

(Krishna's diary)



At the feet of my Master

YOGI RAMSURATKUMAR BHAVAN

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This diary contains excerpts of the notes that Krishna was taking systematically right after the events they narrate.

His notes concerning his inner experiences have been removed, the same for almost all his conversations that took place out of His Master's presence. Notes about his trips have been removed too, in order to keep only the facts.

As these are personal notes, the reader will be kind enough to forgive the countless "i" he will find.

YOGI RAMSURATKUMAR BHAVAN

1990

YOGI RAMSURATKUMAR BHAVAN

YOGI RAMSURATKUMAR BHAVAN

18th December

On the 18th of December early morning, we leave Anandashram to reach Tiruvannamalai through Salem. It is there that lives Mayi Ma, the Mother of Kanya Kumari. Arrived at this house outside the town around 9:00 AM, we are said that Ma does not give darshan anymore, that she does not receive anybody. So we go away from the house. We walk for some fifty meters when the person appears again at the door and call us back, make us enter and wait. Soon we are said Mayi Ma rarely give her blessings now. However, shortly after, we are called in the room where Mayi Ma is. A woman is doing her hair. Mayi Ma's face seems deformed by an extreme age. And Mayi Ma blesses us, without a word since she seems not able to speak, laying her hands on our heads. After some time, we go out and reach the town to take the bus to reach Tiruvannamalai.

My intention is not to speak about Mayi Ma's life. One must know that she was living at Kanya Kumari, destitute, with a pack of dogs. The sadhu Rangarajan met her some day and Mayi Ma cured him of a lung cancer by making him swallow a *pan* on which she spat saliva. It is Mayi Ma who directed the sadhu to Yogi Ramsuratkumar.

It is with great impatience and hope that we reach Tiruvannamalai. Shall we have the darshan of this great saint, as it was planned and accepted? First we went through the entire Tamil Nadu and visited holy places,

then we stayed for some days at Anandashram, the ashram of Swami Ramdas, Yogi Ramsuratkumar's master, where we met Swami Satchidananda, Yogi's gurubhai, and then we were blessed by Mayi Ma! Now it must be the successful conclusion of this trip, its crowning touch, its culmination.

Once in Tiruvannamalai, we find an accommodation at the entrance of the town when coming from Salem, at the ashram of Ramana Maharshi (another Yogi Ramsuratkumar's guru). John¹ is accommodated a little further in another ashram. At 5:40 PM we are in the Arunachaleshvar Temple. Let us not forget that it is at Tiruvannamalai that Ramana Maharshi and Swami Ramdas, notably, reached illumination.

On the 1st December, Yogi Ramsuratkumar's Jayanti day, we were in Madras. It was also the Dīpam day, when Tiruvannamalai is overcrowded because of the Feast (a big fire is lighted at the top of the hill and pilgrims go around it in pradakshina).

¹ Yogiji's devotee from Madras we took with us during this pilgrimage.

19th December

One of my goals is to make the pilgrimage of Arunachala hill, that is to say the pradakshina that represents 15 kilometres, barefoot, around the hill. For the Hindu, this hill is Shiva Himself. I go around 7:40 am. Millions of billions of years ago, this hill was already there. Creation just happened when Shiva (Arunachala) shows His superiority to Brahma and Vishnu². He appears in the form of a column of light. Brahma and Vishnu look for whom created this column but, as high and low as they are able to go, none of them is able to find the cause of that column. They end up understanding that it is Shiva and they implore Him to show Himself under the more concrete form of a hill. Then Shiva decrees that the mere sight of that hill or the mere thought of it will be enough to do away with any karma and to impart Knowledge. For the Shaivists, the hill stands for the Adi lingam, the primordial form of Shiva. During Treta Yuga, the column of Light became a mountain of diamond, during Dvapara Yuga a mountain of ruby, and during Kali Yuga a hill of volcanic rocks. Great sages and rishis came here and lived and continue to live on the hill, among whom Sri Shankaracharya of course.

