

Amarakavyam



BIOGRAPHY OF YOGI RAMSURATKUMAR THE GODCHILD, TIRUVANNAMALAI

By,
S. Parthasarathy

Dedicated to



***Yogi Ramsuratkumar and
His King Murugesaji***

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Author's note

This is the real story of a peasant's son Ram Surat Kunwar, in a remote village on the bank of Ganges, turned to be a great Spiritual Master by the grace of the then Spiritual Masters of India. His name is immortalized in the Spiritual field of the world. His story narrates how a good man could become a God Man. The author believes that the events and experiences in the life of Ram Surat Kunwar and his devotees will have tremendous impact on one's life. They will affect and awake the untouched holistic spiritual energy, in the deep chamber of the human beings and enable them evolve to the state of ultimate God Realization.

How the youth Ram Surat Kunwar was dragged from the remote village Nardara on the bank of the Ganges in North India to the holy hill Arunachala and towards the then Spiritual Masters in South India still remains a great mystery. After he merged totally in his Father, God, his whole life was dedicated to the service of all living beings. He imparted his divine wisdom to the eligible seekers and alleviated the sufferings of common people with great love and compassion.

Ram Surat Kunwar bloomed as a great Yogi, like the ancient and contemporary Masters of this benevolent Spiritual Land, India. His whole life was focused upon Self Realization. It is a blissful benediction to go through the life of this great Yogi, who helped people to evolve towards God. It was a benevolent experience seeing Yogi alleviating the sufferings of people, imparting the divine wisdom and merging the eligible into his own self.

Ram Surat Kunwar braved his path with unshakable faith on his guru. He finally attained God Realization without adopting any religious rituals. He did not lean upon any traditional customs of religions, but focused all his attention to the life and teachings of his masters. The masters' ways were mysterious. They brought him to Tiruvannamalai and worked on him. They made him whole and enabled him to help the future seekers who should

also cross this mighty ocean of samsara. After becoming whole, Yogi suggested people to remember his own name for spiritual evolution. Yogi never bothered about any conventional religious practices. Yogi assured that if the people are able to remember his Name, the holy mantra, 'YOGI RAMSURATKUMAR' constantly, it would enable them to evolve towards the highest spiritual state, i.e. oneness with God. Indeed, it is exceptionally unique in the spiritual history of India that a Yogi has offered his own name for the ultimate oneness with God.

Even after Yogi Ramsuratkumar dropped his mortal body, Yogi directed the author to reach his birth place with the help of His two other devoted children Parthiban and Sakthivel in a mysterious way to explore the possibilities of knowing Yogi's early life. There, the story of the Master was narrated to them without any hesitation by the family members of Ram Surat Kunwar. The author salutes and expresses his gratitude to all the family members of Ram Surat Kunwar, particularly Smt. Ram Ranjini Devi and Sri. Amitabh Kunwar, the wife and son of Ram Surat Kunwar respectively. Smt. Ram Ranjini Devi passed away on 25/12/2004.

The events narrated in this book are either told by Yogi Ramsuratkumar or his family members on various occasions or are directly witnessed by the author during his association with Yogi from 1976 to 2001. During those 25 years, the author witnessed and enjoyed the compassionate works of Yogi that helped thousands of people to sail over their lives. The author could narrate only a few in this book. The author has attempted to bring out only the human aspects of this great Yogi. It is impossible to describe his divine aspects in words, but, one can perceive Yogi's wholeness and merge in his Infinite vastness by remembering his name constantly.

Yogi Ramsuratkumar gave the title 'AMARAKAVYAM' for this book long before in 1982. On that day Yogi handed over a bunch of papers to the author and instructed him to write about him. Yogi told that the writings of the author would become an 'Amarakavyam'. In the same year Yogi

Ramsuratkumar introduced his family members, who visited Yogi for the first time after a period of 25 years, to the author and his other friends Sri Murugesan of Tuticorin and Sri Sivasankaran of Sivakasi.

This book 'AMARAKAVYAM' narrates the events that happened in the life of Yogi Ramsuratkumar from 1918 to 2001, till his mahasamadhi. The author is able to narrate only a very small part of the life of this great Yogi. The author feels that even that small part might be a great benediction for the seekers and the same might be useful to them to lead their day to day life in such a way that will bring bliss and harmony. It may also help to unravel the mystery of this great spiritual master.

The author is not a qualified man. This is his first venture to write a book about a great Yogi. He has to record the biography of Yogi authentically, because people from several quarters are trying to twist and dilute it with imaginary religious fictions.

It is said that one should not probe the source of a river or a rishi. But Yogi is neither a rishi nor a river. He is beyond everything, far, far away from the all known titles of god men of the world. He is a perfect human, a perfect god-child, a perfect spiritual master and a perfect avatar. The author feels joy and satisfaction in bringing out this book.

The language and presentation of the book is not up to the mark, the author knows. Yet he earnestly hopes that this book will help the seeker to understand the works of the divine spiritual master.

The author conveys his heartfelt gratitude for the great support in bringing out this book in such a beautiful way to Sri Rajesh and his team in M/S. Srinivas Fine Arts (P) Ltd., Sivakasi and Chennai.

Parthasarathy

Tiruvannamalai

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Yogi Ramsuratkumar, A Mystic

Who is Yogi Ramsuratkumar and what is he? Is he a saint, a sage, a spiritual master, a guru or God Himself? Which religion does he belong to? What is his teaching? How does he help people? Religious people, seekers, intellectuals, believers, non-believers and even common people, whoever comes across Yogi Ramsuratkumar ask these questions. The people, who had close association with Yogi attempt to answer these questions in various ways. The author also likes to share his perception with the readers.

Some people claim that Yogi was a great saint. Perhaps it is true to some extent. But Yogi never exhibited his saintly features. He never performed any sort of religious rituals. He did not even take bath for years. He smoked cigarettes. He never allotted time for worship. He did not wear any saintly symbols. Yet he was saintly because he was holy. At the same time, he could not be limited or conditioned within the boundaries of religions. Yes! He was a 'saint' and more than a saint too.

Some other people call Yogi as a sage. Perhaps it is also true to a certain extent. His wisdom was extraordinary. He was a great seer. His penetration upon the things was amazing. But still the word sage is inadequate to express his State. The people, who had close association with Yogi had felt and said that his state was beyond the reach of human minds and intellect. So this word 'sage' also is inadequate to describe his state of being.

Many of his devotees revere Yogi as a spiritual master. The author feels that this word also is not a perfect one. It doesn't narrate his wholeness. Yogi talked about the day to day social life. He taught people to lead a simple and virtuous life that binds them in love and social structures. At the same time Yogi taught about his Supreme, all pervading Father in whom he lived all the time. His Father is beyond all religions and cannot be comprehended by normal human intellect. So, the word 'spiritual master' is also inadequate to express his state.

A few among the devotees call him a guru. It does contain some substance but at the same time this guru has no disciples. A guru without disciples shows the path to the mankind to move towards God. Yogi told several times, ***"This beggar has only friends. This beggar has no disciples or devotees."*** Yogi initiated several people into divinity, but did not claim that he had disciples or devotees. The word guru means the person who shows the path. Yogi admitted his state as guru by asking his people to remember this mantra ***"Yogi Ramsuratkumara Jaya Guru Jaya Guru Jaya Guru Raya"*** but never claimed that he had disciples or devotees.

Yogi showed the path in a unique way, which was not conditioned by any religious rituals. The seekers should walk alone in the path. The people who carry the burden of religions, its rituals and some companions can never reach their destination. They shall become tired of carrying the heavy load. The persons who carry such conditioned religious rituals may get distracted from the path. Yogi encouraged everyone in marching on the right path towards God, not depending upon any thesis, philosophy and religious rituals, but solely upon the faith on him, his name and his words of wisdom. This faith will facilitate the seekers dissolving them in the infinite ocean, God. Once they dissolve themselves in the divinity, their identity is gone. There is nobody there to be called a devotee or a disciple. Once the seekers merge with Yogi, they become Yogi in all aspects. So, Yogi was a guru with no disciples or devotees.

Each and every river has its own path and characters. But once it merges with the ocean, it becomes the ocean in all aspects and the identity of the river is totally gone. Yogi merged and became one with his Father long ago. Now one could call him Father, God or an avatar of God. Yogi came down to the level of normal mortals and showered his grace to uplift them into God consciousness. Yogi mysteriously protects the potential real seekers of

God, facilitates and equips them with the required environment and energy to reach God and become Immortal.

Yogi stands as a huge fire. One, who is attracted, reaches him to be consumed by the holy fire and becomes the fire itself. Yogi incarnated in this world for this particular work of uplifting the eligible people towards God. He contributed his divine name **Yogi Ramsuratkumar** for the future generation to get salvation. All avatars did the same work as Yogi did. So, one can call him God or an avatar. Pandit T.K.Sundaresha Iyer, a great devotee of Ramana Maharishi befittingly named Ramsuratkumar as '**YOGI**' Ramsuratkumar. Yogi worked and lived for his FATHER throughout his life and was one with His FATHER eternally.

Yogi was born in Hindu religion. Occasionally Yogi said that he was proud to say that he was a Hindu. But still, Yogi, throughout his life never adopted any religious rituals in his life. Nor did he merge with his Father through any religious practice. Yogi chanted Ram nam as initiated by Swami Ramdas all the time. He loved Swami Ramdas. He considered Swami Ramdas as his God. His God asked him to chant and remember Ram nam all the time, so he chanted and remembered Ram nam. Swami Ramdas asked him to beg for his food and so Yogi called himself a beggar and begged. This love, faith, this passionate attachment to guru enabled him to reach his Supreme Father, God in whom he lived and towards whom he guided the people.

If somebody wants to call Yogi religious, yes he can, but one should understand that he belongs to the religion of his Father, who is the source of everything. Yogi's religion has no rituals, no disciplines and no conditions. Conventional religions and their rituals have nothing to do with Yogi. Yogi never cared for any rituals. Yogi emphasized throughout his Life the value of chanting God's holy name 'Yogi Ramsuratkumar'. Yogi wanted that name should be remembered by his friends for their salvation. For all other

common people, chanting of any God's name of any religion would rescue them, Yogi assured.

The name, 'Yogi Ramsuratkumar' is a universal mantra. It is fresh and energetic and it can be tested by anybody, from anywhere in the world. Yogi gives assurance that if anybody remembers Yogi by his (Father's) name 'Yogi Ramsuratkumar', the Supreme Father shall definitely come to the rescue of the person and in due course the person shall derive the supreme wisdom and attain God. Yes, it is the assurance made by Yogi himself.

Yogi Ramsuratkumar is beyond all religions and should not be identified with any particular religion. All religious people salute him, but he does not belong to any particular religion. He is really a mystic in its true sense. Yogi once said about his Father, ***"The one who controls the whole cosmos, the one who infuses energy to everything in the cosmos, the one who manifests in everything in the whole cosmos is this beggar's SUPREME FATHER. This beggar is totally one with His Supreme Father. There is no division, no difference between this beggar and His Father."***

Mission of Yogi Ramsuratkumar

The spiritually inclined people around the world have heard about Yogi and a few have had the opportunity to see Him and talk to Him. However many of them do not know Yogi, his teachings and his great mission. The author would like to attempt to say about them. It may not be precise but still it points something. Yogi was love personified. He was ordained by his Supreme Father, God, to work to uplift the people spiritually. His mysterious ways of actions enthralled people. The experiences of his life would enchant the seekers of God and influence them to seek Him constantly.

In the earlier life of Yogi, He did his works and duties in a totally selfless way. He was helpful to his parents and others. He loved his parents and brothers. He studied well in the school and in the college. He worked as a teacher with total dedication. He loved his wife and children. He taught his children to remember God by teaching them to write 'Rama' even before they knew the alphabets of their mother tongue. Yogi loved all and hated none. He served everybody in all possible ways. He was selfless. He would give whatever he had to the needy people. He would never hurt others at any circumstances using harsh language. He went through serious contemplations, which were initiated by the then spiritual masters and their works. He was a voracious reader. He went through the teachings of the great spiritual masters of India. Particularly he was attracted by the teachings of Buddha and Swami Ramtirtha. He loved to read Bagavad Gita and Tulsi Ramayana repeatedly. He tried to follow the teachings of the masters in his daily life. He was in mouna, in total silence and did fasting for long intervals. He neglected cooked food for more than five years and consumed only raw milk and fruits. Yogi did all these things to keep himself fit in the search of God. This karma yoga paved the way to generate bakti, love in him.

His passionate searching for God, his ardent spiritual practices and his selfless services turned to be real karma yoga that directed him to the holy feet of Swami Ramdas, his guru. One could perceive the state of bakti in Yogi on seeing his life with Swami Ramdas. Yogi was in wholeness of love, bakti focused on his guru, Swami Ramdas. He wanted to live for the guru. He wanted to be always with him. He wanted to serve Swami Ramdas and dedicate his whole life for him. But Swami Ramdas, with his immense compassion, threw away this passionate child into the wilderness of the world to experience the omnipresence of God, through which he might attain the divine wisdom. When Yogi had performed bakti Yoga in totality, he was directed by Swami Ramdas, nay, forced to wander in solitude in the wilderness of the world. He was given the divine madness by Swami Ramdas to obtain the divine wisdom. Yogi wandered in divine madness all over the country, mostly in places where spiritual masters and saints lived and attained samadhi. Yogi came to Tiruvannamalai and remained in total solitude sitting for long time in meditation in the caves of the holy hill and in the surroundings of the hill, to transcend the divine madness, bakti. The divine wisdom blossomed in the being of Yogi naturally. The gnana or the supreme wisdom sprang in Yogi. Yet he was not satisfied. He wanted to merge his being with his Father eternally. J. Krishnamurti helped him to be aware of the presence of Father, God in him. Yogi directly experienced Father within and merged his being in Him. From then he was one with his Father. He transcended the gnana yoga too.

Thus, karma yoga took him to the holy feet of his guru Swami Ramdas. He surrendered at the holy feet of his guru. His love and surrender earnt him wisdom, the gnana, from where he jumped to God or the Supreme Father's abode, merged his being with Him and became one with GOD.

Yogi taught people about worldly life. He taught of performing good deeds, with selfless attitude, and without expecting anything in return from the

world. He also taught them to remember God all the time and dedicate everything to Him. Thus he taught karma yoga to the worldly people.

The people who are doing the karma yoga on their own in the perfect way, in due course, shall have a divine search for the guru. God in His mysterious ways leads such men to the holy feet of guru. The guru waits for these people. When they reach the guru, the guru showers his love and grace. The guru sows the seed of bakti in the hearts of these people and waits patiently. The best part of the guru is the beauty of his waiting. The guru would never hasten things. He would always prefer the natural course of growth. In the process, the guru has to spend a lot of time to groom people by energizing them to march towards God. The guru initiates such people and teaches them the way to God. This powerful initiation leads one to bakti yoga. The devotee immerses in bakti for his guru. Now the guru and the disciple become one and the same. The guru would always encourage these people to make use of his presence. He would encourage them to visit him frequently. He would also grace these people of perfect Karma Yoga to remember his name constantly so that they could spread the fragrance of bakti in the world. This bakti brings forth peace and bliss in one's heart as well as in the world. But the evolution does not stop here. It has to go further.

The bakti blooms upon the devotees due to the powerful initiation of the guru. Then at the appropriate time, the guru throws away the seekers in solitude to obtain gnana, the wisdom. The guru creates suitable environment so as to keep the potential seeker in total solitude to have direct access to gnana, the wisdom. The guru would prescribe the appropriate works of the saints and spiritual masters in accordance with the nature and the inborn qualities of the seekers. The seeker cherishes the taste of the divine wisdom. He perceives that the life is an illusion. This enables him to strike a balance between his family life and the spiritual life. The

transformation taking place in him is remains a secret and not shown to the outside world due to the grace of guru.

Initially the physical separation from the guru causes severe pain in the heart of the disciple. He tries repeatedly to find shelter beneath the guru. But the guru vehemently refuses and throws him away. Finally he realises the intention of the guru and learns to be alone. The struggle and the pain shall drive the seeker to go through the works of the great masters. The works of the masters give him clarity, solace and wisdom. This clarity and wisdom unfold the secrets of creation, maintenance and destruction of the universe. The awareness of the uncertainty of life initially terrorizes, but due to the grace of the guru, one shall come out of the fear by perceiving it directly. This perception gives one the realization that he is not the body. He is also able to perceive the oneness with all in the universe. He becomes one with guru, God, the Eternity, the Immortal, the Truth, the Holistic Vastness. Thereafter he radiates the divine bliss and peace.

For this human evolution Yogi worked and spent his entire life. This is the mission of Yogi, merging the people in his Father. Yogi's work, his Father's work is to make this evolution possible in all people. Yogi left behind him, his name 'Yogi Ramsuratkumar' in this world for the people to move towards God. The name 'Yogi Ramsuratkumar' and God are both one and the same. This is a unique beauty in the spiritual history of the world that a spiritual master prescribed his own name for the evolution towards God. If one has faith in this name 'Yogi Ramsuratkumar' the evolution towards God happens, blooms so naturally. All the obstacles would be cleared off miraculously by the grace of Yogi Ramsuratkumar and one would reach the DESTINATION, HOME, GOD safely.

1. The Birth Place

Nardara is a tiny, undeveloped, sleeping and wild village on the bank of India's Holiest River the Ganga (the Ganges), in Baliya district of Uttar Pradesh state, in north India. It is a remote village and is surrounded by wild bushes and forests. Stags and other wild animals roam around the village so freely. The Ganga is the lifeline for the villagers. The villagers are mostly uneducated peasants. They cultivate grains and other crops using the water of the river. They rear cattle and graze them in the nearby forests. They worship Ganga Ma (Mother Ganges) and keep the river pure. In the monsoon, the Ganga aggressively shows its fury, by flooding this small village, threatening to swallow the crops, houses and other properties of the villagers.

During our visit to this small village, we were not able to see any concrete structures. Almost all the residential buildings were unfinished brick structures with roofs and walls. There was a power line but no electricity. There is a road to connect this village with the mainland, but one should struggle to drive on this road. There was no modern infrastructure in the village. This was the state of the village when we visited it in 2003. No telephones, no televisions, no post office and no proper transports. The lack of these modern facilities, in a way, had helped the village to maintain its natural and divine beauty. There was a blissful peace in this village Nardara. What the village would have been a century ago when Yogi's parents were living there! It should have been a place still wilder, still more beautiful, still more of blissful silence and sanctity.

Nardara is nearby Bariya, a small town. From Bariya one can reach Nardara, which is five kms away. Bariya can be reached by road from Baliya, the district head quarters. Baliya is connected both by rail and road to Patna, the capital of Bihar. Nardara can also be reached directly from Patna in just a few hours by motor boat on the Ganges.

The people of Nardara said that their community 'Boomikar Brahmin' came from the west and settled there some 250 years ago. Even though they are Brahmins, they do not know anything about the sastras, Vedic scriptures or rituals. Most of them are illiterate and born agriculturists. They rear cows and buffalos. Every family in the village has a small cattle farm. Some rich Boomikar Brahmins use horses for the mobility even in this generation of motors. Nowadays the people of this small village have known the value of education and are sending their children to the schools and colleges so that the children might acquire knowledge to improve their standard of life.

Even though the people of Nardara seem to be ignorant and illiterate, one can see the purity, simplicity and hospitality among the villagers. Their devotion to the Ganga Ma is amazing. Ganga is their mother. Ganga is their Goddess. Ganga is their lifeline. In that part of eastern Uttar Pradesh, the Ganga flows wider, about more than two kilometers. The current of the river during the monsoon season will terrify the onlookers. Still it's a beauty to watch the flow of Ganges. One shall go into trance naturally on just watching it. There is a divine mystery floating eternally on Ganga.

Sri Ramdat Kunwar and his wife Smt Kusum Devi lived in this village Nardara. Sri Ramdat Kunwar's parents Sri Shivdayal Kunwar and Smt Radhika Devi inherited 30 acres of fertile land on the bank of the Ganga and passed on the property to their son Sri Ramdat Kunwar. Sri Ramdat Kunwar had three sons. The eldest was Manarakhan Kunwar, the second son was Ram Surat Kunwar, born on 1/12/1918 and the youngest was Ramdahin Kunwar.

Sri Ramdat Kunwar was the head of the village. He was courageous and fearless. He was considered a hero in Nardara. He had a well-built body and he was a good wrestler. He worked hard with the help of his eldest son Sri Manarakhan Kunwar in their 30 acre farm. The family was living happily and prosperously in the village. Mother Kusum Devi loved all her

children. Particularly Ram Surat Kunwar was very dear to her. The child Ram Surat Kunwar was obedient to his parents and the elders of the village. He used to offer his service to all the needy people in the village. He had great love and regards for his parents. He learnt wrestling from his father. Mother Kusum Devi used to narrate the stories of Rama and Krishna to all her children. Ram Surat Kunwar listened to those holy stories of Rama and Krishna with great passion and imagined himself as Rama and Krishna. His mother was extremely happy on seeing her son's enthusiasm for Rama and Krishna. She never got tired of repeating the stories of Rama and Krishna to her beloved son, whenever she was asked for. She would fondly call Ram Surat Kunwar "Surat".

Sri Manarakhun Kunwar, the eldest son of Sri Ramdat Kunwar was very fond of his younger brothers, particularly Ram Surat Kunwar. Ram Surat Kunwar was different since his birth. He used to sit alone on the banks of the Ganga and stared at the river for hours together. Even though he played with his friends and was enough active for the age, he was always in a search. He did not know what he was searching. He used to feel that he had lost something and he should search for it. This feeling gave him pain, but at the same time he felt that this longing and searching were the prime things in his life.

Ram Surat Kunwar did not show any interest in the farm work as well as rearing the cattle. He wanted to go to school and study along with the rich boys of the neighboring villages. In 1923, Sri Ramdat Kunwar sent his second son Ram Surat Kunwar to an elementary school at Bhusoula, just 1 km away from Nardara. Sri Manarakhun Kunwar, the elder brother always wanted Ram Surat Kunwar to be highly educated. He recommended to his father to send him to the elementary school and also helped him in all ways to continue his education even during the most financially difficult period.

Ram Surat Kunwar used to get up early in the morning and run towards the bank of the Ganga carrying water in a small brass vessel. He would finish his morning ablutions and would swim in the bathing ghat of Ganga for a long time. Then he would worship the village deity, which was some Salagram. (Natural stones picked from the Ganga) He used to offer flowers to the deity. After worshipping the deity, he would rush to his house and take some roti as breakfast and would get some rotis packed for lunch. He would always make it a point to attend the school in time. He was punctual in all his works and he maintained punctuality throughout his life.

Ram Surat Kunwar was a brilliant student and learnt everything the teacher taught him at the school. In the evening he would return home, put his school bag in the home and would run towards the bank of the Ganga. He would play with his friends there. Mostly he would like to wrestle with other boys. If his friends got tired and went away to their houses, he would sit on the banks for a long time watching the fishes in the river. Ganga was the source of inspiration for him.

In those days, there were several sadhus doing Ganga Pradakshina. Pradakshina means going round. Those sadhus would walk on the banks of the Ganga from Gangotri in the Himalayas (the source of the Ganga) to the Ganga Sagar where the Ganga merges with ocean. There they would cross the Ganga to the other bank by a boat and again would walk up to Gangotri, the source. The total distance is around 5000 miles and it will take 6 years to complete this expedition. During the monsoon, one cannot walk in the muddy, slippery path on the banks of the Ganga. It's dangerous to walk on the banks of the river during floods. Hence the sadhus would pause to their journey during the monsoon and would stay in some village on the way. The villagers on the banks looked after them during the sojourn. The villagers considered it a great privilege to look after them. The sadhus performed this Ganga Pradakshina as a penance and believed that

by doing so they would attain liberation. (Even now sadhus of certain cults do this penance.)

Nardara is situated on the way to the Ganga Sagar from Gangotri. The sadhus used to take rest at Nardara for a few hours during their expedition. Similarly, during monsoons some sadhus would stay there. The people of the village would offer them food and other essentials during their stay. They would gather around the sadhus, who would share their experiences with them. Sometimes the sadhus would impart divine wisdom to the eligible seekers.

Ram Surat Kunwar used to watch those sadhus with great passion. Whenever such sadhus stayed in his village for the night, he would sit near them and would listen to their tales of journey. He would like to feed those sadhus. He would run to his house and demand food from his mother. If his mother refused to give him food, he would stealthily pack some food in his long shirt and dhoti without the knowledge of others in the house. He would run back to the bank of Ganga and offer it to the sadhus. Through these sadhus he gained knowledge of several holy places situated on the bank of the Ganga. Also, he learnt about several holy men living in India at that time. He valued and enjoyed the association of these sadhus. He was attracted by the freedom of sadhus and their total renunciation. The wandering sadhus' vast knowledge of life, God and the saints of India had thrilled him. Their simple life, their total dedication towards God, the way they radiated peace and bliss had enthralled him. But he never thought at that time that one day he would also become like them with the thrilling ecstasy of madness on God. The association of sadhus had influenced him later to wander throughout India in search of saints and God.

2. Sri. Kapadia Baba and the Transformation

Swami Munishwaranandaji Maharaj, popularly known as Sri Kapadia Baba, at that time was roaming on the bank of Ganga. He lived in a small hut in a secluded place on the bank of the Ganga near Nardara. Sri Kapadia Baba used to carry a big mud vessel in his hands and would beg for food in the villages situated on the bank of the Ganga, shouting “Roti de, roti de”. Kapadia means a big mud vessel. As he used to carry the big mud vessel, he was called ‘Kapadia Baba’.

There are several stories about this mahatma. The villagers of Nardara believe that he belonged to a place in West Bengal state. It was 25 miles away from the Ganga and 100 miles away from Bagalpur, a famous town in Bihar state. (Bihar and West Bengal are neighboring states.) He was a judge in a judicial court and it so happened that he had to award death sentence to his only daughter’s husband. As soon as his son-in-law was hanged to death, he renounced the worldly life. He did Ganga Pradakshina and realised God. He preached people to chant the maha mantra, ‘Hare Rama, Hare Rama, Rama Rama Hare Hare, Hare Krishna, Hare Krishna, Krishna Krishna Hare Hare’.

From his childhood Ram Surat Kunwar was fascinated by Kapadia Baba. Kapadia Baba used to wear only a loincloth and the children in the villages were greatly frightened to see him. But Ram Surat Kunwar was attracted towards him and whenever the Baba visited his village for food, Ram Surat Kunwar would be the first to offer food to him. Kapadia Baba was also very fond of young Ram Surat Kunwar.

Later in 1953, the people of the villages on the bank of the Ganga including Nardara built an ashram for Kapadia Baba at Chandpur near Bariya. Even though the ashram was built at Chandpur for Kapadia Baba, he would visit the ashram only occasionally, but mostly he would roam on the bank of the Ganga and as usual he would beg for food in the villages. Sri Kapadia Baba

attained his mahasamadhi in the Ashram at Chandpur. A marble statue of Sri Kapadia Baba was erected on the samadhi. (Sri Amitabh, the son of Ram Surat Kunwar said to the author that he had the vague memory of taking some prasad at the Kapadia Baba Ashram at Chandpur with his father and elder sister Yasodhara in early 1950's.)

Ram Surat Kunwar was shaped and prepared to some extent by this great mahatma Kapadia Baba. Kapadia Baba showered his compassion and blessings on Ram Surat Kunwar by his roaring laughter and mysterious puzzles that encouraged him to have the close proximity with the Baba. This association later helped him to a great extent in his transformation. The grace of this great mahatma gave him courage and inspiration to set out in search of his guru. Even though Sri Kapadia Baba was a realised soul, he directed Ram Surat Kunwar to search for guru and that too in South India. He refused to be the guru for Ram Surat Kunwar. Probably he was aware that Ram Surat Kunwar's service was needed at Tiruvannamalai in South India. If he were Ram Surat Kunwar's Guru, the latter might not have visited Tiruvannamalai during his life time. God's ways are always mysterious, but meticulous. As per the directions of this great mahatma, later, Ram Surat Kunwar set his feet in the southern part of India in search of his guru. The mahatmas of all times know their role and play their part in great perfection, so that the mission of their life will be accomplished with beauty and precision.

In the house, mother Kusum Devi used to tell the stories of Rama and Krishna to her children. Ram Surat Kunwar used to insist his mother to repeat the stories of Rama and Krishna. He had great passion to listen to the stories of Rama and Krishna and wanted to become like Rama and Krishna. He had a great love for Hanuman, the monkey devotee of Rama and wondered on listening to Hanuman's valour and devotion for Rama.

Ram Surat Kunwar, from his early age, was always helpful to others. He assisted his mother in several ways. He would draw water from the well and would carry it to the house. If any elders in the village needed his help, he would do it with all sincerity. He was a darling to everybody in the village.

Ram Surat Kunwar completed his elementary school education in 1929 and joined the middle school at Bariya, 5 km away from Nardara. After completing his middle school education at Bariya, he joined the Baliya High School in 1933 to do his Matriculation. He stayed in Baliya in a relative's house. He completed his Matriculation in first class in 1937.

During the school holidays in 1931 Ram Surat Kunwar came to Nardara. He was then thirteen years old, studying at the Baliya High School. One day, as usual, he went to the well to draw water. While drawing water from the well, a sparrow was sitting on the other side of the well and looking at Ram Surat Kunwar curiously. It was so cute and inviting. The swiftness of the small bird attracted Ram Surat Kunwar. Involuntarily Ram Surat Kunwar threw the ropes on the bird as if he wanted to own the bird. It was purely an act of friendship and intimacy. However the rope hit the bird badly and the bird fell down on the earth. Ram Surat Kunwar ran towards the bird and fetched it in his hands and tried to revive it. As the bird was badly hit, he could not revive it. Carrying the bird in his hand, he ran towards Ganga and poured some Ganga water in its mouth, believing Ganga Ma would give back life to the bird. But alas, the bird died in the hands of Ram Surat Kunwar. He was shocked. He got shivering. It was unbelievable to think that he had killed a small, beautiful and defenseless bird. He sat on the bank of the Ganga for a long time with a heavy heart and tears in his eyes.

His tender heart felt guilty. "Why should this beautiful bird die at the hands of me?" Ram Surat Kunwar asked himself. "Where has gone the beauty of the bird? Where has gone the flying power of the bird? The wings are there. But it has lost the power to fly. What was within the bird? What has gone

out from the bird? Why has it gone from the bird? Is the rope the reason? If something has gone out of the bird, will it not be possible to bring the same again into the bird?" The questions welled up in his aching heart, but he could not find the answer.

The sorrow pierced through his being. He cried and tears flowed from his eyes uncontrollably. He slowly put the bird on the Ganga. The Holy River took the bird. The bird disappeared in the Ganga. He wept and wept for a long time sitting on the bank of the Ganga. The death of the bird was the first shock he received from the life and it sharpened his awareness on creation and death. From that date a silent transformation started taking place in him. He was different after this event. He was searching for the unknown reality of the world. His tender heart got baffled and pained at the first experience of death.

Whenever Ram Surat Kunwar came to Nardara for holidays, he would never miss the opportunity to meet Kapadia Baba. After the bird's death, he was restless and always in pain. He was not able to conceal the pain particularly to Kapadia Baba. It seems, on the instructions of Kapadia Baba, he went to Kasi, a great pilgrim center for the Hindus, to have the darshan of Kasi Viswanatha (Siva) at the temple to get his pain and doubts cleared off. He was then 16 years old.

At Kasi he went to the famous Viswanatha Temple. He stood before the deity, the Sivalingam at the temple. He saluted the deity with devotion and closed his eyes in meditation. All of a sudden, he felt for the first time, a divine ecstasy that had driven away the pain and other thoughts from him. He was able to feel a divine energy that engulfed him. He was standing in the temple in a state of trance. He was able to see and listen to the divinity but it was not clear enough. He saw a bright, divine light conveying some message to him. But he was not able to understand it. He focused all his attention and still he was not able to get the message. The message was

uttered with a divine compassion, as if it was a hug from the all pervading Father. At that time he was not able to feel anything more than that.

He was in the temple for a long time and then he left for Harichandra Ghat, on the bank of the Ganga at Kasi. People used to bring dead bodies to be burnt at this ghat. The remains of the burnt bodies would be thrown into the Ganga. People believe that dying at Kasi and having the funeral on the bank of the Ganga would bring salvation and there will be no rebirth. Ram Surat Kunwar saw for the whole day several funerals at this ghat and lost his body consciousness for a long time. He felt as if he was brought dead and was put on the pyre. He was burnt to ashes and then dissolved in the Ganga. Perceiving his own body's funeral, he was not able to feel his body. After a long time the feeling gradually disappeared and he came back to normalcy. From his early age, he had the capability to feel the oneness with the object he saw, so naturally. The experience he got at Kasi made him more calm and serene. He came across the reality about the body and its death. After seeing several funerals on the bank of the Ganga, the pain due to the death of the bird had disappeared from him finally.

From Kasi, Ram Surat Kunwar went to Saranath, where Buddha gave his first sermon (teachings to the mass). He was in great ecstasy and was roaming around the holy place thinking that there the Great Buddha might be strolling with his disciples. He wanted to roll over the earth there with great ecstasy. A few days passed in such divine ecstasy.

After spending few more days at Kasi and Saranath, he returned to Nardara. There he met Kapadia Baba again and narrated the unique experience he had at Kasi and Saranath. The saint laughed with great joy. Suddenly the saint became serious and instructed Ram Surat Kunwar to go through the lives and teachings of the saints, particularly Vivekananda and Swami Ram Thirtha. He also instructed Ram Surat Kunwar to develop a habit of reading Tulsi Ramayana and Bagavad Gita daily. From then on Ram Surat Kunwar daily read Tulsi Ramayana and Bagavad Gita with all

seriousness and involvement till he met his Guru. More or less he remembered all the verses of Tulsi Ramayana and Bagavad Gita throughout his life. He also went through the life and teachings of Swami Vivekananda and Swami Ram Thirtha. It was not a habit, but a passion for him to go through the works of those great masters. He was able to understand the teachings spontaneously and follow them in the day to day life.

After he attained his Father, he didn't have the time and opportunity to go through these works again for several decades. However, whenever he was sitting with his dear devotees, he used to quote many verses here and there from Tulsi Ramayana and Bagavad Gita. He would also sing some songs of Kabir, Meera Bai and several other saints. Occasionally he would chant some verses from the Vedas and Upanishads also, while talking with his friends. He would also explain the meaning of those songs in English. His memory power is amazing, indeed.

3. Marriage And Jobs

Ram Surat Kunwar's elder brother Manarakhan Kunwar got married to Thethree Devi. Subsequently, the elders of the family wanted Ram Surat Kunwar to get married soon. They saw in him a lot of changes that had frightened them. From the day the bird died at the hands of Ram Surat Kunwar, he was not able to remain the same playful, witty young boy. He became different and all the time he wanted to remain alone on the bank of the Ganga or in the company of Kapadia Baba. His visit to Kasi kindled a different search for an unknown state that was always haunting him. The family members got frightened on seeing the indifferent attitude of Ram Surat Kunwar. The elders of the family decided to conduct his marriage soon so that he could become his normal being. They started searching a good match for him.

At that time, an elderly man, related to Ram Surat Kunwar was seriously ill and was admitted in the Baliya Hospital. Ram Surat Kunwar was then studying at the Baliya High School, staying with a relative at Baliya. He attended the patient daily with all the kindness till the patient got well and got discharged from the hospital. In the hospital, the father of a girl called Dalgireeya Devi, got impressed with Ram Surat Kunwar. He went to the parents of Ram Surat Kunwar and fixed his daughter Dalgireeya Devi for Ram Surat Kunwar. It all happened without the knowledge and consent of Ram Surat Kunwar. He was not informed by his parents and brothers about the marriage proposal. In those days child marriages were so common and the elders of the family would never ask the consent of the children.

The marriage date was fixed and Ram Surat Kunwar was called to Nardara to get married. When Ram Surat Kunwar reached Nardara, he came to know that his marriage was fixed with an illiterate girl. He protested before the elders of his family by saying that he did not want to get married at all. But the marriage was fixed already on a particular date, just within ten days and all the preparations were going on. So the elders refused to listen to

Ram Surat Kunwar's pleadings and tried to counsel him to get married without making a fuss of it.

Ram Surat Kunwar thought that the only way to escape from the marriage was to run away from the house. Just two days prior to the marriage, he crossed the river Ganga by swimming in the night and disappeared from Nardara. Nobody was able to locate him. The whole village searched Ram Surat Kunwar, but they were not able to find him. The marriage should be conducted in the very next day. But the groom was missing. The elders were in great anxiety and finally they decided that Ram Surat Kunwar's younger brother Ramdahin Kunwar should marry Dalgireeya Devi on the same date fixed for the wedding. Ramdahin Kunwar obeyed to the wish of the elders and married Dalgireeya Devi.

Ram Surat Kunwar appeared again at Nardara on the third day after the marriage. Everybody scolded him. He was calm and quiet. The elder brother Manarakan Kunwar, who was very fond of his younger brother Ram Surat Kunwar, pacified everybody and asked Ram Surat Kunwar to go to Baliya to continue his Matriculation. This event happened in 1933. Ram Surat Kunwar went to Baliya and continued his education. He passed his high school examination in 1937 and the same year he joined intermediate course at Ewing Christian College, Allahabad. From 1934 to 1937 the elders of the family tried to convince Ram Surat Kunwar to get married. But he refused to get married till 1937.

Ram Surat Kunwar did his Intermediate course at Allahabad in 1937. When he came to Nardara for holidays, as usual they forced him to get married. To evade the proposal and to escape from their consistent efforts to get him married, he started saying casually that he should get the right to see the girl first and if at all he liked the girl, he should be allowed to talk to the girl. Then alone he would consider marrying the girl. If he didn't like the girl, he should have the right to say no for the marriage. The elders of the family were frustrated at the idea. In those days, only the elderly women of

the family could see and select the girl for their kids. Only after the marriage, the husband could talk to his wife. This was the custom then. And this boy wanted to break it. Again everybody scolded Ram Surat Kunwar. Ram Surat Kunwar was silent, but he was firm on his conditions because he didn't want to get married.

In the state of Bihar, there was a small village, called Dahiya, on the bank of river Balan. Sri Mahesh Diwari of Surhanpur, a friend of Hukum Narayan Roy of Dahiya, had gone to Nardara to visit one of his relatives. There he happened to know about Ram Surat Kunwar and his conditions for the marriage. It was sensational news then and so Ram Surat Kunwar was the talk of the village. Sri Mahesh Diwari, on hearing Ram Surat Kunwar's conditions, remembered his close friend Hukum Narayan Roy. Sri Hukum Narayan Roy was searching for an educated groom for his daughter. Sri Mahesh Diwari went back to Dahiya and told Hukum Narayan Roy about Ram Surat Kunwar. It was very rare to see an educated boy in that community in those days. Hence Hukum Narayan Roy got interested in the boy and went to Nardara along with his friend Mahesh Diwari to see Ram Surat Kunwar.

Sri Hukum Narayan Roy saw Ram Surat Kunwar and he liked him very much. The brilliance in the boy's appearance and his sharp intelligence attracted Hukum Narayan Roy. He thought Ram Surat Kunwar was the best match for his daughter. So, he decided to oblige to Ram Surat Kunwar's conditions. He talked to the father of Ram Surat Kunwar and told him that he would allow Ram Surat Kunwar to see his daughter Ram Ranjini Devi, but not in his house. He would take Ram Surat Kumar to Dahiya and would accommodate him at his friend Dr Laxmikant Roy's house. His friend's house was just the third one from his house. He would send his daughter Ram Ranjini Devi in the pretext of sending some eatables to deliver at Dr Laxmikant Roy's house, where Ram Surat Kunwar could

see Ram Ranjini Devi. He said that if Ram Surat Kunwar liked the girl, they could proceed with the marriage arrangements.

Ram Surat Kunwar's father narrated the conversation between him and Sri Hukum Narayan Roy to Ram Surat Kunwar. He asked Ram Surat Kunwar to go to Dahiya to see the bride. Ram Surat Kunwar could not say no. All his conditions were accepted. The girl was educated and he could see the girl too. Finally he was taken along with his elder brother Manarakhan Kunwar to Dahiya by Hukum Narayan Roy and Mahesh Diwari. He was accommodated at the residence of Dr Laxmikant Roy. On seeing Ram Surat Kunwar, Dr Laxmikant Roy appreciated Hukum Narayan Roy for his selection to his daughter.

The next day, Hukum Narayan Roy convinced his wife Ram Dularee Devi to send their daughter Ram Ranjini Devi to the doctor's house in the pretext of sending some sweets to him. The innocent Ram Ranjini Devi was sent to the doctor's house to deliver the sweets by her mother. There she saw Ram Surat Kunwar sitting in the verandah of the house. She went directly to the kitchen and gave the sweets to the doctor's wife. Doctor Laxmikant Roy took her to Ram Surat Kunwar. He introduced her to Ram Surat Kunwar. She saluted Ram Surat Kunwar. The latter asked her the name for which she replied. He also asked her about her education. She replied that she had completed seventh class. Then she ran away to her house. The doctor asked Ram Surat Kunwar about his opinion on Ram Ranjini Devi. There was no reason for Ram Surat Kunwar to say no to the proposal. The girl was educated and extremely beautiful. He expressed his consent to marry Ram Ranjini Devi. The matter was conveyed to Hukum Narayan Roy and the whole family rejoiced. When Ram Ranjini Devi knew about this, she started weeping, saying that Ram Surat Kunwar asked several questions and she answered them. Even before the marriage she talked to him, that's why she was crying. (When this episode was narrated by Smt. Ram Ranjini Devi, her

face became blushed with red even at this ripe old age of 81 years.) The marriage was conducted with great celebration at Dahiya in 22/7/1938.

The newly wedded couple stayed at Dahiya for a few days and then went to Nardara, the groom's place. Some of the relatives of the bride also accompanied the couple to Nardara. After 10 days, the groom left for Allahabad to continue his Intermediate course, leaving his wife Ram Ranjini Devi at her parent's house at Dahiya. He passed his Intermediate course in 1939 and joined the same Ewing Christian College, Allahabad in the same year to do his B.A. His subject for B.A. was English Literature and World History. He passed B.A. in 1941 in first class.

In spite of Ram Surat Kunwar's spiritual growth within, he was great in his studies and was highly spirited in games. In those days he was fond of playing volleyball. He had great interest in football too. Like his father, it seems, he had the talent of wrestling. He was gifted with very strong physic as well as a very soft heart. He did not have fear for anything. He used to swim in the Ganga against strong currents and roam in the forest alone even in the night. Before the final year B.A. exams, in those days, one should have the conduct certificate, which was essential for sitting in the final exams. In the conduct certificate, issued on 21st August 1940, by the University of Allahabad, the following was mentioned about Ram Surat Kunwar: *"Mr. Ram Surat Kunwar has shaped well, and is regarded as of the very good student, hard working and sincere. A healthy young man of very good character, he is a player of volleyball and a considerable wrestler. He is gifted with an acute sense of duty and discipline and can be relied on."*

The marriage did not bring much change in Ram Surat Kunwar's spiritual life. His search for the Truth intensified even after the marriage. Whenever he went to Dahiya to meet his wife, he would roam on the bank of river Balan. He would sit near the Siva Temple, under a peepul tree grown on the bank of river Balan. He used to contemplate on the teachings of the masters

like Swami Ram Thirth and Swami Vivekananda. Sometimes he would sit in deep meditation beneath the big peepul tree for a long time.

Whenever Ram Surat Kunwar visited his father-in-law's house at Dahiya, he was given considerably a big room for his stay. The house was a big one. It had been built in 1896. During the long holidays, he would take his wife to Nardara to live with his parents and brothers.

In early 1940's, due to heavy rains and the subsequent floods in Ganga, Ramdat Kunwar's house in Nardara was heavily damaged. He built another house for the family, at a slightly elevated place, near the old house. This house was not big enough to live with three sons, their wives and children. Most of their fertile land had been swallowed by the mighty Ganga. Ramdat Kunwar struggled to maintain the family. He got dejected and depressed. The worries told upon his health. He passed away in the mid 1940's. The elder brother Manarakhan Kunwar took charge of the family. His youngest brother Ramdahin Kunwar assisted his eldest brother in the farm works in the remaining farm. Ram Surat Kunwar, after completing his B.A. in 1941, started searching for a job. His brothers did not allow him to assist in the farm work, as he was a highly educated Babu.

Ram Surat Kunwar found it difficult to live with his wife at Nardara. He was not allowed to work in the farms but he had to share the meals earned by the hard work of his brothers. In addition his wife was also with him. Even though his wife Ram Ranjini Devi shared sincerely all the household works along with the other women of the house, his younger brother's wife Dalgireeya Devi always teased and abused Ram Surat Kunwar and his wife, because they were not able to share the burden of the family. Ram Surat Kunwar was jobless and he was not working along with his brothers at the farmland was her complaint. She had the grudge against Ram Surat Kunwar because of his refusal to marry her years ago.

Dalgireeya Devi used to say that the family had spent a large amount for Ram Surat Kunwar's education, but he was not reciprocating either by working in the farmland or doing some other jobs. She complained to the elders of the family that he was always whiling away his time, sitting on the bank of Ganga alone or talking to sadhus or Kapadia Baba for a long time. The elder brother Manarakhan Kunwar and his wife Thethree Devi, who had love and concern for Ram Surat Kunwar and his wife Ram Ranjini Devi, tried to pacify Dalgireeya Devi, but they couldn't succeed. Day by day Dalgireeya Devi's animosity increased against the poor couple. Her words were full of venom. Ram Surat Kunwar had no other way, except to leave Nardara with his wife Ram Ranjini Devi for his father-in-law's place, Dahiya. In 1942 he went to Dahiya with his wife. There he explored the possibilities of getting a job in Bihar.

Dahiya was in Bihar State. It was a bigger village than Nardara. It was situated on the bank of river Balan. It was a prosperous village with fertile farmlands. Ram Surat Kunwar's father-in-law, Hukum Narayan Roy was one of the richest in the village and had a great reputation among the villagers. He and his younger brother Dhanushdharee Roy were living together with their wives and children. Hukum Narayan Roy had one daughter, Ram Ranjini Devi and two sons, Ramchandra Roy and Ramakanth Roy. Dhanushdharee Roy had two sons, Ramsagar Roy and Ram Ballabh Roy. Ram Ranjini Devi was the eldest among the children and was the only girl child in the family. So, all the family members were fond of Ram Ranjini Devi and they were all happy to have Ram Ranjini Devi, with her husband Ram Surat Kunwar, who came to live with them.

Ram Surat Kunwar searched for a job in some school in Bihar. He had a great fascination to become a teacher in a school. In those days, if anybody wanted to have a Government job in Bihar, they had to be a Biharian. To establish their identification one needed either property in Bihar or a birth certificate confirming their origin. On knowing this Ram Surat Kunwar was

dejected and disappointed. He was helpless. But his father-in-law Hukum Narayan Roy came to his help. He bought a piece of land, just opposite to his house, in the name of Ram Surat Kunwar and built a small house for him. (After Ram Surat Kunwar left the family once for all, the house was locked and not maintained. The roof of this house collapsed on the 10th day after the Mahasamadhi of Yogi Ramsuratkumar.)

Ram Surat Kunwar applied for the teaching job, after he had a property in his name at Dahiya. He got the posting at the Islampur Middle School, Islampur in 1943. (Now this town is in West Bengal State.) There he worked as a teacher for four months. Due to the extreme winter climate at Islampur, his health was affected and he could not work there. He took long leave and came to Dahiya to improve his health. Ram Surat Kunwar applied for transfer and he got the transfer to Radhakishen Chameria High School at Barauni in 1944. When he got his first salary at Islampur, he sent a portion of the money to his elder brother Manarakhan Kunwar. Thereafter he sent money every month regularly to his elder brother and it was a great help to his brother.

Ram Surat Kunwar worked in Radhakishen Chameria High School for about one year. He wanted to study teacher-training course at Patna. He had enough money then to complete the course. Again he took long leave and joined teacher-training course at Patna. In 1945, he passed the teacher-training course. He also had successfully done a course that had qualified him to render 'First Aid to the Injured' in 1945.

After he completed the teacher-training course, he got the placement at Basamba High School, Giridi, in Bihar. He took his wife Ram Ranjini Devi with him to Giridi and lived there for a few months in a small but decent house. Ram Ranjini Devi conceived her first daughter. She delivered a girl baby in 15/11/1945 at Giridi. Ram Surat Kunwar named his daughter 'Yashodhara' (Buddha's wife's name). He was so fond of his eldest daughter and used to call her 'Yasho'. As Giridi was far off from Dahiya,

Ram Surat Kunwar applied again for a transfer to Radhakishen Chameria High School, Barauni which was nearby Dahiya. He was transferred there soon. He sent his wife and child to Dahiya. He took a house for rent at Barauni and stayed there with his brother-in-law Ramachandra Roy who was studying then in the same school where he worked as a teacher. During the weekend he would visit his family at Dahiya.

4. A Sadhu In The Family

From 1945, on the instructions of Kapadia Baba, Ram Surat Kunwar was on water fasting and observed total silence for the whole nine days during the Navaratri Festival. During those days, he would confine himself in a small room in his house and would come out only to attend nature's call. All the time he would be in that small room, contemplating on God and meditating upon the teachings of great souls of all times. His wife Ram Ranjini Devi was so helpful to her husband and remained alert to see that nobody would disturb Ram Surat Kunwar. All the nine days Ram Surat Kunwar was immersed totally in his penance. Vijayadasami day was celebrated on the tenth day, the day of victory for Goddess Durga against the demon. Ram Surat Kunwar, on that day, would break his fasting and the vow of silence. He continued this penance till he got the initiation from Papa Ramdas in 1952.

At Barauni, Ram Surat Kunwar took a small house for rent. Ramchandra Roy, his brother-in-law was staying with him and studied in the same school where Ram Surat Kunwar worked. Ramchandra Roy cooked food for both of them. Ramchandra Roy informed the author of this book that Ram Surat Kunwar had the habit of reading books. He also informed that Ram Surat Kunwar was a voracious reader of spiritual books of various masters. He read them with great passion and attention. 'The Light Of Asia', a book on Gautam Buddha's life and teachings affected Ram Surat Kunwar to a great extent. He was much impressed with the life and teachings of Buddha. He also went through the famous novel 'Siddhartha' authored by the Nobel Laureate Hermann Hesse, a German writer. This novel impressed him and was useful to understand about the pains and problems one should face during the spiritual journey. During the later years, Yogi prescribed this book to many of his friends, including the author. Ram Surat Kunwar presented his wife three books; one was 'Ghar Ki Rani' (Queen Of The House). The other one was 'Anandha Nikethan'

(Blissful House). Those books emphasized the importance and value of virtuous women in the family and society.

At Barauni, Ram Surat Kunwar spent his leisure time reading the books of spiritual masters of India. He equipped himself with the great knowledge of the masters and their teachings. During that time he got the opportunity to have the association of Sri Ramdutt Chowdry of Augan, a small village near Dahiya. This friend was also spiritually inclined. He was a freedom fighter too. He loved to spend time with Ram Surat Kunwar. There was a great friendship and trust between them. Ram Surat Kunwar used to keep the extra money he had with Ramdutt Chowdry and whenever he required money, he would get back from him again. Both would talk about several matters of common interest, about the saints and their works.

Ramdutt Chowdry informed the author of this book that even though Ram Surat Kunwar was a grihasta, (Family man) he actually lived like a sadhu. His passion for attaining God was so intense that he was always contemplating, meditating and talking only about Supreme God. He used to sit alone on the bank of river Balan, beneath a peepul tree, near the Siva temple at Dahiya, during his weekend holidays. He pondered over the teachings of Buddha and several other spiritual masters. He came across Swami Ram Thirtha through the book 'In The Woods Of God Realization'. Swami Ram Thirtha's life and teaching brought a great transformation in the life of Ram Surat Kunwar.

Sri Ramdutt Chowdry was a successful farmer and a rich man. He was very much interested in India's freedom struggle. He adored Mahatma Gandhi, Jawaharlal Nehru and other national leaders. Ram Surat Kunwar, Ramdutt Chowdry of Augan, Ramjivan Rai of Dahiya and Chandrika Takur of Bagalpur were all friends of the same wave length and used to meet frequently in any one of their places. They used to discuss and debate about the freedom struggle of India and the teachings of various saints and scriptures.

All the friends would passionately debate and discuss about spirituality and the freedom movements of India. Sri Ramdutt Chowdry argued that instead of talking about freedom of the country, the youngsters should practically do something by participating in the freedom struggle. Ram Surat Kunwar debated by saying that instead of choosing the path of violence, they should adopt the way of Aurobindo, who then lived at Pondichery doing penance. Ramdutt Chowdry got agitated on hearing Ram Surat Kunwar. He asked if everybody started doing penance for their own spiritual growth, then who would work for the freedom of motherland. Ram Surat Kunwar answered that if one remembered God all the time then God would strengthen the freedom movements. He also said that one should know of one's own mission and purpose of the life. Adhering to one's own swadharma, (life-mission) was the greatest service to the nation and God, he said. He continued if one was always in remembrance of God, that was the service to the nation and it was the real patriotism. Then God would see this great country get the freedom. Ramdutt Chowdry asked whether one should not bother about one's family and its welfare, for which Ram Surat Kunwar answered that if one was always in tune with God, God would look after the country and the country would look after the individual's family. So, he emphasized all the time the necessity of the union with God, which should be the only duty for the people and by doing so, all other duties would be accomplished in a mysterious way by God's grace. Ramdutt Chowdry did not accept the philosophy of Ram Surat Kunwar. Ramdutt Chowdry told the author that on those days, the friends used to discuss and debate only about life and God. When the author of this book met Ramdutt Chowdry in 2003, the latter appreciated the wisdom of Ram Surat Kunwar. He regarded Ram Surat Kunwar a great mahatma. He said Ram Surat Kunwar was full of wisdom even in the younger age and behaved like a mahatma.

From 1946 to 1948 Ram Surat Kunwar worked in Radhakishen Chameria High School, at Barauni. On 1/8/1947, his wife Ram Ranjini Devi delivered

a son at Dahiya and Ram Surat Kunwar named the child 'Amitabh', which meant Sun and also Buddha. He loved his children like any other normal father. In spite of his love for his children and family, he never moved away from the path in search of God. Whenever Ram Surat Kunwar got the opportunity to go to Nardara, he would meet Sri Kapadia Baba. During his stay at Nardara, Ram Surat Kunwar spent the whole night conversing with Kapadia Baba, in the Baba's hut on the bank of the Ganga. Sometimes both would sit in total silence throughout the night. Ram Surat Kunwar felt ecstasy and joy in the company of Sri Kapadia Baba. Ram Surat Kunwar felt at home only in the company of saints, sadhus and seekers. It seems he lived a life of a sadhu in the guise of a family man.

5. First Visit To Tiruvannamalai

Once during the summer holidays in 1947, Ram Surat Kunwar came to Nardara to see his brothers. He also met Sri Kapadia Baba. In course of talks about various mahatmas and different schools of thoughts, Kapadia Baba talked about Ramana Maharishi at Tiruvannamalai in South India. Kapadia Baba explained about the Maharishi's preaching, which was self enquiry by asking and contemplating "Who am I?" Such a serious enquiry would lead one to the destination, God, the Maharishi suggested to the devotees. During the conversation, Kapadia Baba indicated to Ram Surat Kunwar that the latter should seek his GURU in South India. He told Ram Surat Kunwar that without the grace of GURU, it's impossible to attain GOD. On hearing these words from Kabadia Baba, Ram Surat Kunwar got the passionate feeling to see Ramana Maharishi, at Tiruvannamalai. He had known earlier that Sri Aurobindo Gosh, a great freedom fighter turned Spiritual Master was living at Pondichery. He also wanted to meet Sri Aurobindo at Pondichery. He was very happy to know that Tiruvannamalai was nearby Pondichery.

Even though Kapadia Baba was a great soul and capable of guiding sincere seekers like Ram Surat Kunwar, he deliberately drove Ram Surat Kunwar to South India. He was aware that Ram Surat Kunwar was needed to certain people, who had the access to Tiruvannamalai, a great pilgrim center in South India. This town Tiruvannamalai was a place of saints and sages of all times.

In 1947, Ram Surat Kunwar set out his journey in search of his guru, first to Tiruvannamalai in South India. He reached Tiruvannamalai in the hot summer. The holy hill 'Arunachala' greeted him with its warm breeze. On the first sight of the hill, which was considered Lord Siva Himself, Ram Surat Kunwar started loving it with great reverence. From the railway station he enquired the way to reach Ramanashram, where the great sage

Ramana Maharishi lived. He reached the ashram and was directed to the old darshan hall to meet the sage.

Ramana Maharishi was sitting in a corner of the small room, on a raised platform. As soon as Ram Surat Kunwar entered the room, he could feel the deep, divine stillness that prevailed in the room. There were a few people sitting before the sage, enjoying the blissful peace of him. Ram Surat Kunwar sat before the sage. The sage saw the young man with all compassion for a few minutes. Ram Surat Kunwar was thrilled. His whole being was shaken and the great sage's grace through his sight captivated him. Ram Surat Kunwar slowly and involuntarily closed his eyes. He went into deep meditation. After a long time, Ram Surat Kunwar slowly opened his eyes. He saw the great sage looking at him with compassion. A joyful smile was visible on his face. That's how the great sage graced and greeted the young seeker in his first encounter.

Ram Surat Kunwar stayed in the ashram for a few days. Throughout his stay in the ashram, he spent most of the time with the sage, silently sitting before him. When he could not be with the sage, he roamed on the hill, visiting several caves, where sadhus and sadhakas were doing penance. He also visited the big Siva Temple, which was called Arunachaleshwara Temple and sat near the Padala Lingam, where Sage Ramana sat earlier for months together. He meditated there for a long time with great ecstasy. He was thrilled to see the temple. The big gopurams (towers) of the temple majestically radiated divine bliss and peace. The divine vibration there in the temple was a great benediction for Ram Surat Kunwar. He felt that it was the center and home for spiritual sadhakas. In the later years Yogi Ramsuratkumar used to say, ***"The Arunachaleshwara Temple is the real home for the people like this beggar."***

The encounter with Ramana Maharishi transformed Ram Surat Kunwar to a great extent. He realised the value of association with spiritual masters. Whenever he found time, he went through the teachings of Ramana that

thrilled the young seeker. The path of self-enquiry, 'Who am I?' lead Ram Surat Kunwar to a natural samadhi state. A few days passed in divine ecstasy at Tiruvannamalai in the presence of Ramana Maharishi. He had to go back to his place. On the day he had to leave Tiruvannamalai, he prostrated before Ramana Maharishi and silently prayed, **"Swami pour thy grace on me to attain your Holy Feet. Make me your own and put me ever at your Feet"**. The sage said, "Sari" in Tamil and again gifted Ram Surat Kunwar with a broad smile, as if he had accepted young Ram Surat Kunwar. Ram Surat Kunwar was overwhelmed on listening to Ramana. He didn't expect a verbal, that also a positive word, from Ramana Maharishi. He was in great ecstasy. In the later days Yogi Ramsuratkumar said, **"This beggar learned the first Tamil word 'Sari' from Ramana Maharishi."** 'Sari' means 'Yes, I listened' and the other meaning is just 'Yes'. After a few blissful minutes, Ram Surat Kunwar left Ramana with heavy heart.

Ram Surat Kunwar saluted the holy hill Arunachala. He walked around the hill chanting **"Arunachala Siva, Arunachala Siva, Arunachala Siva, Aruna Jata"**. He left Tiruvannamalai with a heavy heart to Pondichery. There he tried to have the darshan of Aurobindo. But as the master was in silent retreat, he was not able to meet him. He purchased some books of Aurobindo and went back to Dahiya.

6. Making Fit To Receive The Grace

At Dahiya, Ram Surat Kunwar came to know that he was transferred with a promotion as Head Master to Naraipur High School, Bachwara. He went to Bachwara and joined duty at the school. The condition of the school was very bad. He recommended several actions and facilities to rejuvenate the school to the managing committee of the school. But the managing committee ignored his pleadings and Ram Surat Kunwar exercised his authority to close the school till the managing committee provided the basic amenities to the students. The managing committee had to oblige Ram Surat Kunwar, as he was stubborn to improve the standard of the school. Ram Surat Kunwar had never compromised his principles in his life. Within a few months, he was transferred to Navalgad High School, Navalgad. It was a small town. He joined the school on 6/12/1948. He arranged a small but comfortable house for rent and brought his wife and children to Navalgad.

The memories of Tiruvannamalai were always fresh in his mind and he wanted to go there again to see Arunachala, the holy hill and the great sage Ramana. He wanted to make himself fit to receive the grace of sage Ramana and the holy hill Arunachala. He started living by taking only raw milk and fruits particularly bananas. His wife Ram Ranjini Devi protested, but she was not able to force him to take cooked food. Occasionally she would manage to feed him with the raw surraikkai (bottle gourd) mixed with milk and sugar. He did not take cooked food with salt and chilies for another five years. When his friends asked him the purpose of such diet, he replied that he was preparing his body to get it divinized.

During 1948 to 1952, he studied several scriptures including the holy works of Swami Ram Thirtha, Swami Vivekananda, Bagavan Ramana, Aurobindo, and Adi Sankara. He gained divine spiritual knowledge from them and the same transformed him into a perfect human. He was a good teacher, a good administrator, a good husband, a good father, a good son, a good

brother, a good friend, a perfect human and also a great sadhaka. Throughout his life, he never committed a single mistake. He was firm like a rock in his faith on the masters and God. He never allowed anybody to disturb his faith. He never demanded any material benefits or comforts from his spiritual masters or Gods.

Sometimes his wife would ask him to take her to the temple. He would enquire about the purpose of her visit to the temple. She would say that she wanted to see God. He became serious and would say, **"If you are really serious to see God, see me, see your God in me."** On hearing those amusing words from him, she would just laugh and again insist him to take her to the temple. He would take her and the children up to the entrance of the temple and would refuse to go inside the temple to do the rituals. He would keep the children with him so that they would not disturb their mother to do her rituals at the temple.

He loved his children. Whenever he returned from the school, his children would run towards him and he would lift both the children in his arms and fondle them. His wife would warn him that the children would soil his dress. He would ask her, **"The children are my Gods, my Rama, my Krishna. How can my Gods make me dirty?"** He taught his children first to write "Rama" in Hindi even before they were taught the alphabets. He never abused or used harsh language against any person. He addressed even small children with great respect. He addressed the animals also with respect as if they were dignified human beings.

Amitabh Kunwar, Ram Surat Kunwar's second child, narrated an event to the author. At Navalgad, Amitabh was consuming sugarcane sitting on the staircase of the house. After completing the major portion of the sugarcane, he carelessly threw away the small-hard root portion of the sugarcane on the road. At that time Ram Surat Kunwar entered the house and saw his son throwing the bottom piece of the sugar cane. He told his son to go and see whether the hard sugarcane piece hit anybody on the road. The young

Amitabh went outside the compound wall and saw there none. He returned to his father and said to his father that there was nobody on the road. Ram Surat Kunwar asked his son to go and pick up the sugarcane piece he threw on the road. Amitabh picked the same and brought it to his father. His father told him to see how strong the sugarcane piece was and if suppose it hit anybody on the road, how painful it would be. So he advised his son not to throw anything on the road without seeing.

Amitabh remembered one more event too. Once, Ram Surat Kunwar took his son for a stroll on the bank of the Ganga at Nardara. There he asked his son to watch the fishes in the river. He told his son how beautiful the fishes were. Then he requested his son to promise him that thereafter he should not eat fish, should not tell lies and should not demand anything from anybody other than God.

In 1949, in the summer vacation, again he left his family at Dahiya, in his father-in-law's house and started for Pondichery and Tiruvannamalai. He reached Pondichery first to have the darshan of Sri Aurobindo. He loved Sri Aurobindo and his teachings. But this time also he couldn't see Sri Aurobindo. He wanted to stay in the ashram for a few days. But he was not able to get accommodation there. So, he left Pondichery and went to Tiruvannamalai. He reached Tiruvannamalai by train. From the railway station, he first saluted the holy hill Arunachala and ran towards Ramanashram to see sage Ramana. He was given a room to stay in the ashram complex. There was a different sort of painful calmness prevailed in the ashram. He came to know that the sage was sick and the doctors diagnosed the disease as Cancer. So, the darshan time was restricted to a short span in the morning and in the evening. Ram Surat Kunwar was shocked on hearing the news. When he saw the sage, he got immense pain and tears rolled down his face. The sage was totally indifferent to his ailments. His face was glowing and he was radiating divinity. When he saw Ram Surat Kunwar, the same mysterious joyful smile flowered in his face,

as if it said, "Welcome my son". On seeing the sage, Ram Surat Kunwar cried silently. The tears welled up uncontrollably from his eyes. He was just staring at the sage. The darshan time was over. The sage had to take rest.

Ram Surat Kunwar left the place and started climbing up the holy hill. There he sat on a rock in the hot sun and cried and cried. The whole day he was sitting on the rock on the hill. In the evening, he again came to the ashram to see the sage. The sage was lying on the couch. His eyes were glowing. He saw every individual. When he again saw Ram Surat Kunwar, the same mysterious smile appeared on his face. Ram Surat Kunwar was thrilled. His whole frame, the body, the mind and the intellect were shattered and there was a serene, divine peace prevailed upon him. The sage poured his abundant grace on the young seeker. Ram Surat Kunwar never attempted to talk to the sage. The sage communicated with the seeker in a subtle way through his compassionate divine look.

One day Ramana Maharishi was groaning apparently with immense pain due to the killing disease cancer. One of the close devotees of Ramana enquired with great concern, reverence and tears in his eyes, "Swami, is the pain very acute?" Suddenly Ramana sprang up from his bed and told, "Throughout the years I am telling that I am not the body. But you enquire about my body and its pain. Have all my teachings become a waste to you?" Saying this again he lay down on the bed and started groaning with great pain. The devotee was dumbfounded and thrilled.

Then within a few days, the visitors were not allowed to go near the sage. They were to salute the sage only from a distance and vacate the place. Ram Surat Kunwar roamed in the hill throughout the daytime. There he met several sadhus. One of the sadhus told him about the darshan day of Aurobindo at Pondichery. He went to Pondichery on that day to have the darshan of Sri Aurobindo. He saw Aurobindo from a distance and he was able to feel that Aurobindo also saw him. He returned to Tiruvannamalai. Again he ventured in the hill, visiting several caves. A sadhu at the banyan

tree cave in the hill told him about Swami Ramdas, at Kanhangod, in Kerala State. He started for Kanhangod to see Swami Ramdas in his ashram, called Anandashram.

Swami Satchidananda, the immediate disciple of Swami Ramdas and Mataji Krishnabai, welcomed him and gave him a room to stay at Anandashram. Ram Surat Kunwar went for the darshan of Swami Ramdas in the Bhajan Hall. Swami Ramdas was sitting there in a comfortable sofa. The devotees of Swami Ramdas were singing “Om Sri Ram Jai Ram Jai Jai Ram” sitting around Swami Ramdas. Swami Ramdas was called ‘Papa’ by his devotees. Ram Surat Kunwar also sat among the devotees and stared at Papa. Suddenly Mataji Krishnabai appeared in the hall and she started saying something to Papa. Papa was all the time smiling and enjoying. When Mataji finished it, Papa started laughing loudly for a long time. Everybody around Papa and Mataji started laughing too. Papa, Mataji and the devotees, they were all talking in South Indian Languages like Malayalam, Konkani and Kannada. Ram Surat Kunwar was not able to understand anything. It was very strange for Ram Surat Kunwar.

So far he had met only very serious saints and Masters. But there at Anandashram, it was totally different. Papa was so jovial and moved with the devotees so freely and almost all the time He was laughing and laughing. After Ram nam chanting, Swami Satchidananda introduced Ram Surat Kunwar to Papa and Mataji. Papa enquired Ram Surat Kunwar, the meaning of his name. Ram Surat Kunwar told that his name meant that the child who had the passionate love for Ram. Papa again enquired about his place, job and family and Ram Surat Kunwar replied. Papa asked Ram Surat Kunwar, how many days he would stay there for which Ram Surat Kunwar replied three days.

Ram Surat Kunwar stayed at Anandashram for three days. He bought several books of Swami Ramdas like ‘In Quest Of God’, ‘In The Vision Of God’. He left again for Tiruvannamalai. He again saw Ramana Maharishi

and prostrated before Him. The same mysterious smile again appeared on the face of the sage that thrilled Ram Surat Kunwar. A few days passed. Ram Surat Kunwar had to leave Tiruvannamalai for his place. With tears in his eyes, he saluted Ramana Maharishi and the holy hill Arunachala. He left Tiruvannamalai with a heavy heart and reached Dahiya.

In 1949, after he returned from Tiruvannamalai, Ram Surat Kunwar lost interest in the routine life. His search for Truth and God got intensified. He avoided carrying money. He stopped saving money. Whatever was his saving till date, he sent the same to his elder brother Manarakhan Kunwar at Nardara and that money was so helpful for his elder brother to make arrangements for the marriage of his two daughters.

During those days, Ram Surat Kunwar gave anything he had, if it was asked for. If any beggar raised his voice from the street for food, he would ask his wife to give whatever food was ready at that time to the beggar. Sometimes his wife would hesitate to offer the food to the beggar, as the food was meant for her children. On seeing her hesitation, he would prefer to offer his quota of food, which was milk and fruits, to the beggar and go to the school with empty stomach. On such occasions she had no other option. She would silently give the food meant for the children to the beggar and would prepare food again for the children.

After his return from Tiruvannamalai, he started reading the books of Swami Ramdas of Ananadashram. The first book he had gone through was 'In Quest Of God'. There he was caught by Swami Ramdas. He repeatedly went through the book. The last chapter of the book 'In The Cave', the prayers of Swami Ramdas brought tears from the eyes of Ram Surat Kunwar. He regretted as he could not spend long time at Anandashram with Papa. That book had wiped away the image he had on Papa that Papa had lived with all the comforts like a king at Anandashram. He realised that Papa was indeed a great spiritual master.

In 1950, both the great sages Ramana Maharishi and Sri Aurobindo passed away. As soon as Ram Surat Kunwar received Ramana's death message, he wept and wept for a long time. He felt as if he had become an orphan. He did not know what to do and where to go for his spiritual growth. Suddenly Papa Ramdas appeared in his mind with his joyful loud laughter. The laughing and loving face of Papa Ramdas penetrated Ram Surat Kunwar's subconscious mind to its deep core even without the knowledge of him. But still the time was not ripe for Ram Surat Kunwar to identify his guru. Papa Ramdas had to wait for his beloved devotee for years together to impart divinity.

In 1950, after the Mahasamadhi of Ramana Maharishi, Ram Surat Kunwar stopped shaving and hairdressing. He started growing beard. (On the instructions of Swami Ramdas in 1953, he had his hair cut and removed his beard once. Thereafter he kept his beard throughout his life.) In the same year 1950, his wife Ram Ranjini Devi delivered a girl baby. Ram Surat Kunwar named the baby 'Maya'.

Ram Surat Kunwar did not go to South India in 1950. In the physical absence of the great master, Maharishi Ramana, there was a great depression in his being. He wanted to spend some time in the Himalayas. He went to Rishikesh and spent some days there staying in the Sorkashram. From Rishikesh he went to Badrinath, Kedarnath, Gangotri and Yamunotri. After finishing his tour in the Himalayas, he went back to Navalgad. During the yatra, he was in blissful ecstasy on seeing the divine beauty of the river Ganga and Himalayas. He met a lot of sadhus, sannyasis and sadhakas in the Himalayas, on the bank of the Ganga. In the later years, Yogi Ramsuratkumar said, ***"Due to the penance of sadhus and sannyasis at the Himalayas, this holy country India is being protected. The radiation of these great saints protects India."***

In 1951, during the summer vacation, Ram Surat Kunwar wanted to go to South India. The book 'In Quest Of God' of Papa Ramdas prompted the desire to see Papa at Anandashram. He went directly to Anandashram and stayed there for quite a long time. This time also Papa did not inspire him. Later days, once Yogi Ramsuratkumar said, **"Papa did not allow this beggar to understand Him. The time was not ripe. This beggar had to wait till Papa Himself revealed His Divinity to this beggar, to make this beggar understand that Papa was his FATHER."** After a month's stay, Ram Surat Kunwar went back to his place with a heavy heart.

7. Guru's Grace

In 1952, Ram Surat Kunwar travelled widely to several holy places connected with the gurus and saints in India, in search of God. In spite of his vast travelling and seeing several holy places and holy men, he was not able to feel his oneness with God. He accumulated great knowledge of the scriptures and other holy works of great masters. Yet he was not able to realise God. Sometimes he felt as if he attained everything, but within a short time, when the life challenged him in a mysterious way, all the attainments vanished. He then became dejected and depressed. One moment he was at the top of spiritual wisdom and the next moment he was again at the same level where he had been earlier. He understood that one should transcend body-mind-intellect consciousness to merge with God. The self identity should go, he realised. He also realised that visiting various holy places and bathing in the holy rivers would only help to purify the mind to certain extent, but they would never help one to transcend mind and body. All the rituals would strengthen the self and could never erase the self, he realised. Finally he got the awakening that only GURU AND GURU ALONE could merge his disciple in divinity eternally. Without the help of GURU nothing could be achieved, he realized. After realizing the value of Guru, he immediately decided to go to Anandashram once again to see Papa Ramdas and not leave him till Papa Ramdas showered his grace upon him and merge him with GOD.

Ram Surat Kunwar took long leave on 11/8/1952 from Navalgad High School, leaving his wife and children at Dahiya. (His wife Ram Ranjini Devi was then pregnant with her fourth child. The child was born in 1953 and was named 'Beena' by her mother.) He went directly to Anandashram. There he was provided accommodation inside the ashram premises. He met Papa in the bhajan hall and prostrated before him. Papa Ramdas patted him in appreciation with great joy. Papa Ramdas was waiting for his beloved devotee and as soon as he saw Ram Surat Kunwar, he expressed his joy.

The joy of Papa was contagious and it affected everybody assembled there. Ram Surat Kunwar also could feel it. He felt secure as if he was sitting in the lap of his Father. Papa freely interacted with Ram Surat Kunwar. Papa penetrated into his beloved disciple and induced passionate aspiration to attain God Realization. Papa showered his grace on Ram Surat Kunwar that enabled the latter to have the deep devotion and immense faith on him.

It was in the last week of August 1952 or the first week of September 1952, Ram Surat Kunwar got the passionate urge to get initiation from his Guru Swami Ramdas. But he felt shy to demand Papa to initiate him. He hesitated to approach Swami Ramdas. Somehow he was able to convey his desire to his friend Swami Satchidananda and the latter encouraged him to approach Swami Ramdas with sincere prayer. The Swami assured Ram Surat Kunwar that Papa was always waiting to help and improve the devotees by initiating them with Ram Mantra.

Ram Surat Kunwar finally got the courage and he followed Swami Ramdas wherever Papa went. Papa knew the intention of Ram Surat Kunwar for quite sometime. One day while Ram Surat Kunwar was following Papa silently, Papa suddenly turned towards Ram Surat Kunwar and asked him, "Do you want Ramdas to initiate you?" Ram Surat Kunwar was thrilled and he nodded in affirmative. Swami Ramdas commanded, "Sit down" and he also sat there just before Ram Surat Kunwar. "Repeat what Ramdas says," Swami Ramdas again commanded. Then slowly Papa uttered word by word, **"Om Sri Ram Jai Ram Jai Jai Ram."** With all the reverence and attention Ram Surat Kunwar repeated the words his guru uttered. Thrice the mantra was uttered by Swami Ramdas and thrice it was repeated by Ram Surat Kunwar. Swami Ramdas loaded the words with all his being full of divinity. The divinity of Swami Ramdas was unloaded on the small frame of Ram Surat Kunwar's being. The transferring of divinity from the Guru to disciple was complete. Swami Ramdas got up and said, "Go and chant this mantra all the 24 hours."

The seed of divinity was sown in the fertile being of Ram Surat Kunwar. His whole frame was thrilled and shattered. The divine energy of his guru was seated in his being. It was heavy and fully charged. The small frame of Ram Surat Kunwar struggled to bear the pure and infinite divinity. He slowly stood upon and left the place with great difficulty. He went to a lonely place and sat there. He was able to perceive a divine power seated in his being after the initiation. He wept uncontrollably for no reason for a long time. Then after some time he felt that a deep peace prevailed upon him. He walked in slow pace without aim. He climbed to the top of the hill near Anandashram. There was a bench at the top of the hill. He sat there for the whole day. Again he cried. Suddenly he stopped crying. A divine bliss flowered in his being and he then laughed loudly with all joy.

The evening sun disappeared into the western Arabian Sea. The darkness covered the place. He lay down on the bench and watched the night sky. The glittering stars seemed to be the reflectors of his state. The whole night he did not sleep. He became alert and aware of divinity within his being. He laughed again loudly. There was something, some change happened in his being. Suddenly all the emotions disappeared. There was a deep silence. From the core of his being, suddenly he was able to listen to a vibrating sound. He focused his attention on that sound. It was so feeble. Slowly the feeble sound got stronger and in a short time it was audible. That was, 'Om Sri Ram Jai Ram Jai Jai Ram' the mantra, which was initiated by his guru, in his guru's voice. Slowly it became louder and louder and his whole physical frame vibrated with the mantra. There were no other thoughts, no other words other than the mantra in his being. The whole night passed in the blissful state.

In the morning he came down the hill, shouting "Om Sri Ram Jai Ram Jai Jai Ram." He ran here and there chanting the mantra in the ashram. The people in the ashram were astonished on seeing Ram Surat Kunwar. They tried to pacify him. They made him to eat something. They took him to Papa.

Swami Ramdas didn't hide his joy on seeing the state of his disciple. He stared at his beloved disciple. After a few minutes he asked his disciple, "Where will you go?" Ram Surat Kunwar immediately responded, **"Tiruvannamalai."** Even though he responded to his guru that he would go to Tiruvannamalai, he did not have the inclination to leave his guru.

The powerful initiation Swami Ramdas injected into Ram Surat Kunwar, stirred his inner being thoroughly. All his suppressed emotions and desires that were buried under the deepest core of his being, were stirred out by the powerful initiation. The virtues and sins, the ideas about the mundane life and the spiritual life and several other conditioning were destroyed. Ram Surat Kumar got stuck to his own self by the initiation. There was no escape. Ram Surat Kunwar did not want to escape either. His love for God, his search for God turned into passionate love for Swami Ramdas and Mataji Krishnabai. He could not imagine a life without them. So he determined to stay with them permanently. But Swami Ramdas and Mataji had different plans. They wanted this emotional sadhaka to change into a great spiritual mystic to help the future sadhakas to evolve towards God. Ram Surat Kunwar, the brilliant youth was needed for doing God's work. How could Papa and Mataji lose such a pure soul who spent all his life in the remembrance of God sacrificing everything he had?

Systematically Swami Ramdas and Mataji Krishnabai worked on him. They made Ram Surat Kunwar to behave like a mad man and made the world to believe that he had gone mad. They drove him out of the ashram forcibly so that he could remember them constantly. They used harsh language whenever he was before them among the crowd of the devotees. By doing so Swami Ramdas and Mataji Krishnabai removed his ego totally. But it took very long time. In the process, the pain, the sufferings he experienced were so acute that he was totally lost and gone. Finally he reached the other shore safely and became totally one with God, his guru, Papa Ramdas. Yogi

Ramsuratkumar was produced by Papa Ramdas to do God's work. In the later years Yogi Ramsuratkumar rarely said to some of his close friends, ***"Nobody can love this beggar like my Father Swami Ramdas and nobody can torture this beggar like my Father Swami Ramdas. My Father killed this beggar because He loved this beggar."***

Three weeks after the initiation, Ram Surat Kunwar was driven away from Anandashram. He came to Tiruvannamalai. He roamed around Arunachala Hill for a few days. He again wanted to go back to Anandashram to see Papa and Mataji. On the way at Erode Junction, while he was walking in divine madness on the railway track, a railway engine knocked him down. His left hand was fractured. His left leg also was hurt. He was hospitalized for two months at Erode. A Gujarati devotee of Swami Ramdas at Erode helped him at the hospital and informed the relatives of Ram Surat Kunwar at Dahiya. The brothers-in-law requested Ram Surat Kunwar's friends Ramdutt Chowdry and another friend Ramjeevan Roy to go to Erode and bring back Ram Surat Kunwar to Dahiya. Both the friends went to Erode and found their friend there. They brought back Ram Surat Kunwar to Dahiya with great struggle. Ram Surat Kunwar was not able to confine himself to the house at Dahiya. He roamed along the bank of river Balan chanting Ram mantra loudly. He lost interest in the mundane life. He stopped talking to people. If anybody came to counsel him, he would laugh loudly and chant Ram mantra in high pitch. The people got frightened and ran away from him.

He spent a few months like this at Dahiya. His wife Ram Ranjini Devi and other elders of the family took painful efforts to persuade him to return to Navalgad to join the work again. He went to Navalgad and attended his work at the school. However he was able to work in the school just for two days 28/1/1953 and 30/1/1953. He received his last salary Rs.18/11. He then never worked in any institution. He roamed in the streets of Navalgad,

chanting loudly, "Om Sri Ram Jai Ram Jai Jai Ram." He slept on the roadside. He took milk and bananas, if offered. He did not talk to anybody. If anybody came to talk to him, he would chant the mantra loudly so that nobody could dare to come near him. During this period he started smoking beedies and cigarettes. The whole town was astonished on seeing the state of Ram Surat Kumar, their beloved master.

In 1953, Ram Surat Kunwar's wife Ram Ranjini Devi delivered a girl baby at Dahiya. The mother named the baby 'Beena'. Ram Ranjini Devi and her brothers heard about Ram Surat Kunwar's indifferent attitude at Navalgad. They went to Navalgad and forcibly brought him back to Dahiya again. Here also Ram Surat Kunwar roamed and sometimes would sit alone under a peepul tree, near the Siva temple on the bank of river Balan.

In 1954, Ramchandra Roy and other brothers of Ram Ranjini Devi thought that Ram Surat Kunwar had become insane and he needed medical assistance. They admitted him forcibly in a mental hospital at Ranchi. The doctors at the hospital examined him thoroughly for two days and came to the conclusion that he was absolutely normal. The brothers-in-law were baffled. They did not know what to do further. They informed Manarakhn Kunwar, the elder brother of Ram Surat Kunwar about the condition of his younger brother through telegram. Manarakhn Kunwar rushed to the hospital. They sent Ram Surat Kunwar to Nardara along with his elder brother. There Ram Surat Kunwar lived for a few days and again went to far off places in divine ecstasy, without informing his people.

It was impossible to trace the details to the roaming life of Ram Surat Kunwar. Nobody is able to give an account of his wanderings to us. Whenever the author mentioned about a place in any corner of this holy land India, Yogi would enquire whether the author had seen a particular location in that place. It seems he had wandered throughout the country, particularly wherever a saint or a holy man lived. He had complete details about sages, saints and masters of India. He was able to narrate about the

lives and teachings of those divine people of different places. It's amazing to see the vast knowledge Yogi Ramsuratkumar had about the holy men of the world.

In spite of his divine ecstasy through the initiation, he had, still a trace of attachment for his wife and children. After a couple of years a deep desire arose in his mind to see his wife and children. In 1955, he went to Dahiya. The brothers-in-law got agitated on seeing Ram Surat Kunwar. But his wife Ram Ranjini Devi pacified them. She prayed to her husband that she was ready to accompany him with the children wherever he would go. She promised that she would be able to face any hardship in the process. Ram Surat Kunwar emotionally got touched on seeing his wife's love and belief on him. He decided to take his wife and children to Anandashram to take refuge at the feet of his master Papa Ramdas. The brothers-in-law refused to send the first two children Yasodhara and Amitabh as they were studying in school. They allowed the parents to take the younger children Maya and Beena who were then 5 years and 2 years old. Ram Surat Kunwar took his wife and the two children to Anandashram at Kanhangod.

In 1955, Ram Surat Kunwar landed at the holy feet of Papa and Mataji along with his wife and children. He prostrated before Papa and Mataji. He begged Papa to allow him the privilege to live near Papa and Mataji in the ashram with his family permanently. He told Papa that he would do whatever work Papa asked him to do in the ashram. Mataji Krishnabai didn't approve his idea of staying in the Ashram with his family. She said that it was impossible to live in the ashram with the children. On seeing the firmness of Mataji, Ram Surat Kunwar suggested to his wife that they would leave the children either at her brothers' place or at his brother's place and then come back to the ashram. His wife refused and said that she could not live without her children. (Later, during the conversation with the author, Smt Ram Ranjini Devi said with tears in her eyes that if she would have told that she could not live without Ram Surat Kunwar, he would

have taken her wherever he went and it might have changed the course of his as well as her life.)

Ram Surat Kunwar again prayed to Swami Ramdas to allow him and his family to live in the ashram. He said, "Papa, I have come here with the great hope that you would allow me with my family to live here. I am not able to work anywhere since from the initiation. If you drive me away, where shall I go and how can I live?" Papa vehemently answered, "Go and beg. You cannot live in the ashram. There are enough people in the ashram to work. Remember, under a big tree, another big tree cannot grow. Only thorny bushes and grass alone can grow." Ram Surat Kunwar was shocked on listening to the words of his Master. He exclaimed, "Papa, should I beg for my food? Am I a beggar, Papa?" Papa, without answering, went inside. From that day Ram Surat Kunwar called himself 'beggar'. His guru, his master, his God asked him to beg and so he became a 'beggar'. He took his wife and children to Madras on the way to his place. He had no money. He begged in the streets of Madras. He got some money. He purchased some eatables for his children and fed them. He took them to their place and left his wife and two children in the custody of her brothers and again disappeared.

From 1955 Ram Surat Kunwar wandered again throughout the vast, holy India. He had no luggage, no money. Whenever he felt hungry, he would beg his food. Wherever he felt to take rest, he would sleep without bothering about the place. At that time his abode was mainly graveyards and other secluded places. From Kashmir to Kanyakumari and from Dwaraka to eastern part of India, he wandered and gathered a great deal of experiences and knowledge about the saints and their teachings. He was roaming like the wind having no boundaries. Yet he was not able to see his mission. He did not bother about that too. He just obliged the divine call and he went wherever the Supreme Father wanted him to go.

In 1957, suddenly one day he got the desire to see his family again. He went to Dahiya. There he came to know that his brothers-in-law suggested their sister to join in a Bala Sevika Institution at Ranchi to get training to look after the kids at the school. She joined the institute. After completing her training in the institute, her brothers thought that she could get a government job and could maintain her family.

Ram Surat Kunwar went to the institution to meet his wife. He was able to meet his wife there with great difficulty. The principal of the institute, Smt Suseela Agarwal used very harsh language on Ram Surat Kunwar in front of his wife. She scolded him for his irresponsible and reckless attitude. His wife Ram Ranjini Devi was crying and could not defend her husband and her husband silently moved away from the place. After that event in 1957, she could not see her husband again till 1982.

In 1958, Ram Surat Kunwar again got the impulse to see his family and so he went to Dahiya. There he met Ramdutt Chowdry, his old friend. The friend also got agitated on seeing his friend. He tried to counsel his friend to bring normalcy in his friend's life, but he could not do it. Ram Surat Kunwar was indifferent. He didn't argue or try to defend. He was amazingly silent and didn't express any emotions. Finally out of vexation Ramdutt Chowdry handed over Rs.64/-, which had been deposited earlier with him by Ram Surat Kunwar and settled the account and friendship. Ram Surat Kunwar took the money with him and walked on the street. He happened to see his son Amitabh on the street and handed over the money to his son and left the place. He did not come back. The family members could see him again at Tiruvannamalai only in 1982 after a gap of 25 years.

He again roamed throughout India and finally landed at Tiruvannamalai in 1959. He stayed first beneath a peepul tree just in front of the old bus stand. Then he shifted his place to the Kugai Namachivaya Cave on the holy hill. There he lived for more than six months. Then he came down and roaming in the villages around Tiruvannamalai. He knew every village around

Tiruvannamalai. Till 1961, Ram Surat Kunwar wandered in Tiruvannamalai. He would occasionally take his food from Ramanashram and other ashrams but mostly he lived on the alms of devotees and common people.

After the initiation in 1952, Ram Surat Kunwar focused all his attention only on Truth and God. He never compromised on Truth for personal benefits. He was firm in his faith on God and Guru. Liberation and freedom were his prime aim of the life. So, he could not adhere to the rituals, rules and regulations of any religious institution or ashrams. He had then no heavy luggage other than a small shoulder bag, which contained a few dhotis and shirts. Wherever he went, he tried to have a simple accommodation. But the officials of the ashrams at Tiruvannamalai denied him the permission to stay in their premises. In 1955, he took a small room for rent in a secluded place, near Ramanashram and stayed there for a few months. The room was in a very bad shape. Snakes and other poisonous insects were his uninvited guests. He had no fear for anything and so he did not mind the horrible atmosphere. In due course he was not able to pay rent for the room and so the owner of the room locked the room and insisted Ram Surat Kunwar to settle the rent due. Ram Surat Kunwar was not able to settle the rent due. So all his belongings were inside the room and he was on the street with just empty hands.

From time to time, he stayed in the graveyards of Tiruvannamalai and in the caves of the holy hill, particularly in Kugai Namachivaya Cave. Sometimes in the daytime he would sit in a remote place inside the Arunachaleshwara Temple and during night he would sleep in the corridor of a vessel shop opposite to the temple. Whenever he felt hungry, he would beg for food in the ashrams and other charitable institutions. Even though he preferred milk and bananas, he did not have money to procure the same. So he accepted whatever he got as alms. His dress became dirty and torn due to over use. His look turned like a beggar.

Once, in 1962, some friend took him to Ramanashram to take meals. There he was sitting for the food in the dining hall. One devotee who was sitting next to him started advising him how to be clean and presentable to take food in the ashram. Ram Surat Kunwar who volunteered poverty for the sake of his God and guru politely told the friend, who advised him, **"Ye, if you want to know anything, you come and touch this beggar's feet and you will know everything. But don't try to advise this beggar. It will not help you."** After saying this, he just got up and rushed away from the place without taking food in the ashram. He went to the temple and was lying down under the mahila Tree, inside the temple.

One Sri Govinda Butt, owner of a hotel, (Hotel Brindavan) was a great devotee of Arunachaleshwara. He was very kind to sadhus. He used to visit Arunachala Temple daily. Sri Govinda Butt came to the temple on that day and did the daily poojas and other rituals. He used to sit under the mahila tree for some time. When he went there, he saw a sadhu lying under the tree. He sat near him. Having a kind heart, he enquired the sadhu whether he took his food for the day. The sadhu, Ram Surat Kunwar replied, **"God has not given him food yet."** Govinda Butt took the sadhu to his hotel and served him with a wholesome meal. He also requested Ram Surat Kunwar, to come to his hotel whenever he felt hungry. Govinda Butt was the first among the devotees of Ram Surat Kunwar to offer food with great reverence at Tiruvannamalai. In later days, Ram Surat Kunwar would visit Brindavan Hotel rarely to take his food, which was served with all reverence.

In 1962, Ram Surat Kunwar got the opportunity to have the association of Pandit T.K.Sundaresha Iyer, who was a very ardent and close devotee of Ramana Maharishi. He was a scholar of high knowledge about the teachings of ancient masters and Ramana Maharishi. He was fondly called 'Vathiyar' (Teacher) by people. He would share his experiences with

Ramana Maharishi to Ram Surat Kunwar, who would listen to him with rapt attention. Yogi Ramsuratkumar in later days talked about him to the author with great reverence. He told the author that very few people knew that Pandit T.K.Sundaresha Iyer was a realised soul. It is Pandit T.K.Sundaresha Iyer, who first addressed Ram Surat Kunwar as Yogi.

Ram Surat Kunwar developed a deep attachment with Sundaresha Iyer and wanted to serve him in whatever way it would be possible. But Sundaresha Iyer was a simple man and would never like anybody to serve him or help him in any way. Pandit T.K.Sundaresha Iyer taught Tamil language to Ram Surat Kunwar, to write, read and talk. He also taught Ram Surat Kunwar all the works of Ramana Maharishi. Ram Surat Kunwar passionately listened to Atcharamanamalai, one of Ramana Maharishi's great works in Tamil and loved to listen to it again and again.

One day Sundaresha Iyer was sitting in Ramanashram near the big iluppai tree after the lunch. Ram Surat Kunwar sat near him and was looking at Sundaresha Iyer intensely. Sundaresha Iyer smiled on seeing Ram Surat Kunwar and with all love asked Ram Surat Kunwar whether he could bring betel leaf and nuts for him. Ram Surat Kunwar thrilled and immediately ran towards the town, which was two Kms away from Ramanashram. He brought betel leaf and nuts from the town and offered the same to Sundaresha Iyer. Sundaresha Iyer received the betel leaf, smiled mysteriously and enquired Ram Surat Kunwar, "Are you satisfied now?"

Even though the ashrams and other charitable institutions at Tiruvannamalai and other places did not treat Ram Surat Kunwar properly, the real sadhakas, sadhus and other great souls understood Ram Surat Kunwar as a great sadhaka and encouraged him in the path and wished him success in his endeavor. The common people and the simple village folks, on seeing Ram Surat Kunwar roaming in the hills and other secluded, dreaded places, saw in him the divinity, saluted him and invited him to their houses for food. They would also pour out their problems and pains of

life to Ram Surat Kunwar. Ram Surat Kunwar would listen to them with all love and concern. The attention and listening of Ram Surat Kunwar pacified them and they left the place relieved from the pain and sorrows. In the later years Yogi Ramsuratkumar used to tell, ***"Faith cures, Faith brings joy of the life. Faith is God."***

In 1961, during the winter, Ram Surat Kunwar heard about the Theosophical Society at Madras. Ram Surat Kunwar went to Madras to visit the Theosophical Society. His look was dirty and he was in rags. So, he was not permitted to stay in the Society premises. He stayed in a Vinayaka temple near the Society and daily visited the library of the Society. He went through the history of Theosophical Society and several other spiritual books of various schools of thoughts of all religions.

Theosophical Society was founded by Sri Olcott and Madame Blavatsky. Mother Annie Besant became the president of the society later and spread the message of the society around the world. Along with her friend, philosopher and guide Sri Leadbetter, she was then telling people that a new messiah was shortly arriving to save and teach the world. Sri Leadbetter found Krishnamurti in the beach, behind the Society premises at Madras, playing with his brother and other friends. Krishnamurti's father was working in the Society office. Sri Leadbetter, who was believed to have occult powers, found the new World Teacher in Krishnamurti. He informed his discovery to Annibesant, who was then abroad. Both propagated throughout the world that the world teacher arrived and it was Krishnamurti.

Both Leadbetter and Annie Besant took charge of Krishnamurti along with his brother Nithya and sent them to the UK for their education and also to groom Krishnamurti as a world teacher. But in due course J.Krishnamurti left from the grip of Theosophical Society, saying, "The Truth cannot be organized." He also said that one could see the Holistic Immensity, not through any religion or institution, but in spite of the religion or institution.

On learning the principles of the Theosophical Society and the teachings of J.Krishnamurti, Ram Surat Kunwar was thrilled. He wanted to listen to J.Krishnamurti. In 1961, J.Krishnamurti arrived at Madras. He gave talks at Vasantha Vihar near Theosophical Society. Ram Surat Kunwar listened to all his talks with rapt attention. On hearing J.Krishnamurti's talks, he could not refute anything and could see only the Truth. But at the same time he was not able to tolerate the degrading remarks of J.Krishnamurti on the gurus and mantras.

One day, Ram Surat Kunwar was keenly observing J.Krishnamurti's movements after the latter completed his talks before a huge, but disciplined audience. J.Krishnamurti casually walked among the crowd to reach the building, where he stayed. He went upstairs and washed himself and came down to go for a walk. The crowd was still there waiting to have the glimpse of him. Our Ram Surat Kunwar was also there among the crowd, passionately waiting to see him again. J.Krishnamurti watched Ram Surat Kunwar looking at him with great expectations and emotions. He came directly to Ram Surat Kunwar, gifted him with a blissful, broad smile and patted him on the back. Yogi Ramsuratkumar later narrated this event to the author, saying, **"J.Krishnamurti came directly to this beggar and patted him on his back and this beggar slept."** He repeated this several times and made one understand that after the touch of J.Krishnamurti, he was able to be in the deep samadhi state.

From Madras J.Krishnamurti went to Rishivalley. Ram Surat Kunwar also followed him. There also he was not able to get the permission to stay in the premises of J.Krishnamurti Foundation, due to his dirty and different appearance. As usual he stayed in the dreaded places of Rishivalley and whenever he got the opportunity, he would go on keenly observing J.Krishnamurti.

When, once, J.Krishnamurti was talking to his friends, our Ram Surat Kunwar was staring at him from a distance. J.Krishnamurti noticed Ram Surat Kunwar and pointed him to his friends, saying something about him. When those friends tried to approach Ram Surat Kunwar, the latter slipped from them and disappeared.

J.Krishnamurti left India for the US in the summer of 1962. Ram Surat Kunwar wanted to stay at Madras. He found it difficult to live in the Vinayaka temple and so, he approached Sri Devasenapathi, a devotee of Swami Ramdas living near the Society. He requested Devasenapathi to allow him to stay in his house for some time. Ram Surat Kunwar told Devasenapathi that during his stay he would teach his children, English, Maths and History. Devasenapathi allowed him to stay in his house temporarily, but told Ram Surat Kunwar that he would write to Papa Ramdas seeking the latter's suggestion whether to allow Ram Surat Kunwar to stay in his house. Devasenapathi wrote to Papa Ramdas, referring Ram Surat Kunwar's request and sought his guidance. Papa Ramdas replied Devasenapathi that he should not allow and encourage such sadhus to stay in the house and he should immediately ask Ram Surat Kunwar to leave the place. As soon as Devasenapathi received the letter, he asked Ram Surat Kunwar to leave the place and Ram Surat Kunwar silently left the place.

Ram Surat Kunwar understood what Papa Ramdas meant by giving the instructions to Devasenapathi to drive him away from his house. A sadhu's stay should be in secluded places, where there would be no disturbances so that he can contemplate deeply on God. The association with worldly good people would always kindle the desire to be a good man. Becoming a good man was not his aim. Already he was a good man. His goal was to transcend the self and become one with God. After Ram Surat Kunwar left Sri Devasenabathi's house on the advice of Swami Ramdas in 1962, Ram Surat Kunwar found it difficult to live in Madras. He came back to Tiruvannamalai. Swami Ramdas shed his body in 1963, but Ram Surat

Kunwar did not go to Anandashram to attend the funeral, because he knew that his Father Papa Ramdas was Immortal.

In the winter of 1962, Ram Surat Kunwar again went to Madras to see J. Krishnamurti. He stayed at the same Vinayaka Temple near the Theosophical Society. This time he got the opportunity to have the association of Brother Sriram, who was the then President of the Society. Brother Sriram was able to understand the burning aspiration of Ram Surat Kunwar. He helped Ram Surat Kunwar in several ways. In 1971, Brother Sriram sent Truman Caylor Wadlington, an American citizen to Tiruvannamalai to stay with Yogi Ramsuratkumar to know about the latter and write a book on him. Truman stayed with Yogi Ramsuratkumar for seven months and wrote a book on Yogi Ramsuratkumar. The book was titled 'Yogi Ramsuratkumar, The Godchild, Tiruvannamalai' and was published in 1972. This book helped Yogi Ramsuratkumar in several ways to do his Father's works without any hindrance.

In the winter of 1962 J.Krishnamurti came to Madras from the USA. As usual he gave talks at Vasantha Vihar. Ram Surat Kunwar attended all his talks. He was astonished on perceiving the Truth, which Krishnamurti unfolded in his own peculiar way in beautiful language. But still Ram Surat Kunwar was not able to tolerate the remarks of Krishnamurti on gurus and chanting of mantras. He wanted to get the clarification from Krishnamurti. In 1963, Ram Surat Kunwar followed Krishnamurti wherever the latter went, but could not get his doubts cleared. J.Krishnamurti used to give talks in Madras, Rishivalley, Bombay, Delhi and Kasi. In the summer of 1963, Krishnamurti left India to abroad and Ram Surat Kunwar wandered here and there throughout India. Again in the winter of 1963, Krishnamurti arrived to India. As usual Ram Surat Kunwar attended all his talks. But still he could not get his doubts cleared. He went back to Tiruvannamalai and lived there with the association of the real sadhakas and great souls like T.K.Sundaresha Iyer.

In the winter of 1964, as usual J.Krishnamurti arrived at Madras to give talks. Ram Surat Kunwar also reached Madras to see him. This time he was determined to get his doubts cleared. He followed wherever J.Krishnamurti went. In February 1965 at Bombay, Krishnamurti was answering the questions of the people. Ram Surat Kunwar attended the meeting. At this gathering an elderly man asked Krishnamurti, "Krishnaji, you know well what reverence and faith we have on our gurus and mantras, but when we hear your remarks on gurus and mantras, we feel hurt and we feel pain. We know that it is not your intention to hurt us. Then why do you do this?" Krishnamurti instantly responded by saying, "Why do you come here sir? This is not the place for the people who have faith." When Ram Surat Kunwar listened to the words of Krishnamurti, he was thrilled. All his doubts were cleared. He understood that the mission of Krishnamurti was to bring the people, who had no faith on guru and God, into the path of enquiry to reach the Ultimate Truth. Yogi Ramsuratkumar in later years told about this incident to the author and put it simpler that Krishnamurti and his teachings were meant for the non-believers. He also said about Krishnamurti that he was a great mahatma.

In 1965, after his doubts were cleared, Ram Surat Kunwar landed at Tiruvannamalai again to live there permanently. Till then Yogi was attempting all sort of Yoga and meditation to realise God. Then and there he was successful to have the Godly experiences. But still the state was not a permanent one. It came and gone. When he attempted to pursue the state through some process, the state was eluding him. He was baffled. He was totally helpless. After he listened to J.Krishnamurti, he stopped pursuing the state. He was able to realise the art of doing nothing. He just saw what was within him. He did not attempt to hold the pure energy, God, the great Vastness within him. He dissolved himself in that Immense Divine Emptiness. Lo, the veil between God and him dropped. God consumed Ram Surat Kunwar. Ram Surat Kunwar was gone once for all. Only the Supreme Father occupied the beggarly form. He became That, God. The

melodious divine name “Om Sri Ram Jai Ram Jai Jai Ram” echoed in his being and he became the personification of the Holy Name and Form. HE was aware of HIS Mission. His whole being became divine. He stopped taking bath. Once in a year or sometimes once in several years he took bath.

Ram Surat Kunwar ceased to exist. His FATHER, GOD alone existed in his physical frame. The complex of His Body changed into divine brilliance. (Earlier he was dark skinned.) He climbed to the top of evolution and merged with God and all Great Souls. He could see only his Father, God, everywhere within and without. He became totally one with GOD. His whole physical frame radiated the divinity. From then, the divided name Ram Surat Kunwar got united and became the whole, Ramsuratkumar. But till now the change in name remains a mystery. No one knew who had changed the name. Yogi did not reveal it to anybody. But Yogi said in later years, ***“This name Yogi Ramsuratkumar is not this beggar’s name. It is Father’s Name. My Father has invested in this name. Whoever remembers this name my Father will come to their rescue.”***

Ram Surat Kunwar started his journey in search of God and guru in 1947 and attained the Supreme State of “GOD Realisation” in 1965. It took 18 long years for him to reach the Supreme State. During these 18 long years he suffered and struggled both physically and psychologically. None could narrate his sufferings. God wanted Him to suffer so that he could guide the suffering people in future by leading them in the right path to reach God.

He became whole and started doing his Father’s work, by uplifting the sadhakas to the state of God Realisation. He helped the baffled and confused sadhakas by showing the correct path with his spiritual light. He eliminated the pains and problems of the common people by his love and compassion. He used a dry coconut shell and got his food in it by begging. He also used it for drinking water. He carried a palmyra fan which was very useful during the hot summer days at Tiruvannamalai. On seeing the

great spiritual state of Ramsuratkumar, Pandit T.K.Sundaresha Iyer called him 'Yogi'. Ramsuratkumar added it before his name and '**Yogi Ramsuratkumar**' became one of the names of God.

Yogi Ramsuratkumar used to say that he had three fathers, Ramana, Aurobindo and Swami Ramdas. He never mentioned J.Krishnamurti as one of his fathers. But when we look closely at the life and teachings of Yogi Ramsuratkumar, we could come to the conclusion that Ramana started, Aurobindo helped a little to go deeper, Ramdas initiated him into the divinity and Krishnamurti completed the process by making him whole. Later on, Yogi Ramsuratkumar asked some selective friends including the author to go through the teachings of all these four masters and also asked them to visit those masters' places.

Ram Surat Kunwar had been a serious bhakta earlier. After seeing Ramana Maharishi, he was attracted by the aura of total solitude, wisdom and renunciation. He heard about Sri Aurobindo and was thrilled by his wisdom, solitude and seriousness. Even though he was playful and easy in all situations by nature from his birth, (The death of the bird in the well at Nardara changed him a little.) the encounters with Ramana and Aurobindo changed him totally. He became very serious in all his endeavors. He meditated for long hours and did fasting. He also observed mouna. After both the masters dropped their bodies, he had to rely on Swami Ramdas. Swami Ramdas' ways initially baffled him. After he got the initiation from Swami Ramdas in 1952, he became spiritually mad. He could not control himself. He developed such a passionate love for both Swami Ramdas and Mataji Krishnabai that he could not think of leaving them. He believed that he alone realised Swami Ramdas and Mataji Krishnabai and commanded the people to worship them in the way he liked. That became a big problem for both Swami Ramdas and Krishnabai. Finally they had to send him out of the ashram. He was reluctant to leave Swami Ramdas. Swami Ramdas was determined to throw him away at the mercy of God so that the young

sadhaka could learn a lot. Swami Ramdas knew the potential of the sadhaka. That's why, he asked him to wander and live in the wild. The sadhaka had to oblige, but with great protest.

