolff (1950 - 2021)



Born in New York City on 25th April 1950, Martin attended the College of Insurance and trained as an actuary. He later became a systems programmer and worked at the brokerage house Bear Stearns doing performance tuning for their mainframe computers. He met his wife Billee at the young age of 17 and the two married in the summer of 1973. Already in his boyhood he had spiritual experiences and was drawn to Gregorian chant and other sacred recitation which would become a key component of his spiritual path. Like so many of his generation, he asked a lot of questions in his youth and felt drawn to Eastern teachings, first to those of Lao-Tzu and Chuang-Tzu, and then to Shankara and Advaita Vedanta. He attended the New York based School of Philosophy where he came under the influence of Sri Shantananda Saraswati from whom he learned meditation. In the course of time, Martin learned to read, write and chant Sanskrit and would eventually study Sanskrit recitation under the guidance of a highly qualified Vedic teacher, Dr Shrinivasan Yagna Subramanian. When a friend gave him a copy of *Talks with Sri Ramana Maharshi* in the mid-1980s, Martin immediately had the urge to discover the place where Sri Ramana had lived and taught. This wish finally came to fruition in 2002

when he made his first trip to Ramanasramam. His enthusiasm from this first trip was so immense that his daughters worried their father might go and just stay in India! Martin, along with fellow devotee Peter Berking, returned almost every year up until the COVID pandemic began in the spring of 2020. These annual pilgrimages were the high point of his life.

In 2006, Martin was diagnosed with *sarcoidosis*, an interstitial lung disease which also affected his nervous system. Given the seriousness of the illness, the prognosis was uncertain and that year when he came to Ramanasramam together with his wife, Billee, he wondered if it might be his last visit. Doctors advised him against travel for which he was deeply pained, having by then come to depend on his annual visits to the Ashram. When he commiserated with Dr Anand, (Venkat S. Ramanan, President), V.S. Ramanan's son, about his doctor's advice, Anand helped him to work out a travel scheme that his doctors might be able to live with. At Dr Anand's behest, Martin came directly from the airport to the Ashram and did not venture outside its gates for the duration of the visit, thus avoiding exposure to adverse environmental conditions. The protocol worked beautifully, and Martin found that he not only could safely come each year but remarked that he had had the best visit to date owing to devoting himself fully to Bhagavan, recitation and meditation. Though his medical condition forced him to take an early retirement, he made good use of his circumstances and poured his heart into the Vedas and meditation practice. He eventually took on students eager to learn Sanskrit chanting and even coached international students online. (Martin made recordings of his chanting and his CD 'Shakti-Bhakti' is available on CDBaby.com and on Amazon.com). Martin joined the Board of Arunachala Ashrama and chanted the Veda there each Saturday night along with Peter Fell and others.

On the afternoon of 26th February 2021 at Columbia-Presbyterian Medical Center in New York as full moon celebrations were underway in Tiruvannamalai, Martin merged peacefully at the Feet of Bhagavan. He will be missed by devotees everywhere who fondly remember him for his warmth, kindness and generosity. Martin is survived by his loving wife, Billee, their two daughters, Elisha and Diana, and their four grandchildren. —

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