Ramana Maharshi says that Puranas affirm that the hill is hollow, that its core is a cavity where the siddhas live ('It is said that all the siddhas are there... Mount

² O course this is just an allegory, as the three of them are The same.

Kailash is the abode of Shiva, while the Hill is Shiva Himself... The entire world is condensed in this hill... Arunachala means the hill of the Fire of Wisdom... The hill is manifested wisdom in a visible form... All those who contemplated the hill are mukta...') But the best is to refer to Shiva Purana and Ramana Maharshi.

At 9:15 am both John and i are in the temple, on the other side. At 10:50 we are at the level of the Temple and Sannadhi street where Yogi Ramsuratkumar's abode stands. At 11:00 we are back at the Ramanashram.

In the afternoon we go with John to the Ramana Maharshi ashram and take profit of that to take video. At 5:10 PM we go to meet a sage who took a vow of silence and blesses us, Ishvari and me.

Yogi Ramsuratkumar received us (was it on the 18th or the 19th?). John knocks at the door once, but nobody answers. He knocks a second time. Many people come but are not received. I even saw a sâdhu casted out by the Yogi with a wave of His hand. We go up the few steps. To the left, all along the house, bars where countless dried garlands are hanging. He receives us in the entrance (verandah) and closes the door. We brought some offerings. He makes us sit the He asks Ishvari for her name. When he asks for mine afterwards, i answer « *Krishna* ». Then He closes His eyes and says smiling: « *But John, how Krishna was able to marry Ishvari? He would have said Shiva, all right, but Krishna!...* » and here He goes in an immense burst of laughter. Like a child, it is marvellous.

There i feel spirituality in all the pores of my skin. There, near the Yogi, seated in this little house, on the bare ground, it is fabulous. Time is annihilated.

We speak, He asks me questions. At a point, as my English is not of a fantastic level, i search for a word and, not finding it, i softly say: "Ah! Stupid English!" And there again the Yogi bursts in laughter. This laugh is unforgettable, it transforms you, everything becomes peace. I feel like, after a long trip, I can put my luggage down, I'm at home.

Then He talks to Ishvari, asks her which vegetables are available in France, etc., etc. and Ishvari answers! Both of them speak in Hindi or Bhojpuri³. Here they go in a conversation. As for me, i am there, seated, and i feel such a peace, an inner well-being; i don't say any word, i don't feel any need. I feel 'at home'. Yogi Ramsuratkumar, all the time, all the time, repeats Ram's name, and He blesses us.

There is little to say; words are only a support. Being in Yogi Ramsuratkumar's presence is something where words become totally useless.

³ Her ancestors are from Bihar.

20th December

Well before 8:00 AM, we went to climb the hill upto the Skandashram, passing through the Ramanashram. We reach there at 8:15. The view we have on Tiruvannamalai, and particularly on the Arunachaleshvar Temple, is just wonderful. About 9:10, we begin to come down through another path to reach the cave where Swami Ramdas reaches illumination in 1923. First we arrive at the Virupaksha Cave where Ramana Maharshi lived for some time. We continue to go down and, around 9:30, we arrive at a tirtha near which a swami lives. He is a white man who is there since some twenty years and who is clearly sick. He is just recovering from a viral hepatitis, he coughs, has a sore throat, etc... We take leave of him after some minutes and continue to go down. At 10:00, we reach Swami Ramdas' cave and there i get the opportunity to meditate for some time. I take profit of that to take some video. I leave the cave around 10:12.

We go down.

This day, we know the great blessing to be received again by Yogi Ramsuratkumar. We come in. After our arrival, while we are seated and as John repeats singing the name of the Yogi, the latter allows two white women to come in. They start asking questions about His relationship He had with Ramana Maharshi! Somehow this shocks me. How is it possible not to realise what huge blessing it is to meet such a being and to tell him

about somebody else? As if, for them, He was just a tool to get information about Ramana Maharshi! But the Yogi kindly ousts them ... We stay, almost without speaking, but in a common meditation. All that is possible to say is that it is fabulous.