As far the knowledge of the author goes, in the tradition of Swami Ramdas, Yogi Ramsuratkumar was the only person to wander like Swami Ramdas, throughout India, as a mendicant, depending on alms and gathering divine experiences. Swami Ramdas wandered as a sanyasi, wearing ochre robes and so he did not have to suffer much for food and shelter because people of India valued and revered sanyasis. But Yogi Ramsuratkumar wore normal white clothes, dirty and torn due to over use. So he had to suffer a lot for food and shelter. People considered him only as a beggar or a vagabond. Swami Ramdas has written about his experiences during wandering, but Yogi Ramsuratkumar did not record anything about that part of his life. Maybe, he felt that it was not necessary.

While wandering, he had met several saints and sadhus and learnt several aspects of spiritual life. Yogi was well versed in the stories of ancient saints and rishis. He tried to adopt all sorts of Yoga to reach the top of evolution in the spiritual sphere. That was his only aspiration. But still he could not become totally successful. Finally he reached Tiruvannamalai in 1959 and roamed around the hill. He intensified his sadhana in the early 60's by adopting various methods. The holy hill was a great inspiration for him and it gave shelter to him. Yogi's reverence for the Holy Arunachala Hill increased day by day. The holy hill communicated with him and guided him after the samadhi of all the three masters. The holy hill guided him to J.Krishnamurti and it seems J.Krishnamurti's touch and teachings brought this great sadhaka to the other shore. They helped him to drop the 'self' that practiced several methods in succession. Once he dropped the 'self', which was full of desires and ambitions, lo, he was immediately on the other shore with his Father, nay, standing as Father, God. Then alone he realised the immense grace and compassion of Swami Ramdas and Mataji Krishnabai.

He understood that Swami Ramdas had wanted him to know all about God and His manifestations. That's why he gave him the madness and drove him out of the ashram. If Swami Ramdas had not given him the madness, he would have been a humble, egoistic servant, in some ashram in India.

Swami Ramdas made Ram Surat Kunwar wander all over the country and meet several sadhus and saints of different schools of thoughts. It was later helpful to him to teach different people showing them the suitable paths to ascend towards salvation. One could observe the similarity of Swami Ramdas in Yogi Ramsuratkumar in his laughing for no apparent reason - continuous, spontaneous, riotous laughter; the pure joy and bliss that is obviously seen in it. One could also see the similarity between the two great souls of not bothering about any religious rituals but just emphasizing the value of chanting God's name throughout their lives.

8. The Earlier Devotees

Yogi Ramsuratkumar commenced his divine work from the day he landed at Tiruvannamalai in 1965. He had to face severe persecution at Tiruvannamalai. In spite of the persecution, He worked to alleviate the sufferings of common people and helped the real sadhakas to attain God. In 1965, there were ongoing agitations in Tamilnadu State against Hindi language. Yogi Ramsuratkumar was a north Indian and he used to talk either in Hindi or in English. The local thugs made fun of Yogi and sometimes behaved violently whenever they saw Yogi. It had become a routine problem. Whenever Yogi sensed some problems, Yogi would shout loudly “Mahatma Gandhi Ki Jai, Jawaharlal Nehru Ki Jai”. Mahatma Gandhi and Jawaharlal Nehru were the great national leaders, who worked for the freedom of India and also for the harmonious integration of India. So Yogi remembered these great national leaders whenever he faced problems. But people misunderstood that Yogi was a supporter of a particular political party. The thugs of opposition political parties gave him a lot of troubles and sometimes physically tortured him too. They were not able to understand the spiritual greatness of Yogi. Some ignorant people even tried to kill him by hitting him behind with jeeps and lorries. There were several attempts to kill him in between 1965 and 1972.

Yogi Ramsuratkumar had a friend then at Tiruvannamalai. He was a Muslim tailor. He knew Hindi. He had love and respect for Yogi. Whenever Yogi visited him, he would offer tea to Yogi and would converse in Hindi. Yogi was not well versed then in Tamil language. One day when he visited the tailor's shop, he found a crowd of rowdy elements waiting for him. As soon as he reached the shop, the crowd surrounded him and started abusing him with filthy language. The violent crowd snatched the small bag he carried and threw it away. They beat him too. Yogi Ramsuratkumar did not protest. He did not call his friend, the Muslim tailor to help him. He was standing like a rock in the same place. The rowdy elements tortured him for

another one hour and Yogi's body suffered. There was bleeding from the wounds caused by the beating. Yogi did not cry, did not seek anybody's help, did not try to run away and did not try even to defend himself. He silently bore the sufferings. The crowd got tired and dispersed after giving a stern warning to Yogi that he should not talk again in Hindi.

When Yogi narrated this event in 1977 to the friends, Murugeshan, Parthasarathy and Sivasankaran, they were shocked and pained. After telling these events Yogi lay down and asked Rajakumari, wife of Murugeshan to sing some songs. When Yogi narrated the sufferings, Rajakumari was not there. She was with her children in the other room. She started singing songs. Yogi was sleeping. Rajakumari sang one particular song, which narrated the sufferings of Lord Siva. Parthasarathy became anxious and said to Murugeshan that they should observe Yogi in what way he would react. After the song was over, Yogi got up from the bed and asked Murugeshan casually **"Murugesaji, what is the meaning of this song?"** Murugeshan replied instantly that it was meant only Yogi's story. Yogi smiled, lay down again and slept.

The torture and the persecution continued till 1972 by the rowdy elements of Tiruvannamalai as well as by the local police. The police had seen him as a vagabond and harassed him connecting with some petty thefts at Tiruvannamalai. During these days, Perumal Sadayan, George and Durai helped Yogi a lot. Yogi requested them not to resort to violence while dealing with the rowdy elements.

In 1965, Yogi Ramsuratkumar heard about Gnananandagiri at Tapovanam near a small town called Thirukkivilur, which is 37 km away from Tiruvannamalai. Yogi went to see him at the Tapovanam. Gnananandagiri was able to identify Yogi Ramsuratkumar as a great Yogi. Yogi stayed at Tapovanam for a few days. He could not stay there for long due to the indifferent attitude of some of the devotees of Gnananandagiri. On seeing the dress and the coconut shell he was carrying in his hands, they thought

he was a wandering beggar and treated him only like a beggar. So Yogi stayed in the secluded and dreaded places around Tapovanam. Sometimes he would spend the nights near the cowshed of Tapovanam, in the hay stock.

Some people having the connections with the Tapovanam say that Yogi was presented the palmera fan by Gnananandagiri Swamigal. Some other people say that even before Yogi met Gnananandagiri Swamigal, he had been carrying the fan. Some devotees of Gnananandagiri Swamigal claim that by presenting the fan Gnananandagiri Swamigal passed on his power to Yogi Ramsuratkumar. But Yogi vehemently refused this and declared, **"Swami Ramdas is this beggar's Father, not Gnananandagiri Swamigal."**

The Tapovanam is situated on the north bank of the river South Pennar, whereas Thirukkivilur was situated on the South bank. There are many temples on both the sides of the river. Yogi spent a few months every year at Tapovanam till 1974 and roamed along the surroundings. Yogi knew almost all the temples of Thirukkivilur.

During 1965, Yogi visited the samadhi of Raghotama Swamigal on the bank of River South Pennar, at Thirukkivilur. Raghotama Swamigal was the 11th guru in the famous Madhva tradition to which the famous Ragavendra Swamigal also belongs. The samadhi was later built into a beautiful shrine by a devotee of Raghotama Swamigal Sri Govindasamy Pillai of Thirukivilur. He also built the compound wall around the shrine.

Sri Govindasamy Pillai

Sri Govindasamy Pillai was born and brought up at Thirukoilur, some 37kms away from Tiruvannamalai. He had great love and reverence for sadhus and sanyasis. He used to visit Tiruvannamalai Arunachaleswara Temple very often. During one of his visits to the temple, he happened to

see Yogi Ramsuratkumar there and was attracted to Yogi. The divine wisdom and the total freedom of Yogi were the magnetic force that attracted him. Yogi also liked Sri Govindasamy Pillai on seeing his simplicity and devotion for Rahothama Swamigal.

Sri Govindasamy Pillai was a freedom fighter. Earlier he was working as a teacher in a school. He resigned the job to join the freedom movement. He was a staunch Gandhian. After he resigned the job, he stopped wearing shirts and was wearing only khadi dhoti and put a khadi towel on his upper body. He was simple and spiritual. After the first meeting with Yogi, he gradually became an ardent devotee of him. He opened an account at the Udupi Brindavan Hotel, at Tiruvannamalai in the name of Yogi and prayed Yogi to take food regularly at the hotel. Every month he would settle the bill. At times, Sri Govinda Butt, the owner of the hotel would also offer food for Yogi free of cost.

During 1965, the anti Hindi agitation spread throughout the state. Yogi was not able to converse freely in Tamil. He could then speak only in Hindi and English fluently. So the agitators, particularly the rowdy elements of Tiruvannamalai, abused and beat Yogi Ramsuratkumar whenever they happened to see him. So to evade the persecution of the thugs at Tiruvannamalai, Yogi Ramsuratkumar stayed at Thirukkivilur with Sri Govindasamy Pillai a few months every year.

Whenever Yogi Ramsuratkumar went to see Sri Govindasamy Pillai, the latter would receive him with hospitality and reverence. Sri Govindasamy Pillai was a simple and pure devotee. During the aradhana festival of Raghotama Swamigal at his samadhi, only Brahmins would be allowed to take food inside the samadhi complex. Yogi Ramsuratkumar wanted to have the prasadam of Raghotama Swamigal, during one of the aradhana festival, in the late '60s, not knowing about the customs there. But the Brahmins refused to offer. On seeing the plight of Yogi, Sri Govindasamy

procured food forcibly from the Brahmins and offered it to Yogi, not bothering about the protests of the Brahmins.

Whenever Yogi went to Thirukkivilur, he would meet Sri Govindasamy Pillai and would accept his hospitality. Occasionally he would teach English to Sri Govindasamy Pillai's children. Yogi gradually learned to talk in Tamil with a little fluency by conversing with the people, who had reverence for him. From 1965 to 1974 Yogi Ramsuratkumar used to shuttle frequently between Tiruvannamalai and Thirukkivilur. Sometimes he would stay in Sri Govindasamy Pillai's oil mill, where a room was offered to him for his stay. Sri Govindasamy Pillai's wife Smt Meenatchi would bring food from her house and offer the same to Yogi with great reverence. Sri Govindasamy Pillai knew English and Hindi and so it was very easy for them to communicate with each other.

During the late 1970's, the author was present once, when Sri Govindasamy Pillai visited Yogi at Tiruvannamalai in the Sannathi Street House. Yogi was in great joy on seeing Sri Govindasamy Pillai. Yogi showered his love and grace abundantly on Pillai. Yogi was then wearing a dirty, over used shirt and dhoti, almost blackened with dirt. Sri Govindasamy Pillai was disturbed seeing his Swami wearing dirty clothes. He got up from his seat and demanded money from his wife Smt Meenatchi to purchase a pair of clothes for Yogi. His wife gave him money. Yogi protested that he would not change the clothes as they were presented long ago, by Sri Periyasami Thooran, a famous Tamil scholar. Sri Govindasamy Pillai did not listen to Yogi's words and went to the bazaar. In another few minutes he came back with a ready made Khadi shirt and dhoti. He requested Yogi to change the dress. But Yogi was reluctant to oblige. He said that he would not change the old dress as they were offered by his beloved devotee, Sri Periyasami Thooran. But Sri Govindasamy Pillai insisted that he should change the dress. Yogi then pleaded with Sri Govindasamy Pillai to allow him to wear the new dress upon the old dress and should not ask him to remove the old

dress. With great hesitation and good deal of argument, Sri Govindasamy Pillai finally agreed. Yogi then put on the new shirt upon the old shirt and wore the dhoti upon the old one. It was a great joy and ecstasy for the author to watch the divine love and friendship between Yogi and Govindasamy Pillai.

Yogi was a strict disciplinarian. Yet he would allow freedom to those who had love for Him, i.e., love for God and Life. Yogi would sing, dance and eat with those great personalities. Once a religious monk enquired Yogi about the worshipping method Yogi taught to his people. Yogi declared, ***"There are no poojas or other rituals here. The friends come here and we talk, eat and drink something together. That's all. My Father says that's the real pooja."*** The statement brought joy to the religious monk and he too agreed and approved Yogi's way taking people unto God.

In the later years, Yogi Ramsuratkumar had to attend a lot of devotees and so the devotees like Sri Govindasamy Pillai gave way for them and remained aloof, not disturbing Yogi and his works. Once Yogi declared to one of the relatives of Sri Govindasamy Pillai that Sri Govindasamy Pillai was all the time in blissful state and the worldly worries could never touch him. Yogi also told the relative that Sri Govindasamy Pillai was totally one with his Guru, Raghotama Swamigal. Yogi blessed and facilitated Sri Govindasamy Pillai to attain his goal, the oneness with God and his guru Raghotama Swamigal. Sri Pillai dropped his body in the late 1990's.

Sri Srinivasan

In 1965, during one of Yogi's visits to Tapovanam, he met a simple, uneducated and disabled man. His name was Srinivasan. He was affected by polio. He was running a small provision store near Tapovanam. Yogi used to visit his shop to buy cigarettes. He spoke in broken Tamil with

Srinivasan. Srinivasan was a devotee of Gnananandagiri Swamigal of Tapovanam. Even though he was uneducated and very poor, he had a great inclination towards saints and sadhus. He wanted to serve them in the way it was possible for him.

He was a very poor man having a big family. He used to offer Yogi tea and cigarettes. Yogi would accept his offerings with great compassion. Sometimes Srinivasan would offer food with great love, which Yogi would accept, even though it was only a koozh (i.e. cooked ragi mixed with buttermilk). Yogi initiated Srinivasan with the simple mantra 'Rama'. Srinivasan used to chant the mantra with great devotion and cheerfulness in spite of his failing health, poverty and immobility. Srinivasan was the first man, who served Yogi in all the possible ways, offering food, helping to carry the gunny bags and sending the manpower to Yogi at Tiruvannamalai whenever Yogi needed.

Yogi also met Muthuvel of Kuchipalayam, a small village, nearby Tapovanam, working in the Revenue Department. Muthuvel had great reverence for Yogi, but also had a fear about him. Both Muthuvel and Srinivasan were relatives. Those were the simple and ardent devotees along with Sri Govindasamy Pillai. The poorest of that area was Srinivasan and the richest of that area was Sri Govindasamy Pillai and both of them had immense devotion for Yogi, who kept them in different compartments. Yogi never allowed them to know about each other, even though he visited them both periodically.

After Ram Surat Kunwar evolved into Yogi Ramsuratkumar, the mission of his life became visible to him. He wanted to prepare himself to receive his own people, who were yet to come, to equip them with the divine wisdom and realisation of GOD. He needed a disturbance-free atmosphere. But the rowdy elements at Tiruvannamalai refused him the same. At times they attempted even to murder him by dashing vehicles on him from behind. He was not afraid for his life and he never was a man of fear. But he had the

responsibility for his own people. So he was careful and avoided certain places of Tiruvannamalai, where the rowdy elements prevailed.

In the earlier days Yogi mostly stayed in the caves of the holy hill. Whenever he felt hungry, he would come down to the town to beg for food. If he was able to get food for the day, he would again climb up the hill and stay in any one of the caves on the hill for the night. Particularly he was very fond of staying in the Gugai Namachivayar cave. If he was not able to get food from anywhere Udupi Brindavan Hotel was his final resort.

In 1967, Sri.Ramachandra Upadhyaya, a close relative of Sri Govinda Butt came to Tiruvannamalai to assist his uncle in running the hotel. One day he was sitting in the cash counter in the hotel. Yogi came to the hotel, took his food and was about to move out of the hotel. On seeing Yogi going out without paying the bill for the food he ate, Sri Ramachandra Upadyaya asked for the money from Yogi. Fortunately Yogi had money in his pockets and he paid the money without any protest or argument. He came out of the hotel and was walking on the road towards the hill. Sri Govinda Butt was then sitting in a cycle shop next to the hotel talking with his friends. He saw Yogi coming out of the hotel. He enquired Yogi whether he took food in the hotel. Yogi replied that he took the food and paid the money too. Sri Govinda Butt was shocked by the reply from Yogi. He came straight to Yogi, got hold of his hands and took him to the hotel again. He enquired Sri Ramachandra Upadyaya whether he collected money from Yogi, for which the latter said yes. Then Sri Govinda Butt instructed Sri Ramachandra Upadyaya not to collect money from Yogi in future. He also instructed Ramachandra Upadyaya to serve food with great reverence to Yogi whenever he came to his hotel. From then Sri Ramachandra Upadhyaya became an ardent devotee of Yogi. Thereafter, whenever Yogi visited his hotel, he would personally attend to Yogi. He would never sit in the cash counter when Yogi was in the hotel. He would stand near Yogi with great devotion and personally attend to serving the food to Yogi.

In the whole of 1966 and early 1967, Yogi had to face severe hardships at Tiruvannamalai by the insensitive local thugs. Whenever they saw Yogi Ramsuratkumar walking on the roads or sitting quietly in the temple or sitting alone in and around Tiruvannamalai, they abused him, sometimes beat him too. The police were also giving him trouble when he was sleeping during the night times in the corridor of the vessels shop situated in the lanes opposite to the Rajagopuram of the Arunachala temple. They would unnecessarily enquire him during the midnight and drive him away from the place. They had suspected Yogi having hand in some petty crimes. On seeing Yogi's style of smoking, the police and the people thought that he was smoking kanja (heroin). Yogi never tried to remove anybody's wrong notion, however much torturous their attitude towards him was. He would shout **"Mahatma Gandhi Ki Jai, Jawaharlal Nehru Ki Jai"** loudly, whenever the people tried to harass him. This again provoked the bad elements, which harassed him repeatedly.

Whenever the bad elements of Tiruvannamalai harassed Yogi continuously, he would move to Thirukkivilur and stay in the oil mill of Pillai. Sri Govindasamy Pillai and Yogi used to converse about the teachings of great saints. Sri Govindasamy Pillai was astonished by the extraordinary spiritual wisdom and renunciation of Yogi. Day by day his devotion for Yogi grew. He sat with Yogi whenever he found time. In spite of his hectic activity, he would find time to sit with Yogi and listen to him.

During the day, Yogi wandered in the opposite bank of the river South Pennar on which Tapovanam, Kudamurutti village (where Srinivasan lived) and Kuchipalayam village (where Muthuvel lived) were situated. During the night, Yogi would cross the river to reach Sri Govindasamy Pillai's oil mill to sleep.

In the meantime, Srinivasan closed down the provision store and started a teashop opposite to Tapovanam. Whenever Yogi visited Tapovanam, Srinivasan would invite Yogi to his shop and offer him tea and other

eatables. Sometimes he took Yogi to his house, which was a small thatched hut, for food. During the night Yogi would return to the oil mill. There Sri Govindasamy Pillai waited for him with food. Sometimes Yogi preferred to stay for the night in the riverbed or in some lonely places on either bank of the river.

Swami Gnananandagiri of Tapovanam had great love and respect for Yogi. Yogi used to see the Swamigal from a distance and whenever Swami Gnananandagiri saw him, he introduced him as a great Yogi to his devotees. The dirty dress of Yogi, his habit of smoking, his spontaneous movements with the poor, low caste and uneducated village people and his lack of botheration about the rituals, made the devotees and disciples of Swami Gnananandagiri Swamigal behave indifferently towards him. Most of the Brahmin devotees behaved indifferently and the non-Brahmin devotees always saluted Yogi with great reverence and regard. On seeing the indifferent attitude of the Brahmins there, Yogi avoided taking food in the ashram. He preferred to take food only at the houses of the poor and simple devotees like Srinivasan or in the house of a great sadhaka like Sri Govindasamy Pillai.

Srinivasan was a bachelor at that time. He had three elder brothers and three younger brothers. All the family members were the devotees of Yogi Ramsuratkumar. The three elder brothers got married. As he was affected by polio, he could not walk in a normal way and so he hesitated to get married. On the advice of Yogi, he made arrangements for the wedding of his younger brother Raghavan. Even though Srinivasan was a very poor man, his heart was so big. He had a great love for Yogi and whenever he saw Yogi walking on the road, he would call him to his teashop and offer him tea and other eatables with great reverence. He never bothered about money. Sometimes Yogi took him to Tiruvannamalai and kept Srinivasan with him for days together. Srinivasan stayed with him without any

hesitation and would leave only when Yogi asked him to go. During his absence, his younger brother would look after the teashop.

Yogi taught Srinivasan to chant the mantra 'Rama' below an electric pole on the roadside. Srinivasan took it as the initiation from Yogi. In 1967, on the promptings of Yogi, he was married to a simple girl Chinnaponnu. Both Srinivasan and Chinnaponnu were sincere in their devotion and service to Yogi. Chinnaponnu was a simple village girl, innocent and uneducated. Yogi tried making her to chant 'Rama' but she was not able to chant the mantra. So, he put a long red kunkum on her forehead, which is also called 'namam' in Tamil. He said that the 'namam' (the name of God) was impossible for her but this 'namam' she could do throughout her life. The word 'namam' in Tamil has two meanings. The one meaning is name of God and the other is a Vaishnavite symbol worn on the forehead. Till now Chinnaponnu puts 'namam' on her forehead.

The association with Yogi transformed Srinivasan and took him to the height of spiritual wisdom. He lost interest in all the material comforts of the life and dedicated his life totally in the remembrance of Yogi. Whenever he was not able to be with his guru, he sat below the electric pole and chanted the holy mantra 'Rama' continuously. In the later years, Srinivasan got a stroke, which paralyzed his right hand and leg. He became totally immovable. He always needed somebody's help for his mobility.

Sri Muthuvel, an ardent devotee of Yogi since 1967 had been living nearby Srinivasan's village. He was a retired Government staff, who was then also practicing siddha medicines and bone setting. Yogi requested him to take care of Srinivasan. Whenever Srinivasan needed medical attention, Muthuvel and his elder son, who also helped his father in medicines, attended to Srinivasan. The eldest son in law of Srinivasan lived nearby Srinivasan's hut and looked after the latter. He had great regards and reverence for his father in law. Every morning he would prostrate before his father in law before he set out for his job. In spite of his chronic illness, it

was a blissful joy to listen to Srinivasan, who was totally immersed in Yogi Ramsuratkumar. Srinivasan passed away in 2009.

Sri Sivananaintha Perumal Sadayan

In 1966, Sivananaintha Perumal Sadayan came in contact with Yogi Ramsuratkumar. He was an ardent devotee of Muthukutty Swami of Swamithoppu nearby Tamaraiikulam in Kanyakumari district, the south end of India. Muthukutty Swami lived there some 300 years ago. He belonged to Nadar community, which was then considered a low caste. During that period, the Nadar community people were persecuted by the upper caste Hindus. On seeing the atrocities of the upper caste Hindus, particularly the Brahmins, Muthukutty Swamigal resolved to eradicate the sufferings of the people of Nadar community.

He realised that only with the help of GOD, he could protect the people of Nadar community from the atrocities of the upper caste people. Swamithoppu and other surrounding villages came under the territory of Trivancore. The king of Trivancore did not bother about the sufferings of his own citizens. In the kingdom, most of the officials were the upper caste people and they misused their power to exploit the people of Nadar community. They did not allow the people of Nadar community to walk with chapels in their streets. The women should not wear the tops. They should always carry a bamboo basket on their heads, whenever they walked on the roads. They should not enter temples and should never raise voice against the atrocities on them.

On seeing the plight of his own people, Muthukutty Swamigal, did severe penance and attained God Realisation. He taught his people the divine mantra, 'Hara Hara, Siva Siva, Siva Siva, Hara Hara'. He declared that people of Nadar community were the children of Bhadrakali, the consort of Lord Siva. He encouraged them to live in freedom and discard the age-old

habits and customs. The Nadar community people were children of God, he declared and so there was no need to fear anybody.

On hearing the teachings of Muthukutti Swamigal, the Nadar community people started living in total freedom. On seeing the revolutionary changes in the people of Nadar community, the upper caste Hindus particularly the Brahmin community people, complained to the king of Trivancore. They influenced the king to punish Muthukutti Swamigal. The king put Muthukutti Swamigal to several severe hardships, but Muthukutti Swamigal came out of them successfully with the help of God. On seeing his divine power, the king realised his folly and allowed freedom to Muthukutti Swamigal and the people of Nadar community.

Muthukutti Swamigal took his people away from the place and settled them near Thiruchendur, a town on the seashore. After his mission was over, in the presence of everybody he jumped into the sea and did not come back. Later he came in the dream of one devotee and narrated in village folk type verses, the history of the Nadar community and how he would come again on different occasions to protect the people of Nadar community. The devotee recorded the verses, edited them and formed into a book that was called Akilathirattu.

In Akilathirattu, Muthukutti Swamigal narrated the origin of Nadar community and how they would prosper in the future. He also indicated how he himself would come in a different form, at Tiruvannamalai, having white beard, carrying a dry coconut shell in the hands and also a palm leaf fan, to protect and guide his own people. All his predictions became true. The narration of his future incarnation is totally applicable to Yogi Ramsuratkumar. Murugesan, an ardent devotee of Yogi, read out the portion from Akilathirattu to Yogi about the descriptions of later incarnation of Muthukutti Swamigal, which completely matched with Yogi. He enquired whether Yogi was the incarnation of Muthukutti Swamigal.

Yogi didn't answer Murugesan in words but, mysteriously smiled and gesticulated in affirmative.

Our Perumal Sadayan, who belonged to Nadar community, long back came from Thamaraiikulam and settled at Tiruvannamalai. He was a prosperous metal vessel businessman in the main bazaar, just opposite to the Rajagopuram of Annamalaiar Temple. He was from the beginning a spiritually inclined man and was very fond of sadhus and sanyasis. He had the habit of serving sadhus and sanyasis by offering them food and tea.

Once Yogi visited Perumal's shop casually and was staring at him. On seeing the spiritual brilliance of Yogi Ramsuratkumar, Perumal was attracted and offered him tea. Day by day, Yogi frequented Perumal's shop and the shop became a place of sadhus and sanyasis. Whenever Yogi asked Perumal to accompany him, Perumal would just abandon his shop and business and would follow Yogi wherever the latter went. Perumal used to offer food, which came from his house to Yogi and both would share the food in the shop itself.

As Perumal's attention totally diverted from business to Yogi, the business gradually became sick and he had to close his shop soon. He became a roadside vendor of metal vessels. That also he had to wind up as Yogi demanded his full time service to him. Thereafter he became like a shadow of Yogi. From the morning till evening he would roam with Yogi and would try to prevent many a nuisance from the insensitive people towards Yogi. They both used to sit beneath the peepul tree just outside the Ginjee Bus Stand of Tiruvannamalai.

Sri George

George, a poor Christian, who was running a cycle repair shop near bus stand, used to observe Yogi Ramsuratkumar along with Perumal. He was attracted by the spiritual splendor of Yogi. He frequently offered tea and

other eatables to both Yogi and Perumal, whenever he had sufficient money. In due course he also followed Yogi neglecting his work and family. Yogi taught both Perumal and George his name and asked them to sing the name whenever they were free. Perumal was gifted with sweet voice and he would sing Yogi's name in a melodious tune, which Yogi liked very much. Both Perumal and George became the shadow of Yogi.

Perumal used to come early in the morning and would leave the company in the night for his house. In his house, Perumal's wife scolded Perumal as she thought that by the association of Yogi, Perumal, who was once a prosperous businessman had become a beggar like Yogi. Even though she had great reverence for Yogi, she was not able to tolerate the indifferent attitude of Perumal towards the business and family. So, in due course Perumal stopped visiting his family daily. Whenever Yogi gave some money to Perumal, asking him to go to his house to handover the money to his wife, then only Perumal would go to his house.

Sometimes the trio would have to starve for days together. Even though Sri Govindasamy Pillai had an account in the name of Yogi Ramsuratkumar in Udupi Brindavan Hotel and Sri Govinda Butt also had offered Yogi to take food free of cost, Yogi did not like to take food alone, leaving the two other friends hungry. Whenever the trio had to starve for days together, George would slip from Yogi without Yogi's notice. He would do some coolly job and get some money out of that. He would purchase some food with the money for all the three. He would place the food at the feet of his Master. Yogi was moved on seeing the love, devotion and dedication of his friend and all the three would share the food, which might have tasted like nectar.

To prevent hungry and starving situations, Perumal used his influence in one Rajini Café to open an account in the name of Yogi Ramsuratkumar. All the three would take food there whenever they felt hungry. If any devotee came to see Yogi and offered money to Yogi, Yogi would settle the account at Rajini Café. From the time Perumal and George started following Yogi,

Yogi took total responsibility of both Perumal and George and their families.

During Yogi's stay at Gugai Namachivaya cave, some foreign and Indian devotees met him. They sought Yogi's guidance for their spiritual evolution. Yogi spent time for them and initiated them in the spiritual path. He cleared their doubts in their spiritual sadhana and they adored him as their guru. Those great privileged people could spend their whole time, weeks and months together with Yogi to get uplifted towards God. We were not able to trace those great people, who might have realised God out of the benevolent grace of Yogi Ramsuratkumar.

Yogi had a habit of reading Newspapers and he used to purchase 'The Hindu' and 'The Indian Express', the famous English Newspapers of India. Whenever the newspapers piled considerably, both Perumal and George would bundle them in a gunny sack and carry them wherever the trio went. In another few years, they had to pack the newspapers into several gunny bundles. Yogi would ask both Perumal and George to pack his old clothes too along with the newspapers.

Sri Radhakrishnan

In 1968 Sri Radhakrishnan a village officer came to Tiruvannamalai for some official work. His native village was Nangali Kondan nearby Gingee. He was a regular visitor to Annamalaiar Temple. While he was taking milk in a teashop opposite to the Theradi Mandapam, he saw Yogi Ramsuratkumar and his friends. Drawn by the spiritual splendor of Yogi he saluted him. He followed Yogi the whole day wherever he went. Yogi didn't object his following the group. Anyhow Yogi didn't talk to him. In the evening the village officer left the group and went back to his village. Thereafter he started visiting Yogi regularly.

One day, in 1968, Radhakrishnan saw the trio on the road in Tiruvannamalai and joined them. Yogi and the others were walking around the holy hill. On the way, they sat nearby the Pachaiamman Temple for sometime. The whole group couldn't get food since from a few days. They felt very hungry. Yogi asked the friends to fetch Arugampul grass. The friends collected good quantity of the grass. Yogi asked them to smash it on a stone to make a paste. He asked Perumal to bring water in a big tin container. Perumal brought water from a nearby spring in the hill. Yogi instructed Perumal to dissolve the paste of the Arugampul grass in the water. Perumal prepared the solution with care. Yogi asked the friends to drink the Arugampul solution and he also drank a portion of it.

The friends still felt hungry and Perumal suggested going to Rajini Café to take their food. Yogi somehow accepted after initial hesitation. After reaching Rajini Café, Yogi asked the friends to get into the hotel to take their food and was standing outside. As soon as the friends entered the hotel, the owner of the hotel shouted, "Ye you come again. Already there is Rs.28/- outstanding and you people are again here to take food. What you think this, a hotel or a charity?" Perumal tried to pacify the Brahmin, but the Brahmin was again shouting. On seeing the awkward scene, Radhakrishnan got angry and paid immediately Rs.28/- to the Brahmin and asked him to serve food for all. He also invited Yogi into the hotel to take food. Yogi refused to enter the hotel and asked Radhakrishnan to take his food there.

On seeing Yogi's refusal to enter into the hotel, the Brahmin's wife came out and prostrated before Yogi. She requested Yogi to pardon her husband and come into the hotel. Yogi came in and a banana leaf was spread before him. The Brahmin's wife served some hot idlies. (rice cakes) Yogi asked Radhakrishnan to take food from the same leaf. Radhakrishnan was thrilled and with great reverence he ate food from the same leaf from which Yogi also took his portion of food. In the later years, Yogi helped the Brahmin,

the owner of the hotel by giving a huge sum for the medical treatment of his wife.

In 1970, Radhakrishnan's father was mentally deranged and admitted in a mental hospital at Vellore. Radhakrishnan was worried. During that time he visited Yogi at Tiruvannamalai. He poured out his worries to Yogi. Yogi suggested to him to garland Vinayaka statue at the Annamalaiar temple with Arugampul Maalai (Garland) daily. Radhakrishnan daily garlanded Vinayaka Statue with Arugampul Maalai. Within a few days, his father became normal and his faith towards Yogi increased. He visited Yogi almost daily.

During the years 1970 to 1973, Sri Radhakrishnan, the Village Officer arranged to send food packets from a hotel at Gingee to Tiruvannamalai through bus drivers or conductors almost daily, for Yogi, George and Perumal. He also sent cigarettes and tobacco to Yogi along with the food. During that period, Yogi used to sit in the day time, beneath a peepul tree, just outside the bus stand. The bus driver would find Yogi there and deliver the food packets to him. After collecting the food packets, Yogi and the others would go behind the railway station and sit beneath the punnai tree near the well to take their food. After they took food, they would again climb up the holy hill. In the nights they would either stay at the Gugai Namachivaya Cave in the holy hill or in the corridor of the vessel shop opposite to Annamalaiar Temple.

In 1973, Radhakrishnan invited Yogi to his village Nangali Kondan. Yogi went to Nangali Kondan along with Radhakrishnan and stayed in his house for three days. The whole village gathered at the house of Radhakrishnan. The people did bhajans throughout the day. Radhakrishnan arranged simple food for all the devotees. Yogi enquired Radhakrishnan whether he allowed the poor low caste people to come and see him. Radhakrishnan replied that he allowed everybody to see Yogi. He also informed Yogi that

he requested everybody, irrespective of castes to take the simple meals he arranged in the open yard in front of his house.

Yogi expressed his joy. The villagers conducted bhajans. During the bhajans, Yogi danced in divine ecstasy before the devotees. It was a feast for the eyes, Radhakrishnan told. At that time, Karivaradhan of Tindivanam also came to Nangali Kondan to have darshan of Yogi. He was an astrologer and later became a sanyasi. He changed his name as Mayananda and practiced some yoga, which made him famous among the villagers. Swami Mayananda also was attracted by Yogi's divine splendor and simplicity. Swami Mayananda was a Tamil scholar and a poet. After three days of blissful stay at Nangali Kondan, Yogi went back to Tiruvannamalai.

Sri Truman Caylor Wadlington

In 1970, Yogi Ramsuratkumar visited the Theosophical Society at Madras. He met Brother Sriram, the then President of the Theosophical Society, who was a great friend of Yogi. Sriram had great love for Yogi. He wanted to bring out a book on Yogi Ramsuratkumar. He wanted the real seekers from all over the world to know of Yogi and get benefit spiritually. He introduced Yogi to a young American, Truman Caylor Wadlington, a member of the Theosophical Society. He requested Truman to stay in Tiruvannamalai for a few months and spend time with Yogi to gather experiences with Yogi. He also requested Truman to write a book on Yogi. Truman accepted the suggestion with great enthusiasm.

In 1971, Truman Caylor Wadlington came to Tiruvannamalai and lived there for more than seven months. He stayed in the Park Hotel. He spent all the day with Yogi observing him, listening to him and would write down notes. In the night he would compile his observations in a notebook.

Yogi was wandering during that period in the graveyards, on the Pavalakundru Hill, behind the railway station under the punnai tree, in the

Gugai Namachivaya Cave and still several other places around the hill. During the night time, Yogi would sleep on a raised platform in the corridor of a vessel shop, opposite to the Annamalaiar Temple.

One night, Yogi Ramsuratkumar was talking to Truman in the vessel shop corridor. Both George and Radhakrishnan were sitting there. Yogi requested Radhakrishnan to buy some candles, which would be helpful for Truman to write down the notes. Radhakrishnan went to the shop and brought one bundle of candles. The conversation between Yogi and Truman continued in a very ecstatic spiritual way. Radhakrishnan lit the candles one after another. It was around midnight. Truman was busy in listening and writing down the notes in the light of the candles. George and Radhakrishnan were sleepy. On seeing them dozy, Yogi asked them to walk across each other just outside of the corridor. Yogi ordered the friends to walk with great alert like Laxmana walked and watched throughout the night around the hut, where Rama and Sita stayed in the forest. Throughout night both George and Radhakrishnan walked in front of Yogi and Truman across each other. The conversation ended in the early morning around 4' O clock.

Truman Caylor Wadlington brought out the book in the same year, 1971, with the help of Brother Sriram, the President of Theosophical Society. The book was named "Yogi Ramsuratkumar, The Godchild, Tiruvannamalai." This book brought several sadhakas to Yogi from all over the world, particularly from the US.

Sri Hilda Charlton and Sri Lee Lozovic

Sri.Hilda Charlton was a spiritual personality. She lived in US. She had several followers in US. She came across Yogi through Truman Caylor Wadlington's book, "Yogi Ramsuratkumar, The Godchild, Tiruvannamalai." Even before she met Yogi personally, she was attracted by the spiritual

magnetism of Yogi and his Name. She was said to have established communication with Yogi in a subtle astral plane. She wrote letters to Yogi and sent her students to India to see Yogi to seek spiritual guidance from him. Her article 'Yogi Ramsuratkumar, the Hidden Saint of India' was published in 'The New Sun', an American spiritual magazine. This article helped several spiritual wanderers in the US and in Europe to seek Yogi Ramsuratkumar to get guidance from him.

Sri Hilda Charlton, who had her own followers in the US, sent one of her serious students Sri Lee Lozovic to India to have the darshan of Yogi. Sri Lee came to India in 1976 along with his friends, who were also the followers of Sri Hilda Charlton, to see Yogi Ramsuratkumar. They met Yogi in the Theradi Mandapam. The group enjoyed the company of Yogi and derived great spiritual experiences. Yogi's blissful nature, his total freedom and his oneness with God attracted them very much. It was a unique experience for them. From then on, Sri Lee started visiting India every year to see Yogi and spent a few days with him.

In due course Sri Lee started his own spiritual institutions in the US and in France and became a teacher. He was a musician and had his own music group. He was a poet and has written several songs on Yogi. Those songs were later compiled and published in the name of "Broken Heart". The first issue was presented to Yogi by Lee. Yogi announced about the book to the other Indian devotees and encouraged them to buy the book from Lee. Yogi would ask the followers of Lee to sing the songs of Lee and dance according to the tune. The singing and dancing in glory of Yogi by the American friends enthralled the audience. Whenever Sri Lee was in the audience among the devotees, Yogi used to call him and ask him to give a discourse. Sri Lee talked mostly about Yogi, the value of chanting Yogi's Name and the teachings of Yogi. Sri Lee passed away in 2010.

The First Song On Yogi

Most of the time in 1972, Yogi Ramsuratkumar spent at Thirukkivilur and Tapovanam. Srinivasan, who was running the teashop, in front of Tapovanam, as usual looked after Yogi by serving food, tea and cigarettes. Occasionally Yogi would visit the other bank of the South Pennar River to see Sri Govindasamy Pillai and stay there for a few days in his oil mill. During that period, there were heavy rains. The river flooded and did much damage to the properties and crops around Thirukkivilur. Sri Govindasamy Pillai and his wife Smt Meenatchi waded through knee-deep water, carrying food to Yogi Ramsuratkumar, even in the pitch-dark nights. As soon as the monsoon season was over, Yogi went back to Tiruvannamalai.

In the middle of 1973, one day Yogi was sitting alone beneath the peepul tree, near the bus stand at Tiruvannamalai. Swami Mayananda, who came to Tiruvannamalai, saw Yogi sitting alone. He went near him and greeted him. Suddenly he took a pen and paper and wrote a poem on Yogi. After he completed the Tamil poem, he gave the same to Yogi Ramsuratkumar. In that song, Swami Mayananda wrote that the whole world would salute Yogi and a lot of devotees from all walks of life from all over the world would rush to Yogi soon. It was the first ever song on Yogi Ramsuratkumar. Within a few years, his words were proved true. Yogi received the song from Swami Mayananda and later handed it over to Perumal and asked him to sing the song almost daily. Swami Mayananda was murdered in his ashram at Tindivanam, in 1996, by some rowdy elements for unknown reasons.

The First Song On Yogi Ramsuratkumar

The translation of the song

உலகம் உன்னை வணங்கும்

பல்லவி

1. இறவாத நிலை வேண்டும்
இறந்தாலும் ஒளி வேண்டும்
மறவாத நிலை வேண்டும்
மறந்தாலும் இடம் வேண்டும் (உலகம்)
2. திறவாது பொருள் வேண்டும்
திறந்தாலும் அருள் வேண்டும்
கறவாது பால் வேண்டும்
கறந்தால் உன் பால் வேண்டும் (உலகம்)
3. சிறப்பான நிலை வேண்டும்
சிறற்றின்பம் கடந்துலவும்
சிறப்பான நற் பிறப்பே
செஞ்சுடரின் நற்பிரியோய் (உலகம்)
4. உலகம் உனை வணங்கி
உன் உருவை வழிபட்டுத்
திலகம் போல் நீ திகழத்
திருவண்ணாமலை அருளும் (உலகம்)
5. அடியார்கள் உனைத் தேடி
ஆயிரம் ஆயிரம் வருவர்
அடியார்கள் உனை வாழ்த்தி
முத்தம் பல பொழிவார் (உலகம்)
6. சடையனின் வாக்கு இது
கடையனின்கருத்து இது
இடையனை நம்பும் உனக்கு
எப்போதும் புகழ் ஒங்கும்

பல்லவி

சுவாமி மயானந்தன்
உனக்கு நான் கரிவரதனே
ஓம் ! ஸ்ரீ ராம் ! ஹரி ஓம் ! ராம் !

1. சோதிப்ப தென்வேலை
வாதிப்ப துன்வேலை
நாதி யனாதி யான
நடராஜன் லீலை யிது (சுவாமி)

2. ஆதி அனாதி யிடம்
அண்ணாமலை யினிடம்
பூஜித்த புண்ணியனே!
புண்ணியமே உனை யணையும் (சுவாமி)

Surely the World Is Going to Worship You

The deathless state one should attain
But if dead, a brilliance one should attain
The unforgettable state one should attain
But if forgotten, a place for one's self, one should attain. ----Surely

Wealth without opening any treasure, one should attain
But if one should open, God's grace one should attain
Milk without being milked, one should attain
If one were to milk, that milk from you, one should attain.—Surely

The unique state one should attain
Oh, thou of good birth! Unique
In moving in regions beyond worldly pleasures
Oh, thou good love of the Absolute Light. -----Surely

The world will bow down before you
And worship your very form
You will shine like the tilak
Tiruvannamalai will bless you then. -----Surely

The bhaktas in search of you
Will come in thousands and thousands
The crowned heads will praise you
And shower many a pearl on you. -----Surely

This is the word of the Lord of matted lock
This is my view, of me the last in the rank
You have firm faith in the cow-herd
Your fame will ever grow! ----- Surely

Sri Gnananandagiri Swamigal

During the later part of 1973, Yogi Ramsuratkumar visited Tapovanam and Thirukkivilur once again. During his visit to Tapovanam, Gnananandagiri Swamigal called Yogi by his side. The Swamigal declared to his devotees that he and Yogi were one and the same. He also instructed one of the devotees, Sri Pon Paramaguru, who was then working as an Inspector General of Police to give Yogi proper police protection from the rowdy elements of Tiruvannamalai. Sri Pon Paramaguru took Yogi in his car to Tiruvannamalai police station and introduced Yogi to all the policemen there. He instructed the policemen not to disturb Yogi and should protect Yogi from the rowdy elements of Tiruvannamalai. Thereafter the policemen took care of Yogi. The troubles created by the rowdy elements reduced to a great extent and Yogi was able to walk on the streets of Tiruvannamalai without facing any problems. Later a lot of police officials from the higher rank to the lower levels became ardent devotees of Yogi.

The Brahmin devotees of Gnananandagiri Swamigal, particularly one Brahmin sanyasi envied Yogi on seeing their guru's esteem and regards for Yogi. After the declaration of the Swamigal that he and Yogi were one and the same, they started behaving roughly and indecently to Yogi. During such times Yogi would leave the place silently. After a few days, Yogi wanted to leave for Tiruvannamalai. But Gnananandagiri Swamigal requested him to stay for a few more days in Tapovanam. After about twenty days, Yogi informed Gnananandagiri Swamigal that he was about to leave for Tiruvannamalai. Gnananandagiri Swamigal requested him to stay in the ashram permanently to look after the ashram and devotees. Yogi felt that it was not his mission and so he silently left the ashram, not responding to Gnananandagiri Swamigal. He went to Srinivasan's teashop. He requested Srinivasan to accompany him along with his younger brother Jagannathan, to Tiruvannamalai to help him. Srinivasan instantly obliged and asked his younger brother to follow Yogi and his group.

Along with Srinivasan, Perumal and George, Jagannathan also went with Yogi to Tiruvannamalai. Yogi then told Srinivasan that he required four people always to be with him. So, Srinivasan arranged one of his close relative Thrisangu to be with Yogi to help him. Then Srinivasan left for Thirukkuvilur. Whenever any one of the four assistants could not be there with Yogi, then Yogi would request Srinivasan to send somebody to replace the absentee till the latter came back. Srinivasan would arrange for the alternative manpower. Thrisangu worked for two years and Jagannathan worked for Yogi till 1978.

In 1974, Swami Gnananandagiri attained mahasamadhi. While he was walking inside the ashram premises, people heard a loud sound from the Swami and saw the Swami collapsed. The devotees in the ashram imagined that their Swami had gone out of his physical frame to do an important work. They believed that he would come back to his body as soon as he

completed the work. So they kept the body in Swami's room and they had a close watch on it all the time.

Some of the friends informed Yogi at Tiruvannamalai about this event. Yogi told them that Gnananandha Swamigal passed away and the devotees should make arrangements for the final rites. On hearing the words of Yogi, the devotees of Gnananandha got agitated. Yogi went to Tapovanam and was as usual roaming around Tapovanam.

The devotees waited for two days and there was no sign of Gnananandagiri Swamigal coming back again into his body. The body gradually started decomposing. The devotees got frightened and rushed to Kancheepuram to ask Kanchi Sankaracharya Sri Chandrasekara Saraswati Swamigal. The Sankaracharya Swamigal told the devotees that Gnananandha Swamigal dropped his body and the devotees should make arrangements for final rites. The devotees rushed back to Tapovanam and did final rites to their beloved guru.

Yogi stayed around Tapovanam for more than two months after the samadhi of Gnananandagiri Swamigal. The wrath of the Brahmin sanyasi prevented Yogi to enter into the ashram premises. The other devotees felt the need of a great master like Yogi in the ashram to guide them. But, Yogi had to leave Tapovanam. He knew that his mission was in Tiruvannamalai and not in Tapovanam. So, Yogi went back to Tiruvannamalai along with his friends Perumal, George, Jagannathan and Thrisangu.

The Punnai Tree

From 1974, Yogi Ramsuratkumar started staying beneath the punnai tree during the daytime. It was considerably a big tree. There was always shadow beneath that tree. Yogi met the devotees there. In the evening around 5 o' clock, Yogi would start from there and reach Theradi Mandapam. His friends, Perumal, George, Jagannathan, Durai (A horse

cart-man later engaged by Yogi at Tiruvannamalai) and Thrisangu, carried the gunny bundles and walked behind Yogi in a circuitous route, avoiding the main roads, where the rowdy elements had persecuted Yogi earlier. Yogi used a rugged path going along the railway track. Yogi would get down from the rugged path at Gandhi Nagar and enter into the town. He would then proceed to Sannathi Street and finally reach the Theradi Mandapam.

At the Theradi Mandapam, Yogi had to wait till the metal vessel shop closed for the night. After the shop was closed in the night around 10 o' clock, Yogi would move to the corridor of the metal vessel shop. The floor of the shop was above the road level. There was about 3' x 7' floor space outside the main door. As the area was above the road level, it remained like an elevated platform. This became the seat and bed of Yogi during the nights. His friends would spread a mat on the elevated platform. Upon the mat they would also spread a gunny sack. They put a small bundle of gunny sacks on the Eastern side of the mat to be used as a pillow. Yogi would sit on his bed for sometime and would ask his friends to chant "Yogi Ramsuratkumara, Jaya Guru, Jaya Guru, Jaya Guru Raya" for sometime. Then he would lie down on his bed and would gesticulate to his assistants to lie down on the pathway and sleep.

In the morning around 5 o' clock, Yogi would get up and would ask one of the friends, mostly Jagannathan, to bring coffee from Akila India Coffee Bar for all. After the coffee session, the whole group would start around 6 o' clock in the morning to the punnai tree again in the same route via Gandhi Nagar. They would reach the tree in the morning around 7.30. There, the whole group, one by one would finish their morning ablutions and would be ready to receive devotees from around 9 in the morning. If there were no devotees, Yogi would ask the friends to chant "Yogi Ramsuratkumara Jaya Guru, Jaya Guru, Jaya Guru Raya". It was a music feast for ears to listen to the group's chorus chanting. The chorus chanting of the great guru mantra

by them was so enthralling to the listeners that would elevate one to the higher consciousness.

The big punnai tree was situated in the northern corner of a fertile field. There was a well nearby the tree. One Manicka Gounder looked after that farm. He cultivated vegetables and other edible plants in the farm. Manicka Gounder along with his wife Rajammal was attracted by the spiritual splendor of Yogi Ramsuratkumar and eventually they became great devotees of Yogi. These simple and great devotees would always share their simple food with Yogi and his friends. Their devotion grew day by day to the extent that Yogi Ramsuratkumar became the only God for them.

Sai Baba

One day during 1974, some devotees of Puttaparthi Sai Baba visited Yogi at the punnai tree. Yogi conversed with them and the devotees were telling about their experiences with Sai Baba to Yogi. At that time a small tiny dog pup came running towards Yogi. Yogi exclaimed in ecstasy, **"Oh, see, Sai Baba is here!"** Yogi fondled the pup with all the love and care. Yogi named it Sai Baba. Yogi asked one of his assistants to bring milk from the hotel nearby and made the pup to drink the milk. From that day Sai Baba followed Yogi, wherever he went and became one more companion for Yogi.

Sai Baba had great understanding and Yogi also understood Sai Baba's every gesture. Yogi had immense love for Sai Baba. Sai Baba also was very close to Yogi. He was at liberty with Yogi and his devotees. He would lie down on the lap of the devotees and sleep. He would never bother the devotees, who visited Yogi. He would take whatever Yogi and the devotees offered, but he would never touch any eatables offered to Yogi. Yogi requested Perumal to get one more coconut shell. Sai Baba would take his milk and coffee from that coconut shell.

Sai Baba till his end was having the privileged love and care of Yogi and passed away in 1986. During his last days, he became very sick and Yogi brought veterinary doctor to treat Sai Baba at his Sannathi Street house. Sai Baba, due to the old age could not eat and roam in the streets. So, Yogi asked Perumal to take Sai Baba out every evening for a short stroll, tying a long thin chain around the neck of Sai Baba. In his final days he did not eat anything. Yogi kept Sai Baba near him and after Sai Baba passed away, he asked Perumal to bury Sai Baba in the burial ground.

After Gnananandagiri Swamigal passed away in 1974, a few devotees like Sri Sivaramakrishna Iyer, Sri Rajamanicka Nadar, Sri Jay and Sri Suga surrendered at the holy feet of Yogi. Sri Sivaramakrishna Iyer alone was, till his end able to win over Yogi's love and confidence. From 1975, most of the devotees of Gnananandagiri Swamigal regularly visited Yogi. Yogi would always try to intensify the faith of the devotees on their Guru Gnananandagiri Swamigal. Yogi would insist to have unshakable faith on their guru. He instilled the faith in the devotees that their Guru would protect them from all the obstacles in the mundane as well as in the spiritual life. Yogi would always feel happy and express his joy on seeing the sincere devotees of other gurus. Yogi would remove the obstacles in their lives, in the name of their gurus so that they could always be in the constant remembrance of their guru.

Sri Suga.

Suga, a young unmarried man, a devotee of Gnananandagiri Swamigal, worked in a government office in Tiruvannamalai. He almost stayed every night with Yogi Ramsuratkumar at the corridor of the vessel shop from 1975. He would come around 9 in the night to Yogi and both would converse about several things at the Theradi Mandapam. After the vessel shop closed for the night, Suga would also help Yogi's friends to shift the gunny bundles from the mandapam to the vessel shop, even though he was

affected by elephantiasis disease. He was a poet. He composed several songs on Yogi. Yogi loved to listen to those songs and asked his other devotees to sing them frequently. Yogi also asked Suga to compose Ramayanam in Tamil verses. Daily Suga would write one new song on Yogi and would sing before Yogi every night. In the early morning, after the coffee session, Yogi would leave him to go to his house to get ready for his daily routine. Till 1978, the routines of Suga continued.

In 1977, Suga wanted to marry one of his close relative's daughters. He told his parents that Yogi wanted him to marry that particular girl. He believed that whatever desire or thought raised in his mind was always due to Yogi's mystical instigation. He imagined that Yogi was the cause for his desire. He thought that Yogi knew everything and so he did not have the need to inform Yogi. So he did not inform Yogi about this. The parents of Suga did not like that alliance and went to Yogi to get clarifications whether he instructed Suga to marry the particular girl. On hearing his parents, Yogi got annoyed. Yogi did not like his name being misused. He told the parents of Suga that he never suggested their son to marry that particular girl. The parents went back with satisfaction. In the same night Suga came as usual to be with Yogi for the night. Yogi told him plainly that he should not disobey his parents in the matter of his marriage. But Suga could not oblige Yogi. He strongly believed that the desire had been given by his guru within and so he should oblige his guru within. Yogi, on seeing his unwillingness to obey his parents, told him that if that was his attitude, then he did not have the need to visit Yogi again. Suga left Yogi with tears in his eyes and stopped visiting Yogi from that day. However, he remembered Yogi till his end.

It is very strange to observe such attitude in some devotees. Even though Yogi has clearly instructed the devotees that when one wants to live in this world, then he (or she) is bound by the dharma (set of rules) of life and one should shoulder the responsibility for his deeds and should not shift it to

the shoulders of others – not even to those of God or guru. If one wants to dissolve himself in the Divinity, then it is totally different: he need not adopt any dharma or discipline, but in the process he should be ready for the severe hardships that would kill his ego totally so as to merge him in God. But some people interpret his teachings in their own way conveniently to suit to their self interest and petty desires. They bring in guru's name into their unwarranted, self centered thoughts, desires and deeds unnecessarily. This results in pain, problems and confusion. This pain and confusion affect others too ultimately resulting in chaos and conflicts. Thus, an individual's irresponsibility affects the whole structure of his immediate surroundings adversely.

After Yogi Ramsuratkumar Ashram started functioning, Suga came one or two times along with his family. When Yogi became alarmingly sick, Suga came to the ashram several times to have the glimpse of his guru. He attended Yogi's final rites, after his mahasamadhi in 2001. In the same year, a few months later, he met with a road accident and died on the spot leaving behind his wife and two sons.

Sri Sivaramakrishna Iyer

Sri Sivaramakrishna Iyer was an ardent devotee of Gnananandagiri Swamigal. He surrendered to the holy feet of Yogi Ramsuratkumar after the Swamigal passed away. He along with his wife frequented Yogi, who had great love and confidence on this couple. Sri Sivaramakrishna Iyer wanted to bring harmony in Tapovanam after the maha samadhi of Gnananandagiri Swamigal. He contributed his service towards peace and harmony in Tapovanam.

He worked as a Tasildar and retired. After his retirement he lived in Tapovanam. His devotion and faith on Yogi Ramsuratkumar was remarkable. He was a learned and well-informed man. He was so simple

and one would feel impressed on seeing his devotion towards Yogi. He led a simple life and never participated in any disputes either in the ashram or in the society. He remembered his guru throughout the life. In his later years, he lived in the complex of Gnananandha Nilayam.

In 1976, during Yogi's Jayanti celebration at the Subbaiah Nadar Madam in Tiruvannamalai, Sri Sivaramakrishna Iyer narrated the subtle meaning of the Tamil songs, which were composed by Dr. T.P. Meenatchi Sundaranar, retired as the first Vice Chancellor of Madurai University. His emotion filled narration of the meanings of those wonderful songs thrilled the whole audience. He too had composed several songs on Yogi. Yogi liked one of the songs very much and asked his devotees to sing that song frequently.

In 1993, the life trustee of Yogi Ramsuratkumar Trust, Sri.S.P. Janardhanan, with the help of his advocate, prepared the sale deed of the land meant for the ashram. He submitted the sale deed at the holy feet of Yogi for his approval, but yogi without touching the documents and with a mysterious smile, instructed Janardhanan to go to Sivaramakrishna Iyer and read the documents before him. Janardhanan along with his friends went to Sivaramakrishna Iyer's house and read the documents before him. Sivaramakrishna Iyer listened to the documents and also went through the documents personally. But he could not find any mistakes in the documents. Anyhow he felt that something was wrong in the documents and that's why Yogi had sent the trustee to him. As he was not able to find anything wrong in the documents, he decided to go with Janardhanan to Tiruvannamalai to seek Yogi's grace.

The group reached Sannathi Street house. Yogi received them with all love and compassion. He caught hold of Sivaramakrishna Iyer's hands and made him sit just in front of him and enquired about his health. Sivaramakrishna Iyer, with all devotion answered all the questions of Yogi. He then explained about the documents and said that he was not able to find any mistake in the documents. Yogi smiled mystically and asked

Janardhanan to arrange accommodation for Sivaramakrishna Iyer at Sivakasi Nadar Chatram and again read the documents in front of Sivaramakrishna Iyer. After spending an hour with the group, Yogi asked them all to go to Sivakasi Nadar Chatram.

Janardhanan arranged a room in the Sivakasi Nadar Chatram for Sivaramakrishna Iyer. There everybody sat and again Janardhanan read the documents before Sri Iyer. Even after going through the documents three times, the mistakes could not be located. Sivaramakrishna Iyer took the document papers in his hand and he went through it word by word and to the shock of everybody, he was able to locate the blunder in the documents. The seller of the land had become the purchaser and the purchaser had become the seller as per the document. The mistake was due to a typing error. The whole group of the devotees was shocked on seeing the mistake, which was a blunder and wondered how Yogi could sense the mistake even without touching the documents. In the next morning when the group went to Yogi and explained the mistake, Yogi was laughing and laughing with great joy. Though all others felt shy, they felt relieved too. Yogi thanked Sivaramakrishna Iyer and asked Janardhanan to leave him at his house by car. Janardhanan took Sri Iyer in his car and dropped him in his house. Later he came back to Tiruvannamalai and corrected the mistakes in the documents.

When the devotees are sincere and serious in doing a work for Yogi, then Yogi will participate in the work and help the devotees to correct the mistakes, so that the work is totally perfect. If Yogi finds lack of sincerity and seriousness, then he will not participate in the work. Yogi will remain mute and allow the people to face the consequence of the mistakes they have committed.

Sivaramakrishna Iyer in his final years was always in the remembrance of his guru and it was a joy to be with him. The supreme wisdom had dawned on him and he was whole when he passed away in the end of 1990's. Such

simple and unlabeled devotees were plenty, who reached the ultimate evolution by the grace of Yogi Ramsuratkumar. Only a very few of them are conspicuous and most people passed away unnoticed.

Sri.Jay.

Jay, a young Brahmin devotee of Gnananandagiri, after the latter's samadhi, became an ardent and faithful devotee of Yogi Ramsuratkumar. Jay's whole family was dedicated to Gnananandagiri. His mother used to bring food to Gnananandagiri at Tapovanam till her last days and then his sister, who was a spinster, continued the service till the mahasamadhi of the swamigal. Nowadays, she lives in Tapovanam.

Jay was given total freedom by Yogi and it was a joy to watch him sitting, smoking and talking to Yogi. He took extraordinary liberty with Yogi and Yogi showered his abundant love on him. Yogi used to offer cigarettes to Jay and the latter never hesitated to smoke before Yogi. If Yogi wanted to convey any important message to his scholarly devotees, Yogi would send the same through Jay. The latter would do that with utmost sincerity and only after completing the works assigned by Yogi, he would go for his routine.

Jay was working in a private company at Madras. He was jovial and always cracking jokes with all the devotees. Yogi enjoyed his company. But, later the attitude of Jay changed. In 1978, it so happened, that Yogi had to tell him that Jay had no need to visit Yogi again. It seems Jay's interference in Yogi's works and his indifferent attitude towards the devotees and the trustees of the then formed trust at Gnananandhagiri Ashram forced Yogi to tell Jay not to visit him again. Yogi also told him that whenever he felt the need of Jay, he would call him again. But till the end, Yogi did not find the need to call him back.

In a few years, he got volunteer retirement from the company and settled in his village nearby Tapovanam. He got married. He lived in his native village. He remembered Yogi all the time and repented of the mistakes he had committed earlier. He was silently waiting with the hope that one day Yogi would call him again. But that never occurred. Even after he knew the mahasamadhi of Yogi, he did not attend the final rites of Yogi Ramsuratkumar.

In 2004, Jay suffered due to cancer. He could sense his end fast approaching. He wanted to visit Yogi Ramsuratkumar's samadhi at Tiruvannamalai. His wife took him to Tiruvannamalai. He saluted Yogi's statue and samadhi with stream of tears in his eyes and returned to Tapovanam. In a few months, in 2004, he passed away.

It seems, from the beginning Yogi Ramsuratkumar selected a few people to have the opportunity of being physically close to him, to show to the world that dependence on the physical form of guru would lead one to the path of destruction with the violent conflicts both within and without. The physical closeness of Yogi makes one think that they attain everything. They imagine that they have become whole and get the eligibility to teach others. The possessiveness of the physical form of a great soul makes one behave in such a way that they do not allow any other people to have the same closeness with their guru. They think that the guru is meant only for them and they expect their guru to approve whatever they do. If anybody questions them they react violently.

Yogi then and there expressed about himself that he was not the physical body alone and it would be impossible for one to comprehend his stature with one's limited vision and knowledge. The people, who depended upon the physical form of Yogi, did not give much importance to his wise words and teachings. They always expected Yogi to glorify them before the congregation of the devotees that they had attained His Father, they had been from the heaven, they were very important to the world, they were

serving Yogi by sacrificing their everything etc., etc. Yogi did not hesitate to utter those words before the crowd. Yogi garlanded such devotees before the people and glorified those devotees with the apparent reverence. He even touched their feet. If one observes keenly, they will understand the mysterious game of Yogi.

Becoming a spiritual master is not a joke. One should prepare to get destroyed and that's the price one should pay. Shedding off the self causes immense pain. The so called chosen people imagine that by getting some praise from the master, they shall get the state of master. Desiring without deserving and anticipating only the complimentary words from the master is the cause to get oneself spiritually ruined.

Yogi had to struggle with immense pain for 18 long years in search of His Father. Finally Yogi was able to shed off his self to become one with Him. Yogi had to suffer and struggle, to attain total evolution, for considerably a long time in spite of his gurus were the greatest of all times, Ramana, Aurbindo, Ramdas and J.Krishnamurti. But the people, who flocked around Yogi, living with all comforts, imitating the gestures of Yogi, using a few words from his quotations, imagined that they had attained Yogi's state. During the sadhana time, Yogi used to negate and question everything he faced. Yogi never had fear in his life, but the so called chosen people are in constant fear. Out of fear they do all sort of rituals. They believe, the rituals will save them and retain them in the power. They believe the rituals will bring laurels to their life. In the process, the rituals become important and the teachings and life of Yogi become insignificant. The people, who oppose the rituals, are labeled as traitors. Yogi was considered a rebellion in Anandashram, Ramanashram, Aurobindashram and even in J.Krishnamurti foundation. No institution approved and acknowledged Yogi and almost all of them threw him away. Yogi was only at the mercy of his Masters' and Father's grace and certainly not at the mercy of any religious or spiritual institutions, but, once he reached the other shore and merged with God

without adopting any rituals, all the ashrams and other religious institutions started showering reverence and respects on him.

Sri R

Sri R, a devotee of Swami Gnananandagiri Swamigal of Tapovanam became an ardent devotee of Yogi Ramsuratkumar after the Swamigal's samadhi. He was sitting among other devotees when Gnananandagiri declared that the Swamigal and Yogi were one and the same. After his guru's samadhi, he sought after Yogi's guidance by visiting Yogi frequently.

R was a hard working businessman and a natural philanthropist. He passionately believed that the saints alone could do all the miracles in life to make one reach the topmost position of social, political, business and religious aspiration. He would watch each and every word of the saints with serious concentration and would try to find out the real meaning of those words. He believed that those words were loaded with special and subtle message for him.

From 1975, his devotion for Yogi intensified. He used to glorify Yogi while he was among his friends and relatives. Whenever anybody came to him with any problems, he would direct them to Yogi at Tiruvannamalai. He was instrumental to bring in large numbers of devotees of Nadar community to Yogi in 1970s. He also had reverence for some other saints living at that time, like Mayamma of Kanyakumari, Swami of Kasavanampatti near Dindigul and Nayanar Swami at Pothayadi near Kanyakumari. He used to refer about Yogi as a fire that had moulded him into a perfect instrument of God. He narrated about Mayamma as a motherly protector.

He believed that Yogi wanted him to become an important political figure in the Congress Party. He also believed that he alone could understand the words of Yogi. He became popular and prominent among the devotees of

Yogi. The devotees used to go to him to get the real translation of the words Yogi uttered when they visited Yogi. Even though the words were in simple English with a simple meaning, the devotees imagined that it would always contain huge loads of messages in subtle and R alone could read the actual meaning of those words. In due course the devotees of Yogi called him as “Kutty Samiar” (Junior Swami). R’s devotion to Yogi was tremendous. Whenever Yogi offered him hot coffee, he would just swallow at one stroke. If Yogi offered him bananas, he ate the bananas without removing the skin. He imagined that the skins might also have some power in them, as they had the touch of Yogi.

In 1976, R found Yogi struggled when shunting from the town to Punnai Tree. So, he thought of buying a house for Yogi in the Sannathi Street, near the Big Temple. When he expressed his desire to Yogi, Yogi gave him permission. He found a particular house was suitable. It was just opposite to the Theradi Mandapam, where Yogi used to sit along with the friends in the evening. He told Yogi about the house and Yogi approved his selection. R, along with a few of his trusted friends of Nadar Community, joined together and purchased the house. When they asked Yogi in whose name the sale deed of the house should be registered, Yogi immediately responded that the house should be registered in the name of R.

Even though they purchased the house in 1976, Yogi waited for another six months to occupy. Finally Yogi entered the house in the middle of 1977. But Yogi’s personal belongings, the several gunny bundles and his attendants had to be in the Theradi Mandapam. The friends would shift the gunny bundles from the vessel shop to the mandapam at the daybreak and in the night they would again shift the entire luggage back to the vessel shop. Except one man, all others should sleep in the corridor of the vessel shop, looking after the gunny bundles. The lone person should stay with Yogi inside the house. The shifting of the luggage should be done in the presence of Yogi every morning and every night. Initially in the morning Yogi

allowed his friends to use the toilet in the house for their morning ablutions. But later Yogi stopped them except the lone assistant, who stayed with him in the house to use the toilet. Initially it was Jagannathan, who lived in the house along with Yogi.

Yogi lived another seventeen years in that house. That house had seen several interesting events through which a lot of devotees attained supreme wisdom, got relieved from the pains and problems and learnt the art of love by the benevolent grace of the Supreme Master Yogi Ramsuratkumar. From 1977 to 1993 end, Yogi lived in this house. After Yogi shifted to Sudama House in the late 1993, Yogi's then personal assistant Sashi looked after the house. A few years later Yogi called Sashi to the ashram and recommended to the then trustee to give Sashi a job in the ashram. The then trustee appointed Sashi in the ashram, but did not give any specific work and did not pay him salary either. After a few months, Sashi was asked to look after accounts of the ashram. During the daytime he would work in the ashram and in the night he would go to Sannathi Street house to sleep. He was maintaining the house as per the instructions of Yogi.

Soon after Yogi's mahasamadhi, Sashi left the ashram as he found it difficult to cope up with other persons. This holy Sannathi Street house where Yogi lived and conducted his durbar for around 18 years was locked and abandoned to remain in dust and dirt. It remained so till March 2006. Afterwards it had been thrown open for the devotees to sit and remember Yogi silently. In July 2010 the roof of the hall was demolished and the management of the ashram explained through their monthly magazine Saranagatham that they had started renovating the holy monument of Yogi.

In 1977, R organised to visit and cover all the villages and towns from Madras to Kanyakumari in a van, propagating about Gnananandagiri Swamigal, Mayamma, Kasavanampatti Swamigal, Pothayadi Swamigal and Yogi Ramsuratkumar. He engaged some religious speakers to give discourses on these saints. He told people that Yogi had asked him to tour

throughout Tamilnadu for one whole year. His family members got agitated. They went to Yogi and poured out their anguish. Yogi told them that he never asked R to go for a tour to propagate the saints.

In due course Yogi found that R interfered in his works that became a great disturbance for him. Yogi told R that there was no need for him to visit Yogi again. After that event, R used to send his friends to Yogi and as soon as they returned from Yogi, he passionately listened to them the total conversation between Yogi and the friends. He tried to find out whether Yogi had sent any specific message for him through those friends. Several times he imagined that the talks Yogi had with the friends meant only for him.

He used to come to Tiruvannamalai and sit in the Theradi Mandapam along with Yogi's other friends for the whole day in the hope, Yogi would call him again. But that did not happen. In the mid of 1980s, during one Guru Purnima Day, R wanted to see Yogi. He sent one of the friends of Yogi to express his desire to have darshan of Yogi. Yogi allowed him. He came in and prostrated before Yogi. Yogi accepted his pranams and asked him to leave immediately by gesture. R left immediately with all the joy that he could prostrate before his guru on the auspicious Guru Purnima Day. After that he never met Yogi.

R used to celebrate Yogi's Jayanti (birthday) on December 1st every year at various places. At Sivakasi, where a lot of Yogi's devotees lived, he made arrangements through his followers to celebrate the jayanti. Most of the devotees did not participate, as there was always some confusion among the devotees regarding the political aspiration of R. There were a lot of speakers on the dais and only a small number of listeners in the audience. So, in 1985, the devotees at Sivakasi met together and decided to have bhajans every second Sunday of every month, for one whole year to bring harmony and unity among the devotees, so that they could celebrate the jayanti jointly with good understanding and cooperation. There was a great

enthusiasm among the devotees and they met every second Sunday of all months at Sri Rajadurai Nadar Memorial, which was situated in the complex of Ramji Match factory, Sivakasi.

Sri Rajadurai Nadar was a great devotee of Yogi. After Sri Rajadurai Nadar passed away, his son Sri Chandra Prakash erected his father's granite statue in the factory complex with the blessings of Yogi. The place was called Rajadurai Nadar Memorial Mandapam. Yogi glorified that place. Yogi used to say that the place was sanctified by the presence of His Supreme Father. Yogi said that whoever visited the memorial would be blessed by Father. So the devotees at Sivakasi selected that place to meet together and conducted bhajans every second Sunday of every month. Yogi expressed his joy on knowing about the group chanting and bhajans at Sivakasi and blessed the congregation.

Nearly 100 devotees initially gathered at the memorial. The chorus chanting of Yogi's Name and singing of Yogi's bhajan songs by the devotees attracted more devotees. The congregation of the devotees grew every month. On seeing the massive crowd of the devotees, R decided to celebrate the jayanti in a great manner by inviting the then Prime Minister of India, Sri.Rajiv Gandhi, to attend the jayanti functions at Sivakasi. Some devotees suggested instead of inviting the Prime Minister, they should invite Yogi himself for whom the celebration was planned. R and his friends could not say no for this suggestion.

A team was selected to go to Tiruvannamalai to invite Yogi. The group reached Tiruvannamalai in another few days. As soon as the team touched the gate of Yogi's abode, Yogi came out and shouted, **"No more bhajans, no more jayanti. If you people have a scant respect on this beggar, stop everything."** Yogi commanded to stop the bhajans and jayanti celebrations, sensing the congregation of devotees being misused by some politically aspiring devotees. From that

day onwards most of the devotees stopped attending the bhajans. But a few friends of R continued the bhajans in the memorial.

R was always contemplating on his beloved masters in his own way. He had helped many devotees in several ways. Still there are followers of R among the devotees of Yogi. He was the founder of Mayamma Samajam and he built a beautiful structure facing the ocean at Kanyakumari in the remembrance of his favorite Guru Mayamma. He also built a Mani Mandapam for Nayanar Swamigal at Pothayadi and was helpful in completing the Ramji Ashram at Kumarakoil near Nagerkoil. With the help of his devoted friends he was able to complete several works and in his final days he was a trustee of Gnananandagiri Swamigal's Tapovanam. He passed away in the late 1990's.

Sri Rajadurai Nadar

Sri Rajamanicka Nadar, a great devotee of Gnananandagiri Swamigal, Yogi Ramsuratkumar, Mayamma and other great saints and sages of that time introduced several of his relatives and friends to those saints and encouraged them to visit those saints for their material as well as spiritual benefits.

Sri Rajadurai Nadar of Sivakasi, a small industrial town in South Tamilnadu, was one among the relatives of Rajamanicka Nadar. He was introduced to Yogi by the latter. He was one of the prosperous, successful businessmen manufacturing matchboxes and raw materials at Sivakasi and other places in Kerala state. He had several factories. He had one son and two daughters. He was broadminded in nature. Being spiritually inclined, when he heard about Yogi, he got the inclination to see the great saint. Sri Rajamanicka Nadar took him to Yogi. From the beginning Yogi poured his abundant love and grace on Rajadurai Nadar. He was one of the donors, who contributed to purchase the Sannathi Street house.

Sri Rajadurai Nadar wanted to celebrate Yogi's Jayanti (birthday) in a grand manner on 1/12/1977. He prayed to Yogi to allow him to arrange for the celebration. With great hesitation Yogi gave him the permission. Sri Rajadurai Nadar conducted the jayanti celebrations in a grand manner in Oya Madam at Tiruvannamalai. Yogi attended the function. The people decorated Yogi with flowers and Yogi allowed them to do whatever they liked. Yogi was sitting like a rock then. Everybody enjoyed the benediction of the spiritual aura of Yogi during the celebrations. That was the last function Yogi permitted to celebrate by individuals. Rajadurai Nadar arranged Pada Pooja to Yogi in accordance with the religious rituals. He arranged for annadhanam too. He took Yogi in his Mercedes car from his Sannathi Street house to Oya Madam and from Oya Madam to Sannathi Street house. The sincere and devotional services of Rajadurai Nadar brought him closer to Yogi.

The people in between Yogi and Rajadurai Nadar attempted to translate the love and affinity of Yogi with Rajadurai Nadar to a specific work connected with politics. That was the time the Congress party declared emergency in the country. After one year, the Congress withdrew the emergency and declared general elections. It was said that the withdrawal of emergency happened due to the advice of J. Krishnamurti, to the then leader of the Government. The leader was a great admirer of J. Krishnamurti.

The people in between Yogi and Rajadurai Nadar convinced the latter that Yogi was for Congress party's win in the general elections. One of the influential men among the devotees on whom Rajadurai Nadar had immense confidence had misinformed him that Yogi was working for the success of the Congress in a subtle way. He also suggested that all the devotees should contribute towards Yogi's works. He told that the party would win in more than 400 constituencies out of the 500 and odd, as per Yogi's wish. He requested Rajadurai Nadar that he should publicise this subtle divine work through newspapers and wall posters so that it would

be a great service to his guru and his works. Sri Rajadurai Nadar did not clarify this fantasy with Yogi, as he blindly believed the people in between him and Yogi. So, he organised to print wall posters, containing the message that Yogi had blessed the Congress to win the elections with substantial majority. He arranged to paste the wall posters throughout Sivakasi. He also spent a lot for the advertisements in almost all leading English and Tamil newspapers, with the same message along with Yogi's photo.

In that parliamentary elections, alas, congress party met with an abject defeat in the hands of the combined opposite political parties. When the poll results were being announced, the man who had informed Rajadurai Nadar about Yogi's subtle work for the win of Congress Party was sitting with Yogi at the Sannathi Street house along with Rajadurai Nadar. A Brahmin, who was living in the next door of the Sannathi Street house was listening to radio news and reporting about the election results to Yogi then and there. The Brahmin commented, "Swami, as you said our Congress party is miserably defeated. Our leader Indira Gandhi was also defeated, as you said." Yogi was calm, serious and glowing. Rajadurai Nadar was baffled. He stared at the man, who misinformed that Yogi had predicted Congress party's win. That man silently went inside the house. From that time Rajadurai Nadar had friction with the man. In a few hours Yogi asked Rajadurai Nadar to go to his place directly. Rajadurai Nadar came back to his place and thereafter, he aspired to have the direct contact with his guru in all circumstances. This episode affected Rajadurai Nadar seriously. However his faith and devotion towards Yogi intensified. He remembered Yogi all the time and in a few months, he passed away.

Once Yogi took Rajadurai Nadar to Bell Studio at Tiruvannamalai and asked the photographer to take a photo of them together. Yogi was sitting in a chair catching hold of the hand of Rajadurai Nadar and the latter was sitting on the floor. The blissful experiences of Rajadurai Nadar couldn't be

brought out and it had become a secret permanently. All the people, who had the association with Rajadurai Nadar, are already dead and gone.

Rajadurai Nadar was a busy businessman having little time to spare for any other activities. He had several factories to look after. He was not aware of any scriptures or rituals. Nor did he have the required atmosphere at home, as his wife belonged to another religion. Also, he did not even know the value of guru in the spiritual pursuit. However, he was a philanthropist naturally. He was selfless. He was perfect in all his deeds. His understanding of the pains and problems of others was extraordinary. He was always helpful to the needy and the deserving. Although he didn't know anything about God, guru or devotion, his contact with Yogi helped him to reach the highest spiritual state. He realised that without guru's grace nothing could happen. Yogi, his guru, had become part and parcel of him. While he was on the deathbed, he got hold of Yogi's photo, which was fixed in the golden chain he wore. He was remembering Yogi's name all along the final days. The liberation and death happened to him simultaneously in an effortless way. It was possible due to the pure grace of Yogi. The man, who lived a mechanical life, got a great transformation. His oneness with his guru happened due to his immense faith in his guru.

His only son Sri Chandra Prakash, who was then studying engineering, had to manage his father's business after his demise. Yogi spared time whenever Chandra Prakash was able to come to Yogi seeking his guidance. Chandra Prakash wanted to build a memorial for his father and Yogi encouraged Chandra Prakash. Chandra Prakash spent a lot of money in building the memorial for his father. He was guided by Yogi at every stage in the construction of the memorial.

Once the author went to Haridwar and stayed there for a few days. There he went to the Ganges that flew in its natural course. He was able to see beautiful stones in different shapes on the river bed. He picked up three beautiful stones from them. He also purchased one rudrakshamala. After a

few days of blissful stay in Haridwar, he went to Tiruvannamalai to visit Yogi. He presented the stones and the rudrakshamala to Yogi. When Yogi heard that those stones were brought from the Ganges, Yogi put them on his forehead and eyes with all the reverence.

At that time a man came to Yogi. He was the assistant of Ganapati Sthapati, (sthapati - sculptor) a famous temple builder, who was then constructing Rajadurai Nadar's Memorial at Sivakasi. Yogi enquired about his welfare and the progress of the construction. Then Yogi enquired the man where he was going. He replied that he was going to his guru Ganapati Stapati to report about the progress of the work. Yogi handed over the stones and rudrakshamala to him, and requested him to enquire Ganapati Stapati how to make use of those stones and the rudrakshamala in the memorial. Yogi also requested the man to come and report about the suggestions of the sthapati. The man went to the sthapati with the stones and the mala along with the prasadam given by Yogi.

After two days the man returned. He told yogi that Ganapati Stapati had seen and inspected the stones very carefully. The Stapati found that those stones were very rare ones, which would become precious stones in future. According to agama rules precious stones should be put beneath the statue. So the sthapati preferred to use the stones to be put beneath the statue of Rajadurai Nadar in the memorial. Regarding the rudrakshamala, as it was small, it could not be inserted into the neck of the statue. So, along with the stones, it could also be put beneath the statue. On hearing the suggestions of the sthapati, Yogi expressed his joy and satisfaction.

Sri Rajadurai Nadar's son Sri.Chandra Prakash was also present then with the assistant. Yogi put the stones and mala in a piece of cloth and made it a bundle. He placed it upon his head for some time with all seriousness. He again reverentially held it on his forehead and eyes and handed it over to Chandra Prakash. He instructed Chandra Prakash that he should protect

the stones and the mala as a treasure from the Supreme Father until he would use it as the sthapati prescribed.

Only thereafter, the devotees were able to understand that Rajadurai Nadar in his final days realised Yogi's Father in Totality and so Yogi converted his memorial as a place of worship. Yogi also declared about the memorial that it was a spiritual place and whoever visited the place would get his Father's blessings. He encouraged the people of Sivakasi to visit the memorial regularly. Later the devotees at Sivakasi started doing bhajans in the memorial once in every month. On knowing about the bhajans happening in the memorial, Yogi expressed his extreme joy and blessed the devotees. But, as some people tried to make use of the congregations for personal political gains, Yogi asked the devotees to stop doing bhajans and celebrating his jayanti at the memorial. Instead, Yogi suggested that the devotees could visit the memorial individually and remain there for some time to feel the presence of Yogi's Father.

The memorial was situated at the Ramji Match Factory Complex, Srivilliputtur Road, Sivakasi. The Memorial had a granite doom supported by four carved granite pillars. Sri Rajadurai Nadar's statue was erected in the memorial. Anyone entering the complex of the match factory to visit the memorial can feel the spiritual vibration of the Memorial.

Smt Shenbagammal

Sri Rajamanicka Nadar introduced Yogi Ramsuratkumar to Sri Gnanagiri Ganeshan of Sivakasi who was an industrialist, having a great parentage. Sri Ganeshan's father Sri Gnanagiri Nadar and mother Shenbagammal were both spiritually inclined. They had two sons and three daughters. Sri Gnanagiri Nadar was running a litho printing press at Sivakasi. He was the pioneer of the printing industry at Sivakasi. He was a great philanthropist. He was a simple and silent sadhaka.

Sri Gnanagiri Nadar had built a high school for the poor and downtrodden children to get proper education. He had also built a colony consisting of around 150 houses for his workers and staff to live, deducting a very small amount towards the cost of the houses from their salary every month. Now every house costs several lakhs of rupees. One can see Sri Gnanagiri Nadar's photo even today, in everybody's house in the whole colony. Sri Gnanagiri Nadar had also created Gnanagiri Trust and instructed his two male children to construct a public library and a water tank for the cattle. Sivakasi was a dry place and had severe scarcity of drinking water. The cattle of Sivakasi and the surrounding villages had to go long way in search of water and suffered a lot. So he allotted land with a well and resourced for the above said purposes. He also reserved funds to maintain them. Yogi came to know about the will of Sri Gnanagiri Nadar. Yogi was very much impressed by the intentions of Sri Gnanagiri Nadar and he insisted Gnanagiri Nadar's two male children Sri Dharmarajan and Sri Gnanagiri Ganeshan to implement their father's wish according to the will. But somehow, the children could not do it and Yogi felt bad. Whenever Yogi met the sons of Gnanagiri Nadar, he would remind them about the will of Gnanagiri Nadar. However the sons didn't act according to their father's will.

Gnanagiri Ganeshan was Shenbagammal's second son. The youngest daughter was Saradha. In 1975, Saradha had a problem with her husband. The father Sri Gnanagiri Nadar had passed away in the previous year 1974. So, the family was struggling to deal with the problem. Sri Rajamanicka Nadar then introduced Yogi to Gnanagiri Ganeshan. The whole family of Ganeshan with his mother and sisters visited Yogi at the insistence of Sri Rajamanicka Nadar. Everybody in the family got a deep attachment to Yogi Ramsuratkumar. Yogi also showered his abundant love to all the family members. Within a few months the problem of Saradha with her husband was solved and the devotion of the family towards Yogi intensified.

Sri Subbaiah Nadar was the father of Shenbagammal. In 1929, Sri Subbaiah Nadar became critically sick. He was a great devotee of Annamalaiyar, the deity of Tiruvannamalai Temple. He was remembering Annamalaiyar, thinking that his final moments had neared. Suddenly there appeared a saivite sadhu, who came inside the house without being invited. He stared at Sri Subbaiah Nadar. He sat near him and touched him. He applied vibuthi (holy ash) on his forehead and asked him to take sanyas and live at Tiruvannamalai for the rest of his life. Then the sadhu went away and disappeared. Miraculously Subbaiah Nadar recovered from the sickness. Within a short period he took sanyas. In 1930 he went to Tiruvannamalai. He purchased a house in the Big Street at Tiruvannamalai. Since then he lived in Tiruvannamalai till his end in 1942. After Subbaiah Nadar passed away, his children built a samadhi on his mortal remains at Tiruvannamalai and till day they are maintaining the samadhi. Moreover they modified the small house in which Sri Subbaiah Nadar lived. Every year during the Deepam Festival all the family members of Sri Subbaiah Nadar would gather there and give annadhanam to sadhus and sanyasis. From the early 1960's Yogi used to take food in Subbaiah Nadar Matam along with the other sadhus during the Deepam Festival.

Yogi Ramsuratkumar had great regards for Subbaiah Nadar and his descendants. Sri Subbaiah Nadar and his wife Smt Annammal were the great devotees of Lord Siva. They taught their children Siva Puranam from their childhood. Almost all the descendants of Subbaiah Nadar and Annammal know the Siva Puranam by heart and recite daily. Subbaiah Nadar's second daughter Smt Pushpammal composed a Tamil song on Yogi as well as her parents Sri Subbaiah Nadar and Annammal. She sang it before Yogi in 1976. Yogi liked the song very much. Even though this song was written in 1976, Yogi remembered the song even in 1999 and asked the old devotees to sing this song again and again.

The song is as follows:

அன்னம்மாள் சகித சுப்பையா சுவாமியே
அருணாசலத்தில் வந்தமர்ந்தனையே
யோகிராம்குரக்குமார் குருவாக வந்தனையே
சோதியாய் சுடரொளி பரப்புகின்றனையே.

The English translation of the song is as follows:

Ye Subbaiah Swami along with your consort Annammal
Thou came and sat at Arunachala
Thou came in the form of Guru Yogi Ramsuratkumar
And radiate the Divine Brilliant Light.

Shenbagammal was the youngest daughter of Subbaiah Nadar and Annammal. Her second son Gnanagiri Ganeshan and his wife Banumati became very dear and near to Yogi. Banumati was an outspoken lady and was a very good singer. She used to sing songs from Tevaram to Yogi and Yogi would insist her to sing again and again, for hours together. In those days Yogi used to sing in praise of this couple, **"Gnanagiri Ganesha Jaya Banumati Sametha"**. Yogi would sing it again and again whenever Yogi remembered the devoted couple. (Smt.Banumati passed away in 2010.) This couple was the instrument to bring the scholars Sri A.S. Gnanasambandam and Sri T.P. Meenakshi Sundaranar to Yogi in 1975. They were also instrumental to bring a famous poet and editor of the famous Tamil magazine Kalaimagal, Sri K.V. Jagannathan to Yogi. They also brought Sri Periasamy Thooran, another great Tamil scholar, in 1976 to Yogi. All those scholars wrote several songs on Yogi. Once, in late 1990's Yogi Ramsuratkumar said in choking voice and tears in his eyes, **"These scholars out of their compassion loved this beggar."**

Smt Shenbagammal, the youngest daughter of Subbaiah Nadar and Annammal was a gem of the devotees. She was from her childhood selfless and helpful to the needy people. She was so simple and a great devotee of Lord Siva. She could recite by-heart Tevaram, Thiruvachakam,

Sivapuranam and several other Saivite scriptures. She was a good orator and could give religious discourses for hours together.

During 1940's, there were serious Christian missionary activities at Sivakasi to convert poor Hindus to Christianity by luring them with money, comforts, education, health and heaven. Smt Shenbagammal, on seeing the attempts of the missionaries, started visiting every home at Sivakasi, initially alone, enlightened the people on the value of Hindu God's names and made them stick to their faith and remain in their religion. She was in her late 20's at that time. She started a women's organization through which she worked for the upliftment of the poor. She also strengthened their religious faith by asking them to remember God's names. If Smt Shenbagammal did not have acted then, most of the people of Sivakasi might have been converted to Christianity.

Sri Gnanagiri Nadar, her husband encouraged her to start a home for the destitute and orphans. Smt Shenbagammal started a home for them in the outskirts of Sivakasi. After her husband passed away, she was not able to live in the big house where she had lived for decades. She started living in the home along with the destitute and orphans. There was no comfort at all. All the time she was contemplating and meditating on God, saints and their teachings. Sri Ramakrishna Paramahansa and his teachings attracted her greatly.

After her meeting with Yogi in 1975, a major inward change took place in her. Whenever she visited Yogi at Tiruvannamalai, Yogi would spare all his time with her and shower his abundant grace upon her. Yogi asked her daughter Uma Surendran, who was also living at Sivakasi, to look after her mother as the latter was getting old. Smt Uma Surendran brought her mother back from the destitute home and settled her in the first floor of her house. She looked after her mother with love and devotion. During Shenbagammal's last days Gnanagiri Ganeshan and his wife Smt Banumati

shifted her to their neighbouring house and took care of her till the last, with all love, devotion and care.

Once, the author went to Tiruvannamalai to have the darshan of Yogi. Yogi asked him whether he had seen Shenbagammal, who was also living in Sivakasi. The author replied that for long he did not see her. Yogi got angry and told, **"You are in Sivakasi. Still you are not seeing Shenbagammal! How it is, Parthasarathy? Now, this beggar gives you these fruits. You should go and offer these fruits personally to Shenbagammal, conveying this beggar's pranams to her."** Yogi gave two apples to the author to be given to Shenbagammal. The author went to Sivakasi and reached Gnanagiri Ganeshan's house. He requested Smt Banumati to take him to Shenbagammal, who was living in the house next to that of Banumati. The latter took the author there. She was sitting on a cot like a small baby. Her eyes were glowing with pure spiritual aura. The author had heard that she behaved in a different way and had a memory lapse. On seeing Shenbagammal the author realised that it could not be true. She was in a different state of consciousness. The author conveyed Shenbagammal the pranams of Yogi and gave the fruits as Yogi's offering. Shenbagammal immediately touched the author's feet and received the fruits with great devotion. Her eyes, face, her entire being were radiating divinity. Only then the author could realise why Yogi insisted him to visit Shenbagammal. Yogi wanted the author to see and witness the spiritual wholeness of Shenbagammal, who had attained God Realisation. The author spent sometime with her in the blissful and divine atmosphere and left her carrying joy in his heart. In a few months she dropped her mortal body.

Shenbagammal had three daughters and two sons. Smt Thilagavathy Rajasekhar lived in Madurai. Smt Uma Surendran lived in Sivakasi. Smt Saradha Nateshan lived in Tirunelveli. All the three sisters with their husbands and children had immense love for Yogi. Yogi also showered his

love and grace on them. Gnanagiri Ganeshan's elder brother Sri Dharmaraja and his wife Smt Leelavati were also the devotees of Yogi.

In 1976, Sri Dharmaraja had to face a complicated police problem. He had been made the first accused in a murder case and the police wanted to arrest him. He evaded the arrest and came to Tiruvannamalai and took surrender at his guru Yogi Ramsuratkumar's holy feet. Yogi assured him that he would be relieved from the case soon. Yogi also asked Dharmaraja and his wife Leelavati to write continuously "Rama Jayam", which means victory to Ram. Both Dharmaraja and his wife started writing the mantram ceaselessly and also asked all their family members to write and chant the mantram. Miraculously within a few months, he was relieved from the murder case. Later Yogi said, ***"When they started writing my Father's Name, everything changed and he came out of the problem."*** From then Dharmaraja became an ardent devotee of Yogi. Whenever he came to Tiruvannamalai to attend Deepam Festival, he would visit Yogi and Yogi would shower his grace upon him. Dharmaraja passed away in 2004.

Sri Perumalraju

Sri Perumalraju of Krishnagiri was a great devotee of Lord Venkateswara of Tirupati. In 1976, he was guided to Yogi Ramsuratkumar at Tiruvannamalai by God's will. After he met Yogi, a silent but tremendous transformation happened in Sri Perumaraju's life. His wife Smt Mahalakshmi, who also became a very ardent devotee of Yogi, was helpful to her husband's growth towards the wholeness. Yogi had great love for this couple. Both the husband and the wife were teachers in a high school at Krishnagiri. They always liked to be in solitude and so they had built a small house outside the city limit. Even today their house seems to be located in a wildly isolated place covered by huge trees. The path to their house is a pathless path and one would find it difficult to tread on the path. However once

somebody reached their home, they would find a heaven full of beauty and bliss.

Once Sri Perumalraju visited Yogi at Tiruvannamalai from where he intended to go to Tirupati to have the darshan of Lord Venkateswara. He informed Yogi about his pilgrimage to Tirupati. Yogi gave him one rupee coin and requested him to drop it into the hundi in the temple and ask Lord Venkateswara, who the beggar in Tiruvannamalai was. Sri Perumalraju received the coin with all reverence and went to Tirupati.

He had the darshan of Lord Venkateswara in the temple and came to the hundi inside the temple complex. He dropped the coin in the hundi and asked in murmuring voice, who the beggar was at Tiruvannamalai. The coin, which had been dropped in the huge cloth hundi, started rolling inside the hundi. Sri Perumalraju had gone into a trance and was able to listen to the rolling sound of the coin clearly. Suddenly a feeble voice was audible. Sri Perumalraju could hear the voice, which said, "It is verily me!" The sound got strengthened gradually and it was so clear and loud. "It is verily me!" Sri Perumalraju used to say that it's Lord Venkateswara, who repeatedly answered his question. The answer was so firm and clearly audible. Sri Perumalraju was spellbound and thrilled. Sri Perumalraju stood before the hundi for considerably long time in total trance. He returned to Tiruvannamalai, met Yogi and explained his experience at Tirupati. Yogi blushed with a loving and beautiful smile, as Sri Perumalraju could find his real identity. Yogi showered his abundant love and grace on Sri Perumalraju. After some time Yogi relieved Sri Perumalraju and allowed him to go to his place at Krishnagiri.

Whenever Sri Perumalraju and his wife Smt Mahalakshmi visited Yogi, Yogi would ask Smt Mahalakshmi to sing Mahakavi Bharathiar's songs. Smt Mahalakshmi would sing Bharathiar's songs and for every song the couple should tell the meaning of the song. Yogi liked one particular song viz. 'Kannan my Servant' very much.

Yogi's love and compassion for Sri Perumalraju and his wife were so explicit that whenever the couple visited Yogi, he would receive them with all love and compassion and would spend maximum possible time with this couple. Sri Perumalraju was a karate master. He was a dedicated teacher in the school. He was a great artist of high caliber. His drawings of temples and statues were marvelous. He was a great poet too. Yogi loved to listen to his poems. His poems and thoughts had been compiled and published into several books. He was a great thinker. His presentation of the Truth was so simple that one could understand very easily. He was so simple, least bothered about the dresses. One could see him all the time with a broad and warm smile on his face. His direct perception of the beauty, wisdom, God and finally guru was so simple and honest.

Yogi had showered his grace upon several people, who had gone incognito, but here is one who simply glorifies the beauty of Yogi and presents the teachings of Yogi by living and moving among the people. In the final days of Yogi, whenever Sri Perumalraju visited Yogi, Yogi would ask him to talk something before the devotees. Sri Perumalraju used to talk about his experiences and his perceptions of his guru Yogi Ramsuratkumar to the audience. Yogi would enjoy his narration of his experiences at Tirupati. Yogi had given the responsibility to Sri Perumalraju to guide and look after Yogi Ramsuratkumar Bhajan Mandir at Hosur. The devotees of Hosur are privileged to have a simple, wise soul among them, directed by Yogi himself.

Dr T.P. Meenatchisundaranar

Gnanagiri Ganeshan and Bhanumati became ardent devotees of Yogi after Ganeshan's sister Sharadha's problem was solved. Yogi asked Ganeshan to go through Tholkappium, an ancient Tamil grammar book that would be very hard to understand even for Tamil scholars. Gnanagiri Ganeshan, basically an engineer, had no basic knowledge about Tamil grammar.

However he wanted to obey his guru. He searched for a good scholarly teacher, who could teach him Tholkappium. He came to know about a Tamil professor A.S. Gnanasambandhan and he approached the professor. He expressed his desire to learn Tholkappium from the professor. The professor was surprised and enquired about Gnanagiri Ganeshan. He also asked him why he wanted to learn Tholkappium. Gnanagiri Ganeshan introduced himself as an industrialist and explained his guru's suggestion to go through Tholkappium. The professor wondered how a saint from north India knew about the ancient Tamil grammar book Tholkappium. He expressed his desire to Ganeshan to see the saint at Tiruvannamalai. Ganeshan accepted gladly and in the weekend he took the professor to Tiruvannamalai in 1975. They met Yogi beneath the punnai tree, behind the railway station.

On seeing the friends, Yogi gladly welcomed them. Ganeshan introduced Professor A.S. Gnanasambandhan and Yogi expressed his joy on seeing the professor. Yogi enquired about the professor's family and conversed with him for quite a long time about several subjects. The professor was also a member in the Kamban Kazhaham, an organization that propagated Kamba Ramayanam. On seeing Yogi's vast knowledge of the scriptures of various languages, the professor got astonished. He was thrilled by Yogi's continuous, blissful laugh, total freedom from mundane affairs and his richness in the poverty. He was instantly impressed and became an ardent devotee of Yogi.

He made several visits along with his family members to Yogi after the first meeting with Ganeshan. He also introduced his teacher, a long time associate and a great Tamil scholar Dr T.P. Meenakshisundaranar, the first Vice Chancellor of Madurai University to Yogi. Dr T.P.M. was a disciple of Mahesh Yogi and he learned several yogas under the guidance of Sri Mahesh Yogi. After he got retirement from the job, he was teaching yoga to the disciples of Sri Mahesh Yogi all over the world.

Yogi's prescription of Tholkappium to the industrialist Gnanagiri Ganeshan brought great scholars to the fold of Yogi and there ended the mission of Tholkappium. Ganeshan thereafter not even thought of Tholkappium and Yogi also did not insist him to go through the book.

Dr T.P.M. was a great Tamil scholar and also a great yoga teacher. He was the prime disciple of Mahesh Yogi. He was a serious sadhaka and always contemplating on God. He was well versed in several scriptures and philosophies. His talks and teachings had great appreciations among his western students. Yogi had great regards for Dr T.P.M. Be it under the punnai tree, in the corridor of the vessel shop, in the Theradi Mandapam or in the Sannathi Street house, whenever Dr T.P.M. visited him, Yogi would make him sit near him and catch hold of his hand, showering his love. Yogi used to feed him food by his own hands. Yogi's waves of laughter, joy and his blissful freedom attracted Dr T.P.M. Once he said that he had never seen in his life such a powerful saint like Yogi. He also said that he would rather prefer to stay with Yogi in the platforms than staying in comfortable hotels. Whenever he came to Yogi, Yogi preferred to be with Dr T.P.M. either in any one of his usual places or in the place where Dr T.P.M. would stay.

Dr T.P.M. was a slender, short and simple man and should be in his early seventies when he first met Yogi. He was then suffering from piles and the doctors advised him not to take spicy food. Once Dr T.P.M. and his children visited Yogi. Yogi offered everybody idlies and chilly powder with ghee. Dr T.P.M.'s daughter told Yogi that her father should not take chilly powder according to the advice of the doctor. Yogi laughed and said, **"Oh, the doctors say several things but Father says Dr T.P.M. should take the idlies with the chilly powder."**

In the meantime Dr T.P.M. started taking the idlies with the chilly powder mixed with ghee. He normally took two idlies in his house, but on that day he took a lot of idlies in the company of Yogi, cherishing the divine taste. The whole family members were in great anxiety but to their great wonder

no bad effects happened to their father. They stayed with Yogi for more than three days. All the three days, Dr T.P.M. was fed by Yogi with spicy food and the result was, miraculously the disease piles gone away from Dr T.P.M. once for all.

On seeing the spiritual aura of Yogi, Dr T.P.M. accepted Yogi as his guru. He wrote several songs on his guru. The songs were so wonderful that Yogi himself commented that those were not mere songs, they were mantras. Yogi once commented on one of Dr T.P.M.'s songs, 'Yosanaikku yetta yogame pottri': **"One day a man will come and he will write volumes and volumes on this particular one song"**. Yogi glorified his great devotee and used to garland him, whenever the latter visited Yogi. He would arrange a seat for Dr T.P.M. just near him. He would feed him and looked after his every need. Yogi declared once in 1977, **"If at all anybody knows about this beggar at least a little, that is Dr T.P. Meenakshisundaranar"**.

The great devotee of Gnananandagiri Swamigal of Tapovanam, Sri Rajamanicka Nadar organised Yogi's jayanti celebrations on December 1st 1976 at Subbaiah Nadar Madam with the help of Sri Gnanagiri Ganeshan. They wanted to bring out a souvenir on that day. They wanted to include the songs of Dr T.P.M. and several other poets on Yogi. At that time the author wrote 108 songs on Yogi and gave it to Yogi. Yogi gave those songs to Professor. A.S. Gnanasambandham to review and print the same in the jayanti malar (souvenir). The scholars, including professor A.S. Gnanasambandham, Dr T.P.M. and others did not approve those songs of the author. They felt that those songs were not worthy to be printed in the Jayanti Malar. However Yogi told that the author had written those songs during his crisis time and so the poems might have some message in them. Yogi insisted the scholars to include the songs in the malar. On seeing Yogi's insistence, Dr T.P.M. asked his assistants to type the songs using a typewriter. The man who typed those songs expressed that he could feel a

strange, divine vibration, like an electric shock while typing those songs. Then they went through the songs again and again and finally convinced that there was something in those songs as told by Yogi. Finally they made arrangements to include the songs in the jayanti malar and released the book.

During the jayanti Dr T.P.M. did pada pooja for his guru Yogi Ramsuratkumar. There were a lot of devotees chanting the holy mantra, "Yogi Ramsuratkumar, Yogi Ramsuratkumar, Yogi Ramsuratkumar, Jaya Guru Raya". Dr T.P.M. prayed to Yogi to give a discourse and Yogi gave a short discourse, which was printed as a pamphlet and distributed among the devotees later. The following is the text that Yogi talked on 1/12/1976:

"My Friends,

This beggar learnt at the feet of Swami Ramdas, the divine name of Rama and beg, beg all of you not to forget the divine name Rama. Whatever you do, wherever you are, be like Anjaneya, Maruti, thinking of Rama and doing your actions in this world. At every stage, we face problems, today one problem, tomorrow-another problem, the day after tomorrow another problem. And on account of facing these problems, often we get dejected, disappointed, psychologically sick, if we don't remember the name of the Divine. So this beggar begs all of you, not to forget the divine name, Rama. There are people who like to remember the name of Siva. It is equally good. There are people who like to remember the name of Ganapati, equally good. Whatever name you choose, whatever form you choose, but give to this beggar what he wants. Never forget the Divine. Live in the world and the problems will be there. If we are remembering the divine name, we are psychologically sound. May be, we may feel a little, some of

the problems. Even then, the intensity with which we feel, if we don't have faith in God, is much more than a man of faith, a man, who remembers the name of Rama. This beggar is always begging, begging for food, begging for clothes, begging that you should compose songs on this beggar, build a house for me, buy a house for me, a cottage for me, this thing, that thing, so many things. This beggar will beg of you this also and you are always giving what this beggar has begged. So, this beggar begs, please don't forget the name of God. This divine name has always been of great help to all in the world. You read Kabir, Tulsī, Sur, Appar Swami, Manickavachaka Swami, how they emphasised Namasivaya. Don't forget it, this is your heart, this is your soul, whether it be Om Namasivaya or Om Namō Narayanaya, whether Rama, Siva or Krishna, whatever name you choose, whatever form you choose, doesn't matter. But remember the Lord with any name, with any form of your choice. Just as when there is heavy rainfall, we take an umbrella and go on doing our work in the factory, in the field, wherever we go for marketing and catching hold of the umbrella, we go through, the rain is falling there. But still we work, still we work, do our work. Similarly we have got so many problems all around. This divine name is just like that umbrella during the rainfall. Catch hold of the divine name and go on doing your work in the world. This beggar begs of you and this beggar has received all he has begged of you. So, this beggar thinks, none of you will shun away, when this beggar begs of you, don't forget the divine name. This beggar prays to his Father to bless you all who have come here. My Lord Rama blesses you. My Father blesses you. Arunachaleswara blesses you. It doesn't matter to me what name it is. All

the blessings of my Father for all of you. Well, that is the end. That is all."

Then Yogi requested Dr T.P.M. to give a discourse to the devotees assembled there for the celebrations. Dr T.P.M. gave a wonderful talk about Yogi and his works. He also mentioned the episode of the songs of the author. Later Yogi asked several devotees to write down what Dr T.P.M. talked on that day. After Dr T.P.M., some other devotees also talked. Yogi asked Sri Sivaramakrishna Iyer to describe the meaning of one particular song of Dr T.P.M. and Sri Iyer elaborated the meaning of the song in a beautiful way.

In the mid of 1977 Yogi came to live in the Sannathi Street house. Whenever Dr T.P.M. visited Yogi at the house, Yogi would keep Dr T.P.M. sitting near him. Dr T.P.M. also had white beard. He was in white dress with an elderly look. Some devotees, who visited Yogi for the first time prostrated before Dr T.P.M., thinking that he was the Yogi. Yogi would play the part of Dr T.P.M.'s assistant, place fruits in the hand of Dr T.P.M. to be given away as prasadam to the devotees. The devotees accepted the prasadam and left the place with great satisfaction. The other devotees were spell bound on seeing the drama, but there was no expression on the face of Dr T.P.M.