Yogi Ramsuratkumar asks for my profession. When we leave, the Yogi will give me some pats on my back.

At the beginning of the afternoon, we go straight to the bus stand to be sure to get a seat to reach Madras. We pass through Gingee at 1:50 PM. Then it is Tindivanam and then Madras.

It is useless to say that, afterwards, the image of the Yogi often was in my mind and that it tends up imposing itself completely. He was the masters' Master, the embodiment of absolute renunciation, of absolute humility, always with me.

On one side there was the image of Sathya Sai Baba, whom i saw for days during the same trip, with that crowd, all those buildings, books, videotapes, speeches, festivities, an expression of the Divine for crowds... and on the other side a complete opposite expression of the Divine, complete humility, the hidden saint, the solitary beggar who owns absolutely nothing but who is everything. It is He who grabbed me. Never did i meet such a being, the example of all examples, he Master of masters! Only He could be my Master!

Afterwards, this was narrated in the book "Yogi Ramsuratkumar 1995." To tell the truth, my Master had got hold of my life since 1988...

YOGI RAMSURA KUMAR BHAVAN

1991

YOGI RAMSURATKUMAR BHAVAN

It will be enough here to give the article which i made appear in France this year 1991 and which was translated in 'Tattva Darshana' some time later in the same year and, in 1995, in the Yogi Ramsuratkumar Souvenir.

INDIA MY MOTHER, YOGI MY FATHER

When going to India via an organised travel agency or as a tourist, to see and to visit, you come back to your country with preconceived ideas and judgements. India is not a country to be seen or visited, it is a country that has to be lived. Coming back from India within your head Taj Mahal and misery, it is as if you went for nothing, it is to have passed far from all, to have understood nothing because you have lived nothing.

To see India, one has to forget oneself, to forget one's familiar environment, one's daily life, one's habits, one's way of life, one's mental luggage. That obliges to an effort for forgetting one's ego, effort which will be proved a rebirth to oneself, a true discovery of oneself.

India is a country for discovering oneself, and not for discovering new things that satisfy mental and material desires. For here is the difference: while West pushes man to have desires only for external things to be owned, desires which advertising strengthens by creating

new needs far from his necessities, as far as to see only the outside and to forget himself internally, becoming party of every moral and material pollution, taking part in the massacre of his mother, nature. In India, man has, as goal, to find himself. This is the richness of India, the richest country on the earth: the interior richness of man.

The Indian man sees his Mother in Nature and he respects her. He sees the other one as another himself and not as a concurrent, and he respects him. Indian hospitality is legendary. The wealth of India is in the hearts of its inhabitants.

In the Western world, the value of man is measured by his material wealth. People prostrate themselves to the rich. The beggar is chased away, spurned. In India, only interior value counts and sometimes the beggar is considered as a divine incarnation, even by the richest who comes and prostrates to his feet.

In Tiruvannamalai, in the south of India, there lives such a beggar. His name is YOGI RAMSURATKUMAR. He is a spiritual mountain, a great sage. He does consider himself only as a poor beggar, but this man, who owns nothing, owns everything: he has found himself. He is humility incarnate, and still he possesses an incredible culture. His consciousness is universal and still he is like a child. West will see in him only a destitute, yet he is a pearl on this earth. One could pass him by without seeing him, camera in hand to visit the temple where he lives close by; When one forgets oneself, one can also see him and it

is not necessary to visit the temple anymore, for he himself the temple and the Divinity who resides within. No more need for pictures for his presence will always be within you.

He is not one of those false gurus who go West to get disciples. These gurus are nothing but tradespeople who profit from the credulity of inwardly "lost" westerners, in the same way some in France sell amulets to naive people. He, in no way does anything to be famous. No. Imagine a child, in all his simplicity, but a child who, in addition, knows everything and the depth of the heart of everyone and who gives everything he has or that is given to him. That is YOGI RAMSURATKUMAR.

One may go to India with the goal to create a nice album full of photographs in coming back. One may also go to India to find oneself. The Indian destitute is quite a lot richer than us. He has so much to teach us! But we, egoists of our material wealth, we do not even have one eye or one thought for him who can give us everything and the only thing it will be possible for us to take with us at the time of death: Ourselves.

In 1992, i went on pilgrimage to the Char Dham Yatra in Garwhal Himalaya, not only visiting the four shrines, but going everywhere, visiting all places and all shrines, and, from Kedarnath, i sent a postal card to Yogi, likening Him to Shiva and telling Him that i was in one of His shrines.

YOGI RAMSURATKUMAR BHATTARAI

1993

YOGI RAMSURATKUMAR BHAVAN

YOGI RAMSURATKUMAR BHAVAN

28th November

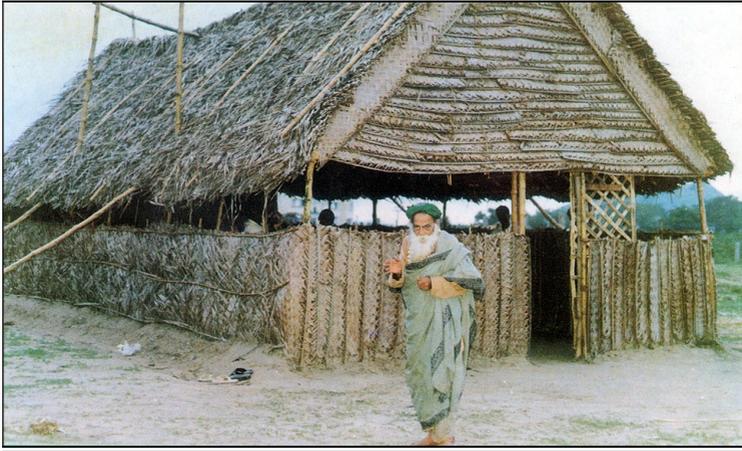
Nothing of the ashram is built yet. There is only a plot of land, of about 200 m long and 40 m wide. On the left side, there is a very small concrete building. Two 2 palm shelters have been erected to use while waiting for funds to build something in concrete. Yogi Ramsuratkumar gives His darshan in the left shelter. It is full of people inside and devotees are all around outside also. Rajmohan, C.V.R. and I get close but stay outside. It's full inside. Yogi is at the back on a platform. Behind Him there is a slab (in the style of the Tables of the Law as they are generally represented) with a big radiating OM. On His right is a woman, surely Devaki, who takes care of Him with incomparable devotion and love. Devotees are seated on both sides, leaving a central path. John and someone i don't know control entries and exits. Yogiji blesses the devotees who leave. Not a word is said. Devaki sings" *"Yogi Ramsuratkumar, Yogi Ramsuratkumar, Yogi Ramsuratkumar jaya guru raya!"* and then the devotees sing with her.

After some time outside the shelter, we decide to come inside. Rajmohan enters first, then C.V.R. I go in and immediately put the video and the apple compote made by Ishvari⁴ on the ground so I can prostrate. As I begin to do this, the person who has the charge of letting

⁴ Made in France with apples from the garden.

devotees go in and out faire jostles me as if i was a dog and makes me understand that the only thing i have to do is to go aside and that i can prostrate like this when going out. Feeling like an idiot, i take back the video and the pot and go aside. Suresh follows. We are seated in the last row. As devotees go out, we come nearer. Time to time, Devaki's glance rests on this little one like it rests on others; but not even one of Yogi's glances ventures towards us. He looks at nobody in particular, except once when he looks at "bigwig" led to Him with his wife, son and daughter. They are the only ones allowed to go to Him. The man has a short dialogue with Yogiji.

At the end of the darshan, Yogi stands up and goes out quickly followed by Devaki and another woman. Darshan is over. They get in a car which goes quickly out of the ashram.