Yogi used to be in great joy in the company of Dr T.P.M. Yogi would also touch Dr T.P.M.'s feet occasionally with real reverence. Sometimes Yogi would request Dr T.P.M. to write letters to the devotees in response to their letters to Yogi. Dr T.P.M. would enquire Yogi what he should write. Yogi would reply that Father would guide Dr T.P.M. to respond to the devotees' letters. Dr T.P.M. would write letters without any hesitation and Yogi would sign those letters. Then the letters would be sent by post to the devotees.

Dr T.P.M. once visited Yogi with all his family members. He expressed his desire to Yogi that he wanted to take a group photo of all his family members together with Yogi. Yogi accepted the proposal. The photographer

was called and the photo was taken. The photo print came and Dr T.P.M. gave it to Yogi saying that this was not his family but Yogi's family. Yogi received the photo with tears in his eyes on seeing the love and trust of Dr T.P.M. on him. Yogi got it framed and hanged it on the wall of his Sannathi Street house.

Dr T.P.M.'s youngest son was not able to get settled in life well. He didn't have good educational background and his way of thinking about the life made his father Dr T.P.M. worry. Dr T.P.M. expressed his anxiety to Yogi about his youngest son's future. Yogi consoled him that his Father would look after his son. Yogi arranged a few lakh rupees from his devotees and deposited the money in a bank in the name of Dr T.P.M.'s youngest son. He allowed him to draw the interest every month for his expenses. Yogi also insisted that the principal amount should be a security for his children.

But after Dr T.P.M.'s demise, he gradually withdrew the principal to produce cine film, against the will of Yogi and finally lost everything and struggled. Yogi lamented and said, **"Dr T.P.M. gave this beggar a work to correct his son. This beggar also tried. Somehow, Father did not allow this beggar to succeed in this work. What to do? Father's will!"**

Professor A.S. Gnanasambandham who became an ardent devotee of Yogi and who brought Dr T.P.M. to Yogi celebrated his 60th Birthday in front of Yogi in the Sannathi Street house in 1977. That was the first function celebrated in that house. After that celebration the professor gradually had difference of opinion with the close devotees of Yogi. Yogi did not give much importance to that and treated his devotees as usual. The professor could not move with Yogi as before.

Gnanagiri Ganeshan brought another great scholar Vakeesha Kalanidhi K.V. Jagannathan to Yogi. From then the professor totally stopped coming to Yogi and started accusing Yogi and his devotees wildly. He also tried to influence Dr T.P.M. not to visit Yogi again. Dr T.P.M. listened patiently to

his student's complaints for some days, but did not comment. He also stopped visiting Yogi for a few months in 1977 and 1978.

On December 1st 1978, during the Jayanti of Yogi, Dr T.P.M. again visited Yogi at the Sannathi Street house. Yogi was then wearing a big Tulsi leaf garland. Yogi was informed that Dr T.P.M. was waiting at the gate for the darshan of Yogi. Yogi threw away the Tulsi Mala and ran to the gate to receive Dr T.P.M. There were selected devotees present at that time including Sri K.V. Jagannathan. Yogi brought Dr T.P.M. inside the house by holding his hand and made him sit near him. Sri K.V. Jagannathan had written hundreds of songs on Yogi and they had been published as a book. Yogi requested Dr T.P.M. to release the book. Dr T.P.M. gracefully released the book with a short speech. Sri K.V. Jagannathan thanked Dr T.P.M. and he also gave a short speech in front of Yogi. After spending a few hours, Dr T.P.M. took leave from Yogi and went to Madras to get himself admitted in the Adayar Cancer Institute, as he was affected by cancer. In a few months time he passed away in the remembrance of his guru Yogi Ramsuratkumar. Yogi declared that Dr T.P.M. was eternally one with his Father.

Sri Periasamy Thooran

Padma Bhusan Sri Periasamy Thooran was a great Tamil Scholar as well as a good musician, composing lyrics according to the conventional carnatic tunes. He was a wonderful storyteller for the children and had written of several books including a Tamil dictionary. He too was brought to Yogi Ramsuratkumar by Gnanagiri Ganeshan, in the early months of 1976. He was then affected by paralysis, but yet he was very alert and conscious.

In the very first visit, Sri Thooran was attracted by the spiritual brilliance of Yogi. He wondered on seeing the continuous waves of laughter of Yogi in total joy and freedom even though Yogi had no basic comforts, either a roof over his head or an assurance of food for tomorrows. He was able to feel

Yogi's joy and peace enveloping the whole surroundings and gradually absorbing everything around him. He realised that Yogi was a great yogi in true sense and the only way to get the salvation was, surrendering at Yogi's holy feet.

Sri Thooran, in spite of his failing health, wanted to visit his guru frequently. His friends organised his visit to Yogi whenever he wanted to have the darshan of Yogi. Every time he visited, Yogi would shower his love and grace on this great devotee. In the Sannathi Street house, in the backyard, just opposite to the well, there was a small room. After Yogi came to live in that house in 1977, Yogi arranged one camp cot, one chair, a set of bed covers and pillows in the small room for the use of Sri Thooran whenever he visited Yogi. Sri Thooran, after a tiresome journey from Madras to Tiruvannamalai, would reach the Sannathi Street house. Yogi would receive him with great compassion and talk with him for some time. Then he would insist Sri Thooran to take rest in the small room. Yogi would also sit with him, while Sri Thooran was lying down on the cot. In due course the room became to be known as Thooran room.

Sri Thooran composed several songs on Yogi. Yogi asked the devotees to sing the songs of Sri Periasamy Thooran repeatedly. Yogi liked those songs and loved to listen to them again and again. It was also his way of showering his grace by remembering his devotee by asking other devotees to sing that particular devotee's songs. Sri Thooran had also written several short stories for children. One of them impressed Yogi and he used to request his friends to go through the story repeatedly. The name of the story was 'Nila Patti'. It was a story about an old woman, who loved her country and fellow beings. The story narrated how the old woman offered the great fortunes she got for the welfare of the country. The story was full of patriotism, love, care and concern for the fellow beings. Yogi said that only stories like these would mould the children into perfect shape to become good citizens of their countries and by writing such a great story Sri

Thooran had done Father's work. Yogi declared with great joy that even though the name 'Thooran' meant great distance in Tamil language, actually Sri Thooran was very close to Yogi.

Whenever Yogi received a letter from Sri Thooran, he would read it several times and would keep it in his hands for several days together. Yogi would also give the letter to the devotees he liked, to read the letter again and again. In one such letter, Sri Periasamy Thooran remembered his visit to a Murugan temple. He saw Lord Murugan along with his consorts Valli and Deivanai. In Valli's hand a parrot was standing, all the time looking at the divine face of Murugan. He wrote in that letter, like the parrot, which was the jeevatma that always looked at the Paramatma, Yogi should also make him all the time concentrating upon the Paramatma and merge with the Paramatma. With this prayer, he concluded the letter. The author was present when the letter reached Yogi. Yogi asked the author to go through the letter again and again and with all attention Yogi listened to the author. The author was able to feel that Yogi was showering his blessings on Sri Periasamy Thooran and the author was thrilled.

In 1983, when the friends, Murugeshan, Parthasarathy and Sivasankaran along with their families stayed with Yogi for more than a week at Sannathi Street house, Yogi expressed Murugesshji his wish to bring out Sri Periasamy Thooran's songs in the form of audio cassettes with the guidance of Sri Periasamy Thooran. Murugesshji told Yogi that as soon as he got back to his place, he would make arrangements to go to Madras, meet Sri Thooran and get his guidance to produce the audio cassette. In another few days Yogi relieved the friends. The friends returned back to their respective places.

Murugesshji went to Madras and met Sri Periasamy Thooran. He informed Sri Thooran about Yogi's desire to make an audio cassette consisting of all Sri Thooran's songs. He also informed that Yogi instructed him to get Sri Thooran's guidance about the singers and the tunes. Sri Periasamy Thooran

felt happy on hearing Yogi's wish. He suggested Murugeshan to contact the top class carnatic music singers like, Smt T.K. Pattammal, Sri K.V. Narayanasamy, his wife Smt Padma, daughter Anuradha, Sri T.V.Sankaranarayanan and his wife Smt Vijayalakshmi. Murugesshi contacted all the top class singers and conveyed the wish of Sri Periasamy Thooran. The singers gladly accepted the proposal. Murugesshi brought every one of them to Sri Periasamy Thooran. Sri Thooran distributed the songs among the singers and discussed the tunes with them.

Murugesshi took all the singers to Tiruvannamalai, to Yogi. They all were blessed by Yogi, who spent considerable time with them. After a few hours Murugesshi took them back to Madras. In October 1983, all the three friends, Murugeshan, Parthasarathy and Sivasankaran with their wives went to Madras and stayed there for more than a week. The recording of the songs was done at Sangeetha Studio in Madras in a professional way. The introduction speech in the cassette was given by the author with the approval of Sri Periasamy Thooran. Smt Rajakumari announced the songs and its ragas. In the next week the cassettes were ready.

In the next week Murugeshan, Rajakumari Murugeshan and the author collected the cassettes from the studio and took a taxi to Tiruvannamalai to hand them over to Yogi. As soon as they reached Sannathi Street house, Yogi himself came and opened the gate. He took Murugesshi by hand into the house and made him sit with him. Murugesshi gave the cassette to Yogi. Yogi wanted to listen to the songs. Murugesshi had brought a cassette player with him. He inserted the cassette into the player and switched on. The recorded songs melodiously reached everyone there. Yogi, with all attention, listened to the whole cassette, which ran more than 90 minutes. After the final song was over, Murugesshi switched off the player. There was a long pause. With tears in his eyes, Yogi thanked Murugesshi. He expressed his joy and blessed Murugesshi abundantly. Yogi said, **"Murugesshi, my King, you have done my Father's work."**

Murugesshji had worked for more than three months without a break at Madras. The singers were then the most popular and were very busy all along. Murugesshji had to take the singers to Sri Thooran, whenever they were free. He also had to take them to Tiruvannamalai, to get the approval of Yogi. He chose the best studio of those days at Madras. He made the transporting arrangements for the singers to come to the studio and for their return. In the course of making that audio cassette Murugesshji spent a lot of money and energy. It was the first audio cassette on Yogi. The songs of Sri Thooran in the audio cassette are as follows:

திரு.ம.ப.பெரியசாமி தூரன் பாடல்கள்
குருதேவர் அருட்பாமாலை

பாடல் - 1

விருத்தம் - ராக மாலிகை
(ஹம்சத்வனி, கௌளை, தேவகாந்தாரி, வலஜி)

1. பார்த்தாலே பாட்டு வரும் ராம்சுரத் பரமயோகி பாதம்
சென்னி சேர்த்தாலே துன்பமெல்லாம் தீர்ந்து போகும்
அண்டிக் கண்ணீர் வார்த்தாலே மறுபிறவி மறைந்து போகும்
ரகுராமன் பேர் சொல்லி ஆர்த்தாலே இன்பமெல்லாம்
ஆகுமெனில் அவர்பெருமை உரைக்கலாமோ?

2. என் குருவே ராம் தூரத் குமாரசெனும் பரமயோகி
அன்புருவே அல்லலெனும் ஆழ்கடலில் அமிழ்ந்தலைந்தேன்
இனகருணை காட்டி எனை ஈடேற்றிக் காத்தருள்வாய்
இதுவுமொரு லீலையென கருதல் நன்றோ இறைஞ்சுகிறேன்
பதமலரே
துன்பமொரு முடிவில்லை துயர்போக்கி ஆட்கொள்வாய்
தேவதேவே.

பாடல் - 2

கும்மிப்பாடல் ராகம்

1. சின்னக் குழந்தையாய்த் தோன்றுவான் மனதில்
தெய்வக் குழந்தையாய் ஊன்றுவான்
என்னென்னவோ பல பாடல்கள் - ஞானம்
எண்டிசைவீசுரையாடல்கள்
கண்ணிலே பேரொளி வீசுதே - அதைக்
காண்பதற்கே மிகக் கூசுதே
எண்ணரும் ராம்சுரத் யோகியாம் - தந்தை
ஈசனைக் காட்டும் நல் தேகியாம்.

2. வல்லப் பிணிகளை ஓட்டுவான் - என்றும்
வாதனை தவிர்த்தின்பம் ஊட்டுவான்
எல்லையில் அன்பெனும் ஜோதியாம் - நமக்
கேற்றம் தருவதில் ஆதியான்
மெல்ல வரும் தென்றல் போன்றவன் - ஞான
மெய்ப்பொருள் காட்டிடும் சான்றவன்
சொல்லரும் வேத மெய்த் தந்தையாம் - ராம்
சுரத் குமார் என்னும் எந்தையாம்.

பாடல் - 3
ராகம் - சாரங்கா
தாளம் - ஆதி
பல்லவி

ராம்சுரத் குருபாதம் போற்றிக் கொண்டாடு
ராமர் பாதுகை யென்னும் புகழ் பெறும் திருப்பாதம் (ராம்)

அனுபல்லவி

முக்தியளிக்கும் பாதம் முன்தலை வைக்கும் பாதம்
பக்தி பெருக்கும் பாதம் பவநாச ராம்ஜி பாதம் (ராம்)

சரணம்

தொல்லை ஒழிக்கும் பாதம் தூரன் வண்ங்கும் பாதம்
எல்லையிலா இன்பம் எனக்கருள் குருபாதம்

ஏகாந்த பெருவெளியில் எளியேனைச் சேர்க்கும் பாதம்
ராம்கரத் குருபாதம் போற்றிக் கொண்டாடு
ராமர் பாதுகையென்னும் புகழ்பெறும் திருப்பாதம் (ராம்)

பாடல் - 4

விருத்தம் - ராக மாலிகை
(கேதார கௌளை, காபி, ஹம்சாநந்தி, கானடா, சிந்து பைரவி)

1. சரணம், சரணம் தாளினை சரணம்
சஞ்சலம் முடிவில்லை அஞ்சலி செய்தேன்
திருவடித் தாமரையில் அன்புடன் பணிந்தால்
ஜென்மம் கடைத்தேறும் மற்றொன்றும் வழி காணேன்
2. கருணைக் கடல் என்னும் கார் வண்ண மேனியனே
காத்தருள்வாய் என்றே முற்றிலும் உணர்ந்தேன்
ராம் சுரத்குமாரா தயை செய்வாய் நீ
இரக்கமில்லையோ நான் படும் பாடெல்லாம் அறியாயோ நீ !
3. ராம்ஜி திருப்பாதம் மீண்டும் ஒரு முறை தொழுதேன்
இரக்கம் உள்ளாய் எனின் என்குறை தீர்ப்பாய்
ஏங்கியே பணிந்தேன் அபயமளிப்பாய்
திருத்தமிழ் பணியெல்லாம் செய்து முடிக்க
என்னை ஆதரிப்பாயே.
4. வருந்தி அழைத்தேன் வணங்கினேன் ஐயா
புரி பிழைகளெல்லாம் பொறுத்தருள்வாயே புண்ணிய ராம்ஜி
தாளடி சரணம் போற்றினேன் ஐயா
சரணம் சரணம் தாள் மலர் சரணம் தயை செய்வாயே.
5. திருவண்ணாமலை வாழ் யோகியே சரணம்
சரணம், சரணம் திருவடி தொழுதேன்
அருள் உளம் ஒன்றே அபயம் என்றுணர்ந்தேன்
கருணா சொருபனே கண்ணிய ரூபனே
இருள் உளம் போக்கி ஜோதியே வேண்டும்
இரங்கியே அருள்வாய் ! சரணம், சரணம்.

பாடல் - 5

பஜனைப் பாடல்

யோக சத்குரு ஸ்ரீராம சத்குரு
யோகி ராம் சுரத்குமார் ஞான சத்குரு
நாத சத்குரு, ராம நாம சத்குரு
ராம, ராம, ராம, ராம, ராம சத்குரு
நித்ய சத்குரு, ஜோதி நேத்ர சத்குரு
சித்த சத்குரு, தெய்வ குழந்தை சத்குரு

பாடல் - 6

ராகம் - வராளி

தாளம் - மிச்சராபு

பல்லவி

என்ன புண்ணியம் செய்தேனோ நான் - உன்
திருப்பாதத்தில் இருக்கவும், பாடாவும் நான்
(என்ன)
அனுபல்லவி

கன்னல் மொழி ராமன் ரகுவம்சதிலகன்
கற்புடையோர்க்கெல்லாம் காவலன் போன்றவன்
(என்ன)

சரணம்

அன்புடனே போற்றும் ராம் துரத்குமாரன்
அண்டினவர்க்கெல்லாம் தஞ்சம் அளிப்பவன்
தெய்வக் குழந்தையாம் அண்ணாமலை வாழும்
தசரத குமாரன் தாள்மலர் போற்றிட
(என்ன)

பாடல் - 7

ராகம் - ஸரஸாங்கி

தாளம் - கண்ட சாபு

பல்லவி

உனையன்றித் துணை காணேன் - ஸ்ரீ ராமச்சந்த்ரா

எனை யாட்கொண்டருள்வாய்

(உனை)

அனுபல்லவி

அனவரதமும் உன்றன் அரவிந்த பாதம் எண்ணி

மனங்கசிந்துருகினேன் வள்ளலே இரங்குவாய்

(உனை)

சரணம்

குகனென்ற வேடனையும் குரங்கின வேந்தனையும்

சரணென்ற வீடணன் தன்னையும் தம்பியாய்

அகமகிழ்ந் தேற்றதோர் அருள்நிறை புண்ணியனே

ரகு வம்சதிலகனே ரமணிய ராமனே

(உனை)

பாடல் - 8

கிளிக்கண்ணி மெட்டு

1. தெய்வக் குழந்தை பேரை தெருவிலே கேட்ட போதும்

மெய்சிலிர்த்தே நிற்கிறேன் - கிளியே

செயல் மறந்தும் நிற்கிறேன் - கிளியே

செயல் மறந்தும் நிற்கிறேன்.

2. பச்சைப்பச்சையாயுடுத்தி பச்சைமயில் வாகனன்போல்

இச்சையெல்லாம் தருவார் - கிளியே

எமதிடர் போயொழியும் - கிளியே
இன்னல்கள் மாய்ந்தொழியும்

3. காளியன் நடனமோ கடையூழி நடனமோ
ஏதும் அறிந்திலனே - கிளியே
போதம் நான் வேண்டுகிறேன் - கிளியே
போதம் நான் வேண்டுகிறேன்.

பாடல் - 9

விருத்தம் - ராகமாலிகை
(மாயா மாளவ கௌளை, நாட்டகுறிஞ்சி, ஹம்ஸானந்தி, சுருட்டி)

அருள்பொழியும் தனி முகிலே ஆனந்தப் பரவெளியில்
அருணனென மிதந்து வரும் பூரணமே ஆத்ம ஞானத்
திரள் அமுதே மன இருளை சுடர் விழியால் களைந்திடுமோர்
தெய்வீகமே ராம்சுரத் குமாரெனும் அற்புதமே
இருள் செறிந்த வாழ்க்கையென்னும் பெருங்கானில் ஏங்கி நின்று
ஏதும் வழி அறியாமல் இடர்ப்படுவோர் தமக்கெல்லாம்
மருள் ஒழித்துப் புகல் அளிக்கும் மாதவனே உன்றனிரு
மலரடியே தஞ்சமென வந்தடைந்தேன் ஏற்றருளே.

பாடல் - 10

பஜனைப் பாடல்

ராம்துரத் குமாரம்
ராம்துரத் குமாரம் (2)
ஜெய ஜெய ராம் சுரத் குமாரம்
ஜெய ஜெய ராம் சுரத் குமாரம் (ராம்)
ராம், ராம், ராம் சுரத் குமாரம்
ராம், ராம், ராம் சுரத் குமாரம் (ராம்)
தசரத ராம் சுரத் குமாரம்
தசரத ராம் சுரத் குமாரம் (ராம்)
ராகவ ராம் சுரத் குமாரம்
ராகவ ராம் சுரத் குமாரம் (ராம்)

ஹரி, ஹரி ராம் சுரத் குமாரம்
 ஹரி, ஹரி ராம் சுரத் குமாரம் (ராம்)
 ஹரி ஓம் ராம் சுரத் குமாரம்
 ஹரி ஓம் ராம் சுரத் குமாரம் (ராம்)
 நிறை தவ ராம் சுரத் குமாரம்
 நிறை தவ ராம் சுரத் குமாரம் (ராம்)
 தவ நிறை ராம் சுரத் குமாரம்
 தவ நிறை ராம் சுரத் குமாரம் (ராம்)
 ரகுவீர் ராம் சுரத் குமாரம்
 ரகுவீர் ராம் சுரத் குமாரம் (ராம்)
 அருள்மிகு ராம் சுரத் குமாரம்
 அருள்மிகு ராம் சுரத் குமாரம் (ராம்)
 எழில் மிகு ராம் சுரத் குமாரம்
 எழில் மிகு ராம் சுரத் குமாரம் (ராம்)
 ஒளிசேர் ராம் சுரத் குமாரம்
 ஒளிசேர் ராம் சுரத் குமாரம் (ராம்)
 ஓம், ஓம் ராம் சுரத் குமாரம்
 ஓம், ஓம் ராம் சுரத் குமாரம் (ராம்)
 வடிவேல் ராம் சுரத் குமாரம்
 வடிவேல் ராம் சுரத் குமாரம் (ராம்)
 சிவ, சிவ ராம் சுரத் குமாரம்
 சிவ, சிவ ராம் சுரத் குமாரம் (ராம்)
 நகைமிகு ராம் சுரத் குமாரம்
 நகைமிகு ராம் சுரத் குமாரம் (ராம்)
 ஸ்ரீஹரி ராம் சுரத் குமாரம்
 ஸ்ரீஹரி ராம் சுரத் குமாரம் (ராம்)
 திருவளர் ராம் சுரத் குமாரம்
 திருவளர் ராம் சுரத் குமாரம் (ராம்)
 தெய்வீக ராம் சுரத் குமாரம்
 தெய்வீக ராம் சுரத் குமாரம் (ராம்)
 திருமிகு ராம் சுரத் குமாரம்
 திருமிகு ராம் சுரத் குமாரம் (ராம்)
 அருள் சேர் ராம் சுரத் குமாரம்
 அருள் சேர் ராம் சுரத் குமாரம் (ராம்)

புனித நல் ராம் சுரத் குமாரம்
 புனித நல் ராம் சுரத் குமாரம் (ராம்)
 பத மலர் சரணம், பதமலர் சரணம்
 சரணம், சரணம், யோகியே சரணம் (ராம்)
 தஞ்சமென்றடைந்தோம், ஏற்றருள்வாயே
 தஞ்சமென்றடைந்தோம், ஏற்றருள்வாயே
 ராம் சுரத் குமாரம், ராம் சுரத் குமாரம்,
 ராம் சுரத் குமாரம், ராம் சுரத் குமாரம்.

பாடல் - 11

கிளிக்கண்ணி மெட்டு

1. எங்கும் நிறைந்திருப்பான், இருந்தும் இல்லாதிருப்பான்
 இவன் பெருமை யார் கூறுவார் - கிளியே
 இவனடி தஞ்சம் என்போம் - கிளியே
 இவனடி தஞ்சம் என்போம்.
2. சித்தர்கள் போலத் தோன்றி முக்தர்கள் ஆகச் செய்வான்
 முக்தி நிலை பெற்று விட்டால் - கிளியே
 முன்னால் செய்த புண்ணியமே - கிளியே
 முன்னால் செய்த புண்ணியமே
3. தெய்வக் குழந்தையின் திருவடி போற்றுகின்றேன்
 மெய்தவ ஞானியடி - கிளியே
 எல்லாம் வல்ல சித்தனடி - கிளியே
 எல்லாம் வல்ல சித்தனடி
4. அருணையில் வந்துதித்த ராம் சுரத் குமாரனடி
 என்றன் குருதானடி - கிளியே
 ராமனருள் பெற்றவன்டி - கிளியே
 ராமனருள் பெற்றவன்டி
5. கிட்டியும் கிட்டாதிருப்பான் அட்டமா சித்தி பெற்றான்

வெட்ட வெளிச் சித்தனடி - கிளியே
வேகமுடன் தாள் பணிவோம் - கிளியே
வேகமுடன் தாள் பணிவோம்.

பாடல் - 12

ராகம் - காம்போதி
தாளம் - ஆதி

பல்லவி

புண்ணியம் பல கோடி செய்தேனோ - நான்
பொன்னிழல் புன்னையின் கீழ் என்குருவைக் காண
(புண்ணியம்)

அனுபல்லவி

கண்ணிலே ஜோதி காட்டி கரமலர் அபயங் காட்டி
எண்ணிலா இன்பங் கூட்டி என்னையும் ஏற்றருள
(புண்ணியம்)

சரணம்

ஜெயராமா, ஸ்ரீராமா, ஜெய ஜெய ராமா எனும்
தாரக மந்திரமே உருவான தவயோகி
தயை ஓங்கும் ராம் சுரத் குமாரர் தம்பொன்னடியில்
சரணென்று வந்தவுடன் தமிழேனை ஆட்கொள்ள
(புண்ணியம்)

பாடல் - 13

விருத்தம் - ராக மாலிகை
(சண்முகப்ரியா, மலையமாருதம்,
ஹிந்தோளம், சிந்து பைரவி, மத்யமாவதி)

அப்பா நான் வேண்டுதல் கேட்டருள் புரிதல் வேண்டும்
ஐம்புலனை அடக்கி வென்ற வீரா
தப்பேது நான் செய்யினும், பிள்ளை மதி என்றே

தவறு செய்யினும் அடியேனைப் பொறுத்தருளல் வேண்டும்
இப்பாரும் ராமனைக் காணுகின்ற ஒளியே
இனி வேறு கதி இல்லை ராம் துரத் குமாரா
அப்பாலும் உலகமெல்லாம் கடந்து ஆடல் புரிகின்ற என்றன்
குருநாதா

உன்றன் அடியிணையே தஞ்சமென வந்தடைந்தேன் ஐயா
ஒப்பாரும் உன்பெருமைக்கு அளவில்லை கண்டாய்
உலகத்தை அருள் நோக்கால் நோக்கிடுவாய் சரணம்
ஒளி வீசும் உன்றன் திருப் பார்வையாலே
உனை அடைந்தேன் புண்ணியனே சரணம்.

With the help of the author, Yogi and Murugesaji planned about the distribution of the cassettes among the devotees. Murugesaji took the responsibility of distribution of the cassettes among the devotees. Those songs of Periasamy Thooran were heart rendering. For another six months Murugesaji was listening to only those songs and passed away. Sri Periasamy Thooran, knowing the demise of Murugesaji, consoled Smt Rajakumari Murugesan when she visited him after a year. Sri Thooran's songs on Yogi became a great source of solace for her pained heart. Sri Thooran also passed away after a few years in total remembrance of his guru Yogi Ramsuratkumar. In the later years Yogi used to say that Thooran had become one with His Father.

Sri Vageesa Kalanidhi K.V. Jagannathan

Sri Gnanagiri Ganeshan talked about Yogi to another scholar Vageesa Kalanidhi K.V. Jagannathan in the late 1976. Sri K.V. Jagannathan was the chief editor of a famous Tamil magazine called Kalaimagal. He was a born poet. He used to sing songs extempore without any break. The scholars of Tamil literature glorified Sri K.V. Jagannathan, who could compose Tamil songs based in Venba form (a form of poetry based on strict grammar rules) on any subject, at any place, at any point of time. He was also a very simple

and devoted man. He had great knowledge about several saints and their teachings. His knowledge in the scriptures and his simple presentation attracted everybody. He was humorous by nature.

He heard through Sri Gnanagiri Ganeshan that Yogi prescribed 'Tholkappiam' to Ganeshan for his spiritual improvement. The prescription astonished the scholar. He wondered how a north Indian saint could know about 'Tholkappiam' an age old Tamil grammar book! He wanted to see that great Yogi. He requested Sri Gnanagiri Ganeshan to take him to Yogi. In late 1977, Sri Gnanagiri Ganeshan took Vageesa Kalanidhi K.V. Jagannathan to Yogi at Tiruvannamalai. They met Yogi in the Sannathi Street house. Yogi received the scholar with great love and took him inside the house. Yogi was in extreme joy on seeing the scholar.

Again it was Yogi's laughter coming in waves after waves out of pure spiritual joy that attracted everyone. Yes, Sri K.V. Jagannathan too was attracted to Yogi by the laughter. The pure, divine and holistic vibrations of Yogi that engulfed the whole atmosphere thrilled Sri K.V. Jagannathan. He was spellbound. He could go into a state of trance spontaneously whenever he was sitting in the presence of Yogi. At that time the songs on Yogi would flow from him extempore. Yogi would ask the people, who were sitting there to write them down while Sri K.V. Jagannathan was singing the songs. But the people found it very difficult to write the songs, as they were not able to cope up with the speed of Sri K.V. Jagannathan's singing. A lot of songs had thus been lost. Sri K.V. Jagannathan himself could not recollect those songs. From the first meeting itself, Sri Jagannathan started singing songs on Yogi. Thereafter every time he visited Yogi, he would sing songs on Yogi extempore.

Whenever Sri K.V. Jagannathan proposed to visit Yogi at Tiruvannamalai, Yogi would be ready to receive him with a tape recorder. As soon as Sri K.V. Jagannathan arrived, Yogi would arrange two of his devotees to help Sri.K.V.J. at Tiruvannamalai. Yogi would also give those two devotees, the

assignment of recording the songs of Sri K.V. Jagannathan, whenever the latter would sing songs on Yogi. Later they should write down the songs carefully and got them corrected from Sri K.V. Jagannathan himself.

Whenever Sri K.V. Jagannathan came to Yogi, Yogi would make him sit near him and would touch him with all compassion. Yogi would feel extreme joy on seeing this noble devotee. Yogi would shower his grace upon his sensitive and receptive devotee, who would go instantly into trance at the sight of Yogi. The whole atmosphere was sanctified and everybody who was assembled there would feel the immensity of God's presence. It was in this atmosphere that Sri K.V. Jagannathan would start singing poems on Yogi. His perception of Yogi and Yogi's works got the shape of great songs and started flooding from him with great current and beauty. The people who were arranged to record, would immediately record the songs in the tape recorder which they kept ready. In that way, those people could record more than 1200 songs and all those songs have been printed in five volumes.

In the early part of 1981, the friends Murugesan, Parthasarathy and Sivasankaran visited Yogi along with their families. They were all lodged at the Sivakasi Nadar Chatram in Tiruvannamalai. Yogi also came there and was talking with the friends. Sri K.V. Jagannathan suddenly came there to visit the guru. Yogi received him with all joy and introduced the friends to Sri K.V. Jagannathan. Yogi asked the friends to prostrate to Sri K.V. Jagannathan and introduce their wives and children.

Then Yogi took Sri K.V. Jagannathan along with the friends to Sannathi Street house. Yogi asked Sri K.V.J. to sit near him. The friends sat on the mat in front of Yogi. The assistants of K.V.J. sat next to them. Yogi caught hold of K.V.J.'s hand and poured his grace upon his beloved devotee. Sri K.V. Jagannathan went into trance and started singing songs. The people who had been arranged by Yogi recorded the songs. After spending considerable time with Sri K.V. Jagannathan, Yogi relieved him to go back to Madras.

Yogi, with the friends returned to the chatram and stayed with the friends there, for another one week.

In the same year 1982, a UNI news reporter came to Sannathi Street house to have the darshan of Yogi. When he came there, the devotees were chanting, “Yogi Ramsuratkumar, Yogi Ramsuratkumar, Yogi Ramsuratkumar, Jaya Guru Raya”. On seeing this, the reporter was astonished and asked Yogi why Yogi allowed the devotees to chant his name instead of chanting Gods’ names. Yogi told the reporter that he was very fond of listening to his own name. He also told the reporter that he wanted this name to be propagated.

Yogi came to know during the conversation that the man was a news reporter. Yogi enquired the reporter whether he could help Yogi to propagate Yogi’s name through newspapers. The reporter told Yogi that he should have some sensational materials regarding Yogi and then alone he could give the materials to the newspapers. Yogi did not respond, but went on smoking continuously. On seeing Yogi smoking cigarettes, the reporter asked Yogi, how many cigarettes daily Yogi would smoke. Yogi replied that he never counted, but some friends would say that Yogi smoked more than ten packets per day. The reporter exclaimed that it was sensational news and he could make use of it. Yogi blessed him and relieved him by giving him a fruit as prasad.

The reporter presented the news under the topic, “A Smoking Saint” and it was published in almost all the newspapers, in all languages in India. In the news, the reporter also mentioned Sri K.V. Jagannathan’s name, as one of the devotees of Yogi, because Sri K.V. Jagannathan was a popular figure in Tamil literature and also a famous journalist in India.

The news about Yogi came in an English weekly ‘The Times’ being published from Calcutta. Sri Gorak Dixit, husband of Smt Beena, the youngest daughter of Ram Surat Kunwar was living in Hazaribagh in Bihar State. He was a regular reader of the English weekly ‘The Times’. He went

through the news. He got suspicion that this saint might be his father in law. He immediately called his brother in law Sri Amitabh Kunwar over phone. The latter was living in Ranchi with his wife, children and mother. Sri Dixit informed Amitabh about the news of Yogi in the English weekly. Sri Amitabh also bought the English weekly and went through the news about the saint. He also had the suspicion that the saint, who was mentioned in the English weekly, could be his father. He decided to confirm whether that particular Yogi was his father. He took leave from his office and went to Calcutta. He enquired the editor of 'The Times' magazine about the news. He explained his anxiety about his missing father since 25 years. The editor suggested him to go to Madras and meet Sri K.V. Jagannathan, who was a very popular and noble personality in the Tamil literary field. The editor told him that Sri K.V. Jagannathan alone could help him.

Sri Amitabh Kunwar came back to Ranchi. He discussed the issue with his mother and other family members. They all decided that first Sri Amitabh Kunwar should go to Madras to find out Sri K.V. Jagannathan and enquire him whether this Yogi was their Ram Surat Kunwar. Sri Amitabh took leave again from his office and set off to Madras, a place he had never visited before. He boarded a train and reached Madras Central Station. There he enquired about Sri K.V. Jagannathan. Somebody directed him to go to Mylapore Kapaleeshwara Temple from where he could get the guidance. He went to the temple and enquired the address of Sri K.V. Jagannathan with some devotees in the temple. While enquiring with the devotees with considerable struggle due to the language problem, a Brahmin lady who was nearby saw him. She knew Hindi. She enquired Sri Amitabh where he wanted to go. Sri Amitabh felt happy and informed her that he wanted to go to Sri K.V. Jagannathan's house. The noble lady guided him to Sri K.V. Jagannathan's house.

Sri Amitabh Kunwar knocked at the door and somebody opened the door. He expressed his desire to see Sri K.V. Jagannathan. He had been asked to sit and wait for some time. After a few minutes of waiting Sri K.V. Jagannathan came and enquired Sri Amitabh what he could do for him. With great struggle, Sri Amitabh Kunwar explained the situation and showed the newspaper cutting. Sri K.V. Jagannathan immediately understood the genuineness of Sri Amitabh Kunwar. He was able to feel the emotions of Sri Amitabh Kunwar, who wanted to see his missing father again. At the same time he wanted to know what Yogi would feel, if suppose he would direct Sri Amitabh Kunwar to Yogi. Finally he decided to get the guidance from Yogi himself. He called his friend at Tiruvannamalai over phone and explained the situation. He requested the friend to go to Yogi and tell Yogi everything and get his guidance whether he should send Sri Amitabh Kunwar to Yogi at Tiruvannamalai or not. He also requested the friend to revert back over phone as soon as possible. In the meantime Sri K.V. Jagannathan requested Sri Amitabh Kunwar to wait for some time and offered him breakfast.

The friend, to whom Sri K.V. Jagannathan had requested to inform Yogi about the arrival of Sri Amitabh Kunwar, went to Yogi immediately and explained everything to Yogi. Yogi listened to him patiently and asked him to inform Sri K.V. Jagannathan to guide Sri Amitabh Kunwar to Yogi at Tiruvannamalai. The friend immediately informed the message to Sri K.V. Jagannathan over phone. Sri K.V. Jagannathan wrote down the clear address of Yogi and arranged a man to accompany Sri Amitabh Kunwar up to the Central Bus Stand to help him to board a direct bus to Tiruvannamalai.

In 1982, May 26th evening 6 o' clock, the son, Sri Amitabh Kunwar, after a gap of 23 years, with heavy anxiety in his heart, knocked at the door of the Sannathi Street house. Within seconds a small boy came and enquired Sri Amitabh Kunwar. Amitabh found it difficult to converse with the boy and

so he wrote his name in a paper and asked the boy to give it to Yogi. As soon as Yogi saw the paper, Yogi asked the boy to bring Amitabh inside.

Sri Amitabh last saw his father at Dahiya in 1958. He entered into the house. Now he could see Yogi, his father. He was staring at Yogi. Yogi asked him to sit on the mat just in front of Yogi. Yogi paused for a few minutes. Then Yogi asked what his name was. Amitabh was shocked and disappointed that his father was not able to recognize him. He told that his name was Amitabh Kunwar and his mother was Ramranjini Devi. Yogi paused again for a while. Yogi started smoking. Yogi did not express any emotions and smoked continuously. Then Yogi asked what Amitabh was doing. Amitabh replied that he was working in the Bihar Government Public Health Engineering Department. Yogi asked him whether Amitabh was married. Amitabh replied that he was the father of two children. Yogi asked for the name of Amitabh's wife. Amitabh replied that his wife's name was Rekha Kumari.

It was very strange for Amitabh. He did not know what to do and what to talk further. All his anxiety and expectations reached to a stage of naught. He did not understand why he was there. He felt uneasy. He was not comfortable in that still atmosphere. There was a deep silence for a long time. Suddenly Yogi enquired Amitabh about Sri Ramakanth Rai, Amitabh's maternal Uncle (His Mother's Younger Brother). Amitabh replied that he was all right and living in Musaffarpur. There was a long silence again and Yogi was all the time smoking and remained within himself. After some time Amitabh did not know what to do. A sort of fear engulfed in his being. He mustered courage to tell his father that all the family members wanted to see their beloved Ram Surat Kunwar and what he should do. Yogi told him that if they wanted to see the beggar, they could come.

Yogi asked Amitabh whether he wanted to stay for the night or he wanted to go back to Madras. Amitabh could not hide his disappointment and pain.

Tears started rolling down his cheeks. After 23 long years the son came to see his father, traveling more than 2000 kms, only to be asked within hours whether to stay or go. His father did not even converse in their mother tongue and talked only in English. He said to Yogi that he wanted to return to Madras. Yogi gave him some fruits as prasad and also gave a copy of Truman Caylor Wadlington's Book 'Yogi Ramsuratkumar, The Godchild'. Yogi wrote OM on the top of the inner page of the book and below that Yogi wrote "My blessings to Amitabha". Yogi signed in Hindi and wrote below his signature the town's name Tiruvannamalai. Yogi saw Sri Amitabh Kunwar off at 8 pm. Amitabh was with his father for just two hours after a gap of long 23 years. That meeting was also not of a father and a son or of any relationship, but a strange one as the state of his father was beyond his comprehension. He was in deep pain and depressed. It is quite natural for any normal human being.

Sri Amitabh Kunwar during his return journey visited Sri K.V. Jagannathan at Madras and expressed his happiness as he was able to see his father after 23 years, but at the same time he also expressed his disappointment on seeing the indifferent attitude of his father. Sri K.V. Jagannathan consoled him and tried to explain the nature of the saints. Sri Amitabh Kunwar listened to him for sometime. Then he took leave of Sri K.V. Jagannathan and went to the railway station. He reached Ranchi and told his mother that Yogi Ramsuratkumar was Ram Surat Kunwar. He narrated his experiences to his family members. They all wanted to see their beloved, but at the same time, they were a little afraid too, after learning about the experiences of Sri Amitabh Kunwar.

After Sri Amitabh Kunwar returned to his place, Sri K.V. Jagannathan did not get any message from him. He wrote a letter to Sri Amitabh on 4/7/1982 enquiring whether he had informed his mother and other relatives. He also attempted to reveal Yogi's greatness in that letter mentioning his laughter, his blissful state and how the people worshiped

him. He also enquired in the letter whether he would take his mother to Tiruvannamalai to see his father again.

Sri Amitabh received the letter and gone through it. He also told his mother about the letter. The letter triggered the desire again in his mother's heart to go to Tiruvannamalai to see her husband at least once in her lifetime. Earlier she had the fear that her husband might not recognize her and her children and so she hesitated to go to Tiruvannamalai to see her husband. However after she received the letter from Sri K.V. Jagannathan, she thought that why should she fear to see a saintly person. She informed the decision to her son and he arranged for her visit along with the daughters and close relatives to Tiruvannamalai during the Navaratri holidays.

Smt Ramranjini Devi, Ram Surat Kunwar's wife, her younger brother Sri Ramakanth Rai, his wife Smt Kanthi Devi, Smt Yashodara, the eldest daughter of Ram Surat Kunwar, Smt Beena, the youngest daughter, her husband, Sri Gorak Dixit, their son, Murari alais Manish, Smt Rekha Kumari, the daughter in law, (Sri Amitabh's wife) her daughter Bharathi and her son Ashudosh formed the group and started to Tiruvannamalai to visit Yogi Ramsuratkumar in September 1982. Sri Amitabh had intimated Yogi in advance through a postal letter about the family members' visit to him.

The reunion of the family after a long 25 years happened through Sri K.V. Jagannathan. When Sri K.V. Jagannathan happened to know that Yogi had been a family man and had renounced everything for the sake of his Father, for God Realisation, his devotion and reverence on Yogi increased. Yogi also poured his abundant grace and saw to it that his beloved devotee Sri K.V.J. reached the spiritual destination before his physical end. One could very easily understand the state of Sri K.V. Jagannathan, on going through his songs on Yogi, his guru.

The great scholars Dr T.P.M. Sri Periasamy Thooran and Sri K.V. Jagannathan were all in an advanced spiritual state, even before they came to Yogi. They had some blocks, which prevented them to enter into the sphere of pure Divinity. Yogi brought them into his fold in the mysterious ways. With his abundant grace he removed the blocks and made them reach their goal, God.

9. Seeing The Family After 25 Years

Yogi received Amitabh's letter and arranged rooms for them in the Annamalaiar Temple Devasthanam Chatram through some friends. The chatram is near the Sannathi Street house. The family members of Yogi Ramsuratkumar reached Tiruvannamalai. As soon as the family members reached Tiruvannamalai, they came directly to the house where Yogi lived. Sri Gorak Dixit, the son in law knocked at the door. Yogi himself came out opening the big wooden door. He came near the grill gate of the verandah and stood there for some time. The whole family was staring at him. He slowly opened the door and invited the family members to come inside the house. He again locked the grill gate and took all the people inside the house. He stood in his seat and asked the people to sit, the women on his left side and the men on the right side.

Slowly the emotions started emerging from Smt Ramranjini Devi, Yogi's wife. She got up and went near him. She stood before Yogi for sometime and suddenly fell down at his feet, caught hold of his feet, started crying and crying. The whole atmosphere was charged with thrilling, emotional as well as divine vibrations. Tears were rolling down the cheeks of Yogi. He was just standing there like a rock but a melting one. The pure and divine love of Ramranjini Devi melted this great rock. There were no words being used. Everybody was sobbing and they couldn't talk. No words could be possible for them. The crying sound was audible for a long time. More than half an hour passed in this emotional way.

Yogi asked Smt Ramranjini Devi to sit in her seat. Yogi then enquired about the people assembled there. He was able to recognize Sri Ramakanth Rai and his wife, but all others had to introduce themselves to Yogi. Yogi's daughters Yasodhara and Beena, while introducing themselves, could not control themselves. They sobbed for a long time. Beena introduced her husband Sri Gorak Dixit and their only son Murari. Smt Ramranjini Devi

introduced her daughter in law, Sri Amitabh Kunwar's wife, Rekha Kumari, her daughter Bharathi and son Ashudosh to Yogi. Yogi asked his assistant to bring milk for everybody. The milk came. Yogi himself served the milk to everybody. After they took it, Yogi asked the assistant to give back the empty vessels to the hotel. Then Yogi took his people to the chatram where he had arranged rooms for them. For another few days Yogi spent most of his time with the family, showering his love on them.

Yogi had not run away from the family out of frustration, disappointment, hatred, or due to any other mundane problems. He had immense love for his family. He loved his wife and children. Like any other intimate husband and wife, they had also their own moments of joy and sharing. He had a handsome income and had tremendous respect in the society. After the small bird died at the hands of Yogi in his teenage, there happened the inner transformation. It was constantly kindled by Sri Kapadia Baba. Yogi was directed to Kasi Vishwanath Temple. There again something happened to Yogi, which indicated him the purpose, the mission of his life. That indication, its voice was so feeble that Yogi could not hear it properly. However it had left its influence on him. It was not possible for him to get relieved from that affectation. So when the parents initially arranged for his marriage, he had to run away. From the beginning he was under the strong influence of great masters who came across his life later. Those masters wanted to prepare him towards his divine mission.

He was attracted by Ramranjini Devi and married her. Within a few years, the aspiration for God, the Truth, started burning again and it was unbearable. He had to run away from the family in search of his guru and God. In the meantime the children were born. He loved his children. Throughout his life, he never hated anybody. The uncertainty of life, the illusion of desires and the intensity of his quest for God, Truth, detached him from the family from time to time. He could not resist it. The detachment from the worldly affairs bloomed so naturally in him. At the

same time the attachment for his family was not totally erased. In those days, his being was like a pendulum oscillating between the world and God.

Finally God's powerful force through the masters plucked him once for all from the world of attachment and replanted him in the divinity. He had to pay the price for it. The price was death. Yes, the masters killed his ego, his identity once for all. And, lo, there came the Lord in His full splendor in the beautiful form of YOGI RAMSURATKUMAR. Ram Surat Kunwar, the teacher, the headmaster, the educated babu, the family head, had gone once for all and God had emerged from it in the stunning form of Yogi.

When his wife and children came, he was able to feel their sorrows. He perceived the sufferings they went through for more than 25 years in the absence of their family head. His heart, out of compassion shared their sorrows. He wept with them. He laughed with them. He played with them. For the whole five days he was with them. His family people initially thought that they got back their family leader, but in another few days, they could sense the fire of total renunciation in Yogi Ramsuratkumar. They understood later that he loved them like he loved any other suffering devotees. It was a great disappointment for them.

The next four days Yogi spent time with the family members. He took them to the Arunachaleswara Temple. He also took them to Ramanashram. He asked the family members to go around the hill one day and to climb up the hill to see Skanthashram where Ramana Maharishi lived for some time. Yogi also gifted his grand daughter Bharathi, daughter of Sri Amitabh Kunwar, who was then three years old, a beautiful fancy necklace and her younger brother a small toy, which produced sound.

The fifth day the friends Murugesan, Parthasarathy and Sivasankaran with their families came to Yogi. They reached Yogi

around 1 o' clock. Soon after their arrival, Yogi's family too came there. Yogi himself went to the gate, when he heard the knocking and brought the family inside. Yogi asked the family members to sit. As the friends along with their family members were already sitting, they found it difficult to sit as per the discipline and wish of Yogi. Yogi had to tell them where to sit and where not to sit. Finally they sat according to the wish of Yogi.

Sri Gorak Dixit told that his son Murari was not well and had fever. Yogi asked Murari to come near him. Murari was then hardly seven years old. With great hesitation, he went near Yogi. Yogi put him on his lap and fondled him, saying, "Long live Murari, long, long live Murari." After some time he allowed Murari to go to his mother.

Yogi asked Sri Ramakanth Rai about their program. Sri Ramakanth Rai told Yogi that they would start from Tiruvannamalai the same evening to Madurai and from there to Rameshwaram. The conversation was in Hindi. Suddenly from the ladies' side a feeble voice interfered. It was Smt Ramranjini Devi. She requested her brother to arrange a rented house for her at Tiruvannamalai so that she could live near her husband. She said emotionally that she would cook something for him and would pass her rest of the life at his feet. Yogi paused for a few moments. He became very serious. He addressed Sri Gorak Dixit and Sri Ramakanth Rai in English, **"After 25 long years you people wanted to see this mad beggar and this beggar gave you the permission. This is the same old mad beggar you had seen earlier. If you think this beggar is closely related to you people then my Father will look after you, my Father will protect you. But do not try to make a scene here. You have come here to see this beggar and you have seen this beggar. Now you all should go back to your places. My Father will look after you. From this side (Pointing Smt Ramranjini Devi) this beggar heard something. Don't do that. You should all go back."**

Yogi's voice was firm and the whole family members were shocked and got confused. Till the day before Yogi was cordial and loving them, but suddenly he became so harsh. They could not understand. They were not able to discuss among themselves before Yogi. Yogi allowed them freedom for the past four days and this new facet of Yogi they never expected and could not digest also. They also could not muster courage to argue with Yogi.

Yogi suddenly turned to Murugeshan and said, **"Murugeshji, my king, these people are from this beggar's family. If you want to know anything about this beggar's past life, you can ask them."** Murugeshan immediately responded that it was enough for him to know about the present Yogi.

Yogi was about to relieve his family people and Murugeshan intervened, saying, "Swami we should give something to them." Yogi immediately asked Murugeshan what should be offered. At that time only a fruit juice bottle was there and Murugeshan handed over the bottle to Yogi. Yogi gave the same to the family as prasad and asked them to leave. Yogi saw them off and closed the gate. The family members with great hesitation and confusion left the place. In a way they were angry too. They were standing outside the house for sometime and discussing. Yogi was standing in the verandah and watching them. Then they moved towards the temple and stood in the corner of the street.

Everything was going well for them until morning and in the afternoon they were in utter confusion and not able to decide what they should do. They were not able to digest the words of Yogi as well as the manner Yogi sent them away. They didn't expect this. Earlier they had decided to take a house for rent nearby the Sannathi Street house, where Yogi lived and facilitate Smt Ramranjini Devi to live there for the rest of her life so that she could

serve her husband by cooking food for him and get the opportunity to see him daily. But after Yogi's firm words, they were unable to decide their future course of action. They discussed among themselves whether they could convince Yogi so that they could make arrangements for Smt Ramranjini Devi's permanent stay at Tiruvannamalai nearby Yogi's abode. However they couldn't muster courage either to convince or argue with Yogi regarding their proposal. They couldn't come to a conclusion. They were standing and discussing among themselves for a long time in the corner of the street nearby the temple. Yogi watched the whole scene from the staircase of the house for sometime. Then Yogi asked the author to sit in the staircase of the house and watch what the family members were doing.

The family members were still not able to decide what they should do. They got confused whether they should stay back and argue with Yogi to get the permission for his wife's stay at Tiruvannamalai. But they were also afraid of Yogi. The mysterious spiritual aura of Yogi frightened them and prevented them to take liberty with him. Even after a long time they could not come to a conclusion. The author was silently sitting on the staircase of the house observing them. Every five minutes Yogi asked the author what the family members were doing. The author replied that they were standing and talking among themselves in the street corner. Finally Yogi told, ***"My Father will take care of them. Let us not worry about them. You come inside, Parthasarathy."*** The family members finally understood the state of Yogi and his total renunciation. They were able to realise that even though Yogi was theirs, still he was far, far away from them. They decided to proceed on their pilgrimage as per the plan, but took Smt Ramranjini Devi also with them.

Smt Ramranjini Devi was born in a rich family. She was the only girl child of a big joint family consisting of four brothers, their wives and

children. She was loved by all in the family. She had a joyful childhood. Her marriage happened with a person full of love and knowledge. She was proud of her husband. Her love for her husband intensified and increased many fold on seeing his wisdom, his absolute love, his melting heart and his seeking God by doing intense sadhana. He was different, not an ordinary person, she felt, but she never thought that she would lose him. When her husband was promoted as a headmaster in the Government High School, at the small town, Navalgad, she felt happy and proud. The people of the town respected her husband and glorified him. With God like husband and angel like children, Smt Ramranjini Devi felt as if she was the queen of the whole earth.

After the powerful initiation of Papa Ramdas to her husband, her life was shattered and in a short time the life she had been enjoying became a lost dream. She could not believe the behaviors of her husband, who wandered like a mad man. She tried to correct her husband, but she could not do it. She wanted to follow her husband with her children so that she thought he would change himself and become normal, but again she failed. Her attention then switched over to her children. She had to look after the children in the absence of their father. So, she had to equip herself to earn money to educate her children and lead a decent life. She equipped her with further training and education. She got a government job. She was appointed as a bala sevika in a school. She worked in several places. With every available resource, she gave her children good education and got them married. She had wonderful relationship with her daughter in law, Smt Rekha Kumari, who was more than a daughter for her. She was living with her daughter in law after her retirement.

After her visit to Yogi in 1982, she thought that she could live the rest of her life with her husband, but, alas, her husband denied her the permission. She accepted the verdict of her husband. She went

back and lived with her son. After a long gap she came again with her daughters twice to Tiruvannamalai to see him. Yogi spared considerable time for her during these visits. Finally she saw him in 2000. When Yogi was alarmingly sick and bedridden for more than two months, the people in charge of the ashram administration did not care to inform her. Even the news about the mahasamadhi of Yogi was not conveyed to her. However, she got the message through some of the devotees of Yogi. She performed the sixteenth day poojas at her place in Ranchi. She later came to Tiruvannamalai in 2003 to have the darshan of her husband's samadhi and the Sannathi Street house, where her husband lived for about 18 years. She was not allowed to go near her husband's samadhi, pointing out religious reasons, but the same religion somehow permitted the managing trustee to perform even the abishekam at the samadhi! It was a painful sight to see the plight of the great noble lady. She was not even permitted to cry over the samadhi of her husband.

From 1952 to 2004, 52 years of lonely and heavily loaded life, finally came to a peaceful end on 25/12/2004 evening around 7 0' clock in the presence of her son, daughter in law and her grand children at Ranchi. She was 83. In the next day a massive earth quake shattered Indonesia and triggered a killer tsunami that swallowed more than a quarter million people in South East Asia including the coastal belt of South India.

Earlier she was able to predict that her end was quickly approaching and so, she had asked her purohit to be available for another few days because his services might be needed. She remembered one of the close devotees of Yogi, Sri Saktivel, in her last moments. However Sri Saktivel could reach Ranchi only on the next day. Sri Saktivel attended the funeral on behalf of the devotees of Yogi. Actually Sri Saktivel had planned to go to Rishikesh to spend his holidays. Somehow he changed his plan and went to Ranchi to see

Smt Ramranjini Devi. Thus he got the privilege to attend the final rites of Smt Ram Ranjini Devi.

10. Sri Murugeshan

There are some friends, whose lives are worth narrating in the story of Yogi. Their lives cannot be separated from Yogi. They lived in Yogi and Yogi lived in them. Such great devotees got tremendous transformation in their lives due to the gracious association of Yogi. Some of them even attained God Realisation and some others were on the path towards God. Now we are going to have the glimpse of a great devotee, a great human and a great sadhaka, Sri.Murugeshji.

Sri Subbaiah Nadar and Smt Annammal had five daughters. Smt Thayammal was the eldest and Smt Shenbagammal was the youngest. Smt Pushpammal was the second daughter of Sri Subbaiah Nadar. All the five were highly devoted to Lord Siva. Smt Thayammal would not take her food without feeding a sadhu. She was married to Sri Sinnamani Nadar of Tuticorin. He was the founder of Tamilnad Mercantile Bank Ltd., Tuticorin Spinning Mills Ltd., and many other industries. His only son Sri Ganeshan was married to Padmavati of Sivakasi. Sri Ganeshan was more interested in public activities and so Sri Sinnamani Nadar had to train the eldest son of Sri Ganeshan to handle the business activities. Sri Murugeshan was the eldest son of Sri Ganeshan. Sri Sinnamani Nadar trained Sri Murugeshan to look after the business empire he had created. Murugeshji learned sincerely from his grandfather. He had three younger brothers, one elder sister and two younger sisters. They all lived in a big house at Tuticorin. After the demise of Sri Sinnamani Nadar, Murugeshji had to look after the mill and other family industries. He got married to Rajakumari of the same town. After the demise of Sri Sinnamani Nadar, Smt Thayammal shifted to a small house and lived alone remembering Lord Siva all the time till her end.

In the earlier days, Murugesshji had his own way of life and he never cared about anything and anybody. But after the marriage his life got changed a little. He got the first blow in the life. He was having everything in his life, but, was not blessed with a child even after seven years of married life. It was the first sorrow he encountered in his life and this sorrow took him towards God. Their family deity was Lord Muruga of Thiruchendur. The couple used to perform Sasti Vratam every year, for six days, staying in the temple complex at Thiruchendur. All the six days they remembered God and remained fasting. They did this vratham for another few years and at last they had been blessed with a son. They named their son 'Sinnamani', as Murugesshji had great love and regards for his grandfather. Within another few years, the couple got Meena, the daughter and Senthil, another son. With the children, the life of Murugesshji was filled with joy and prosperity.

Murugesshji's mother was an ardent devotee of Sri Ramakrishna and Sri Saradha Devi. Murugesshji had to have his schooling at a Ramakrishna Mission School at Thirupparaithurai conducted by Sri Sidbhavananda Swami by the compulsion of his mother. The Swamigal was full of compassion and a strict disciplinarian. Even though Murugesshji did not like the atmosphere there, he had to continue his education there. His parents were particular that he should have his schooling in that school under the guidance of the Swamigal as they had great reverence for Sri Sidbhavananda Swami. The experiences he gathered at the school helped him later. So, he admitted his two children Sinnamani and Senthil in a Ramakrishna School at Madras, even though the children protested.

In 1975, Murugesshji was restless. He started feeling a sort of emptiness in him in spite of his wealth, health and other both mundane and psychological possessions. He felt that life was monotonous with the repetition of the same desires and

disappointments. He grew tired with the same pleasures, defeats and success. He was able to sense that there was a different sort of life, but could not have the clarity, what it was and how to get it. He was not aware from whom he could know about it. He went through the life of Sri Ramakrishna and Vivekananda and also some scriptures. He understood through the books, that the eternal reality was God and all other things of life were just an illusion and passing clouds. Moreover, invariably in all the scriptures and in the biographies of the saints and sages he could see the mention of GURU, who alone could show the path to Divinity. He craved to have a guru. He started searching his guru. Whenever he got time, he set out in search of his Guru. He visited several saints who were popular then and their Mutts and Ashrams. He could not be attracted by any of them. He searched for his guru in various holy places. He could not find his guru till 1976.

In 1976, May 31st, he visited Tiruvannamalai, along with his Christian friend Mr. Peres. He knew from his grandmother Smt Thayammal that her father Sri Subbaiah Nadar came to Tiruvannamalai to live his final years as a sanyasi and died there. Sri Subbaiah Nadar's samadhi (grave) was also at Tiruvannamalai. Murugeshti wanted to visit the samadhi. He went to the samadhi and paid his homage. He then visited the famous Lord Arunachala Temple and there he enquired whether he could see any saintly person at Tiruvannamalai. Somebody told him about 'Visiri Samiyar', who used to sit in the evening at the Theradi Mandapam and at night he would sleep at the corridor of a vessel shop, nearby the mandapam. Murugeshti kept in his mind the exact place, where he could meet the 'Visiri Samiyar'. He, then went to Ramnashram and went back to the lodge to take rest. In the evening he came to the Theradi Mandapam.

Murugesshji purchased some flowers to offer 'Visiri Samiyar'. When he approached the Theradi Mandapam, he could hear a loud joyful laughter. So far he never heard such a laughter loaded with full of joy. He went towards the direction of the joyful laughter. He could see the 'Visiri Samiyar', sitting up in the Mandapam. Murugesshji hesitated for a moment. The look of 'Visiri Samiyar' was more or less like a beggar. Yet he could see something different in 'Visiri Samiyar'. He was attracted. So far, he was not attracted by any other saints either popular or unpopular, but, that odd 'Visiri Samiyar' attracted him. The Samiyar seemed to be different from the conventional Godmen. He was dirty and in rags, but still full of divine bliss.

Murugesshji slowly climbed up towards the Samiyar. He placed the flowers at the feet of the Samiyar and prostrated before him. 'Visiri Samiyar' caught hold of his hand and asked him to sit before him. The 'Visiri Samiyar' seemed to be very strange. His dress was very dirty. He was neither a sanyasi nor a sadhu. He looked like a beggar. The Samiyar, surrounded by his men, who were also in dirty dresses, was full of divine energy and attracted Murugesshji. There were several big gunny bundles nearby the Samiyar. It was a strange assembly of apparent vagabonds, but it attracted the spiritually inclined Murugesshji. The Samiyar talked in chaste English. And his laughter, his joy was contagious and Murugesshji could feel at home in his presence.

'Visiri Samiyar' enquired his name and from where he came. Murugesshji replied. He again enquired how Murugesshji knew him. Murugesshji told that he got information about him at the Temple. Yogi laughed with great joy and told, ***"My Father has sent you here!"*** There were other devotees too. 'Visiri Samiyar' was talking to them for a long time. Murugesshji with his friend was sitting there patiently and observing the Samiyar. He could feel his mind becoming calm and serene in the presence of the 'Samiyar'. He was

silently sitting in front of the Samiyar. After 10.30 in the night, the whole group moved to the corridor of the vessel shop. The attendants shifted the gunny bundles to the shop. A mat was spread on the raised platform in the corridor of the shop. The Samiyar settled there. The attendants were sitting on the left side of the Samiyar. On the right side Murugesshji and his friend were sitting. The other devotees had already left.

The Samiyar asked Murugesshji whether he knew the name of that beggar, pointing himself. Murugesshji said no. The Samiyar slowly and seriously said, ***“This beggar’s name is Yogi Ramsuratkumar. Will you repeat?”*** Murugesshji said, ‘Yogi Ramsuratkumar’. Yogi once again pronounced his name. Murugesshji repeated. For the third time Yogi repeated and Murugesshji followed. In the very first meeting the initiation process completed between the guru and his beloved devotee. That powerful initiation started doing its magic thereafter in Murugesshji’s life and carried him to his goal safely. After considerable time in deep silence, Yogi told Murugesshji, ***“Now you can go my friend. This beggar leaves you.”*** Murugesshji immediately started from there, vacated the lodge and came back to Tuticorin directly. The long search for guru ended with a happy note for Murugesshji. He was directed to a great spiritual master none less than Lord Krishna Himself as his guru, by the grace of God, he felt.

After Murugesshji reached his place Tuticorin, he could not forget the Samiyar at Tiruvannamalai, Yogi Ramsuratkumar. The Samiyar’s name ‘Yogi Ramsuratkumar’ came into his mind again and again and he found a taste in pronouncing the name. He was remembering Yogi almost all the time. He could not resist the deep desire of seeing Yogi again. In the next weekend, along with the Christian friend, he again went to Tiruvannamalai to see Yogi. He reached Tiruvannamalai in the early morning. He finished his morning ablutions and reached the vessel shop to see Yogi there.

But Yogi had left the place already. Murugesshji enquired the people there about where the Samiyar might have gone. They told him that during the daytime the Samiyar would stay beneath a punnai tree, behind the railway station. Murugesshji set out in search of the place. He reached the railway station and enquired there. The people there pointed out the exact place where Yogi was sitting. Murugesshji ran towards the place, where his guru was sitting.

It was a big punnai tree, standing majestically in the center of an agriculture farmland. Manicka Gounder and his wife Rajammal looked after the farmland. The couple was hard working and also kind hearted. The couple not only looked after the farmland, but also Yogi and his assistants by giving them the food whenever they could not get food. Under the shadow of the punnai tree, upon a mat, Yogi Ramsuratkumar was sitting and his assistants, Perumal, George, Durai and Jagannathan were standing to his left, singing, “Yogi Ramsuratkumara Jaya Guru Jaya Guru Jaya Guru Raya”. Murugesshji reached the punnai tree with his friend. He prostrated before Yogi Ramsuratkumar. Yogi patted on his back and said **“Rama, Rama”**. Yogi asked Murugesshji to sit on the mat in front of Yogi. Murugesshji obliged. Yogi enquired about the friend, who had accompanied Murugesshji. He was Peres, his friend and assistant, Murugesshji introduced. Yogi asked the friend also to sit. Yogi enquired what Murugesshji was doing. Murugesshji gave his visiting card. Yogi got the visiting card and looked at it for a long time.

“So, you are the managing director of a spinning mill”, Yogi enquired, **“What can this beggar do for you my friend?”** Murugesshji did not answer. Actually, he did not know what to answer. He was keeping silent. Yogi was waiting for his reply. Yogi picked up a cigarette and lighted it. He smoked deeply and looked at Murugesshji intensely. Murugesshji wanted to answer but he could not express his mind in words.

Yogi asked him where he got his school education. Murugesshji told that he had his schooling at Thirupparaithurai under the guidance of Swami Sidbhavananda. Yogi became delighted and said, ***“Oh, you got the opportunity to have the association of the great disciple of the direct disciple of Ramakrishna Paramahansa! You are really blessed”***. Yogi told Murugesshji that the Swami had done God’s work by translating the Bagavad Gita into Tamil. He also told that the Swami was the instrument to take the Bagavad Gita to almost all the Hindus’ homes in Tamilnadu.

Yogi enquired about Murugesshji’s family. Murugesshji replied that his parents were Sri Ganesha Nadar and Smt Padmavati and his grand parents were Sri Sinnamani Nadar and Thayammal. He also said that his grandmother Thayammal’s father was Sri Subbaiah Nadar, who had renounced and came to Tiruvannamalai to attain God. Yogi expressed his joy to know that Murugesshji was the great grandson of Sri Subbaiah Nadar. He enquired whether he knew Smt Shenbagammal and her children. Murugesshji replied that they were his relatives.

Yogi asked Murugesshji how he could find him. Murugesshji told that since from a few months his mind was restless. He went through the teachings of several saints. All the saints were insisting the necessity of guru, who alone could guide one into Divinity. So he searched for a Guru. He went to several places and met several popular and not so popular saints and sadhus, but his mind could not accept anyone as his guru. Finally he went to Puttaparthi to see Sri Sai Baba and met him. There also his mind did not accept Sri Sai Baba as his guru. Suddenly he remembered his great grandfather Sri Subbaiah Nadar and wanted to see his samadhi at Tiruvannamalai. He reached Tiruvannamalai and paid his respect at the samadhi of Sri Subbaiah Nadar. Then he visited the famous Annamalaiyar

Temple and enquired the people there whether he could meet any saint at Tiruvannamalai. He got the direction towards Yogi.

Yogi listened to the tale of Murugesshji and told him that Murugesshji got the guidance of Puttaparthi Sri Sai Baba and the latter had sent him to Yogi. Murugesshji said “Sri Sai Baba didn’t ask me to go to Tiruvannamalai and I could not feel anything there. But, when I reached here, to your feet, I felt, I have reached my home.” Yogi laughed in joy and replied, **“No Murugesshji, you got the guidance from Sai Baba and he directed you to this beggar.”** At that time the dog Sai Baba came running from nowhere and Yogi addressed Sai Baba, **“Sai Baba, see, who have come here!”** Yogi was laughing and laughing and Murugesshji became shy and blushed.

Yogi enquired Murugesshji, how the mill was running. Murugesshji said that the mill was in a bad shape and like any other industries, it had also its ups and downs. Yogi became very serious and paused for a few minutes. Then he enquired about the town Tuticorin and the famous Lord Siva Temple there. Yogi also remembered that Tuticorin had one more name and Murugesshji told that Tuticorin was earlier called as Thirumantiram Nagar. Yogi also told that there should be a lot of peepul trees at Tuticorin. Murugesshji was wondering how Yogi knew that. He enquired Yogi whether he had visited Tuticorin ever. Yogi replied that he visited Tuticorin during his return journey from Swamithoppu, the place of Muthukutti Swamigal. Murugesshji was wondering how deep was the knowledge of Yogi about the places of saints and sages of India. Yogi then expressed his desire to see Murugesshji’s family. Murugesshji told that he would bring his family when he would visit Yogi next time.

After the enquiry about the business, place and family of Murugesshji, Yogi talked about Muthukutti Swamigal and his service to the Nadar Community people. He also told Murugesshji about the

book of Akilathirattu, which was narrated by Muthukutti Swamigal, in the dream of a devotee. Yogi explained about the book to Murugesshji repeatedly and Murugesshji got the passion to go through the book.

Yogi also talked about Swami Ramthirth, a saint from Punjab. Yogi told Murugesshji that Swami Ramthirth was a contemporary of Swami Vivekananda. He informed Murugesshji that Swami Vivekananda presented a pocket watch to Swami Ramthirth and the watch would always show 1, o' clock, indicating that there was only one, God. Yogi explained to Murugesshji about Swami Ramthirth, ***“Swami Ramthirth was a mathematics professor. He renounced his life and did severe penance on the banks of the Ganges, chanting “Om” ever. He loved Mother Ganga. He realised my Supreme Father. He preached people about Father. He went to America and other countries and gave lectures about my Father. All his lectures were compiled later by his disciples in six volumes. The book was named ‘In The Woods Of God Realisation’.*** Yogi requested Murugesshji to go through the books of Swami Ramthirtha and told him to locate the address at Lucknow from where he could get the books. The way Yogi presented about Swami Ramthirth and his books kindled Murugesshji's passion to procure the books immediately and go through it.

Murugesshji asked Yogi whether Swami Ramthirth was his guru. Yogi told that Swami Ramthirth passed away in 1906, but he directed Yogi to his guru. Murugesshji again asked about the guru of Yogi. Yogi became very serious and said, ***“This beggar has three Fathers. Ramana Maharishi, Sri Aurobindo and Swami Ramdas. Ramana kindled, Aurobindo did a little more and my Father Swami Ramdas completed the process. My Father Swami Ramdas wanted this beggar to chant Ram Nam all the 24 hours but this beggar is just whiling away the time by***

smoking, eating and talking. But still my Father Swami Ramdas loves this beggar and protects this beggar.”

When Yogi Ramsuratkumar talked about his guru, his face and his entire being changed into a charged seriousness that affected the gathering around him. A divine spiritual vibration prevailed in the whole atmosphere. Yogi was glittering then with divine brilliance. This radiation from Yogi changes people. It creates an appetite, longing for God in the hearts of sincere aspirants. Murugesshji felt that at last he could find his real GURU. He was in ecstasy and saluted the guru with a reverential prostration. Yogi patted him on his back and allowed him to return to Tuticorin. As soon as Murugesshji reached Tuticorin, he enquired through his north Indian business clients about Swami Ramthirth. With great efforts he was able to get the books of Swami Ramthirth. He also personally went to Swamithoppu with his wife and children to visit the famous Muthukutti Swamigal Temple and got the book Akilathirattu. He also got the information about Anandashram of Swami Ramdas at Kanchangod in Kerala State. He carefully and deeply went through the books of Swami Ramthirth, ‘In the Woods of God Realisation’, all the six volumes.

The works of Swami Ramthirth absorbed him totally. Thereafter he would talk and quote only Swami Ramthirth. He felt as if he was possessed by Divinity. His pattern of life got changed. His vision of life became more realistic and slowly he was able to perceive the secrets of maya, the illusion. After he went through the works of Muthukutti Swamigal, he got the conviction that Muthukutti Swamigal had come again in the form of Yogi Ramsuratkumar. He visited his guru again, this time with his wife and children, and introduced them to his guru. He said that his family belonged to Yogi Ramsuratkumar.

Murugesshji was then 37 years old. Papa Ramdas also renounced the world at the age of 37. Papa was a spinning master by profession. Murugesshji was also a spinning master by academic qualification. Those resemblances also thrilled and encouraged Murugesshji to travel in the divine path. Murugesshji thereafter used to spend a few days with his guru along with his family at Tiruvannamalai at regular intervals. Yogi became very near and dear to his family also. In due course Yogi called Murugesshji as his 'King', Rajakumari, Murugesshji's wife as his 'Queen' and the children as his 'Prince and Princess'. Yogi showered his love, affection and attention on that family. The author, during his twenty five years of association with Yogi, had never seen Yogi, showered his immense love and attention more on anybody else than Murugesshji.

Murugesshji got the conviction that everything happened by the will of God, Guru. For him God was Guru. He had the faith that his guru had accepted him totally and he had nothing to worry about. At that time the mill was financially in a very bad condition. Yogi requested Murugesshji to appoint the son of Sri Manicka Gounder, who had looked after Yogi during his stay beneath the famous punnai tree, in the mill as an office assistant. Murugesshji without any hesitation, immediately appointed Thirugnanam, the son of Sri Manicka Gounder in the spinning mill. Within a few months, a boom period started for the spinning mill and within a very short time the mill became financially very strong and healthy.

Again within a short time Yogi requested Murugesshji to appoint Sri Manicka Gounder's another son in the mill and Murugesshji appointed the boy Pitchandi also in the mill, as office assistant. In a very short time the mill started making all time high profits, in a mysterious way. However Murugesshji was as usual calm and serene. He was majestically living with his guru, all the time remembering him, not bothering about name, fame and money.

In 1976, Murugesshji frequently visited his guru. His guru prescribed him the lives and teachings of various saints. Murugesshji went through the same. He went through Naradha Bakti Sutra, Avadoota Gita, Bagavad Gita and many more scriptures and Vedantic teachings of various saints. He always was contemplating on the conversation he had with his guru and whenever he got the opportunity to interact with the other devotees of Yogi, he would talk hours together glorifying his guru's highest spiritual state, wisdom and compassion. The devotees would be spellbound while listening to Murugesshji. The family members of Murugesshji were astonished on seeing the magnificent change in Murugesshji. He poured his love and affection on all his family members equally. His respects towards his father turned into a sort of reverence. His love upon his children made them extremely happy. His concern and care for his wife thrilled his wife. There was a total change in Murugesshji's life after he met his guru. Whenever his children would cry in the night, he would put them on his lap and would chant Yogi's name. Within a few minutes the children would have a deep, trouble-free sleep. His conviction and faith on his guru and his name grew rapidly and this faith made him reach the other shore safely.

On 8/1/1977, the author reached Tiruvannamalai with the proposal to commit suicide. But Yogi saved him in a mysterious way. The next day Murugesshji arrived with his family. Sri Sivasankaran and his wife Prema with their two children from Sivakasi reached Yogi, the next day. All the three had never known each other, even though they had met in the presence of Yogi previously. Murugesshji was the richest, Sivasankaran was richer and the author was a pauper. That combination was made with the divine binding on Yogi.

Yogi then stayed with the three friends day and night. During the daytime Yogi engaged the ladies by requesting them to sing songs for

him. During then, the three friends looked after the children of both Murugesshji and Sivasankaran. The day session was under the punnai tree and in the evening the group would move towards the mandapam in the circuitous route along the railway line. Yogi then used to garland Murugesshji in the morning, when the latter reached the punnai tree. He requested Murugesshji not to remove the garland at any point of time and so he had to wear the garland throughout the day.

In the evening around 5 o' clock Yogi would walk back to the mandapam. Yogi would catch hold of Murugesshji's hand and would walk with him as if a newly wedded husband took his beautiful wife with all the pride and bliss on his face. Murugesshji would feel shy. To add more to this situation, when this group passed the railway gate, a group of young nuns from the nearby church would wait there to see and enjoy the amusing parade of the group, Murugesshji in the hands of Yogi, Sivasankaran carrying a small gunny bundle, the author holding a stick tied with peacock feathers, the ladies carrying the children following the men folk and the assistants of Yogi carrying the heavy gunny bundles on their heads and shoulders in a line. On seeing the nuns, Yogi would blush with shy smile. After a few moments, he would laugh and dance in ecstasy. Then both Yogi and the nuns would exchange pleasantries. But all other members of the group would feel shy with their heads down during that time. Finally they would reach the mandapam after a two hour walk. After reaching the mandapam, Yogi would allow the friends to go to their rooms to take rest. Within a short time, Yogi would again come to Sivakasi Nadar Chatram, where the friends had stayed. The whole night he would talk with the friends in one room, allowing the ladies to take rest with their children in the other rooms. Sometimes after the children slept, the ladies also would come and sit before Yogi.

A few days passed in the same way everyday. One evening during that period, Yogi explained the troubles and sufferings he experienced in Tiruvannamalai in the hands of senseless thugs of the city. The whole atmosphere became very sensitive and the friends were pained on listening to Yogi's sufferings. Both the ladies Rajakumari and Prema were then in the other room. They didn't know anything about the conversation. A few minutes later they came to Yogi. The latter asked them to sing songs. The ladies sang songs one after another. In the meantime Yogi lay down and slept with a melodious musical snore. Rajakumari suddenly started singing one song that explained the sufferings of Lord Siva. The friends, who listened to the sufferings of Yogi the whole evening, had the anxiety to see how Yogi would react after the completion of the song. Rajakumari completed the song. There was an unwarranted pause. Yogi slowly got up and asked Murugesshji, ***"Murugesshji, what is the meaning of this song?"*** Murugesshji immediately responded in a choking voice, "It is just your story Swami!" Yogi presented a broad smile and again went to sleep.

The next day the friends were sitting with Yogi at Sivakasi Nadar Chatram. Yogi gave his palmera fan to Murugesshji and requested him to fan Yogi for some time. Yogi was sleeping in the gentle breeze due to the fanning. After some time, Murugesshji gave the fan to the author to continue fanning. The author saw something had been written on the fan by Yogi. There was one date mentioned on the fan 17/1/1977. The friends were thinking that some VIPs might have the appointment with Yogi on that date and so, they thought that Yogi would relieve the friends within that date.

That particular date also arrived, but no VIP visitors came to Yogi. In the evening around 7 o' clock, Yogi sent Sivasankaran and the author to bring milk for all. The friends went to the hotel and ordered for the milk. There was an announcement in the radio that

the then Prime Minister of India, Smt Indira Gandhi had withdrawn the state of emergency in the country that have been imposed in 1975 due to the extraordinary situation prevailed then. The announcement also informed that the general election would be conducted soon. The friends brought the milk to Yogi. Yogi asked the friends whether they had heard any news. The friends told Yogi about the withdrawal of emergency in the country. Yogi received the news but did not respond. The whole night he did not talk to anybody and did not sleep also. All the time he was writing something with his fingers on the cot, on which he was laying down. The atmosphere was so tense and heavy. Nobody was able to near Yogi. None could attempt to talk to him. If anybody tried to inform or enquire something, Yogi would turned them away. It was very strange and it was new to the friends. The friends didn't disturb Yogi. They were sitting before Yogi and keeping silence throughout the night. None slept in the night. In the early morning around 5 o' clock Yogi got up and asked the friends to come to the punnai tree after completing their morning ablutions. Then all alone he went to the vessel shop.

After finishing the breakfast, the friends went to the punnai tree. Yogi was there lying down on the mat with the same seriousness, writing something with his fingers on the mat. The assistants told that Yogi did not take anything since from the morning. The friends and others were able to feel the deep silence in the atmosphere and they sensed that a silent, secret and divine work was going on. Yogi's every mood was contagious. If he was in joy, the whole world around him would be in joy. If he was serious, the whole atmosphere would become serious and tense. If he was in sorrow, the people around him would feel the heaviness of sorrow.

In the noon around 12 o' clock, Yogi got up and asked Murugeshji to arrange chapattis for all from Sundar Tea House. The tense period

ended and it seemed that Yogi had completed his unusual work. Murugesshji sent his assistant to bring chapattis for all. As soon as the chapattis were brought from Sundar Tea House, Murugesshji placed the parcel in front of Yogi. Yogi asked Murugesshji to open the parcels. Murugesshji opened them. Yogi asked Murugesshji, Sivasankaran and the author to sit in a line in front of him. The friends sat before Yogi. Yogi put the chapattis in his coconut shell and made them into small pieces. He poured the gravy into the coconut shell. He blended the chapattis with the gravy and gave little by little to the friends and asked them to eat. In this way Yogi fed the friends with his own hand and remarking, ***“Murugesshji, there is a meaning behind this leela. One day you will understand.”*** In another few years all three friends’ families became very close and intimate to each other, having the center in Yogi Ramsuratkumar, their guru.

After the lunch, Yogi was relaxing and the friends were sitting before Yogi. Yogi casually recited a couplet from Hindi. The way Yogi recited any verses and couplets in Hindi or Sanskrit languages would reach the hearts of the listeners directly. Murugesshji enquired the meaning of the couplet. Yogi explained the meaning, ***“Walking, walking and walking. The destination, the goal, the home is 18 miles away. I am tired. My legs are painful. I cannot move further. Whom to be blamed?”*** Saying this, Yogi laughed and laughed for a long time. The whole group was astonished on seeing the blissful state of Yogi. The meaning conveyed that the self is the painful factor preventing one reach the real home. When one eradicates one’s self, there he is at his real home!

The next day, the friends and their families, as usual, visited Yogi under the punnai tree. Yogi taught the ladies how to sing the first song on Yogi, “Ulagam Unai Vanangum”. The whole day the practice was going on and the friends were looking after the children. In the

evening, as usual, the whole group returned to the mandapam. Yogi did not ask the friends to go to their resting place. In the night after 10 o' clock, the whole group moved to the corridor of the vessel shop. Yogi lay down on the raised platform and the friends with the family members occupied the floor in front of Yogi.

It was very cold and chilly wind also played its part on the psyche of the family members. Around midnight Yogi asked the friends and the ladies to follow him asking the attendants to look after the children. Yogi took them to a house in the Sannathi Street and knocked at the door. A middle-aged man opened the door. He prostrated on seeing Yogi and invited Yogi and others inside the house. Yogi requested the man, Sri Iyyachamy Iyer, the owner of 'Bell Studio', a photo-shop, to allow the ladies to use the toilet. Sri Iyyachamy Iyer immediately called his wife to take the ladies to the toilet. Since from evening the ladies were struggling and were not even able to convey the discomfort to their husbands in front of Yogi due to their modesty. On seeing Yogi's understanding and concern, Murugesshji was moved to tears. Sri Iyyachamy Iyer asked Yogi whether he could offer some milk. Yogi asked him whether the milk would be sufficient for all. Sri Iyer told that there was enough milk for all. Yogi and everybody sat in the big hall of the house. The wife of Sri Iyyachamy Iyer served milk to all. Yogi and the friends drank the hot milk. Then Yogi got up suddenly and walked here and there for sometime looking intensely at everybody. Suddenly he flashed and declared, ***"Murugesshji, this beggar used to call himself a beggar. But there is nothing to be begged by this beggar either in this world or in the heaven. This beggar used to call himself a sinner. But you cannot see such purity either in this world or in the heaven other than this beggar. My Father has sent this beggar for a specific work. This beggar needs a few people to do his Father's work. This beggar is doing that work, Murugesshji."*** For some more time the group was sitting there and

then again moved to the vessel shop after thanking Sri Iyyachamy Iyer. After some time, Yogi relieved the friends and their families to go to the Sivakasi Nadar Chatram.

In the next day, Murugesshji was practising pranayama, sitting under the western side of the punnai tree, from where he was not visible to Yogi. Yogi was lying down on his mat. Suddenly Yogi got up and was looking for Murugesshji. He could not see Murugesshji. Yogi asked where Murugesshji was. Murugesshji immediately responded, came out from his place. Yogi asked what he was doing. Murugesshji responded that he was attempting to do pranayama. Yogi became very serious and asked, ***“Who asked you to do pranayama?”*** Murugesshji was bewildered on seeing the anger of Yogi and told that Swami Ramthirtha in his book mentioned about pranayama. Yogi said, ***“People should do pranayama under the guidance of a guru, at a proper place. Otherwise it will not yield the required result. It will only produce negative result which will cause severe setback in one’s system.”*** Yogi paused for sometime and said again with all compassion, ***“Murugesshji, my King, all your tapas and efforts will take you to your guru’s feet. Thereafter you need not bother about your spiritual growth. The guru will take care of you. The guru will see that you reach God. Even if you want to escape from the guru, the guru will not leave you. Like a frog in the mouth of a cobra, the disciple cannot escape from guru. The only thing the disciple should do is, remembering guru and the guru mantra all the time. That is sufficient. Don’t try to practise any method to reach God. Remember your guru, Murugesshji. That’s enough.”*** After pausing for a few minutes, Yogi again started talking, ***“Murugesshji, whatever happens, happens by the will of my Father. So nothing is wrong, Murugesshji. Everything is perfectly all right. My Father cannot commit any mistake. So, nothing is wrong, Murugesshji! Have faith in my Father. Have***

faith in my Father's name. This name Yogi Ramsuratkumar is not this dirty beggar's name. This is my Father's name. Remember this name. That is enough, Murugeshti.” Murugeshti shed tears and slowly started chanting, “Yogi Ramasuratkumara, Jaya Guru, Jaya Guru, Jaya Guru Raya.” Everybody assembled there followed him, chanting the holy mantra with Murugeshti. The whole atmosphere was heavily charged with divinity and everybody there, felt it. Yogi was glowing with divine brilliance.

Then an old swami came with handful of arugampul (grass) as offering. He saluted Yogi and sang a song composed by him, comparing him with the cotton, which suffered at various stages to become a perfect garment. Yogi enjoyed the song. Yogi requested the swami to sit near him and touched him all over the body. He peeled off a banana and fed it with all love to the swami. The swami was sitting for some time and after getting the permission from Yogi he saluted Yogi and left the place.

Later in 1989, Yogi took some of his friends including the author to the hill and several other places and finally came to the big temple. The Panju (Cotton) Swami came to the temple. He became very old, should be more than 90 years. He had become totally blind. The man who accompanied Panju Swami told him that Yogi was sitting in the temple. Panju Swami told the helper to take him to Yogi. Yogi received him with all love and fondled Panju Swami. Yogi asked the author whether he could recognize the Swami. The author told that he could recognize Panju Swami. Yogi took the Swami's walking stick and played with it as if he shot stars with gun. Yogi touched the Swami's whole physical frame and showered his immense love and blessings to the blind old swami. He kept the swami with him for another few minutes. Then he requested the helper of the swami to take the swami to his place. All the time Panju Swami was serene and glowing with divine light. Panju Swami was taken to his place

by his assistant. Yogi remarked, ***“My Father made Panju Swami whole!”***

In the later years, Koothadi Swami, who was also a great devotee of Yogi since from early 1970's, became very old and he too became blind. This swami used to dance in ecstasy in God's remembrance, that's why he was called 'Koothadi Swami'. Due to the old age and blindness he was struggling on the streets of Tiruvannamalai. There was nobody there to look after him. Yogi made arrangements for his stay in the Atithi Ashram nearby Yogi Ramsuratkumar Ashram till his end. Yogi requested Swami Hamsananda, the founder of Atithi Ashram to look after Koothadi Swami properly. Swami Hamsananda accepted to keep Koothadi Swami with all care. Occasionally Yogi would go and see Koothadi Swami either on the way to the ashram from Sudama or on the way to Sudama from the ashram. During one such time, Yogi asked the driver to stop the car in front of Atheethi Ashram and called for Swami Hamsananda to enquire about Koothadi Swami. Swami Hamsananda came to Yogi. Yogi enquired about Koothadi Swami. Swami Hamsananda said that Koothadi Swami was all right and he was sitting in the verandah. Yogi asked Swami Hamsananda to bring Koothadi Swami near the car. Koothadi Swami was brought near the car. The swami expressed his desire to touch Yogi's feet. Immediately Yogi lifted his feet to the window of the car and Koothadi Swami touched Yogi's feet and got delighted. He thanked Yogi for his compassion. Yogi patted him and left for Sudama. In a few months Koothadi Swami passed away.

Murugeshti and the friends liked the punnai tree. It was a huge tree just in the backyard of the Tiruvannamalai Railway Station. The shade of the tree would last from morning till evening covering the places, where Yogi and the devotees were sitting. Yogi used to sit facing the Holy Arunachala Hill and the devotees would sit facing

Yogi. The view of the hill was wonderful. One could see the whole structure of the hill from the punnai tree. Behind the place where the devotees sat, water would flow from the well being pumped by an electric motor. In the summer, it was quite soothing to wet the legs in the running water and listening to Yogi. Sri Manicka Gounder and his wife Smt Rajammal, who were cultivating the land for lease, would always be at the disposal of Yogi. Daily they would offer food to Yogi and his attendants. Sometimes Yogi would share the food with the devotees too. The food would be very simple but tasty. Both Sri Manicka Gounder and his wife Rajammal worked hard in the field growing vegetables and edible leaves like pudina and kothumalli. Yogi sometimes would get those plants from Manicka Gounder and gave them as prasad to the devotees.

Murugeshji wanted to buy the land with the punnai tree for Yogi to build an ashram. He expressed his desire to Yogi. Yogi told Murugeshji that it would be very difficult to purchase the land because the title deed would be highly complicated legally. Murugeshji told that he would send the legal team from his mill and would study the possibility of purchasing the land without any legal hindrance. Yogi tried to persuade Murugeshji to give up the idea, but on seeing Murugeshji's deep intention, he allowed him to proceed. After Murugeshji got back to his place at Tuticorin, he sent his legal team consisting of three lawyers and one auditor to scrutinise the legal possibilities of purchasing the land. His team found out that the land was the property of Arunachaleswara Temple and it had been transferred to more than ten hands and it was impossible to purchase the land without any legal implications. Murugeshji had to drop the idea of purchasing the land. (Now, the punnai tree has been cut down and a lot of houses have been built in that farm land. The place has become a township now.)

There was no sign of Yogi leaving the friends to go back their homes. Of course the author had no home to go, but he had a court case to attend. The ladies urged their husbands to take leave of Yogi to go home, but, the friends were in the intoxication of Yogi's company. Rajakumari, Murugesshji's wife was upset, as she did not tell her mother in law and other relatives about the too long absence with the children. After Yogi fed the friends with his own hand, the attitude of the friends, particularly Murugesshji's went totally indifferent towards the family and the business. He would say that his guru knew everything and guru alone was the doer of all things.

This language threatened Rajakumari. She imagined that her husband would become a sadhu or mendicant leaving her and the children alone. That fear made her hysterical and one day she refused to see Yogi, weeping in the other room when Yogi came to the Sivakasi Nadar Chatram. Yogi enquired Murugesshji about Rajakumari. Murugesshji explained the situation. Yogi, after a long pause, told Murugesshji that the friends could then disperse. Yogi instructed Murugesshji that he should come to Yogi again only with Rajakumari and also when Rajakumari wanted to see Yogi. Till that time he should not visit Yogi. Murugesshji nodded with a heavy heart. The friends took leave of Yogi. Murugesshji went to Tuticorin, Sivasankaran to Sivakasi and Parthasarathy to Bangalore via Vellore.

After Murugesshji reached Tuticorin, his native place, he was always contemplating on his Guru Yogi Ramsuratkumar. The joyful roaring laughter of the guru was always ringing in his ears. Even though he was in his daily routine, looking after the business and family, he wished to be alone, sitting beneath a big peepul tree, just in front of his house, in the garden. He would go through again and again Swami Ramthirtha's 'In The Woods Of God Realisation', all the six

volumes. There happened an inner renunciation that transformed his entire being.

That transformation of Murugesshji baffled his wife Rajakumari. She was afraid on seeing his silence and peace, which was radiating from his being. She wanted to penetrate Murugesshji, but Murugesshji was calm and serene and always remembering his guru. He seemed to be in a different plane. On seeing the condition of her husband, Rajakumari became hysterical and complained to her mother in law about the attitude of her husband. Murugesshji's mother Smt Padmavati tried to counsel her son quoting various scriptures to him, but he in turn explained the secret of the mission of his guru, quoting the saints and other scriptures. His mother was baffled too. Rajakumari became sick and all the relatives advised Murugesshji that he should not remember Yogi or keep his photos in the house. Murugesshji thought that his guru was making the situation. He realised that his guru preferred to dwell in his heart in secrecy. So, he did not protest while they removed the photos of his guru from the house. He remembered his guru within himself, concealing from others, even from his wife.

In another six months, in the mid of 1977, Murugesshji suffered a severe heart attack and he had to be in hospital for several months. During his hospitalization he could find enough time to tune his being with his Guru Yogi Ramsuratkumar. Somehow Yogi could get the report on Murugesshji's health through some other relatives of Murugesshji. After Murugesshji's discharge from the hospital, he went back to his normal life. Even though he apparently lived a normal life, he totally renounced everything in his heart and dedicated everything at the holy feet of his guru.

In 1980, Murugesshji took his family for a trip to Maharashtra to see the samadhi of Shirdi Sai Baba and the river Godhavari at Nasik. He

took his family to a nearby hill where he heard that Rama during his vanavasa (exile in the forest) lived in the hill with Sita and Lakshmana. The hill was covered with thick bushes and huge trees. All the family members trekked on the rough path and reached the top of the hill. It was noon. They finished their lunch there and after sitting for sometime in the serene atmosphere there, they started coming down. They missed the path. They were coming again and again to the same place and could not find the path to reach the bottom of the hill.

The Sun was descending in the west. Rajakumari was agitated and the children were frightened. Murugesshji was silently searching for the way to get down the hill. It was getting dark. Suddenly Rajakumari remembered Yogi's assurance that whoever and whenever one remembered him, His Father would come to the rescue from the challenging situations. Immediately she started chanting Yogi's Name, 'Yogi Ramsuratkumar'. Within a few minutes a sadhu came from nowhere. He enquired why still they were in the hill. He told that within the nightfall one should reach the bottom of the hill. Murugesshji explained that they had missed the path. The sadhu took them in the right path and left them on the road, where their car was parked. The family was relieved. They reached the hotel safely.

Rajakumari wondered on seeing the effect of Guru Mantra, 'Yogi Ramsuratkumar'. She felt guilty for ignoring Yogi and his name all these years. She wanted to see Yogi again, but she did not reveal the intention to her husband. Murugesshji did not try to take advantage of the situation, even though he watched his wife chanting Yogi's name. He had full faith in his guru. He believed that his guru would create situations to change his wife.

In a few days, after Murugesshji and his family returned from their Maharashtra trip to Tuticorin, one of Yogi's devotees, Sri Janardhanan of Bangalore, happened to visit Tuticorin to attend a marriage. He contacted Murugesshji over phone expressing his desire to see Murugesshji at home. Murugesshji invited him to his house. Janardhanan came to his house. Murugesshji and his family had already met Janardhanan several times earlier in the presence of Yogi at Tiruvannamalai.

Yogi had asked Janardhanan to go through the Kamba Ramayanam. Janardhanan got fascinated by the Ramayanam and was able to recite byheart more than one thousand songs from it. As soon as Janardhanan reached Murugesshji's house, he wanted to tell Ramayanam to all the members of Murugesshji's family. Rajakumari was in the kitchen. Janardhanan took the liberty to sit in the dining hall and called Rajakumari and Murugesshji to sit with him to listen to Ramayanam. He recited Ramayanam for more than half an hour. Everybody listened to him. It was always funny to listen to Ramayanam from Janardhanan. He would not say the exact meaning of the songs, but would add his own imagination and elaborate the same. Janardhanan's visit kindled the remembrance of Yogi in Rajakumari. Her intention to see Yogi strengthened, but, out of her shyness she did not reveal it to her husband. After some time, Janardhanan took leave of them to go to Bangalore.

In the same year 1980, during the Christmas holidays Murugesshji took his wife and children to Madras. There they spent two days. Rajakumari was then always thinking about Yogi. She remembered the miraculous guidance of the sadhu, who guided her family to the bottom of the hill. She believed that she got the help only because of the grace of Yogi. She wanted to see Yogi. Tiruvannamalai was hardly three and half hours journey from Madras. So, suddenly she expressed her desire to see Yogi to her husband Murugesshji.

Murugesshji told her that first they would meet Swami Mayananda of Tindivanam, who wrote the first song on Yogi and then, if still she wanted to meet Yogi they could go to Tiruvannamalai, which was hardly one hour journey from Tindivanam. Rajakumari agreed.

On January 1st, 1981, the family went to Tindivanam in a taxi and met Swami Mayananda. While talking with the family, the Swami glorified Yogi in great ecstasy. Rajakumari, listening to Swami Mayananda got enough courage to meet Yogi after four years. The family went to Tiruvannamalai and stayed again in the Sivakasi Nadar Chatram. Murugesshji sent his assistant with his visiting card to Yogi and asked him to get an appointment to meet Yogi at the Sannathi Street house. The assistant went to the Sannathi Street house and knocked at the door. Ramakrishna, a young boy, opened the door. The friend gave the visiting card to the boy to hand it over to Yogi. He requested the boy to fix an appointment with Yogi for Murugesshji's visit with his family. The boy gave the card to Yogi and told the detail. Sri Sivasankaran and his wife Smt Prema with their children were already there with Yogi. Yogi saw the visiting card. He then gave the visiting card to Sivasankaran. Yogi requested the latter to go to Sivakasi Nadar Chatram and bring Murugesshji and his family to Yogi.

Sivasankaran went with the friend to the chatram and saw Murugesshji. Sivasankaran told Murugesshji that Yogi wanted him to bring Murugesshji and his family to Yogi's place. Rajakumari again hesitated. An unknown fear developed in her. Murugesshji didn't interfere and didn't compel his wife to visit Yogi. Rajakumari knew Sivasankaran and his wife. They were distant relatives to her. She learnt that Sivasankaran's wife Prema and children also were there with Yogi. So her fear somehow subsided. She told Murugesshji that she would be ready within a few minutes to visit Yogi. In another 15 minutes Sivasankaran took Murugesshji's family to the Sannathi

Street house. After four years, Murugesshji fulfilled Yogi's conditions to meet him again. The reunion was celebrated with a roar of joyful laughter from Yogi.

Yogi thanked Sivasankaran for bringing Murugesshji again to Yogi. He caught hold of Murugesshji's hand and brought him inside the Sannathi Street house. This was the first time for Murugesshji to visit the house. Yogi made him sit with him on the same mat. Yogi requested Rajakumari and children to sit with Prema and her children. Yogi garlanded Murugesshji. For a long time Yogi caught hold of Murugesshji's hand. Occasionally he would see his beloved king and burst into joyful laughter. Murugesshji was also in extreme ecstasy to see his guru again after four years. All his sufferings, due to the cruel isolation from the guru, at last came to an end. During those four years, he learnt how to be alone, how to think and how to fast. Those great three acts helped him to realise his guru and his mission. The reunion with the guru enabled him to reach the highest state of God Realisation.

Yogi said that Murugesshji's hand was extremely warm and enquired Murugesshji how he felt. Murugesshji accepted that his hand was warmer than Yogi's hand. Yogi concentrated for sometime, holding Murugesshji's hand and then asked how Murugesshji felt. Murugesshji replied that both were of the same temperature. Yogi again concentrated for some more time and asked again whose hand was warmer. Murugesshji replied that now Yogi's hand was warmer than his. Yogi expressed his happiness that he could bring down the temperature of Murugesshji. Then Yogi entered into normal conversation, enquiring about the family and the business. Murugesshji replied that everything was going on very smoothly. Yogi enquired about his health. Murugesshji said that there was no problem. Yogi requested Murugesshji to take nellikkai (amla) daily.

Yogi enquired Murugesshji how he spent time in the past four years. Murugesshji replied that it was not a problem because Yogi was always in his heart. Murugesshji also said, "Swami, people use to say that you are free from all attachments, but, it is not true because I have bonded myself tightly with you and you cannot be free from me ever." Yogi on listening to Murugesshji's words, started laughing and laughing and the whole atmosphere was in pure spiritual joy. Yogi responded that he was happy to be attached with a great soul like Murugesshji. After a few hours, Yogi relieved Murugesshji and his family to leave for Madras.

After her visit to Yogi, Rajakumari's fear was totally gone. She got the faith that Yogi was the incarnation of God and would protect her and her beloved family for ever. After the visit to Yogi, Murugesshji, whenever he could find time, would take his wife and children to visit Yogi, mostly with Sivasankaran and his family. Murugesshji and Sivasankaran became very close friends and in due course the author also became very close to those friends. The friends used to write letters to each other and would send a copy to Yogi, on the request of Yogi. Janardhanan of Bangalore also joined the club. But in a few months he had a friction with Murugesshji and had to be away from Murugesshji.

From 1981 to 1984, Murugesshji was the King for Yogi and not a single day passed in Yogi's life without mentioning Murugesshji. In the meantime Murugesshji was instrumental to correct the author's life with Rathika, which was the passionate dream for Rathika and her relatives. Rathika was the wife of the author, who had deserted her for several years. Murugesshji was also instrumental to bring the author from Bangalore to Sivakasi, on Yogi's approval. He also helped several other Yogi's devotees financially and also in other means.

From 1981 to 1984, the trio Murugesaji, Sivasankaran and Parthasarathy with their families visited Yogi several times. Once, during the spring of 1981, the friends made a plan to go for a pilgrimage covering south India, starting from Bangalore by van. Before reaching Bangalore, the friends decided to stay with Yogi for three days. The friends started in two cars and reached Tiruvannamalai. They stayed in Sivakasi Nadar Chatram. The friends were talking casually sitting in the staircase of the Chatram and suddenly Yogi was there standing before them. The friends prostrated before Yogi and took Yogi to the room in the upstairs. Yogi recited a Hindi couplet and told the meaning of the song, ***“Krishna has grown enough now, calling Nanda as father, Yasodha as mother and Balarama as elder brother.”***

Yogi was there for another one week in the Sivakasi Nadar Chatram with the friends. The tour program had to be cancelled as Yogi said, ***“This beggar is enough for you people. There is no need for you people to go anywhere in search of my Father.”*** Yogi stayed with the friends for the whole one week. Yogi did not allow anybody to disturb the atmosphere. It was such a divine period for the friends, who got the opportunity to taste the divine spiritual nectar of a Realised Soul. The friends got the intoxication of the divine madness from their guru.

During this time, Yogi once said in a choking voice, ***“This beggar committed a great mistake by running away from his family to remember my Father all the time. But this beggar is very happy on seeing you friends, even though you all are living in the family and still remembering my Father all the time. This beggar feels at home with you friends. This is Vaikuntha for this beggar. So far this Beggar’s Name is there in this world, the names of Murugesan, Parthasarathy and Sivasankaran will also be there.”***

One of the group members Smt Devi who was a distant relative and a friend of Smt Padmavati, the mother of Murugesshji, wanted to go back to Sivakasi as the tour program was cancelled. So, Murugesshji told Yogi that everybody was leaving and Yogi should tell where they should go. Yogi asked the group to go to Madurai, take rest for a few hours in Rathika's parent's house and then to Kodaikanal and stay there for a week together and then to disperse. The group started in the late evening and reached Madurai early in the morning. After taking rest for a few hours at Rathika's parents' house at Madurai, the group started for Kodaikanal and stayed there in a big villa for a week. The whole one week the friends cherished Yogi, his sweet and wise words. They remembered Yogi and talked about him ceaselessly. They felt as if they were in a different world. After a blissful stay at Kodaikanal for a week, the group dispersed.

The author, Sivasankaran and Murugesshji used to meet at Tuticorin or at Sivakasi and stay together for three days every month on the suggestion of Yogi. Sometimes they would go to some secluded places and remain there for three days remembering their Guru all the time. During one such get-together among the friends at Tuticorin, the friends planned to walk from Tuticorin to Tiruvannamalai. The distance between Tuticorin and Tiruvannamalai was around 500 km. Murugesshji had walked from his place Tuticorin three times, twice with the author and once along with an assistant. First in 1981, the friends Murugesshji, Sivasankaran and the author started their expedition to Tiruvannamalai by walk, but they had to stop their expedition near Ettayapuram, a small town, about 50 km away from Tuticorin. Everybody in the group had severe pain in their legs and could not walk further. To add to the worst they were also drenched in the heavy, sudden cloudburst. It all happened even before they had covered 50 km from Tuticorin. The friends abandoned their plan to

walk and dispersed from Ettayapuram by bus, both Sivasankaran and the author to Sivakasi and Murugesji to Tuticorin.

During their next visit, the friends narrated Yogi about their attempt to walk from Tuticorin to Tiruvannamalai. Yogi laughed for sometime, but he somehow encouraged the friends to walk again. The friends again started walking for three days every month. Thus they completed the expedition within six months. In the final stretch, the friends took their families also to walk with them. The final 65 km was so harsh for the ladies and they had to break 5 km before Tiruvannamalai. They got into the car and reached Yogi at Sannathi Street house. Yogi listened to the tale of the friends' adventure and consoled the friends. The friends were with Yogi for a few days in his abode in great ecstasy and left again to their places. In the next month they covered the last 5kms by walking and reached Yogi.

Yogi gave all freedom to the friends. Once, the friends expressed their desire to cook food for him. Yogi gave permission and also gave the menu. Yogi asked the friends to make 'suraikkai soru' (rice with bottle gourd) and gave the recipe for it. His only condition was that the ladies should not help them in the process. The friends didn't know cooking, but still the friends accepted the task and brought rice and other essential items for cooking. Under the supervision of Yogi, somehow the friends cooked the suraikkai soru and prepared coconut thuvaiyal for the side dish. Oh, it tasted heavenly and everybody enjoyed. The presence of Yogi made the suraikkai soru tastier and not because of the ingredients or formulas or the cooking skill of the friends.

During that visit, Yogi one day asked everybody, including the children to write poems on Yogi. The friends and the family members wrote songs on Yogi. Yogi appreciated everybody's songs and asked

everyone to sing their songs. Then Yogi gave a bunch of papers to the author and asked him to write leisurely about Yogi. Yogi said that his writings would become an AMARAKAVYAM. *(This book could happen only after Yogi passed away. This book is the result of Yogi's wish and grace. Even though the author has not ventured so far in writing any book, the grace of Yogi has created a situation for him to write this book.)*

Once in 1983, during one of the visits of the friends Murugesshji, Sivasankaran and the author to Yogi at Tiruvannamalai, Yogi received a telegram from some friends in the US, informing him about their arrival in India to meet Yogi. The third day, the friends from the US reached Yogi. They alighted from the flight at Madras Airport and hired a taxi to come straight to Yogi's Sannathi Street house. Yogi received them with all love and affection. A lady with her two children bearing Indian Hindu names and her friend, who was visiting India for the first time came inside the house. She introduced the friend to Yogi. She said to Yogi that he was a scientist and was spiritually inclined. Yogi was talking to the visitors for sometime and suddenly focusing his attention on the scientist friend. The scientist of Nasa who had not interested on Yogi first, suddenly got up and kneeled down before Yogi. He said that he could see Jesus in the form of Yogi. Tears welled up in his eyes and rolled down his cheeks. Yogi got up from his seat and stood before the scientist who was still kneeling. The scientist, with great hesitation asked Yogi whether he could kiss Yogi's hand. Yogi laughed and said, ***"This beggar is dirty and you cannot withstand the bad smell."*** The scientist told, "It is the purest I have ever seen! It is my Jesus hand!" He caught hold of Yogi's hand and kissed with reverence.

After an hour of lively talks with the friends from the US, Yogi told them that they could leave him. They enquired when they could

come again to meet Yogi. Yogi said, ***“This beggar is busy. These friends came from a long distance to see this beggar. My Father says that this beggar should be with these friends. This beggar has seen you people nicely. There is no need for you to come again. You can proceed as per your program.”*** Those friends were shocked and disappointed to hear Yogi. They prayed to Yogi to give them any time to visit Yogi again, but, Yogi expressed his inability to spare time for them. They were upset and went to Ramanashram.

Murugesshji felt uneasy on seeing Yogi’s indifferent attitude towards the friends from the US and also was feeling guilty. Yogi told, ***“Murugesshji, these friends from the US, come to India to see various people like this beggar. They will go to all the ashrams and holy places in India, but you people came all along from Tuticorin and Sivakasi to see only this beggar. And as soon as this beggar relieves you, you people would return back to your places without wandering here and there. So, my Father says, this beggar should spend time with you people as long as it is possible.”*** Yogi retained the friends for a week and the friends were staying in the Sannathi Street house with Yogi singing and dancing, in blissful ecstasy.

In the month of December 1982, Yogi requested the friends to go to Madras and stay near the Krishnamurti Foundation at Vasantha Vihar on Greenways Road in Adayar to see J.Krishnamurti daily and listen to his talks. The friends Murugesshji, Sivasankaran and the author went to Madras and stayed in Andhra Mahila Sabha, which was near Vasantha Vihar. The friends stayed at Madras for more than 15 days and daily they saw J.Krishnamurti. They also attended his four talks. After the third talk, the author was able to get a warm and loving hug from J.Krishnamurti. The author was standing in a remote place and observing J.Krishnamurti’s moving after the talks.

On seeing the author, Krishnamurti came to him directly and enquired him, "What for you are waiting here sir?" The author replied, "Just to see Krishnaji." Krishnamurti presented the author with a broad smile and hugged him with all love. The author was thrilled and his whole physical frame became vibrant with a divine ecstasy. After the fourth talk also, in the next day, Krishnamurti came to the author and patted him on his back and went away.

The friends returned to their places. After a few days they again went to Tiruvannamalai to see their beloved guru Yogi Ramsuratkumar. Yogi enquired the friends who got the opportunity to touch J.Krishnamurti. During the New Year Day in 1983, everybody except the author caught hold of J.Krishnamurti's hand to greet him "Happy New Year." So, everybody in the group told Yogi that they got the luck to touch J.Krishnamurti. The author was keeping silence. Yogi curiously enquired the author whether he got the opportunity to touch Krishnamurti. The author replied that he did not touch Krishnamurti but Krishnamurti touched him. On hearing this, Yogi laughed and laughed and the author blushed.

In 1982, during one of the visits to Yogi at Tiruvannamalai, Yogi asked the friends to meet once in every month and remain together for whole three days in a secluded place. The friends would meet accordingly and all the days and nights they would discuss and debate the teachings and life of Yogi. Only a few hours would be spent for sleep and rest of the time would be so alive, vibrant and energetic. The friends would not bother about food and other comforts. They would always prefer an isolated, remote place where there would be no human habitation. After Murugesaji passed away in 1984, Yogi asked the author to remain in solitude for three days every month and the author also spent three days every month in solitude in remote, secluded places, totally alone, remembering his Guru Yogi Ramsuratkumar.

“Remembering Father is Life. Forgetting Father is death.” Yogi was one day repeatedly uttering throughout the day with all the seriousness, when the friends Murugesshji, Sivasankaran and the author were with Yogi. Murugesshji specifically asked Yogi whether any method or Yoga should be adopted to remember Father. Yogi responded that he had no idea of any Yoga. He also said that his master Swami Ramdas asked him to remember Ram nam all the time. Yogi paused for sometime and asked the author to chant “Yogi Ramsuratkumara Jaya Guru Jaya Guru Jaya Guru Raya”. The author and the other friends chanted the holy mantra for another few minutes. Yogi gestured to stop chanting. After a few minutes’ pause he said, ***“Murugesshji, my king, somebody has told, it will take 32 years to learn all the four Vedas and scriptures. After 32 years of learning the Vedas and scriptures, one will understand the value of my Father’s name. So, let us remember Father’s name all the time and not bother about Vedas and yogas. Remembering Father’s Name is Life and forgetting Father’s name is death, Murugesshji. Let us all live eternally with Father. And my Father will take care of us. We need not bother about our spiritual growth.”*** Yogi again asked the author to chant Yogi’s name. From morning till late night Yogi was going on telling the value of chanting guru’s name.

Murugesshji was constantly remembering Yogi’s name mentally. He would not exhibit outwardly that he was spiritually inclined and doing some sadhana. He kept Yogi inside his heart, deep inside without the notice of anyone. He would not allow others to either comment or criticise his way of life, which was totally one with his guru. He lived his normal life, as the managing director of a big cotton spinning mill, with all the majesty but deep inside he was like his guru, free from all attachments of the mundane life. He restricted his talks with others and used words when it was

absolutely necessary. Most of the time he was sitting silently, all the time remembering and contemplating upon his guru. His favorite place was under the big peepul tree in his home garden, just in front of his house.

There were numerous visits the friends Murugesshji, Sivasankaran and the author made to their guru at Tiruvannamalai. Every time the friends spent a few days with Yogi in a blissful state. The friends were wondering, while there were a number of great sadhakas why Yogi was concentrating on the friends, who they imagined, were ignorant people belonging to business community. Once Murugesshji asked Yogi, “Swami when we are here, you are spending all your time with us. Other people might be thinking that Swami is showering his powerful blessings on us to make us Realised Souls, but, here we are just cutting jokes and discussing the history and politics. I think you have caught the wrong people, Swami.”

On hearing the words Yogi became very serious and said, ***“Murugesshji, this beggar cannot see a person without the direction from my Father. Talking about other subjects may be insignificant, but being together with this beggar is the most significant event. The real work done goes unnoticed. It has been covered with these significant or insignificant talks. The masters have their own way to do Father’s work. The real work is, uniting, merging the chosen beings with MY FATHER. That’s all.”*** Yogi also said, ***“You don’t know, Murugesshji, we were together, we are together and we will be together. We cannot exist without each other. When Lord Siva comes, He comes along with His Ganas. When a guru comes, he comes along with his dearest devotees. When the guru departs, the devotees also shall go, after finishing my Father’s work. We are all together Murugesshji, eternally.”*** Yogi’s voice was choked and the friends were shedding tears.

“The king bee would bring any potential worm to its nest and would go on stinging it, till it becomes another king bee. Likewise a guru also works on his disciples till the disciples get the state of the guru. The process is painful but there is no escape,” Yogi once described to the friends.

Once when the friends were talking among themselves, the author was telling that the devotees’ flow to Yogi had been reduced. So, he insisted that they should visit Yogi frequently. On hearing the author, the friends immediately decided to start for Tiruvannamalai to see Yogi. Only a week earlier they had visited Yogi. So, Yogi was surprised to see them again and enquired whether they had anything important to tell. Murugesshji told about the conversation they had among them. On hearing this, Yogi, showing the door, explained ***“See the door. The door is always closed. This beggar sees only those people whom my Father wants this beggar to see. This beggar is not meant for the masses. Let the people go to Sai Baba and J.Krishnamurti. This beggar does not need a crowd. This beggar needs only a few people who can do my Father’s work.”***

Till the end of 1983, whenever the friends visited their Guru Yogi Ramsuratkumar, Yogi would spend the whole time with the friends during their entire stay at Tiruvannamalai. Yogi showered his love and grace on Murugesshji and used to call him his KING. While somebody asked Yogi, “Swami you are calling Murugesshji your King, but, where is his Kingdom?” Yogi instantly replied, ***“My heart!”***

During the spring of 1983, Yogi wanted Murugesshji to make an audio cassette of the songs of Sri Periasamy Thooran on Yogi Ramsuratkumar. Yogi also suggested that Murugesshji could get the guidance of Sri Periasamy Thooran regarding the singers.

Murugesnji, as soon as he returned to Tuticorin, worked hard for four months and made the cassettes. The details of this have been given earlier in this book in the chapter on Sri Periyasamy Thooran.

Yogi once asked the author to write songs on Yogi combined with the names of the three friends. The author wrote a few songs on Yogi accordingly. Yogi enjoyed and asked the author to sing the songs repeatedly at every time the friends visited Yogi.

During 1983, Murugesnji, the author and Anand, a young devotee of Yogi again walked from Tuticorin to Tiruvannamalai. The time was during the Deepam festival. They were nearing Madurai. Both Murugesnji and Parthasarathy suddenly felt that they were missing the experiences of witnessing Yogi's interaction with the other devotees. The friends thought that as it was the festival time, a lot of crowd would always be around Yogi and they could enjoy the durbar of Yogi among the other devotees, sitting in a corner. So, they stopped walking and went to Tiruvannamalai by bus from Madurai.

They reached Tiruvannamalai early in the morning. They directly went to the Sannathi Street house and knocked at the door. Yogi came out from the house and took the friends inside. Yogi did not allow anyone else, as usual, while the friends were with him. Initially they were sitting in the hall. There was a lot of crowd due to the Deepam festival in Tiruvannamalai. The devotees wanted to have a glimpse of Yogi. So they knocked at the door frequently, but, Yogi wanted to spend time with the friends alone. The friends were disappointed but at the same time they could feel the divine ecstasy in Yogi's presence. Yogi took them to the backyard of the house and all were sitting near the well so that the knocking sound could not disturb them.

The friends stayed in the house for another four days. It was impossible to go out of the house as there was always a crowd waiting at the door to see Yogi. All the four days Yogi fed the friends with fruits, which were there already. There were some biscuits also. That too was shared. Then, on the third day, Yogi asked the author to collect all the remaining fruits, biscuits, honey and other eatables and put it in a big aluminum vessel. Yogi asked the author to mash and mix them with hands. The author pleaded that he would go and wash his hands and then would do the job. Yogi told by touching the author's hands, ***"Your hands are holy, Parthasarathy. You can do it right now."*** The author mashed and mixed the assorted eatables. Yogi asked the author to bring a lotus leaf, which was stored near the water pot by Yogi. The author got one leaf and washed the same. He put the leaf before Yogi and served the mixture on the leaf. Yogi asked Murugesshji and the author to sit in front of him and asked them to take food from the same leaf. The friends were hesitating. Yogi told, ***"Look, we are all friends. There should be no formalities among friends."*** Yogi and the friends finished that day's meal. For the four days, nobody had taken coffee. So, on the fourth day, Murugesshji suggested to Yogi to send the author to bring coffee for all. Yogi said, ***"Murugesshji, we are here doing our Father's work. We should not waste time. Let us not bother about coffee and other eatables."***

In another four months Murugesshji had to breathe his last and so Yogi wanted to be with Murugesshji all the time to make him Whole, totally one with his Father. In the evening, during the Deepam time Yogi asked the friends to go to the upstairs to watch the Deepam at the top of the hill. Yogi went outside and stood on the staircase of the house. A lot of devotees came and prostrated before Yogi. Yogi witnessed the Deepam from the staircase and the friends from the open terrace in the upstairs of the house. After the Deepam, again Yogi and the friends sat in the hall and talked. It was very hard to

recollect all the talks of Yogi during the several visits of the friends, but, every time it was full of joy, celebration and peace. In another two days Yogi allowed the friends to go to their places.

In the mid of January 1984, the friends again visited Yogi. During the meeting Yogi asked Murugesnji and the author to go to Anandashram at Kanchangod in Kerala State and stay there for three days. In the month of February, the friends went to Anandashram and stayed there for three days. Yogi asked the friends to enquire Swami Satchidananda about Yogi's past life with Papa Ramdas. Yogi also asked the friends to go through the old editions of The Vision, the monthly magazine from Anandashram, from 1950 to 1955 to get the reference and recordings of Yogi's past life with Papa Ramdas.

Earlier Yogi had told the friends that in the Gospel of Swami Ramdas, compiled by Swami Satchidananda there was a mention about Yogi. The author then responded that he had gone through the Gospel several times and there was no mention about Yogi in the name of Ramsuratkumar. Yogi said that he had been mentioned in a different way in the book as Bihari. Immediately the author was able to recollect all the events mentioned in the Gospel of Swami Ramdas, referring to Yogi. With his unique shy smile, Yogi acknowledged and accepted what the author recollected from the Gospel of Swami Ramdas.

During their stay at Anandashram, the friends searched all The Vision magazines from 1950 to 1955 but they could not get anything new apart from the things already mentioned in the Gospel. The only thing the friends could note that Yogi was mentioned as R.S.Kunwar instead of Bihari. The friends asked Swami Satchidanandha why he had changed the name of Ram Surat Kunwar to Bihari in the Gospel

of Swami Ramdas. The Swami with his mysterious smile told, “Bihari sounds nice. Isn’t it?”

There at Anandashram daily they met Mataji Krishnabai and Swami Satchidanandha and listened to them. The atmosphere and vibrations of Anandashram were pure and spiritually charged. The friends with their wives blissfully spent their time there. After their blissful stay in Anandashram for three days they took leave of Mataji Krishnabai and Swami Satchidananda and left Anandashram with a heavy heart. They reached Coimbatore by train. From Coimbatore they travelled by Murugesshji’s car to reach Puravipalayam near Pollachi to see Koti Swami, as instructed by Yogi. Koti Swami showered his grace and love on the friends. He gave food as prasadam to the friends. The friends enjoyed the unique way of Sri Koti Swami and were alone with Koti Swami for more than two hours. After the meeting of Sri Koti Swami, the friends returned to their places.

Within a week’s time after returning from Anandashram, the author visited Yogi at Tiruvannamalai. During that visit Yogi informed Parthasarathy that a famous author of a spiritual magazine, wanted to take interview of Yogi on 3/3/1984. Yogi wanted both Murugesshji and the author to be with Yogi at the time of the interview. Yogi asked the author to convey this message to Murugesshji personally. Yogi also instructed the author to inform Yogi about the arrival of both the friends through letter. The author went to Tuticorin to see Murugesshji to convey the message. On receiving the message, Murugesshji organised his visit with the author to Tiruvannamalai on 2/3/1984. He also reserved the whole first floor of Sivakasi Nadar Chatram at Tiruvannamalai where he organised the interview of the famous editor Sri Manian with Yogi. He informed the author Sri Manian the place of interview and got the confirmation of the date and time of the interview.

On 2/3/1984, early morning, both Murugesshji and the author reached Yogi Ramsuratkumar at Tiruvannamalai. Both the friends went directly to Sannathi Street house. Yogi received the friends with all love and joy. Yogi told that Father wanted both Murugesshji and the author to be with Yogi during the interview. On 3/3/1984 morning around 9 o' clock, Yogi took both the friends to Sivakasi Nadar Chatram, where Murugesshji arranged rooms for the interview. The famous author Sri Manian with his assistants and cameraman came around 11 o' clock. He professionally arranged everything and put the mike of a Tape Recorder in front of Yogi and started asking questions. Yogi, as usual in his unique way, not bothering about the formalities, kept Sri Manian near him and patted Sri Manian all the time and laughing with all joy. The cameraman was going on taking snaps of Yogi in different angles but Yogi was least bothered. All the time he was laughing and enjoying. The author Sri Manian and his assistants asked several questions referring to the rituals and customs of Hindu religion. Yogi requested the editors' team to excuse and admitted that Yogi did not know anything about the rituals and the customs of any religion.

“Why there was none in the Hindu religion serving the humanity wholeheartedly like the people in Christian Missionary?” one of the assistants asked the question. Yogi became very serious and went on describing the noble services of many people like Mataji Krishnabai and several other organisations like Ramakrishna Mutt and Anandashram. Yogi said the individuals and those organisations of the Hindu religion were serving the humanity in all the ways physically, psychologically and spiritually. Those great saintly individuals and their organisations not only looked after the physical needs of the people but also took care of their mind and imparted the divine wisdom too, Yogi explained with divine authority. On witnessing the bright spiritual aura of Yogi while

explaining the greatness of the Hindu Saints and their mission, the whole team of the magazine realised that they were not sitting before an ordinary man but before a great spiritual master. After listening to Yogi, the whole team bowed and prostrated before Yogi with all reverence.

The team came with the conventional religious questions and they just wanted to verify the answers of Yogi, but, once they realised the spiritual energy of Yogi, they could not ask any other questions because it seemed to be absurd to ask questions to a great Yogi. Everybody preferred to be with him with total silence and listen to him. Later in the magazine they printed Yogi's photo in a beautiful way and wrote a few sentences about Yogi's spiritual energy. The photo of Yogi brought new devotees to Yogi Ramsuratkumar in large numbers.

After the interview was over, the author of the spiritual magazine and his assistants prostrated before Yogi and took leave of him. Yogi and the friends stayed back in the Chatram for a few more hours. Yogi listened to the friends' meeting with Mataji Krishnabai, Swami Satchidanandha at Anandashram and Sri Koti Swami at Puravipalayam. The friends narrated their experiences to Yogi. Yogi showed great interest in listening to the experiences of the friends with Sri Koti Swami. Sri Koti Swami, when people asked for some demands and desires, would say, "Go and lay down" showing a particular place. The people also obeyed the Swami. The friends narrated their experiences with Sri Koti Swami. Yogi enjoyed and used the same exact words that Sri Koti Swami used. Both the author and Murugeshti then enquired about several things of the past life of Yogi and Yogi replied to all their questions. Suddenly Yogi pretended that he had revealed some secrets. He accused the friends that they had plucked words from Yogi. He repeated the same words of Koti Swami, particularly to Murugeshti, ***"Go and lay down."***

During that visit Yogi poured all his attention on Murugeshji without allowing any interruption from anybody. The whole 3rd and 4th of March, Yogi poured his abundant grace on Murugeshji. In the evening around 4 o' clock on 4th, Murugeshji asked some questions relating to Yogi's past life. Yogi playfully told Murugeshji, ***"Go and lay down,"*** in the same way Sri.Koti Swami uttered, but with gracious look. Whenever Murugeshji asked questions, Yogi repeated the same words ***"Go and lay down."***

On the 5th March 1984 morning, Yogi relieved the friends to start for their places. The friends prostrated before Yogi. They came out of the house and started walking on the street. Usually when Yogi relieved the friends, they would go immediately not turning back again, but, that time Murugeshji, after he came out of the house, turned back and saw Yogi repeatedly. Yogi was standing at the doorstep initially to send off his beloved King. On seeing Murugeshji frequently turned back and saw him with great reverence, he stepped down to the street and raised both his hands to bless Murugeshji. Murugeshji again prostrated before Yogi and walked on the street. He turned his face again and again to see Yogi. Yogi was on the street and raised both his hands to bless Murugeshji. The friends had to turn left and Yogi disappeared. That was the last meeting of Murugeshji with his Guru Yogi Ramsuratkumar.

On 4/4/1984 evening, Murugeshji was in Calcutta to introduce his younger brother to some of his business clients. Murugeshji wanted to retire from all the activities of the mundane life. He along with the author had planned to go for Ganga Pradakshina without telling anybody. He arranged everything accordingly in the mundane life. However Yogi arranged the other way for Murugeshji. During Murugeshji's visit to his business client's office at Calcutta, he suffered a massive heart attack. His business client called for an

eminent cardiologist immediately. The doctor rushed in immediately and examined Murugesshji. He realised the serious condition of Murugesshji. He arranged for an ambulance to shift Murugesshji to a nearby hospital. The ambulance arrived within a few minutes. Murugesshji was put on a stretcher and was about to rush to the hospital. His business client tried to comfort Murugesshji by saying that the latter didn't have the need to fear because he was in the best doctor's hands. Immediately Murugesshji responded in a feeble voice, "Everybody is in the hands of God." Those were the last words Murugesshji uttered. On 4/4/1984, exactly at 4 o' clock in the evening, Murugesshji breathed his last. It was a peaceful end. He was 45 years old. On 5/4/1984 evening, the body was brought from Calcutta in a chartered flight. The body was put in the pyre in the same evening and lit by Murugesshji's sons Sri Sinnamani and Sri Senthil. A glorious life ended abruptly.

After three days, the author who was broken and shattered by the sudden demise of Murugesshji visited Yogi at Tiruvannamalai. As soon as the author knocked at the door, Yogi himself came immediately and took him inside. Slowly Yogi enquired the author about Murugesshji's demise. Yogi minutely enquired, how the body was brought, who lit the pyre and what happened to the box in which Murugesshji's body was brought from Calcutta. Finally Yogi declared, ***"Murugesshji has become one with my Father. Murugesshji is worshipable."***

Smt Lalita, Murugesshji's younger sister, had become an ardent devotee of Yogi since the early 1980's. On seeing her brother Murugesshji's tremendous transformation, devotion and deep involvement with Yogi, she also got the touch of Yogi. She had the privilege to become an ardent devotee of Yogi. She had been wondering earlier on seeing the transformation of her brother Murugesshji, after his acceptance of Yogi as guru. The transformation

of her brother strengthened her faith upon her Guru Yogi Ramsuratkumar. She visited Yogi several times along with her mother Smt Padmavati or with her friends. Everytime she visited Yogi with her friends, Yogi used to shower his grace and attention on her. Yogi spared his whole time for her whenever she visited Yogi. Smt Lalita was suggested by Yogi to go through 'Savitri', the famous work of Sri Aurobindo. Smt Lalita bought the book 'Savitri' and had gone through it. The book Savitri absorbed her totally and she would never miss to quote Savitri whenever she talked about Yogi, life and God. Her involvement with Savitri and Yogi was amazing.

After Murugesshji's demise, her devotion for Yogi had not diminished even though Murugesshji's other relatives' faith and love on Yogi became a naught. Lalita's mind was filled with Yogi's remembrance. She was all the time chanting Yogi's name. During her last visit to Yogi she presented Yogi a woolen shawl in which she embroidered a peacock. Yogi appreciated the artistic work of Smt Lalita and was wearing the shawl for a very long time.

During her visit to Yogi in 1985, she expressed her desire to see the temple and the caves of the holy hill. Yogi took her with her friends to the temple and the hill. Yogi spent the whole day with Smt Lalita and her friends. Yogi cared for Lalita intensely on that day by showering his abundant love and grace and relieved her in the next day. Within a few days after she reached her place Tuticorin, she was murdered in the broad day light, in her own house for the petty gain of a six sovereign gold chain.

After the demise of Murugesshji, his wife Rajakumari was totally shattered and her children Sinnamani, Meena and Senthil felt the loss of their beloved father. However their devotion for Yogi got strengthened and they always remembered Yogi. Even though the children were young, their love and devotion for Yogi were

tremendous. Yogi mysteriously arranged everything for the children, who got married with the suggestions and blessings of Yogi.

Smt Rajakumari was allotted a cottage in the ashram as per the instructions of Yogi and the cottage was meant for Smt Rajakumari exclusively. Yogi ordered the administration that the cottage should not be given to any other devotee. Rajakumari alone could stay with her friends and children. Smt Rajakumari spent several months in the ashram every year and whenever she found it difficult to live in the ashram due to her failing health, she would go back to Tuticorin to live with her children. In spite of the great loss of her beloved husband Murugesnji and material loss of the family property, it is amazing and inspiring to see the staunch faith of Smt Rajakumari and her children on Yogi Ramsuratkumar.

11. Parthasarathy

Parthasarathy was the fourth son in a family of 6 sons and 2 daughters. He was the main breadwinner for his family. He was held in high esteem in the family circles. He was a flourishing businessman at Gudiyatam, a small town in north Tamilnad state. In 1971, he married Rathika, daughter of a rich businessman of Madurai in south Tamilnad State. The marriage had been an arranged one and in a few days he had become disillusioned with his wife. Whereas Parthasarathy was full of ideas and concepts about life, Rathika was a simple woman. In a few days of married life there developed a sort of psychological aversion in the mind of Parthasarathy for Rathika. In due course he openly exhibited his displeasure through his rude behavior towards her. She was shocked and was deeply offended. All her dreams about the married life were shattered and she was in tremendous pain.

Parthasarathy wanted to get married again with someone else of his taste at Gudiyatam where he lived. To enable the marriage he wanted to divorce his wife. He openly expressed his desire to Rathika to marry another girl and sought her cooperation to get the divorce mutually. Rathika got shocked and she could not control herself. She cried and begged Parthasarathy not to abandon her. But Parthasarathy was in the spell of his own imagination. His concepts and desires had become most important and vital for him. He didn't care about the pain of others in the process of satisfying his desires. This matter became very serious in the family circle and it reached Rathika's elder sister's husband, Sri S.P.Janardhanan, who lived in Bangalore. He also got shocked and talked to Parthasarathy. The latter refused to listen to him. Finally he had to ask for the help of Sri. Rajamanicka Nadar, his mother's younger sister's husband, who was a devotee of Yogi Ramsuratkumar to suggest a way out to solve the problem. Rajamanicka Nadar suggested Janardhanan to take Rathika and her parents to

Tiruvannamalai to see Yogi. He assured that the problems of Rathika would get solved once Yogi intervened.

Janardhanan within a few days took his wife, Vijaya, her sister Rathika and her parents to see Yogi at Tiruvannamalai in 1975. He met Yogi under the Punnai tree behind the Tiruvannamalai Railway Station. He told Yogi about Parthasarathy. Yogi listened to the whole story patiently. Rathika was sobbing silently. On seeing Yogi, the whole group got a glimpse of hope in their hearts. Particularly Rathika felt that Yogi would do something to correct her husband. Yogi unexpectedly expressed his desire to see Parthasarathy. Yogi requested Sri S.P.Janardhanan to bring Parthasarathy to him. Janardhanan replied that he would try to bring Parthasarathy to Yogi. In a few hours they took leave of Yogi and reached their places.

In the meantime Parthasarathy could not concentrate in the business due to his marital problems. He suffered huge loss in the business. He was in a serious financial crisis at that time and was searching for people who could lend him money to pay the creditors. When Janardhanan contacted him to express Yogi's wish to see him, Parthasarathy made use of that opportunity to demand money from Janardhanan. Janardhanan said that he would lend him money on a condition that Parthasarathy should agree to go with him to Tiruvannamalai to see Yogi. Parthasarathy was not interested in visiting Yogi. Parthasarathy didn't have any belief on saintly persons. Even though he sang devotional songs and occasionally visited temples, he was more or less an atheist.

In 1976 his financial problems developed into a serious crisis and he again visited Janardhanan to request him to lend the required money so as to solve his financial crisis. Janardhanan lured him by saying that they should first go to Yogi in Tiruvannamalai and if Yogi suggested he would give money. Parthasarathy had to agree to visit

Yogi. He believed that he could influence ‘the old Yogi’ to recommend to Janardhanan to lend him the money.

Janardhanan took Parthasarathy to Tiruvannamalai in a taxi to see Yogi on 30/8/1976. They reached Tiruvannamalai in the evening around 6 o’ clock. They went straight to Theradi Mandapam near the big temple. There Parthasarathy saw an old man in rags sitting in the mandapam. Janardhanan prostrated before Yogi but Parthasarathy did not want to. Janardhanan insisted Parthasarathy to prostrate before Yogi, but he hesitated. Yogi leaned towards Parthasarathy and caught hold of his both hands. Janardhanan introduced him to Yogi. Yogi expressed his joy on seeing Parthasarathy and exclaimed again and again, **“How did this happen? Father is so kind to send you here.”** He was looking at Parthasarathy with all love and joy.

After sometime Yogi relieved Parthasarathy and asked him to sit in front of him. Yogi asked Parthasarathy if Rathika was all right. Parthasarathy replied that he didn’t know because she was staying with her parents. Yogi asked Parthasarathy how he was doing. He replied that he was in deep financial crisis and needed money. Yogi said, **“You make Rathika happy and my Father will help you.”** Parthasarathy asked Yogi how an unhappy man could make anyone happy. At that time, Parthasarathy liked to talk with people in English because he thought it lent him some sophistication. Parthasarathy began to find Yogi attractive because Yogi talked in English.

In the meantime a few people came there, prostrated before Yogi and sat in front of him. Yogi asked the name of everybody and asked if he could do anything for them. The people told that they wanted to have his blessings, for which Yogi replied, **“My Father blesses you all.”** After some time the people left Yogi.

Yogi turned his attention to Parthasarathy again. Yogi suddenly started talking about Buddha. Parthasarathy told Yogi that he didn't like Buddha because he had run away from the family, leaving behind his wife, parents, the newborn son and the kingdom. "What has he changed in the world?" Parthasarathy asked. Hearing this, Yogi's demeanor became very serious. Yogi asked Parthasarathy, **"What is the name of Buddha's mother?"** Parthasarathy replied, "Maya". Yogi again asked the name of Buddha's wife. Parthasarathy responded with the answer, "Yashodhara". Yogi shot again with the question, **"What is the name of Buddha's son?"** Parthasarathy replied, "Rahul". Yogi asked Parthasarathy how it was possible that he could remember the names of all those people who had lived more than 2000 years ago. It would be very difficult to remember the names of one's ancestors, beyond three or four generations, but, in the case of great people one could remember their names and life history, even though those great people lived thousands of years ago. Yogi said, **"You don't know the value of the name. The very name Buddha inspires thousands of people. It can take one to divinity. The Buddha is in your heart, in your being."**

There was a pause for a long time. Yogi was in deep silence and it appeared that he was in a different world. It was strange and attractive for Parthasarathy. After a long time Yogi became normal. Yogi again started the conversation and suggested to Parthasarathy to go and see his wife Rathika. Yogi requested him not to make her cry. **"Rathika is weeping, Parthasarathy. You should visit her and make her happy."**

Parthasarathy got emboldened due to the free conversation with Yogi. He told Yogi that he loved another girl and had promised to marry her. He also tried to express his apparent honesty by saying that since he had promised, it would be a sin not to keep up his

promise. Yogi instantly said, ***“Put that sin on this beggar’s head.”*** Parthasarathy was adamant and argued with Yogi, saying, “This time it is alright, Swami. If suppose I repeat the same thing with some other girl in future, on whose head should I put the sin again?” Yogi stared at him and did not answer.

After some time Yogi continued to talk about Buddha at the mandapam, till 10.30 pm and then they all moved into the metal vessel shop nearby, where Yogi used to sleep in the night. Yogi was full of energy. Parthasarathy was impatient to get ahead with his business and he told Yogi that if Yogi would recommend, Janardhanan would lend him the money he needed. Yogi ignored what he said and told him that Rathika was unhappy and Parthasarathy should make her happy. Parthasarathy narrated how generous he was when he had surplus money. He had donated to several temples and also for other noble causes. Even then he was suffering. Yogi listened to Parthasarathy with rapt attention and appreciated him for his generous attitude. Taking advantage, Parthasarathy again tried to induce Yogi to convince Janardhanan to help him financially. Yogi simply replied that Rathika suffered a lot and Parthasarathy should make her happy.

Parthasarathy was in a strange mood because he had thought that he could convince the old swami to recommend to Janardhanan to lend money to him. That did not happen. Further, Yogi did not criticise Parthasarathy either. All Yogi did was suggesting to Parthasarathy to make Rathika happy. Yogi didn’t command or force him to do something. Yogi was all the time patiently listening to him, but, he was firm in his stand. Though Yogi fully listened to him carefully, he had not reacted the way Parthasarathy expected him to. All the time he was coaxing him to go back to Rathika. After midnight, both Parthasarathy and Janardhanan were relieved to go

to a lodge to stay for the night. They visited Yogi next day morning at the mandapam.

The next day was Vinayaka Chaturthi, a Hindu festival. Parthasarathy and Janardhanan reached the mandapam in the morning to meet Yogi again. A large crowd of devotees had come to see Yogi. They had brought with them the favourite offering to Ganesha, kozhukattai (rice balls filled with coconut and sweet jaggery) and offered the same to Yogi. Yogi was in a blissful state. Yogi kept on saying ***“Ganesha will give today a lot of sweets to this beggar and Parthasarathy.”***

After a while Yogi went up to a place behind the railway station where he used to sit under a Punnai tree during the daytime. Yogi talked to Parthasarathy as if he had known him for a long time. He asked Parthasarathy if he could sing devotional songs. Parthasarathy told that his mother had taught him several devotional songs. Yogi expressed his joy and asked him to sing a song. Parthasarathy sang a couple of songs. Then Parthasarathy told that he had composed a song in English. Yogi asked to recite the song. The song was:

“A lovely life that of mine
Full of miseries that makes me divine
Never the hell I see again
When I know its life’s chain.

Much more, more I wish to have
As it will take close to His cave
Such I make miseries mild
Hence I can ever smile.”

Yogi asked Parthasarathy to write the song on a piece of paper. He asked Parthasarathy whether he could make changes in the song for which Parthasarathy agreed. Yogi changed the poem as,

“A lovely life that of mine
Full of miseries that **takes me to divine**
Never the hell I see again
When I know its life’s **grain.**

Much more, more I wish to have
As it will take **me to his lap**
Such I make miseries mild
Hence I can ever smile.”

After completing the correction, Yogi asked Parthasarathy to go through the poem again and again to see whether the corrections were appropriate. Parthasarathy was surprised to see an ordinary poem became so meaningful after a few touches of a great Yogi. It was also a thrilling experience, listening to the appreciation of Yogi, **“Parthasarathy you are a poet”**. Yogi also asked Parthasarathy, **“Parthasarathy will you write poems on this beggar?”** for which Parthasarathy said yes.

Parthasarathy found that Yogi spoke in a way that he could understand. In a mysterious way Yogi attracted him. However, whenever the question of money came up, Yogi would mention Rathika’s problem and would request Parthasarathy to make Rathika happy. It disappointed Parthasarathy. Finally Yogi gave his framed photo to Parthasarathy after writing Parthasarathy’s name in Hindi on the frame of the photo.

Yogi said, **“This beggar leaves you, my friend. You can start now. Do you know this beggar’s name?”** Parthasarathy said he

knew. Yogi requested Parthasarathy saying ***“Remember this beggar’s name.”*** Parthasarathy said affirmatively and enquired Yogi when he could visit Yogi again. Yogi replied, ***“You can come with Janardhanan whenever you want to see this beggar, otherwise this beggar will not be able to recognize you.”*** Parthasarathy did not want to come back with Janardhanan. So he said to Yogi, “No, I will make you remember me when I come back alone next time.” Yogi just laughed. Parthasarathy prostrated before Yogi willingly and Yogi patted him on the back.

Janardhanan left for Bangalore in the taxi and Parthasarathy went to Gudiyatam by bus. After reaching his place, Parthasarathy could not forget Yogi. The whole conversation and the blissful laughing of Yogi were ringing in his ears. Suddenly he remembered Yogi’s wish that he should write a song on Yogi. He thought a few moments and wrote a song within a few minutes. In another five days he was at Tiruvannamalai again to see Yogi. He was pulled to Yogi by a mysterious power. He rushed to the Punnai tree where Yogi was sitting with his assistants. As soon as he reached Yogi, he prostrated Yogi and Yogi was able to recognize Parthasarathy. Yogi welcomed Parthasarathy with all joy and made him sit near him. Yogi enquired about Parthasarathy’s financial problems with all concern. Parthasarathy explained the financial crisis in length, but Yogi didn’t respond. Yogi held his hand and that was soothing to Parthasarathy.

Yogi asked Parthasarathy to sing a song. Parthasarathy sang a devotional song and Yogi applauded his singing. Parthasarathy informed Yogi that he had written a song on Yogi in Tamil. Yogi asked him to sing the song. Though Parthasarathy had not set the tune, somehow he managed to sing the song. Upon hearing the song, Yogi asked Parthasarathy to explain the meaning of the song. Parthasarathy explained the meaning in English.

‘A lover of Vedas having Holy Feet, A mystic of everlasting grace
Unbiased great devotee of God, Yogi Ramsuratkumar!
If one go near Yogi Ramsuratkumar, the Purity in this life and future
one Prevails, and the eternal bliss will gracefully shower
The evils would be destroyed, Lord Annamalaiyar’s
Grace and help would ever keep one well and protects.’

Yogi listened to the meaning of the song. As soon as Parthasarathy completed, Yogi patted Parthasarathy on the back and flattered him, saying ***“If anybody comes near this beggar, Lord Annamalai will protect them, oh, oh! Parthasarathy has written a wonderful song on this beggar.”*** Parthasarathy began to feel himself superior than the other devotees who had gathered there and they seemed jealous of all the attention he was receiving from Yogi.

Parthasarathy was doing a match box business at Gudiyatam. He procured match boxes from the manufacturers and sold them in the northern parts of India. It was very prosperous in the beginning, but after Parthasarathy’s disappointment in the married life and got in the web of an affair with a young girl, he was not able to pay attention to the business. His intelligence did not work how to handle the money. He spent money in a way to attract people and in due course he was in a huge debt trap in 1975-76. He tried to repay the money through several sources including Janardhanan, but he couldn’t succeed.

The people who reposed great trust in Parthasarathy suddenly started giving pressure to him to repay the money. Till that time Parthasarathy was managing by telling several lies. After he met Yogi, he got emboldened and wanted to finish this mess by telling the truth to the people that he had no money to repay. He revealed

the reality to his business associates. They were shocked. They started enquiring about Parthasarathy's family and found his father in law was rich enough. So they decided to file a complaint at the police. They thought by putting pressure through police, his father in law would come forward to settle the problem. They did not know that Parthasarathy's relationship with his father in law was in strain. They filed a complaint at the police station. The police arrested Parthasarathy and took him to the police station.

At the police station the inspector threatened him by saying if he would not arrange money he would be put in jail. Parthasarathy contacted Rathika over phone and pleaded for money. Poor Rathika was just weeping over phone but could not do anything. Parthasarathy was disheartened and finally said to the inspector that he could not arrange money. The inspector filed a cheating case and presented Parthasarathy in the Vellore Judicial court. The court remanded Parthasarathy and put him in the central jail at Vellore.

On hearing the news Janardhanan came from Bangalore. He wanted to take advantage of the situation. He came to the central jail and met the jail superintendent who was known to him. He requested the jail superintendent, who was also a devotee of Yogi, to threaten Parthasarathy with bad consequences if he did not go back to live with his wife. The jail superintendent called Parthasarathy to his office in the jail and threatened him if he didn't live with Rathika, he would have to face severe consequences. Parthasarathy was calm and did not protest or argue.

Parthasarathy was in the jail for 18 days. One of Parthasarathy's younger brothers Madhusoodhanan came from Vandavasi and got him out on bail. Even though Janardhanan came to Vellore, he didn't try to get bail for Parthasarathy. He was a mute spectator of the situation. He came to know through the jail superintendent that

Parthasarathy was about to be released from the jail on bail. He rushed to Vellore. After getting the bail Parthasarathy came out of the jail and Janardhanan met him at the gate of the jail. Parthasarathy requested Janardhanan to take him to Tiruvannamalai to see Yogi. Janardhanan willingly obliged and both Janardhanan and Parthasarathy went to Tiruvannamalai to see Yogi. They saw Yogi at the mandapam. There was a heavy downpour on that day and so Yogi could not move to the Punnai tree.

Yogi received Parthasarathy in a different way. The usual bliss in him was missing. Yogi was grim. He was not in a mood of talking. All the time he was staring at Parthasarathy. Whenever Parthasarathy looked at him, Yogi would lower his head or would look somewhere else. Parthasarathy had some questions to ask Yogi but there were several people sitting before Yogi. So, he started talking in Hindi language so that others couldn't understand. Parthasarathy told Yogi in Hindi, "I think you are the cause of all my problems and you are doing some black magic!" Yogi became very serious and said in English, ***"Yes, this beggar is the only reason for all that is happening in your life, in everybody's life, why in the whole universe. He is one without second and the only reason for all the happenings in the whole universe."***

Parthasarathy was thrilled by the energy behind this outburst. He did not know how to react. He was about to cry. Yogi then asked him to come nearer and patted him. Parthasarathy started crying. Yogi calmed him down saying that even Sri Aurobindo was in prison and he realised God only in the prison. Aurobindo was able to see Krishna everywhere while he was in jail. Yogi consoled Parthasarathy saying, ***"Father wanted you to go through these experiences. Whatever happens happens by the will of my***

Father. So, nothing is wrong, Parthasarathy. Everything is perfectly alright.”

Then Yogi urged Parthasarathy to go with Janardhanan, much against his will. Janardhanan too did not want to take Parthasarathy home with him. He had the fear that the debtors would demand money from him. So he decided that they should go to Madras to see Gnanagiri Ganeshan who had then started a paper mill in Pondicherry and Rajamanicka Nadar, his father's co-brother. He obtained permission from Yogi and then both went to Madras. They stayed in a hotel there. They first met Ganeshan. Ganeshan talked to Parthasarathy, quoting the scriptures, in a highly philosophical vein, which made no sense to Parthasarathy. He was hungry and felt broken. All he wanted was a simple food and a few consoling words. The dress he was wearing since from 20days became so dirty and smelled. He was wearing no footwear. He never was in that shape before in life.

The next day Janardhanan took Parthasarathy to a readymade garments shop and purchased one pair of dress for him. Rajamanicka Nadar's elder son and Janardhanan took him to a five star hotel and there they ate together. There was a heavy downpour that day. Janardhanan became tired of the situation and he didn't know what to do further with Parthasarathy. Already a week passed since he left Bangalore. He wanted to go back to Bangalore and attend his works. He had works in his office. He didn't have time to console Parthasarathy. He didn't want to do that either. He believed that Parthasarathy suffered due to his false and bad deeds. He also openly declared that Parthasarathy disobeyed Yogi and so Yogi gave him the punishment. Such ideas and words provoked Parthasarathy and he in turn wanted to be away from the known relatives and friends.

Janardhanan did not have enough money to settle the lodge bill. He instructed Parthasarathy to ask Ganeshan to settle the lodge bill and went to Bangalore. Parthasarathy went to Ganeshan and explained the situation. Ganeshan sent his manager and settled the hotel bill.

Parthasarathy was then expecting just a loving and understanding gesture from the friends and relatives to assure him for a hunger free life. The friends and relatives gave only advices and instructions and finally dropped him alone in the streets of Madras. Parthasarathy did not know where to go and what to do. He did not like to go to his parents who were struggling then financially and became a burden to them again. He had no money. Finally he went to an old time friend. He started staying at the friend's house in the night and spending the daytime in the Madras beach writing songs on Yogi. (Those songs later became very popular among the devotees as Yogi liked those songs.)

Meanwhile, the girl whom Parthasarathy loved had heard of his plight and decided not to have anything to do with him. Her parents arranged her marriage. Parthasarathy came to know about the marriage and wanted to stop it by personally seeing her, but he was unable to go to her because of his empty wallet. He was in Madras and the girl was living in another town which was far away from Madras. After he met Yogi, it was so strange that he could not see the girl even once for one or the other reasons. Later Yogi explained to him that when Father wants to do something, HE will create 'a situation', so that things get done in their own way.

Parthasarathy used to communicate almost every event happened in his life to Yogi either through letters or during his personal meeting with Yogi. With immense pain he communicated through a letter to Yogi about the wedding of the girl. A few days after the marriage, he

was able to come to Tiruvannamalai. He met Yogi under the Punnai tree and poured out his emotions. Yogi listened to him patiently and consoled him with soothing words and gave him energy to bear the loss. Yogi talked about Kunti (of Mahabharatha) who demanded Lord Krishna for more problems in every birth so that she could remember Krishna constantly. During the crisis time of Parthasarathy, Yogi was the only person, who spent time with him showering compassion, concern and love on him. Every known person would run away from Parthasarathy on seeing him, imagining that the latter would demand money from them. On the other hand, whenever Parthasarathy visited Yogi, the latter always welcomed him with all love and would spare much time for him. Yogi used to offer money to Parthasarathy whenever the latter required, but without his asking. He also fed Parthasarathy during his stay with Yogi. However Yogi didn't allow Parthasarathy to stay with him permanently. So he used to stay in Madras. Whenever he got tired of life and was able to get some money he would visit Yogi and got re-energized.

In a few days Parthasarathy could not withstand the problems of the day to day life and the loss of the girl he loved. He developed suicidal tendency and left Madras for Tiruvannamalai on 8th January 1977. He went to the mandapam to see Yogi but he was not there. He was told that Swami was with Dr. T. P. Meenakshisundaram, the first vice chancellor of Madurai University, in a chataram (inn). Parthasarathy went there and knocked at the door. The door was opened by a small girl and Yogi himself came to the door. He took Parthasarathy inside and made him sit by his side.

Yogi asked Parthasarathy to sing a song, but the latter replied that he wasn't well. Yogi asked one of the women present there to give Parthasarathy food, which he refused saying he was not well. Yogi got hold of his hand. Yogi asked a lady there to dance Bharatha

Natyam. Parthasarathy got annoyed that Yogi was so much enjoying the dancing while he was suffering and so he sprang up. Yogi asked him what had happened. Parthasarathy said firmly that he wanted to leave. Yogi said, ***“Alright, my Father will be with you. You can leave now.”***

Parthasarathy left Yogi and reached his room in the lodge. He wrote a two-page letter addressed to Yogi, saying that everybody had deserted him and he had gone to Yogi for solace and he too had deserted him. He lost everything and so there was no meaning in living. That’s why he was committing suicide and nobody was responsible for his decision. After he completed the letter he consumed a pesticide to kill himself. He felt anxiety and fear. He kept the door of his room in the lodge open and lay down on the bed. After that he was not aware of anything.

The next thing he felt was the hot Sun rays hitting his face through the east-facing window of his room. He got off the bed. He felt no ill effects from the poison he consumed. Parthasarathy felt furious towards Yogi, feeling that he was playing some trick on him. He felt that Yogi was neither allowing him to die nor to have a life of his choice. So he left the lodge in great anger to see Yogi.

Parthasarathy found Yogi under the Punnai tree. When Yogi saw him approaching Yogi with anger, Yogi ran to him, caught hold of his hands and pointed to the top of the mountain. ***“Go to the top of the hill and jump from there. Let us see whether you die or not,”*** he said to Parthasarathy. Yogi again roared, ***“You don’t know you are under the protection of this beggar.”*** Parthasarathy was thrilled, awestruck and amazed that how could Yogi know about his suicide attempt. Then alone he was able to understand that he was standing before a great soul, who could see everything irrespective of time, space and causation. He could not say anything. Tears were

running down from his eyes. Yogi took him by hand to the place where he had been sitting earlier beneath the Punnai tree. Yogi kept holding his hand for a long time. There were others around him and they kept singing Yogi's name. Yogi asked Perummal to bring coffee for all. Yogi drank some coffee from the dry coconut shell and asked Parthasarathy to drink the rest from the same coconut shell.

All the while, Yogi kept holding Parthasarathy's hand but did not talk to him. In the night he did not allow Parthasarathy to go back to the lodge. Yogi took Parthasarathy along with him and made him stay with him in the night at the corridor of the vessel shop. The next day Murugesan with his family came from Tuticorin to see Yogi.

After Murugesan's arrival, another devotee from Sivakasi, Sivasankaran with his family came to see Yogi. Both the devotees spent time talking with Yogi. They stayed at Sivakasi Nadar Chatram. Yogi then used to take Parthasarathy with him and allowed him to go to his lodge only to take bath and change the clothes. Yogi then insisted Parthasarathy to stay with him mostly.

Yogi would ask from time to time what time it was. Parthasarathy was astonished that whenever Yogi asked for the time, hours had passed without his being conscious of it. Parthasarathy realised that, time did not matter because when there was love, there was no time. It was Yogi's love and grace that sustained and protected him. He realised that God alone could love in the manner that Yogi loved others. Yogi's love brought people to the right path of life that would lead them to God. Life has its own laws. They are natural and irrevocable. Those are God's laws and they are made known to others by the holy people like Yogi. If anybody refuses to adopt those laws in their daily life, innumerable and intolerable pains and problems will creep in their lives. Those pains and problems will force them to walk on the right path and understand the

compassion and grace of God. To indicate this truth, Yogi used to say **“God tortures, God kills, because He loves.”** Parthasarathy was practically ignorant when he first met Yogi. If at all he knows anything now, it is all due to his association with Yogi.

On January 22, 1977, Parthasarathy had to go to Vellore to appear in the court. (The case prolonged for a long time. The court finally dismissed the case in 1980 after a lot of adjournments.) Yogi gave him some money. Parthasarathy could not settle the bill to the lodge with that money as the rent due was more than that he got from Yogi. Hence he went straight to Vellore to appear in the court and then went to Madras without collecting his baggage at the lodge. He was left without additional dress.

Parthasarathy used to visit Tiruvannamalai from time to time to see Yogi. After his suicide attempt, Yogi instructed him to stay in the Sivakasi Nadar chatram. For another two years Yogi wouldn't talk much to Parthasarathy. He would ask in a few words if he had written any new songs. When Parthasarathy was sitting before Yogi with other devotees, Yogi would inquire of everyone with love what he could do for them, but he would skip Parthasarathy and ask the man next to him. Parthasarathy was waiting to tell him his problems and express himself about his condition, but he never got the chance.

During that time, Yogi used to say, **“Whatever happens, happens by the will of my Father. So nothing is wrong in this world. Everything is perfectly all right. My Father alone is the doer and my Father cannot commit any mistake. So everything is perfectly all right.”** On hearing this Parthasarathy wondered. As he was suffering total disorder in his own life and saw everywhere around the world only the chaos, confusion, conflicts and other turmoil, he was wondering how Yogi could declare such statements.

As Yogi stopped talking to Parthasarathy, he could not get the courage to ask his doubts to Yogi. Suddenly Yogi enquired him about his youngest brother Sankaranarayanan. Parthasarathy told that he was studying Medicine in Madurai Medical College. Yogi suggested Parthasarathy to visit his younger brother at Madurai.

Parthasarathy visited his brother at Madurai General Hospital. When he was talking to his brother, suddenly he got an urge to see the anatomy section of the hospital. He requested his brother to take him to the anatomy section. His brother took him there. Parthasarathy saw in the big hall several dead bodies were kept, well preserved and the students were doing some research works on the bodies. One of the bodies was kept on a cement platform with the abdomen opened. It seemed to be in total disorder and congestion. Parthasarathy enquired his brother why it was so in disorder. Parthasarathy's brother replied, "What you are seeing is perfectly in order. If anything is slightly displaced, you cannot bear the pain and then only there will be disorder." Parthasarathy felt thrilled and understood what Yogi meant to say. Behind every apparent disorder there is a perfect order.

By that time Parthasarathy was begging money from various friends and contacts. Yogi asked him to read Papa Ramdas' book 'In Quest Of God', which made him feel better about begging. Parthasarathy couldn't bear to go back to his parents. Their financial position was poor. However, he asked his wife to go with him, hoping that he could get some money off her to start another business, but Yogi asked her not to go with Parthasarathy. Yogi then suggested her to remember Yogi's name and do tulasi puja.

Yogi had stopped talking to Parthasarathy after he tried to commit suicide. On those days, Parthasarathy used to stay with Yogi several days, either in the corridor of the vessel shop or in the Sannathi

Street house. Yogi would ask others to tell Parthasarathy such as to sing a song, bring coffee from the Udupi hotel — all only indirectly. When the two were left alone, Yogi would say, ***“Sing this beggar’s name,”*** as to no one in particular. Parthasarathy wanted his love for Yogi to be reciprocated. Whenever Yogi ignored him, it caused a great pain in him. Parthasarathy would start singing more songs and whenever he looked at Yogi, Yogi would turn his face away.

In 1979, Parthasarathy told Yogi that he wanted to work and asked him if he could ask Janardhanan for a job. Yogi replied in the negative, but added if Janardhanan offered him a job, that would be fine. After a few days’ stay with Yogi, Parthasarathy wanted to go to Bangalore to explore the possibilities of getting a job there. Yogi gave him money and Parthasarathy went to Bangalore.

In Bangalore Parthasarathy met Janardhanan who was willing to give him a job, but he would have to ask Yogi first. He went to Tiruvannamalai and met Yogi there. He put forth his idea to Yogi to offer a job to Parthasarathy in his office. Yogi told Janardhanan that he should first obtain the permission from his brothers and parent to keep Parthasarathy as one of the staff in his office. Janardhanan accepted Yogi’s suggestion and went back to Bangalore. He asked his brothers and parent for permission to offer a job to Parthasarathy in their Bangalore office. Janardhanan’s brothers and parent agreed to the idea. Thus Janardhanan appointed Parthasarathy in his office. He asked Parthasarathy to stay in a small quarters in the ground floor with the other staff of the office, while he lived in the first floor. Parthasarathy was in such a dire need that he had to ask Janardhanan to give him some money for another set of clothes.

Meanwhile, Yogi had asked Parthasarathy to read all the six volumes of Swami Ram Tirtha’s book ‘In the Woods of God

Realisation’ and ‘J.Krishnamurti’s Note Book’. In 1977 Yogi had prescribed to Parthasarathy all the works of Papa Ramdas, J.Krishnamurti and Rajneesh. Parthasarathy had no money then to buy those books. Whatever book Yogi prescribed for Parthasarathy, Janardhanan would buy the same books out of his own love for books and lend them to Parthasarathy. Parthasarathy wondered and could not understand how it happened. Great transformation happened in Parthasarathy on reading the books of the great souls. The words of Swami Ram Tirtha that “God cannot exist without you” made Parthasarathy feel energized and Yogi indirectly gave him the significance of God. At that time, Parthasarathy wrote so many songs on Yogi that had reflected the wisdom of those great saints. He became quite well known among the devotees of Yogi due to those songs.

In meantime, within six months of joining work in Janardhanan’s office at Bangalore there arose some misunderstanding between Janardhanan and Parthasarathy due to one of the brothers of Janardhanan. Parthasarathy felt that he could not live anymore under the custody of Janardhanan. He wanted to leave and when he expressed his wish to Janardhanan, Janardhanan asked him to go to Yogi.

Parthasarathy reached Yogi and he expressed his inability to live at Janardhanan’s place. Yogi asked him that if he had already decided to leave Janardhanan, why he came to Yogi. Parthasarathy told him that he wanted to live at Bangalore in the custody of Janardhanan, but the situation there did not allow him to have a peaceful atmosphere. Yogi paused for some time and then he asked whether it would be possible for Parthasarathy to stay with Yogi for a few days. Parthasarathy agreed. Then for the next three weeks Parthasarathy was with Yogi, spending the whole daytime for ten

days and during the rest of the days he was instructed to spend the whole night with Yogi.

In the daytime Parthasarathy would do all sorts of the works Yogi asked him to do, to bring eatables from the hotels and sing songs. In the nighttime Yogi would ask him to chant his name and Parthasarathy would chant the mantra the whole night without having a break. During those days, one night when it was around past midnight, Yogi suddenly got up from his bed and sat before Parthasarathy. The latter stopped chanting and was looking at Yogi's feet. Yogi asked Parthasarathy to repeat what he said. The atmosphere was strangely different and it was vibrating with a mysterious silence. Yogi uttered very seriously loading all his energy, **'Yogi Ramsuratkumar'** and Parthasarathy repeated in the same tone 'Yogi Ramsuratkumar'. Yogi uttered this three times and Parthasarathy followed. From that day the name of Yogi, 'Yogi Ramsuratkumar' became inseparable to Parthasarathy and Parthasarathy never could be the same after that extraordinary powerful initiation.

After this event the next day Parthasarathy felt an unusual peace and bliss throughout his frame and he did not feel hungry or thirsty. For the next few days he ate only if Yogi offered anything to eat. Otherwise he could not eat anything but his body never suffered. He got more energy vibrating with peace. On the next day, when Yogi enquired how he felt, Parthasarathy replied that he was not able to feel him as if he was dead. Yogi said, **"Oh, you were in meditation."**

During that period, one night yogi wanted Parthasarathy to remind Him that he should attend a marriage in the early morning at 5 o' clock. As usual Parthasarathy was chanting Yogi's Name throughout the night. Yogi got up around 4 o' clock in the morning. Instantly

Yogi wanted to make himself ready to attend the marriage. He wanted to change his dress, as it was heavily dirty. Even though Yogi did not bother about his and Parthasarathy's morning ablutions, Yogi wanted to change his dress. So he picked out one parcel from the heaps of the bundles, which were offered by the devotees in one corner of the hall in the house. That was a dhoti and Yogi changed to it. He removed his dirty shirt and again picked one more parcel and opened. That too was a dhoti. He tried again for a few times but every time it was a dhoti again.

Yogi could not find a kurtha and so he tried to cover his upper portion of his body with the long end of the dhoti and asked Parthasarathy whether it was all right. As it did not look nice Parthasarathy did not answer. Yogi said, ***"Oh, you don't like."*** Then he tried again with the dhoti to cover his upper portion in a different way and again asked Parthasarathy whether it was presentable. Parthasarathy did not reply as he did not like that also. Yogi asked Parthasarathy to go and pick up one parcel and open it. Parthasarathy got one and opened it and fortunately it was a kurtha. He gave it to Yogi and Yogi wore the kurtha. Yogi became all white. Yogi said, ***"The dress is ok now, but this bad smell....."*** by saying this he produced a different sound as if he was commanding some one. Lo, the bad smell gone and a pleasant sandalwood smell started emanating from his body. In the morning he did not take bath and not even wash his face and still Yogi was glowing with a divine brilliance and royal look.

The King with Parthasarathy after locking the house carefully started walking to the kalyana mandapam (marriage hall). The mandapam was Sivakasi Nadar Chatram, where Parthasarathy used to stay whenever he visited Tiruvannamalai. This time also Parthasarathy stayed in a room in the upstairs and the marriage function was going on in the ground floor. The people at the

marriage hall welcomed Yogi with great reverence and asked Yogi to sit near the homa just opposite to the couples. Yogi sat there with Parthasarathy by his side and was there for more than an hour till the completion of the marriage rituals.

After the marriage was over, Yogi asked Parthasarathy to go to Udupi Brindavan Hotel to take his breakfast and come again to the kalyana mandapam. Parthasarathy took his breakfast and returned back to the kalyana mandapam after an hour and searched for Yogi, peeping inside the mandapam from the main door. Suddenly he could hear Yogi's loud laughter from behind and when Parthasarathy turned back at the office room, Yogi was sitting in the office room. Yogi said, ***"You are looking for this beggar everywhere but this beggar is right behind you!"***

Yogi asked Parthasarathy in which room he was staying. Parthasarathy told he was staying in the room upstairs. Yogi and Parthasarathy went to the room. Yogi asked Parthasarathy to remove the mattress from the cot and lay down. Parthasarathy also lay down on the ground and both took rest for some time. In the evening around 3 o' clock, Yogi woke up Parthasarathy and asked him to start. Parthasarathy locked the room and walked with Yogi. Yogi got hold of Parthasarathy's hand and took him to a friend's house in Thiruvoodal Street, where the Sivakasi Nadar Chatram was situated. Yogi asked Parthasarathy to wait for him near the compound gate. He went to the upstairs of the house and came back after half an hour with a book in his hand.

Yogi took Parthasarathy to the temple through the south gopuram. Parthasarathy was wearing slippers. As Yogi pulled him into the temple, he just threw the slippers outside the temple. There Yogi took him to the Sambandha Vinayaka Sannathi and he stood near a pillar. As soon as Yogi stood near the pillar, Parthasarathy moved

away from Yogi because it was the strict instructions from Yogi that none of his people should disturb him when Yogi was in the temple complex. So, Parthasarathy was sitting in a corner in the shade near Madappalli, the temple kitchen, all the time looking at Yogi.

After a few minutes, Yogi gesticulated to Parthasarathy to come near him. Parthasarathy went near Yogi and Yogi asked him to sit just before him on the hot rock floor. It was burning hot and Parthasarathy had to sit, but within a few minutes he was not able to sit anymore. He went to Yogi and Yogi enquired why he got up. He told that he had thrown his slippers outside the temple and so he would pick it up and put it where it should be put. On hearing him, Yogi enquired ***“Do you think the slippers will be there?”*** Parthasarathy replied that he did not know.

Yogi took Parthasarathy's hand and went to the entrance of south kopuram to search for the slippers. The slippers had disappeared, somebody might have taken away. Yogi asked Parthasarathy to go to the room and get washed and purchase a new pair of slippers and then come and see Yogi. Parthasarathy ran towards his room and poured cold water on the legs for sometime. There were several blisters in the legs. Then he went to a shop and purchased a new pair of slippers. He went to the Sannathi Street house and met Yogi there.

On seeing Parthasarathy Yogi first asked, ***“Have you purchased new slippers?”*** Parthasarathy replied in affirmative. Then Yogi enquired at what rate he purchased the slippers. Parthasarathy told it was Rs.16/- Yogi enquired the cost of the slipper, which Parthasarathy had lost. Parthasarathy told the cost of the lost one was Rs.45/-. Yogi again asked why he had not purchased a new pair at the cost of the lost one. Parthasarathy did not answer. Yogi said ***“Oh you don't have enough money. It's all right.”*** Yogi enquired

where the new slippers were. Parthasarathy told it was in the outside verandah. Yogi got up and took him to the verandah and saw the new slippers. Then Yogi took him inside again and asked him to chant Yogi's name.

After three weeks Yogi asked Parthasarathy where he wanted to go. Parthasarathy replied that he would like to go to Bangalore and work in Janardhanan's office. Yogi expressed his approval and joy. He gave money to Parthasarathy for his journey to Bangalore. Parthasarathy went to Bangalore. He once again joined Janardhanan's office and worked there peacefully.

In a few months Parthasarathy became totally different and his attitude against his wife had changed. He sincerely felt why he should hate Rathika. He realised that hating anybody or anything would not lead one to peace and joy. Even though it was not possible for people to love others, he felt it was certainly inhuman to hate fellow beings. He requested Janardhanan to grant him leave for a few days. Janardhanan thinking that Parthasarathy wanted to go to Yogi asked him how many days he would like to remain in Tiruvannamalai. When he heard Parthasarathy expressing his wish to go to Madurai to see Rathika, Janardhanan was afraid of his motives. At that time, Parthasarathy was talking only about saints and their teachings out of the influence of his reading spiritual books. Everyone thought that either he had gone mad or he was pretending as if he was leading a spiritual life. However, Janardhanan sanctioned leave for a few days and Parthasarathy went to Madurai to see Rathika.

Unusually Parthasarathy freely expressed himself to everybody and the members of his father in law's family got confused and panicked. Parthasarathy wanted Rathika to accompany him to Bangalore to start a new life. Rathika, on hearing Parthasarathy got thrilled, but

at the same time she was afraid to accompany him. She informed her parents and her parents passed on the message to Janardhanan at Bangalore. Janardhanan called Parthasarathy over phone and tried to check his real intention. Finally he wanted Yogi to confirm the correctness of this action first. Janardhanan went to see Yogi and explained the situation. Yogi listened to him patiently and then requested Janardhanan to arrange a house for Rathika and Parthasarathy to live together in Bangalore. With doubts still in the heart, Janardhanan went back to Bangalore and arranged a small house for Parthasarathy and Rathika. The couple came to Bangalore and started living in the small house. Parthasarathy at this time was thinking only of his guru and though he was staying together with Rathika, it was not an ordinary husband-wife type of life. His behavior made her suspicious and she was crying frequently. Janardhanan and his wife were very upset on seeing this and they started scolding Parthasarathy.

They tried to convince him to change his ways. Janardhanan would quote from the saints' sayings and Parthasarathy would counter-quote. Janardhanan urged him to go and see Yogi to talk about this. But Parthasarathy retorted that he was not a thief to be policed by Yogi. He wanted it to be settled between himself and Rathika. After much coaxing by Janardhanan, Parthasarathy agreed to go with Janardhanan to Tiruvannamalai. Janardhanan, Vijaya, Parthasarathy and Rathika, all went to Tiruvannamalai and stayed in Sivakasi Nadar Chatram. They took rest for some time and then they went to the Sannathi Street house to see Yogi. Janardhanan knocked at the door and Yogi himself came and opened the gate. Yogi took them all into the house and inquired the purpose of their visit. Janardhanan explained the situation and Rathika's expectation. Yogi, however, talked in support of Parthasarathy and recounted the story of a great saint Thiruneelakantha. He said Parthasarathy wanted to do penance for Yogi's Father.

Parthasarathy had then a strong desire to realise God and he wanted to work for it. He felt that remaining in solitude and remembering Yogi's name was the only way to attain God. Realisation was the sole goal for Parthasarathy then and all else was nothing to him. He had no fear, no anxiety and no aims for the mundane life. The influence of the lives of the saints particularly Swami Ramdas, Ram Thirtha and J.Krishnamurti played a major role in making Parthasarathy a whole.

After going through Ram Thirtha's 'In the Woods of God Realisation', Parthasarathy wanted to spend full time in remembrance of God. At that time he was least bothered about the physical comforts and a one time simple meal was sufficient for him. The name Yogi Ramsuratkumar became part and parcel of his being and without his efforts the holy name vibrated in his being all the time. He felt as if he was totally one with God and in that intoxication he dismissed everybody's protest made out of care and concern.

Janardhanan was upset and quoted Swami Ram Thirtha that penance could be done even in the bathroom. To this, Parthasarathy said sarcastically that he had only a common bathroom and no penance was possible there. Yogi supported Parthasarathy's arguments and asked Janardhanan to make arrangements for a separate room so that Parthasarathy could do his penance undisturbed. He could meditate inside the room and Rathika could lock the room from outside, watching none could disturb him. Yogi quoted the story of Parvati, who waited patiently with the nectar in her hands to be offered to Siva, who was in deep meditation. As soon as Siva woke up from the deep meditation, Parvati would offer the nectar to Siva, who would drink the same and got energised to go again to deep meditation.

After coaxing Janardhanan to facilitate Parthasarathy to continue his penance, Yogi then allowed everybody to leave and they came back to Bangalore. Janardhanan, out of frustration did not do anything as per the suggestion of Yogi to make a room for Parthasarathy to do his penance. Parthasarathy was least bothered and he continued to live the way he found blissful. He was an obedient servant in the shop. He was a good friend and a man who could listen to the problems of others and was always in joy, least affected by the irritating comments from his relatives. He had no fear about his future and he always felt secure as if he were in the lap of Yogi Ramsuratkumar, his Father. Whenever anybody tried to counsel him to adopt the ways of the world, he would respond why he should worry, it was all God's will, who was none other than Yogi Ramsuratkumar. It irked Janardhanan. Rathika was not happy either and she was in constant fear of the future.

In the meantime a close friendship developed among Sivasankaran, Parthasarathy and Murugeshji. They made a plan to go on a pilgrimage, starting with a visit to Yogi in Tiruvannamalai. Janardhanan did not want to give permission to Parthasarathy to go on pilgrimage. He didn't like the friendship of Parthasarathy, a pauper, with a rich man, Murugeshji. The friendship between a pauper and a rich man astonished several people, but Murugeshji was least bothered. He loved Parthasarathy and treated him with equality and respect. It all happened due to Yogi's closeness to Parthasarathy. Yogi encouraged the friendship of Murugeshji, Parthasarathy and Sivasankaran. That friendship in Yogi was different from the normal friendship and all the three used to talk only about life, God and Yogi Ramsuratkumar, the guru. Yogi did not allow others to disturb that friendship and wished the friendship be everlasting. Yogi, in the year 1982, asked the three friends to meet once in every month, for three days in any one of their houses. But the relatives and friends of Murugeshji and Sivasankaran felt

uneasy on seeing Parthasarathy, a pauper moving with those rich friends.

During that time, one day Murugeshji invited Parthasarathy and Rathika to his house at Tuticorin. Both of them went to Tuticorin. Murugeshji wanted Parthasarathy to be a free man. He asked Parthasarathy to resign his job at Bangalore and settle at Sivakasi and do some business there. Parthasarathy could not decide and so Murugeshji asked him to go to Tiruvannamalai to get it clarified by Yogi. So, both Rathika and Parthasarathy went to Tiruvannamalai to visit Yogi. As usual Yogi showered his compassion on both of them and took them inside the Sannathi Street house. Then Parthasarathy told Yogi that Murugeshan wanted him to come to Sivakasi to get into some business as a salesman on commission basis. He told Yogi that Murugeshji wished him not to be a servant to anybody because Murugeshji felt that a seeker should always be free. Yogi listened patiently and after a long pause suggested him to wait for some more time. At this time Yogi received a letter from Janardhanan. In that letter Janardhanan mentioned that he would sanction leave for Parthasarathy either to go to Ananadashram or the pilgrimage with Murugeshan and Sivasankaran, but not both.

Parthasarathy was passionate then to visit Anandashram after he had gone through 'The Gospel of Swami Ramdas'. Long before, he had planned to visit Anandashram and Janardhanan had sanctioned him leave already. At the same time he didn't like to miss the pilgrimage with the other friends too. On seeing the letter from Janardhanan, Yogi immediately asked Parthasarathy to resign his job at Bangalore and move to Sivakasi permanently. On hearing the suggestion of Yogi, Rathika was afraid to come out of the protection of her sister and brother in law at Bangalore. She expressed her fears to Yogi. Yogi told her that Parthasarathy would not commit any

harm to her, so she had no need to be panic. After some time Yogi relieved them both and they went to Bangalore.

Parthasarathy and Rathika went to Janardhanan's house and informed Janardhanan about Yogi's intention that they should go and settle at Sivakasi. Janardhanan was shocked, but anyhow, he relieved them soon. Both Rathika and Parthasarathy moved to Sivakasi within fifteen days of their meeting with Yogi. Murugesshji had arranged a house for them. They started living in the new house. Parthasarathy joined a company that manufactured printing ink, as a commission agent and within a year he could get a sizeable income, which enabled him to bring his parents, brothers and a sister to live together at Sivakasi. By this time Rathika got used to being with his family and started loving them.

The date for the pilgrimage arrived. All the friends, Murugeshan, Sivasankaran and Parthasarathy decided to go to Tiruvannamalai first to see Yogi. They planned to stay with Yogi along with their families for three days and then start for the pilgrimage. During their visit, Sri.Ki.Va.Jaganathan, a scholar, had also come to see Yogi. Yogi took Sivasankaran and Murugesshji along with Ki.Va. Jaganathan and asked Parthasarathy to stay in the Chatram to look after the ladies and children. Parthasarathy arranged food for the ladies and the children and they took it. They wanted Parthasarathy to take food as it was getting late. He told them that he would like to take food along with Yogi and other friends.

As soon as Yogi returned with the friends Murugeshan and Sivasankaran, Murugeshan's mother Padmavati told Yogi that Parthasarathy had great love for Yogi that he refused to take food without Yogi. Yogi told, ***"If Parthasarathy cannot love Rathika, then it is impossible for him to love this beggar."*** Parthasarathy was dumbfounded that Yogi was encouraging him in doing penance

but could say this, too. He was pained and shocked. He contemplated for a long time but still there was pain and confusion. Yogi was all the time laughing.

Yogi then made them cancel their tour program. (They were to go to Bangalore, then proceed in a van to see many saints, sadhus and Rajneesh too.) He said, ***“This Beggar is enough for you people.”*** They stayed with Yogi for a week and then went to Kodaikanal to stay for a week as per the suggestion of Yogi. There, the friends discussed Parthasarathy’s situation and asked him to lead a normal life with his wife so that nobody could watch him and thus he could pursue his path to God without any disturbances from others. Finally, Parthasarathy was convinced.

Murugeshan had awakened Parthasarathy into the reality that Father was the sole doer and we should remain as a tool. Hating and refusing the law of nature would never bring forth the wisdom of the Supreme Father. Moreover, Yogi had expressed once his satisfaction, in choking voice by saying, ***“This beggar committed a great mistake by running away from his family to remember my Father all the time, but this beggar is very happy on seeing you friends, even though you are all living in the family and still remembering my Father all the time. This beggar feels at home with you friends. This is Vaikuntha for this beggar. So far this Beggar’s name is there in this world, the names of Murugeshan, Parthasarathy and Sivasankaran will also be there.”***

On seeing the reality behind the words of Yogi and Murugeshan, Parthasarathy started to reason out the things and found that living with a girl of devotion would not affect one’s spiritual growth. When Murugesaji pointed out various saints’ lives, living with their wives and children and still be one with God, Parthasarathy decided to

have a normal life. By doing so, the renunciation he exhibited remained only within, unnoticed by others. This was of a great help to him. By making Parthasarathy to have a normal life, Yogi made him understand the problems of relationship in this world. In the later years, Yogi used to say, ***“This beggar was worrying about Parthasarathy, but somehow my king Murugesshji changed Parthasarathy.”*** From that day, everything came to Parthasarathy and Yogi started showering his love and compassionate grace on Parthasarathy.

Whenever the three friends were with Yogi, Yogi would not allow others. Yogi would keep them near him for several days. When the three decided to walk from Tuticorin to Tiruvannamalai, Yogi encouraged the proposal. The three walked together, experienced severe hardship. Then again Murugesshji and Parthasarathy with the help of a friend Anand walked from Tuticorin to Tiruvannamalai, this time without much hardship.

In 1983, Yogi wanted Murugesshji to make audiocassettes of the songs of Sri. Periasamy Thooran on Yogi. Yogi also gave the instructions to Murugesshji to get the guidance from Periasamy Thooran regarding the singers. The next three months Murugesshji worked for that. Sri Periasamy Thooran recommended the top ranked singers to sing his songs and accordingly Murugesshji arranged for them. During the recording, Murugesshji wanted Sivasankaran and Parthasarathy to join him to help him at Madras. There Murugesshji had irritation on seeing the indifferent attitude of Sivasankaran regarding the recording of the songs. Somehow the recording was over and it was the first audio cassette of the songs on Yogi. Parthasarathy gave the introductory speech in the cassette and Smt.Rajakumari announced the ragas of the songs. Yogi listened to the whole cassette with great attention. After listened to the songs, Yogi lavishly appreciated the efforts of Murugesshji with

great emotions. He presented one rupee coin to both Parthasarathy and Rajakumari. Yogi asked Murugesshji to distribute the cassettes to all the devotees at free of cost.

In 1984, Yogi wanted Murugesshji and Parthasarathy to visit Ananadashram with their families and stay there for three days. Murugesshji and Parthasarathy went there and had the darshan of Mataji Krishnabai and Swami Satchidananda. Yogi earlier asked Murugesshji and Parthasarathy to enquire Swami Satchidananda about Yogi's early life. Yogi asked the friends to go through 'The Vision' the monthly magazine of Anandashram from the year 1950 to 1955 so that they could get several materials on the past life of Yogi.

Earlier Swami Satchidananda had compiled and published a book, 'The Gospel of Swami Ramdas'. Swami Satchidananda had mentioned in that book about Yogi as BIHARI. Yogi told Parthasarathy during one of the meetings along with Murugesshji that there were references about him in the Gospel. Parthasarathy replied that there was no mention of Yogi in the book with his name. Then Yogi told that Swami Satchidananda mentioned Bihari instead of his name R.S.Kunwar.

Murugesshji and Parthasarathy went through the old editions of 'The Vision', during their visit to Anandashram. They happened to see the same material in 'The Vision' that had already been mentioned in the Gospel. When both Murugesshji and Parthasarathy asked for more details, Swami Satchidananda was evasive.

During their return journey from Anandashram both Murugesshji and Parthasarathy had the darshan of Koti Swami of Puravipalayam, near Pollachi as per the instructions of Yogi. There Murugesshji and Parthasarathy enjoyed the company of Koti Swami

and was there for more than two hours in a blissful state. The saint was showering his abundant love and grace on the friends.

In 1984, one Sri Manian, Editor of a popular spiritual magazine wanted to interview Yogi at Tiruvannamalai and he got permission from Yogi. The latter wanted both Murugesnji and Parthasarathy to come to Tiruvannamalai to stay with him in March 3rd, 4th and 5th to help him during the interview. Both Murugesnji and Parthasarathy reached Tiruvannamalai and were with Yogi for three days. On 4th March around 4pm Yogi was indicating something, which the friends were not able to comprehend. Yogi spent the whole three days with the friends and he allowed none to come near him. All his attention was with Murugesnji and he showered his love and grace on Murugesnji. On 5th morning Yogi saw his friends off and it was the last meeting for Murugesnji. In the next month April 4th, 1984, evening 4'o clock Murugesnji passed away at Calcutta.

Parthasarathy was completely broken and exhausted after the demise of his dearest friend Murugesnji. He could not sleep continuously for four days, as the death news of his friend Murugesnji totally shattered him. He visited Yogi in 8/4/1984. It was in the early morning around 6 o' clock Parthasarathy met Yogi in the Sannathi Street house. In his own mystical way, Yogi shared Parthasarathy's sorrows. Yogi said that he believed Murugesnji's death news only after he received the detailed Telegram from Parthasarathy.

Yogi enquired him about how the body was brought to Tuticorin, who did the final rites and what happened to the box in which Murugesnji's body was brought from Calcutta. Parthasarathy answered all the questions. Yogi paused a few minutes and told him in a choked voice that Murugesnji had realised his Father and he was worshipable. Again there was a deep silence for a few minutes.

Suddenly Yogi asked Parthasarathy how many days passed till he slept. Parthasarathy said that he could not sleep from the date of Murugesshji's death.

Somebody knocked the door at that time and Yogi himself went outside to see. In a few minutes Yogi returned back carrying two parcels. Yogi opened the parcels and there were hot idlies. Yogi asked Parthasarathy to have breakfast with Yogi. Both finished the breakfast. Then Yogi asked Parthasarathy to lie down and talk. Yogi also lay down on his mat. Parthasarathy while talking went into deep sleep. He woke up when Yogi called him. It was in the afternoon around 2 o' clock. There were two parcel of curd rice ready. Both Yogi and Parthasarathy took the curd rice. After the lunch, Yogi again asked Parthasarathy to lie down and talk. As soon as Parthasarathy lay down, he went into a deep sleep. In the night around 8 o' clock, Yogi again woke him up. Parthasarathy did not know anything that happened around him during his sound sleep in the abode of Yogi. There were two parcels of chapattis ready. Yogi asked him to sit near him. Both Yogi and Parthasarathy opened the parcels and took the chapattis. After the simple food, Yogi again asked him to lie down and talk. Parthasarathy, as soon as he lay down, fell into deep sleep. In the early morning, around 4 o' clock, Yogi woke him up and said, ***"This beggar has seen you nicely Parthasarathy. Now you can go to Sivakasi. My Father blesses you Parthasarathy."*** Parthasarathy prostrated Yogi and went to the bus stand directly from Yogi's abode. After the visit to Yogi, by the compassionate grace of Yogi, Parthasarathy got totally refreshed from his deep-rooted sorrows.

After Murugesshji's death, Sivasankaran was in deep depression. In due course he started adopting several methods to communicate with the spirits of Murugesshji and other dead relatives. That process took him to a serious psychological problem. He started acting like

Yogi and said that Yogi's spirit had come to him. Earlier Parthasarathy had warned Sivasankaran's family about the alarming situation that Sivasankaran would slip into an insane state, but the family members had believed that he had become a great mahatma. However, when Sivasankaran started behaving violently they got baffled. They then requested Parthasarathy to go to Yogi to get his advice on what should be done. Parthasarathy, Sivasankaran's co-brother Sri.Rajagopal and his wife Smt.Rajini went to Tiruvannamalai by a taxi to see Yogi. (Meanwhile, Parthasarathy had started a business of his own in Sivakasi.)

As soon as the group reached Yogi's place at Tiruvannamalai, Yogi inquired about Sivasankaran. Parthasarathy narrated the situation to Yogi. After hearing that, Yogi paused briefly. After some time Yogi suggested to give tranquilisers to Sivasankaran and also suggested to consult a doctor. He told them that the beggar was very much alive at Tiruvannamalai and he wondered how his spirit could go to Sivasankaran at Sivakasi. He assured with a broad smile that his spirit was still with him. He consoled and assured the group that Sivasankaran would be alright in a short period. Anyhow Yogi warned against such practices trying to contact the spirits.

Yogi turned his attention on Parthasarathy. Yogi enquired Parthasarathy what he was doing. When Parthasarathy said that he had started his own business, Yogi told him ***"If you and this beggar start doing business, who will look after this world Parthasarathy?"*** Parthasarathy got the message from Yogi's words.

After a short time Yogi relieved the group and the group reached Sivakasi the same night. The family members of Sivasankaran admitted him into a hospital with much difficulty after tranquillising him. In a few weeks he became alright and returned to his place.

Parthasarathy decided to get relieved from the business in 1986 after his visit to Yogi. He stopped going to the office, handed over everything to his younger brother Suryanarayanan. He would just roam around and help whoever asked for his help. He was always remembering Yogi. Once or twice a year he would go to Tiruvannamalai to meet Yogi. During one such visit, Yogi asked Parthasarathy if he wanted to go to the Himalayas, he could go right then, or, if he wanted to go to Anandashram, he could do that too. Yogi seriously suggested to Parthasarathy that if he wanted to go straight away to the Himalayas or Anandashram, or live in any one of the caves of the Hill, he could do that right then. Parthasarathy was frightened. To escape from the situation, he told Yogi that he would become a cause of disturbance to Yogi if he lived in the hill because he would have the temptation to see Yogi daily. Parthasarathy actually had the fear that Yogi wanted to send him away from the world once for all. Parthasarathy then realised that so far he had deceived himself that he had the real longing for God and God Realisation. When Yogi directed him to renounce everything he had, he was terrified. That situation threatened him. He wanted to escape from the situation. That's why he was evasive and giving various excuses. Yogi responded him, ***"Oh, you can meet this beggar daily. You can talk to this beggar daily. After all what for this beggar is sitting here?"*** However Parthasarathy's fear increased. He hesitantly responded to Yogi that he would go back to his place. Yogi did not pressurise further and allowed Parthasarathy to leave for his place Sivakasi.

The oscillation between the desires to uphold the self and renounce the life was constantly stirring in Parthasarathy. However, after a few weeks Parthasarathy somehow felt a deep urge to stay in one of the caves at the Holy Hill at Tiruvannamalai. He went to Tiruvannamalai and could get space in one of the caves Guhai

Namasivaya. He spent four days alone in Guhai Namasivaya Cave in the Holy Arunachala Hill. After four days he came down from the hill and went to Sannathi Street house where Yogi resided. Yogi was then sitting in the staircase of the house. Yogi greeted him with a warm laughter and enquired him from where he was coming from. Parthasarathy said he was in the hill for four days. Yogi asked Parthasarathy where he stayed on the hill. Parthasarathy said that he stayed in the Guhai Namasivaya Cave. Yogi caught hold of Parthasarathy's hand and told him that Yogi had also lived in the cave for more than six months.

Yogi Asked Parthasarathy how he felt on the hill. Parthasarathy replied that he felt different. He said that even though he hadn't slept, he was alert, awake and in a way blissful. The holy name 'Yogi Ramsuratkumar' was emanating from his being so naturally without his efforts. Parthasarathy also told that he had seen a sadhu, who lived there and the two talked, but only at the time they were having a simple lunch.

Thereafter, on the suggestion of Yogi, Parthasarathy would go in solitude every month to spend three days away from his place, either in a forest or in some other place where it would be peace and serene until he was totally alone in his house in 1989. By the grace of Yogi, he was able to get out of the fear of losing the self and thereafter such fears could never settle in him. He played his role in the life as per the direction and guidance of Yogi. There was no goal, no aim and so no desires too. He became free from himself. All glory to Yogi!

During that time, Gnanagiri Ganeshan had trouble in his family. There was partition among his family members in their business organizations. His family had several industrial units connected with printing industry. The other partners had absorbed the main staff of

their printing ink manufacturing unit during the partition and the unit's manager also went with the other group. The auditors of the unit Raghunath and Ganeshan of Pondichery who were also the devotees of Yogi urged Parthasarathy to look after the unit, which was running in loss for more than fifteen years. Yogi also asked Parthasarathy earlier to help Ganeshan and so Parthasarathy took up the work of managing the printing ink unit.

Parthasarathy turned around the fortunes of the company in a year's time. The unit was profitably running with harmonious atmosphere among the workers. He felt that his work was over in the unit and should get away from there. He was restless and wanted to leave his job immediately. But Ganeshan insisted him to remain in the job and refused to let him go. He used Yogi's name which Parthasarathy didn't like. Parthasarathy felt that his job was over and he should be in solitude for some time. One fine morning he handed over the keys to Gnanagiri Ganeshan and he went to Gurumalai in the forest area of Kovilpatti without informing his wife and family. One of the friends of Yogi helped him to reach the place.

It was a formidable forest area and Parthasarathy spent four days in a blissful state in the area. Nobody knew his whereabouts. Gnanagiri Ganeshan told Rathika that Parthasarathy had gone away as a mendicant and there was no chance of him to come back again. Therefore, he suggested her to go back to her father to live the rest of her life. Rathika was shocked and could not believe that Parthasarathy had left her once for all. Still she had a sense of fear. She went to Madurai to see her father and explained the situation to her father. She took her father and went to see Yogi at Tiruvannamalai. She met Yogi and explained the situation. Yogi listened to Rathika patiently and assured her that Parthasarathy would come back to her. Yogi consoled her by saying that Parthasarathy would soon come back to her and their pet dog

Dober. Rathika and her father both were relieved and prostrated before Yogi with great devotion and gratitude. Yogi sent them back to Sivakasi to wait for Parthasarathy.

After 4 days, Parthasarathy's brother in law came to Gurumalai to fetch him. He was suspicious of Parthasarathy's intentions. Parthasarathy told him that he only wanted to be there temporarily. However, Parthasarathy was angry with Ganeshan for misinterpreting his trip to Gurumalai and stopped talking to him.

For the next two years, Parthasarathy would be off for three days every month to some secluded place. That's how he learned to be alone. Suddenly one day, in 1989 he decided to live in a small room in his house in Sivakasi, undisturbed by anyone except the devotees of Yogi's. He then had been always remembering Yogi and his name. He was in a blissful state and his body was so cooperative. A simple noon meal was sufficient and he hardly could sleep.

The state was indescribable. He would laugh, weep and dance in total carefree state. The movements of the world and its people were like the images seen in the cinema screen. He could feel the very existence of the world was nothing but an illusion and GOD alone was the real. The oneness happened so naturally to him. Rathika then visited Yogi at Tiruvannamalai with her friends. Yogi enquired Rathika frequently what would Parthasarathy do then. When Rathika replied that Parthasarathy would be by then remembering Yogi's Name, Yogi would say, ***"Oh he might be meditating and remembering my Father. He is doing great tapas."*** One whole year passed like this.

During that time, Yogi, through one of the devotees from Sivakasi, expressed his wish to see Parthasarathy. Parthasarathy went to Tiruvannamalai to have the darshan of Yogi. Janardhanan from

Bangalore, Perumalappan from Srivilliputtur, Om Prakash Yogini, Murugadas of Kumarakoil and a friend from America were there with Yogi. The whole town Tiruvannamalai was then flooded with huge crowd, because Sri Rajiv Gandhi, the Ex. Prime Minister of India was to visit Tiruvannamalai for election campaigning. All the friends were sitting with Yogi at the Sannathi Street house. Yogi suddenly said, ***“Our Rajiv Gandhi today visits Tiruvannamalai. My Father says this beggar should see him. Do you have a car, any of you?”*** Nobody came by car then. Yogi said, ***“Alright we shall go by walk. This beggar heard that Rajiv Gandhi lands at the college ground. We shall go there.”***

Yogi carefully locked the house and caught hold of Janardhanan's hand. The group walked to the college ground. It was a very hot day. The group reached the college ground, which was a few kilometers away from the town. There was a huge crowd, waiting for Rajiv Gandhi. There was noise from the people as well as from the loud speakers. There was no shadow. Some police official took Yogi to a secure place allotted for VIPs. Yogi requested the friends to wait for him in a particular place. After a few hours of waiting, the group saw Rajiv Gandhi landing at the college ground by a helicopter. He was taken to the stage and he talked for a few minutes. Then he came down from the stage. A political bigwig of Tiruvannamalai introduced Yogi to Rajiv Gandhi. Rajiv Gandhi saluted Yogi by joining his palms and said “Pranams”. Yogi caught hold of Rajiv Gandhi's hands and blessed him. Rajiv Gandhi took leave of Yogi and others and left for Madras.

The crowd dispersed. Yogi and the friends came out of the college ground. A Muslim friend saw Yogi coming out of the college premises. He came near Yogi and saluted with reverence. Yogi hugged him and showered his love on the Muslim friend. The Muslim friend was running a wayside hotel. He invited Yogi to his

small hotel for lunch. Yogi accepted with a condition that the friend should accept money. After much protest the Muslim friend accepted to receive money. Yogi asked the friend to serve the whole group. The Muslim friend gave vegetable rice to the group on lotus leaves. There was no space inside the thatched roof hotel. So Yogi got his food and sat beneath a big tamarind tree just outside the college. The place was dirty and there was a foul smell. The other friends also sat with Yogi and ate the simple food. The Principal of the college was informed by somebody that Yogi was taking food sitting on the roadside. He came running to Yogi and prayed to him to come inside the college premises. Yogi politely told that the place under the tree was comfortable and the Principal could go and attend his works. After finishing the meals, Yogi asked Janardhanan to pay the hotel owner. Janardhanan paid money to the Muslim friend. Then Yogi took the friends to the hill through the beaten path adjacent to Ramanashram. Yogi would ask Parthasarathy to fetch water in his coconut shell in every theertham (water pond) of the holy hill. He would drink the water whenever he felt tired. The eldest of the group was Perumalappan. He might be seventy years old then. While climbing up the hill, Yogi enquired about Perumalappan, who was very shy and reserved. On hearing Yogi, Perumalappan jumped from behind and stood before Yogi. On seeing his briskness, Yogi smiled and said, ***“Oh, he is alright.”***

During walking, Yogi observed everything on the hill, the trees, the birds and the movement of devotees. There were a lot of lemon grass plants on the hill. He gently plucked one piece of lemon grass and soaked in the water. He drank the water slowly. The whole group walked in a slow pace and enjoyed the serene atmosphere on the holy hill. Yogi showed the friends Guhai Namachivaya cave, Virupaksha cave, Skandashram and finally Banyan Tree cave, where Papa Ramdas got God Realisation. Before nightfall the group reached the big temple entering through the west gopuram. Inside

the temple the group went to the Thousand Pillar Mandapam and sat near the staircase. The whole day the friends enjoyed the holy company of Yogi. There came an old devotee called Panju Swami. Yogi spent considerable time with Panju Swami.

In the next day Yogi asked the friends to disperse. Parthasarathy came back to Sivakasi. In a few months he was able to observe the financial struggling of his brother. At that time Parthasarathy's brother couldn't come up with the meager money that Parthasarathy needed for his lifestyle. Parthasarathy observed the sufferings of his family members and their sufferings affected him. He decided to go back to work at the printing ink office he started in 1985. He worked hard from 1990 to 2000 along with his younger brother and one of his elder brother's sons. He was able to earn substantial money. He built up the company and amassed a good fortune out of the business. It all looked like a game to him. There was no difference in whatsoever he did. Both sitting alone in a secluded place and working hard in the office were same to him because it was nothing but Yogi's work. He was successful in whatever he did with total involvement in the business. The working in the office did not affect him anymore.

In 1993, Janardhanan of Bangalore came to Sivakasi and met Parthasarathy. He told Parthasarathy that he had been recently with Yogi Ramsuratkumar at Tiruvannamalai and got permission to build an ashram for Yogi and his devotees. He told that initially Yogi vehemently objected to the ashram proposal, but when Janardhanan explained the difficulties of the devotees who had to stand for long hours in the hot sun and rain to have the darshan of Yogi, Yogi replied, ***"This beggar does not need an Ashram, Janardhana. This beggar could manage in this small place to do my Father's work, but if you feel the need of an Ashram for the devotees, then you can proceed. But there is one condition.***

You should not insist this beggar to come to the Ashram. This beggar may come or may not come. What do you say?"

Janardhanan felt happy and accepted the conditions of Yogi. Then Yogi enquired Janardhanan what was his plan. Janardhanan immediately told that he would go to Sivakasi and discuss the Ashram issue among the friends at Sivakasi.

Janardhanan organised a meeting of the devotees of Yogi in his mother's house at Sivakasi. He narrated his conversation with Yogi to the friends. Parthasarathy and a few other devotees felt extreme joy and offered substantial amount for the noble cause. Within a few days, even before locating the place for the Ashram and starting a Trust, substantial amount had been deposited with Janardhanan. For another one year Janardhanan, Parthasarathy, Sri Ramamurti of Virudhunagar and Sri Raghunath of Pondichery worked with all joy and dedication to found an ashram. They formed Yogi Ramsuratkumar Trust. Yogi nominated Janardhanan as the only Life Trustee. The friends travelled throughout Tamilnadu to get donations from the devotees and other devoted souls. The friends purchased 3 acres of land in Tiruvannamalai that had been chosen by Yogi.

In February 1994, after Janardhanan resigned from the Trust, Parthasarathy and other friends also came out from the active participation in the Trust. Yogi personally enquired the friends whether they could work for Yogi without Janardhanan. All but Parthasarathy, expressed their inability to work without Janardhanan. Parthasarathy was ready to say yes to Yogi, but before that Yogi intervened and said to Parthasarathy, ***"So you are not going to work without Janardhanan!"*** Saying this Yogi did not wait to listen to Parthasarathy. He went to his place and sat down. Parthasarathy understood that Yogi did not like him to participate in the work of the ashram. Later he realised that working

or serving any religious or spiritual organisations would affect one's freedom and it would slowdown one's journey towards God.

In a few days all the documents, accounts and other cash balance were handed over to Yogi by Janardhanan with the help of Ragu, the auditor. The situation was so tense and emotional for everybody but Parthasarathy. The latter felt that Yogi relieved them from the great burden of the ashram and they should be grateful to Yogi. But his words failed to convince the friends, who were totally upset. All the transferring work of the Trust was over and the friends dispersed. They returned to their places. Thereafter there was less meeting among those friends, but they visited Yogi regularly.

The new team which started governing the Trust had always mistrust on the friends and whenever the friends visited Yogi in the ashram, they would look at them suspiciously and commented about them adversely. They felt insecure in their posts in the Trust. God knows the reasons for their insecurity! In another few years one by one had to resign from the Trust. But before their resignation, they had to yield to the pressure of somebody to prepare and register an illegal Supplemental Trust Deed documents which paved way for the Trust property to reach an individual. A writ petition was filed against the registration of the Supplemental Trust Deed by the author in the Madras High court and it was admitted. The writ petition is still pending for disposal. This whole episode happened it seems, to establish the Truth that the darkness exists right beneath the light.

In 1994, Rajakumari Murugeshan and Rathika came to Tiruvannamalai on the Guru Poornima Day. Yogi made them to stay in Tiruvannamalai for another one year. Initially they were staying in Sivakasi Nadar Chatram. After a few months Yogi located a house

for them at Ramana Nagar, near the ashram site for rent and asked the ladies to shift from Nadar Chatram to the rented house.

From 1994, whenever Parthasarathy visited Tiruvannamalai Ashram, he would stand in the line and salute Yogi. He would never approach the administration people to request for a personal audience with Yogi, but whenever Yogi saw Parthasarathy, he would call Parthasarathy and meet him personally and spend some time with him. Yogi's love and compassion towards Parthasarathy never changed, instead it got strengthened.

In 1998, Yogi gave Parthasarathy a responsible, but difficult work of solving the problem of a young couple. The parents of the girl wanted to get divorce for their daughter, while the husband of the girl was not willing. The husband repented for his atrocities and wanted to have reconciliation with his wife. The girl and her parents were ardent devotees of Yogi. They came to Yogi for his guidance. Yogi asked the girl and her parents to tell everything that they had told Yogi to Parthasarathy. He enquired the parents whether they had contacts with Parthasarathy. The parents were known to Parthasarathy for a long time. They told Yogi that they would contact Parthasarathy and would tell him the problem. Yogi told them that Parthasarathy would take up the problem seriously and help them to solve the same.

The parents contacted Parthasarathy and narrated the problem. Parthasarathy went to their place and listened to them about the painful experiences of the girl. He then took them to Yogi. Yogi was happy to know that Parthasarathy got involved into it to solve the problem amicably. The maternal uncle of the boy and some of his well wishers also came to Yogi to get the problem solved smoothly. Yogi told them that Parthasarathy would solve their problem with the guidance of the Supreme Father, who controlled the whole

cosmos. Yogi had the great trust on Parthasarathy. Even though a lot of the relatives of the couple were Yogi's devotees, Yogi had chosen and requested Parthasarathy to solve this problem. It disturbed the other devotees, who were the relatives of the couple. It took one whole year for Parthasarathy to solve the problem amicably among the couple. The experiences he suffered in his own life helped him to solve that problem and the couple became all right. Since then they are living together like any other normal couple. Yogi expressed his joy and thanked Parthasarathy. Anyhow the event had brought Parthasarathy a lot of disturbances and uneasy scenes from the very devotees of Yogi.

Parthasarathy visited Tiruvannamalai in 1998 and 1999 during the Jayanti of Yogi Ramsuratkumar. Yogi would call Parthasarathy daily and ask him to sing or talk before the audience of the devotees. One day Yogi called Parthasarathy and said to him, ***“Parthasarathy, spare some time for Lee. This beggar will tell Lee to spend time with you. Now you go and sit near Lee.”*** Mr. Lee Lozovic from the US was a devotee of Yogi since 1976. He was a student of Mother Hilda. Later he developed his own spiritual institutions in the US and in France. He has followers in the US. He had composed several songs on Yogi and compiled all the songs and published in the form of a book. Yogi himself had arranged to sell the books in his presence among the devotees. When Parthasarathy went near Mr. Lee to sit, Mr. Lee hesitated to give space for Parthasarathy as the place was meant only for the group of Mr. Lee from US. After Parthasarathy told Mr. Lee that Yogi wanted him to sit near Lee, then alone Mr. Lee allowed Parthasarathy to sit near him. In the meantime Yogi called Mr. Lee and told him, ***“This beggar asked Parthasarathy to spare time for you. Whenever you find time, you spend time with Parthasarathy and listen to him.”*** Mr. Lee met Parthasarathy twice and spent considerable time with him. He listened to the experiences of Parthasarathy with Yogi since 1976.

During the month of December, 2000, Yogi asked a youth, who was assisting the then physical attendant of Yogi, to discuss about Veda Patasala with Mr. Lee, Mr. Alan from France and Parthasarathy at the Ma Devaki Veda Patasala premises. This youth was known to Yogi through Sri Rangarajan who was then running a spiritual institution at Madras and was an ex trustee of Yogi Ramsuratkumar Trust. The youth earlier in 1994 was in the ashram and his erratic behaviors forced the then management to warn him and reprimand him. Suddenly one day he disappeared. Again he came to the ashram in 1998, totally exhausted and with a pathetic look. Yogi requested the then management to provide him food and dress and allow him to stay in the ashram. Yogi asked the boy to give respect to the elders and behave properly in the ashram.

That boy had several imaginations about himself and the ashram. He was able to win over the confidence of the physical caretaker of Yogi. Only after the arrival of that youth, the idea of the Veda Patasala sprouted among the people around Yogi. Ma Devaki Veda Patasala Trust had been started in the premises of Yogi Ramsuratkumar Trust. Yogi was the author and Life Trustee of the Trust. Devaki was the managing Life Trustee of the Trust. Around 10000 sq.ft of land had been donated from Yogi Ramsuratkumar Trust to the newly formed Ma Devaki Veda Patasala Trust. The object of the Trust was to teach Vedas, scriptures and other Sastras to everybody irrespective of caste, religion, gender and nationality. In the preamble of the Trust Deed, the people around Yogi attempted to merge Yogi Ramsuratkumar Trust with this newly formed Trust and transfer both the Trusts in favour of one Ma Devaki. The witnesses of this new Trust Deed were Sri T.S.Arunachalam, retired Justice of Madras High Court, and Sri Saktivel, a high school teacher. (This was illegal and the same was questioned in a court of law by the author of this book.)

Yogi urged Sri Anjaneyalu, the building contractor to plan and build the premises for Veda Patasala as quickly as possible. Sri Anjaneyalu completed the building within two months. Yogi was earlier told by the people around him that the new Trust would run the Veda Patasala. But till now no attempt is made to run a Veda Patasala in the premises. The youth had some other ideas regarding the Veda Patasala which Yogi sensed and found against the will of His Father. So, Yogi brought in, the retired Justice of Madras High Court Sri. T.S.Arunachalam and his advocate friend Sri.Viswanathan as the life trustees of the newly formed trust. Yogi relieved Devaki from the Managing Trustee post and asked the retired justice to become the managing trustee. Devaki remained a silent Life Trustee.

In the meantime, Yogi suffered due to cancer. He became alarmingly serious and was admitted in a hospital at Madras. There he got operated and became normal. He was not able to walk, but otherwise all other health parameters were normal. He was in the hospital for a few months. After he became fit to travel, the doctor discharged him from the hospital. Yogi returned back to Tiruvannamalai from Madras in a newly purchased van by the ashram management. He took rest for two days in a room at his abode in the ashram. Thereafter Yogi gave darshan daily. He would call Parthasarathy daily and ask him to talk something, which would be good for the people or sing some songs on Yogi before the devotees gathered in front of Yogi. Parthasarathy would sing some songs and Yogi would bless him by giving some fruits. During one such interaction, Yogi asked Parthasarathy to come and live in Tiruvannamalai. (Parthasarathy had an awakening, but still he was not able to settle at Tiruvannamalai immediately.)

Parthasarathy came to Tiruvannamalai two weeks before Yogi returned from the hospital at Madras. Another fifteen days passed and daily Yogi would call Parthasarathy to sing songs. Almost a month passed away and Parthasarathy wanted to go back to his place Sivakasi. After he completed singing he went to Yogi and prostrated him. Yogi was ready to give a fruit as prasad to him. When Yogi was about to give the fruit to Parthasarathy, the latter told Yogi that he wanted to go back to Sivakasi. On hearing him Yogi smiled and stopped giving the fruit to Parthasarathy and looking at him with all the love and compassion. Parthasarathy thought that Yogi wanted him to stay for a few more days in Tiruvannamalai. So, he told Yogi, "If Swami wants me to stay here for a few more days, then I will stay here." Yogi immediately responded emphatically, **"Stay here."**

Yogi also asked Janardhanan to stay at Tiruvannamalai, but within two days Janardhanan had to tell Yogi that he should go to his place to attend a family function. Yogi got angry and did not respond to Janardhanan. He loudly called Parthasarathy and told him **"Janardhanan wants to go and you go with him."** Parthasarathy got confused. Parthasarathy's place was Sivakasi and Janardhanan's place was Bangalore, both in different directions. Anyhow, Parthasarathy asked Janardhanan to come by his car and Janardhanan's car followed. Both Parthasarathy and Janardhanan reached Bangalore and Parthasarathy left Bangalore in the next morning and reached Tiruvannamalai again.

In the evening session, as usual, Parthasarathy was sitting among the congregation of devotees before Yogi. Yogi called him and asked him to sing songs as usual. Ten more days passed. On one morning Yogi asked everybody present before him to stand and tell their names and their native places. Then he asked all the devotees to be present in the evening session also as he wanted to tell something.

In the evening Yogi called every individual near him and blessed them by saying ***“My Father blesses you”*** or just saying ***“Rama, Rama”***. When it was the turn of Parthasarathy, Yogi asked him ***“Do you want to say anything?”*** Parthasarathy responded, “Swami, I am just waiting for your instructions.” Yogi asked, ***“What is it you are talking about?”*** Parthasarathy told, “Swami you asked me to stay here and I am staying here. Now I am waiting for your instructions.” On hearing this Yogi got angry and he shouted at Parthasarathy ***“You can go now”***.

Parthasarathy got confused but anyhow he left Tiruvannamalai the same evening to his place. After a month, in January 17th 2001, Parthasarathy received a phone call from the youth who was attending Yogi, from the ashram, saying, “For the past few days Swami is remembering you. He is always repeating your name. Is it possible for you to start to Tiruvannamalai immediately?” Parthasarathy told him that he was right then starting to Tiruvannamalai. In the same evening Parthasarathy reached Tiruvannamalai. He enquired the people around Yogi what happened. The people around Yogi told that for the past few days Yogi was remembering Parthasarathy, by constantly murmuring “Parthasarathy”. The people around Yogi enquired Yogi whether it was Sivakasi Parthasarathy. Yogi said yes. Again they asked whether Yogi wanted to meet Parthasarathy for which Yogi told yes. Then they immediately called Parthasarathy over phone. Parthasarathy also heard that after his last meeting with Yogi on 15/12/2000, Yogi did not give audience as well as did not talk to anybody. He always closed his eyes as if he was sleeping.

In the evening around 8 o’ clock Parthasarathy was taken to the room where Yogi was lying. The people around Yogi repeatedly shouted at the ears of Yogi that Parthasarathy had come to see him. Yogi slowly opened his eyes and saw Parthasarathy. He presented a

broad compassionate, welcoming smile and demanded Parthasarathy's hand. Parthasarathy put his hand into Yogi's hand and Yogi pressed it gently and said, ***"Thank you Parthasarathy for coming here."*** Those were the last words he uttered. Afterwards he never talked to anybody. Yogi dropped his body in 20th Feb early morning at 3 o' clock. Parthasarathy was there till the last breath of Yogi. He touched the feet of Yogi and came out. All the final rites were completed. Parthasarathy left for his place on the third day.

Parthasarathy contemplated on Yogi's words and wish. Finally he submitted his will to Yogi's wish and decided to live at Tiruvannamalai. At a family meeting, he explained that he wanted to live in Tiruvannamalai permanently. He told them that he would accept whatever they would give him for his living. They said they would give a car and whatever money he would demand. Finally Parthasarathy came to live in Tiruvannamalai with Rathika in 2002, March 24th. Earlier he had fixed a house for rent near the Arunachaleswara Temple's South Gopuram. The house was similar to Sannathi Street house. Both Parthasarathy and Rathika have been living in the house since 2002.

12. Sri.S.P. Janardhanan

There are several types of devotees. Some are serious and some are casual. Some are always demanding something from God and saints. Some other people are so childish that they imagine saintly people as magicians. In spite of the different attitudes of the devotees, Yogi would come down to everybody's level to lift them to the higher level of consciousness. Yogi made them to stay with him for considerable time and would remove the clouds of ignorance by showering his brilliant rays of wisdom.

The devotees sometime felt elated when Yogi gave importance to them and spent considerable time with them. Some other time the same devotees were frightened on seeing the extraordinary pure divinity of Yogi. Most of the devotees always preferred to be at a safe distance from Yogi, so that they could make use of Yogi's divinity, but not affected by Yogi's renunciation and way of life. Renunciation, i.e. dropping the self, is the only way to perceive the divinity. The people clearly made the convenient excuses that Yogi was a great Yogi, so Yogi could live such a life and they were ordinary human beings who could not think about such a divine life. They desired to retain their self and tried to please Yogi through their apparent devotion to enrich their life!

Yogi did not expect everyone to live a saintly life, but, of course, he wanted people to live with minimum human attitudes, having love and concern, at least for their own family. Yogi emphasised that one should try to become a simple, normal and good human being, remembering Father at all possible times. Father would take care of such devotees, Yogi assured. Only a few people listened to Yogi's wise words and changed. Some others tried to adopt the simple ways Yogi prescribed for their betterment. But most of the people pretended as if they had been transformed by the grace of Yogi, but in reality they remained the same. They didn't know that they not

only had deceived others, but also themselves. In due course a few among them realised their falsehood, repented and got transformation. But most of them were least bothered about their duplicity, continued their own way of life and suffered.

There were varieties of devotees who had association with Yogi. It is impossible to write about everybody, but the author would like to narrate about a few people who had played important roles in Yogi's life. Sri S.P.Janardhanan is one among the devotees, who played a very important role in Yogi's life. Janardhanan was married to Vijaya. Rathika was the younger sister of Vijaya. Janardhanan recommended Parthasarathy for Rathika and arranged for their marriage. The married life of Rathika became a problem and Janardhanan worried a lot. He was searching for a solution. He had come to know about Yogi Ramsuratkumar in Tiruvannamalai, through Sri Rajamanicka Nadar. He took his sister in law with her parents to Yogi in 1975 and narrated Yogi the problems of Rathika. Yogi listened to him with all concern. Yogi expressed his desire to see Parthasarathy. Janardhanan said that he would try to bring Parthasarathy to Yogi. Yogi thereafter used to say, ***“Janardhanan has come to this beggar not to demand something for himself but for the life of Rathika, initially.”*** After his first meeting with Yogi, Janardhanan started sending Rs100/- every month to Yogi regularly.

Janardhanan found Yogi very attractive. Whenever he visited Yogi at Tiruvannamalai, Yogi would give all importance to him and spend time with him. In the mid of 1975, Janardhanan demanded a photo of Yogi. Yogi gave one to him and enquired him whether he could print Yogi's Photo in his printing press. Janardhanan agreed to print Yogi's photo in his printing press at Sivakasi. Yogi told Janardhanan to collect the original photocopy from Krishnamurti in Tapovanam at Thirukkivilur. Janardhanan went to Tapovanam and collected the

original copy of the photo print from Krishnamurti, the younger brother of Jay. This photo was snapped by Sri Vijayasekaran, son of Sri Rajamanicka Nadar, on the steps of Sivaganga Theertham, inside Annamalaiar Temple at Tiruvannamalai.

Yogi gave great importance to this photo and requested Janardhanan to take care in printing the photo. Janardhanan, with the help of his younger brother, got it printed in his printing press at Sivakasi. In December 1975, he delivered the printed copies to Yogi. Yogi thanked Janardhanan. Janardhanan delivered 2000 copies to Yogi. Yogi kept the Printed Photo copies with care. Yogi would get the photo copies framed and would give the framed photos to the devotees of his choice. Yogi used to say, wherever that photo was worshipped, Yogi and his Father would be there to look after the devotees. Yogi had a clear account for the printed photo copies. Yogi gave great importance to that particular photo, saying, ***“This is my Father’s picture.”***

Janardhanan had been doing multiple businesses in Bangalore and at Sivakasi. At Sivakasi he had offset printing machines. His younger brother looked after them. In Bangalore Janardhanan looked after the sales office which was situated in a very busy market place. He was selling notebook wrappers, wedding cards, envelopes and fire crackers.

In 1976, Janardhanan was doing his firecrackers business at Bangalore. He had sent Rs.1lakh cash packed in a briefcase through his younger brother Dhamodharan to be delivered to his suppliers at Sivakasi. His brother travelled in a government night service bus. He had stored the briefcase in the parcel space of the bus. When he reached his place, he was shocked to see his briefcase was missing. Immediately he complained to the police and police registered a case. They started their investigation, but could not trace the

briefcase. Janardhanan got shocked and worried a lot because Rs.1 lakh was a very huge amount for him at that time. He did not know what to do.

He had met Yogi a few months back but still he was not aware of the value of guru and faith. He tried through some of his friends in the police department to investigate the case properly and find out the lost money, but to his frustration, the police could not help him. Finally he went to Yogi and cried before him. Yogi pacified him and assured him that he would get his money back within two months time.

In the meantime Yogi asked him to go through the Ramayanam. A sort of faith sprouted in Janardhanan's heart and he started reading the Ramayanam. After two months the police received an anonymous phone call, which informed them that in a particular village a middle aged woman was holding a lot of money. Police raided that woman's house and found the money intact in a mud vessel. She had hidden the briefcase and the police recovered it too. It is really an amazing and thrilling story. The briefcase was kept in the parcel space of the bus under the lock. The door of the parcel space got opened itself due to the violent jerking and vibration of the bus during running on the rough roads. The briefcase slipped from the bus and fell on the road at night. The woman, who had set out from her hut early in the morning to do some farm work, happened to see the briefcase on the road side. She took it to her hut and opened it by breaking its locks. She was surprised to see a lot of rupees which she had never seen in her life. She spent around Rs.5000/- in those three months. The police could not find out who had reported them over phone about that remote village woman. Janardhanan believed that it was the work of Yogi to redeem his sorrows. That event made Janardhanan a great devotee of Yogi Ramsuratkumar.

After Rathika's problem was solved by the grace of Yogi, the faith of Janardhanan in Yogi intensified. Janardhanan always liked to be in the limelight in all the occasions and Yogi used to enjoy his childlike nature. Yogi entertained Janardhanan with all the importance and it gave Janardhanan a sense of great achievement in his life. Yes, indeed it was really a great achievement. Yogi asked Janardhanan to go through the Kamba Ramayanam. Janardhanan purchased a copy of the Kamba Ramayanam book and gave it to Yogi to get his blessings. Yogi blessed Janardhanan and gave the book to him. Janardhanan went through it and gradually he got great inspiration from the Kamba Ramayanam. He memorised hundreds of songs. He was able to recite the songs and explain the meaning too. Whenever Janardhanan visited Yogi, Yogi would request him to tell Ramayanam and Janardhanan would tell the Ramayanam with great enthusiasm in his childish language. Yogi would rapidly listen to Janardhanan.

Yogi asked Janardhanan to narrate the Ramayanam to the devotees whenever he happened to meet them. Janardhanan made it a habit to narrate the Ramayanam whenever he met devotees of Yogi. Some devotees would listen to him and some others would run away when he started narrating the Ramayanam. However, he was never bothered and whenever he met the devotees of Yogi, he did not hesitate to narrate the Ramayanam in his own unique way.

In the late 1970's, Janardhanan faced severe financial problems. He purchased an offset printing machine and run it at Sivakasi. The machine was not running properly and a huge loss was incurred. He was not able to fulfill his financial commitments to the bank. He was worried. He told Yogi about his financial problems. Yogi listened to him and suggested to him to run the machine under his direct supervision. Earlier the printing press was managed by his younger

brother. As per the suggestion, Janardhanan visited Sivakasi frequently and supervised the proper running of the machine. Gradually the machine yielded good profits.

Janardhanan wanted to purchase another machine. He consulted Yogi. Yogi enquired him whether he had commitments for the previous machine to the bank. Janardhanan told that he had to pay a few thousand rupees to the bank for the previous machine. Yogi told him that he should not purchase another machine till he cleared the loan amount for the previous machine to the bank. Janardhanan agreed and went back to his place. However Janardhanan purchased another machine even though he owed a few thousand rupees to the bank for the previous machine. The new machine also arrived at Sivakasi. The machine was very problematic and it was not running consistently. So, a serious financial crisis happened to him again and he rushed to Yogi. He explained everything to Yogi. Yogi listened to him with all compassion. Yogi suggested to him to stay at Sivakasi to run the machines under his direct supervision. Janardhanan stayed at Sivakasi most of the days in a month and under his direct supervision he managed the printing press consisting of the two machines. Even though he was running the machines successfully, he became very tired at Sivakasi, living away from his wife and children.

After a few months he felt that it would be convenient if he shifted the machines to Bangalore, where he lived. He again visited Yogi and prayed for Yogi's suggestion. Yogi responded that if his younger brother, who was living in Sivakasi looking after the machines earlier, was not offended, he could shift the machines to Bangalore. Janardhanan talked to his younger brother. His younger brother accepted the proposal. Anyhow, he compensated his younger brother with some other small machines, which were connected with the printing industry. Janardhanan shifted both the offset printing

machines to Bangalore. From then Janardhanan mustered financial strength.

Janardhanan helped the author during his critical time. He gave shelter and a job to the author in his office at Bangalore. He also helped several other devotees of Yogi. In the late 1980's, Sri V.Ganeshan, the grandson of Sri Ramana Maharishi's brother, who was the Sarvadhikari of Ramana Ashram, faced a difficult situation. He was the guarantor for a local offset printer in a bank. Sri V.Ganeshan, at that time looked after the publication works of Ramanashram. He had to go either to Madras or Bangalore to print the books of Ramanashram. He found it difficult to shuttle between those places. He came across a local printer who won his confidence. The printer told Ganeshan that if he could purchase an offset machine, he could do all the jobs of Ramnashram in his press at Tiruvannamalai. Sri Ganeshan enquired what should be done to get an offset machine. The printer replied that if Ganeshan could stand as a guarantor for him in the bank, he could obtain loan from the bank and purchase a new offset machine. The new machine could be used for the printing of Ramanashram books, the printer assured.

Sri Ganeshan, who lived almost all his life in Ramanashram, had no exposure to the cunning business people. He used to believe everybody. He believed the printer too. The printer requested Ganeshan to stand a guarantor for him in the bank for the loan he was to obtain for the purchase of an offset machine. Ganeshan gladly accepted the proposal. He thought that the printer was a devotee of Ramana Maharishi and he would render all the services to Ramana by printing the books of the ashram. Sri Ganeshan signed as a guarantor for the loan. The printer purchased a new offset machine. For a few months he regularly repaid the loan amount to the bank.

After a few months, he stopped paying the monthly installment of the loan amount to the bank. In a few years the due amount swelled to the tune of several lakh rupees. The bank people issued several notices to the printer, but the printer did not bother to repay the loan amount. The bank people contacted Sri Ganeshan and explained the situation that if the printer would not pay the loan amount, then Sri Ganeshan should take the responsibility to repay the loan amount with interest as he stood the guarantor for the printer.

Sri V.Ganeshan, who was astonishingly innocent, was baffled. Throughout his life he never thought of the negative aspect of the life. He had no savings and never borrowed money from anybody. When he contacted the printer, the printer evaded and behaved irresponsibly. He told Sri Ganeshan that he would sell the offset machine and pay the loan amount, but the printer did not take any sincere effort to dispose the machine. The bank manager pressurised Sri Ganeshan to settle the bank dues immediately. Sri Ganeshan was worried and consulted his friend Sri Anuradha. Both Sri Ganeshan and Sri Anuradha contacted several Ramana devotees, who were in the printing industry. One or two devotees were ready to help Ganeshan by purchasing the offset machine, but they quoted a very low price, which was not sufficient to repay the bank loan.

For a few months Sri Ganeshan had the contact with Yogi Ramsuratkumar. He could see Bagavan Ramana in Yogi and his devotion on Yogi gradually strengthened on seeing the wholeness of Yogi. He visited Yogi whenever he found time and he also introduced several great Ramana devotees to Yogi. Whenever he visited Yogi in Sannathi Street house, Yogi would receive Ganeshan with all love and would spend time with him talking about Ramana Maharishi

and his teachings. Yogi had great love and concern for Sri Ganeshan. Yogi knew that he was the editor of 'Mountain Path' the magazine brought out by Ramanashram. Yogi was extremely happy on knowing that Mataji Krishnabai of Anandashram directed Sri Ganeshan, to bring back all the old devotees of Ramana to the Ramanashram. As per the direction by Mataji he made sincere efforts and brought back about forty old devotees, who were doing penance in different places to the Ramanashram. He looked after every devotee with all care and love, as suggested by Mataji Krishnabai. Sri Ganeshan himself did the final rites for the old devotees, who passed away in the ashram. Sri Ganeshan used to spend time with the old devotees and would listen to their experiences with their guru Sri.Ramana Maharishi.

Sri Venkatraman, the father of Sri Ganeshan was the then President of Ramana Ashram. Sri Ganeshan helped his father to run the ashram. When there was a severe financial crisis in the ashram, Sri Ganeshan made contacts with the devotees and organised to publish several books of Ramana Maharishi and his teachings. He frequently visited far off places outside India, in Europe and the US and gave lectures on Ramana's life and teachings. Money started pouring and the activities of the ashram were performed with all glory.

Sri Ganeshan was the author of several spiritual books. He was also the editor of Mountain Path, the Magazine of the ashram, for several years. All his life he worked for the ashram and spread the teachings of Ramana Maharishi all over the world. He never thought about himself and did not get married. He did not save money for his future. His whole life was dedicated to the service of Ramana Maharishi. Sri Anuradha, the best friend of Sri Ganeshan stood with him in all his difficult times. Yogi encouraged the friendship and Yogi insisted Sri Anuradha to look after Sri Ganeshan with all care and concern. Now Sri Ganeshan has followers from all over the

world. Every year he visits the US and Europe and gives lectures on the teachings of Ramana Maharishi.

The manager of the bank warned Sri Ganeshan that unless he paid the loan amount immediately, he would take legal action to recover the money. Sri Ganeshan got frightened and rushed to Yogi. He narrated his problems to Yogi. Yogi listened to his problems with great concern. Yogi pacified Sri Ganeshan, saying, ***“Don’t worry, Ganesha. Father will help us to come out of this problem.”*** Yogi paused for a few minutes. He picked up one letter from the piles of letters. It was a letter from Janardhanan written on his letter head. His phone number was there. Yogi gave the phone number to Ganeshan. Yogi requested Sri Ganeshan to contact Sri Janardhanan over phone and explain the problem to him. Yogi allowed Sri Ganeshan to use Yogi’s name, while talking to Sri Janardhanan.

Sri Ganeshan took leave of Yogi and went back to his place. He talked to Janardhanan over phone. He introduced himself and explained the problem. He also informed Janardhanan that Yogi gave him the phone number and was interested in Ganeshan’s welfare. Janardhanan told Ganeshan that he would come to Tiruvannamalai and would talk in person. Within a few days, Janardhanan came to Tiruvannamalai to visit Yogi Ramsuratkumar. Yogi received him with all love and joy as usual. Yogi then narrated the problem of Ganeshan and asked Janardhanan whether he could help Ganeshan. Janardhanan replied that he would do whatever Yogi would ask him to do. Yogi expressed his joy and blessed Janardhanan. Yogi asked Janardhanan to meet Ganeshan in Anandaramana, Ganeshan’s residential place, which was just in the outskirts of Tiruvannamalai.

Janardhanan met Ganeshan and Anuradha. Both were in great anxiety and told their problem to Janardhanan. They asked

Janardhanan whether he could help Ganeshan to come out of the problem. Janardhanan told them that when his guru had asked him to do a certain thing, he would do it with all sincerity. Both Ganeshan and Anuradha were surprised to listen to Janardhanan. Janardhanan did not bargain the rate of the machine. He did not bother about the condition of the machine. He did not even enquire whether the machine was worth enough to be purchased. All his thought was focused in Yogi's words. Yogi wanted Janardhanan to help Ganeshan by purchasing the machine and he should buy it at any cost, that was his only thinking then. He went along with Ganeshan and met the printer. The printer also agreed to sell the machine. Then he went to the bank and informed the manager that he would purchase the machine and would clear off the due amount to the bank.

Janardhanan then went to Yogi with Ganeshan and Anuradha and explained the things. Yogi blessed Janardhanan abundantly. Yogi was in extreme joy and thanked Janardhanan. The bank manager too was a devotee of Yogi Ramsuratkumar. The bank manager helped Janardhanan to procure the loan from the bank at Bangalore to purchase the machine. Yogi had done almost all the works indirectly, to get Ganeshan out of the problem. This event also helped Janardhanan to flourish more in his business. Yogi's one action brought multiple great things to his dear devotees.

Yogi had earlier asked Ganeshan whether he would oblige Yogi, when his problem would be over. Ganeshan readily agreed. Yogi suggested Ganeshan to go to Kasi and stay there for one whole year on the bank of the holy Ganga. Ganeshan, as soon as the problem was over, went to Kasi and stayed there in the Krishnamurti Foundation School. There he would daily go to the bank of the Ganges and sit there for a long time. He went through several experiences on the bank of Ganges. Yogi used Janardhanan, as a

tool, to clear off the problems of Ganeshan and so Ganeshan could continue his sadhana without any mundane hurdles. Sri Ganeshan's faith and devotion on Ramana Maharishi was reciprocated by Yogi Ramsuratkumar. All the masters are one and the same.

After Janardhanan purchased the machine, his business flourished. He developed confidence and expanded his business. He became one of the popular printers in Bangalore city. He printed spiritual books of Papa Ramdas, Ramana Maharishi and later Yogi's too. Janardhanan's devotion towards Yogi gradually strengthened. He remembered Yogi constantly. Yogi encouraged him to go through the works of Swami Ramthirth, Swami Ramdas and many other saints. Yogi emphasised the importance of the Ramayanam and wanted Janardhanan to recite the Ramayanam daily. Janardhanan also had the passion for the Ramayanam and he would never miss to narrate the story whenever he was in a congregation. Yogi encouraged him to go to Anandashram whenever he found time. Swami Satchidananda of Anandashram showered his love and compassion on Janardhanan. The latter also was recognized and loved by everyone in Ramanashram. Janardhanan was also attracted by Tiruchi Swamigal in Bangalore. Whenever he was not able to go to Tiruvannamalai, he would visit Tiruchi Swamigal and would get clarifications regarding his doubts and problems in his family or business.

In 1990, there were intense fights and riots over the sharing of the Cauveri river water between Tamilnadu and Karnataka states. Janardhanan's printing press at Bangalore was torched during the riots. The whole press, the costly offset machines and paper stocks were destroyed. The inferno ignited, when Janardhanan was conducting the marriage of his daughter at Sivakasi. On hearing the news he immediately rushed to Bangalore, after finishing the

marriage rituals. There he was able to see only the skeleton of the costly offset machines and ashes of the papers. The building exhibited the brunt of the fire.

Janardhanan and his brothers had worked hard to reach a certain height in their business and at that time this cruel incident happened. The fire burnt everything and it was a huge loss and a severe shock. However Janardhanan stood in fortitude and composed. He pacified and encouraged his brothers and family. The loss was huge and the insurance coverage was less, but still Janardhanan was not broken. He went to Yogi in Tiruvannamalai. Yogi listened to the horrible story. Yogi blessed Janardhanan saying Yogi's Father would bless Janardhanan to withstand the shock and again Janardhanan would come up in his business.

As blessed by Yogi, Janardhanan financially came up again within a couple of years, much stronger than earlier, even without any compensation from the Government. He purchased two four color offset machines from Japan. He personally went to Japan and imported the machines. He printed Yogi's picture first with the new machines.

Janardhanan worked hard for the next two years tirelessly after the devastation in his printing press. It told upon his health. In early 1993, he suffered with severe suffocation and could not breathe. He felt as if he went up to the doorsteps of death. He started remembering his guru Yogi Ramsuratkumar. Instantly the fear of death disappeared. Still his physique was weak. He went to his doctor for consultation. The doctor advised him total rest at least for a month. Anyhow the doctor admitted him in his hospital for a complete check-up and close observation for two days. After his discharge from the hospital, he took rest for a few days in his house. He wrote a letter to Yogi that he wanted to stay in Tiruvannamalai

for two weeks to refresh himself in the holy presence of Yogi. He went to Tiruvannamalai and had the darshan of Yogi. Yogi also encouraged him to stay in Tiruvannamalai for a few days.

In the meantime, after Murugesshji's demise, Yogi started sitting in the verandah of the Sannathi Street house. A lot of remarkable personalities visited Yogi after 1984. From the cine field, Ilayaraja, a famous music composer, Jesudas a famous playback and carnatic singer and several actors visited Yogi. Several judges and advocates from the judiciary, from the lower courts to the Supreme Court also visited Yogi frequently. Some dignitaries like Sri Chandrasekar, the former Prime Minister of India, Sri P.Ramachandran, former Governor of Kerala and several other politicians visited Yogi to get spiritual benefits.

Yogi also attracted several popular Tamil authors like Balakumaran. The famous author Balakumaran, after his first meeting with Yogi, got great inspiration from Yogi. He wrote about Yogi in his short stories and novels. He also wrote articles on Yogi in several magazines. In his articles, he has narrated his spiritual experiences with his Guru Yogi Ramsuratkumar and the mysterious miracles he witnessed in front of Yogi. Balakumaran was the instrument to pull huge crowd towards Yogi. There was always a long, serpentine queue standing to the end of the street in front of Yogi's Sannathi Street house, waiting to have the glimpse of Yogi. The devotees would stand patiently in the hot sun as well as in rains to have the darshan of Yogi.

In the early 1993, Janardhanan with his wife Vijaya went to Tiruvannamalai and stayed in Sivakasi Nadar Chatram. Daily in the morning 10 o' clock, he would reach Sannathi Street house. On seeing them, Sashi, the personal assistant of Yogi would tell Yogi about Janardhanan's arrival. Yogi would ask Sashi to allow them

inside the verandah. Yogi would ask them to sit there in front of him. From 10 to 12 in the morning and from 4 to 6 in the evening, Janardhanan and Vijaya would sit before Yogi. A long line of devotees would stand outside the house to have the glimpse of Yogi and receive Yogi's blessings. Yogi would see everyone and would give sugar candy to the devotees as prasadam. Whenever Yogi found time he would talk with the devotees sitting before him. Janardhanan and his wife Vijaya both found to be very happy and refreshed in the presence of Yogi. After the darshan times, the couple would visit Sri Ganeshan, Anuradha and several other devotees at Tiruvannamalai.

A few days passed. Janardhanan felt totally refreshed. He felt energetic and his health had improved to a great extent. Earlier a few years back, when he complained to Yogi about his health, Yogi after a deep contemplation suggested him to take cashew fruits. If cashew fruits were not available, Yogi suggested taking cashew nuts. Janardhanan obliged and took cashew fruits when it was available, otherwise he would take cashew nuts regularly. The health problem got solved then, but due to the cashew nuts, his weight increased. He complained again to Yogi about his weight. Yogi laughed and told him not to bother. It was a beauty to see Janardhanan talking with Yogi. He would talk like a child. Yogi would enjoy Janardhanan's talks and frequently Yogi would request Janardhanan to narrate the Ramayanam. Yogi and the devotees would enjoy the story as narrated by Janardhanan, in his unique colloquial language, with childish gestures.

13. Yogi Ramsuratkumar Ashram

One day Janardhanan was in his room at Sivakasi Nadar Chatram in Tiruvannamalai. Sri Perumal Sadayan came there to meet Janardhanan. He talked for sometime casually as usual and suddenly he became very serious. He requested Janardhanan that the latter should ask Yogi's permission to construct an ashram for Yogi. He also assumed that Yogi was ready to accept the proposal from Janardhanan. Janardhanan was surprised, but he was afraid of the reaction of Yogi. Perumal insisted Janardhanan that it was the right time to talk about the ashram. Janardhanan had also seen the struggling of the devotees, who had to stand in a long line in the hot Sun and rain to have the darshan of Yogi. He told Perumal that the next day he would ask Yogi regarding the ashram.

In 1977, Sri G.Murugeshan of Tuticorin wanted to build an ashram for Yogi Ramsuratkumar. He chose a fertile land where the huge and famous Punnai tree spread its shadow under which Yogi used to sit during the daytime. It could not get materialized due to the erroneous title deed of the land. Then in the late 1980's, one simple but serious devotee, Sri Ramamurti of Virudhunagar wanted to create an ashram for his guru Yogi Ramsuratkumar, but Yogi then said that he did not require an ashram. So, Ramamurti also dropped the idea of an ashram for his guru. Sri Janardhanan knew those things and so he hesitated to ask Yogi. He thought that Yogi might also tell him that he did not require an ashram, but Sri Perumal Sadayan was insisting and one day Janardhanan mustered courage and was determined to approach Yogi with the prayer for the ashram.

That day, Janardhanan went to the Sannathi Street house and as usual Sashi called him in as per the instruction of Yogi. There was a lot of crowd standing in a long queue to the end of the street. It was

a very hot day. Yogi saw everyone and gave a sugar candy as Prasadam. Whenever Yogi found time, he would talk with the devotees sitting with him. Janardhanan made use of a small gap of the absence of the devotees. He expressed to Yogi, his desire to create an ashram for Yogi. Yogi instantly responded, ***“This beggar does not need an ashram Janarthana. In this small place this beggar is able to do his Father’s work.”*** Janardhanan again pleaded with Yogi, “Swami, the devotees are suffering in the hot sun and the rain, standing in the long queue. That’s why I prayed to Swami for an ashram.” Yogi did not answer. Janardhanan could not pursue the matter again as Yogi stopped the conversation and started attending the devotees.

A few days passed. One day during the morning session there was a very large crowd standing in a line waiting to get the blessings of Yogi outside the Sannathi Street House. Janardhanan was sitting in the verandah just opposite to Yogi. The devotees continuously came in one by one and prostrated before Yogi. Yogi saw everyone and gave sugar candy as prasadam. Suddenly Yogi turned to Janardhanan and enquired him, ***“Janarthana you were telling something on the other day”***. Janardhanan was not able to recollect about which Yogi was mentioning. He had totally forgotten the talks regarding the ashram, as Yogi had said that he did not need an ashram. So, Janardhanan replied that he could not recollect what he had told Yogi. Yogi smiled and mildly reminded him, ***“You were talking about an ashram.”*** Janardhanan responded, “Swami you have told that you do not need an ashram.” ***“But Janarthana, you told this beggar that the devotees are suffering.”*** Yogi casually expressed his concern for his devotees. Janardhanan replied with all enthusiasm, “Yes Swami, the devotees are suffering. Particularly the women have several discomforts in having the darshan of Swami. That’s why I prayed for your permission to build an ashram.” ***“If it’s for the devotees, then it’s***

alright, but Janarthana, this beggar does not need an ashram. This beggar can manage in this small place to do his Father's work. But you say the devotees are suffering to see this beggar. If it's for the devotees, then you can proceed Janarthana." On hearing Yogi's words Janardhanan was filled with ecstasy and expressed his gratitude by saluting Yogi. ***"But there is one condition Janarthana. You should not insist this beggar to come to the ashram. This beggar may come or may not come. What you say?"*** Yogi asked. Janardhanan had the hesitations initially, but he thought as Yogi had given the permission for the ashram, Yogi would definitely come to the ashram to see his devotees. How could Yogi avoid his own devotees, Janardhanan thought and agreed to the condition of Yogi. Immediately Yogi asked Janardhanan, ***"What are you going to do?"***. Janardhanan answered that he would go to Sivakasi, meet the devotees of Yogi there and inform them that Yogi had given him the permission to create an ashram for the devotees. Yogi blessed him and allowed him to proceed.

Janardhanan informed about the progress of the ashram proposal to Perumal Sadayan, who became extremely happy. Thus due to the initiation of Perumal Sadayan, the thought of ashram came to a shape, but there was no portrait of Perumal Sadayan visible in the present day ashram. The selfless service of Perumal Sadayan and of several other devotees has gone unnoticed. The present day management of the ashram does not have the will to bring out those great devotees, who remained incognito but at the same time they are inseparable from Yogi.

The next day Janardhanan along with Vijaya left for Bangalore. As soon as Janardhanan reached Bangalore, he met Smt. Rajini Rajagopal who was a long time devotee of Yogi since 1976. Yogi arranged Rajini's marriage with Rajagopal. Yogi also named the

children of the couple. Yogi had a deep love and affection for the family of Smt. Rajini Rajagopal. When Janardhanan informed Smt. Rajini Rajagopal that Yogi had agreed for an ashram, she jumped in ecstasy. She opened her purse. She found Rs.16/-, in her purse. She gave the whole Rs.16/- to Janardhanan. That was the first contribution for the ashram. The next day Janardhanan went to Sivakasi and arranged for a devotees meeting in his mother's house. He invited the devotees of Yogi in Sivakasi and the surrounding towns for the meeting.

Janardhanan explained to those friends gathered in Janardhanan's mother's house at Sivakasi, how Perumal Sadayan forced him to get permission from Yogi to build an ashram for Yogi and how Yogi gave him the permission to build an ashram for the devotees of Yogi. He sought guidance of the friends how to proceed further. All the devotees joyfully agreed to stand by Janardhanan to build an ashram for Yogi Ramsuratkumar and his devotees. Some of the devotees promised to contribute handsome amount immediately, so that Janardhanan could be ready to purchase the land of Yogi's choice at Tiruvannamalai. Within a couple of days substantial amount reached Janardhanan. Janardhanan went back to Bangalore and from there in another couple of days, he went to Tiruvannamalai.

Janardhanan met Yogi in the Sannathi Street house and narrated the happenings at Sivakasi to Yogi. He asked Yogi in which direction he should search for the land suitable for the ashram. Yogi suggested that the ashram should not be situated either on Chennai road, on Vellore road or on Thirukkivilur road. There remained only one road spared that was Chengam road, where Ramanashram and other ashrams were situated. Janardhanan enquired Yogi whether he could try in Chengam Road. Yogi replied that he could try, but the place should not be far off from Ramanashram.

Janardhanan, with the help of some brokers located three places. He informed about the sites to Yogi. He prayed to Yogi to visit those places and choose one. After a few days Yogi visited all the places with Janardhanan, but he did not like those places. In another few days, Janardhanan requested Yogi to see one more land, opposite to Ramanashram. Yogi saw it and gave his permission to purchase the land, but one of the partners of the land refused to sell the property. Janardhanan tried his best to convince the partner, but he was adamant not to sell the property. Janardhanan informed Yogi and Yogi told Janardhanan to locate some other land.

On seeing the plight of Janardhanan, the other partner, who was earlier willing to sell the land, told Janardhanan that he would arrange the adjacent land, which was called Agraharacollai. He informed Janardhanan that the land, Agraharacollai belonged to his close relative. Janardhanan saw the land. It was three acres of barren land with only one palmera tree. From the land the view of the hill was beautiful. Janardhanan informed Yogi about this land. Yogi went with Janardhanan to see the land. Yogi walked all over the land, which was full of thorns. Finally Yogi gave his permission to purchase the land. Janardhanan fixed the rate and gave the advance. He also made an agreement to register the land on or before 15/9/1993.

Janardhanan was a businessman and had a good knowledge of accounts. He informed Yogi that they should start a Public Charitable Trust and should account the money they received from the devotees. Yogi said, ***“Janarthana, this beggar has the trust on you. So, there is no need of a Trust Janarthana.”*** Anyhow Janardhanan insisted that to start an ashram one should have a Trust as they had to collect money from the public and the same should be accounted, otherwise it would become an offence. On

hearing Janardhanan, Yogi said that he could do what ought to be done.

On 11th May 1993, the YOGI RAMSURATKUMAR TRUST, a Public Charitable Trust had been registered. Auditor Ramanan of Tiruvannamalai prepared the Trust Deed. He wanted somebody in Tiruvannamalai to become the Author of the Trust. Janardhanan immediately recommended Anjaneyalu to Yogi and Yogi also accepted the proposal. Sri Anjaneyalu was a building contractor, working mainly for Ramanashram. Anjaneyalu was introduced to Janardhanan by Sri V.Ganeshan and Anuradha of Ramanashram. Yogi also instructed that Janardhanan alone should be the Trustee for his lifetime. Janardhanan protested and told Yogi that there should be also other Trustees to help him. Yogi agreed, but said that the appointment of the other Trustees could be made later. Thus the Public Charitable Trust called 'Yogi Ramsuratkumar Trust' came into existence. The object of the Trust is to run an Ashram for the devotees of Yogi Ramsuratkumar. Thus the devotees of Yogi Ramsuratkumar have become the beneficiaries of Yogi Ramsuratkumar Trust. Initially Yogi wanted Janardhanan to purchase the land in Janardhanan's name, but Janardhanan politely refused, saying that with the help of the public fund they were going to purchase the land and so the land should be purchased only in the name of the Trust. Yogi agreed finally.

In the next five months Janardhanan, along with his friends Sri Ramamurti of Virudhunagar, Sri Raghunath of Pondichery and Parthasarathy of Sivakasi visited the devotees of Yogi in various places to collect money for the Trust to purchase land for the ashram. Sri Saktivel, a high school teacher also helped the team in all works during the weekends, such as making receipts and dispatching letters. The team toured throughout the state of

Tamilnadu and contacted almost every source in all the countries, where the devotees of Yogi lived.

Sri V.Ganeshan of Ramanashram helped greatly by way of getting sizable contributions from the devotees abroad and in India. There was finally a shortage of considerably a big amount and the friends were baffled how to collect the money. The time was short. There was hardly a month left. They did not know where to get the money required. When the team was in Madras, they happened to meet one of the devotees of Yogi. He was a Nadi Astrologer. Janardhanan explained the Nadi Astrologer the financial problem he was facing to meet out the deadline. The Astrologer went into trance and told that two men would come forward soon to contribute the required money.

It was a joy to watch Janardhanan and team working for the Trust. They were always in joy. They would sing and laugh and always were merry remembering Yogi. They would meet the devotees and go on talking about the greatness of Yogi and his grace. They would not demand money, but the devotees would contribute money, sometimes much more than the team expected.

The team members would always bring their own money from their places and would spend for all their personal expenses like petrol for the car, driver's salary and allowances, the team's boarding and lodging expenses, etc., Janardhanan spent around a year for this noble work and the other friends would stay with him to help. The friends would return to their places, as soon as the money they had brought exhausted, but again they would come back with sufficient money in another few days. Whatever the money they received as contribution for the ashram, they would credit it in the bank. Every amount the devotees contributed for the ashram would go to the Trust account.

During that period, there would be only the credit entries in the accounts of the Trust. All the expenses were borne by the friends, even for the stationery and postal expenses. They were particular that the money donated by the devotees should be used only to purchase the land for the ashram. They would send the receipt to the donors with Yogi's photo. Earlier Janardhanan purchased some vibhuti (holy ash) and requested Yogi to bless the same so that he could send it to the devotees along with the receipt, as a prasadam from Yogi. Yogi vehemently refused and said, ***"This is not the work of this beggar, Janarthana."***

Whenever Janardhanan and the team came to Yogi to talk about ashram and to get guidance from Yogi, Sashi, the confidential attendant of Yogi would inform Yogi immediately about the arrival of the team. Yogi would ask Sashi to stop sending the other devotees inside. Yogi would take the team inside the house and would enquire about the developments. Janardhanan would explain the developments regarding the collections and other things till date.

It was in the middle of August 1993. There was hardly a month's time left to complete registration of the land by paying the full amount to the landowner. Parthasarathy purchased a large quantity of lottery tickets to try his luck for the shortage of money. He was also discussing with other friends in a casual and jovial mood whether they could capture the notorious forest brigand Veerappan for whose head both the Tamilnadu and Karnataka Governments fixed Rs.40 lakhs. One day Yogi asked about the progress of the money collection. Janardhanan explained about the financial position. He also complained that Parthasarathy became materialistic and was always thinking about money. Yogi calmly replied, ***"We require money Janarthana"***. Yogi enquired about the ways they thought of collecting the necessary money. Janardhanan

reported Yogi about the lottery tickets and Veerappan. Yogi laughed and said, ***“Veerappan lives in dense forest.”***

Yogi suddenly enquired about their Madras visit. Janardhanan remembered his visit to Ramani Guruji, the Nadi Astrologer and his predictions and told Yogi about the same. Yogi became serious and asked Janardhanan who were the two who could give the required money. Janardhanan told Yogi that Yogi alone could reveal the names of the two. After a serious pause for a few minutes, Yogi revealed the names of two devotees. Yogi said, ***“These devotees have the capacity to give and also have the mind to give. Janarthana, you can use this beggar’s name and approach the friends.”*** Yogi also instructed Janardhanan to contact one of the two first. Surprisingly when Janardhanan contacted the devotee Yogi mentioned, the devotee with utmost devotion, promised to pay the entire amount required within a week’s time. The devotee paid the promised amount with love and devotion in another few days.

In September 15, 1993, as per agreement, Janardhanan was able to register the land in the name of Yogi Ramsuratkumar Trust, by paying the full amount to the landowner. He arranged a great celebration. Yogi asked the friends to take him to the ashram land from Sannathi Street house to participate in the celebration. Sri Meenatchisundaram, his friends and relatives from Nagarathar Community organised wonderfully to prepare and serve food to all the devotees. The tireless work of the Nagarathar friends on the occasion was appreciated and blessed by Yogi. The Nagarathar friends arranged for a great feast. Yogi served the food to the sanyasis and sadhus first. Janardhanan arranged for the poor feeding also. One of the devotees Sri Thinnappan of Devakottai with his friend Sri Raju of Madurai contributed and distributed other clothes to the mendicants. From early morning till evening there was

celebration and joy among the devotees. Yogi was dancing in ecstasy surrounded by the devotees.

The gala celebration of the ashram land registration function was over. After the hectic work for months together, Janardhanan became tired. He wanted to go back home and attend to his business. He missed his family and business for more than six months. His family members were also having great anxiety whether Yogi would relieve Janardhanan or would keep him in Tiruvannamalai to look after the affairs of the ashram, like building the structures for the ashram. In the meantime Anjaneyalu built a small thatched roof structure for the devotees to sit and see Yogi. He also built another structure with asbestos roofing, for the watchman. Chinnaraj was appointed as the watchman. There was enough money to make wired fencing around the land and Janardhanan asked permission from Yogi to do it. Yogi agreed for the proposal. The work of erecting the stone pillars started with the blessings of Yogi. That was also celebrated with joy and a large number of devotees assembled for the function.

Yogi visited the ashram land frequently. Raghunath of Pondichery, who was one among the team that toured to collect money for ashram, would hand over his car to Parthasarathy, whenever he visited Tiruvannamalai. Parthasarathy would use the car exclusively for Yogi. He would take Yogi from the Sannathi Street house to the ashram land and back to Sannathi Street house, in Raghunath's car. He would not allow others to sit in the back seat of the car so far the car was in Tiruvannamalai.

Raghunath, an auditor by profession would look after the accounts of the ashram. It was a beauty to see him tallying the accounts sitting in his room in the Sivakasi Nadar Chatram, till late night. All the time he would chew betel leaves and nuts, full to the capacity of

his mouth and with this heavy load in his mouth he would also try to converse with the people around him. His attention and dedication were remarkable. He used to stay in Tiruvannamalai with Yogi, most of the time, throughout the month, even though he was a very busy and popular auditor in Pondichery.

The erection of fencing around ashram land was completed. One day Sri P.Ramachandran, former Governor of Kerala, came to visit Yogi in the Sannathi Street house. He was so happy to see the developments of the ashram. While he was talking with Yogi, he expressed his desire to Yogi that when he visited next he would see Yogi in the ashram. In the same evening the group of Janardhanan and his friends Raghunath, Ramamurti, Anjaneyalu and Parthasarathy visited Yogi. They were there to discuss about the proceedings of the work at the ashram. They had already contacted Sri Padmanabha Iyer to prepare a plan for the ashram. He was the designer of the Ramanashram and the guru of Anjaneyalu in his profession. He had sent the plan. The plan was so simple and convenient for Yogi and the devotees.

Yogi was then narrating the friends about the expectation of former Governor of Kerala about the ashram. Yogi too wanted the construction of the ashram should start at the earliest. On seeing Yogi's wish, Janardhanan and the friends felt happy and spread the plan paper before Yogi to get Yogi's approval. Yogi saw the plan and asked who had done the plan. Anjaneyalu told that it was done by Sri Padmanabha Iyer. Yogi approved it with joy.

Raghunath wanted to know what exact amount the Trust required to complete the construction as per the plan. Anjaneyalu was evasive. He told that when an ashram was being established they should not fix financial targets. But Raghunath, who was an auditor, told that the team should have the financial plan to

construct the building structure of the ashram according to the plan and the same should be informed to the devotees. The discussion happened before Yogi and at this point Yogi intervened. Yogi enquired Anjaneyalu how much money was required to construct the building as planned by Sri.Padmanabha Iyer. Anjaneyalu studied the plan for some time and then replied to Yogi that approximately Rs.30 lakhs would be required to complete the structure of the ashram. Yogi immediately told Raghunath, ***“Raghu, you got it. We require Rs.30 lakhs to complete the ashram. You can tell the friends now.”*** Everybody was so happy and they prepared themselves to go again to the devotees for collecting the required money.

14. The Odd Devotees

'D', a middle-aged lady, working as an assistant professor in a women's college heard about Yogi Ramsuratkumar in the mid of 1980's. She was in search of saintly persons, who could initiate her into divinity. She had been regularly visiting several holy places, mutts and ashrams. She came across Tiruvannamalai and Maharishi Ramana. She was attracted by Ramana's life and teachings. She visited Tiruvannamalai and she was able to feel the divine vibrations at Tiruvannamalai. She started visiting Tiruvannamalai regularly. There at Ramanashram she had the acquaintance with some of the devotees of Ramana. She expressed her desire to see a living saint like Ramakrishna and Ramana. Her friends at Ramanashram told her about Yogi Ramsuratkumar. She went to Sannathi Street House and saw Yogi. She got attracted by Yogi's spiritual splendor. In the beginning, she used to visit Yogi during every weekend. In due course her devotion towards Yogi intensified. She was awestruck on seeing Yogi's oneness with his Supreme Father, God. She developed a desire to remain with Yogi constantly to become one with Yogi. For her becoming one with Yogi was equal to become one with God. She was then not able to resist her desire to see Yogi and be with Yogi for ever. Her colleague as well as her friend also became a devotee of Yogi. One more lady from Chennai also joined the group. All the three were spinsters.

All those friends decided to build a small house for them at Tiruvannamalai so that they could stay whenever they visited Tiruvannamalai to see Yogi. They sought permission from Yogi and Yogi gave them his consent to build a house in Ramana Nagar. The friends had close associations with Ramanashram. D's friend in Ramanashram arranged one building contractor to help her purchase a housing plot in Ramanagar and build a house for the friends. The building contractor built a small, beautiful house for

them. Yogi attended the house warming function. Yogi also named the house.

In the meantime a physician from Thrissur in Kerala state became a devotee of Yogi. He had a great passion for the Vedas. Yogi appreciated his passion for the Vedas and the physician became very close to Yogi. The physician, a Bangalore based devotee of Anandashram and the ladies all formed a group. During the early 1990's this group frequently visited Yogi at Tiruvannamalai together and Yogi spared a lot of time for the group. The group would stay with Yogi for a few days and then they would disperse to their respective places.

In 1993, 'D' who became the physical caretaker of Yogi later, wanted to get the voluntary retirement from the college she was working, to stay in Tiruvannamalai to serve Yogi and attain salvation. She expressed her desire to Yogi one day. Yogi got annoyed and said, **"No, you should not do that."** But she was adamant. There was a gathering of the group at Tiruvannamalai. Yogi requested the physician to counsel her not to resign the job.

The physician tried to counsel her, but 'D' was adamant. The physician went to the extent of threatening 'D' that once she came to Tiruvannamalai Yogi would even not allow her to see him. 'D' told that if that happened she would be staying alone in Tiruvannamalai remembering Yogi's name all the time and attain salvation. Her conviction was so strong and nobody could shake her. Finally she got voluntary retirement from her job and came to live in Tiruvannamalai.

Spiritual sadhana could be done even while doing one's work, Yogi told 'D'. To some devotees Yogi suggested to live in Tiruvannamalai to do sadhana and to some other devotees Yogi clearly suggested to

stay in their places and do sadhana by chanting guru mantra. Yogi knew the limitation of every individual and according to their limitations Yogi would suggest different ways to them to attain God Realisation. But, alas, only a few devotees could listen to Yogi. Most of the devotees were not able to receive Yogi's grace and be benefited. If those people were able to listen and obey Yogi without any hesitation or doubt, they would have attained God Realisation. Alas, due to their ignorance and disobedience, they were able to earn only the egoistic piousness that made them imitating the great master Yogi Ramsuratkumar. Reverence and disobedience to the guru cannot go together, says Swami Chidanandh of Sivananda Ashram, Rishikesh.

Yogi suggested some people to come and live in Tiruvannamalai. The people too had come and live in Tiruvannamalai. But after the mahasamadhi of Yogi, the people got vexed and would ask themselves in disarray, why Yogi had asked them to come and live in Tiruvannamalai. Such doubting devotees were always grumbling inside, but hiding themselves behind their superficial reverence. They pretended as if they had done great sacrifice for the sake of Yogi. But in due course most of the people would run away from Tiruvannamalai unable to withstand the hardship of life. The rest of the people would preach and do unnecessary religious rituals to while away the time. They would drag their guru's name, as if their guru wanted them to do all those things. In all the possible ways they would try to show the world by their childish attitudes that they had become the gurus. J.Krishnamurti rightly talked about such so-called gurus, "The gurus destroy the disciples and the disciples destroy the gurus." In a way Yogi arranged this drama to teach people how one shouldn't live.

The attempts to possess Yogi by some devotees brought them the fall from the path of dharma, the righteous way of life. The fall prevented

them to enter into the sphere of God. They got frightened, when they found that they were not able to live a spiritual life. However they would like to protect their social and spiritual image before the public. They would hide themselves behind the religious rituals. They would feel secure in the rituals. Those rituals made them behave with authority and the authority became the root cause for their fall. Their indifferent, immature attitudes affected the whole atmosphere breeding divisions and destructions.

Nowadays every religious institution, by their authoritarian heads, apart from the saintly persons in whose name everything revolves, have been cultivating violence, by breeding authority and conflicts, rather than the wisdom and devotion towards Lord. Where there is love, how could there be authority? Authority has no role to play in a saint's place and in a saintly person, because authority divides, authority breeds violence and authority cultivates fear. Authority searches for security too. Out of fear, it tries to possess everything, including God with the help of rituals. The real devotees do not have fear. God is not for a coward either. The real devotees find it easy to transcend the religious rituals and near God by the grace of Guru. Rituals strengthen the ego of authoritarian people and in due course it will be the cause for their downfall. God and guru are one and the same. Guru is the personification of God, Love and Compassion. God could not be attained through authority and rituals. God never demands rituals. Love needs no rituals. Guru needs no rituals. The real sadhakas too do not need to do any rituals to remember their Guru.

The spiritual masters always radiate their harmonious blessings, which alleviate the sufferings of the sincere devotees. The spiritual masters shower their blessings on the earnest devotees. They lead the serious aspirants on the right royal path towards God, not through any religious rituals, but in spite of them. Such devotees

have no fear and they never expect anything from anybody. They would never try to accumulate anything, name, fame or wealth. They would never come in public gaze, proclaiming themselves as devotees or sadhakas. They would always like to be incognito and remain in solitude. They would attempt to merge themselves with their guru with all seriousness, eradicating the self through their earnest penance. Once they merge with their guru, they would lead such a simple life that would never reveal their real state of being. They dedicate their lives to the mission of their guru without anybody's notice. The very sight of such great souls brings joy and serenity in one's heart. The presence of such great souls would help the real sadhakas to go on the right path to reach God safely. Such great souls are the lighthouses for the humanity. They attempt to eradicate the sufferings of the common people. They guide the serious sadhakas on the right path towards God and they are always helpful to balance the whole existence.

Yogi Ramsuratkumar, during the physician's visit in the late 1993, asked Janardhanan to take the physician to show the ashram land. The physician saw the ashram land with Janardhanan and his team. He expressed his dissatisfaction about the land. He was also dissatisfied with the plan of Sri Padmanabha Iyer. According to the vastu sastra, the land and the plan were not good, he said. He explained his observations to Yogi. Yogi asked him what could be done. The doctor told him that he would go back to his place and consult some Vedic pundits there to make a fresh plan to offset the deficiencies according to the vastu in the ashram land. Yogi gave his consent and informed Janardhanan to wait till the doctor sent the new plan for the ashram. It disgusted Janardhanan.

Janardhanan found very expensive in staying in the Sivakasi Nadar Chatram for days together. He requested Yogi to permit him to build a small cottage in the ashram land for his stay. Yogi asked him

whether he wanted to stay permanently in the ashram complex for which Janardhanan replied that he did not have the proposal to stay in the ashram permanently. On hearing Janardhanan, Yogi refused to give him permission to build a cottage for him. Janardhanan was disappointed. Yogi was observing Janardhanan's tiredness in working for the ashram with Yogi. Out of great compassion for Janardhanan, Yogi started creating situations for Janardhanan, so that he could muster courage to leave and give way to others to work for the ashram.

Even after the ashram land had been purchased, Yogi was staying in the Sannathi Street house. Sashi, the personal assistant of Yogi, would exactly at 10 Am spread the mat for the master in the verandah of the Sannathi Street house. Yogi would come out from the inner chamber and would occupy his seat at 10 o' clock. Then Yogi would enquire Sashi whether any of the old recognized devotees were waiting outside. Sashi knew almost all the devotees of Yogi and would inform Yogi about the arrival of the devotees. Yogi would instruct Sashi to allow 'D' first inside and then other known devotees. Then Sashi would allow the other devotees who had been standing in a long line in the Sannathi Street to come inside the verandah one by one to have the glimpse of Yogi and get his blessings. At 12 noon, Yogi would allow the devotees sitting around him to disperse and would ask Sashi to tell the devotees standing outside to come in the evening for 4 o' clock session.

One day when Sashi called 'D' to get into the verandah, she was talking with some other friend and did not notice Sashi's call. A lot of people were waiting in the line to have the darshan of Yogi and it was getting late. Sashi raised his voice and 'D' saw him calling her. She rushed towards the gate. Sashi told her that when she had come to Swami, her attention should be on Swami, because Swami was waiting to start his session. Sashi told this when 'D' was among

the crowd. She felt hurt. After some time, 'D' complained to Yogi about Sashi's 'rude' behavior towards her and said that Sashi was very angry with her.

Yogi asked Sashi repeatedly in a joking voice whether he was angry. Sashi did not reply, felt shy and was sitting near the gate. Later, when Sashi was alone with Yogi inside the house, Yogi told him that 'D' was a highly qualified college professor and she wanted Sashi to respect her before the crowd and so let Sashi treat her with respect. Sashi explained why he had to raise his voice. Yogi listened to him carefully and again repeated that 'D' wanted respect be given to her before the crowd and let Sashi give the same to her. Saying this Yogi laughed. Sashi immediately apologised, but Yogi told that he had not done any mistake. After a long pause Yogi repeated that 'D' wanted Sashi to respect her before the crowd and let him do it. Sashi also laughed and said that he would do it.

On 23rd November 1993, Yogi had a high fever. During the evening session, Yogi went inside the house. Even after a long time he had not come back. So, Sashi went inside and he saw Yogi was lying in unconscious state in the toilet. He called Yogi several times, but Yogi was not responding. He was afraid. He rushed to the verandah and called 'D' inside. 'D' went inside and saw Yogi lying down in the toilet. She also called Yogi several times, but Yogi did not respond. She could feel that Yogi had a high fever. She gently handled the situation. She sprinkled water and revived Yogi. As soon as Yogi got up, 'D' told that she should be permitted to stay with him to look after him. Yogi told that he was all right and there was no need for her help. 'D' insisted that either Yogi should come to her house or she should be permitted to stay with Yogi, as Yogi needed medical assistance and physical help. Yogi finally accepted to come to her house. Sashi informed Janardhanan about Yogi's sickness and

Janardhanan rushed there by his car and took both Yogi and 'D' by the car to the latter's house.

As soon as they reached D's house, she called the physician of Kerala over phone and explained the situation. The doctor started immediately from Kerala and reached Tiruvannamalai to examine and treat Yogi. The lady did not want to convey the details of the sickness of Yogi and about the treatment given to Yogi to Janardhanan, who was the then life trustee of Yogi Ramsuratkumar Trust. In fact, 'D' didn't want the devotees to know about the sickness of Yogi's physical frame. She was telling Janardhanan that the physician from Kerala treated Yogi and so there was no need for any medical arrangements from Janardhanan. She also informed Janardhanan that Yogi had transferred his entire Yogic power to her in the previous night. 'D' believed that the spiritual power could be transferred and Yogi had passed his power on her. She imagined that she had attained Yogi's power. People believed the power transfer story, but Yogi did not say anything about this.

Yogi wanted people to do sadhana tirelessly. Yogi would bless the devotees and the blessings would enable the seeking souls to do sadhana sincerely. Yogi would pour his grace in his own mysterious ways by seeing the seekers, touching them, giving them something as prasadam, saying enthralling and encouraging words to them and remembering them. The grace of Yogi transforms the seekers and devotees.

Throughout his life Yogi preached the value of sadhana. Yogi emphasised to do sadhana by remembering God's (guru's) name constantly and live a simple life devoid of fear and duplicity. Remembering God is the only way to erase all human problems and sorrows, Yogi explained. Yogi's teaching is to erase the self and not to strengthen the self with some titles and power. Without doing

sadhana one could never attain salvation, Yogi preached. One should try to renounce one's self and its possessions and remember God's Name constantly to attain God. Accumulating or possessing something would bring down the sadhakas and it would become very difficult to recover from the fall. Without surrendering to the guru's will recovery would become impossible.

Yogi reached the ultimate wholeness, the state of God only after great struggles and painful experiences. He burnt himself in the fire of total renunciation. He left his beautiful family and prestigious Head Master job in a high school. He wandered like a beggar in search of God. Even though he was protected by the grace of his Guru Swami Ramdas, he had to struggle and suffer to attain his Supreme Father. His Guru Swami Ramdas snatched everything from him and threw him away in the wilderness of the world without any support or help. His guru didn't allow him to have safe shelter and assured food either in an ashram or in a devotee's place. He had to beg for his food. It was very hard for him to find a place to sleep. There was no roof to protect him from the hot Sun, cold and rain. There was no assurance for the food. He went without food for many days continuously. He was offered simple food with love occasionally by the so-called downtrodden people. His dwelling places were mostly the dreaded graveyards or the remote caves in the jungle. In all the circumstances, he always remembered his guru and he accepted the sufferings as if they were bestowed by God himself. He was never in search of comforts, titles or powers. His search was focused only towards God. He least bothered about the physical comforts and conveniences. Once he attained the wholeness of God, all the name, fame and comforts came to him, but still he was untouched by them, least bothered about them. He was with his Father eternally.

Quite the contrary, there are some people around great mahatmas expecting the mahatmas to transfer their power to them so that they could be popular. A small gesture from the mahatmas would make them imagine that the mahatmas have transferred their yogic power to them. Their imagination would corrupt and dilute their aspiration for God. Actually, the grace of mahatmas transforms the aspirants' life and encourages them to renounce everything they possess. The aspirants learn by the grace of guru, how to be alone and how to intensify their sadhana. Only by the grace of guru, they could constantly remember their guru. The grace reaches to those who are befitting for coming out of their fear, pains and problems and searching for the eternal peace and joy. The Mahatmas like our Yogi, taught people throughout their lives the value of renunciation and constant remembrance of guru. The people do not understand such a simple and direct teaching. The selfish people misread the words of Yogi. Out of their over ambitious nature, they believe some fanciful theory that they have attained God Realisation and are eligible for the reverence of the simpletons. They propagate their spiritual wholeness (?) among the simpletons, who would believe them and revere them. Poor beings, they are able to win over the simpletons' devotion but lose the protection of Guru. Such people are always in fear and they would go on doing several rituals to protect their image and social dignity. Such is the story of the present day so called gurus and teachers. These are all part of the leela of Lord.

Yogi stayed in D's house and gave darshan. The devotees came to that house, which was nearby the ashram site. For a couple of months Yogi gave darshan in that house. Yogi told the devotees that 'D' was sent by Father to look after his physical frame. Yogi Ramsuratkumar was a man of gratitude. Yogi would never forget throughout his life even a small help rendered by a friend. The friend might have offered tea, coffee or some other needs of Yogi a

few times. One would wonder on seeing Yogi's expression of gratitude to those people. It was amazing, but still one would feel shy to receive Yogi's abundant praising words of gratitude. Yogi's memory was remarkable and he used to remember those helps he received from various people at various places on various occasions.

But there were some people who wanted Yogi all the time to praise and glorify them before the crowd of the devotees so that they would get popularity and got their ego satisfied. Yogi fulfilled their desires too by praising them abundantly. Yogi's blessings and grace were always there, showering from his very being, but there were only a few, who could receive his grace in abundance, get transformation and start doing spiritual sadhana to reach the destination, God. The people, who seemed to be not close to Yogi, got the transformation by the magic touch of Yogi in a few meetings and the people, who lived under his very shadow for years together, were not able to receive his grace. Rightly Papa Ramdas once told Yogi that a big tree could not grow under another big tree, thorny bushes and grass alone could grow beneath a big tree.

Yogi gave darshan in D's house at Ramana Nagar regularly. 'D' wanted Yogi to stay in her house permanently. As usual morning 10 to 12 and evening 4 to 6, the darshan time was fixed. The devotees thronged D's house to see their beloved guru. 'D' and her friends imposed several conditions on the devotees to see Yogi and get his blessings. The devotees, who had the easy access to Yogi previously at the Sannathi Street house, got irritated and some of them vociferously expressed their protests against 'D' and her friends. One of the associates of 'D' used harsh language against the devotees standing in front of their house. She got the retaliation from the crowd. She went inside and complained to Yogi. Yogi came out of the house and told the devotees that he was living in other's house and so he had to adhere to the rules and conditions of his host. The

devotees also, Yogi requested, should behave in total discipline. Then there was calm among the devotees.

In the meantime Janardhanan, the life trustee of Yogi Ramsuratkumar Trust made elaborate arrangements to celebrate Yogi's jayanti function in the ashram land. He built two temporary thatched roofing structures, where Yogi and the devotees could sit and have their food. Yogi visited ashram regularly because of the request of Janardhanan. 'D' who took charge of Yogi's physical frame did not like Yogi visiting the ashram daily. She made complaints to Janardhanan that whenever Yogi visited ashram, Yogi became sick. So, she requested Janardhanan not to invite Yogi to the ashram. D's attitude irritated Janardhanan. He wondered how Yogi could tolerate D's possessive nature.

Janardhanan made elaborate arrangements and celebrated the jayanti function in the ashram with the huge congregation of the devotees. Yogi came to the ashram and spent considerable time with the devotees. The devotees felt immense joy and there was bliss. 'D' told Janardhanan that he should not insist Yogi to take his meals in the ashram as the food prepared in the ashram was not suitable for Yogi's health. The way she expressed her idea again irritated Janardhanan and he politely told her that let Yogi decide about that. Yogi took his food at the ashram. Yogi also took a little food from 'D', who brought the food from her house. Yogi requested Janardhanan to mix the remaining of the food brought by 'D' with the food prepared in the ashram.

Yogi Ramsuratkumar, sensing Janardhanan's irritation and his passion to return to his family and business, created harsh situations for Janardhanan. Yogi once asked Janardhanan to take 'D' instead of Yogi to start some work at the ashram and to give due respect to her. It shocked Janardhanan. His negative feelings for 'D'

got strengthened, but he was not able to protest openly to Yogi. He was grumbling. But he did what Yogi wanted him to do. Janardhanan took 'D' to the ashram, garlanded her and prostrated before her. 'D' did not protest or agitate, but proudly accepted Janardhanan's treatment.

Yogi gave Janardhanan a photo of Yogi and 'D' together, which had been printed, framed and offered by a devotee to Yogi, to fix it in the ashram. Yogi also told him that if anybody objected to fix it in the ashram, he should inform Yogi. The photo was wrapped up and Yogi had not seen the photo. Janardhanan brought the photo to the ashram and explained to the friends about Yogi's instructions. Parthasarathy told that he objected to fix the photo in the ashram and Janardhanan could tell the same to Yogi. But Janardhanan could not go and complain to Yogi about Parthasarathy as he too did not like the photo to be fixed in the ashram. After a few days Yogi enquired Janardhanan what happened to the photo. Janardhanan replied that somebody objected to fix the photo in the ashram.

The next day Janardhanan and his friends visited Yogi at the Sudama house to discuss the ashram matters. Yogi beckoned Parthasarathy to sit near Yogi and told him, **"Parthasarathy, this beggar gave a photo to Janardhanan to fix it in the ashram. He told this beggar that somebody objected. Will you help this beggar? You bring the photo when you visit this beggar in the evening."** While saying these words, Yogi was all in joy and showered his love on Parthasarathy. In the evening, when Parthasarathy brought the photo, Yogi enquired 'D', **"What shall we do with this? Shall we give this burden to Makarand?"** Makarand was a devotee from Delhi and had great adoration for Yogi as well as 'D'. He was there among the devotees. Makarand on hearing Yogi's words said that it was his privilege to receive the photo from Yogi. Yogi passed on the photo to Makarand.

In 1993, December first week, 'D' received a letter from her mother at Madurai. D's mother informed through the letter that she was seriously ill and wanted to see her daughter. 'D' told Yogi about the letter. Yogi asked her whether she wanted to see her mother. 'D' replied that she did not have the inclination to see her mother. Yogi told that mother was sick and she wanted to see her daughter and the daughter should oblige the mother. But 'D' refused to visit her mother. Suddenly Yogi suggested to 'D' that Yogi too would come to Madurai to see her mother. On seeing that Yogi resolved to take her to Madurai, 'D' could not say anything.

Yogi took 'D' to Sivakasi Nadar Chatram, where Rajakumari Murugesan and her friends Rathika and others stayed. They had come to Tiruvannamalai to attend Yogi's jayanti celebrations. Yogi told Rajakumari about their plan to go to Madurai to see D's mother. Yogi requested Rajakumari to allow Yogi to use her car and the driver Vembu. Yogi also requested to send Senthil, Rajakumari's son with Yogi and also Rathika as Rajakumari was not healthy enough to travel such a long distance by car. Rajakumari with all joy offered her car and her son in the service of Yogi.

Yogi, 'D' and Rathika were in the rear seat of the big contessa car and Senthil was in the front seat with the driver. The group started their journey on 3rd December in the night around 9.30. On the way Yogi enquired whether they crossed Tapovanam, when exactly they were crossing Tapovanam. Again Yogi was enquiring whether they had crossed Gandhigramam, when they exactly were crossing Gandhigramam. At the entrance of Madurai, Yogi exclaimed that there Thilakavathi (an ardent devotee of Yogi) was living.

At last they reached D's mother's house at 4 am. It was a small house and was in bad shape. D's elder sister, a widow, was living

with her mother, who was very sick lying down in a cot. On seeing 'D' with Yogi, the mother cried. Yogi sat beside her on the cot. Yogi caught hold of the mother's hand and consoled her. D's mother was moved on seeing the compassion of Yogi and was crying again. Yogi blessed her saying that Father would look after her.

'D' asked Senthil to wait in the car. Rathika had fever then and so 'D' asked her to take rest in the other room. In the meantime, she told her sister to prepare coffee for all. Yogi offered some money to D's mother and also presented a lot of woolen shawls, which had been brought from Tiruvannamalai. The whole group had their breakfast in the house prepared by D's sister. After breakfast the group left for Tiruvannamalai around 9 am.

At that time, there was a severe cyclone crossing the coast and due to its effect, there was torrential rain on the way back to Tiruvannamalai. On the way D repeatedly requested Yogi to stop the fury of the wind and rain by using his yogic power, to which Yogi did not respond. All the time Yogi was enjoying the situation. There were several road blocks due to the fall of huge trees on the road. The hurricane wind and the torrential rain worsened the things. There was also a heavy traffic jam. The driver and Senthil struggled a lot to drive through water logged roads and traffic congestion. It took 17 hours for them to reach Tiruvannamalai back. It was around 2 am the next day they reached Tiruvannamalai. 'D' asked Rajakumari and Rathika not to reveal about the trip to anybody and they should keep it a secret.

Within a few days after the trip to Madurai, Parthasarathy reached Tiruvannamalai. In the meantime, Rajakumari and her friends went back to their places. Parthasarathy then used to drive for Yogi. One day Parthasarathy drove Yogi and the ladies to the ashram from 'D's house. After Yogi got down from the car at the ashram,

Parthasarathy parked the car outside and was standing near it. Suddenly a devotee, Sri Ramamurti came running and told Parthasarathy that Yogi wanted him immediately. Parthasarathy went to Yogi and Yogi made him to sit near him. Yogi showered his love and compassion on Parthasarathy. There were more than 200 devotees sitting in front of Yogi. Suddenly Yogi told in a high tone, ***"Thank you Parthasarathy. Without your permission this beggar took Rathika to such a far away place Madurai. This beggar asked Rathika whether she should ask permission from you to accompany this beggar. But she said you won't tell anything if this beggar takes her. Thank you, Parthasarathy."*** 'D' was just sitting near. She became pale and grim.

In 1994, January 1st, the devotees of Anandashram from Madras came to Tiruvannamalai to do Nama japam, chanting Ram nam "Om Sri Ram Jai Ram Jai Jai Ram" at Oya Madam. Sri Rangarajan was leading the group. Sri Rangarajan used to call himself 'Sadhu' Rangarajan. He had his own organization and was publishing a spiritual magazine 'Tattva Darshan'. Sri Rangarajan invited Yogi to Oya Madam to bless the devotees chanting Ram nam on the New Year Day. Yogi informed Janardhanan and his friends about the program. Yogi requested the friends to bring the car to the 'D's house in the early morning 5 o' clock to take Yogi and the ladies to Oya Madam.

Parthasarathy used to drive the car for Yogi. Raghunath, the auditor would come in his car from Pondichery and as soon as he reached Tiruvannamalai he would hand over the car to Parthasarathy, who should use it for Yogi exclusively. Parthasarathy would not allow anybody to sit in the car as it was being used by Yogi.

Exactly 5 o' clock in the morning, Janardhanan and his friends reached the Sudama house in two cars. On hearing the car engine's sound, Yogi himself came out of the house. The friends prostrated before Yogi and Yogi greeted them by saying **"Happy New Year."** Yogi was in a great joy. The friends also greeted Yogi by saying "Happy New Year." Yogi and the ladies got into the Ambassador car, which Parthasarathy drove and the other friends got into Janardhanan's Maruthi van. Both the cars moved slowly towards Oya Madam.

Yogi was telling Parthasarathy that the devotees of Anandashram from Madras invited Yogi to be there exactly 5 o' clock in the morning and Parthasarathy came on the right time. The cars reached Oya Madam. Yogi and others got down from the cars. There was none to receive Yogi in the gate. Janardhanan and the friends took Yogi and the ladies inside, where the Ram nam chanting had to be done, but there also nobody was there to receive Yogi. There were some mats on the floor and Yogi occupied one of the mats and the ladies sat near Yogi.

Within a few minutes the organiser Sri Rangarajan came there and greeted Yogi. The friends took leave from Yogi as they had some work in the ashram. Yogi asked the friends to come in the evening to take Yogi and others back to 'D's house. The friends said that they would come in the evening. On their way back to the cars, Sri Rangarajan's daughter presented some copies of the magazine "Tattva Darshan" edited by her father Sri Rangarajan.

Parthasarathy happened to see an article, "The Eternal Slave" in the magazine, authored by Sri Rangarajan. In the article, the author Sri Rangarajan was narrating 'D' as the eternal slave to Yogi Ramsuratkumar. He wrote in the article glorifying and flattering 'D' comparing her with the Goddesses. He also wrote in that article that

Yogi had fallen down on seeing the love of 'D'. On reading the lines, the friends, particularly Parthasarathy, got upset and shocked. The friends also got annoyed with the author of the article.

In the evening, the friends reached Oya Madam to take Yogi back to the Sudama house. Yogi told the friends that Yogi wanted to stay for the night in the Oya Madam with the devotees of Anandashram from Madras. During the night and the next whole day, Yogi asked the devotees to go through the article 'The Eternal Slave' repeatedly. Yogi asked every devotee to read the article loudly and asked for the devotee's opinion on the article. Everybody praised the author and the article, as it were the work of Yogi Himself. Yogi was all the time laughing and laughing and making fun of the words of the devotees.

The next day also Yogi stayed in the Oya Madam with the devotees. The whole day and night were spent in reading the article again and again by everyone gathered there, repeating several times by Yogi's instructions. On the third day, Yogi told the friends that Yogi would leave Oya Madam in the evening. Parthasarathy parked the car in front of the gate of the Oya Madam in the noon around 3 o' clock and was waiting for Yogi, sitting in the verandah.

In the meantime, a young devotee called Parthiban from Aruppukottai, wanted to take Yogi in his new car to the Sudama house. Yogi asked Parthiban to see whether Parthasarathy was ready with the car. Parthiban told Yogi that the trust people might be busy with their work and his car was ready to take Yogi to the 'D's house. He also expressed his desire to take Yogi in his car and to drive for Yogi. But Yogi told Parthiban to go and see whether the car Yogi used was ready.

Parthiban came out and saw the car with Parthasarathy was ready. He requested Parthasarathy that he wanted to take Yogi in his car.

So, he asked Parthasarathy to move away the car from the gate so that he could park his car just in front of the gate. On seeing the young devotee's aspiration, Parthasarathy moved and started the car to park it somewhere else to facilitate the young devotee's car to be parked before the gate. But Raghunath, the car owner objected and insisted Parthasarathy that Yogi should use only his car. It was an awkward situation for Parthasarathy. Parthiban went inside and informed Yogi that both the cars were ready. Parthiban prayed to Yogi that he should be given an opportunity to take Yogi in his car. Yogi replied that he would go in any car, which was driven by Parthasarathy. On hearing this Parthiban came running to Parthasarathy and requested him to drive his car so that his car would get the privilege of taking Yogi. But Raghunath insisted that Parthasarathy should drive only his car. It was again so awkward for Parthasarathy and he requested pardon from Parthiban.

Yogi came around 7 o' clock in the evening and got into the car. Parthasarathy drove the car to the Sudama house. Yogi enquired Parthasarathy, on the way, how many hours he was waiting for Yogi. Parthasarathy replied that he was waiting for Yogi for more than 4 hours. Yogi enquired where he sat all the time. Parthasarathy replied that he was sitting in the verandah of Oya Madam. Yogi exclaimed to 'D', **"Parthasarathy was waiting for this beggar for more than four hours, sitting in one place."** Yogi paused for a few minutes. Yogi patted Parthasarathy's back with all compassion. Parthasarathy was driving the car silently. Yogi suddenly said to 'D', **"We are all safe in the hands of Parthasarathy!"**

Anyhow, the devotion of Parthiban got rewarded by Yogi in later years. Parthiban's family donated the car to the ashram later for the exclusive use of Yogi. He was also later blessed with several

opportunities to drive Yogi in the car as well as in the new van bought by the ashram administration.

On 5th January 1994, Janardhanan and the other friends had to visit Yogi Ramsuratkumar at the Sudama house to discuss about ashram matters. They did not want to disturb the regular session 10 to 12 in the morning. So, they went to the Sudama house after 12 in the noon during which time Yogi would have relieved the devotees. One of the ladies happened to see the group and informed Yogi about the arrival of the friends. Yogi immediately asked her to let them in. The friends got inside the house and saw a lot of people. They were the devotees of Anandashram, came from Madras under the leadership of Rangarajan, the author of the article "The Eternal Slave", to chant Ram nam at Oya Madam on the previous day. Yogi asked the friends to sit in the corner of the verandah.

Yogi suddenly stood up and walked a few times in the room up and down. Yogi picked up the book Tattva Darshan in his hand and selected the page where the article 'The Eternal Slave' was printed. Yogi asked Janardhanan first to come, stand up and read the article. Yogi stood before Janardhanan, with a stick in his hand rising upwards as if he was about to beat Janardhanan. Janardhanan read the article. After that Yogi asked Parthasarathy to read the article in the same manner. Parthasarathy did not like the article, but anyhow he had to read the article as Yogi wanted him to read it loudly. He started reading and whichever portion he did not like, he would read that portion still louder and would see Yogi intensely. Yogi on seeing Parthasarathy would lower his hand with the stick and would laugh. Parthasarathy finished the reading.

Yogi again walked up and down for a few minutes in the room and suddenly asked Parthasarathy, who was still standing in the same place, **"Parthasarathy, is the article alright?"** Parthasarathy

instantly responded, “No, Swami”. There was a dreaded silence and the situation became very tense and grim. Yogi became very serious and sat in his seat. Yogi beckoned Parthasarathy to sit before him and asked him why he did not like the article. Parthasarathy replied how a sadhu could write such an article that a great mahatma had fallen down on seeing the love of some ladies. Yogi said that every word in the article was uttered by him. Parthasarathy immediately asked Yogi, “Is this the way a sadhu should interpret the words of a great Yogi?”

Parthasarathy became very emotional and vent out all his feelings about the article as he was provoked by Yogi. Parthasarathy told that Yogi was never partial. For him, the ladies, Parthasarathy all were one and the same. Yogi loved all. He was all. He was pure. He was God and God could never fall down. The open discussion continued for more than an hour. Finally, Yogi asked him, ***“Parthasarathy, if you do not like the article, then you write an article commenting this article.”*** Parthasarathy replied, “Yes Swami, I will write an article, but who will publish it?” Yogi replied, ***“Parthasarathy, this beggar will beg Rangarajan to publish your article. So, you write an article.”*** Parthasarathy said that he would write an article against the article “The Eternal Slave”. Then Yogi asked Parthasarathy to go and sit where he had sat earlier.

Yogi got up and again walked up and down for a few minutes. Then Yogi started enquiring every devotee sitting there, ***“What you think of this beggar? Is he a sinner? Has this beggar fallen down?”*** The devotees got bewildered and gave different sort of replies. The devotees, who were glorifying the article for the past two days, got the message from Yogi. One devotee told that Yogi was in such a great height and he could never fall down. Yogi instantly replied that if one slipped from the height, one’s bones would all get

broken. Another devotee, when he was enquired by Yogi with the same question, he became highly emotional and started weeping. Yogi was ruthless and commented, **"Ramamurti weeps on seeing this beggar's fall."** Finally, Yogi asked the same question to Parthasarathy, who replied, "It is a wrong question Swami!" On listening Parthasarathy's answer, Yogi again became cool down and went back to his seat. Yogi again called Parthasarathy near him and got hold of Parthasarathy's hands. Yogi requested, **"Parthasarathy, the author of the article has some respectability in the society. Let us not disturb it. We need not write an article, Parthasarathy."** Parthasarathy said yes.

Anyhow later days Yogi had to request one of his devotees Smt.Anuradha to write an article in 'The Mountain Path' (a Ramanashram magazine) commenting Rangarajan's article 'The Eternal Slave'. Yogi personally requested the editor of the magazine, Sri V.Ganeshan to publish the article. The article was published in 'The Mountain Path', in the same year 1994. In the article Smt.Anuradha criticised harshly Sri.Rangarajan's article 'The Eternal Slave'.

One may wonder why Yogi wanted to retaliate to Rangarajan's article. The article of Rangarajan projected 'D' as a favorite devotee of Yogi as well as a Goddess. The article disturbed and confused the real sadhakas and devotees. The sadhakas and devotees were confused whether they had to treat 'D' as the successor of Yogi or Yogi's favorite devotee. The great souls like Yogi were to remove the confusion and doubts from the sadhakas and not to be a reason for the confusion and doubts. So, Yogi had to act harshly and indicate the sadhakas that Yogi was ever one with his Father and he never meant to project anybody as his successor or favorite devotee. Yogi saw his Father in everybody and in everything. He was not biased or

partial. He loves all and his compassion reaches everyone. Doubting his love and compassion for all is a sin.

The whole episode was conducted by Yogi Ramsuratkumar with such a beauty and grace to show and educate the devotees not to comment and compare guru's actions and words. Guru's works are always focused on individuals in unique way, beyond one's comprehension. One need not understand the ways of guru, but one should not be a hindrance to guru's work by commenting and attempting to degrade the guru.

In the meantime Anjaneyalu, the founder of Yogi Ramsuratkumar Trust, built a small but beautiful thatched roofed building. It was granite walled with black stone flooring, facing east. He built the building with his own money after obtaining Yogi's permission. The roof was made with the grass grown in the Holy Arunachala Hill. That small first ever building was named as "Darshan Mandir". Yogi gave darshan in this new building daily, as usual in the morning 10 to 12 and in the evening 4 to 6.

In the meantime the physician from Kerala had consulted a good architect Ravi at Trichur and designed a huge hall, having a length of 350 feet and breadth of 150 feet in the centre. The doom in the front entrance was designed like a Lotus flower. The height of the building would be more than 50 feet. The building facing the holy hill, towards north would cost a few crores of rupees.

Later, the architect Ravi told that when he prepared the plan, he had no hope that such a huge building could be built. But when the plan was handed over to Yogi by the physician, Yogi appreciated and approved the plan. Yogi called Janardhanan and showed him the plan. On seeing the massiveness of the building, Janardhanan got fear. He thought to collect a few lakhs of rupees he had to spend a

few months traveling all over Tamilnadu state and to collect a few crores of rupees, it would be impossible or would take his entire life time. He was all the time grumbling and could not discuss openly with Yogi, who was always crowded by 'D' and her friends.

One day, he mustered courage and told Yogi that he wanted to talk to Yogi confidentially. Yogi took him to a lonely place. Janardhanan vented out his feelings and said that he could not go to places to collect the required money. Yogi immediately responded that Janardhanan need not go anywhere to collect the money and Yogi would beg money from the friends to complete the building. Yogi enquired Janardhanan whether he could promise to be with Yogi for another ten years, till the completion of the building. Janardhanan promised. Yogi also told Janardhanan that he should not bother about any other thing and should concentrate on completing the ashram building. Yogi was to play a different leela and so he came to the Sudama house, Yogi told Janardhanan.

15. Janardhanan's Resignation

Janardhanan didn't like Yogi staying in the 'D's house. 'D' and her friends' close proximity to Yogi was the prime reason for their continuous interference in the ashram activities, he believed. He also believed that 'D' and her friends took advantage of their closeness to Yogi and dictated everybody, including Janardhanan in the name of Yogi. He felt that his freedom was lost. He was deeply hurt and disturbed. He was in angry. He was not able to understand his guru's actions. He wanted to have the clarification from Yogi, but he could not muster courage to discuss with Yogi. At the same time he was not able to withstand the irritating comments and criticism of 'D' and her friends. He didn't defend himself by talking plainly with the ladies. He kept mum and was confused. His only outlet was the friends, who also could not help him much to improve the situation.

Even though Yogi supported him indirectly, Janardhanan was not able to work as usual. He was all the time grumbling. His friends Raghu, Ramamurti and Parthasarathy tried to console him and encourage him to tell everything to Yogi. However, Janardhanan was in a dilemma whether to express his dissatisfaction to Yogi about the change of the plan and the irritation he suffered due to the unwarranted interference of the people around Yogi in the day to day affairs of the ashram. He felt that the people around Yogi treated him like their subordinate and it hurt him the most. He narrated the problems to his family. His family members insisted him to come back to Bangalore and look after his business and family. Day by day the atrocities of the people around Yogi got increased. Those people always commanded and teased Janardhanan. Their way of talking disheartened Janardhanan. Yogi was a silent spectator. Yogi already told Janardhanan that he wanted to conduct a different sort of leela and Janardhanan should not mind it and carry on his work

constructing the ashram. Janardhanan felt that he had lost his freedom. He also felt that Yogi had distanced him deliberately. At the same time he could not have the courage to tell Yogi that he wanted to go back home and was not able to work for Yogi under the command of the people around Yogi.

One day, Yogi called Janardhanan to the 'D's house to discuss about the progress of the ashram. Janardhanan went there and found Yogi was busy talking with some other friends. He returned to the ashram without meeting Yogi. In the house Yogi was waiting for Janardhanan, but the latter had not turned up. In the evening when Janardhanan visited Yogi again, Yogi asked Janardhanan why he did not come in the morning. Janardhanan said that Yogi was busy with some other friends and so he did not like to disturb Yogi. On hearing his words Yogi asked Janardhanan with strong words whether he wanted Yogi to give a special protocol to the Trustee Janardhanan. On hearing Yogi, the life trustee was bewildered. The harsh language from Yogi was new to him. He was shocked and confused.

Later there was a hectic discussion about the celebration of laying the foundation stone of the ashram. 'D' and her friends suggested inviting big political leaders or high ranked bureaucrats, but Yogi expressed his intention to invite Swami Satchidananda of Anandashram. The people around Yogi had to accept Yogi's suggestion. Yogi called Janardhanan and discussed the issue with Janardhanan, who was very glad to invite Swami Satchidananda. Janardhanan immediately made arrangements to invite Swami Satchidananda. He talked over phone to Swami Satchidananda and the latter also accepted to come to Tiruvannamalai to grace the function. The date was fixed 26/2/1994 and the time of the ceremony was 3 Am in the very early morning.

Swami Satchidananda reached Chennai and from Chennai, he was taken to Tiruvannamalai by the car of Sri Krishna, a devotee from Bombay. Sri Krishna had contributed a substantial amount with great and humble heart to the noble cause of Yogi Ramsuratkumar Ashram. Krishna took Swami Satchidananda to Ramanashram, where the Swami wanted to go first to pay his respects to Ramana Maharishi's Samadhi.

In the meantime, even before Swami Satchidananda reached Ramanashram, Yogi came to Ramanashram to receive Swami Satchidananda. Yogi was requested by the Ramanashram to take rest in the guest house just opposite to the ashram till Swami Satchidananda reached. Yogi with the friends and devotees was waiting in the guest house. Yogi instructed Parthasarathy to wait in Ramanashram and as soon as Swami Satchidananda reached, Parthasarathy should inform Swami Satchidananda that Yogi was waiting in the guest house.

Parthasarathy was waiting in the ashram. Swami Satchidananda arrived at Ramanashram. A lot of devotees assembled there to receive Swami. With great difficulty Parthasarathy was able to go near Swami to inform that Yogi was waiting in the guest house for Swami Satchidananda. Parthasarathy had the privilege of having Swami's association from early 1980's. Swami Satchidananda told Parthasarathy that Swami would salute the Samadhi of Ramana first and then come to the guest house to see Yogi. Parthasarathy immediately went to Yogi and informed Yogi. Yogi asked Parthasarathy to wait at the gate of Ramanashram and as soon as Swami Satchidananda started, he should inform Yogi. Parthasarathy was waiting at the gate of Ramanashram. In a few minutes Swami came out of the shrine and Parthasarathy ran to the guest house and informed Yogi.

Yogi got up from his seat and slowly walked towards the gate of the guest house, where both Yogi Ramsuratkumar and Swami Satchidananda met after thirty eight years. Swami Satchidananda, on seeing Yogi, touched Yogi's feet and the next moment Yogi's whole physical frame was at the feet of Swami Satchidananda. The way of expression of the both saints on seeing each other was a great feast for the real seekers and also a great teaching, how one should have the reverence and love for saints. Touching one another's feet was not mechanical or formal. The saints' whole frame was in each other's feet and then they were virtually in each other's arms.

Both the great saints went inside the guest house. There was a great joy. Spiritual aroma had enveloped the whole place. Both the saints were in each other's arm and were all the time laughing and laughing. It was a great feast for the devotees and the benediction lasted for several hours. It was a practical teaching of the masters, which exhibited real love and friendship. After a few hours of happy conversation, Yogi invited Swami to participate in the function. Swami told that he came to Tiruvannamalai only to attend the function. Then Yogi took leave of Swami and went to the 'D's house. The Swami took rest in the guest house of Ramanashram.

The next day Swami Satchidananda visited Yogi Ramsuratkumar Ashram. The Swami was received with all the respects and regards by the devotees and Yogi. Swami was seated near Yogi and again there was joy in the whole atmosphere and it rejuvenated the spiritual energy in all the devotees, who had the privilege of witnessing the great event, the meeting of two saints.

The next day early morning around 3 Am, the foundation stone was unveiled by Swami Satchidananda, which was marked by simple, but happy celebrations. On the same day Swami Satchidananda

gave a small discourse, which brought joy to all the devotees. All the time Yogi got hold of Swami's arm with love and affection. Yogi asked the people to record the talking of Swami Satchidananda. The Swami was telling that Yogi was earlier like the wind, totally free, but, now he had been caught in the web of the ashram and so Yogi was not that free like earlier. Yogi was listening with joy. Yogi was radiating peace and freedom. Ashram was Yogi's creation and Yogi was never caught by the ashram. Yogi was the divine child of Papa Swami Ramdas, who was eternally free. Yogi too was eternally free and none and nothing could bind him at any point of time after he merged in Swami Ramdas. The same day Swami Satchidananda left for Chennai.

On the next day, Yogi called Anjaneyalu who was the author and founder of Yogi Ramsuratkumar Trust and discussed with him about the new plan of the huge structure. Anjaneyalu had only working experience of constructing small residential homes and other small structures. He never had built such a big structure. He didn't have the suitable educational background either. Anyhow he had a huge labor team. A massive hall of 350 feet length, 150 feet width and around 50 feet height without any supporting pillars could not be built with the labor force alone, without the advice and guidance of qualified architects and engineers. It should be a team work.

So far Anjaneyalu had functioned independently in the construction works of Ramanashram and so he could not tolerate the instructions and suggestions from the architects and engineers. The friends of the ladies always commanded and instructed Anjaneyalu. There were no cordial suggestions or directions from those people. They always dictated Anjaneyalu, which Anjaneyalu did not like. They treated Anjaneyalu like a mason. It irritated Anjaneyalu. Even though Yogi treated Anjaneyalu with great love and regard, Yogi too

clearly instructed Anjaneyalu to get directions from those people. So, Anjaneyalu was also grumbling and frustrated. In due course he stopped visiting Yogi in the ashram. Yogi wanted to build the structure immediately, but both Janardhanan and Anjaneyalu were not cooperating and were grumbling. Yogi sent for Anjaneyalu several times, but Anjaneyalu hesitated to visit Yogi.

On 27th February 1994, early morning around 7 o' clock, Yogi went to Ramanashram to meet Anjaneyalu, along with 'D'. Yogi was seated in the President's room of Ramanashram. The President of Ramanashram was present too. Anjaneyalu was not there. The President of Ramanashram sent for Anjaneyalu. In a short while Anjaneyalu came. He prostrated before Yogi. Yogi got hold of his hand and requested him to help Yogi to construct the ashram structure according to the plan of the physician from Kerala. Anjaneyalu told Yogi that so far he had done the construction works independently and nobody had ever commanded him. But there were a lot of power centers in the ashram and so he could not work thereafter, he told.

On seeing the refusal of Anjaneyalu, Yogi asked Anjaneyalu to call Janardhanan to Ramanashram over phone. Janardhanan and other friends were then in the Sivakasi Nadar Chatram. Anjaneyalu called Janardhanan over phone informing that Yogi was waiting for him in the Ramanashram. Janardhanan came with Parthasarathy to Ramanashram. Parthasarathy waited in the car. Janardhanan went inside the President's room and saw Yogi sitting with the President of Ramanashram. He prostrated before Yogi.

Yogi told Janardhanan that Anjaneyalu did not like to work and so let them go back to the 'D's house to discuss what should be done next. Janardhanan immediately told Yogi that if Anjaneyalu was not working, then he should also be relieved from the work. Yogi got up

immediately on listening to the words of Janardhanan. Yogi walked out along with 'D' after saluting the President of Ramanashram. Parthasarathy was ready in the car parking area with the car to take Yogi back to the Sudama house. Yogi on seeing Parthasarathy turned his face and hired an auto to go back to the 'D's house. Janardhanan and Parthasarathy went back to Sivakasi Nadar Chatram. In a few minutes Dr. Ramanathan the younger brother of Justice T.S.Arunachalam came to Sivakasi Nadar Chatram to inform Janardhanan that Yogi wanted Janardhanan and other friends to come to the ashram at 9 am.

Janardhanan, Raghunath, Ramamurti and Parthasarathy went to the Ashram. On the way they picked up Anjaneyalu from Ramanashram. They all went to the Darshan Mandir, where Yogi was sitting with the ladies, sadhu Rangarajan, Justice T.S.Arunachalam, his younger brother Dr. Ramanathan, T.S.Mani, Engineer Sundararaman, his wife Prabha, Kulothungan, Panchapakeshan and several other devotees.

Janardhanan and the friends sat in front of Yogi. Yogi told Justice T.S. Arunachalam that Anjaneyalu did not like to work for Yogi and so Janardhanan also wanted to be relieved. Janardhanan told immediately that even if Anjaneyalu would accept to work, he would not work further for Ashram. Yogi asked the Justice to take Janardhanan and the friends outside the Darshan Mandir and talk to them. Justice T.S.Arunachalam and the friends talked for a while. Justice T.S.Arunachalam was in a great hurry to return to Madras and so he was not able to spare much time to listen to Janardhanan. He just used a few words to convince Janardhanan to work. Janardhanan refused. The discussion was over and in a few minutes all returned to the Darshan Mandir.

Justice told Yogi that Janardhanan was not willing to work for Yogi and ashram. Yogi immediately told Justice that if that was the case, let Janardhanan give the resignation letter. Justice intervened and asked Yogi to whom Janardhanan should submit his resignation. Yogi told that as the ashram and the trust had borne Yogi's name, let Janardhanan give the resignation to Yogi himself. Janardhanan immediately wrote his resignation in the Trust Letter Pad and submitted it to Yogi.

Yogi received the letter and asked Justice T.S.Arunachalam what should be done next. Justice told that the Trust should not be vacant without the trustees and so new trustees should be appointed. Yogi consulted 'D', who suggested sadhu Rangarajan first for the Trusteeship. Yogi accepted the suggestion. Then she suggested Sundaraman, who was an engineer. But Sundaraman was hesitating as he was in a Government job. 'D' suggested as they needed the service of Sundaraman, his wife Prabha could be made a trustee. Sundaraman said that if Yogi wanted him to resign from the Government job, he was ready to do that. But Yogi did not want him to resign and made his wife Prabha a trustee. Then 'D' suggested T.S.Mani. The latter was from Madras and was a follower of sadhu Rangarajan. Yogi approved that suggestion also. 'D' finally suggested Justice T.S.Arunachalam for which Justice replied that he was then the sitting Judge of Madras High Court and would get retirement in two years and till that time Yogi could make either his wife or his younger brother Dr. Ramanathan as a trustee. Finally it was decided that Dr. Ramanathan should become a trustee till Justice would come after his retirement to the service of the ashram. Yogi agreed for that also.

Then Yogi got up. Yogi asked Kulothungan, a long time close devotee of Yogi, whether he was prepared to become a trustee. Kulothungan told that he was ready to work, but not with any title. Yogi asked

Panchapakeshan, who was the elder brother's son of Raghunath whether he could work for Yogi. Panchabakeshan also politely refused. Then Yogi asked Raghunath, whether he would be with Yogi. Raghunath replied that everyone was with Yogi. When Yogi specifically asked Raghunath whether he would work without Janardhanan, Raghunath also politely refused. Yogi enquired Ramamurti, for which Ramamurti answered that while a chief minister resigned then the whole council of the ministers should resign. Yogi came to Parthasarathy. Yogi didn't ask Parthasarathy's willingness, but told loudly that he would not be willing to work without Janardhanan.

Yogi went back to his seat and asked Justice T.S.Arunachalam what should be done next. Justice T.S.Arunachalam noted the names of the new trustees on a piece of paper and suggested to Yogi to write "Approved" and then put Yogi's signature approving the new trustees on the same paper. Yogi wrote and signed, as suggested by Justice T.S.Arunachalam. Justice told that Janardhanan should handover all the documents including the bank pass book, cheque book to the new trustees. Sadhu Rangarajan, who wanted to exhibit his involvement and to reign supreme in the Trust, irritated Janardhanan by demanding several petty things. Finally Yogi intervened and stopped Rangarajan. Janardhanan handed over everything to sadhu Rangarajan.

16. Construction of the Ashram and Documents

Yogi wanted to start the construction work on the same day the new trustees were chosen, according to the new plan. Yogi asked the new trustee Smt.Prabha's husband Sundaraman, who was an Engineer and another new trustee Mani to make arrangements for the Bhoomi Puja to start the construction work. Sundaraman and Mani made arrangements for the bhoomi puja. The new trustees marked the place, where they should start the construction work. They arranged everything for the bhoomi puja within a few minutes after Janardhanan resigned from the Trust. They completed the preliminary works and informed Yogi that everything was ready for the Puja. Yogi went to the particular place and dug the soil as a token of starting the work. Then Yogi asked 'D' to do the same, then Justice and then the friends including Janardhanan. The ceremonial bhoomi puja was conducted amidst high drama. As soon as the puja was over, Janardhanan wanted to leave and Yogi relieved him.

Janardhanan and the friends went to Ramanashram with Anjaneyalu. Janardhanan was baffled and was crying. His 18 long years of association with his guru and his guru's love and concern for him were visualised in his mind. He was not able to control himself. Tears were flowing in streams. The friends could not console him. He returned to Sivakasi Nadar Chatram along with his friends. He had to hand over the accounts to the newly appointed trustees. Both Janardhanan and Raghu were working continuously and prepared everything ready to handover to the new trustees. Dr. Ramanathan, the new trustee as well as the younger brother of Justice T.S.Arunachalam came to Sivakasi Nadar Chatram. He told Janardhanan that Yogi had sent him to get Rs.50000/- cash from Janardhanan for the immediate expenses. Raghu, the auditor advised Janardhanan to give a cheque for Rs.100000/- in the name of Dr.

Ramanathan, instead of giving cash. Dr. Ramanathan got the cheque, drew the amount from the bank and gave the same to Yogi, who passed on the money to the newly appointed trustee for the immediate expenses for the construction.

The next day, Yogi sent word to Anjaneyalu requesting him to come and see Yogi in the ashram. But Anjaneyalu hesitated to visit Yogi and did not go. Yogi was waiting in the ashram, but Anjaneyalu didn't come. Finally Yogi sent Sri. Rangarajan to Sivakasi Nadar Chatram to convey to Janardhanan that Yogi wanted to see both Janardhanan and Anjaneyalu. Janardhanan first handed over the remaining accounts and other documents to sadhu Rangarajan. Then Janardhanan told sadhu Rangarajan that he would go to Ramanashram and bring Anjaneyalu to Yogi. All the friends went to Ramanashram to see Anjaneyalu. Anjaneyalu was not there. The friends waited for some time and after half an hour Anjaneyalu came. He told the friends that he too wanted to go to Yogi very much but still some sort of fear blocked him. Janardhanan also felt the same way. Earlier, after Janardhanan and Anjaneyalu pronounced their decision to resign from the work of the ashram, Yogi had told them not to prostrate before Yogi henceforth. That also created a sort of fear in them. All the friends were in a confused state and the time was passing.

Parthasarathy, who was all the time telling that after the resignation from the ashram work, all the friends became normal devotees again and they should feel free as usual with Yogi. When Yogi wanted to see them, there was no need to hesitate or fear, he argued. But the friends told Parthasarathy that they did not have the courage to see Yogi and if Parthasarathy had the courage to see Yogi, he could go to Yogi. Parthasarathy responded that if Yogi had asked him to come, he would have gone immediately. Raghu told Parthasarathy that he could go to Yogi as the representative of the friends. Parthasarathy

asked what would be the message then to be conveyed to Yogi. The friends told that Parthasarathy should convey to Yogi that the friends were emotionally upset and so they could not visit Yogi at that moment. They also wanted Parthasarathy to inform Yogi that the friends were to visit Pondichery for a change.

It was around 2 PM. Parthasarathy went to the 'D's house by car. He parked the car in front of the house. On hearing the car engine's sound, Yogi himself came to the gate and opened. Yogi greeted Parthasarathy and took him inside the house. Yogi sat in the usual place and asked Parthasarathy to sit in front of him. 'D' sat besides Yogi.

Yogi told Parthasarathy that he was waiting in the ashram till 1.30 Pm but he was disappointed that the friends did not come there. Parthasarathy told Yogi that the friends were emotionally upset and so they could not come to see Yogi in the ashram. Yogi seemed that he was not able to get the words of Parthasarathy. 'D' interpreted with a loud voice, "Those people are not willing to see you, Bhagavan....." Parthasarathy got annoyed and said immediately to 'D', "Don't try to translate the emotions in the wrong words. Mind your words." Saying this to 'D', Parthasarathy looked at Yogi intensely. Yogi was looking both 'D' and Parthasarathy again and again for a few moments. Then Yogi conversed directly with Parthasarathy.

Yogi pretended since from a few days that he was not able to see and hear properly due to the old age. The people around Yogi believed it in the face value of the words. But these people had forgotten that Yogi was always alert and that alertness would activate all his senses to its full strength. Whenever Yogi was concerned and had to do some work, Yogi would be very alert. At that time Yogi could see and hear the things and persons even from a great long distance.

Whenever Yogi wanted to ignore the things and persons, Yogi would go into the divine samadhi state. In those occasions, the real devotees would use that time to sing bhajans or to meditate Yogi's name. It was a beauty to see Yogi playing the part of an ignorant child before the so called pious and highly egoistic friends. As a Yogi in true sense, he lived for his Father and lived in his Father in all the situations and least bothered about those pious egoists. Those apparent pious people took advantage of Yogi's divine innocence and silence for their personal mundane benefits. Such people tried to imitate Yogi and succeeded in getting reverence and respect from the simple devotees. Poor creatures are they, who missed Yogi, the eternal, but got everything else, which is transient.

"What happened to the plan prepared by Padmanabha Iyer, Swami, which you have approved earlier?" Parthasarathy asked Yogi. When Parthasarathy asked the question, Yogi became grim and told Parthasarathy that he never had approved any other plan other than the physician's plan. Parthasarathy narrated the event to Yogi and tried to recollect the past event. Yogi prevented Parthasarathy to elaborate further. He told that his Father approved only the physician's plan and if he had approved any other plan, Yogi pleaded with both his palms joined, ***"Excuse this beggar Parthasarathy, if this beggar has told you like that."*** Parthasarathy immediately understood that Yogi was for a different leela. Finally Yogi asked Parthasarathy about the friends' plan. Parthasarathy told Yogi that the friends would go to Pondichery. Yogi asked whether they had any work at Pondichery. Parthasarathy replied that the friends were going to Pondichery for a change and not for any particular work. Yogi laughed on listening to Parthasarathy. He gave a fruit as prasadam to Parthasarathy and blessed. He relieved Parthasarathy and the latter went back to the friends. Parthasarathy narrated the conversation he had with Yogi. The friends were at a confused state. Anyhow they went to

Pondichery and spent a few days there. Later they dispersed and went back to their native places.

Janardhanan was restless thereafter. He could not get the consolation from anything or anybody. He felt guilty. He remembered Yogi and his compassionate grace towards him for the past 18 long years. He remembered his promise to Yogi that he would stand by Yogi till the completion of the ashram. He questioned himself silently, why couldn't he behave as Yogi demanded from him. There was immense pain in him. After several months he wrote a letter to Yogi requesting him to forgive his mistakes. He also expressed his desire to work for Yogi again. But Yogi was not ready to offer the ashram work to Janardhanan.

Yogi loved Janardhanan and knew his limitations. Yogi wanted his beloved devotee to work for his own salvation by remembering God all the time. Yogi didn't like his beloved devotee to get entangled in the web of ashram. But Janardhanan was not able to understand Yogi's will and always grumbling. Anyhow he could always remember Yogi. During Yogi's final days, Yogi called him daily and requested him to narrate Ramayanam before the huge congregation of devotees.

Janardhanan's selfless work for the creation of the ashram shall ever be there with the story of Yogi. He could never be separated from Yogi. In 2009 February 17 his wife Vijaya passed away. In the same year June 12th this great soul Janardhanan also was recalled by The Supreme Father. He had been suffering from the killing disease cancer for one year. The ashram administration did not bother to visit him, when he was in the hospital in a serious condition. They also did not attend his final rites. That's the attitude of the present day administration of the ashram. Whereas Yogi was

the personification of gratitude and humility, the so called successors of Yogi were beyond human touch and gratitude.

The whole ashram episode was full of controversies. The real intention of Yogi Ramsuratkumar regarding the ashram could be reflected in his own words: **"The people who enter into the ashram will be in natural meditation and so there is no need for a separate meditation hall in the ashram complex."** But there is a meditation hall in the ashram.

"Whoever comes and touches the gate of Sannathi Street house and remember this beggar's name, he will be filled with my Father's Grace." But the Sannathi Street house where Yogi lived and interacted with the devotees for around eighteen long years, remained abandoned, locked and neglected till March, 2006. Then it was converted like a museum and the devotees were allowed to sit there and meditate. In July 2010, the roof of the Sannathi Street House was demolished. The ashram administration informed the devotees through their monthly magazine Saranagatham that they proposed to renovate the house. After they renovated the house, it was thrown open for the devotees again.

"This ashram is the spiritual centre for the whole cosmos from where my Father radiates peace and bliss." But the whole ashram, particularly the samadhi of Yogi has been converted into a Siva Temple, having a Sivalingam upon the samadhi of Yogi. There is a temple gopuram upon the Sivalingam. There are Nandhi, Vinayaka and other essential symbols that comprised a wholesome Hindu Saivite Temple. The Sivalingam, through the Hindu religious disciplines of southern part of India, distances the devotees from the samadhi of Yogi. Now Yogi and his samadhi are beyond the reach of devotees. So far when Yogi was alive in his body, the place remained

spiritual and as soon as he passed away, the place was converted into a Hindu religious worshipping place. The administration conducted the Hindu religious rituals at the samadhi of Yogi. They prevented the devotees to go near the samadhi to offer flower and worship. All changes have been done in the name of Yogi, but against the will of Yogi and his teachings.

"Remember this beggar's name, Yogi Ramsuratkumar. It's enough. You need not do any other rituals other than remembering the name Yogi Ramsuratkumar. The name Yogi Ramsuratkumar is not this beggar's name, it is my Father's name," said Yogi. But nowadays, the chanting of Yogi's name is not given due importance and only religious rituals dominate the activities of the ashram. Sometimes the administrator himself would conduct the rituals at the samadhi of Yogi.

"For this beggar's friends, this name Yogi Ramsuratkumar is enough. If you remember this name, you need not worry about your spiritual growth. My Father will take care of you. My Father will see that you will reach my Father safely" Yogi said. But nowadays the ashram administration encourages people to do various rituals and sometimes conducts yoga classes after the physical disappearance of Yogi.

The ashram construction was done with at most care. Yogi was present at the construction site everyday and witnessed the construction work from morning till evening having one or two hours lunch break. Yogi interacted with the devotees at the construction site. Even then all his attention was at the construction. The trustee Mani worked hard to build the huge structure of the ashram. Yogi was supportive to Mani in all his activities in construction. However in later years Mani had to leave the ashram, due to his erroneous

behavior. Yogi brought in Justice T.S.Arunachalam of Madras High Court in 1996 as the managing trustee.

After Janarthanan's resignation from the Trust in 1994, the four trustees Sadhu Rangarajan, (Prabha) Sundaraman, Mani and Dr.Ramanathan started working for the construction of the main structure. Particularly Mani alone stayed nearby the ashram site and organized the construction. Earlier Sundararaman worked for a few months with Mani and later due to some unknown reasons Yogi had to relieve him from the construction work. In another few months, the other trustee's rude and dishonest behavior displeased Yogi. So 'D' suggested to Yogi to replace the tough trustee with Justice T.S.Arunachalam in the Trust Board. Yogi consulted with Justice T.S.Arunachalam the procedural ways to reshuffle the Trustees. As per the suggestion of Justice T.S.Arunachalam, Yogi asked the trustees to conduct the trust board meeting in 2nd March 1996 and pass sweeping resolutions to prepare a supplemental trust deed. According to the resolutions, a Supplemental Trust Deed was prepared and registered in 27th March 1996. It seems Justice T.S.Arunachalam was behind the sweeping amendments enacted in the Trust Deed. According to the Supplemental Trust Deed, Yogi had chosen Justice T.S.Arunachalam as his 'successor'. Justice T.S.Arunachalam, Devaki, Rajalakshmi and Vijikka, (sister of Rajalakshmi) were included as Life Trustees in the Yogi Ramsuratkumar Trust. Justice T.S. Arunachalam was given time to join the Trust Board after his retirement. (Vijayalakshmi joined the Trust board later after her retirement from the government job 'The Commissioner of Income Tax'.)

The "beneficiary" of Yogi Ramsuratkumar Trust, which is a Public charitable Trust, was changed in the 1996 Supplemental Trust Deed. In the 1993 Trust Deed it was mentioned that the "beneficiary" of Yogi Ramsuratkumar Trust was "the devotees of Yogi

Ramsuratkumar”, but as per the 1996 Supplemental Trust Deed “Yogi Ramsuratkumar” became the “beneficiary” of the Trust. According to the Supplemental Trust Deed Justice T.S.Arunachalam became the ‘successor’ of Yogi Ramsuratkumar. So, naturally after the Samadhi of Yogi, Justice T.S.Arunachalam, an individual became the ‘beneficiary’ of the Public Trust. Yogi was asked to write the name of Justice T.S.Arunachalam in the trust board resolution document. It all seems to be unbelievable that Yogi wanted to have the ashram and its properties in his name and then pass them on to Justice T.S.Arunachalam.

Such a Public Charitable Trust got the character of a Private Trust which is considered illegal. It was contested by the author in the Madras High court and the case was admitted. It is still pending in the Madras high court. Even during the sweeping amendments in the Trust Deed, the clause 24 of the Trust Deed was untouched. The clause 24 says that no religious activities should take place in the ashram.

Later after the Samadhi of Yogi, Justice T.S.Arunachalam, the so called ‘successor’ of Yogi built a Siva Temple on the Samadhi of Yogi. He arranged to install various Hindu Religious Deities in the ashram premises. To enable him conducting Hindu religious rituals in the temple, the learned Retired Justice T.S.Arunachalam created one more Trust ‘Yogi Ramsuratkumar Memorial Seva Trust’ in the same premises of ‘Yogi Ramsuratkumar Trust’ in 2004. The author and life trustee for this new trust is Justice T.S.Arunachalam. It is very strange that both non-religious and religious Trusts function from the same premises. There are three Trusts with different objects functioning from one place i.e., (1) Yogi Ramsuratkumar Trust, (2) Ma Devaki Veda Patasala Trust and (3) Yogi Ramsuratkumar Memorial Seva Trust.

After the resolutions passed in 1996, Prabha Sundaraman resigned. A few years later Mani and Sadhu Rangarajan also had to resign from the Trust Board. Earlier Dr.Ramanathan also had resigned to enable his brother Justice T.S.Arunachalam to become the life trustee in Yogi Ramsuratkumar Trust.

Sri.T.S.Arunachalam first met Yogi in 1989. He was then the sitting judge of Madras High Court. He used to visit Kanchi and had the close affiliation with Kanchi Seers. He valued the Hindu religious traditions and rituals. Whenever he found time he would visit Tiruvannamalai to have the dharsan of Annamalaiyar in the temple and look for the holy men there. Once during his visit to Tiruvannamalai, one of the advocate friends of Sri Arunachalam met him. Sri Arunachalam casually enquired the advocate friend about the saints of Tiruvannamalai. The advocate, even though he had no association with Yogi, informed Sri Arunachalam about Yogi. Sri Arunachalam expressed his desire to meet Yogi. The advocate friend with the help of a police official took Sri Arunachalam to the Sannathi Street house. There Sri Arunachalam met Yogi for the first time. Yogi cordially received Sri Arunachalam. The latter was spellbound on seeing Yogi. He didn't have seen earlier such a great liberated soul shining with wisdom and divinity, bubbling with eternal joy. The joyful laughter of Yogi attracted him. He was astonished to see the simplicity of Yogi, who used to call himself 'beggar'. Yogi spent considerable time with Sri Arunachalam. Thereafter Sri Arunachalam regularly visited Yogi along with his younger brother Dr.Ramanathan, who also became a devotee of Yogi. Sometimes he would visit Yogi with his wife and children. Yogi used to spare considerable time for them whenever they visited Yogi.

In mean time a youth having erratic habits came to Yogi in 1993 by the influence of Sri Sadhu Rangarajan. The youth was highly educated, efficient, but still erratic. He had his own utopia and he

believed his own concepts. He would never consider the feelings of others. His talks as well as behaviour were always offensive. Somehow he was attracted by Yogi and he wanted to be with Yogi all the time. He was allowed to stay in the ashram. The then trustee of the ashram, in due course, could not tolerate the youth's irresponsible behaviors. So he retaliated in such a way that the youth had to run away from the ashram without telling anybody. It happened in 1994. He came back again to the ashram in 1998. He was totally exhausted and was in a dire situation. His appearance was pathetic. On seeing the condition of the youth, Yogi requested the ashram administration to give him shelter and food in the ashram complex and give him new clothes too. The youth within a few months won over the confidence of 'D', who was looking after Yogi's physical frame then.

On 4/1/1999, a new trust had been formed. The name of the Trust was Ma Devaki Veda Patasala Trust. The author and life Trustee of the Trust was Yogi Ramsuratkumar. The other life and managing trustee was Devaki. The registered office of the Trust was "Sudama" house. The object of the trust according to the documents was to run a Veda Patasala, to teach and research the Vedas and Sastras. The object was open to all. That means even the non Brahmins and women could learn the Vedas and other scriptures in this Veda Patasala. In the preamble of the trust deed, there was an attempt to merge Yogi Ramsuratkumar Trust with this newly formed Trust and transfer both the trusts in favour of (Ma) Devaki. This has also been questioned in the court of law by the author of this book. Yogi requested Justice T.S.Arunachalam, the life trustee of Yogi Ramsuratkumar Trust as well as the so called 'successor' of Yogi Ramsuratkumar and Sri Saktivel, one of the confidential devotees of Yogi to put their signatures as witnesses in the document. The document indicates that Yogi wanted to transfer both Yogi Ramsuratkumar Trust and Ma Devaki Veda Patasala Trust in favour

of Devaki. It all seems to be fishy and confusing. Whereas it was shown that Yogi had chosen Justice T.S.Arunachalam as his 'successor' through 1996 Supplemental Trust Deed, one could not understand why Yogi was made to transfer everything in 1999 in favour of Devaki. In spite of this document, both the trusts are now under the control of Justice T.S.Arunachalam and his friend Swaminathan.

In another two months, Yogi requested Anjaneyalu, who again returned to Yogi and won his confidence, to complete the building meant for the Veda Patasala in the place within Yogi Ramsuratkumar Trust premises. An area of 10,000 sq. feet had been donated from Yogi Ramsuratkumar Trust to Ma Devaki Veda Patasala Trust. Anjaneyalu completed the building work within two months.

Later through a resolution, Yogi brought in Justice T.S.Arunachalam and his advocate friend Sri Viswanathan to become the life trustees of the newly formed Ma Devaki Veda Patasala Trust. Yogi relieved Devaki from the post of managing trustee of the trust. But she continued to remain as a life trustee. Yogi asked the ladies to hand over the house "Sudama", where they lived, to Yogi Ramsuratkumar Trust, legally (even though it was the registered office of Ma Devaki Veda Patasala Trust) by writing and registering the document. Yogi also instructed to transfer the property 'Sannathi Street house', which was in the name of a donor devotee, Sri.Rajamanicka Nadar to the Yogi Ramsuratkumar Trust. Sri.Rajamanicka Nadar had passed away a few years ago. His children gave in writing readily without any hesitation to transfer the property to Yogi Ramsuratkumar Trust.

In 1999, Yogi sent Justice T.S.Arunachalam to Anandashram for a week to learn and study how to run the ashram. Justice went there

and stayed there for a week. He returned from Anandashram and visited Yogi. He explained his experiences in Anandashram. He told with all enthusiasm that Yogi's ashram should also become like Anandashram. (In Anandashram no religious rituals are adopted. There are no religious statues or temples and no ritualistic pujas are conducted there. Only Ram nam chanting goes on for decades, even after the maha samadhi of Swami Ramdas and Mataji Krishnabai.) Yogi instantly replied, **"If Justice wants, this ashram also becomes like Anandashram."** But after Yogi's mahasamadhi, Justice erected a Sivalingam on the samadhi of Yogi and did all sort of Hindu religious rituals according to the guidance of Hindu religious heads of his choice, ignoring the life and teachings of Yogi.

Yogi saw the construction work of the huge hall every day with all his attention. Yogi saw every brick of the construction and blessed. He gave life to the structure, which is vibrating even now with the divinity. Whenever the trustees complained of shortage of the funds, Yogi would mysteriously arrange money from the devotees. After Sri Janardhanan, nobody went for collection for the construction of the huge ashram structure. The devotees from all walks of life volunteered to contribute for the noble cause.

Yogi used to give personal audience in the ashram complex to the devotees. The devotees, who liked to have a personal audience with Yogi, should inform the trustee. The trustee would write the names of those devotees in a paper and would send to Yogi as soon as Yogi reached ashram. Initially Yogi met the devotees with 'D', but later Yogi sat alone outside the main building of the ashram to meet the devotees. There Yogi would sit in a chair and would ask the devotees to sit on other chairs arranged in front of him. Yogi would enquire about the well being of the devotees and would interact with them listening to their problems and sorrows. Finally Yogi would give some fruits as prasadam, bless them for their well being and would

leave them to go. Yogi would keep his driver Ravi or his other assistant Selvaraj near him to help him arrange chairs for the devotees. When Yogi wanted to leave the devotees, the assistants would lift the plate in which the fruits were arranged, so that Yogi could pick one to give to the devotee as prasadam.

After Yogi moved to the 'D's house in 1993, the daily routine started at 3 A.M. Coffee should be ready by that time and after the coffee session was over, 'D' would read the devotees' letters to Yogi or sing songs. Sometimes she would be asked to read some news in a newspaper repeatedly. At 6Am Yogi would allow her to have her morning ablutions. At 6.45Am the car would come to the Sudama house to take the group to the ashram. In the meantime the other ladies should prepare the morning breakfast. By 6.50Am the group would start by the car for the ashram from the 'D's house and reach the ashram gate exactly at 7Am. The devotees in the ashram would stand in line and salute Yogi. Yogi would salute in response sometimes and some other times he would raise his hands to bless people.

The car would reach a small hut behind the big hall in the Ashram and the group would get down there from the car. They would sit inside the hut. 'D' and the managing trustee of the ashram would inform Yogi about the arrival of any important devotees to the ashram. Sometimes Yogi would invite the visitors for breakfast. The ladies would chant Yogi's name. The breakfast would be served by the ashram assistants, first to Yogi, then to everybody. After the breakfast session was over at 8Am, he would return to the 'D's house by the car. During Yogi's return trip to the house, on the way inside the ashram complex, the devotees would stand in line again and salute Yogi. Yogi would bless them from the car.

Yogi would again come to the ashram in the car at 10Am for the morning darshan. He would be in the ashram from 10Am to 12 noon, giving audience to the devotees. And again in the evening from 4Pm to 6Pm Yogi would be in the ashram, meeting the devotees. Yogi would spend time in the evening 6 to night 11, talking with some important visitors at the 'D's house. Whenever there were no visitors, 'D' should sing or chant Yogi's name continuously. Yogi would ask her sometimes to read repeatedly some news in news papers and letters addressed to him. Such 'D' had to sit always near Yogi, taking hardly 3 to 4 hours rest a day. Yogi did this routine for 7 years, 'D' accompanying him without a break. What other woman could take this schedule!

17. The Disease

Yogi was in his early eighties. His age became visible in his physical frame. Yogi needed the support of somebody to walk. Yogi seemed to suffer from some unknown ailment. In the mid of 1999, the devotees could observe Yogi's sufferings. In spite of the sufferings, Yogi met the devotees, listened to their problems and blessed them. His love for his Father was explicit and his passion to remove the sorrows from the hearts of the devotees was a great benediction to watch.

In the mid of 1999, Yogi had blood stains in his dhoti. The devotees were worried. One day a doctor devotee came to the ashram to have the darshan of Yogi. On seeing the condition of Yogi, the doctor examined Yogi's health and doubted that Yogi had cancer in his private parts. The doctor arranged for a biopsy. In a few days the biopsy report confirmed the disease as cancer. The doctor suggested an immediate surgery. Another doctor devotee also saw all the reports and confirmed the case as cancer. That doctor also suggested surgery. It all happened in the middle of 1999. The devotees whom Yogi loved were kept in the dark. The people around Yogi did not inform about the disease to anybody else. The devotees came to know about the disease only in the middle of 2000, nearly after one year. Whenever the devotees enquired about the ailments Yogi suffered, the people in the administration gave evasive and irresponsible answers. Only after the seriousness of the disease had manifested in the physical frame of Yogi and also on the advice of the doctors, the management revealed about the disease to the dear devotees of Yogi. The devotees were shocked and bewildered.

The second doctor devotee of Yogi prayed to Yogi to take proper treatment for the disease. The doctor also suggested another local doctor working in a Government Hospital nearby Tiruvannamalai to treat Yogi. The local doctor was called and Yogi accepted the new

doctor to attend on him. The local doctor was a physician and not a surgeon. That local doctor attended Yogi daily for a few months, but he could not do anything. It was a painful sight to see Yogi suffering with acute pain due to the disease.

In a few months Yogi was not able to walk. Yogi had to be carried wherever he went. The people around Yogi did not allow any other devotee to come near Yogi. The managing trustee of the both trusts had more reverence then for 'D' than Yogi Ramsuratkumar. The managing trustee had even written a song on 'D'.

After a few days, Yogi refused to take medicines. Yogi said that his Father alone knew how to treat the disease and cure him. However the cancer had spread. Yogi's blood sugar level increased alarmingly. His heart got enlargement. Blood urea and creatinine shoot up high. There was congestion in the lungs too. The urine passage was totally blocked by the disease. Every time Yogi tried to pass urine, he would groan loudly with immense pain. Due to the block, the bladder became full and would give acute pain. All the twenty four hours Yogi suffered with severe pain. In spite of the pain, Yogi blessed the devotees. Even then the devotees were able to feel Yogi's radiation of pure bliss and peace. His physical frame suffered and he shouted in pain, but his real being, which was the Father Himself, silently radiated the pure wisdom, compassion and bliss. Even in his sufferings, Yogi never complained. He bore all the sufferings of the ailments.

Even though Yogi suffered due to the killing disease cancer, Yogi's inner state was totally one with his Supreme Father. During a conversation with a devotee, Yogi was telling, ***"I can only say that, whatever exists is one life. Unity: nothing is separate, nothing is isolated. This beggar is related to the Sun, to the Moon, to the infinite cosmos. This beggar is not limited to***

this body. All those present here are not separated, isolated. They are part of myself. You see this champak tree, you see this amla tree, they are all part of my life. They are not separate. They are not isolated. Myself is in all these parts with all these leaves. I am the Total. I am the Whole, Absolute, Indivisible, Eternal, Limitless Life, Infinite Life. We are all one together, united, perfect unity in Father. That's all. That's all I can say."

Yogi's physical condition became alarmingly worst. Yogi was almost all the time with immense pain. The author heard that Yogi was suffering from some unknown disease, but, he didn't think that it could be the killing disease, cancer. Anyhow he rushed to Tiruvannamalai and reached the ashram. Yogi happened to know about the arrival of author. Somebody came to the author and told him that Yogi wanted to see him. The author went to the abode to have the darshan of Yogi. He was shocked on seeing the health condition of Yogi. He prostrated before Yogi and looked at Yogi. Yogi saw the author with immense love, which was subtle and expressive. One of the so called elite group of people around Yogi asked Yogi whether he wanted to talk to the author. Yogi replied, ***"What to talk?"*** The author sat there in front of Yogi for a few hours. A rich breakfast consisting of sweets and variety of dishes was served to all in front of Yogi. Yogi was fed with some sweet and then other dishes by 'D'. Yogi could eat very little. Yogi enquired Rajeshwari, who was serving food to all other people there whether the same food was served to all other devotees in the dinning hall. Rajeshwari without any hesitation bluntly lied that the same food was served to all.

In a few hours the group around Yogi, took Yogi to Sathanur Dam for sight seeing, in spite of Yogi's unwillingness. It was a hot summer day. Yogi was taken in the ashram car. Sathanur dam was

37 km away from Tiruvannamalai. Yogi suffered a lot during the journey to and from Sathanur dam. He was groaning with immense pain. His physical frame could not withstand the stress of traveling on the bumpy road. During the return journey, Yogi preferred to come in the author's car. Only during that travel, the author became aware of the acute pain Yogi suffered. After reached the ashram from Sathanur Dam, the author enquired the managing trustee about the disease. The author was informed that it was cancer, the killing disease. He also heard that Yogi didn't want to get medical treatment. The author was baffled and was very angry with the people around Yogi. However he was helpless. The author explained the situation through e-mail to Smt.Anuradha, who was then in the US with her son Dr.Sankar. Dr.Sankar was a cancer specialist. The author requested Smt. Anuradha, who was a great devotee of Yogi to send her doctor son to India to treat Yogi. Dr. Sankar was an efficient doctor. At the same time he was spiritual from the very early age and had tremendous devotion for Yogi.

Smt. Anuradha sent her son to India in the next possible flight. Dr. Sankar came to Tiruvannamalai directly. Sri Ganeshan, the great grandson of Ramana Maharishi's brother took Dr. Sankar to the abode, in the ashram. Yogi greeted Dr. Sankar and enquired about his mother. Finally Yogi told Dr. Sankar that Sankar wanted to see Yogi, had seen Yogi and he should go back to the US. Dr.Sankar told Yogi that due to Yogi's grace he had completed the medical course and he should be permitted to treat Yogi. Yogi did not answer. Sankar stayed with the other people around Yogi. He was shocked on seeing the seriousness of the disease.

A local doctor used to clean the wounds daily and dressed them. The time when Dr.Sankar visited Yogi, the local doctor was absent continuously for a few days due to some personal reasons. Because of the absence of the local doctor, the wounds couldn't be cleaned

and dressed properly. Dr. Sankar was not permitted to attend to Yogi. Yogi was groaning with great pain. For two days Yogi struggled with immense pain as he was not able to pass urine due to the block in the passage. Finally 'D' had to request Dr. Sankar to attend Yogi to clean and dress the wounds. Dr. Sankar while cleaning the wounds forcibly removed one big block. Yogi shouted with great pain. The people around Yogi told Dr. Sankar to dress Yogi gently, as Yogi's body was very sensitive and delicate. Dr. Sankar completed the dressing. Within a few minutes, Yogi passed urine. It was a great relief for Yogi. After that Yogi slept well too. It was a long time since Yogi slept well. The people around Yogi believed that Yogi was treating his own body with his mystic power and everything would become all right soon.

Dr.Sankar consulted over phone with Dr. Rangabashyam, a senior and very popular surgeon at Chennai. The latter was a great devotee of Ramana Maharishi and a great lover of Yogi. The senior doctor shared his opinion with Dr.Sankar. Both the doctors had the same opinion that the disease could be treated only by surgery, by removing the portions affected by the disease. But Yogi did not like to be operated. Yogi wanted to withdraw himself. Yogi earlier told that as soon as the construction work in the ashram was over, Father would recall Yogi. Dr. Sankar pleaded with Yogi to agree for the surgery. Yogi did not answer. In a few days Yogi called Dr. Sankar and told him that he had come to see Yogi, had seen Yogi and he should go back to the US. Dr.Sankar felt helpless. Yogi refused to undergo surgery and there was no alternative remedy for the disease. So, he could not do anything for Yogi. With a heavy heart Sankar went back to the US.

Dr. Rangabashyam visited Yogi. He examined Yogi. He explained the seriousness of the disease to the people around Yogi. If the situation continued like this, within a very short time everything would come

to an end, he warned. The people around Yogi awakened. They realised the seriousness. Till then, they were in the belief that Yogi would cure himself. They now understood the conviction of Yogi to withdraw once for all. They tried to persuade Yogi to accept for the treatment and get the cancer affected portion be operated by Dr.Rangabashyam at the latter's hospital in Chennai. But Yogi vehemently refused to go through with operation or any other treatment. The people around Yogi were frightened and baffled. They called Sri Krishnapremi Maharaj to persuade Yogi to accept for the treatment. Sri Krishnapremi Maharaj came to the Sudama house to see Yogi. 'D' informed Yogi that Sri Krishnapremi Maharaj had come to see Yogi. Sri Krishnapremi Maharaj came inside and sat by Yogi. He talked to Yogi and prayed to him to agree for the treatment. He told Yogi that the body of Yogi belonged to the devotees and for the sake of devotees Yogi should accept the medical treatment. Yogi did not respond. Yogi blessed Sri Krishnapremi by touching the cheek and chest of Sri Krishnapremi. Sri Krishnapremi left after some time.

The administration sent Sri Swaminathan with another devotee in a car to Puttaparthi to take the issue to Sri Sai Baba. The devotees could not get the audience of Sri Sai Baba. They gave a local fax narrating the disease of Yogi and sought Sri Sai Baba's blessings to make Yogi back to his normal health. Even after they gave the fax they could not get the audience of Sri Sai Baba. They waited for another one day for the response of Sri Sai Baba. They could not get any response. So they had to return to Tiruvannamalai.

The administration also informed Swami Satchidananda of Anandashram about the sickness of Yogi. Swami Satchidananda immediately sent Swami Mukthananda and Sriram, the grandson of Swami Ramdas with some homeopathy medicines. Both Swami Mukthananda and Sriram saw Yogi and offered the medicines

Swami Satchidananda sent through them. Yogi saluted the Swami and Sriram. Both were staying for a day there and left for Anandashram again. Yogi took the medicine sent by Swami Satchidananda for a day or two to satisfy the devotees and then stopped.

Yogi was in the 'D's house, when Sri Krishnapremi Maharaj and Dr. Rangabashyam visited Yogi. Dr. Rangabashyam had narrated to the people around Yogi, how the disease would spread and what were the symptoms that would appear to indicate the final days. As per the experienced doctor's narration, the condition of Yogi worsened and the people around Yogi panicked. One day in the month of July, 2000, the situation became alarmingly worse and the people around Yogi bewildered. They took him by a car in the midnight from their house to the ashram.

In the meantime the author, who was staying in a room near the ashram, informed Sri Janardhanan about the sickness of Yogi. Sri Janardhanan also came to Tiruvannamalai. He too couldn't see Yogi. During that time Sri Anjaneyalu was with Yogi in the night to serve Yogi. He would come out early in the morning to attend his work. The author and Sri Janardhanan went to 'D's house and heard from the watchman that Yogi was taken to the ashram in the midnight. They rushed to the ashram to know something about Yogi's health from Sri Anjaneyalu. It was around 3 o' clock in the early morning. They stood in front of the gate of the ashram. They were able to see the trustee of the ashram, walking here and there near the abode with great anxiety. The author and Sri S.P. Janardhanan sensed something might have gone wrong. They wanted to know from the trustee about Yogi's health condition. They asked the watchman to open the gate and entered the premises of the ashram. On seeing the two, the trustee ran towards his cottage and did not turn up till the two went back. God knows why he ran away from the devotees.

Sri Anjaneyalu came out from the abode and narrated about what happened during the midnight. It worried them a lot, but anyhow, they felt helpless. They returned to their respective places.

The disease gave acute pain and Yogi's body was almost all the time groaning with pain. The people around Yogi prayed to Yogi with all the sincerity to allow them to take Yogi to the Ramana Clinic at Madras to be operated by Dr. Rangabashyam. Yogi's blood sugar level rose alarmingly. It was around 400 plus. There was congestion of the lungs and there was a mild heart enlargement. The blood urea and creatinine were elevated. Yogi was not responding and he was apparently in coma.

The people around Yogi decided to take Yogi to Madras to admit him in the Ramana Clinic. They requested one devotee to lend his personal van he used, to take Yogi to Madras. The handicapped devotee instantly obliged and asked his driver to be ready to take Yogi to Madras. On 17th August 2000, early morning around 5 o' clock, the people around Yogi took Yogi in the van to Madras and admitted him in the Ramana Clinic at Madras around 11 o' clock. Yogi was in coma apparently. His condition was very serious. During the time of admission the senior doctor Rangabashyam was out of station to attend some medical conference. He was contacted by his juniors over phone. Dr. Rangabashyam instructed his juniors about the course of treatment and asked them to communicate to him over phone regularly about the developments. The junior doctors as per the instruction of their senior treated Yogi by administering the medicines. Dr. Rangabashyam returned the same night and examined Yogi. He told that the blood sugar level and the blood urea level should be brought to normal and then alone he could think about the surgery for the cancer. He also conveyed that he was to do a minor surgery to create drainage for urine passage. The very next day on 18/8/2000, Dr. Rangabashyam conducted a minor surgery

on Yogi. It gave great relief to Yogi. Dr. Rangabashyam invited the doctor couple Dr. Kumareshan and Dr. Punitha, the dear devotees of Yogi to be with him during the minor surgery.

Dr.Kumareshan, the great grandson of Sri Subbaiah Nadar and a great devotee of Yogi, along with his wife Dr.Punitha volunteered their services to attend to Yogi. They were living in Madras, working in Government hospitals. Dr. Rangabashyam gladly accepted their services and shared his views and opinions with the young doctors. Also some specialized doctors, who were the devotees of Yogi, living in Madras offered their services to Dr. Rangabashyam, who was very happy to accept their services. Dr.Kumareshan and his wife Dr.Punitha volunteered to stay in the hospital during the night to attend Yogi.

One day, after the minor surgery, while Dr. Kumareshan was attending on Yogi in the night shift, with tears in his eyes he prayed to Yogi, “Swami, do not make us orphan. Please get well soon Swami.” Yogi responded immediately by opening his eyes. Yogi patted on Dr.Kumareshan’s cheek with all love and compassion and smiled. The people around Yogi did not like the proximity of Dr. Kumareshan and Dr. Punitha with Yogi. They complained to Dr. Rangabashyam about the doctors and requested him not to encourage them to attend on Yogi. But Rangabashyam felt the other way. He told that those doctors were actually helping him in treating Yogi and there was no reason to send them away. Actually, he said, it was safe to be attended by doctors instead of untrained devotees of Yogi. Anyhow within a few days Dr.Kumareshan and Dr.Punitha couldn’t render their service to Yogi, due to the consistent protests from the people around Yogi.

In the meantime, a devotee gave her car with the driver to be at the disposal of the managing trustee for the service of Yogi all the 24

hours. Similarly several other devotees contributed huge amounts for the treatment. Anyhow, for the first two days after the admission of Yogi in the hospital, the managing trustee could not find time to visit Yogi, due to a marriage function at his brother's house.

In the meantime, a young devotee called Parthiban, a transport operator at Aruppukottai, who had the experience in handling the old sick people, was called to attend on Yogi. Already, another young confidential devotee Saktivel, who was working as a teacher in a higher secondary school at Madras was staying in the hospital, doing all sorts of service to Yogi. Both these boys took care of Yogi in several ways. They washed the clothes of Yogi regularly. Those two youths' sincere and devoted service to Yogi attracted everybody's appreciation.

Yogi had great regards and love for the senior doctor Rangabashyam. Dr. Rangabashyam's wife, Smt. Chitra would take care of the food for Yogi and the people around Yogi. Smt. Chitra was a noble and great soul. She attended to the needs of the people around Yogi without any hesitation. She instructed her servants to attend to the people around Yogi with great regards and reverence. The doctor allotted one whole floor in the hospital building, consisting of several rooms to Yogi and the other people. The doctor's home was just behind the hospital. Dr. Rangabashyam and his wife Smt. Chitra had tremendous love and reverence for Yogi. A few times Yogi visited their home during his stay in the hospital after the major surgery.

Yogi's blood sugar level had been brought under control. Dr. Rangabashyam brought all other health parameters under the control so that he could conduct the major surgery for cancer. It took 25 days for him to bring Yogi's physical condition to withstand the major surgery. On 11/9/2000, he conducted the major surgery.

He successfully removed the whole part, which had been affected by cancer. The date became unforgettable to the whole humanity later. On the same date and at the same time in the very next year 2001, the majestic World Trade Centre Buildings in New York and other important targets in the US were destroyed by the cruel, terrific attacks of the ruthless terrorists, burying thousands of innocent people under the wreckage. God knows whether there is any link between the removal of a Yogi's physical part and this great human loss.

The date of operation was kept secret by the management but somehow the author came to know the exact date and time of the operation. The author informed the date to various institutions functioning in the name of Yogi and the devotees about the operation. The devotees remembered Yogi's name throughout the day, praying that Yogi should come out of the disease successfully. The prayer was answered. After the surgery, Yogi recovered a lot, but still he was not able to walk. The best physiotherapist was called in and he gave regular massage to strengthen Yogi's legs. But still Yogi could not walk till the end of his life.

After the surgery, devotees thronged to see Yogi at the hospital. The managing trustee arranged some volunteers to register the names of the devotees, who wanted to see Yogi. They would fix the date and time for a batch of devotees daily to have the darshan of Yogi. Accordingly the devotees had the darshan of Yogi every day in the morning and evening. Devotees from far off places also came to the hospital and had the darshan of Yogi.

The people around Yogi had to stay in the hospital with Yogi. They couldn't breathe the outside wind quite for sometime. They wanted to visit places in and around Madras city taking Yogi with them. Yogi was pressurised once to visit a spiritual place at Madras by 'D'

repeatedly. Yogi uttered a proverb in Hindi. The proverb is **"Gar ka jogi jogra, bahar ka jogi sidh!"** The driver of the van, Sri Mahendra Yadav, who used to carry Yogi along with the other youths, laughed on hearing the proverb. He was a man from Uttar Pradesh and knew Hindi well. On seeing Mahendra Yadav's laughing, the lady sensed that Yogi said something mischievous. She asked Yogi the meaning of the proverb. Yogi didn't respond to her. The meaning of the proverb is: **"Treating the Yogi in one's house like a joker, one assumes the Yogi there outside as a sidha purusha."**

Day by day the health of Yogi's physical frame got improved and slowly regained its strength. But still Yogi was not able to stand upon his own legs. He had to be carried in a chair. However Yogi wanted to go to the ashram at Tiruvannamalai. But the doctor wanted Yogi to stay for a few more days in the hospital to take some preventive steps to avoid recurrence of the cruel disease cancer. He also wanted Yogi to regain some strength so that he could walk without anybody's support. He arranged a physiotherapist to treat Yogi. But still Yogi could not walk till his end.

The people around Yogi got bored staying in the same place for months together. They wanted to breathe the outside air. They again and again requested Yogi to go somewhere. But Yogi was reluctant. He simply told them to get doctor's permission. The people contacted the doctor. Initially the doctor was hesitant, but later he suggested them to take Yogi to his farmhouse, which was situated on the seashore. The people informed Yogi that they had obtained the doctor's permission to go to the latter's farmhouse. Yogi finally accepted to go with them. They took Yogi in the van to the doctor's farmhouse. The doctor had arranged everything for the whole group's stay and food. He also had sent his best staff nurse to attend Yogi in case of emergency. They stayed there for a night. The

farmhouse impressed the people. After a day's stay, the whole group returned to the hospital. As days went by, Yogi was feeling well and insisting to go back to Ashram at Tiruvannamalai. Finally the doctor gave clearance for Yogi's discharge and the date was fixed. In 23/11/2000 Yogi was discharged from the hospital. On the same day Yogi reached the ashram at Tiruvannamalai.

During the serious sickness, the administration did not bother to inform the sickness to the family of Yogi at Ranji. Dr. Kumareshan, who had contacts with Yogi's family members, informed them about the sickness of Yogi. The youngest daughter of Yogi, Smt. Beena came from Hazaribagh to see her father. She was not allowed to be with her father. It seems Yogi allowed her to see him, but not allowed her to stay with him. It also seems Yogi got annoyed when she insisted to stay with Yogi. In a few days Smt.Beena had to return to her home at Hazaribagh.

In mean time the management purchased a new van for the use of Yogi. Even though the devotee from Bombay, Sri Asish Bagrodia offered his personal van for the service of Yogi, the management wanted to buy a new van of their own. The devotee, who was a handicapped, had designed the van for his own use. When he was asked for the van for the use of Yogi to take the latter to the hospital, he instantly handed over his van with his driver. The van was at the disposal of Yogi for months together. It was returned to the owner only after the Mahasamadhi of Yogi. Till then, the great devotee managed without his van, but with great inconvenience. The driver Mahendra Yadav had done a great selfless service to Yogi for months together leaving his family at Bombay.

18. Final Days

The author came to know that Yogi could possibly return to the ashram from the hospital in the second week of November, 2000. So the author went to Tiruvannamalai in the first week of November and stayed in a room nearby the ashram, silently waiting for the arrival of his guru. Yogi was discharged from the hospital on 23/11/2000. The whole group started in the newly purchased van from Madras in the morning and reached the ashram in the noon. The van had been modified for the comfortable travel of Yogi. Anyhow the stress of the traveling was visible on Yogi's face. Yogi was taken into the abode through the rear entrance of Pradhan Mandir to take rest.

For another two days Yogi was taking rest and did not give darshan. The devotees were waiting eagerly for the darshan of Yogi. On 25/11/2000, Yogi was taken out of the abode and was seated near the statue in the Pradhan Mandir, where he used to sit to give darshan to the devotees. Yogi was in a serious mood. He was in great anger also. What triggered and upset his mood still remained a mystery. More than two hundred devotees were sitting before Yogi with great reverence as they could see Yogi after a very long time. The author, who was standing outside the ashram gate, heard that Yogi was giving the audience to the devotees at the Pradhan Mandir. The author rushed to the Pradhan Mandir. He was just entering through the gate of the Pradhan Mandir and was able to hear Yogi's voice, enquiring 'D' whether it was the author coming. 'D' answered in affirmative. Yogi called the author loudly by his name and the author went near Yogi. Yogi caught hold of his hand with immense love. The author cried and tears rolled down his cheeks.

The author could not see Yogi in the hospital. He was informed by some friends that Yogi had been admitted in a hospital at Madras.

The same evening he started in his car from his place driving the whole night and reached Madras early in the next morning. The people around Yogi were roaming in and out of the hospital, but none had bothered to tell anything about Yogi's health. When the author enquired a few friends, who lived then around Yogi, he could get only the evasive reply. None was ready to disclose the real factors about Yogi's health and it bothered the author very much. Anyhow the author patiently waited at the gate of the hospital for three whole days. Finally he came to know that the doctors took total control of Yogi and Yogi was out of danger. This news pacified the author and then alone he left Madras to his place. Thereafter the friends in Madras regularly informed the author about Yogi's health development over phone.

Yogi was patting the hand of the author with all love and compassion. On seeing the author, Yogi's eyes were also in good moisture. Yogi wiped his tears and enquired when the author came to Tiruvannamalai. The author replied since 15 days he was waiting for Yogi at Tiruvannamalai. Yogi enquired where he was staying. The author replied that he was staying in a room in the Ramana Nagar. There was a pause for a long time. Yogi was intensely looking at the author for sometime. Suddenly Yogi asked the author whether he had cigarettes in his pocket. The author said yes. Yogi demanded the same and the author gave the cigarette packet to Yogi with the match box.

There happened the great furor. 'D', who was taking care of Yogi's physical frame violently rushed towards Yogi and tried to snatch the cigarettes from Yogi. Yogi firmly gripped the cigarettes in his hands and pushed the hands of 'D'. The managing trustee came running to prevent Yogi smoking. Yogi vehemently told him to go and sit in his place. The former trustee also came and philosophically tried to convince Yogi that the Father in his form asked Yogi not to smoke.

Yogi responded that Yogi knew that his Father would never talk through the former trustee.

Then Yogi smoked one cigarette. There was a dreadful silence during Yogi smoked. After completed smoking, Yogi said in high tone, **"Don't try to show your authority on this beggar. If you show your authority, then this beggar will show his Father's authority. This is my ashram. Here this beggar will do whatever he wants to do."** The devotees and the people of ashram management were stunned and shocked. The devotees could sense that something had happened against the will of Yogi. The people around Yogi got scared. Yogi took one more cigarette. 'D' snatched the whole cigarette packet and gave it to one devotee to throw away. Yogi got annoyed. The managing trustee came and explained to Yogi about the doctor's instructions and requested Yogi not to smoke. Yogi with great anger said to the trustee, **"Don't try to advise this beggar. You go and sit in your place."** The trustee replied that it was not advice but a prayer. Yogi replied, **"This beggar knows which a prayer is and which an advice is."** Then Yogi called one lady and demanded her to get a cigarette for him. In spite of the protest from the ashram administrators, Smt. Rajalakshmi brought a cigarette for Yogi and gave it to him with reverence. Yogi again smoked the cigarette and after finishing it, he smashed the remaining butt in such a way that it became small particles. That was the last cigarette Yogi smoked.

Again Yogi accused the people around him that those people tried to show their authority on him. 'D', who was sitting next to the author, called the managing trustee by gesture. The trustee came running towards 'D' least bothering about the presence of Yogi. 'D' said to him, "It seems Bhagavan wants to create a scene before the devotees. Why don't you send the devotees for the lunch?" On hearing this, the trustee went to Yogi and said, "Bhagavan, shall we

send the devotees for lunch?” Yogi replied emphatically, ***"This beggar wants these friends here for some more time. You go and sit in your place."***

Yogi again talked about the authority the people around him exercised on him. Suddenly Yogi called Parthiban and enquired whether he had his camera. Parthiban replied that he had kept it in the room. Yogi asked him to bring it immediately. Parthiban brought the camera and stood before Yogi. All the time the author was sitting nearby Yogi, who caught hold of his hand throughout this episode. Yogi asked Parthiban to take a photo of both Yogi and the author together. Parthiban took a shot of both Yogi and the author together. (Till date Parthiban couldn't find time to show this photo to the author in spite of the author's repeated requests.)

Again Yogi talked about the authority the people around Yogi exercised on him. This time 'D' became highly disturbed and asked the managing trustee by gesture to come again to her. The trustee came running towards her. She again asked the trustee to send the devotees for the lunch. The managing trustee went to Yogi and said, "Bhagavan, it is already 12.30. The devotees must be hungry. Shall we send the devotees for lunch?" Yogi got annoyed and said, ***"This beggar told you already that this beggar wants these friends here for some more time. Don't try to advise this beggar. This beggar knows what should be done. You go and sit in your place."*** The so called successor of Yogi as well as the managing trustee of the ashram was shocked and bewildered on hearing Yogi's harsh words. He went back silently and occupied his seat.

Yogi then shouted that the people in the administration of the Trust had changed the ashram in his absence. The people around Yogi tried to convince Yogi that there was no change in the ashram. They

explained that it was the same since they left for the hospital. But Yogi did not get convinced. Yogi again and again complained that they had changed the ashram in his absence. The people around Yogi took enormous efforts to convince Yogi that nothing had been changed. They had shown every part of the ashram to Yogi and tried to establish that there had been no change at all. In spite of their explanation, Yogi repeatedly accused that in his absence they had changed the ashram. The direct accusation of Yogi baffled them and they struggled again to establish that there was no change at all.

Now one could understand that Yogi had foreseen the future change the administration would do by converting the place into a religious one, whereas Yogi had always wanted the place to be a spiritual one. A religious place is one where the rituals of the religions are adopted, whereas a spiritual place teaches and radiates to transcend the religions and the mundane life to merge one with GURU or GOD, by remembering GURU'S or GOD'S names constantly. To put it simple, religions teach to strengthen the self with dharmas and rituals and spirituality teaches to transcend and eradicate the self to become one with GURU or GOD. Yogi, being a spiritual master, always wanted the place he created to be a spiritual one, teaching and radiating GOD in every aspect of its activities. There are numerous religious places in almost every village and streets of the towns and cities. The people, who wish to do religious rituals for the betterment of their life, could go to those places, leaving alone the spiritual places for the real seekers and sadhakas.

After the Maha Samadhi of the great Spiritual Master Yogi Ramsuratkumar, the administration of the ashram converted the place into a religious one, doing all sorts of the religious rituals, about which Yogi had foreseen earlier and expressed his dissatisfaction and anger over it. Through this episode Yogi had shown clearly his dissatisfaction about the people and their

performance in the ashram administration. In a way Yogi awakened the devotees by conveying that Yogi is far, far away from the rituals and poojas and he is so near to the people who could remember him and dedicate their life for him, chanting with all the faith the holy mantra YOGI RAMSURATKUMARA JAYA GURU JAYA GURU JAYA GURU RAYA.

Soon afterwards, Yogi dispersed the devotees permitting them to go for the lunch. 'D' instructed one attendant of the ashram to bring food for Yogi and the other people around him. The food was brought to Yogi. 'D' served the food to Yogi. When the other lady attempted to assist 'D' to serve Yogi, Yogi expressed his dissatisfaction. Yogi openly had shown his dislike for the other lady to serve him. Yogi took some meal served by 'D'.

Yogi asked the author to take his meal in the bhojansala. The author went to the dining hall to take his meal. Soon, Smt. Rajeshwari, who was living in the ashram from the beginning, cooking and serving Yogi and the other people around Yogi, came running to the author at the dining hall and said to the author that Yogi had asked her, ***"This beggar has sent Parthasarathy to take his meal in the Bhojansala and you are here. Who will serve Parthasarathy there?"*** Rajeshwari immediately replied that she would go and serve the author. She was about to serve the author. At the same time the managing trustee came there and called her for some other work. She ran behind him and disappeared. Some other man came and served the author.

Thereafter Yogi regularly gave darshan to the devotees in the ashram. Some devotee contributed a wheeled easy chair which could be adjusted according to the convenience of the user. Yogi wanted to be in the easy chair and it was quite comfortable for him. The young people would push the wheeled chair in which Yogi would stretch

his legs and leaned in the backrest majestically followed by 'D' and other ladies, to the dais of the Pradhan Mandir. There was a small passage from the abode to enter into the Pradhan Mandir.

Every morning 10 o' clock Yogi would come for darshan and would return to the abode 12 o' clock in the noon. Again in the evening 4 o' clock Yogi would come and conduct the session till 6 o' clock in the evening. During the morning and the evening sessions Yogi would call several devotees to talk or sing or dance. It was the time of Yogi's Jayanti celebration. Sri Lee Lozovic from the US came with his disciples to the ashram to have the darshan of Yogi. Every year he used to come with his disciples to India to see Yogi. He would stay in Tiruvannamalai, in the ashram for around 15 to 20 days and then they would go to several holy places in India. The disciples of Sri Lee would sing beautiful bhajans on Yogi in English and would dance according to the songs. Yogi had a great liking to see the devotees of Sri Lee to sing and dance. Yogi would also request Sri Lee to give discourses before the devotees. Yogi would ask the administration people of the ashram to arrange separate place for Sri Lee and his devotees to sit before Yogi. Nobody would be permitted to sit near Sri Lee and his devotees.

Whenever the author was among the devotees, Yogi would call him to the stage and would ask, **"Parthasarathy, talk something which is good for these people."** But the author had stage fear and would pray to Yogi that he would sing some songs. Yogi would allow him to sing songs composed by the author.

On December 1, Yogi's Jayanti (Birthday) was celebrated in the ashram. The US devotees sang several of Sri Lee's songs and danced in groups. It was beautiful and blissful to watch the foreign devotees singing Yogi's name and dancing. Yogi then called Sri Pon Kamraj, who had organised to build a temple for Yogi at Kanimadam near

Kanyakumari. Yogi asked him to sing and dance. Sri Pon Kamaraj also sang and danced. Yogi enjoyed the performance of the devotees and it seemed Yogi made those devotees to dance to his tune. Yogi then called the former life trustee Sri S.P. Janardhanan to the stage and asked him to narrate the Ramayana. Sri Janardhanan elaborately narrated 'Sundarakandam', a part of the Ramayana, before the devotees in his unique colloquial language. Yogi and the devotees enjoyed the way he narrated the story.

During 2000 December, whenever Yogi gave Darshan, Yogi would call the author daily. Yogi would make the latter to sit near him on the stage. Yogi would also call Sri Lee daily to give discourse to the devotees. Yogi would also call Smt. Pankajamdas to sing occasionally. Smt. Pankajamdas had a sweet voice and her songs would enchant the devotees. Of course, Yogi would call Sri Janardhanan too to narrate the Ramayana.

One day Sri Lee wanted his book on Yogi be distributed among the devotees. He expressed his desire to Yogi. On hearing the plea of Sri Lee, Yogi asked the former trustee Sri Mani to announce the devotees about the book of Sri Lee and its price. Sri Mani announced about the book to the devotees and he also informed that if the devotees would purchase the book, Yogi would put his signature on the book. On hearing the announcement, several devotees purchased the book, got the signature of Yogi and received the copy from the hands of Yogi.

One day, during December 2000, Yogi asked the author to sing a song before the audience. The author had earlier composed a new song and sang the song on that day. It seems Yogi liked the new song very much. The song was in Tamil language and it is as follows:

யோகிராம் சுரத்குமார் ஆனந்த அழகாம்

யோகிஸ்ரீ ஆலய ஆஸ்ரமம் அழகாம்

- யோகிராம்

அபயம் திருக்கரம் காட்டுதல் அழகாம்

அருளும் ஞானம் திருவடி அழகாம்

அவலம் நீக்கும் திருவடி அழகாம்

அகந்தை போக்கும் ஆண்டவன் அழகாம்

- யோகிராம்

தளிர்நடை பயிலும் பாங்கும் அழகாம்

தனித்தே குன்றென இருத்தல் அழகாம்

களிப்பொடு நடனம் ஆடுதல் அழகாம்

கதியாம் உயிர்க்கு காப்பவன் அழகாம்

- யோகிராம்

விரிசடை நாதனின் வதனம் அழகாம்

விரிக்கும் விந்தைச் சொல்லும் அழகாம்

கனிவுறு விழியின் நோக்கும் அழகாம்

கலியுக தெய்வத்தின் நாமமும் அழகாம்

- யோகிராம்

நாதனைக் கண்ட வாழ்வும் அழகாம்

நாதனைப் பற்றும் பக்தரும் அழகாம்

நாதனின் நாமம் சொல்பவர் அழகாம்

நாதனில் வாழ்வைப் பிணைப்பவர் அழகாம்

- யோகிராம்

As soon as the author completed singing, Yogi asked the author to sit near him and asked him whether he could translate the song into English. The author, who was not a qualified man, prayed to Yogi that it would be good, if some well qualified would do the translation. Yogi asked the author whom he preferred. The author suggested the youth, but the youth refused. Yogi paused for a few

minutes. In that time all the people including 'D' in the stage came to the author and requested him to suggest a particular devotee's name, who was a highly qualified man. Yogi again asked the author whom else he would prefer to do the translation. The author told the name the other people recommended with total innocence. On hearing the author, Yogi expressed his dislike and hesitated. 'D' asked Yogi whether they should call the particular devotee to the stage. Yogi told that it was not necessary. Yogi asked the youth to hand over the paper, which contained the song to the particular devotee and to tell him that he should complete the translation and bring it in the evening session. In the meantime 'D' informed Yogi that the particular devotee also had composed a new song and requested Yogi to call the devotee to the stage to recite the song before the devotees. Yogi refused to call the devotee near him and asked the youth to tell the devotee to recite the song from where he had been already sitting. It disappointed everybody on the stage near Yogi. After some time the morning session was over and the devotees dispersed.

In the evening session, the particular devotee came prepared with his translation. Yogi called the author as usual to sing some songs. After the author completed the songs, Yogi got hold of his hands and asked him to sit near Yogi. 'D' informed Yogi that the particular devotee had come with the translation of the song and prayed to Yogi to call the devotee to the stage to read the translations. Yogi ignored her plea and asked the youth to bring the translation from the devotee. The youth brought the translation from the devotee. Yogi got it from the youth and passed on the paper to the author. Yogi asked the author to go through the translation carefully again and again. The author went through it silently for some time. Then Yogi asked the author to stand up and read the translation of the song loudly to the audience. The translation of the song was as follows:

Yogi Ramsuratkumar is a blissful beauty

The temple of Yogi, Ashram also a beauty -----Yogi
Ramsuratkumar

The way HE raises hands to bless is a beauty

The Holy Feet which radiates wisdom is a beauty

The Holy Eyes which removes ugly (Of the mind) is a beauty

And The GOD who destroys the ego is a beauty -----Yogi
Ramsuratkumar

The way HE walks like a tender kid is a beauty

The way HE sits alone like a rock is a beauty

The way HE dances in bliss is a beauty

HE alone the Source, Protector, is a beauty -----Yogi
Ramsuratkumar

With uncombed matt hair, The Lord's face is a beauty

The awful words HE spreads is a beauty

The compassionate eyes' look is a beauty

The Name of The God of Kaliyuga is a beauty -----Yogi
Ramsuratkumar

One's life which sees The LORD is a beauty

The devotee attached to The LORD is a beauty

He who chants HIS NAME is a beauty

He who merges with The LORD is a beauty -----Yogi
Ramsuratkumar

Daily there were songs and dance in Yogi's durbar. Yogi saw every individual while he was sitting in his easy chair and radiated his benevolent benediction to all the devotees. Daily Yogi called Sri Lee,

Sri S.P. Janardhanan and the author to talk and sing something to the devotees.

The Kartigai Deepam Festival started in Tiruvannamalai. It is a very famous festival in Tiruvannamalai. The Maha Deepam would be lit at the top of the holy hill of Arunachala and more than a million people would witness the deepam and then they would go round the hill. The whole town Tiruvannamalai would be flooded with human habitation in every possible place. In the ashram, Yogi was sitting on the dais and the whole Pradhan Mandir was almost filled with devotees to have the darshan of Yogi. As usual, Yogi called Sri Lee and Sri S.P. Janardhanan to give some discourses. After Sri S.P. Janardhanan completed his discourse on the Ramayana, he informed Yogi that one of the devotees Sri Sivasankaran's younger brother Sri Jayakar had come.

Yogi called Jayakar to the dais. Jayakar prostrated before Yogi and informed Yogi that his sisters and their children also had come. Yogi patted him on his back and told him to talk something to the audience. Jayakar, who met Yogi after a very long time, became very emotional. When he tried to talk, the words could not come out, but the tears had flowed from his eyes. It was a wonderful discourse in silent tears that taught devotion. Then he again prostrated before Yogi and Yogi gave a fruit as prasadam. Yogi then announced through a devotee that if anybody wanted to talk to give a valuable message to the gathered devotees, they could come to the dais and talk. Several people both ladies and gents raised their hands to show their readiness to talk. The devotees were called one by one to talk. Some devotees talked wonderfully and some other just chanted Yogi's name and went to Yogi, prostrated and got a pat and fruit from Yogi's hands. It was a wonderful sight that Yogi made it a point to see every individual in that huge congregation. In the evening Yogi sat outside the Pradhan Mandir, facing the holy hill to see the Maha

Kartigai Deepam. As soon as the Deepam was lit at the top of the hill, a devotee lit the deepam in the ashram and did aarthi to Yogi.

The author was in Tiruvannamalai nearly for a month. He thought that Yogi became totally free from cancer. So, the author wanted to go back to his place. One day when Yogi asked the author to sing some songs, the author sang. After completing the songs the author prostrated before Yogi. Yogi was about to give a fruit as prasadam. The author told Yogi that he would like to go back to his place. Yogi stopped giving the fruit to the author, carrying the fruit in his hand and was smiling mysteriously. The author thought that Yogi wanted him to be there for some more days. So, he said, "If Swami wants me to stay here for some more days, I will stay." Yogi instantly told with emphatic voice, **"Stay here."** Then Sri S.P. Janardhanan was called by Yogi to start his Ramayana discourse. After completing the Ramayana, Sri S.P. Janardhanan told Yogi that he too wanted to go back to his place. Yogi instructed him too to be there for some more days.

Every day there was regular darshan of Yogi on his easy chair. Sri Lee's group from the US and other regular devotees poured in daily and enjoyed the benediction of the presence of the great Yogi. There was considerable inflow of devotees everyday and Yogi would see everyone with all the attention and compassion. Daily there were dancing and singing. Sometimes if Yogi wanted to take rest, Yogi would put Sri Lee in his place to conduct the rest of the session in the absence of Yogi.

Sri S.P. Janardhanan had some important family function at Bangalore. He and his wife Smt.Vijaya wanted to attend the function. But just a few days back Yogi had asked Sri S.P. Janardhanan to stay in Tiruvannamalai. So, they were hesitating to inform Yogi about their intention to go to Bangalore. One day Yogi

called Janardhanan to narrate the Ramayana before the devotees. After he completed the Ramayana, Janardhanan expressed his wish to go to Bangalore to attend the family function. On hearing Janardhanan, Yogi seemed to be annoyed and called the author by shouting, **"Parthasarathy"**. The author went near Yogi on the dais. Yogi told the author, pointing to Janardhanan, **"He wants to go back to Bangalore. You go with him."** The author was wondering on listening to Yogi because Janardhanan's place was Bangalore and the author's place was Sivakasi, both in different directions. Anyhow, the author decided to take Janardhanan and his wife in his car to be followed by Janardhanan's car to Bangalore. As soon as they reached Bangalore, the author dropped them at their house and stayed in another devotee Smt. Rajini Rajagopal's house for the night. In the next day early morning he started from Bangalore to Tiruvannamalai. He reached his room at Tiruvannamalai in another four hours and took rest till evening.

In the evening 4 o' clock session, the author attended, sitting among the devotees. On seeing the author sitting with the other devotees Yogi called him to the dais and asked him to sing some songs of his own. The author sang some songs and then prostrated before Yogi, who offered a fruit as prasadam. Yogi did not enquire anything about the author's trip to Bangalore. Days passed on and the author was daily called by Yogi to dais to sing songs during the morning and evening session. After the singing, Yogi would ask the author to sit near him on the dais.

In another few days, Yogi said that he would like to have a long sleep. Saying this, Yogi would request Sri Lee to conduct the session for the rest of the time. But as soon as Yogi retired into his abode to take rest, the devotees would disperse. Only the followers of Sri Lee and some casual visitors would be there listening to Sri Lee.

Occasionally a few devotees would also sit for some time to listen to Sri.Lee. Sri.Lee would disperse the audience at the appropriate time.

A few days passed on. One day during the middle of December 2000, Yogi called the author, Sri Lee and one Sri.Alan from Germany to go with the youth to the Veda Patasala to discuss with the youth about his ideas about Veda Patasala. All the four went to the Veda Patasala premises, which was just behind the Pradhan Mandir where Yogi conducted the session. In a few minutes the ex trustee also came and joined the group. The author enquired the youth what was his intention about the Veda Patasala. The youth told that it was not his intention to run a Veda Patasala, but to do research on the Vedas. The author enquired the youth which Veda he wanted to research on. The boy said all the four Vedas. The author told that when it was very difficult to find a master of just one Veda, finding a master of all the four Vedas would be still more difficult to locate and even if one could locate, such scholars would not move out of their places. The author enquired the boy whether he knew anybody, who was the master of all the four Vedas. The youth told that he had some names in his mind. Then the author enquired whether he confirmed the names with Yogi, who alone had the knowledge about the Vedic masters in India. The youth told that he was yet to confirm with Yogi. Then the author enquired the Brahmin what he would do with the research works of the Vedas done by the masters of the Vedas. The boy replied that he would market it in Europe and other countries. As soon as the author sensed his commercial intention, he stopped his conversation with the boy. Yogi had great reverence for the Vedas, but he was never to commercialise them. Then the youth enquired the other two friends and the former trustee, who also had come how to commercialise the works of the Vedas. The four discussed in an elaborate way how to store and preserve the works of the research in a scientific way.

The total discussion had become pointless as it was totally against the wish of Yogi.

Yogi, it seems, had the intention to start a Veda Patasala and so Yogi urged Sri Anjaneyalu, the building contractor, to complete the building as early as possible. Sri Anjaneyalu completed the building within 50 days and received abundant appreciation and blessings from Yogi. But till now, the management did not bother to think about the Veda Patasala, even though they spent several lakhs of rupees for the racks and the Vedic books which are left to dust. After the discussion, all the five returned to Yogi, who asked nothing to anybody. The next day the author enquired the youth whether he had narrated the discussion to Yogi. The boy told the author that he had narrated everything to Yogi, but Yogi did not respond at all.

In another few days, Sri Lee and his followers left for North India for sight seeing and then back to the US. (After the Mahasamadhi of Yogi, Sri Lee visited the ashram with his followers for another few years and then he stopped visiting the ashram. He passed away in November, 2010 in US.)

One day, during the darshan time, Yogi appeared to be very serious and determined. He kept silent for a long time and looking intensely at everybody sitting before him. Suddenly Yogi beckoned the youth and instructed him to announce the devotees, to stand up one by one and tell their names and the places from where they had come. The devotees one by one stood up and told their names and places. Again Yogi called the youth to announce that all the devotees present there should come for the evening session too, as Yogi had something to tell them. In the evening most of the devotees were present in the durbar of Yogi in the Pradhan Mandir. Yogi called one by one and blessed them individually by saying, **"My Father Blesses you,"** or just **"Rama Rama."** When it was the turn of the

author, the author went near Yogi on the dais. Yogi asked the author, **"Do you want to say anything."** The author replied, "Swami, I am waiting for your instructions." Yogi asked, **"What you are talking about?"** The author responded, "Swami, you asked me to stay here and I am staying here. Now I am waiting for your instructions." On hearing the words of the author, it seems, Yogi got annoyed. He shouted, **"You can go now."** The author was shocked and bewildered.

The same evening the author drove away from Tiruvannamalai and reached his place around midnight. After this event, Yogi did not give the public darshan. Yogi stopped talking to the people and closed his eyes. Yogi was totally withdrawn from the outside world and remained with his Supreme Father. Even though the people around Yogi tried to communicate with Yogi shouting loudly in Yogi's ears, Yogi could not be disturbed. Yogi remained calm, serene, with closed eyes, totally one with His Supreme Father. Whenever the people around Yogi fed him some food, he would swallow the same with closed eyes. Yogi's physical frame developed various problems, but this time Yogi was totally withdrawn from the physical frame and didn't bother about the happenings around him.

In 2001, in the mid of January, in the morning around 10 o' clock, when the author was in his office at Sivakasi, he received a phone call from the ashram at Tiruvannamalai. The youth talked over phone, saying that since from two days Yogi was remembering the author. The boy enquired the author whether it was possible for the author to come to Tiruvannamalai. The author said to the youth that right then the author was starting for Tiruvannamalai. The author's wife was out of station. He informed his wife about his visit to Tiruvannamalai over phone. He went to his house and packed a few sets of dresses and started by his car from his house at Thiruthangal to Tiruvannamalai.

It was around 12 o'clock in the noon and within 5 hours the author covered 440kms, driving the car non stop on the rugged highway with heavy traffic snarls. As soon as he reached the ashram, he was told by the youth and the lady that since from two days, Yogi was repeatedly remembering and pronouncing the author's name, even though Yogi had closed his eyes. Then the people around Yogi enquired Yogi with a loud voice whether Yogi wanted to see the author. Yogi suddenly opened his eyes and said yes in Tamil. (Aama) Then they called the author over phone.

The author was waiting in the left side room of the abode to have the darshan of Yogi. He was filled with indescribable emotions. A few hours passed. It was around 8 o'clock in the evening. The author was called inside the room, where Yogi was laying down on a bed upon a cot, completely withdrawn from the outside world and totally one with his Supreme Father. His eyes were closed. His face was glittering with a rare golden radiation. The room was completely still and a deep, divine silence filled the room. The Divinity was solidly present everywhere in the room and it affected and occupied one's conscious, nay, one's whole being. The tremendous presence of the LORD could be touched and felt and in the process one got lost in that Immensity. The author was silently standing near the bed of Yogi. The author was still and seemed to be dissolved in that Infinite ocean of Grace. The people around Yogi announced the arrival of the author in a loud voice in the ears of Yogi repeatedly for some time. After a few long minutes, Yogi slowly opened his eyes. Yogi saw the author standing before him. He presented a broad, joyful and compassionate smile to the author. The author was thrilled. He silently touched the Holy Feet of the great Master. Yogi, still having the broad and compassionate smile, slowly raised his right hand demanding the author's hand. The author put his right hand upon the hand of Yogi. Yogi held and pressed the author's hand gently

with all love. The author at that moment was melted into the vast ocean of MERCY of the LORD. ***"Thank you Parthasarathy, for coming here."*** Yogi whispered these words with the same smile on his beautiful golden face. Those were the last words of Yogi and after that Yogi did not talk to anybody till his last breath. Slowly Yogi relieved the author's hand after a few blissful minutes and went again to his Father's abode, by closing his beautiful gracious eyes. The author left the place silently. He was in a state, which could not be described in words.

The author was staying most of the time in the ashram, even though he took a room for rent nearby the ashram. Yogi was initially put in the right corner room of the abode. The room was small and not convenient. So the people around Yogi shifted Yogi to the next room, which was spacious and also convenient for the devotees, who could see Yogi through a big window.

A few days after the author's arrival, the two boys Sri Parthiban and Sri Naresh, who were attending on Yogi were absent for a few hours. The bed cover of Yogi's bed had to be changed. There were only the two youths and the ladies. They needed one more person to lift Yogi so that the ladies could change the bed cover. The youth called the author to help to lift Yogi. The author went inside the room. The youth asked the author to lift both legs and the other two boys would lift the abdomen and shoulder of Yogi. The author had the fear and doubts whether he could lift the strong and heavy muscular legs of Yogi. The boys encouraged the author. The author inserted his both hands below the heavy legs of Yogi to lift. As soon as the author's hands touched the legs, Yogi suddenly opened his eyes to see who was touching. The author had not done this work so far and his touch was new to Yogi, who was so alert and sensitive and could sense even the difference in touch between persons. When Yogi saw that it was the author attempting to lift his legs, his whole

face expressed joy. Suddenly the heavy legs became like rose petals totally weightless. That was not a mere imagination or exaggeration. Really the author could not feel the heavy weight of the legs of Yogi. The author lifted the holy legs for a few minutes till the ladies changed the bed and bed covers. The author was thrilled and at the same time he was in tremendous joy to see his old, divine Swami, who could not be changed by the disease and age.

In a few days all the parameters of Yogi's vital organs had shown negative progress. Enlarged heart, congested lungs, weakened kidneys worried the doctors. Dr. Rangabashyam of Madras, who had done the cancer operation on Yogi, visited Yogi. He had already arranged two of his best staff nurses to attend on Yogi day and night. There were two to three doctors, who were also the devotees of Yogi attended on Yogi all the 24 hours under the direct guidance of Dr. Rangabashyam. The room, where Yogi was laying had been converted like intensive care ward of a hospital. All the emergency equipments were kept ready. The youth rendered great service by bringing oxygen cylinders and other important medicines even in the dead of the night. Anyhow the youth and the ladies 'D' and V did not allow any other persons to have the free access to Yogi to watch the situation. Everything should be learnt from the staff nurses or from those two ladies or from the youth. It created a lot of confusion among the devotees.

Dr. Rangabashyam suggested to 'D' and the managing trustee to allow the devotees to see Yogi through the glass windows so that the devotees could understand the seriousness of the situation. Then alone 'D' and the managing trustee realised the seriousness of the situation. They also understood the restlessness of the devotees, who wanted to have the glimpse of Yogi. Thereafter they allowed the devotees to see Yogi through the big window. Whenever a great devotee came near the window to see Yogi, Yogi would raise his hand

to bless them even though he was not able to open his eyes. Sometimes the doctors and the nurses would tie Yogi's both hands with a cotton cloth to prevent him removing the needles inserted in his veins. In spite of that, if any dear devotee came near the window, Yogi would try to look at them and raise his hand to bless them.

On 26th January 2001, a powerful earthquake rocked Gujarat state, the north western part of India. The earthquake devastated particularly the Kutch area of Gujarat state and thousands of people perished. It seemed Yogi's body absorbed the entire shock of the earthquake and it told upon the whole structure of Yogi's physical form. All the vital organs were slowly getting down and the situation was really alarming. The whole system of Yogi got a sudden setback. The doctors Dr. Nachiappan and his son in law Dr. Rajasabai, who were then attending on Yogi under the guidance of Dr. Rangabashyam, reported the situation to Dr. Rangabashyam. The managing trustee was in his house at Madras. The doctors reported the situation to him over phone and requested him to rush to Tiruvannamalai. The trustee was to open the portrait of Kanchi Mutt Pontiff Sri Chandrasekara Saraswati Swamigal at a place near Trichy. He cancelled the program and reached Tiruvannamalai in the same evening. The serious sickness was communicated by the ashram authorities to almost all the devotees, except the family of Yogi. A large number of devotees gathered in the ashram with great anxiety and pain. Silently all the devotees prayed throughout the night. The alarming situation changed in the next day, but still Yogi was in serious condition, the doctors reported. Yogi's heart was enlarged and weak. Both his kidneys had failed. The lungs were flooded with fluids and so there was a heavy and struggled breathing. There was inner bleeding in the intestines. The specialist from Madras arranged by Dr. Rangabashyam made a hole in the abdomen portion to facilitate local dialysis. Tube was inserted through the nose so that some liquid food could be pumped inside.

Oxygen was given to facilitate the breathing. All the best available treatment was given to Yogi, but still due to the firm determination of Yogi to withdraw from the body, those treatments were of no use to resurrect Yogi. On 19th February Yogi's lungs were completely flooded with the liquids. Yogi struggled to breath. On 20th February early morning exactly 3 o' clock, Yogi breathed his last. The doctors tried to revive him by giving heart massage, but it was not successful. Finally the doctors announced the passing away of Yogi at 3.19 A.M.

A great, noble, divine life, not less than that of any Gods' ended. The body after the great soul's withdrawal had borne the entire sufferings and sorrows of the world, which was visible on seeing the face of the great Yogi. Yogi had gone, but still he lives in all the beings and non beings, in all time and timeless state, in the emptiness as well as in the wholeness and in all conditions and freedom. His Name '**Yogi Ramsuratkumar**' may ever be with us and peace and bliss be showered on every one of us.

19. Rituals

The managing trustee Retired Justice T.S.Arunachalam discussed with his friends, particularly Sri Swaminathan and decided to lay Yogi's body at rest in the dais of the Pradhan Mandir, where Yogi gave darshan during the last days after he returned from the hospital. The author had heard earlier that Yogi had chosen a particular place near the Veda Patasala, behind the Pradhan Mandir, saying, ***"This place is everything for this beggar"***. Yogi had also asked the people around him to mark the place with some stones. The next day, when Yogi visited the place, he could not see the stones. Some workers had removed the stones. Yogi got annoyed and asked the people around him to mark the place with a small structure and asked them to offer flowers daily at that place. Nowadays the people are offering flowers daily in that place, but have forgotten what Yogi had meant about that place.

Sri Ganeshan of Ramanashram came to the ashram on knowing the Samadhi of Yogi. He saluted Yogi and sat beside Yogi for sometime. He then met the managing trustee and consulted the latter what should be done in accordance with religious rituals after the demise of a Yogi. Both decided to consult Sri Krishna Premi Maharaj regarding the procedures. Sri Ganeshan and the trustee had good association with Sri Krishna Premi. So, when Sri Ganeshan suggested to seek the guidance from Sri Krishna Premi Maharaj, the trustee readily accepted it and requested Sri Ganeshan to go personally to Sri Krishna Premi Maharaj at Paranur near Thirukkivilur to get his guidance.

Nobody in the administration thought of consulting Anandashram regarding the final rites of Yogi. In fact Yogi's guru was Papa Ramdas. Yogi used to address Papa Ramdas as his Father and Guru. So the tradition of Yogi was from Papa Ramdas. Nobody has

the right to change the tradition of a great Yogi. Throughout his life Yogi glorified his Father Swami Ramdas, but after he dropped his body, the people around him relied upon all other religious personalities, but never thought of seeking guidance from Anandashram. Thus the administration tried to change the spiritual tradition of Yogi. When they had been suggested to have the guidance of Anandashram by some devotees, after the installation of a Siva Lingam on the Samadhi of Yogi, the head of the administration went there a few times. Swami Satchidananda, the direct disciple of Papa Ramdas and a great friend of Yogi, spent considerable time with the head of the Yogi Ramsuratkumar Ashram, but the latter didn't accept Swami Satchidananda's valuable and practical suggestions. The head of the ashram earlier promised Yogi that he would run the ashram like Anandashram, but after the physical disappearance of Yogi, he deviated from his own words. Nowadays the routines of the ashram are mainly based on religious beliefs.

Sri Ganeshan and another friend Udupi Anand went to Paranur by the ashram car. They met Sri Krishna Premi Maharaj at Paranur and conveyed the news to him. They sought his guidance for which Sri Krishna Premi Maharaj replied that he did not know anything about the procedural ways of final rites for a Yogi. He guided them to go to one Sri Nithyanandagiri Swamigal of Tapovanam. That Swamigal knew Yogi since 1960's, but he had never visited Yogi. Both Sri Ganeshan and the friend visited Sri Nithyanandagiri Swamigal and explained the situation. The Swamigal immediately started with them to Tiruvannamalai.

The same day they marked the place for the Samadhi inside the Pradhan Mandir upon the dais facing the holy hill. They arranged to dig on the dais of the Pradhan Mandir, for the Samadhi of Yogi. A lot of devotees participated in the work. The devotees under the

supervision of Anjaneyalu worked the whole night and made a pit, where Yogi could be put in sitting posture facing the Holy Arunachala Hill.

In the meantime devotees from all the places poured in at the ashram. The local people also came to the ashram to have the glimpse of Yogi. There was a huge crowd and the trustee called for a good strength of police force to control the crowd. Hindus, Muslims and Christians from all walks of life came to pay their respect and tribute to the great spiritual master. In the name of controlling the crowd, the police did not allow the dear devotees to go near Yogi and salute.

From the day one after Yogi's physical absence, the authority of power was exhibited. There was total chaos and confusion during the final rites. The devotees were distanced. On 21/2/2001 Yogi's mortal body was put at rest in the pit and filled with various preservatives like Holy Ash and camphor. A lot of devotees offered gold ornaments to put inside with Yogi's Body in the pit. After completing the filling, the priests under the guidance of Sri Nithyanandagiri Swamigal installed a Siva Lingam on the Samadhi. Later after a few months, the Trustee was advised by some other scholars that the Siva Lingam was installed in an erroneous way and it was not good for the ashram. So the trustee himself along with his friends lifted the Lingam with great struggle and installed it again in the desired direction.

The next day after Yogi was put into the Samadhi, in the early morning, there was a row of uniform and unique water marking connecting both the Samadhi of Yogi and Yogi's Statue. Everybody felt that Yogi conveyed something through that event. Perhaps Yogi might have communicated that the Samadhi should have free access

for all devotees like Yogi's Statue, irrespective of caste, community, gender and nationality.

However, the authorities in the ashram preferred to keep the Samadhi beyond the reach of the devotees. The attitude of the management shocked the devotees. Hindu religious rituals were given importance in the ashram whereas Yogi advocated throughout his life the value of remembrance of the divine name 'Yogi Ramsuratkumar'. But in due course the chanting of the Holy Name became less important and the religious rituals became dominant. The trust deed prohibits any religious activities, vide its clause No.24, whereas the management installed a Siva Lingam on the Samadhi, built a temple over the same and gave importance only for the religious rituals, least bothering about the spirit of the trust deed, the life and teachings of Yogi.

After the Mahasamadhi of Yogi, the retired Chief Justice formed an advisory board. With the help of the stapathi, who was recommended by Kanchi Achariyas, the retired Justice made a plan to construct a Brindavan upon the Samadhi. He placed the plan before the advisory committee and the same approved the plan. The plan was a Mandapam with granite pillars and had no walls, windows and doors. He printed the proposed construction plan of the Brindavan of Yogi in the appeal to the devotees for the contribution. He also published the proposed construction plan in the ashram magazine Saranagatham. He arranged for a press meet at Madras and presented the same plan to the reporters of the News Papers.

But later the plan had been changed without informing to the advisory board and the devotees. Why the plan was changed and who had influenced the management to change the plan remained in secret. Some of the devotees suspected that Kanchi Mutt Pontiffs

had intervened into the ashram affairs and tried to enforce their tradition through their confident devotee Justice T.S.Arunachalam. It was suspected that as per the wish of Kanchi Mutt Pontiff Sri Jayendra Saraswathi Swamigal, the management of the ashram constructed a temple gopuram upon the Samadhi of Yogi, contrary to the earlier plan, which was approved by the advisory committee. Kanchi Mutt achariya arranged a Lingam from Kashi. The management of the ashram removed the then existed Lingam on the Samadhi and erected the new lingam from Kashi. The retired chief justice conducted the Kumbabisheham also after the completion of the temple. The date of Kumbabisheham was also fixed by the advice of Kanchi Seer.

Even though the Trust Deed prohibited religious activities in the ashram premises vide its clause No.24, the retired Chief Justice conducted Hindu Religious activities in the ashram. Later these activities were questioned by the author. He filed a petition in the Hindu Religious and Charitable Endowment Board, a Government department. The author prayed in his petition to the H.R. & C.E. Board to take control of the Ashram, as he found, it was the only solution for all the problems in the Ashram. So far the administration proclaimed through their magazine Saranagatham that it had built the temple according to the Vedic Rules, but when the author questioned the same pointing the clause 24 in the documents, which said that no religious activities should be done in the ashram, the administration answered in the affidavit they filed to the Commissioner of H.R.& C.E. that they had not built a temple according to the Agama Rules, but they had built a tower like structure to show minimum respect to the departed saint. However, the H.R. & C.E. Board passed an order evasively, saying that it had no jurisdiction over the ashram.

If Yogi wanted to build a Hindu religious temple to advocate Hindu religion and its rituals in the Ashram, he would have built a still more beautiful temple than the present one and would have conducted the rituals as per the agama rules and dharmas in his own lifetime. But Yogi even refused to give holy ash or kumkum to his devotees, saying that it was not his work. Yogi erected only his statue in the Pradhan Mandir and asked the devotees to touch and salute the statue. Yogi said that it was His Father's Statue. He was keen on keeping the statue clean from the dust and rituals. After his return from the hospital, Yogi found the statue in dust and asked his devotees to wash the statue and keep the same clean.

If people have the fascination to do religious rituals, they can always go to the temples like the world famous Annamalaiyar Temple in Tiruvannamalai itself. In the Annamalaiyar Temple, the authorities are maintaining the temple as per the Agama rules strictly. The Annamalaiyar Lingam is centuries old and the sanctity of the temple had attracted the great sages and saints. Annamalaiyar Temple is not only a religious beauty but also a great spiritual wonder of the world.

The management also exhibited in the ashram, the cot with the bed, sofa and the easy chair Yogi used during his sickness, in the abode. They also did ritualistic poojas for those articles daily. On seeing those articles one would imagine that Yogi had lived his life in a luxurious style, whereas Yogi lived in the simplest way using the gunny sacks and ordinary mat as his bed all his life time except during his sickness. The personal belongings of Yogi, the mat, the gunny sacks, the coconut shell, the Palmera fan and other simple things, which Yogi used for years, have been abandoned in the Sannathi Street house, till March 2006. The Sannathi Street house was locked and allowed to remain in dust till March 2006. The devotees were denied permission to enter into that holy place, where

Yogi lived for around 18 long years. Yogi had declared earlier that whoever came to the Sannathi Street house, touched the gate of the house and remembered Yogi by his name 'Yogi Ramsuratkumar', his Father would fill them with His abundant grace. Such a holy monument of a great Yogi was neglected and abandoned till March 2006. Why the management ignored and neglected the Sannathi Street house till March 2006 was a serious question arising in the devotees' heart, which has not at all been answered so far. Anyhow, much later, the administration woke up. They decorated the house like a museum and allowed the devotees to sit there in the remembrance of their guru. Anyhow in July 2010, the roof of the Sannathi Street House was demolished and the ashram management informed the devotees through the ashram magazine "Saranagatham" that they proposed to renovate the Sannathi Street House and demanded contribution for the purpose. After the renovation, they again allow the devotees to sit in the Sannathi Street House and remember Yogi.

From the childhood, Yogi Ramsuratkumar had an alert and questioning mind. He never accepted anything until he directly experienced it. He was in total freedom and he wanted everybody to have that freedom. Throughout his life Yogi taught the value of freedom. Freedom had its own disciplines he used to say. Freedom should bring in wisdom and love, he said, not authority. The authority would breed violence and strengthen ego, he declared. Freedom never brings in rituals and freedom knows only to celebrate and integrate all with great joy by sharing with others, because FREEDOM IS LOVE.

There are a lot of rituals other than the Vedic ones. They are nothing but superstitions. Those rituals divide people. Such rituals sustain the ego and deny one to enter into spiritual realm. Being spiritual is, seeing all as one and shedding off one's individuality. The rituals

other than the Vedic ones strengthen one's ego. Such rituals breed authority and divisions among the people. The outcome of such rituals is sorrow and pain.

"Where there is love, bhakti, there need not be rituals. This beggar doesn't know any rituals. My Father Swami Ramdas wanted this beggar to remember Ram nam all the time. That's all. This beggar feels remembering Father's name is enough for one to reach my Father." Yogi Ramsuratkumar said.

Once when a reporter asked Yogi Ramsuratkumar the importance of certain religious rituals, Yogi replied that he did not know. He also said that by remembering Father, one could see Father in all, so that one could love all and serve all. ***"This beggar has no knowledge of the religious rituals,"*** Yogi said. ***"All the rituals and religious practices should make one to reach the feet of the GURU, if these rituals and religious practices are done with all sincerity. Once you attain the feet of the guru, then you need not worry about your spiritual growth. You need not do any rituals also. It is enough to listen to your guru and remember your guru. Your guru will take care of you and he will take you to the destination,"*** Yogi declared.

The rituals vary from place to place, religion to religion according to the climatic conditions of the places, cultures and social structure of the people. Masters like Yogi Ramsuratkumar cannot be conditioned with a particular religion, as they are far, far away from any conditioned religions and its rituals. Yogi prescribed chanting and remembrance of God's Name alone as the medicine for all the pains and problems. He taught his devotees that remembering God's or Guru's Name was the best way for one's spiritual growth and oneness with GURU, GOD. Religious practices sustain one's ego by

preaching do's and don'ts and thus attempt to make one good enough to live in this world whereas the spiritual way of life gets rid off one's ego, by transcending everything and thus dissolving himself in the vast holistic being of GURU, nay, GOD Himself. If one sincerely adheres to the dharmas (Virtues) of human life, one would start loving all. Guru would come by himself to those men of love. Guru would create complicate situations in the life of such men and the harsh situations would take the men of love to the Guru. The Guru accepts such devotees and by the grace of the Guru the concepts of virtues and sins would wither away by themselves along with their pains and problems. Thereafter the Guru would take control of the devotees totally. But the so called religious people, who are neither sincere to their religions nor aware of the value of Guru and the spiritual way of life, would always remain in confusion and confuse others too.

Yogi Ramsuratkumar had great regards for the Vedas, but he disapproved the superstitions. The Vedic rishis did conduct yagas and homams for the sake of global peace and prosperity. Sometimes they would sacrifice even themselves for the welfare of the humanity. By conducting such yagas and homams they tried to save the mother earth from the natural calamities as well as from the adharmas done by the demons and asuras. Most of the yagas and homams were performed in deep forests or in remote places, where there was no human habitation. The Vedic rishis' rituals, yagas and homams originated from their consciousness for the welfare of the whole creation. They would never seek authority and power for themselves. But there were some asuras, demons, who did severe penances, rituals to attain power to rule the world. They succeeded in their venture through their rituals and penances. They got the power and to establish their authority they would unleash atrocities on the virtuous people. Then God Himself had to incarnate to destroy those demons.

Hinduism is the only religion, which prescribes different spiritual paths to different individuals according to the basic structure of everyone and gives total freedom for the seekers. ***"This beggar is proud to say that he is a Hindu,"*** Yogi Ramsuratkumar said once, even though he never adopted Hindu religious rituals after he attained the holy feet of his guru Swami Ramdas. ***"This Hindu religion, the Sanatana Dharma alone can produce masters like my father Swami Ramdas, Maharishi Ramana, Sri Aurobindo and J. Krishnamurti. Even though they had transcended all religions and rituals, their base is Hinduism,"*** Yogi declared. The great wise people like Yogi had absolute understanding of the Hindu religion, which is beyond the comprehension of normal scholars and pundits. The real Hindu religion is a religion of MYSTICS. The Hindu religion is not only reflected in the temples, but also in the way of the lives of great saintly people like Yogi. During the Vedic period there were no temples and rituals connected with them. Yet, there were great rishis, saints, sages, seers and gurus in those times. Till now their lives and works alone are inspiring the common people and the seekers. And also from the beginning there are demons, who always disturb and make savage attacks on the holy people and their divine works to arrest the spiritual growth of common people. Both these traditions exist from time immemorial.

20. Meeting with Saints and Sadhus

There were several sadhus and sanyasis among the visitors, who thronged Yogi Ramsuratkumar since from 1965. They were from various schools of thoughts and it was a beauty to see Yogi helping those sadhus and sanyasis to attain Supreme Father, God, by showering his grace on them. The author had a few opportunities to witness Yogi's interactions with some sadhus and sanyasis since 1976. Some of them were so mystic and so amazing.

A sadhu From The Himalayas

In 1976, one day Yogi was sitting in the Theradi Mandapam in the Sannathi Street. A Sanyasi had come there to see Yogi. There was continuous rainfall throughout the day. Yogi was not able to go to the Punnai tree due to the continuous rain. The sanyasi sat before Yogi. He told Yogi that he had come from the Himalayas. He was talking in chaste Hindi. He conveyed to Yogi that after years of penance in the Himalayas, he started roaming around the great, divine India. A few days back he landed at Tiruvannamalai, he told. He had heard about Yogi and so he came to see him, he informed.

Yogi just listened and did not respond. Yogi saw him intensely. The sanyasi, who had the pride of his long time tapas in the Himalayas, curiously looked at Yogi. It seems he was trying to measure Yogi's state. Yogi focused all his energy and looked at the sanyasi deeply. That was the only occasion the author had seen Yogi's eyes fully opening. The eyes were so big and beautiful. The eyes released immense power. Yogi saw the sanyasi for a few minutes. The power released through Yogi's eyes affected the other devotees' eyes, sitting in front of Yogi. It was so bright and the devotees' eyes got burning sensation. But the sanyasi was able to see Yogi's eyes for a few minutes without blinking his eyes. After a few minutes his eyes also

felt the severe burning sensation and he had to bow down his face unable to withstand Yogi's look.

As soon as the sanyasi bowed down his face, Yogi became normal and laughed. Yogi then saluted the sanyasi and said, **"Swami, you have come from Himalayas to bless this beggar. Pranam Swami."** On hearing the words of Yogi, the sanyasi immediately got up and prostrated before Yogi. Tears were pouring down from his eyes. Yogi patted him on his back for a while with all compassion. Then Yogi said to him, **"Swami you can stay on the hill for a few days."** The sanyasi with tears in his eyes bowed before Yogi again and said that he would stay on the hill for a few days. After a few minutes, Yogi gave a banana to him as prasad and relieved him.

Yogi would occasionally open his eyes fully. Whenever Yogi found it necessary to impart his full energy to his selective and eligible devotees, then alone he would open his beautiful eyes fully. Yogi used to say to his close friends while relieving them, **"This beggar has seen you nicely. Now this beggar leaves you my friend. My Father blesses you. You can go now."**

Sri Mayamma

There was a great soul wandering in the beach of Kanyakumari, the southern end of India. The form of the great mahatma was so wild and ugly. She was called Mayamma. There were several stories about her. Somebody say long back, several decades ago the girl Mayamma with her husband visited Kanyakumari. The couple was from north India. The couple was taking bath in the sea. Due to the sudden turbulence in the sea her husband was drowned before her eyes. From that day onwards she was living in Kanyakumari shores.

She did not talk to anybody. Occasionally she would say some Hindi words. Whatever food she was offered by the people she would share

it with the stray dogs of Kanyakumari. Mayamma was always surrounded by a group of stray dogs. People would offer all sort of food, sometimes even meat and fish. Mayamma would never bother and whatever food she was offered she would take it, sharing with her companions, the stray dogs.

The local people had great faith in Mayamma. If somebody had any problems related to their business or family, they would take Mayamma to their shop or home and would feed her with some eatables. In a short while, the problems would get solved. Gradually Mayamma became popular. Sri.Rajamanicka Nadar the devotee of Gnanananda of Thapovanam had great fascination for Mayamma. Rajamanicka Nadar told people that he was directed to Mayamma by Swami Gnanananda.

One day in 1976, Sri.Rajamanicka Nadar went to Kanyakumari to have the darshan of Mayamma. He went by his car. On seeing Rajamanicka Nadar Mayamma came towards him and got into his car. Sri.Rajamanicka Nadar was thinking that Mayamma wanted him to take her somewhere. He enquired Mayamma, but he was not able to understand what Mayamma intended. He took her to several places in and around Kanyakumari, but even then Mayamma did not get down from the car. Rajamanicka Nadar was thinking that Mayamma wanted him to take her to some other places outside Kanyakumari town. First he took her to his house at Tuticorin. There also Mayamma did not get down from the car. From there Rajamanicka Nadar took Mayamma to Sivakasi. In Sivakasi Rajamanicka Nadar took her to several places and people. Mayamma remained in the car. From Sivakasi Rajamanicka Nadar took her to Tapovanam. There the group stayed for sometime. From Tapovanam the group came to Tiruvannamalai in the midnight to visit Yogi. Sri.Rajamanicka Nadar parked the car in front of the vessel shop, where Yogi Ramsuratkumar used to sleep at nights.

Yogi was informed about the arrival of Mayamma. Yogi went near the car and saluted Mayamma. Then Yogi went back to his seat in the raised platform of the vessel shop. There Yogi was sitting silently, watching Mayamma. All the time Yogi was smoking. Mayamma was sitting in the car and watching Yogi. No words were used. The whole night passed. In the early morning Rajamanicka Nadar sensed Mayamma's intention to move from the place. So, with the permission from Yogi, he took her back to Kanyakumari. On reaching Kanyakumari, Mayamma got down from the car and again roamed in the beaches of Kanyakumari.

Sri Murugesan enquired Yogi about the visit of Mayamma. Yogi said that Mayamma was brought by Sri.Rajamanicka Nadar and was sitting in the car for the whole night. In the morning she left. Murugesaji again asked Yogi whether Yogi had any communication with Mayamma. Yogi replied, **"Oh Mayamma had come to bless this beggar. That's all."** People floated several stories about Mayamma's visit to several places, but how far those were true, God alone knows.

Sri Bangaru Adigalar

Melmaruvathoor, a small village near Tindivanam on the Chennai Tiruchirapalli National Highways in Tamilnadu state became very popular because of Bangaru Adigalar. Sri Bangaru Adigalar is a Sakti upasaka and people call him "Amma" with all reverence and love. Sri Adigalar made a revolution in the religious history, making the women folk doing all the religious rituals like homams and poojas to the Hindu deities.

Adigalar attracted thousands and thousands of people from all walks of life throughout Tamilnadu and neighboring states. Almost every town in Tamilnadu state has a place where the devotees of Sri Bangaru Adigalar congregate and chant the holy mantras prescribed

by Sri Adigalar. Sri Adigalar is so simple and his teachings would instill devotion in the hearts of the devotees on Goddess Sakti. Sri Adigalar also preaches the people to serve the humanity in all possible ways.

Whenever there is drought, Sri Adigalar would arrange mass homams, which would be performed by the women folk to please Goddess Sakti. Traditionally only the Brahmin purohiths would perform the homams, but Sri Adigalar has revolutionised this tradition by performing homams through women folk irrespective of caste. Melmaruvathoor, a small hamlet, now becomes visible on the Indian map due to Sri Adigalar's revolutionary religious ways of performing the rituals. He gives great importance to the women folk and teaches the mankind to give due respect and regards to women. Even in western countries there are Sakti Peethams for the devotees of Amma to congregate and invoke Goddess Sakti. The Sakti devotees wear red color dresses. Many devotees make it a point to visit Melmaruvathoor Amma by walking from their places, however far they are, regularly. The Sakti Peetham runs several educational institutions and hospitals.

In the early eighties, Sri Bangaru Adigalar visited Tiruvannamalai to start a wing of Sakti Peetham. Yogi Ramsuratkumar heard of Sri Adigalar's visit to Tiruvannamalai. Yogi went to the place, where Adigalar was sitting with his devotees. The devotees of Adigalar hesitated to allow Yogi to go near Adigalar, because of Yogi's unique and dirty dresses. Yogi sat among the crowd. On seeing Yogi sitting among the crowd, Adigalar requested Yogi to sit near him. Yogi went near Adigalar and sat beside him. Yogi caught hold of Adigalar's hands for sometime. After some time Yogi saluted Adigalar and then left the place. Yogi met Adigalar three times at Tiruvannamalai and every time Yogi would catch hold of Adigalar's hands. After some time Yogi would take leave of Adigalar and leave the place. Yogi as

well as Adigalar never used a single word and it seems they have communicated in a mysterious way. Yogi used to say, ***"My Father is very much in Adigalar's form and in his mission. Otherwise such a huge mass of people could not be attracted."***

Sri Krishnapremi Swamigal

Sri Krishnapremi Swamigal is living in a small village Paranur near Tapovanam. He also has residence at Srirangam. Sri Krishnapremi Swamigal is considered a great saint by a lot of devotees. He knows several languages and he spends his life giving discourses about Lord Krishna all over India. He has huge followers. His followers see Lord Krishna in him. They use to call him "Anna". Sri Krishnapremi Swamigal is a great scholar of the Vedic scriptures and is a wonderful orator of high caliber in several languages. His followers would follow him wherever he goes to give discourses about Lord Krishna.

He is neither a sanyasi wearing ochre clothes nor a sadhu of any cult. He is a family man having wives and children, but he has dedicated his entire life in remembering and talking about Lord Krishna. He has written several Sanskrit slokas and several songs in several languages on Lord Krishna. It is a blissful experience to listen to his talks about Lord Krishna.

Even though the Swamigal never bothers about the caste and other social differentiations, the followers of the Swamigal have their own strict caste based concepts, giving importance only to Brahmins. The Brahmins have their own eating and dwelling places in the Swamigal's abode and they do not allow people of other communities to sit with them to take food. People of other communities should have their own eating and dwelling places in the Swamigal's places,

be it Paranur or any other place, where the Swamigal gives his discourses.

Some devotees of Yogi Ramsuratkumar have great reverence for Sri Krishnapremi Swamigal too. They used to visit both Yogi and Swamigal. They had told Sri Krishnapremi Swamigal about Yogi. Sri Krishnapremi Swamigal had earlier seen Yogi at Tapovanam in the early 1970's. Sri Krishnapremi Swamigal went to Tiruvannamalai in the mid 1980's to have the darshan of Yogi along with his immediate followers. On hearing the arrival of Sri Krishnapremi Swamigal, Yogi came to the gate of Sannathi Street house to receive him. The devotees around Sri Krishnapremi Swamigal were chanting then "Hare Rama Hare Rama Rama Rama Hare Hare, Hare Krishna Hare Krishna Krishna Krishna Hare Hare." They were all standing near the grill gate of the Sannathi Street house. Yogi was enjoying the chanting of the devotees and opened the gate. On seeing the joy of Yogi, the devotees raised the pitch of the chanting. Yogi laughed and got hold of Sri Krishnapremi Swamigal's hand. Yogi suddenly asked the devotees of Sri Krishnapremi Swamigal, **"Where is Krishna?"** The devotees immediately answered pointing Sri Krishnapremi Swamigal, "Here is Krishna, here is Krishna!" Yogi laughed.

Sri Krishnapremi Swamigal was all the time looking at Yogi with a reverential smile. Both the saints were together for some time. All the time Yogi caught hold of Sri Krishnapremi Swamigal's hand and saw him intensely. After some time the Swamigal took leave of Yogi and went away with his followers. Some of the devotees of Yogi declared that Yogi was the Moolavar and Sri Krishnapremi Swamigal was the Urchavar. But Yogi never approved this concept. Yogi once told to a devotee, **"You can salute and shower the respect and reverence to all the saintly persons, but you should have the trust and faith only on your guru."**

Sri Krishnapremi Swamigal had met Yogi a few more times at Tiruvannamalai. Once, Sri Krishnapremi Swamigal met with a road accident in Delhi. His leg was fractured and he was hospitalised for several days. After the accident he visited Yogi at Tiruvannamalai and Yogi with great love and compassion touched his fractured legs. Till then there was a deformation in the leg and after Yogi's touch the deformation disappeared and the Swamigal could walk as usual.

During Yogi's sickness, Sri Krishnapremi Swamigal was called to request Yogi to accept the medical treatment. Sri Krishnapremi Swamigal came to 'D's house, where Yogi had stayed then. Yogi was informed about the arrival of Sri Krishnapremi Swamigal. Yogi expressed his dislike, but still Yogi allowed the Swamigal to meet him. The Swamigal came with his devotees and saw Yogi. He could feel the intense sufferings of Yogi due to the disease. He caught hold of Yogi's hand and prayed to him to allow the devotees to arrange medical treatment for Yogi, saying, "Swami, this body belongs to the devotees. So, you should allow them to give proper medical treatment to the body." Yogi did not respond and closed his eyes. After a few minutes Yogi opened his eyes and smiled at the Swamigal. Yogi put his hand upon the Swamigal's chest for sometime. Then Yogi saluted the Swamigal. The Swamigal with all liberty fondled Yogi for sometime by touching the cheeks of Yogi. A few minutes later, he took leave of Yogi and left 'D's house with his followers. In the hospital at Madras, before and after the surgery, Sri Krishnapremi Swamigal came to see Yogi. The Swamigal was with Yogi for some time and expressed his joy on seeing the recovery of Yogi.

Whenever Sri Krishnapremi Swamigal was flocked by Yogi's devotees, he would immediately talk about the value of guru and guru mantra. He would talk very high of Yogi. After the Samadhi of Yogi Ramsuratkumar, Sri Krishnapremi Swamigal suggested the

administration not to bring in any religious rituals in the Samadhi of Yogi Ramsuratkumar and to give importance only to the chanting of guru mantra. He said, “We people are here to adhere to the religious rituals, but the Samadhi of Yogi Ramsuratkumar should be free of rituals. That is the Samadhi of a great mahatma. That place is meant for chanting guru mantra and the devotees should have free access to the Samadhi to worship.” He also declared through his magazine that the ashram should not be dominated by Brahmins.

Kanchi Mutt Pontiffs

There were several devotees, who had great devotion both for the Seers of Kanchi and Yogi Ramsuratkumar. There was a school teacher in Tiruvannamalai. He too had great reverence for both Kanchi Seers and Yogi. In Tiruvannamalai the school teacher would daily visit Yogi. Yogi would spare time for the teacher and would enquire about the Seers of Kanchi. And whenever the teacher visited Kanchi, the Seers would enquire about Yogi. The senior Acharya Sri Chandrasekhara Saraswati Swamigal had great affinity and regards for Yogi. The senior Acharya would send prasadam to Yogi occasionally through the teacher.

In the early eighties, the teacher visited Kanchi Acharya at Kanchi Mutt. The senior Acharya enquired the teacher about Yogi Ramsuratkumar at Tiruvannamalai. During the conversation the acharya suddenly instructed the teacher to take Yogi to Govindapuram by a taxi to visit the acharya’s guru’s samadhi. The Acharya asked the teacher to collect money from the manager of the mutt for the taxi expenses. The teacher collected money from the manager of the mutt and rushed to Tiruvannamalai by a taxi. He directly went to Yogi in the Sannathi Street house and explained to Yogi about the wish of Kanchi Acharya. Yogi had great regards for the acharya. On hearing the teacher, Yogi became very serious and paused for a few minutes. Then he firmly said to the teacher that he

wanted to see Kanchi Acharya instead of seeing the samadhi of the acharya's guru. The teacher was bewildered, but Yogi insisted to go to Kanchi. The teacher had to obey to Yogi. He took Yogi to Kanchi Mutt by the taxi. Yogi was taken to the Kanchi Seer. The latter was sitting in a hall giving audience to the devotees. On seeing the acharya, Yogi prostrated from some distance. The acharya looked at Yogi for some time. Yogi all the time was standing and saluting the acharya by joining the palms together. Suddenly the acharya enquired Yogi which gotra Yogi belonged to. Yogi instantly replied that he belonged to Rama Gotra. The acharya smiled on hearing Yogi as there was no such gotra at all. The Brahmin devotees sitting there were laughing.

Yogi silently prostrated again and rushed back to the car. The Acharya asked the teacher to take Yogi back to Tiruvannamalai and offered flowers and fruits to Yogi as prasadam. Later Yogi explained the events to the friends Murugesan, Parthasarathy and Sivasankaran, during one of their visits to Yogi. Yogi told the friends, ***"The Paramacharya wanted this beggar to go to Govindapuram. But instead of going to Govindapuram, this beggar went to Kanchipuram to see the Paramacharya."*** Yogi paused for some time and said, ***"This beggar was shocked when the Acharya enquired about this beggar's gotra. This beggar thought, as he all the time remembers Ram nam, it would be better to say Rama Gotra."***

Yogi had renounced everything including his self. He did not belong to a gotra or a religion or a cult or community or any sect. Throughout his life, Yogi lived for His Father, doing great service to the humanity by taking them to his Father's Abode. He did not have fear, but astonishingly Yogi exhibited his humility in all the demanding circumstances particularly when Yogi happened to meet the religious and spiritual people.

In 1995, when ashram work was in progress, the Kanchi Seers both Sri Jayendra Saraswati Swamigal and Sri Vijayendra Saraswati Swamigal visited Yogi Ramsuratkumar in the ashram premises. Yogi asked the trustee to take the pontiffs around the ashram and show the places under construction. After seeing the construction work of the ashram, Sri Jayendra Saraswati Swamigal was taken to the Swagatam Hall. He was seated on a raised seat. Yogi was all the time standing and saluting both the pontiffs. Sri Jayendra Saraswati Swamigal wanted to talk personally to Yogi and went to a nearby room. Yogi and other devotees followed the pontiffs. The pontiff asked the people present there to go away except the trustees of the ashram and requested one of the trustees to lock the room. Sri Jayendra Saraswati Swamigal told Yogi that there were communal riots going on in the southern districts of Tamilnadu. So, he requested Yogi to come with him to those districts. He said that on seeing them together the people there would get the peace and the harmony would prevail among people. He said that after the aradhana of Paramacharya, he would come and take Yogi personally to the southern districts. On hearing the words of Sri Jayendra Saraswati Swamigal, Yogi immediately raised his hands as if he blessed the pontiff and said, **"My Father blesses you to succeed in your mission."** After saying this, Yogi again remained in saluting pose to the pontiffs with all humility and reverence. Sri Jayendra Saraswati Swamigal enquired 'D' whether it meant that Yogi did not want to accompany the Kanchi Acharya. 'D' just translated Yogi's words in Tamil and did not comment. The pontiff was disappointed and left the place.

A Starving Sadhu

There was a Gandhian living in Adi Annamalai, situated on the path around the Annamalai Hill. He was in his eighties. He had participated in the freedom struggle. He was a disciple of Seshadri

Swamigal. After India got freedom, he had been running a tea stall at Adi Annamalai. He used to wear a Gandhian cap on his head and dressed in pure white khadi clothes. He had great love and reverence for Yogi Ramsuratkumar. Yogi also had great love for him. This Gandhian led a simple life and he used to entertain sadhus and sanyasis in his tea stall. He offered tea and other eatables to the roaming sadhus and sanyasis of Tiruvannamalai free of cost. But in due course, his age did not permit him to continue the tea stall.

After the closure of the tea stall, almost daily he would visit the Big Temple. He would occasionally meet Yogi at the Sannathi Street House. If Yogi was busy with other devotees, he would not disturb Yogi. He would go to the temple again and sit there for some time. He had great fascination for the wandering sadhus and sanyasis. If he happened to meet any one, he would offer them some eatables.

One day in the early 1980's, the Gandhian brought a unique sadhu to Yogi. He narrated to Yogi that he happened to meet that sadhu on the hill. He offered some eatables to the sadhu, but the sadhu refused to take. The Gandhian tried to persuade the sadhu to take some bananas, but the sadhu did not show any interest. For three whole days the Gandhian watched the sadhu not eating anything. He got frightened. He took the sadhu forcibly to Yogi Ramsuratkumar. He thought that the sadhu wanted to kill himself by starving. He narrated his fear to Yogi. The sadhu was there in the gate without showing any interest on the happenings. He wore a half trouser and a dirty shirt. His look was focusing nowhere and he was seemed to be totally vacant.

Yogi caught hold of the sadhu's hand and took him inside the Sannathi Street house. Yogi accommodated the sadhu to sit near him. Yogi enquired the sadhu's name. The sadhu told his name. Then Yogi showered his compassion on the sadhu by touching his

head and back. Yogi again caught hold of the sadhu's hand and both were in deep silence for some time. Then suddenly Yogi asked the sadhu whether Yogi could offer some bananas to him. The sadhu gestured in affirmative. Yogi picked a bunch of bananas, which had been offered by some devotees. Yogi peeled off the bananas one by one and gave them to the sadhu. The sadhu ate all the bananas offered by Yogi.

On seeing that, the Gandhian became furious. He told the sadhu that for three days he was trying and trying to feed him with some eatables, but the sadhu refused. How then the sadhu could take the bananas from the hands of Yogi? Yogi laughed on seeing the Gandhian's outburst. The sadhu was in a broad smile. The sadhu replied with a single word in Tamil "ANBU", which means LOVE. A few minutes passed in total silence. After some time, Yogi requested the sadhu to remain on the hill for some more days. The sadhu shook his head as if he said yes. Then Yogi took the sadhu and the Gandhian to the gate of the house and saw them off.

Sri Sadophaya

Sri Sadophaya was a Burmese saint, living in the US. He had innumerable followers throughout the world. He was a Buddhist saint. He preached Buddhism and Yoga to his students. He might be around 80 years when he visited Yogi Ramsuratkumar at Tiruvannamalai. He used to visit India with his students to see several places related to the life of Buddha. Some of his devotees were living in Pondichery also. Whenever those devotees from Pondichery invited the saint to visit their place, he would visit them there.

In 1982, Sri Gnanagiri Ganeshan was living in Pondichery. There he got the opportunity to have the association with Doctor Sarkar, who was a devotee of Sri Sadophaya. Doctor Sarkar and his three sisters

were totally dedicated their life to God and service to their Guru. The whole family had been in the US and then for some reasons they chose to live in Pondichery. Later on, Doctor Sarkar's younger sister Sri Reena became a disciple of Sri Sadophaya and went to the US. She lived in his ashram. Slowly she became a great teacher and had several students. In due course, the whole family went to the US and got settled there.

Sri Gnanagiri Ganeshan had developed a good friendship with that family. He used to talk about Yogi Ramsuratkumar to Dr. Sarkar's family. On hearing Ganeshan, Dr. Sarkar expressed his desire to see Yogi. Sri Ganeshan took the entire family to Yogi. On seeing Yogi's blissful wholeness, the whole family became ardent devotees of Yogi. The family frequented Yogi, as Tiruvannamalai was hardly two hours journey by road from Pondichery. Yogi also showered his abundant grace on Dr. Sarkar and his sisters. Dr. Sarkar informed about Yogi Ramsuratkumar to his guru Sri Sadophaya in the US. Sri Sadophaya expressed his desire to see Yogi Ramsuratkumar during his visit in the winter of 1982. Dr. Sarkar told Sri Ganeshan about Sri Sadophaya's intention to see Yogi.

In the winter of 1982, Sri Sadophaya reached Pondichery with his students. After a few days of staying in Pondichery, Sri Ganeshan took Sri Sadophaya, Dr. Sarkar and his sister Sri Reena to Yogi Ramsuratkumar at Tiruvannamalai by his car. He gave a telegram to Yogi on the previous day, informing the visit of Sri Sadophaya. Yogi received the telegram. The author, his wife Rathika and other friends were with Yogi for a week staying with him in the Sannathi Street house. As soon as Yogi received the telegram, he informed the author about the proposed visit of Sri Sadophaya to Yogi. The author had never heard about Sri Sadophaya earlier. Yogi told him that Sri Sadophaya was a great Buddhist saint and had innumerable followers throughout the world. Yogi rearranged the

hall of the house to receive the great saint. Yogi asked Perumal to bring a big piece of gunny sack. Perumal brought the gunny sack and with the help of the author, he spread it upon the floor of the hall. Yogi also arranged a cane chair for Sri Sadophaya, as Yogi thought that the saint could not sit on the floor due to his old age.

In the next morning, Yogi and other friends with him were anxiously waiting for the arrival of Sri Sadophaya. Yogi suddenly asked the author, **"Parthasarathy, will you write a song on Sri Sadophaya?"** The author was bewildered on hearing Yogi, because he had never heard earlier about Sri Sadophaya. So, the author kept quiet and did not answer. Yogi paused for some time and then said, **"No Parthasarathy. My Father says you should write songs only on this beggar. So, you need not write songs on the saint."** The author got relieved.

Sri Sadophaya reached Sannathi Street house around 10 o'clock in the morning. Yogi received him at the gate and took him inside the house and made him sit on the cane chair. Yogi sat on his mat and was looking at the saint intensely. The saint was also observing Yogi silently. Dr. Sarkar bowed before both the saints. Touching their feet he said, "It is a great benediction to see the great souls of the earth together." Both Yogi and the saint laughed. Sri Sadophaya talked in Burmese language. Dr. Sarkar translated the saint's words to Yogi in English.

The saint suddenly asked Yogi, "What sort of meditation you teach your students?" Yogi laughed and said, **"This beggar does not know anything about meditation. The friends come here and feed this beggar. Here we eat and smoke. That's all."** The saint smiled when he got the meaning of the words through Dr. Sarkar. Sri Sadophaya told Dr. Sarkar, "Oh, the Yogi is a golden man, very rare to see." Both the Yogi and the saint remained in

deep silence for some time. The deep peace and bliss had been radiated by the saints and the same could be felt by everybody present there. After some time both laughed and Sri Sadophaya got up from the chair. Yogi caught hold of his hand. Both walked towards the door. Yogi himself opened the door and saw the saint off. Sri Sadophaya walked towards the car. Dr. Sarkar and his sister Sri Reena both saluted Yogi and went with the saint.

Sri Edward, the Christian driver of Sri Gnanagiri Ganeshan was standing near the gate of the house. The driver had immense devotion for Yogi. He had composed several songs on Yogi. On seeing Edward, the driver, Yogi called him inside and embraced him. Sri Ganeshan was waiting to get leave from Yogi. But Yogi's attention was totally with the driver. So, Ganeshan went out to see Sri Sadophaya and other friends. The saint and the friends were waiting near the car. The car was locked. The key was with the driver. The driver was in the grip of Yogi. Sri Ganeshan struggled for a while and suddenly went inside the house. He plucked the car key from the driver, who was still in the arms of Yogi and ran towards Sri Sadophaya.

In the meantime Sri Sadophaya, with the friends walked towards the temple. Yogi released the driver only after Sri Ganeshan left the place running behind the US saint. After the driver left Yogi closed the door and in two jumps he reached his seat. Yogi said, **"One drama was over."** Yogi paused some time and then said, **"The saint asked such a critical question to this beggar. But somehow my Father helped this beggar to manage the situation. All glory to my Father."**

The Chakku Swami

In the early eighties, one day the author was staying with Yogi Ramsuratkumar in the Sannathi Street house for a week. Every

evening, a sadhu wearing jute sacks (Chakku in Tamil) around his body would visit Yogi. The sadhu had a huge jata (matted hair) packed with a piece of cloth. He had a wild beard also. He seemed to be not taking bath for several months. He carried a jute shoulder bag. He used to walk in slow pace. While walking, his packed matted hair would swing in all the sides. In spite of his ugly look, his eyes were shining with divine bliss. The stray dogs of the street would follow him and bark, but keep a safe distance from him out of fear.

He used to come in the evening exactly at 5 o' clock. He would stand in the street before the gate of Yogi's house for a few minutes. If Yogi came out and invited him, then alone he would get inside the house. Otherwise he would not disturb Yogi and would walk away. So, Yogi would alert the author at 4.45 pm and would ask him to sit near the grill gate of the house. As soon as the Swami came, the author should bring him inside the house to Yogi. The author did not know the Swami and had not seen him earlier with Yogi. It seemed the Swami was visiting Yogi daily for several days. Normally he would not talk to anybody. He stayed in a remote cave on the hill and every evening he would come down to beg his food and to see Yogi. The author was fortunate enough to witness a strange facet of both Yogi and the sadhu. As soon as the sadhu entered the house, Yogi would disperse all other devotees except the author and would close the main door. Yogi would instruct the assistant boy to wait in the verandah and tell the devotees, who would come to see Yogi that Yogi was busy and the devotees should come after an hour.

One evening the sadhu came and the author took him inside the Sannathi Street house. Yogi received the sadhu and made him sit on the mat, where usually the lady devotees would sit. The sadhu sat on the mat and opened his shoulder bag. He took out a broken piece of mirror, an agarbathi and a match box. He lighted the agarbathi. When the agarbathi started releasing the scented smoke, he held it

in his right hand and picked the mirror in his left hand. Yogi sat just before the sadhu with all the attention on the sadhu. The sadhu raised the agarbathi and saw its image in the mirror. He moved his hands with the agarbathi and the mirror in round from left to right in front of Yogi and Yogi raised his hands in blessing posture and moved along with the sadhu's hands without touching. The sadhu did several times from left to right and then shifted to right to left, all the time rounding both his hands with the mirror and agarbathi, seeing the image of the lighted agarbathi in the mirror. Yogi moved his blessing hands along with the hands of the sadhu. Both Yogi and sadhu sat for more than 45 minutes doing that odd action with all attention and concentration. After the agarbathi extinguished, the sadhu put the mirror in his bag again and smiled at Yogi. Yogi also laughed louder and blessed the sadhu. The sadhu's face blushed on seeing the appreciating joy and the blessings of Yogi. The sadhu then wanted to move. Yogi offered some fruits to the sadhu as prasadam, which the sadhu accepted with great reverence. The author is not able to understand till now, what sort of Yoga the Chakku Swami performed.

The sadhu, during the last day of the author's stay with Yogi during that time, asked Yogi, after completing the routine rituals, whether he should go somewhere else. Yogi asked the sadhu to stay on the hill for some more days. The sadhu complained that the people at Tiruvannamalai came to him and touched his feet, calling him Swami. Yogi laughed and said, **"Oh, you are a Swami and the people should call you as a Swami."** On hearing the words of Yogi, the sadhu blushed. Yogi insisted the sadhu to stay on the hill for some more days and the sadhu accepted. Then the sadhu walked towards the holy hill slowly. That was the last time the author saw the sadhu with Yogi.

A Militant Sadhu

Once when the author was sitting with Yogi alone in the Sannathi Street house, the attendant of Yogi came and said a sadhu with ochre cloth came and wanted to see Yogi. Yogi paused for some time and then asked the boy to bring the sadhu inside. The attendant brought the sadhu inside.

Yogi requested the sadhu to sit on the mat before him. The sadhu sat before Yogi. The sadhu talked in pure Hindi. He said, "Maharaj, I have come from Rishikesh. Now I want to go to Rameshwaram." Yogi saluting the sadhu with great humility asked the sadhu what he could do for the sadhu. The sadhu told authoritatively, "Don't you hear what I said? I want to go to Rameshwaram. Make arrangements for that." Yogi picked one rupee coin beneath his mat and offered the coin to the sadhu. On receiving the coin, the sadhu got annoyed and said, "I told you that I have to go to Rameshwaram and you are offering one rupee. Don't you know one rupee is not sufficient to take me to Rameshwaram?" Yogi replied, **"Swami take this coin and remember my Father. My Father will take you safely to Rameshwaram."** The sadhu got angry and shouted, "You are insulting me. Give me enough money to reach Rameshwaram." Yogi replied with all humility, **"Swami, this beggar could offer only this. Take Ram nam and have faith upon my Father. My Father will take you where you want to go."** The sadhu got up from his seat and shouted, "You have insulted me. If you want to escape the wrath of God, you should give me enough money or get back your money." Yogi with all the politeness said, **"This beggar is a beggar and if you offer the coin to this beggar, this beggar would accept with all the joy."** On listening to the words of Yogi, the sadhu ran away from the place with great anger.

21. Some Memorable Events

Seeing Father Face to Face

"How to see Father face to face?", one day from morning till evening Yogi Ramsuratkumar was going on asking this question to everybody, who visited him. **"This beggar knows he is sitting on the lap of his Father. But still this beggar is not able to see Father face to face. How to see Father face to face?"** Yogi repeated this question. Even though Yogi repeated the same question, it did not sound a mere repetition. Every time Yogi repeated the question, it sounded fresh filled with great emotions.

The devotees who assembled there tried to answer Yogi's question. But none could satisfy him. One devotee said, "Swami you are Father and you alone exist. So, Father cannot see Father face to face." Yogi ignored the answer of the devotee and asked the same question again in a very serious mood to probe. The devotees went on telling several answers and religious theories, but none could convince Yogi.

The whole day Yogi was repeating the question. The devotees got puzzled. The author was then sitting with Yogi the whole day. He did not attempt to answer the question even though Yogi asked the question to him several times personally. The author thought that Yogi was about to explain something very crucial and essential for everyone. So, the author was patiently waiting to get the answer from Yogi Himself. But, Yogi went on asking the same question with all the seriousness and not giving the answer for this puzzle. Nobody knew what to answer and how to satisfy Yogi. Every one got baffled, but Yogi didn't stop asking the same question repeatedly to everyone.

Yogi asked the author again the same question in the evening, ***"Parthasarathy, this beggar knows that he is sitting on the lap of his Father. Still this beggar is not able to see his Father face to face. How to see Father face to face Parthasarathy?"*** The author lost his patience and replied, pointing Yogi, "Swami we have seen our Father face to face. If you are not able to see your Father face to face, it is your fate Swami. What can we do?" On seeing the author's disappointed flare-up, Yogi laughed and laughed for a long time that amused everybody. The roaring laugh changed the whole serious atmosphere and there was joy in all the devotees. Thereafter Yogi did not ask the question again.

Atma is Pure and Holy

A middle aged couple with their daughter came to Yogi Ramsuratkumar, at the Sannathi Street house. "Swami, for several days my daughter is all the time crying and crying. She does not eat. She is not attending the college. She confines herself to her room. She does not talk to anybody, even to her mother. We tried our best to make her normal. But we failed. We tried to take her to a doctor. But she refused vehemently. Finally I asked her whether she would be willing to see Yogi Ramsuratkumar at Tiruvannamalai. She said yes. So, we are here Swami." The father explained. He was in great anxiety. His wife was silently shedding tears. The young daughter was uneasy and trying to suppress her emotions and pains. Her struggle was visible.

The girl was in her early twenties. Her face was swollen. Continuous weeping had changed her beautiful face. Her eyes were reddish filled with tears. She was trying to control herself not to exhibit her acute pains. There were several devotees sitting in the hall. Yogi disposed them one by one. Yogi also sent his attendant to sit in the verandah of the house. Finally the author alone was sitting. Yogi did not mind the author's presence.

Yogi focused his attention on the young girl. The girl, on seeing Yogi's attention had fallen on her, started crying uncontrollably. Her parents were also shedding tears silently. They attempted to pacify their daughter. But Yogi prevented them and asked them to sit calm in their places by gesture. For more than fifteen minutes the girl went on crying. Yogi was seriously looking at her. Yogi was continuously smoking and silently listening to her sobbing.

Finally the girl stopped crying. She slowly raised her head and saw Yogi hesitantly. Yogi presented her a warm broad smile, which brought a shy smile in the girl. **"Will you take coffee?"** Yogi asked her. The girl nodded in affirmative. Yogi asked the author to bring coffee for all from the Udupi Hotel. The author went to the hotel and brought coffee for all. He placed two cups of coffee in front of Yogi. Then he placed one each before the parents and daughter. Yogi asked the author to place one cup for the author at his place. The author put one cup at his place and sat down.

Yogi poured the coffee into his coconut shell and sipped slowly. Yogi asked all to take coffee. Everybody took coffee and placed the empty vessel in front of them. Yogi left some coffee in the coconut shell and summoned the girl to come near. The girl went near Yogi, who asked her to take the balance coffee in the coconut shell. The girl hesitated for a while, but somehow she took the coffee with great reverence. She wanted to wash the coconut shell, but Yogi got the coconut shell from her and called the author through his finger. Yogi gave the empty coconut shell to the author. The author took the empty coconut shell and went backside of the house to the water tap. The author washed the coconut shell carefully and brought it back to Yogi. Yogi again presented a caring smile to the girl. The girl then was a little bit relieved from her deep sorrow. She was able to smile and see Yogi face to face.

The whole place was filled with a strange, but powerful energy that radiated a divine peace. Yogi was looking at the girl and showering his grace. He was smoking continuously. Suddenly Yogi recited a Sanskrit Sloga in his melodious voice. After completing the verse, Yogi explained the meaning of the verse in English. **"The Atma is pure and holy. None can corrupt it. None can dirt it. None can hurt it or harm it. Atma remains pure forever. We are that Atma. We all are that Atma."** Yogi uttered every word loaded with pure divinity full of great emotion and compassion. On hearing those words, the girl again sobbed. There was a deep silence. The sound of the girl's sobbing alone was audible as if it was also from the depth of the deep silence. There was a strange vibration filled in the entire atmosphere. Everybody was filled with the eternal energy emancipated from Yogi. The girl stopped sobbing after some time. Her face was filled with a strange calm. There were no words for the next few minutes. Yogi was continuously smoking and looking at the girl intensely.

After some time the girl said, "Swami, I have been ruined, destroyed. I lost my chastity. I wanted to commit suicide. But somehow I could not. I did not inform my parents about the event that have happened to me. I do not know what to do. I do not know whether I could come out of this shock and pain." The girl again wept and the tears wetted her beautiful face.

Yogi maintained the silence and radiated deep peace. The parents were shocked. They also started crying. After some time Yogi again recited the same verse and told the meaning in English. Yogi beckoned the girl near him. He sprinkled some water upon the girl and said, **"You are pure Amma. You are that pure Atma. You cannot be ruined. My Father says you are eternally holy and pure. You are always under the protection of my Father."**

You need not worry about the past.” On listening Yogi’s words, the girl’s face glittered with divine beauty.

The parents were shocked on listening to the whole conversation. The father of the girl said that then alone he could understand what had happened to his daughter. Yogi interrupted, saying, ***“Whatever happened, happened by the will of my Father. Whatever happens, happens by the will of my Father. Whatever will happen, will happen by the will of my Father. Remember my Father. Everything will be alright. Remembering my Father is Life. Forgetting my Father is death.”*** Yogi repeated these words several times.

Finally Yogi asked the author to chant Yogi’s Name. The author chanted the name, ‘Yogi Ramsuratkumar’ for more than half an hour. The girl and the parents joined in the chanting of the holy mantra. The whole atmosphere had changed. The sorrow of parents and the girl had been totally wiped away. The girl’s face, which had been swollen with the sorrow, became normal glittering with peace and calm. There was a great benediction. Yogi gave them fruits as prasadam. The girl bowed down and touched Yogi’s feet. Yogi touched the girl’s head. The girl smiled with gratitude and reverence at Yogi. Yogi asked them to leave, saying that they should go back directly to their home. The family that had come with huge burden of sorrows went back with full load of peace.

An Aggrieved Wife

There was a farmer living with his wife and two children near Annamalaiyar Temple in Tiruvannamalai. Everyday, early in the morning the farmer would go to his farm, which was situated in a village nearby. He would work in the farm till evening and return home. The children were studying in school. The farmer, his wife and children were highly devoted to Yogi Ramsuratkumar.

The wife would get up early in the morning and prepare food for her husband and children. Her husband would go early to the farm with the food prepared by his wife. After her children also went to the school, she would again prepare some food for Yogi and would reach Yogi's house in the Sannathi Street. Yogi would receive her with all joy and love. The lady would sing devotional songs and most of the time she would chant Yogi's name. During the lunch time Yogi would ask her what she had brought for him. She would reply about the food. Yogi would ask her to serve the food. Several times, along with Yogi, the author also had the privilege to take that delicious food cooked with great devotion. Till evening the lady would sit in the presence of Yogi with great devotion. In the evening, as her children would return from the school, Yogi, giving some fruits as prasadam, would allow her to leave.

The farmer had engaged a teen aged boy to assist him in the farm. The boy belonged to the local village, where the farm was situated. One day the farmer asked the boy to do certain work in the farm. The boy in his playful mood did not do that work. The farmer got angry. He scolded the boy severely. The people from the nearby farms were watching the event. The boy felt bad. He thought that he was insulted. He was weeping continuously. He was restless. He didn't communicate with anybody. In the evening the farmer advised the boy to behave properly thereafter and returned home.

The farmer reached his farm in the next morning. There was a huge crowd in his farm. The boy hanged himself in a tree in the farm. The police were there enquiring the people. The police were told about the previous day's event. The police took the farmer in custody for enquiry. The police under the instigation of the relatives of the boy conducted the enquiry in the angle of a murder. The police took the farmer to Tiruvannamalai Police Station and kept him there.

The farmer's wife heard about the event and went to the police station. She pleaded with the officials there to release her husband. She told that her husband was innocent and he could never harm anybody. But none listened to her. She went to the other VIPs of the town Tiruvannamalai, but none was ready to help her. Three days passed. The farmer was still in the police station. All the three days the lady did not take food and water. She could not sleep also. The fourth day she came to Yogi.

There were several devotees sitting with Yogi, including the author singing Sri K.V. Jagannathan's songs. The lady went straight to Yogi and caught hold of his legs. She shouted, "Yogi Ramsuratkumara, I want my husband. He is in the police station. You know well that he didn't commit any sin. You know he is innocent. Please save him. You alone could bring him back to me. I want my husband, Yogi Ramsuratkumara. I want my husband." Yogi had heard about the event through Sri Perumal already. Yogi tried to pacify her. Yogi asked her to sit in the place, where the other ladies were sitting. But she refused and sat just in front of Yogi and caught hold of his legs. She again repeated her plea. Yogi said, **"Everything will become alright, amma. Your husband is safe and he will come to the house soon. You need not worry. My Father is there to help us. My Father will bring your husband safely. Now you can go to your house."** But the lady did not relent. She wanted her husband right then. She believed that Yogi could bring her husband instantly with his yogic power. She went on repeating the plea that she wanted her husband to return from the police station immediately. She shouted loudly pleading Yogi to release her husband immediately. Yogi got up from his seat and came straight to the author asking him in the ear to chant Yogi's name loudly.

The author chanted Yogi's name loudly and all other devotees joined the author. The chorus sound sank the lady's voice and the lady shouted at the author to stop chanting. The author closed his eyes and chanted the name. The lady got up with anger and came to the author. She ordered the author to stop chanting. The author didn't listen to her and continued the chanting. The lady hit the author on his head and commanded to stop singing. The author did not stop. Then she pathetically requested the author with tears in her eyes to stop singing so that she could talk to Yogi. The author couldn't help and continued singing. Again the lady hit hardly on the head of the author. It was painful for the author both physically and psychologically. But he was helpless. He continued chanting in the same loud voice.

Yogi was walking again and again in the hall in between the main door and the back door. The lady followed Yogi and begged him to release her husband. She was thinking Yogi was God and everything was in his control. Yogi went to the outside gate and summoned Sri Perumal, who was sitting in the Mandapam opposite to the house. Sri Perumal came. Yogi asked him to bring the children of the lady. Sri Perumal went to the lady's house to bring her children. Yogi came inside the house and sat in his seat. The lady again sat before him and caught hold of his legs. She pleaded him again. Tears were running like a stream from her eyes.

Soon the children came. The daughter, who was the eldest, came to Yogi and prostrated before him. Yogi enquired her whether her mother ate anything. The daughter replied that for three days her mother did not take food and water. She also did not lie down and sleep, the daughter said. Yogi gestured the author to stop singing. The author stopped.

Yogi asked the daughter and the son to sit near their mother. Yogi asked the lady whether she would take some fruits if he offered. The lady replied that if Yogi gave she would take. Yogi asked the author to collect some fruits, apples and bananas and bring a big leaf. The author brought the same and placed them before Yogi. Yogi cut the fruits into small pieces and placed them on the big leaf. Yogi gave the pieces of the fruits one by one to the lady. The lady silently took them. Occasionally Yogi gave her children also some pieces of fruits. Yogi cut more than four apples and six bananas and fed the lady and her children. The lady became calm. But again she prayed to Yogi to release her husband. Yogi assured her that no harm could be done to her husband and her husband would come to her soon. Then Yogi asked the daughter to take her mother back home and look after her well. The lady at last went home with her children.

“Swami, how dare this lady behaves like this before you? She should not be allowed here again Swami.” An aged Brahmin devotee, who was sitting there all the time commented. **“Stop”** Yogi shouted, **“What you know about her? Do you know the seriousness of the problem? This is a problem of her life. This beggar is here to do Father’s work. Do you want this beggar to waste his time with you?”** Yogi picked a banana before him and gave it to the Brahmin, saying, **“Now this beggar leaves you. Hereafter you need not come to this beggar.”** The Brahmin ran away from the place.

Yogi asked the author to chant again. Laying down on his mat, Yogi maintained silence the whole day. The next day the farmer had been released from the police custody. It had been proved that the boy had committed suicide. As soon as the farmer got freedom, the whole family visited Yogi. The lady caught hold of Yogi’s legs and washed them with her tears. She told that she had disturbed her God and her God Yogi Ramsuratkumar would bear her mistakes

and forgive her. Yogi told that the lady had not done any mistakes and Father was pleased on seeing the devotion of the lady. The lady also said sorry to the author, who still felt the pain on his head. Both Yogi and the author laughed and the whole episode ended in great joy.

All pervading Yogi

He was an orthodox Brahmin. He gave discourses on scriptures of Hindu religion, God and saints. He was an orator of very high caliber. The Paramacharya of Kanchi Matt, Sri Chandrasekhara Saraswati Swamikal gave him the title 'Sugabrahmam'. Listening to this great orator was really a blissful experience.

An industrialist devotee of Yogi engaged Sugabrahmam to give discourses about the saints and sages and the Hindu scriptures throughout Tamilnadu. The industrialist devotee arranged a van in which Sugabrahmam travelled and visited every village to give discourses on Yogi and other saints as well as the stories of Rama and Krishna. The industrialist also travelled with him and he would also give lectures about the saints. They would use temples of the places as their venue to give discourses.

During their visit to Tiruvannamalai, they stayed at Sivakasi Nadar Chatram and visited every village around Tiruvannamalai in the evening to give discourses. They would return to Tiruvannamalai in the night. During the day time, they would visit Yogi in his Sannathi Street house. Yogi loved to be in the company of Sugabrahmam. Yogi would ask him to give a talk before Yogi and other devotees and Sugabrahmam would immediately give a talk in such a beautiful and enchanting way that the listeners would go into trance. His wife also came to Tiruvannamalai to see her husband. She was a great bhajan singer. The people, who listened to her songs, would naturally get into a blissful trance. Yogi would ask her to sing songs whenever she visited Yogi. Both the husband and wife were really

blessed that throughout their lives they sang and talked about God and saints alone. Yogi loved them and would always tell the industrialist to treat them properly.

One day Sugabrahmam, his wife and several other devotees including the author were in the Sannathi Street house, sitting before Yogi. Yogi asked Sugabrahmam to sit besides Yogi on the same mat. Sugabrahmam was a childlike, but a stout man in his early sixties. One of the devotees had brought a huge tape recorder, a spool type. Yogi asked the wife of Sugabrahmam to sing songs and asked the devotee to record the same using the tape recorder. The lady sang several songs both in Tamil and Hindi. The songs thrilled everybody with great rapture. Yogi was pouring his grace upon the couple. During the singing, Yogi danced with divine ecstasy and it was a divine feast for the eyes of everybody sitting there. There was great joy, happiness in the atmosphere for more than an hour, listening to the divine music of the wife of Sugabrahmam. All the time Yogi was dancing and laughing in great joy.

After an hour, Yogi arranged coffee for everybody sitting there. Yogi wanted to test whether the tape recorder had properly recorded the songs. So, Yogi asked Sugabrahmam to locate a particular song in the tape and to play the same. Sugabrahmam, who was not well versed with the new electronic recording instrument, struggled to locate the song for a considerable time. Yogi was all the time looking Sugabrahmam struggling with the tape recorder. Yogi asked him not to bother and he could take his own time. The industrialist, who was sitting just before Sugabrahmam instructed him through gestures how to operate the instrument. But Sugabrahmam was not able to catch the point. Yogi was in all joy and compassionately looking at Sugabrahmam. A few minutes passed. Still Sugabrahmam was not able to locate that particular song. Yogi got up, took a friend by hand and went to the backyard of the house to attend the nature's

call. Before going, Yogi asked Sugabrahmam not to panic. Yogi told that he could leisurely locate the song.

As soon as Yogi left to the backyard of the house, the industrialist scolded Sugabrahmam, saying that he did not have the sense and devotion to do a small work Yogi demanded him. He was going on abusing Sugabrahmam till he heard the sound of the toilet door in the backyard of the house. On seeing the humiliation her husband suffered, the wife of Sugabrahmam was shedding tears silently. The other devotees were annoyed on seeing the rude behavior of the industrialist, but they could not muster courage to control the industrialist in the durbar of Yogi.

Yogi was coming back with the friend from the toilet. It was a narrow and a long passage. Yogi was in great joy and he was dancing while he was coming back to the hall, where the devotees were sitting. Yogi was about to enter the hall. Suddenly Yogi stopped. Yogi stood at the doorstep. Yogi asked the friend to sit in his place inside the hall. All the joy and laughing of Yogi had gone. Yogi became very serious. From the place where he stood, Yogi looked inside the hall. Yogi hesitantly put one step forward and peeped through the door. He looked at the roof and walls of the hall. Yogi became grim, serious and also furious.

Yogi stepped into the hall. Yogi walked slowly for a few minutes between the back door and the main door inside the hall, as if he listened to the information from some mysterious beings about the happenings in his absence. Suddenly he stood behind Sugabrahmam and put his hand on the head of Sugabrahmam. On feeling the touch of Yogi, Sugabrahmam could not control himself. His pain and emotions were suppressed so far and by the touch of Yogi they were unfolded. He cried and his huge body was trembling. On seeing her husband weeping, the wife of Sugabrahmam also

cried uncontrollably. All the time Yogi was touching and patting Sugabrahmam on his head and shoulders. There was pin drop silence. The whole atmosphere was dreadful. Yogi's face became red with fury. The crying of both the husband and wife was gradually declining. In a few minutes it stopped. There was a terrifying silence.

Yogi still touching Sri Sugabrahmam said in a thundering voice, ***"This beggar will bear all the insults and abuses throwing on him. But he will not tolerate anybody insulting his friends and real devotees. These people are doing my Father's work. Throughout their lives they are glorifying and worshipping my Father. And these people are being insulted in this beggar's place? No, this beggar will not tolerate such events happening in his place. My Father will not tolerate such persecutions on his devotees."***

On hearing the words of Yogi, the industrialist silently went to the backyard of the house. The industrialist's elder son, who was also there, got frightened and wanted to leave the place. He prostrated before Yogi and offered one bundle of 100 rupees currency. Yogi was least bothered about the son of the industrialist. Yogi picked up the bundle of currency and gave it to Sugabrahmam. The son of the industrialist went away to his place. The whole day Yogi pacified Sugabrahmam and his wife by focusing all his attention on the privileged couple. In a few weeks Sugabrahmam was relieved from the contract of the industrialist.

Yogi and the Holy Hill

In the earlier days wherever Yogi sat in Tiruvannamalai, he would sit facing the holy hill. Be in the vessel shop, beneath the punnai tree, in the Theradi Mandapam or in the Sannathi Street house, wherever he was, he would sit facing the holy hill. In the late 1976, one day there was a heavy downpour from the previous night. The downpour

was continuous and so, Yogi and his assistants could not move to the punnai tree from the vessel shop. They had to settle at the Theradi Mandapam for the whole day.

There were already some poor people occupying the place. The author and Murugeshti were also sitting among other devotees with Yogi there. Some friends came from Madras to walk around the hill. But due to the continuous downpour they were not able to walk around the hill. So, they came to Yogi. They explained the situation to Yogi. They said that for three days they were waiting to complete their prayer to walk around the holy hill, but the continuous downpour didn't allow them to walk. They didn't want to go back to their place without fulfilling their prayer. So, they came to Yogi and asked for his suggestions. Yogi became very serious. Suddenly Yogi got up and stood in the center of the Mandapam and asked, rather commanded the devotees from Madras to go round him. The devotees instantly obeyed Yogi. They walked around Yogi three times with all reverence. Yogi said, ***"Your prayer to walk around the hill has been fulfilled. Now you can go to your place."*** The author and the other devotees were stunned at the words of Yogi.

It was the first time the author felt a strange fear that he was not sitting before an ordinary man. He felt that he was sitting before GOD HIMSELF. The Holy Hill Arunachala, the Forms of Lord Siva and Yogi Ramsuratkumar were all one and the same. The devotees from Madras prostrated before Yogi and left for their place with great satisfaction.

God Realization and Pakoda Formula

Once, a highly educated, middle aged lady visited Yogi at His Sannathi Street house. She was known to Yogi for a few months. She was a spinster. She regularly visited Yogi. She was a woman of imagination. She thought that she had a great inclination to realise

God. She wanted to have directions from Yogi to realise God. She believed that Yogi could initiate her into Divinity. So, whenever she visited Yogi, she would demand Yogi to initiate her into Divinity. Yogi had not responded her till then. Whenever she started talking about God Realisation, Yogi would keep mum. This time also she was insisting Yogi to make her a Realised Soul and prescribe a formula to reach God. Yogi didn't respond. She again and again tried to pressurise Yogi to give her directions to realise God.

At that time, a youth was passing on the road, pushing his handcart decorated with colored glass pieces. He was a smalltime mobile vendor of sweets and snacks. His prime product was pakoda, a spicy eatable. Yogi called the youth in a loud voice. The youth parked his cart on the left side of the road and came to the gate. Yogi asked the assistant boy to open the gate and summoned the youth inside. The youth came inside and prostrated before Yogi with all reverence. Yogi enquired the youth about his business. The youth replied that the business was not having the charm, as the daily production of the pakoda could not be sold. Everyday some stock remained unsold, got spoiled and so the vendor incurred loss. Yogi asked the youth how he prepared pakoda. The youth explained the formula of making the pakoda. Yogi listened to him carefully with all attention. Then Yogi said, ***"Now this beggar understands how you get loss in your business."*** Then Yogi elaborately explained to the youth how to make pakoda. Yogi said that the pakoda should be half fried in the first day and should try to sell it in the same day. If it was not possible to sell the pakoda on the same day, then on the next day the same pakoda could be fried again, so it would not get spoiled. Thus the youth could sell the same on the next day and could avoid loss in the business. The youth listened carefully and became cheerful. He was convinced with the new idea and told Yogi that he would adopt the advice of Yogi in his business. Yogi gave an apple to the youth as prasadam and the youth went with great joy.

After Yogi sent the youth, Yogi presented a mysterious smile to the lady. The highly educated lady, who witnessed the discussion for more than half an hour, on how to make pakoda, got irritated initially. But, later she realised that Yogi would volunteer to help those, who were in need and also deserved, even without asking for his help and grace. She felt shy. If Yogi found a person deserved to realise His Father, Yogi would go all out to help that person and would see that person becomes one with his Father. For the casual enquirer, Yogi would try to impress with the rules of dharma (virtues) of life. Yogi would quote several things from the scriptures to the devotees and direct them to tread on the path of dharma. For a non serious enquirer, knowing the formulation of making pakoda (knowing the virtues of life) from Yogi is better than getting the initiation from Yogi. In a way it's also an initiation, initiation into a virtuous life.

An Innocent Devotee

One day, in the late 1970's, the assistant boy of Yogi complained that an old village lady was shouting at the gate to see Yogi in the Sannathi Street house. Yogi asked the assistant to allow the old lady to come inside. The old village lady rushed inside and vehemently said to Yogi, "Swami you have become spoiled. In the earlier days you used to come to my hut and would demand something to eat. Nowadays you stopped coming to my hut. You see only the people, who come in cars. You are not willing to see persons like me, that's why the boy stopped me at the gate. You have totally forgotten me." Yogi got up from his seat and caught hold of the hands of the old lady. Yogi made her sit with the other lady devotees and sat near her. Yogi told her in a choking voice, ***"No, amma. This beggar has not forgotten you. Father has given a lot of work to this beggar and so this beggar is not able to come to your house. This beggar could never forget you, amma."***

On listening to Yogi's words, the lady was pacified and said, "It's alright. Now I have brought some ragi koozh (porridge), which you liked earlier from my hands. Will you take it? Or you will take only cozy food brought by these rich people?" Yogi responded, **"Oh this beggar craves to have your koozh. Please give the koozh to this beggar."** The old lady offered the koozh to Yogi, who drank the entire koozh with great delight.

Then the old lady asked, "Swami, the white cow in the house did not eat anything for two days. Tell me what I should do to make the white cow normal." Yogi was seriously thinking for some time and then replied to the old lady, **"Amma, go to the Annamalaiyar Temple. Collect some abishekam Water of Annamalaiyar. Give the water to the white cow. She will be alright, amma."** The old lady immediately got up and told Yogi that she was leaving for the Annamalaiyar Temple to collect the abishekam water. She left immediately.

The next day the same old lady came to Yogi. This time the gate boy was so alert and permitted her immediately into the abode of Yogi. She directly went to Yogi and said, "Swami, I gave the abishekam water to the white cow. It has become alright Swami. It eats normally. I wished to convey this to you, that's why I came here. Now I am leaving." Yogi immediately picked up some apples and gave them to her. The old lady was so happy and left the place. The way Yogi treated the old, uneducated, village lady touched the author's heart and at the same time the old lady's pure and plain faith in Yogi would make one envy her.

Concern For The Worker

After Yogi came to 'D's house to live in the late 1993, the three young boys with Sri Perumal Sadayan remained in the Theradi

Mandapam. They should sit near the jute bundles of Yogi watching over them. In the night they should take the bundles to the vessel shop and should sleep there. In the daytime they should again shift the bundles to the Theradi Mandapam and sit there watching the bundles.

Yogi arranged to give some money daily to those boys through a devotee. One of the boys, who had severe appetite, found the money not enough to satisfy his hunger. He was all the time complaining to the other boys. One day he wanted to take up the matter to Yogi at the ashram. He went to the ashram. He was stopped by the gatekeeper. The young boy was not in presentable clothes. The watchman asked the boy what he wanted. The boy told that he was working for Yogi at the Theradi Mandapam and he wanted to see Yogi. The watchman seeing the ugly dress of the boy did not allow the boy to go inside. The then managing trustee came at that time. The boy told him that he wanted to see Yogi. The trustee asked the boy to go away. The boy insisted to see Yogi. The trustee scolded him and tried to drive him away. The boy refused to go without seeing Yogi. The trustee became angry, slapped the boy and warned him not to step inside the ashram. The boy was weeping and standing near the compound wall of the ashram.

One of the old devotees Sri Laxman Chettiyar then came to the ashram to have darshan of Yogi. He saw the boy weeping and standing near the gate. Sri Laxman Chettiyar knew that the boy was working for Yogi in the Sannathi Street house. He enquired the boy why he was weeping. The boy narrated the events to the devotee. On listening to the boy's painful experience, he took the boy along with him and stood in the line to have the darshan of Yogi. When the turn of the boy came, Yogi called the boy near him. The boy went near Yogi and prostrated before Him. Yogi enquired the boy whether he wanted to say something. The boy explained about his appetite

and told that the money he got was insufficient. He did not tell his experiences at the gate of the ashram. Yogi consoled the boy and told him that he would do the needful. Then Yogi gave a lot of fruits to the boy.

Yogi asked the boy how he came to the ashram. The boy replied that he came by walk. Yogi called the driver of the ashram car, which Yogi alone then used. The driver came. Yogi asked the driver to take the boy in the car and drop him at the Theradi Mandapam. The boy again prostrated before Yogi. The driver took the boy in the car and the car went near the gate. The watchman and the trustee thought that Yogi was coming in the car. So they opened the gate and stood with all reverence near the gate. They joined their palms and saluted with devotion. When they saw the boy sitting in the car, they just got baffled. The boy was all in smile and reached his place majestically.

The Sannathi Street house

In the middle of 1977, Yogi Ramsuratkumar shifted his abode permanently to the Sannathi Street house. The house was purchased in 1976 by Sri Rajamanicka Nadar for the exclusive use of Yogi. Some of his friends also helped him financially to purchase the house. The devotees wanted to register the house in the name of Yogi, but Yogi refused and suggested that the house should be registered in the name of Sri Rajamanicka Nadar. The house remained in the name of Sri Rajamanicka Nadar and in the year 2000, Yogi asked the children of Sri Rajamanicka Nadar to transfer the Sannathi Street house to Yogi Ramsuratkumar Trust. By then Sri Rajamanicka Nadar had passed away and his children readily transferred the property to the Trust according to the wish of Yogi. The owners of the Sudama House where Yogi had lived for about seven years and which was the Registered Office of Ma Devaki Veda Patasala Trust also had been transferred to Yogi Ramsuratkumar Trust as per the wish of Yogi.

From the middle of 1977, Yogi worked all the 24 hours in the Sannathi Street house. Initially Yogi allowed some of the devotees from outstations to stay with him in the house. But as the dear friends of Yogi from outstations poured in large numbers everyday, it became impossible for Yogi to accommodate all of them in the Sannathi Street house. So Yogi requested the devotees to stay in the Sivakasi Nadar Chatram. Only a very few devotees were allowed occasionally to stay in the Sannathi Street house with Yogi.

The house was an old one in the Sannathi Street, facing north, just opposite to the Theradi Mandapam. The street was earlier called Sannathi Agraharam, where Brahmins alone lived. But in the later years people of all communities bought houses from the Brahmins and lived there. The Sannathi Street house is around 15' wide and around 90' long. In the entrance there is a grill gate. There is a verandah after the grill gate and in a few steps the main, big wooden door stands there majestically. Behind the main door there is a passage, which leads to the hall. That was the durbar hall of Yogi. There is one room each on both the left and the right side of the hall. On the right side room Yogi had stored the printed books on him and on the left side room Yogi had stored all his old dresses and other personal belongings like the postal letters from the devotees, including the photos of Yogi. On the right side edge of the hall there is a small door, which leads to the backyard. There was a long narrow passage. On the left side of the passage there are three rooms. One is a kitchen; the other one is a store room and the third is a rest room. Next to the rest room there is the staircase and a water tank. Just opposite to the water tank, there is the bathroom. There is a small well next to the bathroom. There is a big stone fixed in front of the well to wash the clothes. Yogi used to sit upon the stone and from there the beautiful view of the Arunachaleswara Temple's main gopuram is visible. At the end of the passage there is one more small door. Beyond that small door there is open space

and the toilet. Sri Murugeshti and his friends used to spend their leisure time in the open space. Whenever Yogi was busy with other devotees, Yogi would ask Murugeshti and other friends to take rest in the backyard of the house. The friends would mostly spend their time in the backyard cherishing the conversation they had with Yogi.

Initially Yogi had been sitting in the south east corner of the hall. Then Yogi shifted to the center of the hall in between the two pillars. A mat was spread between the pillars. A jute sack was spread upon the mat and that was the bed for Yogi. A bundle of jute sacks was used as a pillow on which Yogi majestically rested his head. Just opposite to Yogi's seat, there was a mat meant for male devotees. To the left side of the gents' place, a jute sack had been spread and that was also meant for male devotees. To the right side of the gents' place, there was a mat meant for the ladies. When there was no crowd, then, the places were used as per the wish of Yogi.

There were numerous tins and bottles in the back side of Yogi's bed. In the walls numerous cloth bags were hanging. Every tin, bottle and bag contained some useful things. There was a ceiling fan in the hall and it would work in such a slow pace that no air would come out of it. There were no windows on the walls. There were four wooden pillars in the hall. One of the pillars had to be replaced with a stone pillar, because the wooden pillar had decomposed. Yogi requested Sri Sivasankaran of Sivakasi to arrange for a stone pillar. Sri Sivasankaran asked the stone carvers to prepare a polished stone pillar at Sivakasi and sent it to Tiruvannamalai. Yogi, with the help of an Engineer and some other friends replaced the decayed wooden pillar with the new stone pillar. Whenever Yogi remembered Sri Sivasankaran, Yogi would touch the stone pillar with all love. Upon the pillars there was an elevated structure which had some windows that facilitated light and air. The Sannathi Street house would be cleaned once or twice in a year by some close devotees of

Yogi. Even though the house seemed to be totally in disarray, very few devotees knew that it was totally in order. This house had witnessed innumerable interesting and mysterious events. The ashram management demolished the roof of the hall and removed the pillars to renovate the house in July 2010. After the completion of the renovation works, the devotees are allowed to sit in the holy house and remember Yogi.

The Fan

Sri Murugesshji and his friends one day, in the early 1980's, during severe summer visited Yogi. They stayed with Yogi in the Sannathi Street house. It was very hot in the hall. The ceiling fan in the hall was rotating in such a slow speed that no air had come out of it.

During the night, Yogi was sleeping in his mat covering himself with a cotton bed sheet. Sri Murugesshji was occupying the mat just in front of Yogi. The other two friends Parthasarathy and Sivasankaran were occupying the other two areas covered with the jute sack and mat. The friends were sweating profusely and they were not able to sleep at all. They had removed their shirts and vests. With the help of those clothes they fanned themselves. Even then they were not able to sleep. Sri Murugesshji used to sleep in A/C room in his house from his very early age. So it was a horrible situation for him. He saw the fan running hesitantly giving no air. The switch board was nearby Sivasankaran's bed. He requested Sivasankaran to increase the fan's speed, to make it run a little faster. Sivasankaran hesitated for a while. But on seeing the pitiable condition of Sri Murugesshji, he got up and changed the speed of the fan from one to two in the regulator. The fan began to rotate a little faster. Instantly Yogi got up and shouted, **"Sivasankara, Sivasankara, this beggar feels cold. You put off the fan."** Saying this, Yogi covered himself with an additional woolen shawl. Sivasankar got up again and had to stop the fan. From then on the fan did not run again for ever. For

another one week the friends were with Yogi in the same condition, but least bothered about the comforts. Yogi wanted his dear devotees to keep their body warm, but the reasons behind it still remains a mystery.

After Sri Murugeshji's demise in 1984, Yogi did not allow anybody inside the house. Thereafter Yogi sat in the verandah of the house and gave audience to the devotees. Yogi also restricted the visiting hours between 10 and 12 in the morning and 4 and 6 in the evening.

Silent Gathering

In the years 1965 to 1984, Yogi interacted with the devotees all the 24 hours. From the middle of 1977, Yogi was mostly spending time with his Indian devotees during the day time. In the night after 10 PM, foreign devotees would gather in the Sannathi Street house. Yogi would sit in the verandah and the foreigners from various countries would flock around him. They all would sit silently around Yogi. There would be no talks. There was a deep silence. There was no different seat arrangements for women and men and all sat together. Some of the devotees would smoke and sometimes they would offer beedies or cigarettes to Yogi also.

Several times Yogi allowed the author to sit with him during the foreigners' session in the night. Sometimes the foreigners would offer cigarettes to the author also. The author would hesitate to receive, but Yogi, in silent gesture, would encourage him to receive the cigarette and smoke. There were no rules and regulations. There were no words. There was absolute freedom in deep silence. Time, space and causation were all absent. The pain and sleep had no place in the gathering. Yogi was all the time radiating a divine light. Yogi liberated some of those blessed devotees by pouring his divine bliss silently. There was no light. Yogi alone was visible in the

darkness. No one got tired. All were trying to be in divine union with Yogi. The face of Yogi was all the time glowing with divine brilliance. No words spent. Yogi showered his divine grace to the real seekers silently. The giver and the receiver became one in that dead of the night. The physical frames of the devotees did not suffer with the fatigue due to the continuous sitting. In the early morning around 4 o' clock, Yogi would stand up and the gathering would disperse. Yogi would lock the grill gate. Then Yogi would take the author inside the house. Both would lie down for some time and again the routine would start around 5 o' clock in the morning.

After 1982, Yogi did not encourage foreigners to come in the night. Some foreigners in the disguise of devotees created problems to Yogi and his works. They misbehaved before Yogi and it was a great disturbance for Yogi to do His Father's work. So other than the real seekers, Yogi would not entertain any foreigners in his abode. Yogi suspected that some developed nations conspired to defame the saintly persons of India.

Raw Milk

The milkman would come early in the morning every day to deliver cow's milk to Yogi at the Sannathi Street house. Yogi then had been taking raw milk every morning, during the middle of 1980's, for a few months. Yogi would pay for the milk. The milkman would receive the money with all reverence.

During one of the author's stays with Yogi, one day Yogi enquired the author whether he had the habit of taking raw milk. The author told that so far he had taken only boiled milk and not tried raw milk. Yogi told the author to try raw milk then with Yogi. The author was then staying with Yogi for more than a week. Daily Yogi would procure milk for the both. The author throughout his stay with Yogi drank raw milk regularly from the hands of Yogi. It was so tasty and

nutritious. After a week Yogi allowed the author to return to his place.

During that time the author used to be alone in a deserted location or in a dense forest for three days every month. As he had then been used to take raw milk, he thought he could live upon the raw milk. So, he went to a forest area and arranged half a litre of raw milk daily from a nearby village. The first day he took raw milk. In a short while there was severe dysentery and the author became very weak. In another two days he could not eat or drink anything. With great difficulty he reached his home and got treatment from the doctor. In a few days he became normal.

After 15 days, the author visited Yogi again. On seeing the author, Yogi asked, **"Are you alright now? How is your health?"** The author wondered how Yogi knew the ailments he suffered. The author replied that then he was alright, but two weeks earlier he suffered with severe dysentery due to taking raw milk. Yogi laughed and laughed and said, **"Parthasarathy, here you can take anything from the hands of this beggar. My Father will see it will not harm you. But in the outside you should be careful."**

Granted Death

The author was then sitting in the Sannathi Street house with Yogi Ramsuratkumar during the early 1980's. Yogi's personal attendant informed Yogi that the postman had come to deliver some letters and money orders. Yogi came out to the verandah. The postman came in and delivered some letters and money orders. Yogi gave a fruit as prasadam to the postman as usual. Yogi came inside the house and sat on his seat. Then Yogi had a glance over the letters and sorted them.

Yogi picked up a postcard among the letters, gave it to the author and asked him to read it. The author read the letter. The content of the letter was as follows: "My Swami, I am now 85 years old. I have lived my life. I have finished all my work in the family. Now my body suffers due to multiple ailments. I do not want to be a burden to my children. Swami, please grant me death. This is the only boon I pray from you. Please Swami, kindly grant me death." Yogi listened to the letter very attentively. Yogi paused for a few minutes. Yogi asked the author to read it again. The author again read the letter. Yogi made the author to read the letter several times. Then there was a long pause. Suddenly Yogi said, ***"This beggar listened to his prayer. This beggar grants him death. Let the friend have a peaceful end."*** Yogi's face was glowing with divinity and radiating a graceful compassion. It was around 12 noon.

The next day, in the early morning around 7 o' clock, the attendant boy told Yogi that a telegram had come. Yogi went outside and received the telegram. Yogi came inside and gave the telegram to the author to read it. The author opened the telegram. The telegram conveyed the death message of the friend, who had been granted death by Yogi on the previous day. The friend's son had sent the telegram. The message was as follows: "Father expired at 12 Noon. End was peaceful. Thank you Swami." Both the death and Yogi's grant had taken place at the same time. The author looked with awe at Yogi, who was mischievously smiling at the author.

Do Not Criticize

One day in the mid 1980's, there were several devotees sitting with Yogi Ramsuratkumar in the hall of the Sannathi Street house. Yogi talked about several saints and acharyas of India. The talk turned to the teachings of Acharya Rajinish. Yogi was so casually explaining the teachings of Acharya Rajinish. All the time he was laughing in great bliss. The loud laughter was so contagious, it made all the

friends sitting there enjoying the blissful atmosphere. The author had witnessed on many occasions that when Yogi laughed, everybody around him would be in joy; when Yogi kept silent, everybody around him would feel the peace; when Yogi was angry, the whole atmosphere would be dreadful.

On that day Yogi was joyfully explaining the teachings of Acharya Rajinish. An old, orthodox, learned Brahmin friend, who was sitting there, took the liberty to tell Yogi that Acharya Rajinish was preaching and living erroneously and thus doing a great sin to the religion. Yogi became furious on listening to the Brahmin's words. Immediately Yogi responded to him, ***"You are talking ill of Acharya Rajinish? How dare you talk ill of Acharya Rajinish before this beggar! You should write 108 times daily Jaya Jaya Rajinish, Jaya Jaya Rajinish. Otherwise you will go to hell. Yes, this beggar says you will go to hell. Remember it."*** So saying, Yogi immediately sent him off.

After the Brahmin had left, Yogi said, ***"Talking ill of acharyas, sadhus and sanyasis, is not good. It will prevent one reaching Father. Father comes in all these forms. Criticising the forms of Father is a serious mistake and this beggar does not like his friends to commit this mistake. If you do not find the teachings suitable for you, go away, but do not criticise."***

A Drunkard Devotee

Whenever the trio, Murugesan, Parthasarathy and Sivasankaran visited Yogi, the latter would sit with them for days together either in the Sannathi Street house or in the Sivakasi Nadar Chatram. Yogi and the trio would talk about innumerable subjects ranging from saints to science, God to world. Yogi would not allow any other

devotees to come inside the house, while the trio was sitting with Yogi. If any devotee knocked at the door to have darshan, Yogi himself would go to the gate and tell the devotees that Yogi was busy with some other friends and the devotees could go to the temple and then proceed to their places.

One day in the early 1980's Yogi was talking with the friends at the Sannathi Street house. Then there was a loud knocking at the grill gate of the house. The author got up to see, but Yogi stopped him. Yogi himself got up and went to the gate to see who knocked at the door. There was a devotee, fully drunk and not able to stand properly. Yogi did not open the gate. He told the man that he was busy with some other friends and requested the man to come after some time. The man left the place. Yogi came inside and sat in his place.

Within a few minutes, again there was a violent knocking at the gate. Yogi went to the gate and the same man was standing and saluting. Yogi did not open the gate. The man was about to say something, Yogi intervened and said he was busy and requested him to come at some other time. The intoxicated friend went away. Yogi came inside and sat on his mat. Within another few minutes, the same man again knocked at the grill gate. Yogi did not move. Yogi was calm. The man at the gate shouted, "Yogi Ramsuratkumara, come out, I am in a great distress. You should save me. Please come and save Swami. You are my God, my savior." The drunkard devotee went on shouting. Yogi did not move. The man again violently knocked at the door and shouted. Yogi became furious and got up. He ran towards the main door at great pace. Yogi opened the main door, reached the grill gate and opened it. On seeing the pace and force of Yogi, the drunkard devotee was frightened. He jumped back to the road from the gate.

The friends were able to see the whole scene through the open door. The friends were thinking that Yogi was going to beat the man and drive him away. The drunkard devotee was trembling on seeing Yogi's furious look. Suddenly Yogi touched the drunkard's feet. Then Yogi got up and joined both his palms in saluting posture. Yogi requested the drunken man with all humility, **"Go Raja, Go away Raja, this beggar has works to do. You can come at some other time. Now go away Raja."** The drunkard devotee, on listening Yogi, ran away from the place and did not again disturb Yogi.

The Temple And A Divine Widow

From the date Yogi realised his oneness with his Father, Yogi was all the time working on the devotees, awakening their God Consciousness. The devotees came to Yogi all the time – all the 24 hours. There was no restriction. In the early 1970's Yogi was available all the time in the common places of Tiruvannamalai like the caves in the holy hill, in the temple, beneath the Punnai tree, at the Theradi Mandapam and in the corridor of the vessel shop. From 1977, the devotees could see him in the Sannathi Street house. Whoever came to see Yogi and knocked at the door of the Sannathi Street house, even at the odd times, the attendant of Yogi would come out and enquire the details of the devotees. All the details, the name, from where the devotees had come and how many persons they were, would be collected by the attendant. He would inform the details to Yogi and most of the time Yogi would ask him to allow the devotees inside the house. Sometimes the attendant boy would sleep out of tiredness due to lack of sleep for days together. During such time, Yogi himself would come out to see the devotees and took them inside without disturbing the attendant boy.

The author and his friends Murugesshji and Sivasankaran used to stay with Yogi in the Sannathi Street house. Sometimes Yogi would

ask those friends to stay in the Sivakasi Nadar Chatram and Yogi would come over there to stay with the friends. Yogi had spent days together with the friends all the 24 hours.

During the normal days, the session would start in the morning around 5 o' clock. Throughout the night Yogi would have talked with some friends or listened to them or silently radiated his brilliance of divinity. Yogi would ask the friends to leave only in the early morning. Yogi would hardly get two hours to sleep. Sometimes there would be absolutely no sleep. After the devotees left, Yogi would finish his morning ablutions and would be ready to receive the next batch of devotees.

In the morning around 5 o' clock, a local Brahmin used to come and knock at the door. Yogi would open the gate to receive him. The Brahmin would prostrate before Yogi in the traditional Brahmin style and would sit with Yogi for some time. Then he would take leave of Yogi and go to the Big Temple. Thereafter varieties of devotees would pour in with different demands, grievances and aptitude for God Realisation. Yogi would attend and bless everyone who came to his doorsteps.

During the spring and winter foreigners would come in large numbers and so Yogi would ask them to come in the night. Sometimes it so happened that Yogi had to sit for months together all the 24 hours, talking, eating whatever the devotees offered and smoking a lot of cigarettes, sometimes more than ten packets per day. Suddenly one day in the early morning, Yogi would go to the temple informing Perumal alone. There in the temple Yogi would choose a remote place where none could come and disturb. Inside the temple, Yogi would spend the whole day taking rest without any disturbance. Yogi told several times, ***"Temples like Arunachaleswara are the real homes for the people like this***

beggar." The priests and the officials of the temple had great reverence for Yogi. They would invite Yogi to grace and bless any special functions and festivals in the temple.

The raja gopuram of the temple stands majestically on the eastern side. People would arrange through temple officials to light earthen lamps in the late evenings on the top storey of the gopuram. These lamps are called motcha deepam. These lamps have been lit in remembrance of loved, departed ones, during their death anniversary day. One late evening Yogi was talking to the author, sitting on a stone nearby the well in the backyard of the Sannathi Street house. He was looking at the raja gopuram. From there the view of the raja gopuram was beautiful. A lot of motcha deepams were lit on top of the gopuram. In the night they were twinkling like stars and it was a beautiful sight. On seeing that Yogi exclaimed, ***"Parthasarathy, we are really blessed to live under the shadow of this great temple of my Father."***

Yogi first visited the temple in 1947. He was able to feel the holy vibrations in the temple. The huge gopurams and the structural beauty of the temple were a wonderful sight for him. He had heard that Ramana Maharishi spent years in the temple and got the highest wisdom and spiritual wholeness in the temple. Henceforth his reverence towards the temple reached the peak and he took the temple his real home. The temple and the holy hill were the dearest to him. He believed that the temple and the holy hill were nothing but the total personification of God. So, wherever he sat in Tiruvannamalai, he would sit facing the temple and the hill. Yogi knew every inch of the temple as well as every part of the hill.

After Yogi came to live at Tiruvannamalai in 1965, he visited the temple daily and roamed inside the temple. The priests initially

ignored him, sometimes insulted him. But the head priest Ramalinga Sivachariar was able to perceive the divinity of Yogi. He visited Yogi frequently, whenever Yogi sat inside the temple and saluted him. He used to spend time with Yogi talking several things related to God. On seeing the reverence of the head priest, all other priests also started showering their reverence and respect on Yogi. From the early 1970's Yogi participated in all the festivals of the temple. During the car festival, Yogi would walk before the chariot with divine ecstasy. During the temple deity's procession around the four major streets of Tiruvannamalai, Yogi would walk before the deity with the same blissful ecstasy. The administration of the temple would inform first to Yogi about any important events in the temple. They would get the blessings of Yogi and would invite Yogi to participate in all the important events in the temple.

Whenever Yogi wanted to take rest, he would visit the temple. He would take rest in a corner of the temple without the notice of anybody. In the late 1970s', Yogi had to sit and talk with the devotees at the Sannathi Street house for months together, all the 24 hours, without break, all the time smoking. One fine morning he would decide to go to the temple without anybody's notice to take total rest for the whole day. He said once, ***"Sometimes my Father would ask this beggar to go to the temple to take rest after months together sitting, smoking and talking with the friends."*** He strictly instructed his devotees not to disturb him while he was inside the temple. Occasionally he would take some devotees to the temple. He would take them to all the shrines there and would ask the devotees to sing devotional songs before the deities.

The favorite places in the temple for Yogi were, the 1000 Pillared Mandapam, beneath the mahila tree, the Sambandha Vinayaka

Sannathi, the entrance of the Kampathu Ilayana Sannathi, the entrance of the temple just below the raja gopuram along with the beggars, the Siva Ganga Thirtham's staircase, the Brahma Thirtham's staircase and still several other places in the garden of the temple.

One day in the early 1980's, the author had visited Yogi at the Sannathi Street house. It was around 6 o'clock in the morning. Yogi said to the author, **"Keep your luggage in the Thooran room and come"**. Yogi gave the key of the room. The author opened Thooran room's door and placed his luggage there. He locked the room and gave the key back to Yogi, who asked him to place the key on the top of the switch board. Yogi said, **"For the past several months this beggar was all the time sitting, talking and smoking. Today, Father says, this beggar should take rest. Let us go to the temple."** Yogi locked the house carefully, took the author by hand and walked towards Arunachaleswara Temple. Yogi took the author directly to the 1000 Pillar Mandapam inside the temple. There in a remote place, Yogi sat in a corner. Yogi asked the author to sit near him. The author sat. Yogi enquired the author about his welfare. Then Yogi put his head upon the lap of the author and lied down. Within a few moments, a mild, musical snoring came from Yogi. He was in deep sleep. The author witnessed several times, whenever Yogi lied down, he would have the sound sleep within a few moments.

Initially the author did not feel the weight of Yogi. But after some time Yogi's head became so heavy. The author's leg got severe pain as if a huge rock was placed upon his thigh. In spite of the pain, the author did not move his leg because of the fear that if he moved the leg, Yogi would wake up. Within a few minutes the pain disappeared and the author could not feel his body. He was able to see none

other than Yogi. The temple, the people, the whole world, everything had gone, but Yogi alone was there, sleeping so gently.

Hours passed. After a long time Yogi got up and called the author by name. The author woke up to the call. Yogi was in all joy and totally refreshed. Yogi said, **"Thank you Parthasarathy. This beggar slept nicely after a long time. Thank you Parthasarathy."** Then Yogi took the author outside the mandapam. Yogi asked what the time was. The author told it was 1.30 pm. Both Yogi and the author had entered the temple in the morning around 6 and the time Yogi got up was 1.30 noon. For more than seven hours Yogi slept, rather the author slept, Yogi in lying position and the author in sitting position. Both Yogi and the author came out of the thousand pillar mandapam and sat beneath the mahilamaram (temple tree) inside the temple. Yogi asked the author to bring puliotharai (tamarind rice) parcels from the temple shop. The author brought two parcels. Both Yogi and author ate Puliotharai sitting beneath the mahilamaram. After finishing the lunch, both were sitting there for some time under the tree.

Suddenly Yogi asked the author, **"Do you know Parthasarathy how the temples and the deities get the divine energy?"** The author told that he had read in some book in which a popular saint had explained that due to the devoted perception of the devotees, the deities and the temples were energized. Yogi mystically smiled. He saw the temple's towers intensely. After some time Yogi caught hold of the author's hand and explained, **"Yes Parthasarathy, it's true, but not alone by the devotees. It is mainly because of the presence of the saints and sages and their look at the temples and deities, the worshipping places and their deities are energized. Such temples and deities radiate peace and divinity. They pacify the aching**

hearts. They stand majestically and attract the seekers. The divine energy of the saints and sages alleviate the sufferings of the people through these temples and the deities. My Father's compassion is expressed only through the saints and sages." Yogi again saw the temple towers intensely.

Then came a lady. She might be in her early fifties. She was so thin. Her face was glowing with divine beauty. She prostrated before Yogi. After prostrating, she stood before Yogi, who raised both his hands to bless her. Yogi was looking at her intensely. The lady was standing before Yogi in blissful silence. After some time, Yogi asked her when she came to the temple. She told that as usual she came early in the morning. Yogi asked whether she had her lunch. The lady smiled and told that she wouldn't take food in the daytime. Yogi asked when she would take her meals. The lady replied that she would go home only in the evening around 7 o' clock and then she would cook something and eat. She stood in front of Yogi for some more time. Yogi gestured her to go. She again prostrated before Yogi and went away.

Yogi said to the author, **"The lady got married some 40 years ago. Her husband passed away on the same day she got married. The next day her husband's body was cremated. From the next day onwards, she started coming to the temple early in the morning and would go home only in the evening. She would eat only in the night. In the daytime she would be roaming inside the temple, chanting "Arunachala, Arunachala". She would not talk to anybody. Her parents passed away a few years ago. Now she lives alone. My Father takes control of her life. She lives in my Father now."**

Yogi's Anger

Yogi was sitting in the Sannathi Street house. It was in early 1980's. The postman delivered a bunch of letters to Yogi Ramsuratkumar. Yogi had a glance of all the letters without opening any of them. Suddenly Yogi became very serious on seeing one particular letter. He put all other letters on his seat and carried that particular letter to the backyard of the house. Yogi sat near the water pot where there was enough sunlight to read. Yogi went through the letter. After he completed the letter, he seriously looked at it again and again. After some time Yogi again read the letter. Yogi sat in the place for a long time either reading the letter or looking at the letter. After an hour Yogi came inside and lay down on his mat. Yogi did not talk to anybody. All the time Yogi was writing something with his fingers on the floor.

The author had been with Yogi for a week in the Sannathi Street house. The deep silence of Yogi created a sense of fear among the devotees sitting there. One by one the devotees dispersed. When they prostrated before Yogi before leaving, the latter did not bother or care. Finally, the author alone was left with Yogi and the attendant boy was sitting near the big door. For another two days Yogi did not talk to anybody. All the time Yogi was carrying the letter in his hands. Even while Yogi was lying down on his mat, he would hold the letter and put it on his chest.

On the third day, a telegram came. Yogi went outside and received the telegram. Yogi again went to the backyard and read the telegram. His eyes were filled with tears. Yogi's face became red and furious. He was sitting in the same place for a long time. Then he came inside and sat down on his mat. Yogi was seeing at a particular place intensely. He expressed different emotions as if he was hearing somebody. After a few hours Yogi started attending the devotees. Yogi would use limited words to receive the devotees and

to send them away as well. One week passed. Yogi was silent most of the time. It appeared as if he was expecting somebody. All the time Yogi was carrying both the letter and the telegram.

On the day after one week since Yogi had received the telegram, Yogi became very serious and furiously silent from the early morning. Around 10 AM in the morning there was a knocking at the grill gate. The attendant boy got up, but Yogi stopped him. Yogi himself went to the gate to bring the devotees in. Yogi brought in some people consisting of an aged couple and their son. Yogi asked them to sit in a row and walked here and there. The old man was about to tell something. Yogi intervened abruptly and shouted, ***"This beggar knows what happened. She had written everything to this beggar. You people killed her. This beggar knows it. You people tortured her and killed her. You people think, with the help of the rich people you can escape from the law of the courts. But this beggar says you cannot escape from the court of MY FATHER. You will be punished in the court of my Father. Yes, you will be punished."*** Yogi's face became reddish and was in great fury. The people tried to tell something. But Yogi showed them the gate and the people ran away. The letter was from the girl, who had been tortured by her in-laws and husband. The girl died of burn injuries and the telegram had carried the death message of the girl.

Yogi's concern

Once, a middle aged lady came to the Punnai tree and prostrated before Yogi. Yogi was then very seriously worrying about the absence of his pet dog "Sai Baba", for three days. The lady sat before Yogi and said, "Swami my husband is all the time beating me." Yogi replied, ***"Sari"*** (Yes). "He is a drunkard, Swami" the lady said. Yogi responded, ***"Sari"*** (Yes). The lady was going on making complaints

against her immediate relatives too. For her every complaint Yogi would respond only with the single word "**Sari**" (Yes). The lady prayed to Yogi to protect her from the harassments and ill fortune. Yogi lost his patience and said in a vexed voice, **"This beggar is worrying about Sai Baba and you are talking about your problems. This beggar is not able to prevent the ill fortune of Sai Baba, how this beggar will solve your problems. You go to the temple and pray before Annamalaiyar. You can go now."**

The Tiruvannamalai municipality had decided to kill all the stray dogs in the town as they had become a great nuisance to the people. The municipality engaged some people to catch and kill all stray dogs in the town. They tried to catch Sai Baba also but somehow Sai Baba escaped from them. He went far away from Tiruvannamalai and it did not turn up since then for three days. Yogi was worrying about Sai Baba.

In the very next day, when Yogi was sitting under the Punnai tree, Sai Baba came running towards Yogi. He straight away went and stood before Yogi. He produced a different sort of loud pathetic sound as if he was weeping. Yogi put both his hands upon Sai Baba's shoulders with all love and concern. Sai Baba again gave a loud sound. Yogi patted him and listened to him. It seemed Sai Baba went on making complaints and Yogi responded. Yogi said, **"Oh, those people tried to kill you! You do not worry Sai Baba. My Father will protect you Sai Baba. There is no fear hereafter Sai Baba."**

Sai Baba was full of dirt and badly smelled. Yogi asked Perumal to take Sai Baba to the well and give him a good bath. Yogi asked Sai Baba to accompany Perumal. Sai Baba obediently went with

Perumal, who gave him a good bath applying soap on Sai Baba. After the bath Sai Baba came to Yogi. He stood before Yogi. Yogi enquired Sai Baba, **"Are you hungry Sai Baba?"** Sai Baba sounded yes. Yogi immediately asked Perumal to bring a banana leaf. Perumal cut one leaf from a nearby banana tree and placed before Yogi. Some devotees offered idlies to Yogi and other friends. Yogi asked Perumal to put four idlies on the leaf, mash them and mix Sambar. Yogi then asked Sai Baba to eat. Sai Baba ate with great delight.

Yogi asked Perumal to arrange for a municipal license for Sai Baba so that it could not be caught and killed. Perumal, on the same day brought a license for Sai Baba and tied the same around the neck of Sai Baba. Thereafter there was no disturbance for Sai Baba from the municipal people.

Yogi's Fury

A managing director of a paper mill came to the Sannathi Street house along with his wife and his young unmarried daughter. The whole family was in great anxiety. Yogi enquired the managing director whether he wanted to tell something. The managing director gave a letter to Yogi. It was an anonymous letter, threatening the managing director. Yogi asked the managing director to read the letter.

In the paper mill there was unrest among the workers, who demanded several additional benefits from the management. The mill was running in loss and so the management was not able to fulfill the demands of the workers. The managing director had explained the union leader about the financial situation of the mill and sought the workers' co-operation to run the mill smoothly. But some militant workers formed a group and wrote that anonymous letter to the managing director. In that letter they threatened the

managing director, if he would not fulfill the demands of the workers they would kidnap his unmarried younger daughter, who was then studying in a college. On seeing the letter the parents were afraid to send their daughter to the college. The daughter was also in great fear. So they rushed to Yogi.

The managing director read the letter. Yogi became very serious. Yogi focused all his attention on the young girl. The girl was shivering and weeping. On seeing the cry of the girl, Yogi got up from his seat and walked here and there for some time. Suddenly Yogi authoritatively assured the girl, saying, **"You need not worry. My Father is there to protect you. If anybody attempts to do any harm to you, this beggar will burn this whole world. This beggar is always with you. You just remember this beggar's name. None can harm you."** On hearing the assurance from Yogi, the parents and the daughter felt safe and secure. The parents and the daughter started chanting Yogi's name. A few hours later, Yogi sent them back to their place. The daughter completed the degree in the college, in the same city. None could do any harm to her.

Yogi's Humility

"Where is your husband, Amma?" Yogi asked a lady, who visited him in the Theradi Mandapam in 1976. The lady replied that her husband was in the lodge. Yogi enquired the lady the reason behind her husband's absence. The lady told that her husband had some conditions to visit Yogi and she didn't like it. So she left her husband in the lodge and she alone came to Yogi to have darshan. Yogi enquired the lady about the conditions her husband had. The lady was hesitating. But Yogi insisted her to come out with the reason. The lady told that her husband said that he would come to Yogi, but he would not prostrate before Yogi. She said to her husband that it would be better not to come to Yogi with that

egoistic attitude. On hearing the lady, Yogi laughed and said, **"It's alright Amma. You go and tell your husband, he doesn't need to prostrate before this beggar. Tell him, this beggar will prostrate before him. Go and bring him here."** On hearing Yogi's words that lady was thrilled and shedding tears. Yogi pacified her and again insisted her to bring her husband. The lady hesitantly left to the lodge to bring her husband.

She reached the lodge and narrated the conversation to her husband. On hearing the words of Yogi, the man felt guilty. The lady was crying and said that it was a great disrespect he had committed and worried how they could be relieved from that sin. The husband silently changed his dress and started with his wife to Yogi. As soon as the couple reached Yogi, the husband first fell at the feet of Yogi and cried. He wetted Yogi's feet with his tears. Yogi patted him on his back and enquired the lady with a mischievous smile, **"You said he would not prostrate before this beggar. But he is doing it. What have you done Amma? Have you threatened him?"** The lady wept in joy and told Yogi that it was the miracle of Yogi. Yogi pacified the man and his wife. The couple remained with Yogi for a few hours. In the meantime some devotees came and garlanded Yogi with great reverence. Yogi took the garlands one by one and garlanded the couple with great joy. The couple also was in great joy. After this incident, the husband became highly devoted to Yogi.

Yes to both

Two elderly brothers from Tuticorin became ardent devotees of Yogi. Both were in early seventies and had immense reverence for Yogi. Their ancestors had built a Murugan Temple in their native place. It was a small, but beautiful Murugan Temple. Their ancestors had installed Lord Murugan's beautiful statue in the sanctum sanctorum. The whole temple had divine vibration. In the temple

there was a granite pillar that blocked the devotees to have a direct vision of the sanctum sanctorum. So, one of the brothers wanted to remove the pillar. The other brother objected it saying that the ancestors might have built the pillar for some purpose and so they should not remove the pillar.

The brothers decided to get Yogi's advice. So, the elder brother asked the younger brother to go to Tiruvannamalai to see Yogi and get his advice. The younger brother, who wanted to remove the pillar, came to Tiruvannamalai. Yogi had great love and regards for the brothers. Yogi received the younger brother with great love and enquired him whether he wanted to tell something. The younger brother narrated the discussion between the brothers. Yogi asked for the younger brother's personal opinion, for which the younger brother replied that he would like the pillar be removed. Yogi said that they could then remove the pillar.

The younger brother went back to his place and met his elder brother. He conveyed that Yogi suggested removing the pillar. The elder brother was not able to accept Yogi's verdict. He strongly felt that the pillar should not be removed. But at the same time he did not want to make it a dispute between the brothers. So, in the next week the elder brother went to Tiruvannamalai to meet Yogi. There he met Yogi and informed with disappointment that his brother had conveyed Yogi's suggestion to remove the pillar. Yogi observed the disappointment of the elder brother. Yogi paused for some time and then enquired the elder brother about his personal opinion regarding the pillar. The elder brother said that their ancestors had built the temple with all devotion and dedication. He felt that they could not have committed any mistake and there should be a definite purpose behind the erecting the pillar there. Yogi listened to the elder brother. Yogi paused again for some time and then told

that they should not remove the pillar. The elder brother felt so happy and went back to his place.

As soon as he reached his place, he called his younger brother and narrated the events happened at Tiruvannamalai. The younger brother was shocked to hear the elder brother. How could Yogi convey two different suggestions about one particular matter? Both the brothers got confused. They wanted to sort it out before Yogi himself.

In a few days they came to Tiruvannamalai together. They immediately set out to see Yogi, who was in the Sannathi Street house. Yogi took both the brothers inside the house and Yogi was in great joy seeing the brothers together. The younger brother told Yogi that Yogi suggested to remove the pillar to the younger brother and not to remove the pillar to the elder brother. Then what they should do, the younger brother asked. Yogi was looking both the brothers intensely for some time. Then Yogi requested both the brothers to discuss among themselves before Yogi about the issue and come to a conclusion. The brothers discussed among themselves and both got convinced that they should not demolish anything in the temple, which was built by their ancestors. They arrived at that conclusion and informed the same to Yogi, who expressed his immense joy. Yogi blessed both the brothers and relieved them.

Later Yogi narrated about this event, ***"This beggar said yes to the younger brother to remove the pillar. When the elder brother came, this beggar said yes to him also to keep the pillar intact. Suddenly both the brothers came together. Somehow my Father saved this beggar. The brothers were so pious and generous they were able to decide among themselves."***

Yogi would never say no to the pious, old and good people. Whatever be the demands from the old, pious and good people, Yogi would listen to them with all concern and compassion and would always say yes to them.

Importance and Respect

Yogi was sitting in the verandah of the Sannathi Street house. There were some devotees sitting with Yogi. Yogi's attendant was standing at the grill gate of the house. There were a lot of devotees standing in line outside the house to have the darshan of Yogi. Yogi's attendant Sashi was sending the devotees one by one to Yogi and Yogi blessed them by giving a piece of sugar candy.

Suddenly a police constable came and told Sashi something. Sashi came to Yogi and told that a higher police official wanted to have darshan of Yogi. The police officer sent the constable to fix an appointment with Yogi, Sashi said. Yogi told Sashi to tell the constable that Yogi had requested the police official to come right then. Sashi informed the constable. Within a few minutes the higher police official came. Sashi informed Yogi about the arrival of the higher police official. Yogi asked Sashi to stop sending the devotees inside the house for some time.

Yogi slowly got up from his seat and went near the gate. The police official was waiting near the gate. Yogi caught hold of the police official's hand and brought him inside. A constable was carrying a big basket full of fruits. Yogi enquired the police officer about the basket. The police officer said that it was the offering from him to Yogi. The constable unloaded the basket before Yogi, who touched the same. Then Yogi said to the police officer that Yogi gave the same as prasadam to the police officer and his family. Yogi requested the police officer to keep the basket in the car, by which

the police officer had come. The police officer asked the constable to put the basket in the car.

Yogi sat on his seat and asked the officer to sit near him. Yogi again caught hold of his hand with all love and patted him. Then Yogi enquired him about his family and also enquired whether Yogi could do something for him. The police officer replied that he came to receive the blessings of Yogi. On hearing that, Yogi laughed and laughed with all joy. After some time Yogi released the police officer and went with him to the car to see him off. After the police official had left, Yogi again came inside and sat on his seat. Yogi gestured Sashi to send the devotees again one by one.

“Swami, there are a lot of devotees waiting in the hot sun to see you. But you made them wait and spent a good deal of time with the higher police official. We are not able to understand your actions, Swami” a devotee who was sitting there commented. Yogi paused for some time and then responded, ***“There are people who come to this beggar for bakti, wisdom. There are some other people who want this beggar to alleviate their sufferings. There are also some people who want this beggar to give importance to them before the crowd. The people who come for bakti, wisdom and to become free from their sufferings can wait for this beggar. But the people who demand respect and importance from this beggar cannot wait. If this beggar asks them to wait they will not turn up. My Father wants this beggar to see them. It is not that difficult for this beggar to give respect and importance to these people. After all, this beggar is doing his Father’s work. That’s all.”***

The Ecstasy

"My Father alone exists. Nobody else. Nothing else. In the past, present and future, my Father alone exists." Yogi was repeating the same words throughout the day. He was not in a mood to talk about anything else. Even though Yogi said the same words, it did not seem to be a mere repetition. Every time the words were loaded with different emotions. There were several devotees sitting before Yogi in the Sannathi Street house. Yogi did not seem to be bothered about the congregation of the devotees. Yogi was in his own unique state totally one with his Father. His face and whole being was radiating ecstasy and divinity. All the devotees were in deep silence and almost all were being affected by the divine ecstasy of Yogi.

There was a learned lady devotee in that congregation sitting before Yogi. The lady suddenly intervened while Yogi was saying, **"My Father alone exists. Nobody else. Nothing else. In the past, present and future, my Father alone exists."** She asked, "Yes Swami, it is true. But how to get rid of the ego, Swami?" Yogi slightly raised his voice and said, **"My Father alone exists. Nobody else. Nothing else. In the past, present and future, my Father alone exists."** The learned lady again asked in a raised tone, "Yes Swami. But how to eradicate the ego?" Yogi again repeated the same words but still in a louder voice. The lady also raised her tone matching Yogi's voice, asking the same question. Yogi got up from his seat and shouted in a very high pitch, **"My Father alone exists. Nobody else. Nothing else. Now this beggar leaves you."** Yogi picked up a fruit beneath him and gave it to the learned lady and showed the gate. The lady went away silently.

At some other time, during one of his visits by the author to Yogi, Yogi was in ecstasy and saying, **"Parthasarathy, do you know this Name Yogi Ramsuratkumar is not this beggar's name? It is my Father's name. This beggar had died at the holy lotus feet of my Father Swami Ramdas in 1952. After that my Father alone exists. Not this beggar, Parthasarathy. Remember this name Yogi Ramsuratkumar. You need not worry about your spiritual growth. My Father will take care of you. My Father will absorb you."** At that time the author was alone with Yogi in the Sannathi Street house. Having said these words, Yogi started chanting 'Yogi Ramsuratkumar' repeatedly in his melodious voice. In a short while, Yogi, while chanting the name Yogi Ramsuratkumar began to dance in divine ecstasy. The chanting and dancing continued for more than an hour. The divine ecstasy, joy and total selflessness of Yogi were contagious and it caught the author too. The situation took the author to a different sphere of existence.

In some other time Yogi was repeating the whole day, **"Remembering my Father is life. Forgetting my Father is death."** Yogi went on chanting these words as if the words were a mantra. Whoever came, Yogi would say only these words. If any devotees expressed their anguish and problems, Yogi intervened and said, **"Remembering my Father is life and forgetting my Father is death. If you want to live, remember my Father."** Again and again Yogi would go on repeating the same words. Yogi was all the time in a deep samadhi state. The author could feel that those words came directly from the Supreme Father. Whoever listened to those words were in great ecstasy. Yogi was then glittering like the rising sun throughout the day. It appeared as if The Supreme Father had come in the form of Yogi. It's true that the Father and the Son are one and the same.

Death A Great Transformer

An industrialist was living with his family happily. He had wife, three daughters and a son. The whole family went on a picnic along with the families of the industrialist's brother in law and co-brother to a river bed. The group enjoyed the get together on the river bed. That part of the river was full of loose sand. There had been a sign board, which cautioned the visiting tourists of loose sand and not to venture into the river to take bath. The party did not notice the sign board. The whole group of the families enjoyed themselves and the children played in the river water, splashing water on each other.

The youngest daughter of the industrialist ran into the mid of the river as there was no much water flowing in the river. Suddenly the child cried and shouted that she could not move and she was going inside the loose sand. On seeing the plight of the girl, the brother in law's daughters and the co-brother's daughter went to the rescue of the girl. They also caught into the loose sand and all the four girls shouted for help. On seeing the dangerous plight of the children, the industrialist went to the help and he also was caught into the sand. The brother in law saw the horrible situation and went to the rescue of all and he also was trapped in the loose sand. The industrialist and his brother in law, who were trapped in the loose sand, shouted at the co-brother, the ladies and the remaining children not to come near them. The remaining three ladies, the two daughters, the only son of the industrialist and the co-brother were shouting for help to save their dear ones. None was there in that remote part of the river bank. The ladies removed their saris they wore and throw it to the sinking people, but the saris' length was not sufficient enough to reach the sinking people. Before the very eyes of the wives and the remaining children, the two elders and four children drowned into the loose sand. The industrialist and his youngest daughter, the brother in law and his two daughters and the co-brother's daughter all drowned. The industrialist wife on seeing her dear ones drowning

before her eyes, also wanted to jump into the loose sand, but somehow the other children and elders caught hold of her and prevented her from jumping into the loose sand. The drowned bodies were recovered after a long time. The bodies were brought back to the home town and cremated.

The wives of the industrialist and his brother in law were on the verge of going mad. The brother in law's wife stopped eating and whenever she was forced to eat something, she would vomit. The industrialist's wife was all the time crying and crying and none could console her. Some months passed. The industrialist's wife happened to see a magazine that had an article about Yogi Ramsuratkumar of Tiruvannamalai. On seeing the photo and article about Yogi, the industrialist's wife got an impulse to write a letter to Yogi. She wrote a letter to Yogi conveying her plight and expressed her desire to meet Yogi. She also expressed that she had then nobody to take her to Yogi. She posted the letter. Within four days of posting the letter to Yogi, a relative came to her house. The elderly relative suggested that at such situations it would be good to meet Mahatmas and such meeting would be a solace to the aching hearts. While discussing about the saintly personalities, the relative mentioned about Yogi at Tiruvannamalai. The family members decided to visit Yogi and in another four days they were at Tiruvannamalai. It seemed to be a miracle for the industrialist's wife that within four days of writing a letter to Yogi, the prayer had been responded in a mysterious way and she was before Yogi. Yes, her prayer was listened to and Yogi fulfilled her desire to come to Tiruvannamalai to have the darshan of him.

On the day the aggrieved family reached Tiruvannamalai, Yogi was with Dr. Radhakrishnan, Devaki and other group of people in the Sivakasi Nadar Chatram. The family was also staying in the Sivakasi Nadar Chatram. The whole day Yogi was with Dr. Radhakrishnan

group. In the meantime the then ashram trustee Sri S.P. Janardhanan heard the sad story of the family. In the evening, while Yogi was ready to go back to the Sannathi Street house, Janardhanan informed Yogi about the family. Yogi asked Janardhanan to tell the family to come to the Sannathi Street house. Janardhanan informed the family that Yogi was waiting for them in the Sannathi Street house.

The family went to the Sannathi Street house. There was a huge crowd in front of the Sannathi Street house. The family was standing outside and did not know how to get entry into the house. Suddenly Jayaram, who was then attending Yogi, came outside and called the wife of the industrialist by name. He said to her that Yogi asked her and her family to come into the house. The aggrieved family went inside and saluted Yogi. Yogi accommodated them to sit before him in the verandah. Yogi asked the other devotees to disperse. Finally the affected family alone was with Yogi. The relative introduced the family members, who lost their beloved ones. The ladies were weeping silently. Tears were flowing uncontrollably. Yogi was silently smoking continuously. The grievous sorrow of the family filled the atmosphere. Yogi was silently looking at the family with great compassion and went on smoking continuously.

After a long time, Yogi asked the wife of the industrialist how that incident happened. The wife tried to narrate, but her great sorrows choked her voice. She cried in a loud voice. The other relative tried to intervene. Yogi stopped him and asked the lady to continue. The lady was not able to talk. Her emotions blocked the words and she could not control herself. She continuously cried loudly. Yogi waited till she could control herself. After a few minutes she slowly started narrating the events with tears flowing from her eyes. She could utter a few words and again her voice would be choked with grief. She could start again only after a few minutes. She could complete

narrating the events in another few hours. All the time Yogi was smoking and listening. There was a deep silence. The sobbing of the lady was loudly audible.

In another half an hour the sobbing ended. The face of the lady was clear from the grief and a sense of expectation was visible from her eyes. Yogi got up, opened the big door and went inside the house. The wife of the industrialist could see a powerful flash of light filled the whole inside of the house. She could see the mass of light emanated from Yogi and filled the house. Yogi came back with cigarettes and sat again in his place. The wife of the industrialist told Yogi that the people were telling that her husband, her brother and the children were roaming as ghosts as they had unnatural death. She asked Yogi whether it was true. Yogi told her that all her dear ones had reached Father and they were not roaming as ghosts. The industrialist's wife prayed to Yogi that she wanted to see her husband. Yogi told her that she could meet him in the next birth. Yogi was smoking continuously and pouring all the attention on the family. The lady innocently asked Yogi why Yogi smoked. Yogi laughed and said that he smoked for the sake of her husband. After some time Yogi asked the family to go to Sivakasi Nadar Chatram and come in the morning. It was around 9 PM when the family entered into the Sannathi Street house and it was around 1 AM when they left.

The next morning around 10 o' clock, the family visited Yogi in the Sannathi Street house. Yogi received them and made them to sit before him in the verandah. Yogi poured his attention on the family, particularly upon the industrialist's wife. A lot of devotees came one by one to Yogi and Yogi gave them sugar candy pieces as prasadam. Suddenly Yogi presented a one rupee coin to the industrialist's wife. In a short while Yogi gave her flowers to put on the hair. It was a tradition that the widows should not wear flowers on the hair. But

the lady did not hesitate and put the flowers on her hair. Her heart, which had been feeling helplessness before her visit to Yogi, could feel immense security after seeing Yogi. She felt she was safe while she got hold of Yogi. Yes, Yogi took her into his realm. The other people around Yogi chanted Yogi's name. The family also chanted Yogi's name for the whole morning session. In the noon Yogi asked them to go back to their places. The heavy sorrows they carried became less, but only the industrialist's wife could carry the joy and peace of Yogi.

In another six months the industrialist's wife had to face another huge shock of death. Yes, her only son met with a car accident and died. She pinned all her hope upon her son and the son also gone once for all. She again went to Yogi and prayed to Yogi to release her from the bondage of life. She took her daughters also with her to Yogi. After the death of her son, she totally neglected everything including her daughters. She was on the verge of going mad. Both the mother and daughters cried before Yogi and Yogi silently listened to them, smoking continuously.

The deep peace and silence of Yogi affected the subconscious of the mother and daughters. The mother prayed to Yogi to make her the universal mother, seeing no difference at all. Yogi listened to her prayer. Yogi did not use any word to console the grieved family. But Yogi blessed them in silence the fortitude to withstand the great shock of the life, the death. Yogi gave them His Name, which till now gives them great hope, security and joy in life. The family once believed in worldly pleasures has realised now the real joy of God or Guru through their Father Yogi Ramsuratkumar. The mother till now calls Yogi Ramsuratkumar her Father and she feels as if she is in the lap of her Father. She had been transformed. The events happened in her life indicate the uncertainty and the transient nature of life.

Go To Russia

It was the time when Sri Gorbachev made several reforms to introduce democracy in the then USSR. Yogi Ramsuratkumar was closely observing the developments of the reforms of Sri Gorbachev in the USSR. One day, the author was with Yogi in the Sannathi Street house. Yogi informed the author that the then USSR Government had allowed the Russian translated version of Bhagavad Gita in their country for the perusal of their people. Yogi expressed his joy over the journey of the Bhagavad Gita into Russia. Yogi also told the author that the great Mahatma J.Krishnamurti's books were also permitted to enter Russia. Yogi used to say, ***"J.Krishnamurti is meant for the non believers, particularly the communist people."***

Yogi was then continuously following the developments of the reforms happened in the political arena of Russia. Yogi appreciated the reforms done by Sri Gorbachev and quite for a few days Yogi was talking only about USSR and Sri Gorbachev. The author was then with Yogi for a few days. Yogi then glorified again and again Sri Gorbachev. Suddenly Yogi paused and contemplated deeply for some time. Unexpectedly Yogi asked the author, ***"Parthasarathy, is it possible for you to go to Russia?"*** The author was shocked on hearing the sudden suggestion made by Yogi. He had no passport and he never had any intention to go abroad. So, the author was silent. Yogi after a few minutes said, ***"If you go to Russia, you should meet Gorbachev and convey this beggar's salutation to him. He has done a great service to humanity. You should tell him my Father is always with him. Will you do it Parthasarathy?"*** The author said, "Yes Swami." But till date, the author could not do it.

Faith

There was an ardent devotee of Yogi Ramsuratkumar. She had immense devotion for Yogi. She belonged to a very orthodox Brahmin community. Whenever the lady visited Yogi at the Sannathi Street house, Yogi used to bless her by saying, **"Amma, you are sowbhagyavati, dheerghasumangali. My Father is always with you."** The lady would feel ecstasy on listening to Yogi. Her husband was a retired man and he also had great devotion on Yogi.

In a few years the husband passed away. The lady suffered the loss of her husband and it told upon her health. To make her cheer up and face the reality of life, her daughter brought her to Yogi at Tiruvannamalai. When the lady prostrated before Yogi, telling him the sudden demise of her husband, Yogi became very serious and blessed her as usual, **"You are sowbhagyavati amma. You are dheergasumangali amma. My Father is always with you."** The lady was shedding tears on listening to Yogi's words. Her daughter had brought flowers for Yogi and Yogi offered the flowers to the lady. Without any hesitation the lady put the flowers on her hair. She became elated and was in great ecstasy. (In their community, if a woman lost her husband, she should shave her head, remain tonsured for ever and adopt severe austerities in the day to day life. They were not supposed to wear flowers on their hair or apply kumkum on their foreheads.) She said to her daughter, "I am not a widow. My God, Yogi Ramsuratkumar has told. Have you listened to what he said? I am not a widow. Your father has not died. He is alive in me. He is not dead. I am not a widow."

The author met her in their house at Bangalore. The lady narrated the whole episode. She was then wearing flowers on her hair and had a kumkum on her forehead. She said, "My Swami, God, told that I am a sumangali. So, I am a sumangali. The rules for the widows are not applicable to me. All our relatives opposed me to

wear flowers on head and have kumkum on forehead. I clearly said to them all, "Don't try to change me. I will not listen to you. If you do not like my way of life, then you need not come here." The author was astonished on seeing the immense faith of the great devotee.

Empty Mouth and Clear Words

The author's attraction for Yogi made him visit frequently in 1970's, sometimes even weekly twice. Every time the author would bring some eatables, mostly sweets and flowers as offerings to Yogi. One day in 1977, Yogi complained to the author that the author was always bringing sweets. The words of Yogi were clearly audible. Yogi's clear pronunciation of the words made the author assume that Yogi had sufficient teeth in his mouth. So the next time when the author visited Yogi, he purchased fried cashew nuts for Yogi. The author prostrated before Yogi and offered the fried cashew nuts to Yogi. Opening the parcel, Yogi hesitated for some time. Yogi was carrying the parcel in the hands for quite a long time. Then Yogi placed the parcel on the floor. The author was just sitting before Yogi. As if Yogi felt sleepy, Yogi yawned. The author could see that there was not a single tooth in Yogi's mouth. The author was shocked and did not know what to do. He felt very sorry and awkward.

Yogi saw the uneasiness of the author and smiled. Yogi called Perumal and told him, **"Perumal, our Parthasarathy brought Ghee fried cashew nuts for this beggar. Perumal will you crush them into powder?"** Perumal obediently said, "Yes Swami." He got the cashew nuts from Yogi and put them on a thick paper. Then he folded the paper and with a hard stone he crushed them into powder within a few minutes. After testing, he gave the cashew nut powder to Yogi, who relished a few tea spoons of it and then distributed it to the all devotees sitting there including the

author. After the distribution, Yogi asked the author with a mischievous smile, **"Are you satisfied now?"**

The Ramayana

Yogi had great love for the Ramayana. During his childhood Yogi's parents had narrated him the story of Rama. The story of Rama fascinated Yogi and encouraged him to have a different sort of life. In the later stages, Yogi went through the Tulsi Ramayana and the Valmiki Ramayana. Yogi remembered the whole Tulsi Ramayana byheart throughout his life. Yogi had great knowledge about the Ramayana in different languages. Yogi recommended the Ramayana to his friends and devotees to wade through life, which is full of complicated problems. Yogi had great liking for the Ramayana written by Sri Chakravarti Rajagopalacharyar. Sri Rajaji, as he was popularly known, wrote the Ramayana both in Tamil and English, with the title 'Chakravarti Thirumagan' for the sake of the children. Yogi said every Hindu's house should have a copy of this book of Sri Rajaji and that of the Bhagavad Gita translated in Tamil by Swami Sidbavananda.

Yogi wanted his friends to read the Ramayana in order to have their character strengthened positively. Yogi always said that epics like the Ramayana could transform people by developing serious, positive emotions, aspiring to be good in the world, helping the needy, facing the problems of life bravely, to be totally selfless and above all, to remember God all the time. Yogi taught that only good character could lead people to the spiritual life.

"The good people are always spiritual people. This beggar is here to create good characters among the people. The people need not be religious. They should be good and honest. That's enough. My Father will always be with them. The Ramayana helps people to become good, shedding off

their bad way of life”, Yogi said once, “So, become good first. My Father will come to you. Go through the Ramayana and the Bhagavad Gita. Your life gets the transformation. You will understand the grace of my Father. The great sages and saints helped the humanity to evolve towards my Father by giving and protecting these great stories of Rama and Krishna.”

How Are You Swami?

A devotee wrote a letter to Yogi Ramsuratkumar. He used to write letters to Yogi addressing Yogi as God, Guru, and Paramatma etc. In early 1980’s the devotee had heard that Yogi was not well and so he wrote a letter to Yogi, enquiring Yogi’s health. Yogi went through the letter. Yogi expressed his dissatisfaction. It was visible that he was annoyed. The author was with Yogi then. Yogi gave the letter to the author and asked him to go through it. The author read the letter. In the letter the devotee wrote, “Swami I heard that you are not well. Now, how are you Swami? I hope you are alright by this time.” After reading the letter, the author gave back the letter to Yogi. There was a deep silence for some time.

Yogi commented, ***“You people call this beggar ‘God’ and ‘Guru’. And then you ask, how are you Swami? What is it?”***

Yogi paused for some time and then said, ***“This beggar died at the holy lotus feet of my Father Swami Ramdas in 1952. After that my Father alone exists. How could you ask Father, “How are you?” There is a group of people systematically making false propaganda against this beggar. Even this friend also doubts about the health of Father? How could you ask ‘How are you ye God?’”***

The whole day Yogi was responding, if anybody came and prostrated him, **"You know this beggar is still alive, living? He is not dead. You go and tell everybody."** Yogi never considered or recognized himself as a mere mortal body. Yogi considered his body, his whole being, as his Supreme Father, God. He is always one with his Father, the Supreme God.

"Remember any gesture of this beggar. That is meditation. This meditation will take you to the abode of my Father. Do you know this beggar is always blessing? If this beggar talks, it is a blessing, if this beggar eats, it's a blessing, if this beggar sleeps it's a blessing, if this beggar keeps silence, it's a blessing. This beggar is all the time blessing. His very existence is a blessing to the whole humanity. This beggar's body always radiates and works. The name and the form of this beggar are my Father's name and form. Whoever remembers this name and form will reach my Father. Have faith my friend, have faith. My Father can never be sick." Yogi uttered those words with great energy and captivated the gatherings of the devotees there.

Grace

"Swami we all escaped unhurt in a terrible car accident by your Grace. The car collided with a lorry on the way to Tiruvannamalai. We all shouted "Yogi Ramsuratkumara, save us" and we were saved. The car was totally damaged, but we escaped unhurt Swami. The people, who witnessed the accident, were wondering how we people could escape unhurt in this major accident. It's all due to your grace Swami." The friend, who came with his family to have darshan of Yogi, emotionally narrated the horrible experience of the accident.

Yogi listened to the tale of their nightmarish experiences of the accident. The family again and again thanked Yogi by saying, "It's all due to your grace we escaped from the accident, Swami." Yogi said casually with a mocking smile, **"What grace! If there were this beggar's grace, how could the accident occur?"** The people shocked on listening Yogi's words. Yogi said, **"Whatever happens happens by the will of my Father. So, nothing is wrong in this world. Everything is perfectly alright. My Father cannot commit any mistake. So, accept whatever comes as a blessing from my Father."** Yogi paused briefly and came out again with following words. **"You know what Kunti demanded from Lord Krishna? Krishna, give me sufferings in all my births so that I could remember you all the time. See, the sufferings are blessings, grace in disguise. Father's grace is always there. He is the doer of everything. So, accept whatever comes whether it's joy or sufferings. It's all from my Father. So remember my Father. That's enough. Remembering Father is life, forgetting Father is death."**

Yogi asked the author to chant the mantra **"Yogi Ramsuratkumara Jaya Guru, Jaya Guru, Jaya Guru Raya."** The author chanted the mantra for about one hour. After the chanting Yogi asked the people to go to the temple and from there to return to their place. Yogi gave them fruits as prasadam and saw them off.

Ramanashram

It was Ramana Maharishi, who had pulled Yogi to Tiruvannamalai, the holy place of Arunachala Hill. Yogi was spellbound on seeing Sage Ramana. The great renunciation and the deep peace of Ramana engulfed him and whenever he saw Ramana or remembered Ramana he went into trance naturally. Earlier, Ramana was inside

the Arunachala Temple premises for a few months. Then he shifted his place to the Virupaksha cave on the holy hill. After a few years he shifted to Skandashram, which was situated on the wild and higher altitude of the Holy Hill. Initially, during his stay in the caves of the holy hill, the so called low caste people, who came to collect the firewood fed Ramana with their simple food with great love. Later the devotees started visiting Ramana and took care of his food. He came down from the hill a few years later and started living at the south foothill of Arunachala. Ramanashram came into existence there. The famous iluppai tree was there under which Yogi used to sit whenever he was in Ramanashram.

Ramana had composed several devotional and philosophical poems on Lord Arunachala. His composition 'Atcharamanamalai' is one of the rare, precious gems in the devotional literature. Yogi came across this great work of Ramana. The great devotee of Ramana, Pundit Sundaresa Iyer explained the meaning of Atcharamanamalai to Yogi. Pundit Sundaresa Iyer taught Yogi almost all the works of Ramana Maharishi. The works of Ramana thrilled Yogi.

In the late 1980's Sri Ganeshan, son of the then President of Ramanashram was looking after the affairs of the ashram. He had high devotion for Yogi too. One day Sri Ganeshan was walking in the streets of Tiruvannamalai. Sri Anuradha, another great devotee of Ramana was with him. Somebody called Sri Ganeshan by name from behind. It was Yogi. Sri Ganeshan saluted Yogi, who caught hold of Sri Ganeshan's hand. Yogi reminded him saying, **"Ganesha, this beggar has already requested you to arrange chanting of Atcharamanamalai in the ashram. But you are not arranging. Do you know how the people in the town call the ashram? They call the ashram as "Brahmana Ashram." It is very painful to hear such words Ganesha. Arrange chanting of Atcharamanamalai in the ashram and you will see the**

people change their perception.” Sri Ganeshan responded that he couldn't find one to chant the Tamil verses in the ashram. Yogi instantly pointed Sri Anuradha and said, **"She can do it."** Sri Anuradha was shocked. Sri Anuradha had a great, majestic and superb voice. Moreover she understood Atcharamanamalai word by word. She revered every work of Ramana Maharishi. She didn't know Yogi then, but Yogi recommended that she could chant Atcharamanamalai in Ramanashram. It sounded strange to her. Sri Ganeshan somehow persuaded Sri Anuradha to chant Atcharamanamalai daily in the main hall of Ramanashram. Slowly the recitation of Atcharamanamalai has become the prime attraction for the devotees. In due course, all the devotees joined in the chanting irrespective of caste, gender or nationality. The chorus chanting of Atcharamanamalai nowadays enthralls everyone. The difference between different castes has almost ceased to exist. The people of Tiruvannamalai almost have stopped calling Ramanashram as Brahmana Ashram. It's all due to the grace of Yogi Ramsuratkumar.

Go To Anandashram

"This beggar would like you both to go to Anandashram and stay there for three days, 72 hours. This beggar heard Mataji Krishnabai is not well. You go there and enquire Swami Satchidananda about Mataji Krishnabai's health. After three days come again to Tiruvannamalai and inform this beggar, about the health condition of Mataji Krishnabai." Yogi requested the friends Sri Sivasankaran and the author when they visited Yogi at Tiruvannamalai in 1985. The friends accepted Yogi's suggestion and started directly for Anandashram from Tiruvannamalai.

They reached Anandashram in Kerala in the next day morning. They met Swami Satchidananda. The friends told Swami Satchidananda

that they had been sent by Yogi to know about the health of Mataji Krishnabai. Swami Satchidananda with all love and concern made arrangements for the friends' stay in the ashram and requested the friends to take rest for a few hours. The Swami requested the friends to come after the breakfast. The friends went to the room and finished their morning ablutions. They took their breakfast in the dining hall and then went to Swami's room. Swami Satchidananda was waiting for the friends. Swami told the friends about the ailments of Mataji. He also narrated about the homeopathy treatment the Swami himself administered to her. Swami said in spite of the treatment, Mataji was still in a critical condition.

There were a lot of devotees to have the glimpse of Mataji, standing in a long line. Swami Satchidananda took the friends through the private path to Mataji Krishnabai's room. The friends saw Mataji Krishnabai lying in the bed. Her face was glittering like gold. Her body was so weak and thin, just skin upon the bones. Swami told Mataji that Yogi had sent the friends to see Mataji. On listening to Swami, Mataji looked at the friends and saluted them. The friends prostrated before Mataji and stayed there for a few minutes in the room. The friends were shocked on seeing the condition of Mataji. Swami Satchidananda was also worried about Mataji's alarming condition.

In the next day, when the friends met Swami Satchidananda, the Swami told cheerfully that Mataji had a sound sleep during the previous night. The Swami told that it seemed that the medicines started working. The Swami took the friends again to Mataji's room through the private path. The friends saw Mataji sitting on the cot and they prostrated before her. Mataji enquired the Swami where the friends were staying and whether they had their food in the ashram. Swami Satchidananda told that the friends were staying in the cottage and they were taking food in the ashram. Swami told

Mataji that he would personally take care of the friends. Mataji saluted the friends by joining her palms together. Then the Swami took the friends to his room and explained the improvement in Mataji's health condition.

The friends then participated in the ashram bhajan for some time and roamed in and around the ashram the whole day. The next day also Swami Satchidananda took the friends to Mataji and she seemed to have recovered from the ailments. She was able to speak freely. Mataji again enquired Swami Satchidananda about the comfortable stay of the friends in the ashram. Swami again assured Mataji that he would personally take care of the friends.

After 72 hours, the friends informed Swami Satchidananda that they should go back to Tiruvannamalai to inform Yogi about Mataji's health condition. Swami took them again to Mataji, who had become normal by then. The friends prostrated before Mataji and told her that they were leaving for Tiruvannamalai. Mataji asked the friends to start after breakfast in the ashram. Mataji also requested the friends to convey her pranams to Yogi Ramsuratkumar. Mataji offered prasadam to the friends and Yogi. The friends again prostrated and left. Swami Satchidananda told the friends to convey his pranams and thanks to Yogi. Swami Satchidananda arranged an auto for the friends to reach the railway station and saw the friends off. Earlier he had arranged train tickets for the friends.

The friends came back to Tiruvannamalai on the next day morning and went to the Sannathi Street house directly. Yogi was sitting on the staircase of the house, as if Yogi was waiting for the friends. As soon as Yogi saw the friends, Yogi expressed his joy and took the friends inside the house. The friends prostrated before Yogi and gave him the prasadam given by Mataji. Yogi with great reverence took the prasadam. The friends narrated their visit to Anandashram

elaborately. After hearing that Mataji had become normal, Yogi was all in joy and thanked his Father. Yogi also thanked the friends and asked them to go back to their place Sivakasi.

Vasantha Vihar

"This beggar wants you to stay in Vasanta Vihar at Madras for three days." Yogi told the author when he visited Yogi in late 1980's after J.Krishnamurti passed away in the US. J.Krishnamurti used to stay in Vasanta Vihar whenever he visited Madras to give talks. The author hesitated as he didn't have enough money for the journey and his stay in Vasantha Vihar at Madras. But he didn't tell about his financial condition to Yogi. To the surprise of the author, Yogi said as if he had read his mind, **"If you do not mind, this beggar will give you some money to meet out the expenses for your stay in Vasanta Vihar."** The author wondered how Yogi knew about the author's financial condition. Yogi gave him sufficient money and requested the author to come back again from Madras to Tiruvannamalai to see Yogi. The author accepted the suggestion of Yogi and went to Madras.

The author went directly to Vasanta Vihar, met the manager and told him that he wanted to stay in Vasanta Vihar for three days. The manager asked the author why he wanted to stay in Vasanta Vihar. The author replied that his guru Yogi Ramsuratkumar of Tiruvannamalai wanted him to stay in Vasanta Vihar for three days and so he was there. The manager was baffled. J.Krishnamurti throughout his lifetime apparently disapproved the authority of guru and there stood a man in J.Krishnamurti's place with a demand to stay there as per the command of his guru. The Manager was silent for some time.

There was an elderly man, who was very closely associated with J.Krishnamurti for decades, sitting in the office room in a corner.

The elderly man had seen the author several times in Vasanta Vihar. The author used to visit Vasanta Vihar to hear J.Krishnamurti during the winter every year as per the suggestion of Yogi. The elderly man asked the author who his guru was. The author replied Yogi Ramsuratkumar of Tiruvannamalai was his guru. The elderly man immediately recognized and asked the author whether Swami Ramdas of Anandashram was Yogi's guru. The author replied in affirmative and asked the elderly man how he knew that. The elderly man said that he had visited Yogi as well as the Anandashram in Kerala. Then he recommended to the manager to allot a room for the author for his comfortable stay in Vasanta Vihar. The manager immediately gave a room to the author.

During the lunch, almost all the inmates of Vasanta Vihar and the guests would take food together in the dining hall. While eating, the administrator of Vasanta Vihar asked the elderly man whether he visited the hospital to see his wife. The elderly man replied that he visited his wife in the hospital and the doctors told that his wife's condition was critical. The author was worried on hearing the conversation. The author knew the wife of the elderly man. She was a good stenographer and editor and most of the books of J.Krishnamurti published in India were possible only due to her great and hard work. Both the husband and wife dedicated their whole life to the service of J.Krishnamurti and his mission. J.Krishnamurti loved this couple. Even though the couple belonged to a traditionally rich family, they lived a simple life, staying at Vasantha Vihar and serving J.Krishnamurti. The couple was a living example of J.Krishnamurti's teachings. Such a great noble lady was critically ill. There was a silent pain in everybody's heart. The elderly man did not show any emotions on his face. After the lunch, the group dispersed. The author was roaming inside the compound of Vasanta Vihar. He remembered the old places of J.Krishnamurti giving his talks and hugging the author with great love.

During lunch time on the next day, the elderly man said, “Now the doctors say, she is responding to the treatment, but still in critical stage. Let us see.” There was a deep silence among the group. In the next day, the elderly man conveyed, “The doctors are saying, she is out of danger. She will soon become normal.” Everybody was relieved on hearing this. In the same night, the elderly man said, “The doctors say, she is almost normal and they are thinking of discharging her from the hospital.” While conveying the news, the elderly man, as usual did not exhibit any emotions on his face. But the whole inmates of the foundation rejoiced on hearing the recovery of the great devotee of J.Krishnamurti.

The next day, the author took leave of everybody in the foundation. The elderly man came near the author and got hold of his hands. He whispered to the author, “Please convey my pranams and thanks to Yogi.” A sense of gratitude appeared in the elderly man’s voice and gesture. The author was thrilled. He wondered how Yogi knew about the sickness of the lady, who had great devotion on J.Krishnamurti. The author went back to Tiruvannamalai. He knocked at the door of Sannathi Street house. Yogi himself came and opened the door. Yogi took the author inside and made him sit besides Yogi on the same mat. Yogi enquired the author, ***“Is there any news in Vasanta Vihar?”*** The author narrated the event and Yogi listened with great attention. Yogi finally said, ***“My Father saved her. You know she is a great devotee of J.Krishnamurti?”*** The author nodded. After some time Yogi thanked the author and relieved him to proceed to Sivakasi.

A Depressed Devotee

There was a rich man. His childhood and youth time had all passed like that of any other normal rich children, immersed in worldly pleasures. His parents had put him in a highly disciplined school managed by the Hindu religious monks. Even then, he had his own

way of life. He got married and had to wait for seven long years to get his first baby. This long waiting for a child transformed him a little. He took charge of the family business after the elders of the family passed away. It was a very big organization.

In a few years the big organization struggled due to financial crisis. The rich man did not know what to do. He was affected psychologically, not only due to the financial crisis, but also due to some mysterious sorrow in his deep being. He felt lonely. He couldn't share his unknown sorrows with anybody. The pain due to the unknown reasons was greater than the financial crisis, which he was able to manage. He did the introspection to find out the reason for his unknown sorrows. During the introspection, he observed his own past life. His way of past life terrified him. He lamented and felt ashamed of his past. He craved to get released from his sorrows. The education he got under the monks helped him to probe the need of the hour. He realised that he needed a spiritual guru. A spiritual guru alone could remove his sorrows and ignorance, he realized. He then started searching for a guru. He visited many popular, famous saints and gurus. He also went to several famous temples and fervently prayed to God for a guru. Finally he got the opportunity to meet Yogi Ramsuratkumar in Tiruvannamalai.

The very first meeting with Yogi impressed the rich man and he realised Yogi was his guru. Yogi also showered his love on the rich man. Yogi initiated him with his own name 'Yogi Ramsuratkumar'. In a short while after his meeting with Yogi, the financial crisis disappeared and money from all sides poured in. The rich man believed that it was all due to the grace of Yogi. His faith upon Yogi increased. Yogi suggested the rich man to go through various saints' works. The rich man's life pattern had been totally changed. Thereafter the only ambition of the rich man was to be one with God. He was stubborn in his concepts. He aspired that he should realise God. It was the only prayer of the rich man.

The rich man, after his meeting with his guru, had a severe disciplined life for another few years, remembering all the time the guru mantra. He felt nothing turned out. He was not able to see God. He could not realise God, the Supreme State he aspired. He was upset. He had to be away from his place to a big city near Tiruvannamalai for some business engagements. He was staying in a luxurious hotel. His disappointment was so severe that it drove him towards his old habits. He could not tolerate the pain of the depression. He grumbled that even though he was remembering the guru mantra all the time nothing had dawned on him. "What went wrong?" he questioned himself. He was not able to know of his shortcomings. He felt helpless. Out of vexation and grumbling, he determined to return to his old way of life.

In the hotel, out of vexation he ordered for alcoholic drinks. He consumed liquor after a very long time. He was fully drunk. He called his favourite call girl. The whole night he spent with liquor and girl. In the morning when he saw himself, he got ashamed, vexed and pained. Tears flowed down like a stream from the eyes. The sorrow of his fall was more immense than the longing for God. He could not tolerate the pain due to the immensity of the sorrow. It was a strange and severe suffering. His sorrow transformed as anger against Yogi. He believed Yogi was the reason for his downfall. He thought that Yogi should see his present condition. So with the intoxication and the girl, he went to Tiruvannamalai in a taxi. He reached in the evening. As soon as the gate boy saw the rich man, he immediately informed Yogi about the arrival of the rich man. Yogi himself came out of the house to receive the rich man, who was still in the grip of the intoxication due to the liquors.

Yogi took both the rich man and the girl inside the house. Yogi made the man to sit near him on the same mat. All the time Yogi was holding the rich man's hand. Yogi asked the girl to sit in the place

meant for ladies. Yogi touched the man's head to toe with all compassion. The rich man was sitting silently. He could not utter a single word. Yogi's touch was so soothing. The magical touch of Yogi removed all his pains and sorrows. All his intoxication due to the liquors also had gone. The touch of Yogi brought him to his old self. The rich man broke down and he started crying. Yogi caught hold of his hands and was patting him with great love and compassion. Yogi asked the girl to light agarbathies (perfumed sticks) and requested her whenever the agarbathy went off, she should light another one. The girl lighted agarbathies and put them near Yogi's mat. Yogi asked for her name. The girl replied. Yogi enquired about her family and blessed her and her family. The rich man was surprised and moved on seeing Yogi's generous treatment to the girl.

Yogi focused his attention on the rich man. The rich man was about to confess the sins he committed, but Yogi intervened and stopped him. Yogi said, **"My Father wants you to go through this sort of experiences. It happens even in the lives of saints. Do not bother my friend. My Father is always with you. Whatever happens happens by the will of my Father. So nothing is wrong. Everything is perfectly alright."** Yogi paused for some time. He again said, **"My friend, see God in everybody and in everything. My Father alone exists. You have not committed any mistake, my friend."** The rich man was shedding tears on hearing Yogi's soothing words. Yogi in his melodious voice chanted, **"Yogi Ramsuratkumar, Yogi Ramsuratkumar, Yogi Ramsuratkumar, Jaya Guru Raya."** The other two also joined Yogi and for another one hour, the chanting was going on. The rich man's agony, disappointment, guilty consciousness and sorrows all were wiped out once for all. After a few hours Yogi asked them to leave. The rich man with the girl went to the city from where they came.

After that extraordinary event, there was a tremendous transformation in the life of the rich man. He was least bothered about God Realisation. "It's a lower state," he said, "Being one with guru and dissolve one's being at the feet of the guru is the real goal of mankind." He used to say, "God will guide you to a guru and guru alone can dissolve you into his immortal being." The rich man's life got the desired transformation and after that strange event, it was a benediction to see him. He became really rich in all aspect. The habitual desires disappeared from him. He was always sitting alone radiating peace and bliss. But in a couple of years he passed away. Yogi commented, ***"The friend attained my Father. Now he and my Father have become one and the same."***

Vibhuti And Kumkum

In 1993, Sri Janardhanan was receiving contribution from the devotees of Yogi, through money orders, drafts and cheques for the purchase of land for Yogi Ramsuratkumar Trust. He received a few money orders, cheques and drafts almost every day. He was regularly sending the receipts to the devotees. Somebody suggested Sri Janardhanan to send some vibhuti and kumkum as prasadam along with the receipt to the donors. Sri Janardhanan found the idea good. He bought some vibhuti and kumkum and took it to Yogi Ramsuratkumar. He requested Yogi to touch and bless the vibhuti and kumkum so that he could send the same to the donors as prasadam along with the receipts. Yogi got annoyed on listening to Sri Janardhanan and told vehemently, ***"Janardhana, my Father did not assign the work of giving vibhuti and kumkum to this beggar. My Father gave a different work to this beggar to help the friends. You need not send the vibhuti and kumkum to the devotees."***

Sri Janardhanan was disappointed and went back to Sivakasi Nadar Chatram. Within a few hours after this conversation, one of the

devotees of Yogi, Sri Krishna of Bombay came to Tiruvannamalai to have the darshan of Yogi in the Sannathi Street house. He was carrying a big bundle. He placed the bundle at the feet of Yogi with great reverence. Yogi enquired about the bundle. Sri.Krishna replied it contained small laminated photos of Yogi. Yogi placed his holy hands upon the bundle and said, ***"Krishna, Janardhanan may require this. He is in the Sivakasi Nadar Chatram. You go and deliver this bundle to him."*** As per Yogi's suggestion, Sri Krishna took the bundle and delivered the same to Sri Janardhanan at the chatram. Sri Janardhanan got the point clear and from then he sent the small photos of Yogi along with the receipts.

The Incognito Devotees

Yogi once was talking about Ramana Maharishi to the author in the Sannathi Street house. It was around midnight. Yogi started narrating an event happened in Ramanashram, "Usually the devotees in Ramanashram take their meals in the presence of Ramana Maharishi. Maharishi also would take his meals with the devotees. One day all the devotees were waiting in the dining hall, but Maharishi didn't come there. Some of the devotees set out to look for Maharishi. They could not find him in the ashram complex. One of the devotees went to the hillside in search of Maharishi. There he found the Maharishi sitting with some low caste women under a big tree. The devotee rushed to the place to invite Maharishi for lunch. He was shocked seeing Maharishi partaking of the food offered by those women. There was joy in the divine group. The devotee who never heard Maharishi's loud laughter was astonished to hear Maharishi laughing in great joy with the poor women there. He was annoyed. Somehow he went near Maharishi and said, "Bhagavan everybody is waiting there for you. The lunch is ready in the Ashram, Bhagavan." Ramana Maharishi didn't respond to him. The devotee again said, "Bhagavan, there all the devotees are hungry and they are waiting for you. But you are here enjoying the food with

these women.” Ramana Maharishi smiled and said to the devotee, “These mothers fed this body while it was sitting alone on the hill. Due to these mothers’ love, care and concern you people are able to see this (pointing to his body). It finds greater taste in this simple food of these mothers than your ashram food.”

Great masters like Ramana and Yogi are all the personifications of love and gratitude. They never had forgotten the downtrodden and low caste people who had fed them whenever they were hungry. The crowd of the devotees came to the feet of the masters only after the masters had become popular and were believed to possess mystic powers. The low caste people, who were full of love, shared their food with the masters, sometimes offered their whole food to them without expecting anything in return from them. Such great souls did not know anything about religions, God or gurus. They least bothered about them and did not have time for them. They knew only love and sharing. They just saluted the great souls whenever they met them and never disturbed the masters and their works. They would never rob the valuable time of the masters. Such great people saved scores of masters by feeding them with their simple food regularly. God has arranged these selfless people to feed the masters. Remembering such great souls, who fed and protected great masters like Yogi and Maharishi Ramana, is the possible way to reach selfless state, full of love. Every master has such a divine group with whom the master feels at home. Usually the devotees run behind the masters. But in contrary, these masters remembered those blessed people often. Whenever the masters found time they visited these privileged devotees’ huts. Very rarely the masters took some of their confident devotees with them and introduced those great souls to them.

The present day ashrams have no inclination to remember and adore those great souls. The so called low caste people also never

have claimed anything from the ashrams. They do not even talk about their proximity with the masters. They remain incognito. In a way they are better than the so called devotees. Yes, these people are not the products of the ashrams. They are the real products of Supreme God with a definite purpose of serving and protecting the masters.

22. The Songs Yogi Liked

During the late 1970's and early 1980's, the author wrote several songs on Yogi. Whenever the author visited Yogi, Yogi would enquire him whether he had composed any new songs on Yogi. If the author said yes, then Yogi would ask him to sing the song. So, every time the author wrote a new song, he would also compose a tune for the song so that he could sing it before Yogi. In 1977, the author had gone through the book of Swami Ramthirth, 'In the Woods of God Realization' as per Yogi's suggestion. It had great effect on the author. All the time he was thinking and talking about the teachings of Swami Ramthirth. During that time the author composed a new song on Yogi. The song carried the spirit of the teachings of Swami Ramthirth. The author also composed tune for that song.

In a few days the author visited Yogi, who enquired as usual whether the author had composed any new song. The author told yes and Yogi asked him to sing the song. The author sang the song. There were several devotees sitting before Yogi. While singing, Yogi became very attentive and observed the whole song. Yogi was a great listener. Yogi asked the author to sing it again. The author sang. For the third time Yogi asked the author to sing. The author sang again. Yogi was in great joy on listening to the song. He got up from his seat and danced to the tune of the song with great ecstasy and joy. The divine joy and ecstasy of Yogi engulfed all the devotees there. The devotees also joined singing with the author. It gave more joy to everybody and Yogi's joy crossed all the boundaries. It was a benediction to witness the divine joy of Yogi. The song is as follows:

யோகிராம்சுரத்குமார் யோகிராம்சுரத்குமார் யோகிராம்சுரத்குமார்
ஜெயகுருராயா.

யோகிராம்சுரத்குமார் யோகிராம்சுரத்குமார் யோகிராம்சுரத்குமார்

ஜெயகுருராயா.

யோகிராம்சுரத் குமார் ஜெயகுருராயா

அழியும் வாழ்வின் விருப்பைக் கூட்டி
விழிகள் இரண்டும் நீரைப் பெருக்கித்
தெளிவிலாது துயரம் காட்டும் நமது உள்ளத்தில்
தெய்வ ரூபச் சுடரைக்கொண்டு
பழிகள் அகன்று அமைதி கொள்ள
அருவமான நினது நாமம் பாடி ஆடுவோம் - யோகிராம்சுரத்குமார்

எனது உனது என்னும் பிரிவு
நமது உள்ளம் என்றும் விலக்கி
ஒன்று உலகில் யாவும் ஒன்று என்று காணவே
தனது நாமம் தந்த வள்ளல்
புனித பாதம் சரணம் கொண்டு
தரணி வாழ குருவின் நாமம் பாடி ஆடுவோம் - யோகிராம்சுரத்குமார்

நாளும் இளைத்துச் சாவை நோக்கும்
சாரமற்ற உடலின் வாழ்க்கை
நாதன் காட்டும் பாதை சென்றால்
சாவைக் கடக்கலாம்
நாமம் பாடும் இனிய சுவையில்
நாவும் மனதும் மயங்கி என்றும்
தேகப்பற்று அற்ற அந்த தேவராகலாம் - யோகிராம்சுரத்குமார்

The translation of the above song is as follows:

Yogi Ramsuratkumar, Yogi Ramsuratkumar, Yogi Ramsuratkumar Jaya
Guru Raya

Yogi Ramsuratkumar, Yogi Ramsuratkumar, Yogi Ramsuratkumar Jaya
Guru Raya

Yogi Ramsuratkumar Jaya Guru Raya!

Adding the desires of this decaying life

Filling the tears on both our eyes
In our hearts where confused sorrows prevail
With the help of the Divine Light
To remove the sins and to have peace
We will sing and dance Your Name
We will sing and dance Your Name -----Yogi
Ramsuratkumar

The division between you and me
Let our mind remove it ever and
To see all in the world one and one alone
HE, the great philanthropist, who gave HIS Name
Let us surrender to HIS Holy Feet and
Will sing and dance His Name for the world to live
Will sing and dance His Name for the world to live -----Yogi
Ramsuratkumar

Getting tired daily and facing the death
Such is the charm less life of the physical being
If it goes in the path HE shows, we may transcend the death
And in the bliss when we sing His Name
The physic and the psyche get always intoxicated
Such dropping the body conscious one shall become one with HIM
Such dropping the body conscious one shall become one with HIM. --Yogi
Ramsuratkumar

(This was the second song of the cassette “Samarpan”)

The whole day Yogi asked the author to sing the song again and again. Even during Yogi’s last days, Yogi called the author to the podium and asked him to sing that particular song. There were also other songs written by the author, which Yogi enjoyed and appreciated. After Yogi passed away, the author recorded those

songs Yogi had enjoyed and brought them out in the form of an audio cassette and audio CD. It was named “Samarpan” The translations of the songs are given below:

The first song of the cassette is as follows:

யோகி ராம சுரத்குமார் தன்
யோகநிலையை நான் கேட்டேன்
யோகியோ தன் நாமம் தந்தான்
யோகமோ அவன் மாயமோ அறியேன்

The translation of the first song of the cassette “Samarpan”

"I prayed for the Yogic state of
Yogi Ramsuratkumar.
Yogi gave His name to me
I do not know whether I'm privileged or it's His Maya! "

The third song of the cassette:

கண்டு சொல்லாயோ கந்தா என்
சத்குரு நாதனை அருணையிலே நீ - கண்டு

என்றும் எங்கும் இருக்கும் என் நாதன்
என்நிலை அறிந்து அருளிட நீ - கண்டு

வாழ்வெனும் சமரில் சோர்ந்த என்நிலையை
சொல்லிட மாட்டாயோ கந்தா
ஆழ்நிலை உணர்விலும் என்குருநாதனை
பற்றிட பந்தம் விடுபட நீ - கண்டு

குறைந்த தென்வாழ்வு மெலிந்த தென்தேகம்

கூடிடச் சொல்லாயோ கந்தா

குறைகளை மறந்து என் நிலைதனுக் கிரங்கி
கூப்பிய கரந்தனை பற்றிட நீ - கண்டு

யோகிராம்குரத்குமார் திவ்ய நாமம்
நிலைபெறச் செய்த என்னுயிர் நாதனின்
யோகஜீ நிலைதனை நான் அடைந்திடவே
அழுதிடும் என்நிலை அவனிடமே நீ - கண்டு

சிறுபிள்ளை என்றே சிரித்தே சென்றால்
சிவனை அழைத்தே செல்வாய் கந்தா
மலையுறை சிவன்சொல் செவி மடுப்பான்

எம்மை திருவடி இருத்திட அவனிடமே நீ - கண்டு

The English Translation of the Third Song: “Kandu Sollayo”

Will you see and convey Oh Kantha (Lord Muruga)
To my Sadguru at Arunachala -----Will you see?

My Lord who is eternal and everywhere
To know my pitiable condition and bless ----- Will you see

In the struggle of the life I feel tired
Will you not convey oh Kantha?
In my deep conscience to my Sadguru
Should I attach and free from attachment -----Will You See

My lifespan reduced, my body becomes thin
Will you not ask him to make me HIS OWN?
To forget my Sins and to pity on my state
And to hold my praying hands -----Will You See

The Divine Name Yogi Ramsuratkumar
Established in my being by my dear Guru

And to attain my Guru's Yogic State

I cry and cry and will you go to HIM and -----Will You See

If HE assumes you a small boy and laugh

Take your Father SIVA with you

HE may listen to SIVA who dwells in the HILL

And to keep me at HIS FEET, will you go -----Will You See

The fourth song of the cassette is as follows:

யோகிராம்சுரத்குமார் ஆனந்த அழகாம்

யோகிழ் ஆலய ஆஸ்ரமம் அழகாம் -யோகிராம்

அபயம் திருக்கரம் காட்டுதல் அழகாம்

அருளும் ஞானம் திருவடி அழகாம்

அவலம் நீக்கும் திருவிழி அழகாம்

அகந்தை போக்கும் ஆண்டவன் அழகாம் - யோகிராம்

தளிர்நடை பயிலும் பாங்கும் அழகாம்

தனித்தே குன்றென இருத்தல் அழகாம்

கனிப்பொடு நடனம் ஆடுதல் அழகாம்

கதியாம் உயிர்க்கு காப்பவன் அழகாம் - யோகிராம்

விரிசடை நாதனின் வதனம் அழகாம்

விரிக்கும் விந்தைச் சொல்லும் அழகாம்

கனிவுறு விழியின் நோக்கும் அழகாம்

கலியுக தெய்வத்தின் நாமமும் அழகாம் - யோகிராம்

நாதனைக் கண்ட வாழ்வும் அழகாம்

நாதனைப் பற்றும் பக்தரும் அழகாம்

நாதனின் நாமம் சொல்பவர் அழகாம்

நாதனில் வாழ்வைப் பிணைப்பவர் அழகாம் - யோகிராம்

The Translation of the fourth song:

Yogi Ramsuratkumar is a blissful beauty

The temple Of Yogi, Ashram also beauty -----Yogi
Ramsuratkumar

The way HE raises hands to bless is a beauty

The Holy Feet which blesses wisdom is a beauty

The Holy Eyes which removes ugly (Of the mind) Is a beauty

And the GOD who destroys the ego is a beauty -----Yogi Ramsuratkumar

The way HE walks like a tender kid is a beauty

The way HE sits alone like a rock is a beauty

The way HE dances with bliss is a beauty

HE the source, protector is a beauty -----Yogi Ramsuratkumar

With uncombed matt hair, the Lord's Face is a beauty

The awful words HE spreads is a beauty

The compassionate Eyes' look is a beauty

The Kaliyuga God's Name is a beauty -----Yogi Ramsuratkumar

The life which sees the LORD is a beauty

The devotee attach to the LORD is a beauty

He who chants HIS NAME is a beauty

He who merges with the LORD is a beauty -----Yogi
Ramsuratkumar

The fifth song of the cassette is as follows:

குருநாதன் நாதன்

யோகி ராம் சுரத் குமார் - குருநாதன்

நாமத்தை எமக்கு நல்கியே வாழ்வின்

சோகத்தை நீக்கிய அசோகன் என்நாதன் - குருநாதன்

கோமகன் நாமம் பாடிடும் நேரம்
கோகுல பிருந்தா வன சஞ்சாரம் - குருநாதன்

வேங்குழல் வேணு கோபாலன் என்நாதன்
வேந்தருக்கெல்லாம் வேந்தன் என்நாதன் - குருநாதன்

பார்க்கும் இடமெல்லாம் நாதன் என்நாதன்
பார்த்த சாரதியை ஆட்கொண்ட தேவன் - குருநாதன்

சிவனாய் நர்த்தனம் ஆடும் என்நாதன்
சிவசங்கரனை ஆட்கொண்ட தேவன் - குருநாதன்

முருகேசனுக்கு முடிசூட்டிய நாதன்
முழுமுதற் பொருளாம் தேவாதி தேவன் - குருநாதன்

The English Translation of the 5th Song

Guru Nathan Nathan
Yogi Ramsuratkumar

Giving us HIS Name removes life's sorrows
Such is my Lord who has no sorrows! ----- Guru
Nathan

When we sing the Lord's Name
That's the time feeling in Krishna's Garden! ----- Guru
Nathan

VenuGopal with the flute is my Lord
And my Lord Is King of the Kings! ----- Guru
Nathan

Wherever we see, we see Lord, my Lord alone

And HE takes Parthasarathy into HIS fold! ----- Guru
Nathan

Dancing Siva is my Lord
Takes Sivasankara into HIS fold! ----- Guru
Nathan

My Lord who crowned Murugesan
Is the Source and GOD of all Gods! ----- Guru
Nathan

The sixth song of the cassette

நின்பணி இனியேதும் உண்டெனில்
என்மேனி அஃதொன்றே செய்யட்டும்
நின்பணி இனியேதும் இல்லெனில்
என்மேனி மண்ணோடு போகட்டும் - நின்பணி

என்னாவி இம்மேனி இருமட்டும்
நின்னாமம் ஒன்றே செப்பட்டும்
அண்ணா மலையான என்சுவாமி
அடியேனை அழித்து அருள்வாயே - நின்பணி

விண்ணேவி என்னாவி போமட்டும்
என்மேனி திருவடியில் இருக்கட்டும்
பொன்மேனி என்யோகி புகழ்மட்டும்
பூதலம் எங்குமே ஒலிக்கட்டும் - நின்பணி

குருநாதன் பெருஞ்சாந்தி அருள்வட்டம்
உலகணைய என்றுமே இருக்கட்டும்
குருயோகி ராம்சுரத்குமார் ஒன்றே
ஈரேழு புவனத்தின் ஈசன்தானே! - நின்பணி

The Translation of the Sixth Song of “Samarpan” Cassette as Follows:

If still any of YOUR work remains
Let my body do that alone
If there is no your work
Let my body perish on the Earth! ----- Ninpani

Till my spirit remains in my body
Let it chant your Name alone
My Swami who Is Annamalai
Pour thy grace to destroy me! ----- Ninpani

Till the time my spirit reaches heaven
Let my body be at your Holy Feet
The glory of my Yogi with the golden luster
Be echoed throughout this holy earth! ----- Ninpani

The deep Peace Circle of my Guru
Let It Embrace the World Ever
The One, One Alone Guru Yogi Ramsuratkumar
Is The GOD For All The Fourteen Worlds! ----- Ninpani

The seventh song of the cassette:

கூவி அழைத்தால் குறைகள் தீர்ப்பான்
யோகிராம்குரத் குமார்
தாவி அணையும் சோகம் வருங்கால்
தாள் நினைந்து விழிகள் சுரந்து - கூவி

மனம் கலங்கும் மதியும் மயங்கும்
தினம் நடத்தும் வாழ்க்கைச் சமரில்
அன்பை உணர்ந்து வாழ்வின்
உண்மைப் பொருளைக் காண புவியில் வாழ

கூவி அழைத்தால் அருளைப் பொழிவான்
யோகிராம் சுரத்குமார் - யோகிராம்சுரத்குமார் - கூவி

கலியுகத்தின் கருணா மூர்த்தி
விழி விரித்துக் காண எம்மை
பழி அகன்றிடும் பாவம் விலகிடும்
எமை இழந்து இறைமை அடைந்திடக்
கூவி அழைத்தால் ஞானம் அருள்வான்
யோகிராம்சுரத்குமார் - யோகிராம்சுரத்குமார் - கூவி

தாயும் அவனே குருவும் அவனே
தர்மம் காக்கும் தெய்வம் அவனே
போயும் வந்தும் தொடர்ந்த பிறவி ஓயும் மட்டும் உருகி உருகிக்
கூவி அழைத்தால் தாவி அணைவான்
யோகிராம்சுரத்குமார் - யோகிராம்சுரத்குமார் - கூவி

The English Translation of the seventh song

If one calls loudly, HE solves their problems
That's Yogi Ramsuratkumar
When the sorrows visit to embrace
Remembering HIS Holy Feet with tears in the eyes ---If One Calls Loudly

The mind in confusion, the brain in illusion
In the daily leading life's battle
To feel HIS LOVE and to see
The Truth of life and to live in the earth
If one calls loudly HE showers HIS Grace
That's Yogi Ramsuratkumar

HE, the compassionate GOD of Kaliyuga
When HE sees us briefly with HIS Eyes
The guilt was removed and the sins are gone
And to lose me to reach Godhood

If one calls loudly HE grants the wisdom
That's Yogi Ramsuratkumar

Mother Is HE, GURU too HE
The GOD who protects the virtues is HE
The birth that goes, comes and continues
Till it ends with melting tears
If one calls loudly HE fondly embraces
That's Yogi Ramsuratkumar

The eighth song of the cassette:

யோகி ராம்சுரத்குமார் யோகி ராம்சுரத்குமார்
யோகி ராம்சுரத்குமார் யோகி ராம்சுரத்குமார்

நின்னழகைக் கண்ட பின்னே
நெஞ்ச மெல்லாம் நிறைந்து போச்சே
மின்னலெனத் துள்ளுகின்ற
எண்ணமெல்லாம் இறந்து போச்சே
கண்ணழகைக் கண்ட பின்னே
காலமெல்லாம் நின்று போச்சே
கன்னலெனத் தித்திக்கும்
கருணைமொழி அருணை யோகி - யோகி ராம்சுரத்குமார்

ரகுல ராம னென்பர்
யதுகுல கிருஷ்ணென்பர்
வகை வகை தெய்வ மென்பர்
வரையற்ற மதங்களென்பர்
அனைவரையு யாரறிவர்
அருணைவாழ் மா யோகி
தனைக் கண்டதே போதும்
தவமாகும் தெய்வமாவோம் - யோகிராம்

ஆனந்தம் ஆனந்தம்
ஆடுவோம் பாடுவோம்
வானகமும் வையகமும்
வசமாச் சென்றாடுவோம்
மோனமதும் முழுமையும்
முதிர்ந்த நல்போதமும்
தானடைந் தோம்தவயோகி
தாள்பணிந் தேயாடுவோம் - யோகிராம்

The English translation of the 8th song

Yogi Ramsuratkumar Yogi Ramsuratkumar
Yogi Ramsuratkumar Yogi Ramsuratkumar

On seeing thy beauty
My heart is filled with joy
Like the speeding lightning
Raising thoughts are killed
On seeing the beauty of thy eyes
The whole time is stopped
Like the sweet sugar-cane
Thine loving words, oh Arunai Yogi! ----- Yogi
Ramsuratkumar

They say Ragu dynasty RAMA
Some other says Yadugula KRISHNA
Still other declare variety of GODS
And infinite religions and ways
Who knows all these?
If one able to see Arunai Yogi
That's enough and that's penance
And we shall become GOD! ----- Yogi
Ramsuratkumar

Oh, bliss and bliss
Let us dance and sing
The heaven and the earth
Bestowed on us, so dance!
The void, the wholeness
And the matured wisdom
We attained by Yogi's grace
Let's prostrate HIS FEET and dance! ----- Yogi
Ramsuratkumar

The ninth song of the cassette:

எந்தநிலை ஆயினும் நமக்கோர் துயரமில்லை
சிந்தைதனில் சிவபோதப் பெருமான் இருக்கையிலே
யோகி ராம்குரங்குமார் யோகி ராம்குரங்குமார்
யோகி ராம்குரங்குமார் யோகி ராம்குரங்குமார் - எந்தநிலை

தந்தையென தரணியிலே தடத்தைக் காட்டிடுவான்
விந்தையான வாழ்வினிலே தனித்தே இருத்திடுவான்
சொந்தமென சொல்பவைதான் சொருபத்தைக் காட்டிடுவான்
எந்தையான இறைவனிலே நம்மைக் கரைத்திடுவான்
யோகி ராம்குரங்குமார் யோகி ராம்குரங்குமார்
யோகி ராம்குரங்குமார் யோகி ராம்குரங்குமார் - எந்தநிலை

அல்லலென ஒன்றுமில்லை அனைத்தும் ஆனந்தமே
அண்ணல்நமை அரவணைத்து ஆட்கொண்ட போதினிலே
உள்ளதெலாம் ஒன்றெனவே உணர்த்திடும் யோகியவன்
உள்ளத்திலே அமர்ந்த பின்னே என்றென்றும் ஆனந்தமே
யோகி ராம்குரங்குமார் யோகி ராம்குரங்குமார்
யோகி ராம்குரங்குமார் யோகி ராம்குரங்குமார் - எந்தநிலை

இம்மை மறுமையென வரும்பயம் போகிடுமே
இருமை கடந்துலவும் யோகம் ஆகிடுமே
நம்மை இழந்தென்றும் திருப்பாதத் துகளாவோம்

செம்மை செய்யும்குரு திருநாமம் சொல்வதாலே
யோகி ராம்குரத்குமார் யோகி ராம்குரத்குமார்
யோகி ராம்குரத்குமார் யோகி ராம்குரத்குமார் – எந்தநிலை

The translation of the ninth song

Whatever be the condition we have no complaints
When the Lord is in our mind
Yogi Ramsuratkumar, Yogi Ramsuratkumar,
Yogi Ramsuratkumar, Yogi Ramsuratkumar!

As a father HE would show us the path in the life,
In this strange world HE would keep us alone
HE would show us the reality of the so called relations
And HE would merge us with the Supreme Father! -----
Yogi

There is no such thing misery, everything is bliss
When our Lord consoles and takes us into HIS fold
There is one, one alone, HE, the Yogi makes us to realise
When HE sits in our hearts, there is Bliss and Bliss! -----
Yogi

The fear of this birth or the next will go
Transcending the duality, happens Yoga
We lose ourselves and become the dust of the Holy Feet
By chanting Guru's Holy Name that corrects the being! -----
Yogi

The tenth song of the cassette:

துயரமே தான்துழும் துலங்காத புவிவாழ்வில்
மதுரமே தான் வேண்டும் மறைவிளக்கும் மாப்பொருளே
-யோகி ராம்குரத்குமார்!

அலைபாயும் மனம்வென்று அமைதியும் தானடைந்து
நிலையாவும் கடந்துலவும் பேரின்பம் தான்வேண்டும்
வினையாவும் செய்விக்கும் விமலனே வேந்தனே
எனையாளும் அருணைவாழ் மாதவா என்நாதா
-யோகி ராம்சுரத்குமார் !

அப்பாலும் அப்பாலும் எனக்கடந்து சென்றாலும்
அப்போதும் என்முன்னே நின்றாடும் பூரணமே
தப்பாது அழித்தெம்மைத் திருவடியில் கரைத்திடுவாய்
ஒப்பேது மற்றதொரு மெய்ப்பொருளே என்நாதா
-யோகி ராம்சுரத்குமார்!

நிறைவான தெம்வாழ்வு நின்னாமம் சிந்திக்க
இறைஞான மெய்யோகம் நித்யமாய் சித்திக்க
சுகமான பரவெளியின் பிரம்மாண்டம் சிறுவிழியில்
இதமாகக் காட்டுகின்ற தெய்வமே என்நாதா
-யோகி ராம்சுரத்குமார் !

The translation of the tenth song of “Samarpan” cassette:

In this useless earthly life covered with sorrows
We need bliss, Oh, the great Lord, narrated in the Vedas
Yogi Ramsuratkumar, Yogi Ramsuratkumar
Yogi Ramsuratkumar, Yogi Ramsuratkumar!

By wining over the wavering mind we should have the peace
By transcending all the roaming states, we require the bliss
Oh, the King who makes everything and everybody to function
Oh, the Lord who lives in Arunachala and who takes me in His fold -----
Yogi

Even one goes beyond and beyond of all states
Then also, Oh, the WHOLE, before me appears and dances
Without fail destroy me and merge me in thy Holy Feet

Oh, the one who has no second, the truth and my Lord -----
Yogi

My life is full by remembering thy name
The divine wisdom, the real yoga ever happens
The blissful void which is vast and immense, you show
With sooth thru thy small beautiful eyes, oh God, my Lord! -----
Yogi

The last song of the cassette:

எங்கே இன்பம் எங்கே அமைதி
என்றே தேடும் நெஞ்சே
யோகி ராம்குரங்குமார் அருணையில் இருப்பான்
ஓடி அவனிடம் சேர்வாய்

ஆனந்தம் திருவடி அமைதி அவன்மொழி
ஆனந்த நடம்புரி நெஞ்சே
காவடி ஆடிக் களிக்கும் பக்தர்போல்
சேவடி துதித்து நில் நெஞ்சே

துயர் மிகு உலகில் தூங்கவும் இயலா
துடித்திடும் என் மடநெஞ்சே
ஆதவன் சுடர்போல் இருளினை அகற்றும்
மாதவன் பெயர் சொல் நெஞ்சே

நாதமே அவன்நகை நம்புவர் தலைவன்
வேதமே போற்றும் இறைவன் - தற்
போதமே தந்திடும் புனிதன் இராமன்
ரூபமே என் குருநாதன்

ஜெயகுரு சத்குரு யோகி ராம்குரங்குமார்
ஜெய ஜெய ஜெய குருராயா
உனைத்தொழ என்வினை ஓடி ஒளிந்திடும்

அனைத்துயிர் அன்பனே ராமா
ராமா ராமா ராமா யோகி ராம்
ராம சுரத்குமார் யோகி
ராமா ராமா ராமா யோகி ராம்
ராம சுரத்குமார் யோகி

The English translation of the last song of the audio cassette
“Samarpan” is as follows:

Where is bliss, Where is peace,
Ye searching mind,
Yogi Ramsuratkumar is at Arunachala
Run and reach HIS Feet!

Bliss is Holy Feet, Peace is His language
Ye mind, dance in blissful joy
Like the devotees who dance in great joy
And worship HIS Holy Feet!

In the world of miseries, ye can't sleep
Ye my painful foolish mind
Like the rays of the Sun removes the darkness
Chant my Lord's Name ever oh mind! (To Remove The Sorrows)

HIS laugh is the music, HE the Master for the faithful
HE the GOD that is glorified by Vedas
HE who gives the self Realisation is, none
Other than Holy Rama, is my Guru!

Victory be to my Guru, Yogi Ramsuratkumar
Victory, Victory, Victory ye King of the Guru
As I worship Thee, my karmas run and hide
Ye Rama who is the lover of all!

Rama, Rama, Rama Yogi Ram
Ramasuratkumar is a YOGI
Rama, Rama, Rama Yogi Ram
Ramasuratkumar is a YOGI!

All these songs and still several more songs of the author had been sung before Yogi. They were loved by Yogi and wanted to hear them very often. Yogi also had great adoration for the songs of Dr.T.P. Meenakshisundaranar, Sri Periasamy Thooran and Vageesa Kalanidhi K.V. Jagannathan. These scholars wrote scores of songs on Yogi. All those Tamil scholars' songs had been printed in book form and Yogi wanted those scholars' songs preserved properly. Whenever Yogi listened to those scholars' songs, sung by the devotees, he would be in divine ecstasy and the whole atmosphere would be filled with divine vibrations. Regarding one of the songs of Dr.T.P.M, Yogi commented, **"This is not mere a song. This is mantra. A man will come in the future who will write volumes and volumes on this particular song."** The song is as follows:

யோகி ராம சுரத குமாரா சயகுரு சயகுரு சயகுரு ராயா
யோசனைக்கு எட்டா யோகமே போற்றி
கிட்டக் கிடைத்து எமக்கு ஊட்டுவாய் போற்றி
ராம சுரத குமாரா போற்றி
மண்வரு சிவமன்னும் மனமே போற்றி
சுவைவளர் இன்பச் சோதியே போற்றி
ரம்மிய ஆன்மக் கம்மிய போற்றி
தனிப்பெருங் கருணைச் சமரச போற்றி
குற்றங் காணா குணமலை போற்றி
மாறிலா அறிவு அண்ணாமலையே போற்றி
ராம தாசரின் கோமக போற்றி
சகத்தின் தாயாம் சக்தியே போற்றி
யமபயம் நீக்கும் அமலனே போற்றி

குவளை மாலைக் குருவே போற்றி
 ருக்முதல் வேத ரூபனே போற்றி
 சமாதிப் பித்தனே சண்முகா போற்றி
 யக்குமே வேட்கும் யக்குமே போற்றி
 குதலை மொழியருள் கூத்தனே போற்றி
 ருக்மணி மணாளனின் ருசியுரு போற்றி
 சரிஎன எதையும் சாற்றுவாய் போற்றி
 யந்திர தந்திர மந்திரம் போற்றி
 குவலயத்து அவலம் குமைப்பாய் போற்றி
 ருசிநிறை சிவம் வளர் உசிதனே போற்றி
 ராம ராச்சிய ரட்சக போற்றி
 யாதும் தரும்பெரு யாசக போற்றி,
 சீ ராம சய ராம சய சய ராம
 சீர்வளம் செய்தவத் திருவே போற்றி
 ராசத் தவப்பெரு ராசனே போற்றி
 மங்கா அறிவுஒளித் தங்கமே போற்றி
 சடலக் கோயில் சங்கரா போற்றி
 யவனம் பேழையில் தவமணி போற்றி
 ராதைக் காதலை ஓதுவாய் போற்றி
 மரணம் நீக்கும் சரணமே போற்றி
 சனியெலாம் தொலைக்கும் முனிவனே போற்றி
 யமமும் நயமுமாய் இருப்பாய் போற்றி
 சங்கடம் தீர்க்கும் சாதுவே போற்றி
 யந்திரம் யாம்ஆகாத் தந்திர போற்றி
 ராகத்வேகூ ரஹிதனே போற்றி
 மன்னா உலகில் மன்னுவாய் போற்றி.

The rough translation of the song is as follows:

Yogi Ramsuratkumara Jaya Guru Jaya Guru Jaya Guru Raya

Hail ye Yoga which is beyond the intellect
 Hail thee which make it easy and feed us
 Hail ye Yogi Ramsuratkumara

Hail thy mind which assumes the earth as Lord
Hail thy blissful light which grows the taste for God
Hail thy beauty which dwells in Atma
Hail ye pacifier, a unique compassionate God
Hail ye hill of virtues which never sees sins
Hail ye the supreme wisdom, Annamalai
Hail ye the great son of Ramdas!

Hail ye force, mother of the cosmos
Hail thy void which removes the fear of death
Hail ye Guru which wear lotus garland
Hail ye the form of all Vedas
Hail ye Shanmuga which is mad of deep trance
Hail ye yaga desired by yagas
Hail ye mad dancer gracing with simple language
Hail ye Krishna, Rukmani's sweet husband
Hail ye that approves everything
Hail ye that is material, subtle and spiritual
Hail ye that destroys the evil of the world
Hail ye that develops the taste for God
Hail ye the protector of virtuous rule
Hail ye great beggar which bestows everything!

Vageesa Kalanidhi Sri K.V. Jagannathan, a great Tamil Scholar wrote hundreds of songs on Yogi Ramsuratkumar. Sri K.V. Jagannathan used to sing songs extempore and some other friends would record the songs. Yogi liked one of the songs very much and so Yogi asked his devotees to sing that particular song again and again. The song is as follows:

காமம் அகற்றும் திருவுளமும்
கடிந்துபேசாத் திருவாயும்;
நாமம் அகற்றும் திருமொழியும்;

நலிவை அகற்றும் திருக்கண்ணும்;
சேமம் வளர்க்கும் திருவுருவும்
சிறந்தே உள்ளம் நிற்கவைக்கும்
ராம சுரத்குமாரென்னும்
நல்ல யோகி வாழியரோ.

The translation of the above song is as follows:

The holy mind that removes lust
The holy mouth that never utters harsh words
The holy words that remove fear
The holy eyes that destroy weakness
The holy form that blesses the prosperity
Still the mind in grand way
Ye Ramsuratkumara
Long live ye great Yogi!

The great Tamil Scholar Sri Periyasamy Thooran had written 12 songs on Yogi Ramsuratkumar. Most of the songs had been composed after he was affected by paralytic stroke. As requested by Yogi Murugeshji brought out the songs in the form of an audio cassette. Yogi liked the cassette and heard the songs very frequently. Yogi used to ask his devotees to sing a small bhajan song “Yoga Sadguru Sri Rama Sadguru” of Sri Thooran repeatedly.

In 1982, the author composed 25 songs glorifying the name of Yogi. The author submitted those songs at Yogi’s Holy Feet. Yogi asked the author to sing them all. The author sang them. Yogi expressed his happiness about the songs. In 1994 Yogi again remembered those songs in the ashram premises and asked Radhika (the wife of the author) to sing the songs again and again. Yogi requested the author to publish them. The author brought out the songs in a book form and named it ‘Nama Mahimai.’ The author delivered the copies of the book to Yogi in a few days. Yogi arranged to distribute the

books among the devotees. Yogi gave one of the books to Sri Om Prakash Yogini of Ramji Ashram, Kumarakoil. Sri Om Prakash Yogini, who had immense devotion for Yogi, memorized those songs. She printed those songs at her place and distributed the copies to all the devotees of Kanyakumari district. The devotees of Yogi at Ramji Ashram learnt those songs by heart and they recite them almost every day to remember Yogi.

Yogi was a great lover of music and poems. Yogi's knowledge about Tamil poets and poems was amazing. Yogi could talk about Bharatiyar and his poems. Yogi could talk about Kalki, a famous Tamil author, about his stories and poems too. Yogi once suggested to the author to go through the famous Novel 'Ponniyin Selvan', written by Kalki. Yogi also suggested the author to be with Kannadasan, a famous Tamil poet of those days for some time. The author refused by saying that Yogi was enough for the author. Yogi expressed his satisfaction on listening to the author's words.

Yogi could talk about famous poets of all Indian languages. Yogi loved to listen to the song of Chakravarti Rajagopalacharya's 'Kurai Ondrum Illai Maraimurti Kanna' almost daily during the last few years. Yogi once explained to the author about the various versions of the Ramayana written by several poets in their regional languages. Yogi was very fond of the Tulsi Ramayana. Yogi had a great love for bhajans of Meerabai and Kabir. Yogi's adoration for Rabindranath Tagore was filled with reverence. Tolstoy's short stories impressed Yogi in his early life and later he would ask his selective friends to go through Tolstoy's short stories. Yogi's life was covered with poems, poets, sages, guru and GOD. Yogi's knowledge in Indian as well as English literature was very great. He could freely talk about many famous poets of English and other European languages.

23. The Institutions: Ramji Ashram

Sri Ponnaiah Iyyappan of Nagarkoil was a great devotee of Lord Iyyappan. He was the president of a popular Hindu organization in Kanyakumari district. He had very great reputation among several Hindu religious leaders and popular mutts in the region as well as in other parts of the state. He was a born philanthropist. His way of life was so simple and he was always ready to help the needy. He was a very rich man and he used his wealth for the welfare of the poor and the needy and also for the cause of Hindu religion.

Sri Om Prakash Yogini, a sanyasini, had renounced the world at the tender age of 18 and left her home for the service of God and Hindu religion. She had great regards for Sri Ponnaiah Iyyappan. Sri Om Prakash Yogini had been given the name by Swami Madhurananda of Ramakrishna Mutt at Vellimalai in Kanyakumari District. Swami Madhurananda had great reverence for Yogi Ramsuratkumar. Swami Madhuranandha had known about Yogi through Murugeshji of Tuticorin. Swami Madhurananda had written a few beautiful songs on Yogi.

Sri Om Prakash Yogini visited every village of Kanyakumari district and did a great service to the needy by propagating the values hailed by Hindu scriptures. She joined a famous Hindu organization and through this organization she did great work among the people to awaken them into God consciousness. The Christian missionaries, who were always trying to convert the poor, innocent Hindu people into Christianity, found it difficult to counter Sri Om Prakash Yogini. Her tireless work among the people to recognize their religion, Hinduism, attracted many saintly persons of that area. Sri Ponnaiah Iyyappan was her guardian during her visit in Nagarkoil area. Sri Ponnaiah Iyyappan encouraged her and he was a great moral support for her.

In 1983, Sri Ponnaiah Iyyappan organised a pilgrimage to Tirupati, a famous temple of Lord Balaji. He took more than 50 people in a bus. The group reached Tiruvannamalai on the way and had a break. The group went to the Arunachaleswara Temple and had the darshan of Lord Arunachaleswara. After the darshan they came out of the temple. Sri Ponnaiah Iyyappan enquired many sadhus whether he could get the privilege of meeting any saintly persons. One sadhu told him that they could see the living Arunachaleswara in the Sannathi Street house, mentioning Yogi Ramsuratkumar. Sri Ponnaiah Iyyappan rushed with his group to the Sannathi Street in search of Yogi. He reached the house and got entry into the house. He saw Yogi sitting inside the house. He was thrilled on seeing the divine aura of Yogi. He thought, the sadhu who directed him to Yogi had rightly described Yogi as 'Living Arunachaleswara'. On seeing Yogi, he could feel his heart filled with bliss and peace.

Yogi enquired about him. Yogi was so happy that he was from Kanyakumari District and he knew Murugeshji. Yogi was also happy to know that Sri Ponnaiah Iyyappan was one of the directors of Tamilnadu Mercantile Bank Ltd., which was founded by Murugeshji's grandfather Sri Sinnamani Nadar. Sri Ponnaiah Iyyappan prayed to Yogi that he had brought more than 50 people with him and all should have the privilege to have the darshan of Yogi. Yogi told Sri Ponnaiah Iyyappan that there was no space in the small Sannathi Street house to accommodate all the fifty devotees together and requested Sri Ponnaiah Iyyappan to send five members at a time so that Yogi could see the friends nicely. Sri Ponnaiah Iyyappan organised to send 5 members at a time inside the house. The devotees came inside the house in fives and prostrated before Yogi. Yogi blessed them all and gave some fruits as prasadams. Thus all the members of the group had the darshan of Yogi. Sri Ponnaiah

Iyyappan was in great ecstasy. He saluted Yogi again and again. Then he left Yogi to proceed to Tirupati.

Sri Ponnaiah Iyyappan had almost gone mad on Yogi after his first meeting with Yogi. He was all the time talking about Yogi and advised people to go to Yogi if they wanted to see living God. He also frequented Yogi and whenever he paid a visit, Yogi would shower his grace upon him. Sri Ponnaiah Iyyappan was in his sixties and Yogi encouraged him to come again and again to Tiruvannamalai to see Yogi. The meeting with Yogi transformed Sri Ponnaiah Iyyappan. One day suddenly he wanted to renounce everything once for all to become a sanyasi, a mendicant. But Yogi did not approve his intention to renounce, because, Yogi never believed and encouraged people having outside symbols of renunciation. Yogi used to say that renunciation should be a state of being, which should be internal and not a mere outside makeup. Instead of the external renunciation, Yogi taught people to constantly remember God, the Supreme Father, remaining in the family and submitting everything to God. Submitting and surrendering to God could happen only by the grace of God and so everyone should remember God all the time and submit everything to God's will, Yogi said. Yogi requested his dear devotees to live for God and live in God. Yogi declared that such devotees alone could become good instruments of God, even though they lived in their families among the society. The teachings of Yogi impressed Sri Ponnaiah Iyyappan. Yogi never initiated anybody into sanniyasam in his lifetime, but initiated several of his friends into the sphere of his Father. At the same time Yogi never disregarded or disrespected the sanyasis.

Sri Ponnaiah Iyyappan took Sri Om Prakash Yogini along with other friends to Yogi Ramsuratkumar in the same year 1983. Though Sri Om Prakash Yogini had heard the experiences of Sri Ponnaiah Iyyappan with Yogi, she never expected that Yogi would play the

prime role in her life. As soon as she saw Yogi all her being was filled with joy and the inner core of her being recognized Yogi as her GURU and FATHER. The madness Sri Ponnaiah Iyyappan had on Yogi, now caught Sri Om Prakash Yogini too. Yogi accepted Sri Om Prakash Yogini as his loving daughter and always spared the time for her whenever she visited him. Sri Ponnaiah Iyyappan passed away in 1985 with the remembrance of Yogi Ramsuratkumar, within a couple of years after he had introduced Sri Om Prakash Yogini to Yogi Ramsuratkumar.

Sri Om Prakash Yogini got the initiation of the holy mantra 'Yogi Ramsuratkumar' from her Guru. She was all the time chanting her guru's name and spreading the name in Kanyakumari district, the southernmost part of India. She propagated the holy name among the people. She made an awakening among the people in the district by interacting with them constantly. The name 'Yogi Ramsuratkumar' became well known in the district because of her tireless work.

Yogi wanted her to have a permanent and secure place to dwell. As a sanyasini she did not like the idea but she had to oblige her guru. A piece of land was purchased at Vellimalai near Kumarakoil with the help of the friends of Yogi. A small structure was built upon the land with the guidance of Yogi and Yogi named the place 'Ramji Ashram'. The friends who helped to build the structure wanted to create a trust, but Yogi's intention was different. Yogi said that there should not be any trust and bank accounts and whatever would come should be spent for Father's works and the occupants should have the clean and empty hands. Yogi also instructed to build a shrine in the ashram and the portraits of Yogi, Swami Ramdas and Mataji Krishnabai should be installed in the shrine.

The friends who forced to create a trust insisted on Sri Om Prakash Yogini to install one of the devotee's and his favourite saints' portraits. Sri Om Prakash Yogini plainly and politely declared that Ramji Ashram was meant for Yogi Ramsuratkumar. The date of inauguration was fixed by Yogi on 19/8/1986 and from that day the ashram started its functioning, remembering Yogi's name all the time. The ashram conducts every month antheryoga, a day long satsang, where meditation, bhajan and spiritual discourses would take place. About 300 devotees attend the antharyoga regularly.

"Yes it is Kumarakoil, Yogi Ramsuratkumara Koil" Yogi said once. The Ramji Ashram is situated in the area of famous Kumarakoil, on the highways of Nagerkoil to Trivandrum. Sri Om Prakash Yogini, with the help of a local devotee Sri Murugadas, who helped to build the ashram, maintained the ashram with total dedication and in the remembrance of her guru's name. Yogi requested Sri Murugadas to remain in the ashram and help Sri Om Prakash Yogini in the work of radiating peace and bliss in the southern part of India by chanting and remembering constantly the holy name Yogi Ramsuratkumar. (Somehow Sri Murugadas couldn't remain there anymore and walked away from the Ashram in a few years after Yogi's Samadhi.) Yogi also gave them a pair of padukas (footwears), which were used by Yogi for some time. Sri Om Prakash Yogini and Sri Murugadas put them in the shrine. If one sits in the shrine before the portraits of Yogi, Swami Ramdas and Mataji Krishnabai, a natural meditation dawns upon and one would feel immense bliss and peace.

It is a joy to be in the Ramji Ashram. There is always the chanting 'Yogi Ramsuratkumar' by Sri Om Prakash Yogini and the whole complex reverberates with holy vibrations. Sri Om Prakash Yogini cooks for all, whoever comes there, with all joy. The ashram is on the slope of a small hill. Sri Om Prakash Yogini and Sri Murugadas

had built a small cottage on the hill near the Valli Cave for the use of the sadhakas to do the sadhana, remembering God. So simple the ashram is, but a great bliss engulfs the people.

Yogi Ramsuratkumar Mantralayam, Kanimadam

Sri Ponnaiah Iyyappan also introduced an advocate Sri Pon Kamaraj of Nagarkoil to Yogi Ramsuratkumar at Tiruvannamalai. Sri Pon Kamaraj too had been attracted by Yogi and in a few years he prepared himself to dedicate his life in the service of Yogi, leaving behind his practice as a lawyer. In due course he wanted to build a temple for Yogi at Kanimadam, his native place, in his own land near Kanyakumari. Yogi gave him permission. Sri Pon Kamaraj wanted to install Yogi's statue and worship in the temple. Yogi gave his consent.

Swami Satchidananda of Anandashram had laid the foundation stone for the temple of Yogi. With the help of the devotees of Yogi, Sri Pon Kamaraj completed the temple construction and installed Yogi's statue. The kumbabishekam of the temple was organised in 1994. Yogi clearly instructed that the temple and the statue of Yogi should be maintained as per the Agamas and only the Nambootharies should conduct the poojas.

In spite of several controversies, the Yogi Ramsuratkumar Mantralayam, radiates bliss and peace to the seekers. Yogi arranged a huge corpus fund of several lakhs of rupees through a music concert of the popular singer Sri Jesudas, who was an ardent devotee of Yogi. The amount was deposited in a bank. Yogi instructed that the interest of the corpus fund should be utilized for the daily poojas in the temple. Yogi arranged one of his devotees Sri Chandrasekaran of Aruppukottai to look after the accounts.

Sri Ponnaiah Iyyappan was the root cause for the spreading of Yogi Ramsuratkumar's name in the Kanyakumari district, which was dominated by Christian missionaries.

Yogi Ramsuratkumar Bhajan Mandir: Hosur

Sri Sornanathan Chettiar of Hosur had contributed a piece of land to Kanimadam Yogi Ramsuratkumar Mantralayam, in the name of Sri Pon Kamaraj. He was then attracted by Sri Pon Kamaraj and the latter's devotional songs on Yogi. Sri Sornanathan Chettiar too wanted to build a small structure in the land for the congregation of Yogi Ramsuratkumar's devotees at Hosur to do bhajans. He thought that Sri Pon Kamaraj would not object to build a small structure in the land. He wanted to name it 'Yogi Ramsuratkumar Bhajan **Mandali**'. He approached Yogi for getting the approval. Yogi gave consent to construct a structure in the land for the use of the devotees of Hosur to congregate and remember Yogi, but changed the name "Yogi Ramsuratkumar Bhajan **Mandir**".

In the mean time Sri Pon Kamaraj objected to the proposed construction on the land, which had been contributed to Sri Pon Kamaraj. He wanted to sell the land. He was planning of improving Kanimadam temple. So there was an argument and the matter went to Yogi. Yogi had to call Sri Pon Kamaraj to tell him to permit Sri Sornanathan Chettiar to build a bhajan mandir in the land. Yogi also told that the properties that had been contributed for the sake of Yogi should never be sold at all. Sri Pon Kamaraj had to accept Yogi's words. He allowed the Hosur devotees to build a structure for conducting bhajans.

Sri Sornanathan Chettiar, along with some selected devotees undertook the task with great enthusiasm. They collected money from the devotees and built a beautiful structure. Sri Thinnappan Chettiar of Devakottai contributed Yogi's granite statue and it was

installed there. Yogi requested one of his dearest devotees Sri Perumal Raju of Krishnagiri to guide the Hosur devotees in maintaining the bhajan mandir. Sri Sornanathan Chettiar, with the help of Sri Venkat alias Arunachalam, was able to complete the great task of this beautiful Yogi Ramsuratkumar Bhajan Mandir. They conducted the kumbabishekam in 1999. Now the devotees have the regular bhajans on every full moon day. Earlier, the devotees who wanted to garland and do abishekams to the Yogi's statue could do with their own hands. But nowadays the devotees are not allowed to garland the statue and do the abishekams.

24. The Teachings And The Value of The Name

Love is Yogi's teaching. Yogi radiated love all the time. Yogi was none but the personification of love. His love was not restricted to the human beings alone. His love encompassed the whole creation. It is astonishing to observe Yogi's unbiased love for all. Yogi and his love could not be conditioned or limited to the boundaries of caste, gender, religion and nationality. Yogi and his love reach everyone who remembers him. He rescues his devotees from the turmoil of the world. Without any break Yogi worked continuously for the harmonious perfection among all. From time immemorial, the great souls like Yogi showered their unbiased love on everyone and on everything in the world. They also guided the eligible seekers to God Realization. Whatever happened in this world whether it's good or bad, affected Yogi, because he was one with all. He attended in a mysterious way with immense compassion to any disorders happened in any part of the creation and made things perfect so that the life on earth, nay, in the whole cosmos was perfectly balanced.

From the ancient saints to the modern great souls like J.Krishnamurti, if we mould them into one form, that is Yogi Ramsuratkumar. This unique beggarly form radiates pure, divine and glorious wisdom, filled with love and compassion that carries people to God. Yogi's prime work is helping the eligible seekers to merge with God and removing the obstacles on their way. The other saints and great teachers preached people several methods to live in tune with GOD. But Yogi just lives and radiates the divine wisdom that awakens one's God consciousness intensely. This great holy philanthropist contributed his very being by giving his divine name 'YOGI RAMSURATKUMAR' to the seekers. If anyone remembers this holy name constantly, God Realisation happens in them naturally. Once Yogi said, ***"All other saints have done great works. Some saints built temples and ashrams, some other did***

great works in literature and philosophy to elevate people, some other preached the way to Father and the way of life, but this beggar leaves behind only his name 'YOGI RAMSURATKUMAR'. Yes, Yogi gave himself for the people to

consume him and make him part and parcel of their being. That oneness with Yogi would enable them to attain the great evolution towards God Realisation, the ultimate goal of mankind.

By living, Yogi taught how one should love, how one should live and how one should die too. The way Yogi consoled the people of sorrows was always unique. Yogi listened to the sorrows of people with all compassion and attention. That very listening and attention removed the burden of sorrows from the people. He would not philosophize to their problems, but share their pain and burden. He would weep with the devotees. He would tell the stories of great devotees, who suffered greatly in this world. He would pour his love and affection torrentially in the way the affected people would never forget him. He patiently taught them his name and would request them to remember his name whenever they face difficulties again so that Father would come to their rescue. He would say, ***"My Father will protect you. My Father will ever be with you. Remember Father by chanting His name and He will look after you."*** Then he would touch and see the people of sufferings lovingly. The great energy of Yogi would be transmitted to them. The sorrows would vanish miraculously. The clarity and wisdom would dawn on the people. Then those blessed people would start living their lives with faith and spirit by remembering Father all the time.

Yogi used to say to his devotees to remember his name as well as his form. He told if one could remember any one of the gesture of his form constantly, that was meditation and that was tapas. Yogi said, ***"If this beggar walks, it's a teaching, if he sits it's a teaching, if he talks it's a teaching, if he eats it's a teaching, if he sleeps it's a teaching. His whole frame is***

always blessing and teaching. People need not ask this beggar to bless them. This beggar is always doing that."

Yogi also said, ***"This beggar died at the holy lotus feet of my Father Swami Ramdas in 1952. After that my Father alone exists and not this beggar. This name Yogi Ramsuratkumar is not this beggar's name; it is the name of my Father. Father would always shower his grace on the people who remember this name."***

If anybody comes with a sincere aspiration for spiritual upliftment, Yogi would spare and spend great time with such people. He would enquire about their guru and their daily practice. He would emphatically suggest those people to have unshakeable faith on their guru. Yogi would assure them that their guru would definitely pour his grace on the sincere devotees to reach their goal, the God Realisation. On listening to Yogi, those people got great enthusiasm and encouragement in their endeavor. They would also understand the value of their guru, by the touch of Yogi.

Yogi would never disturb anybody's faith. Yogi used to say that if one has love for God, God shall come in the form of guru, because both God and guru are one and the same. The faith in guru will take one to God consciousness. Yogi would induce and influence the people to have unshakable faith in their guru and live as per their guru's advice. Yogi would enquire those people about their welfare and if such people complained of any inconveniences in their lives that had become a hindrance to their journey towards God, Yogi would mysteriously remove them, so that they could energetically move towards God consciousness. By removing the obstacles and the inconveniences of the devotees in a subtle way, Yogi would say, ***"Your guru saved you."*** All gurus are one and the same. The love for one's guru would be reciprocated through another guru. This mysterious and miraculous oneness among the various genuine gurus is an amazing wonder in the spiritual sphere of life.

A devotee once asked Yogi to prescribe a simple method to see God. Yogi saw him with all love and suggested him, **"Love all and hate none. Serve all and take Nellikai regularly. Remember this beggar's name 'Yogi Ramsuratkumar' all the time. My Father will ever be with you."** This is the whole of his teaching: Keep your body fit and healthy; love and serve all as God is everywhere and in everybody and to have the energy to do these, remember constantly Yogi's name, the source of spiritual energy. This is the teaching Yogi prescribed for his devotees.

In 1976, Yogi once asked the people around him under the punnai tree, why he wanted them to chant his name. A young friend Krishnasamy answered that Yogi's name was a fresh one and all other mantras were age old. Yogi seriously declared, **"Yea, that's true. All other mantras are powerful, but this name YOGI RAMSURATKUMAR is a fresh one that my Father has created. My Father has invested in this name 'Yogi Ramsuratkumar.' On remembering this name, people would get the transformation instantly. For other people Rama, Krishna, Siva and Muruga, these names may be helpful, but for the friends of this beggar, this name, 'Yogi Ramsuratkumar' is enough and it would take them to my Father, the supreme God. If they have faith in this beggar, they need not worry; this beggar will take care of their lives."**

The effect of the guru mantra and guru's grace should be reflected in one's daily life and if the life could not get the required transformation, then there should be a serious flaw in one's attitudes and intention that prevent one to get the benefit of guru's grace. Guru's grace should not be translated in terms of material benefits alone. The desire for the material benefits never ends. So, one should contemplate the transient nature of the material world. If

one gets the direct perception of the transient material world and understands its futile nature, one would naturally start searching for the eternal peace. There comes the guru's grace, which would eradicate all the desires and ambitions from the seekers. At the appropriate time a natural renunciation would dawn on the sincere devotees. This natural renunciation facilitates the seekers to dissolve in the infinite immensity of God or guru. Such great souls are the personification of Love and Wisdom. They are the living Gods.

The existence of great masters happens mostly in India, because India alone has the great environment to produce masters. Without the touch of India and her masters, none from any continent could ascend to the sphere of God. During one of his visits to Yogi, M. was commenting about India's poor growth in material comforts. He was comparing India to the other developed nations. Yogi replied in a firm voice, ***"Yeah, the developed nations could create scientists, powerful weapons of destructions, experts, richness and comforts but, remember, India alone can produce masters like Buddha, Ramana, Aurobindo, Ramdas, J.Krishnamurti and several other people like this beggar. If you work to have prosperity and power, you can have it, but you will miss people like these masters. Father, out of His immense compassion would create such an atmosphere only in India, where the masters could be born, could play and teach the world how to live and how to die. India is the playground of the masters."***

Yeah, India is the only land that can produce masters, the beloved children of God. The masters eternally exist in India. There is no such time when there is no master in India. The real masters are totally incognito and in several disguises. The masters may be in the disguise of beggars or the rich, well shaven or with uncombed hair and beard. They may be highly educated or school dropouts, in

modern dress or in rags. They may be naked or in ochre robes. They may be in religious places or in the midst of crowded public places. They may be in the form of a responsible family person or a lazy vagabond.

India is the only destination for all the wandering souls. The masters of India are attracting the wandering souls from every corner of the world. The main purpose of the existence of the masters like Yogi is to take people to God and by doing so, love and harmony would spread throughout the world. Moving towards God means loving God. Loving God makes one love all. This march from human to God should be called evolution and this evolution happens in everyone knowingly or unknowingly.

Yogi's own people

Yogi had chosen a few people who could work for him, nay, work for his Father. Yogi seriously concentrated on those privileged people and spent great time with them. In due course the privileged children of Yogi started doing works for Yogi and his Father. Even though Yogi disappeared physically, still he chooses his own people even today in a mysterious subtle way, to do his Father's works. The people who have the love, who have the serious longing to see God, who sacrifice everything for the welfare of others, who are selfless, who are always having care and concern for others, who are not sticking fanatically to any particular religion, cult or ideas and who do not hate and hurt the people of other faiths, are the chosen ones.

Yogi chooses people irrespective of their caste, religion, gender and nationality. Yogi would initiate them with his name 'Yogi Ramsuratkumar' and shower his compassionate grace that energizes one remember his name constantly. He penetrates into the core of their being and transforms them. The people, who get the transformation, would devote their whole time in remembrance of

their guru to become one with God. They live their lives in joy. They radiate bliss that transforms their immediate surroundings. They also radiate harmony, courage, love and Godliness by constantly remembering Yogi's name. Such holy people would always love, care and have concern and responsibility towards the whole creation.

Once Yogi told that he needed only a few people to do his Father's work. ***"This beggar is not meant for the masses. Let the masses go to other saints. This beggar is here to create a few individuals who can do my Father's work,"*** Yogi said. In his lifetime Yogi transformed a good number of individuals and they are doing Father's work silently without anybody's notice. It is just like that, Yogi explained, as a deepam (oil lamp) lights another lamp and that lighting the next and so on. Yogi said it should start from one individual and then it would go on spreading throughout the world.

Tiruvannamalai is a spiritual as well as religious place. The devotees, sadhakas and seekers would come to Tiruvannamalai in search of God, from whom Yogi could choose the people, who are fit to do his Father's work. In some cases, Yogi would create peculiar situations in the real devotees' lives that would bring them to his immediate presence in a mysterious way. Such devotees may belong to faraway places and different schools of thoughts. As soon as the dear devotees reach Yogi, he would work on them and make them the best instruments to do Father's work.

Initially Yogi entertained everyone, who was basically spiritual, religious and pious. Then he would filter the people according to their aspirations and finally he got a few alone through whom now he works. He uses his unclean appearance, smoking, his life without any rituals, his talking all subjects of the common mundane life and above all, the organizations functioning in his name to filter people. The people who have successfully crossed these hurdles become totally one with Yogi and they would do Father's work silently.

Yogi would adopt several techniques to uplift the devotees. He would spread all the teachings of the ancient and the present masters and saints. He would see which one would be suitable for the particular devotee. Then he would go on saying about the particular master and his work. In this way he would create a taste for the master in the heart of the devotee. The devotee would go through the works of that particular master and find them very useful for his spiritual growth. Only to a very few devotees Yogi had shared the life and teachings of the saints through which Yogi himself got the transformation. The devotees who had seriously and passionately gone through them became very near and dear to him. Yogi showered his grace on them and transformed them according to the need of his work. He initiated such people with his own name that gave them the spiritual energy to understand the divine secrets and the mission of the saints and masters.

This does not mean that Yogi was selective and he did not work on others. He worked on all the devotees, who came to him and remembered him. If a devotee came to him for the remedy of a particular problem and if Yogi felt, by solving the problem the devotee could remember Father and live with the minimum basic humanity, by loving his own family at least, then he would work on him and solve the problem. And if Yogi felt about a particular devotee that the money, power and health were the hindrance for their growth towards God, he would ruthlessly snatch everything from him by creating situations so that the devotee could move towards God.

Yogi was always working to make people marching onwards firmly towards God. He attracted people by making use of reputed people in the society, like famous authors, people from cine field, politicians, the higher authorities of judicial, industrialists and the other popular people of several other fields. The common people were attracted by the writings of the famous authors on Yogi in the

magazines. They were attracted to Yogi when they knew that the VIPs of the society were the devotees of Yogi. They came and saw Yogi out of curiosity and also to get material benefits. Yogi would work silently using his mystical spiritual energy to improve the mindset of such people without their notice, by giving sugar candy or some fruits as prasad.

"As far as the name Yogi Ramsuratkumar remains in this world, the names of M., P., and S. will also be there" Yogi declared once. Yogi might have created several such people, who remain incognito. The torch is ever burning, one light lighting the next and the process goes on without break. Yogi once told that Lord Siva would always come with his Sivaganas and likewise a guru would always come with his own people. When the work is over, the guru and his people would go one by one. Most of such holy people would not be visible and rarely one or two may appear on the surface. When the world needs the presence of a guru, the guru would come again into this world in a different name and form with his own people to evolve the human beings towards God. Yogi declared that his own people would ever be with him eternally.

Yogi's own people are radiating love, harmony and wisdom. These people have also been ordained to pay price. They suffered and tasted all pains of the worldly life so as to reach the state of wisdom. On seeing the lives of such devotees and listening to them, the seekers and the people with sorrows will be able to feel the vibrations of the divinity, which would guide them, heal them and put them on the path towards God.

The State Of Yogi

The author was blessed to stay with Yogi for several days and nights beneath the punnai tree, at the corridor of vessel shop, in the theradi mandapam and later in his abode at Sannathi Street house.

During his stay with Yogi, the author could experience the totality of Yogi. Yogi used to sit in his seat in between the two pillars in the hall of the Sannathi Street House. He would ask the author to sit just in front of him. He would see the author intensely. Suddenly there was no thought process, no movement, no anxiety and no expectation. Even the very existence was gone. There was a total silence, peace engulfing everything. There were no you, me, he, she or it. There was a total emptiness, void, where none existed. Yogi radiated his non dualistic state rarely to his selective devotees. Yogi absorbed the devotee in totality. At that particular time, there is a complete oneness with Yogi. Your normal being is gone. This rare Non Dualistic State remains a few minutes that appears to be infinite, beyond the concept of time.

But he would not allow you to remain in that state. That's the tragedy. As long as a devotee couldn't renounce his desires filled self, the divine state will not continue. Yogi would show only a glimpse of that divine state to enthuse the seeker to pursue the latter's efforts to erase the self. So, as soon as one assumes that he has attained that divine state, Yogi would smile at him. Immediately a sort of fear, anxiety would sprout in his heart and silently he would cry, "Swami, leave me, leave me." It happens obviously because of his attachment to his self. On seeing the limitation of the devotee Yogi would smile. Yogi knows that the devotee is not fit enough to have the last jump. With all compassion Yogi would talk about the value of remembering guru's name, form and teachings. He emphasizes the value of faith in the guru and his teachings. He would spare great time energizing the seeker to allow the self wither. However, if one wants to retain his self, Yogi out of compassion, would come in a DUALISTIC way and teach him how to surrender to the will of God.

Yogi says, ***"Whenever my Father wants this beggar to talk, this beggar talks, whenever my Father wants this beggar to keep silence, this beggar becomes silent, whenever my Father wants this beggar to laugh, this beggar laughs, whenever my Father wants this beggar to weep, this beggar weeps. Wherever my Father keeps this beggar, whatever my Father does with this beggar, this beggar would just submit to his Father's will. This beggar knows Father cannot commit any mistake. Whatever He does, He does for the good of the whole cosmos. So, nothing is wrong in this world, nothing is a sin in this world. Everything happens, happens by the will of my supreme Father. So, everything is perfectly alright."*** These words would kindle the aspiration for surrender in the listener's heart.

Sometimes Yogi would energize the eligible listener to drop the self, the "I", the ego and there comes the most beautiful moment in life. There is God, God alone and all other things disappear. There exists only PEACE, EMPTINESS, VASTNESS and VOID. One would totally merge with the Supreme Being of Yogi. In such times Yogi is in non-dualistic state radiating ONENESS, WHOLENESS and ABSOLUTE PEACE. He absorbs everything and lo, one could well aware that HE (GOD) alone exists. It is a great blissful experience to witness both the dualistic and non-dualistic states of Yogi. Once a European, who was able to perceive Yogi's both dualistic and non-dualistic states was amazed and enquired Yogi about his actual state. Yogi mischievously smiled and after a long pause he responded that he was somewhere in between both the states. The European was awestruck and saluted Yogi.

Yogi demanded people to keep their human aspects intact. That's the best part of Yogi's teachings. By leading a pure, selfless and

compassionate life, Yogi showed the world how to live the human life. Yogi always helped the suffering people with compassion. He encouraged people to come out openly with their pains and problems. He would show no interest in the ritualistic conversation. While pouring out their anguish before Yogi, people got the awareness and through that awareness they would be able to perceive the cause of their problems. Once the people perceived the cause of their problems, they would solve the problems by themselves. Yogi would use apt words which would soothe the aching hearts and the people would feel safe and march onwards confidently. Yogi made it that easy to live the life in this fast world.

Yogi was so simple. When somebody asked Yogi about the unknown ghosts, evil forces and the rituals of religions, He instantly responded without any hesitation, ***“This beggar doesn’t know.”*** He would never answer such questions or philosophize on the issues. He used to listen to the sorrows of the affected devotees and share their burden of sorrows. Sometimes people would express their genuine fear of something, for which Yogi would impart divine knowledge as remedy and explained to the people the power of his Father’s name ‘Yogi Ramsuratkumar’. Thus Yogi dispels the fear from the people and instills faith in God. When the devotees were in joy, Yogi would rejoice with them and when the devotees suffered, Yogi would share their sorrows and showed them the way to come out of the sorrows. To those people, who believed and blamed Kaliyuga for all the cruel evils of the world, Yogi would say, ***“Kaliyuga has gone. Now it is God Yuga. This beggar is able to see God everywhere and not Kali anywhere.”***

Yogi was a wonderful listener. He would listen with all attention to everybody and everything. He was able to listen and understand even the feeble voices of birds and tiny animals. He understood the silent language of plants and flowers. He listened to the pains and

problems of the all visible and invisible beings. By listening, he communicated and passed his divine energy to the needy, pained souls. He would become one with the people, who came to him with all simplicity. None could hide their intentions or desires or thoughts from Yogi. When Yogi saw one, he saw all that one possessed, even in the deep core of one's being.

Yogi encouraged the people to become good human first. A good human alone could become a good seeker. Yogi preached that divinity could be reached only THROUGH HUMANITY and not AT THE COST OF THE HUMANITY. From the early life, Yogi was a good and great human and only this humanity took him to the level of God. Yogi was a great human as well as God at the same time. When he worked to improve his devotees, he was in a dualistic state and when he retained his divine aspect, he was beyond, beyond anybody's comprehension. A human mind and intellect could not comprehend his real state. He showed this divine aspect occasionally to a few selective people of his own and mostly he would never exhibit his non dualistic state to the common mass. Both his divine and human aspects were the manifestation of God, the Supreme Being.

"We are here to do Father's work, Parthasarathy. To do my Father's work we should retain a little ego, Parthasarathy!"

By saying this, Yogi teaches to retain the dualistic state only to help others, who are in need. When the work is over one could disappear into the non dualistic state by the grace of guru. Shifting from dualistic state to non dualistic and non dualistic to dualistic state is acutely a painful process. Yogi suffered the pain silently for the sake of the people and the world. Throughout his life, Yogi suffered to a great extent to help the mankind to march towards God. Yogi was ordained to suffer for the sake of mankind and Yogi successfully lived his life with all its pains and sorrows.

Throughout his life, Yogi never performed any rituals. Occasionally the head priest of the Arunachala temple would offer him vibhuti (holy ash) and Yogi would apply it fully on his forehead without wasting it because of the love he had for the head priest and not to get anything extraordinary out of the vibhuti. Yogi never needed anything. Sometimes Yogi would talk emotionally and reverentially about India. During such times he would take the dusty soil beneath him and apply it on his forehead. For him the vibhuti and the dusty soil are one and the same and equally holy.

Whenever he went to the Arunachaleswara temple at Tiruvannamalai, he would hide himself in a corner of the temple and would lay down there. Sometimes he would stand before Sambandha Vinayaka's Sannathi, leaning on the pillar there and bless the people. Very rarely he would take some friends to the sanctum sanctorum of the temple and would watch the rituals of the archanas and aarthi. He had great regards for the priests working in the temple, but very rarely participated in the rituals. Sometimes he would sit among the beggars in the entrance of the temple for a long time and whatever money he got from the visitors of the temple, he would distribute the same to other beggars sitting there. Yogi exhibited a beggar's form outside and lived a Godly life within – a life full of love, compassion and the supreme wisdom of his Father. Whenever people came to him, Yogi would come down to their level and enquire about their welfare and would work on them to take them towards God. This unique simplicity of Yogi attracted human beings, cows, dogs, monkeys, cats, mice and even poisonous beings like snakes and scorpions too.

Yogi brought up a dog. He named it "Sai Baba". The way he conversed with Sai Baba was extraordinary and wonderful. Sai Baba would talk with Yogi. He would produce sound to convey something and Yogi would understand it and would reply it with suitable answer. Sai Baba would understand and obey Yogi. Not only Sai

Baba, but also several moususes used to play upon Yogi in the Sannathi Street house. Below his mat, there were several poisonous scorpions made their homes and they were safe under Yogi.

Once a female cat delivered three babies in the right side room of the Sannathi Street house in the mid of 1980's, after the demise of Murugeshji. The mother cat would go out in search of food and Yogi would take care of the babies. He would have a long stick and whenever Sai Baba came, Yogi would drive the babies with the help of the stick to the room. Whenever the babies cried in hunger, Yogi would get some milk and pour it in a separate plate so that the babies would drink it easily. Sometimes the babies would sleep on the same mat with Yogi. After several months the babies and their mother went away once for all.

Yogi was very fond of listening to Vedic chanting. If Vedic pundits came to see Yogi, Yogi would request them to chant Vedic mantras and would listen to them attentively. But he told his devotees that to learn and understand all the four Vedas, it would take 32 years and after learning the Vedas, one would understand the value of God's name. So, instead of going through the Vedas for 32 long years, it would be better to remember God's name right now, Yogi suggested. However Yogi encouraged the Vedic pundits to uphold the Vedas, as the Vedas were the great works of the ancient rishis. Yogi once said, ***"All the other mantras and the religious rituals are for the casual people, but, for the friends of this beggar, this name, 'Yogi Ramsuratkumar' alone is enough. This name would take you to the Holy Lotus Feet of Supreme Father."***

Anyhow Yogi didn't discourage the people of rituals. If the ritualistic people came to Yogi and requested him to allow them to do certain rituals or yagas in the ashram, Yogi would permit them. Yogi would never interfere in anybody's faith. Yogi would only strengthen their faith and never distract them from it. If anybody came to Yogi, saying that they had made a vow to offer something to a particular

temple as part of a prayer for some worldly success, but could not do the same, Yogi would insist them to fulfill the prayer giving top priority. One should keep up one's words and that should be the attitude of every devotee, Yogi insisted. But, the people of Yogi would never be in bargains with Father. All the yagas and rituals of religions are result oriented. There is a purpose and a result for every ritual and yaga. Yogi wanted his people to love Father, remember Father and not to demand, beg anything from Father. Father knows what one needs, requires. So, Yogi said that one should remember Father by chanting his name 'Yogi Ramsuratkumar' and Father would take care of one's life.

There was a friend, who used to complain about every small, the so called bad events that happened in his life. He was always discontent and his demands were ever growing. Whenever he visited Yogi he would beg Yogi to shower his grace so that all his problems would vanish. On that day Yogi was seriously talking to the devotees sitting in front of him, about the need of love for God and the value of remembering God's name. The friend came and knocked at the door. Yogi got up from his seat and went to the gate. He opened the gate and brought the friend inside. Yogi asked the friend to sit. Yogi also sat in his place. Yogi looked at the friend for some time and asked him whether he wanted to say something. The friend started saying, "A small problem Swami....." Yogi abruptly interrupted the devotee, **"Can you put aside all your problems in a corner and remember my Father at least for a few moments every day? Then alone this beggar can do something for you."** Yogi got up from his seat and strolled up and down in the hall for sometime. After a few tense moments Yogi picked up a banana nearby his seat and gave it to the devotee, saying, **"Now this beggar leaves you. You can go now my friend."** Disposing the friend, Yogi again continued his talk about the value of remembering God's name.

Yogi's concern for women

Yogi was well aware of women's problems and their living conditions in India and abroad. He always would pay special attention on women to alleviate their sufferings. The women of India have limited freedom of expressions. During their childhood, they enjoy freedom, but once they attain puberty, their freedom is clipped. They should adopt severe disciplines otherwise they would be scolded, sometimes punished. After marriage, the women's total attention should be on their husbands and in-laws. They should look after the needs of their husbands' family members properly. They should be patient and should manage all circumstances by sacrificing everything for their husbands and their families. Husbands are gods for women in India. Most of the women's life in India is drenched in this culture and it leads them onto a devotional religious path naturally.

Yogi knew the way of Indian women's life. Yogi also knew the general human culture of all countries. He would never interfere in the cultural ways of people. He would shower his grace on everybody irrespective of their origin and cultures. His grace would alleviate the sufferings of people of all countries. His love had no boundaries and for him everything is perfect, because everything is God.

Even the parents of a daughter may not understand the latter's problems like Yogi. The women too were so free to express their subtle and suffocating problems to Yogi and Yogi would listen to them with all attention. He would spare great time with them and try to put them in the path of devotion by asking them to remember God's Name ever. He would ask them to sing songs on gods. Then gradually he would introduce the value of his own name and would make them to chant 'Yogi Ramsuratkumar' to energize their being. Even though Yogi listened to the problems of women that were caused by their in-laws and husbands, he would never advise the in-laws and husbands or threaten them with his power. He would try to put them in the right path. He would pour his grace upon the

women and strengthened their faith on God. This magnificent spiritual strength of women would transform the attitude of their husbands and in-laws towards them. Yogi would prefer to transform people by making them remember God all the time rather than punishing them for their misdeeds in life. Even though the law of karma would take its own course, the consequences of the misdeeds would not affect the transformed people much. Rather the same consequences would become more helpful for their spiritual advancement.

Yogi would concentrate on the wives of the sadhakas so that they would not be a hindrance to the progress of their husbands towards God. Yogi would always insist Indian women to be properly protected by their husbands and children and would never encourage women to travel alone even for a short distance. Yogi chose a few couples to move and progress in the path towards God, his Father. He would make them feel safe by assuring his presence with them for ever, so that they could move towards God without any fear. He would say several stories of the rishis and rishipatnis, how the husband did the penance, how the wife helped her husband to do the penance and ultimately how both of them attained Godhood. He would not allow the couples to have conflict between each other. He would infuse confidence in them by saying the husbands could not commit any mistake to harm the wives and the wives had the care and concern for their husbands. Those words would bring confidence in the women's hearts. With mutual trust and real love the couple would start their journey towards God by living a simple but great life. Such life would bring love and harmony not only to the family but also to the immediate surroundings in the society. Where the women live in peace and bliss, there the harmony and prosperity prevails, Yogi used to say.

The Mystical way of Yogi

From the ancient time to the modern world of spirituality, it is a glorious uniqueness that a Yogi had assured of God Realisation and God's protection by chanting and remembering **HIS OWN NAME 'Yogi Ramsuratkumar'**. This mantra has proved its glorious power by making several people become one with God. Yes, this mantra makes the evolution from human to God possible to every potential seeker. Yogi prescribed this holy mantra to selective people and this mantra kindled the prana, (the energy) in one's being.

Murugeshan, Yogi's beloved devotee had been burning with the aspiration of God Realisation. After he met Yogi and got initiation from Yogi, he went on chanting the guru mantra 'Yogi Ramsuratkumar'. He had the faith that by remembering guru's name, he could have the focus and determination on the goal, the God Realisation. Serious contemplation and meditation on God would bring forth God Realisation, he believed. This serious aspiration was an energy emancipated from the prana, the inner source of divinity. When Yogi felt Murugesshji's temperature was too high, he was able to understand the burning aspiration of Murugesshji, full of wisdom and vairagiya (determination). But it seems, Yogi felt, Murugesshji's system also needed love and surrender to reach the highest state of God Realisation. So he worked on Murugesshji sparing great time for the latter. Murugesshji, by the grace of Yogi, finally attained guru bhakti. He surrendered to the feet of his guru Yogi Ramsuratkumar. As soon as Yogi perceived Murugesshji's surrender, Yogi absorbed him, by liberating him from the body consciousness and other attachments. Here Yogi divinized the burning aspiration of a serious devotee. On the other hand, Yogi prescribed several others, who had very meager aspiration towards God Realisation, asked them to keep them warm so that they could

maintain the little seriousness, emancipated from the Prana, the source of energy in their being to evolve further towards God.

Yogi would always insist that the devotees' attention should only be on him while they were with him. He would ask one of his attendants or one particular devotee to bring coffee or some eatables. After they had brought them, they should not distribute without the permission of Yogi. Most of the times Yogi would prefer to touch the coffee or eatables and then ask the friends to serve the same to the devotees. Occasionally Yogi himself would serve the coffee or eatables to the devotees. After the coffee was kept before the devotee, the devotee should not touch it, till Yogi would give the permission by gesture. If anybody touched the coffee before Yogi gave the permission, Yogi would say, **"Oh, you have disturbed Father's work."** Then he would wait till that devotee drank his coffee. As soon as he completed, Yogi would say, **"Come on my friend, this beggar leaves you. You can go now."**

Yogi kept his devotees in different compartments according to their wavelengths. He would never allow people to interact among each other in his presence. If they tried, Yogi would say, **"You people are disturbing this beggar's work. Now this beggar leaves you. You can go."** He would give some fruits to the friends and dispose them immediately. But at the same time Yogi would allow the devotees of same wavelengths to interact among themselves in his presence. Yogi would allow such devotees to discuss and debate before him about the teachings of masters. If the discussion and debate reached to the stage of a heated argument with high tone, Yogi would intervene by chanting God's name for some time and would laugh. That laughter would cool down the situation. Yogi encouraged such devotees to meet frequently in their own places and talk about Yogi and his teachings. Yogi used to say that talking about Yogi is the real meditation and in such an atmosphere one

could feel the presence of Yogi in a subtle form that gives one energy and bliss. The friends shall not feel tired, even though they would spend days together talking about Yogi and his compassionate grace continuously without bothering about food, sleep or other petty comforts. Yes, the saying of Yogi is true, **"Remembering Father brings in bliss and forgetting Father results in pain."**

During Yogi's physical presence several people wanted to live with Yogi at Tiruvannamalai. But Yogi did not allow everybody. He said to them, **"There are a lot of lazy people like this beggar in Tiruvannamalai. You have work at your place. Be there and remember this beggar. That's enough."** Yogi knew the limitation of the devotees, who expressed their desire to live in Tiruvannamalai. The devotees would depend upon the physical presence of Yogi for their journey towards God and they would never know how to live alone. Yogi insisted such devotees to remain in their own places and do their duties sincerely. The devotees should remember Yogi's Name and that would bring them peace and bliss wherever they would be, Yogi assured. However Yogi had suggested to some people to live in Tiruvannamalai permanently. Those people might have the capability and energy to remember God all the time by living alone. Yogi would protect those people by giving them the spiritual strength to proceed in the path further towards God. Yogi would keep those devotees incognito.

Ashrams

Regarding the ashrams, Yogi once said, **"The place where a master dwells becomes an ashram, but no ashram can produce a master."** The ashrams are the monuments of the spiritual masters. The very purpose of the masters' and the ashrams existence is to remind people about the presence of God. The remembrance of guru would lead one to God and it helps to

surrender everything one has including his self to the holy feet of the master. Selfless Love flowers in these hearts which remember guru constantly.

The people can come and stay in the ashrams for a few days to have the remembrance of masters in whose names the ashrams are functioning. They can make use of the ashrams to learn the life and teachings of the masters and get the wisdom of life, death and God. But they should all go back to their places and continue remembering the prescribed guru mantra to have a perfect and harmonious life. If they prefer to remain in the ashrams permanently, they will be put in such an atmosphere from where they can neither be in tune with God nor could they live with freedom. Their life would end in doing meaningless rituals. It would frustrate them soon, but still they could not move out of the ashrams out of the fear of losing their identity and security. The teachings of guru is about removing the fear and remaining in freedom, but the ashrams that function in the names of gurus cultivate fear and curtail the freedom of the devotees who stay there permanently.

Ashrams are not meant for those who want to escape from the problems of life. Ashrams are not refugee centers either. Ashrams should be considered as a learning place. The people should come to the ashrams and contemplate about their pains and problems of the life. They will certainly get the clarity that would guide them to lead an appropriate and meaningful life. They get the awakening due to the divine vibrations from the atmosphere of the ashram. Their mind and emotions are filled with harmonious, divine vibration. They could carry the same even after they get back to their places. The evolution from human to divine also happens steadily in these devotees' life.

Sometimes even the duplicity and falsehood of the ashrams and their heads shall teach people what they shouldn't do in their life.

The masters taught people to live in the remembrance of God transcending the transient life full of hallucination, duplicity and falsehood, but, the so called followers of the masters are nowadays promoting the religious beliefs with its connected meaningless rituals in the ashrams to strengthen the self and life with the promise of bliss, prosperity, peace and health. Most of the ashrams are nowadays entangled in the web of meaningless rituals and duplicity to gain popularity. They lack humanity and lead mankind nowhere. The real sensitive devotees learn from these ashrams in the right perception and detach them from such institutions. They remember the masters and teachings but disassociate with the ashrams. The masters in whose name the ashrams function, have lived their life in such a way to teach people the importance of love, renunciation, freedom, sacrifice, gratitude, truth and devotion on God, but the so called followers of the masters distract the people's attention from the teachings of the masters and politely but firmly misguide the people to the pleasures and pains of the life and they charge for their great services!

Yogi about Physical Ailments

Yogi never had advocated yoga in any form like pranayama and pranic healing to cure physical ailments or to remember God. Even the ashram medical camp had started against Yogi's will. He did not accept that this should be the function of an ashram. ***"Don't bother about your physical body. Remember my Father and my Father will take care of you."*** Yogi said. In spite of his protest, the management of the ashram started the medical camp to obtain some of the concessions of Government to run the ashram.

Yogi's prime mission was, alleviating the psychological pain the people suffered. Still, Yogi gave serious attention to some of his ailing friends. Yogi would suggest and prescribe some natural

medicines and diets to some of his friends suffering with physical problems that caused hindrance in their journey towards God. Yogi also suggested a few diseased friends to have modern medicines and surgery. Otherwise Yogi was a naturalist. Yogi taught to accept with joy whatever came in one's life, because that's all from God.

The so called problems, miseries and the diseases are all due to Father's will that would make one remember Father all the time, Yogi says. The birth, growth and death are all for the forms and not for the Atma, which is beyond the body. If one is able to concentrate upon Father all the time, one would lose the body consciousness. If one is always thinking about one's physical comforts and conveniences, he would miss Father. **"Remembering Father is life. Forgetting Father is death,"** Yogi declared.

This does not mean that one should ignore the physical body totally. When one lives in Father all the time, Father will take care of the physical frame. Any actions and thoughts based upon Father would bring forth the bliss and peace for the body and mind, in spite of the ill health and deadly diseases. By chanting guru's name, one could fill their mind with God consciousness that would take care of body and mind. Even the so called disease and disorders of the physical frame would help one to reach God.

A cancer patient came once to Yogi, at the ashram, along with his wife and daughter with the great hope that Yogi would cure the disease. The author was then sitting with Yogi just outside the Pradhan Mandir in the ashram. The doctors had declared that the disease was in its advanced stage and the cancer patient could live only for another few months. The cancer patient was crying and his wife and daughter were also shedding tears. The man caught hold of Yogi's feet and prayed to save him. Yogi was sitting like a rock. Yogi was holding the author's hand. He did not utter a single word. The

man was still holding the feet of Yogi and seeing Yogi's face with great expectations. Yogi asked him to sit in the chair. The man sat in the chair. Yogi maintained deep silence and poured all his attention on the man for some time. It was the man's first visit to Yogi. He was a rich man, had an erroneous way of life earlier. Yogi showered all his compassionate attention on the man. The patient told that the pain was very severe and he could not sleep at all. Yogi was in deep silence.

After some time Yogi told the author to convey in Tamil what he said to the latter in English. Yogi said, **"Ask him to chant Rama, Rama, Rama, all the time. The pain will get reduced gradually and one day it will finish."** The author was thrilled and shocked. He told the cancer patient the literal meaning of the words in Tamil, told by Yogi in English. The man imagined that Yogi would finish off the disease. He saluted and prostrated before Yogi again. Yogi pronounced, **'Rama'**. The patient repeated 'Rama'. Yogi uttered three times **'Rama'** and the patient repeated. The author could understand that Yogi had initiated the patient with this powerful mantra 'Rama'. Here the disease of cancer helped that potential devotee to get the initiation from a great guru.

The patient and his family went back to their place happily. The patient was all the time remembering the mantra 'Rama' and in a few months he reached coma stage and in another few days he passed away. Yes, here, the deadly disease helped and guided a man to the holy feet of his guru, who initiated him into divinity with the powerful mantra 'Rama', at least during the end of his life. God's, guru's ways are always mysterious. If that man were free of the disease, he may not have had the aspiration to seek the blessings of a mahatma.

Yogi on Yoga

One day a devotee asked Yogi in 1977, “What should I do to attain Father? Should I learn yoga?” Yogi Ramsuratkumar responded, ***“All the tapas you do would take you to the feet of your guru. Once you reach your guru, your sadhana, efforts, ends there. Thereafter you should listen to your guru and have faith in your guru. Your guru would undertake the responsibility to take you to the abode of my Supreme Father. After reaching guru’s feet, you need not worry about your spiritual growth. The guru will take care of you. All you need is to have faith, absolute faith on your guru.”***

Yogi paused briefly. After some time Yogi continued, ***“The guru is like a cobra and you are like the frog. Once the frog is caught in the fangs of cobra, it is finished. Now there is no escape.”*** While saying the above, Yogi was glittering with divine beauty.

It was a hot summer day. Murugesshji was doing pranayama under the punnai tree without the notice of Yogi. Yogi was taking rest then. After a while Yogi got up and saw Murugesshji doing pranayama. He asked Murugesshji what he was doing. Murugesshji replied that he was doing pranayama. Yogi asked Murugesshji with apparent anger, ***“Who asked you to do Pranayama?”*** Murugesshji replied that Swami Ram Thirtha mentioned about pranayama in his talks, which came in the book ‘In the woods of God Realisation’. Yogi told Murugesshji that pranayama should be done only under the guidance of guru and that too, only in a suitable atmosphere. If it was not done in a proper way and in the proper place it would give negative results. He added that it was enough for the friends of Yogi to remember his name ‘Yogi Ramsuratkumar’ that would take them to the destination. Chanting this mantra ‘Yogi Ramsuratkumar’,

would regulate the breath, cleanse the system and give the spiritual energy to realise the Supreme Father, Yogi said.

Yogi then recited a couplet in Hindi and translated the same in English. ***"Walking, walking and walking. The destination, the goal, the home is 18 miles away. I become tired. My legs are painful. I could not move further. Whom to be blamed?"*** On saying this Yogi laughed loudly. Everybody around Yogi could see the spiritual aura of Yogi and understood the value of Guru's grace. One could not reach the destination without the Grace of guru. The limited human energy and intelligence could lead one nowhere, but into chaos and pain. They create imaginary devotion on God, by developing various rituals and adopting the same in the day to day life. In the end, one gets tired and disappointed. This results in self pity, which is always painful. They cannot move further in the path. In spite of all their rituals and yoga, Realisation remains a utopia for them. Only guru's grace could lead one towards God. In short, remembering God, guru is real yoga and all other practices are nothing but mere physical exercises. Physical exercises are bound to make one tired and violent. They never make one fit to remember God.

Yogi occasionally would quote Narada Bhakti Sutram, in which the sage Narada declares that it is very hard to find a guru. Even if one finds his or her guru, it would be much more difficult to go near him. Even if one gets the opportunity to near the guru, it would be still more difficult to receive his grace. How many people have got the privilege of having a genuine guru in this world? One should be pure, selfless and a good human. He should have the intense aptitude for the search of Eternity. Only such a person may get a genuine guru. So, let us be a good human to get a great guru. Real yoga is to be a good human first.

Now the question is about the fate of other people. They should realize their erroneous ways of life and repent for their misdeeds. Then alone some limited wisdom shall dawn upon them through which they could locate and identify a guru. (In reality, nobody finds the guru. It is always the guru who finds the disciple.) They may not get the closeness of guru, but they may get the opportunity to learn the mantra the guru prescribed. If a man remembers the guru mantra with total faith, there comes the transformation. Yes, the faith transforms and the transformation takes one close to the guru.

Sage Valmiki was a dacoit earlier and Narada gave him some wisdom. Valmiki realised his misdeeds by the grace of Narada and understood the greatness of Narada. He sought for the guidance of Narada to be saved from the effects of the sins he had committed. Sage Narada initiated him with the great mantra 'Rama'. Valmiki was not even able to pronounce the mantra properly. Even then, the faith he had on Narada made him remembering the mantra all the time and helped him to attain the supreme state of God. He wrote the Ramayana, a great epic, for the upliftment of the future generations. So, whoever remembers God's name, with all faith on their guru, would definitely get the transformation and evolve towards God. This transformation is called yoga.

Yogi attained God not through any conventional methods of yoga. During his times of sadhana, Yogi tried all sorts of conventional methods of yoga to attain God. He could not succeed in the venture. Of course, he was able to gain some mysterious power by practicing them, but it didn't help him to attain God. His aim was not to gain mystic powers. He was determined to be one with God. He was prepared to sacrifice everything he had. Finally, by the compassionate grace of his guru Swami Ramdas, he gave up all those attempts. He submitted his will to his guru by remembering and chanting the guru mantra all the time. That is real yoga and lo,

the Lord had absorbed Yogi. Finally, he became a great yogi. He spread the fragrance of God among all people, irrespective of the divisions of the society.

Yogi always kept his body warm for a mysterious reason. Even in the hot summer he covered him with a thick bed sheet. He did not use an electric fan even during the hottest days and nights. He was the personification of the prana (the source of life) and agni (the fire). Yogi might have to hide this secret from the casual devotees. So he put several clothes upon the body, disguised himself like a mad beggar. On seeing the different, strange look of Yogi, the casual, non serious people would not try to go near him and rob his valuable time. But, whenever Yogi wanted to shower his grace on a worthy devotee to make the latter evolve towards God, Yogi would release his energy in spite of his dresses. It was a beauty to see Yogi releasing his compassionate energy upon the deserving devotees.

The Fences on the way to Yogi

Yogi Ramsuratkumar had radiated his spiritual brilliance only to the limited devotees, who were honest, sincere and serious in their seeking for God. Even though Yogi had showered his compassion and alleviated the sufferings of the aching souls, he didn't exhibit his magnificent spiritual glory of oneness with the Supreme Father to everyone. He always wanted to be incognito. He had his own filtering points and fences. His way of dressing was one of the fences. The dirt of the dress, the dirt of the body due to not taking bath for years together, the habit of smoking and wearing no religious symbols were some such fences one should cross to go near his real being. Finally, the people around him also had been used as filters. Becoming one with God is not that easy Yogi said. One should prepare to pay price for the union with God and the price is one's self, life. It is worth to shed self for God.

Sometimes Yogi would deliberately act in the way people would think that he was an eccentric. He would always hide his real state of being, his Godliness, his oneness with God. He used to flatter people sitting around him. The sensible people could understand that those people, who were seemed to be near Yogi, had to progress further, even to have a guru. It was Yogi's unique way, to avoid the interferences and disturbances from the arrogant egoistically pious people. Yogi would simply flatter them, garland them and keep them around him. At times he would even touch their feet. No one ever knows how much pain these things would have caused to him, but he never cared about his own sufferings. His Father's work should be done for which the hindrance should be overcome. That's all. Sometimes he was suffocated by the surroundings of this insensitive, so called pious devotees, but he suffered silently and did his Father's work.

Yogi needs only those people who have the one point attention towards God, guru. Those people should not be drifted away from God, guru due to their diversion of their attention towards the so called special and blessed devotees of Yogi. Most of the people try to flatter the so called special devotees, hoping that by doing so they could make Yogi happy and get his grace. Yogi never gets enthused by such acts. In fact, Yogi demands the total attention of the devotees on him irrespective of anybody's presence.

The devotees with the desire for the so called social security and praiseworthy life are usually weak and they always seek support for their demands from the people sitting close to the guru. Sometimes they do some silly rituals to please the guru. They do not know the truth that the guru could not be influenced by anything and anybody. One should have the courage to go to Yogi directly without the craving for the glittering aspects of life. One should be ready to shed off one's self to attain the holy feet of Guru, God. Yogi would

spend great time with such heroes. Yogi would shower His grace upon those heroes and he would see that those heroes would reach his Father without much sufferings and struggling.

Yogi made use of the so called pious people as a fence around him so that the non serious people could be filtered. The serious aspirants, who understood these people in the right sense, would ignore them and would jump the fence to have the direct, one point attention on Yogi. Yogi would shower his grace upon these brave people and absorb them into his infinite holistic vastness. Yogi always remembered such real seekers.

Most of the time, the people who entangled in worldly worries came to Yogi in the hope of coming out of the pains and problems of the life. They would frequent Yogi and seek Yogi's grace. Yogi would mysteriously remove their pains and problems. Generally the people who are relieved from the problems would go away and forget Yogi. Only a few would understand the insignificance of the life filled with desires. They would try to come out of the desires by seeking Yogi's grace. They would focus their attention on the wholeness of Yogi. They would not drift away from Yogi by the grace of Yogi. In due course they would win over the love of Yogi and merge with Yogi.

25. Yogi's Statue

To the seekers, who want to evolve towards God as well as to understand the mystery of life, a living guru is essential and this is evident if one observes the life of Yogi. Yogi first met Ramana Maharishi. He found the teachings of Ramana Maharishi inspiring and with great conviction he walked in the path of 'enquiry' prescribed by Ramana Maharishi. Then he was directed to Sri Aurobindo. Even though he was not able to interact with Sri Aurobindo, he was completely convinced by his teachings. Both the masters attracted him. The masters took him to an elevated state from where he could perceive Divinity. He was progressing in the path towards God Realisation.

Alas, both the masters attained Mahasamadhi in 1950. He was mysteriously directed to Swami Ramdas even while the masters were alive. But he was not then enthusiastic about Swami Ramdas. After the Mahasamadhi of both the masters, he had no one except Swami Ramdas to guide him into God Consciousness. So he visited Anandashram frequently to see Papa Swami Ramdas. Finally he was able to win over the heart of Swami Ramdas. He got the holy 'Ram Nam' initiation from Papa Ramdas. After the initiation, a passionate love developed in him for his guru Swami Ramdas. He wanted to live with his guru and also wanted to serve his guru in all possible ways. But he was denied permission. He believed that the service to the physical form of his guru alone could still his mind and its thought process. But he was not allowed to stay in the ashram. He was driven away by Swami Ramdas. He wandered wildly. He struggled for God Realization even though his mind was oscillating between the attachments of the family and the desire to attain God. Finally his desire to seek God won over the attachments of the family and worldly life. His aspiration for God Realisation became so intense that it took him to several places. After the Mahasamadhi of Swami

Ramdas he was again mysteriously directed to J.Krishnamurti. Once he got the wholeness by the grace of all those great Mahatmas he finally reached the holy hill Arunachala. Thereafter he himself became a holy divine form through which he did his Father's work. The holy forms of Realised Souls play vital roles in the seekers' progress towards God. These forms help the seekers to a great extent to merge with God, the Formless Holistic Vastness.

In the final years of his life, Yogi was aware that his end was fast approaching. He wanted his friends not to strand and wander in his physical absence. Out of great compassion on his people, Yogi graced to be present in a visible form. A statue of Yogi should be erected in the Ashram so that the people could pour down their loads of sorrows and vent out their anguishes of life and be free, Yogi thought.

Kalasagar Rajagopal was a great sculptor and artist. He became a close friend and devotee of Yogi. He came to Tiruvannamalai to live in its holy atmosphere. He took a house for rent near Yogi's ashram. He was in his early eighties. Yogi had great love for Sri Rajagopal. Yogi requested Sri Laxman Chettiar, one of his devotees, to look after Kalasagar Rajagopal with care. It was a great experience to be with Sri Rajagopal. He was always bubbling with joy. Any worldly anxieties would not bother him. He would shun away the anxieties by laughing at them, making fun of them. He had close association with several other masters like J.Krishnamurti, Ramana Maharishi, too. Yogi loved and showered his abundant grace upon the sculptor. One day, during a casual conversation between Yogi and Kalasagar Rajagopal, Yogi expressed Father's wish to make a statue of his form. Kalasagar Rajagopal had made a statue of Ramana Maharishi earlier. It was the exact replica of Ramana's form. The statue had been erected in the Ramanashram at Tiruvannamalai.

Kalasagar Rajagopal got ecstasy on hearing Yogi's words. Immediately he agreed to make a statue of Yogi. In spite of his ripe age, he poured all his energy to fulfill the wish of Yogi. He requested Yogi to stand as a model for about 2 hours daily for three months at the old darshan hall. Finally he completed the mould of Yogi's form. Yogi enquired Kalasagar Rajagopal with what type of metal the statue should be made. Kalasagar suggested panchaloka i.e. an alloy made of gold, silver, iron, lead and tin. Yogi assigned the work to Sri Laxman Chettiar, a long time devotee of Yogi to collect the metals and arrange a factory at Dindigal to produce the statue. Sri Laxman Chettiar took Kalasagar Rajagopal to Dindigal along with the mould. Several devotees offered the metals required. Finally the statue took the divine shape of Yogi. Sri Thinnappan Chettiar (the son in law of Sri Laxman Chettiar), who was also a great devotee of Yogi, hosted Kalasagar in his house and served Kalasagar in all possible ways till the latter completed the statue.

The statue was brought to Tiruvannamalai and put up at the old Darshan Mandir. Yogi did not show any inclination to see the statue for another four months. God alone knows the reason, why Yogi waited for four months to have a look at the statue. After four months, suddenly one day Yogi summoned the then trustee of the Ashram to take him to the statue. The trustee took Yogi to the old darshan mandir, where the statue was placed. Yogi went near the statue and bent down before it, touching the feet of the statue. He pointed out a particular place in the main hall of the ashram to the trustee and instructed him to install the statue there within 24 hours. The statue was installed at the chosen place without any conventional and traditional rituals. After the installation of the statue, Yogi touched its feet and declared, ***"This is my Father's statue. Whoever goes around this statue and touches its feet, my Father will shower his blessings on them."*** Thereafter Yogi started sitting in a chair nearby the statue. He

observed the devotees going around the statue, touching its holy feet with reverence. Yogi said that he was eternally present in the statue. Yogi assured, if anybody couldn't see Yogi, they could go to the statue, touch its feet and they would definitely feel the presence of Yogi.

When Yogi was critically ill, a long time devotee, who could not go near Yogi went to the statue and massaged the legs of the statue reverentially. Yogi was then lying in the inner room of his abode. Yogi suddenly asked one of his attendants, Parthiban, **"Parthiban, somebody is massaging this beggar's statue. Go and see who is there?"** Everybody was wondering. Yogi was lying in the abode from where he could not see the statue. Moreover it was night and nobody could be permitted inside the hall, where the statue was. But when Parthiban went to see, to his astonishment, he saw Smt. Rajini, a long time close devotee of Yogi massaging the statue's leg as if it were Yogi's. Parthiban went to Yogi and told it was Rajini. Yogi just listened and closed his eyes. It is obvious from this event that Yogi is one with the statue and he has offered the statue to his devotees to enable them to find him in the statue, to offer their salutations and prayers and get helped by Yogi.

For the people who had the association with Yogi, the statue of Yogi and his photo given by his own hands would be of great help to them to move in the path of evolution towards God. Whoever comes and bows before the statue, touch its feet and say 'Yogi Ramsuratkumar', he shall be guided to a genuine living guru and in turn will get guidance from the living guru to reach his ultimate goal, God. Yogi shall alleviate the painful sufferings of the devotees, who remember him constantly. Yogi would also remove the obstacles of the faithful seekers on their journey towards God so that they can safely reach their destination God, The Supreme Father. It is also for sure, whoever remembers and chants the holy name **'Yogi**

Ramsuratkumar' with immense faith he shall definitely get the salvation by attaining God Realization.

Yogi Ramsuratkumara Jaya Guru Raya