29th November

I know that today is the blessed day when i'll see Yogi again. I know He is waiting for me. So, Sadhu Rangarajan has to pick me up before going to Him. Until then, nobody goes in. It's still early morning. I am obliged to follow the protocol, so i let things go their way. About to go out, Rajmohan reminds me not to forget to take with me Rangarajan's book that i have translated in French, but not the pot of stewed apples that Ishvarī has prepared for Yogiji, for, Rajmohan says, 'We will see Yogi'

We go out of the ashram to take breakfast on the other side of the road. From there, things will happen by themselves... Of course i sit with everybody but, unlike them and i don't know why, i don't feel hungry for anything, and all that i desire is to have chaï or coffee. I'm seated. Rajmohan gestures to me to follow him. We go the next shop while others begin to eat their idlīs. He tells me that in the first shop one can eat but it is impossible to get coffee. Here in the next shop it is not possible to eat anything but it is possible to get chaï or coffee. So we are only two now, Rajmohan and Krishna. After coffee, we walk towards Yogi's ashram; the others will follow after their breakfast. On the way, before Narikutty Swami's house, we meet a white devotee (Spanish) that i had already seen when we came for Yogi's darshan. She is returning from town. She tells us

that Yogi is not there. It seems that He is not well and will not come. She tells Rajmohan that it would not be proper to go and knock at the door of Devaki's house. So, we go back and explain the situation to the others.

...

I am there with my video bag, a copy of the translated book and the pot of sweetened apples, protected with bubble plastic. Inside the shelter made of palm leaves, devotees are already waiting. However, since Yogiji is not there, Rajmohan and i don't enter. John is there. Then I notice that some compote has escaped from the pot as there is some liquid on the plastic inside. It would not be decent to offer the pot like this to Yogi, I can't offer a sticky pot. This will not be honouring Ishvarī who has prepared it with love. Therefore i ask John for some paper and explain to him that i want to wipe the pot. Rajmohan asks him the same for me. He says "yes" but it is as if he did not care at all. He goes here and there but no paper, and then he speaks to so-and-so and to another one. I remind him that i need to get some paper. Rajmohan goes to tell people that Yogi is not there and he comes back. Still I have no paper and I look on the ground for something that could be useful.

...

After some time, Rajmohan tells me: "*Krishna, i'm going inside, come with me!*". I answer that i'll not and i show him the pot of compote to make him understand that i have to clean it. And anyway, I feel that i must not

enter. I know that the sadhu has to pick me up. I know that i must see Yogi this morning. I feel that entering will imprison me and prevent the realisation of what has to be. Therefore i stay outside and thus i find myself alone.

I come closer to the permanent little shelter that is used for the Trust to collect funds for the Ashram construction. I am aware that i will never get anything from John who seems not to care. Then I find on the ground a package of some blue and white stripped shorts. For want of finding anything else, I seize it. I remove the plastic. It's very sticky. I clean the pot with the shorts in such a way that it is no longer sticky but presentable. This being done, I stand near the permanent shelter. John introduces me to the person in charge of the Trust. I ask again for some paper. Someone finally picks up a piece of paper on the ground outside and gives it to me. Thank you very much, I could have done this since long ago! Finally, John gives me a piece of a banana leaf with which i cannot even go round the pot. But, at least, it is more presentable. Some time before, John had told me: *"If Yogi does not come, i'll send somebody to see whether He is at Devaki's and, if He is there, I'll bring you."*

From the beginning, people feel that Yogi is tired and will not come. However, i wait. I just wait. Sadhu will come and pick me up. It cannot be otherwise.

Such is the situation. Actually i'm alone, and not far from the ashram's entrance.

And it is just then that i see, on the other side of the entrance, a female figure that makes gestures to come to her. Short-sighted, I am not sure that these signs are for me. With my finger, i pull the skin on the right of my right eye in order to see clearer, but it's difficult. It seems to be Nivedita and that those signs are for me. However, as i'm not totally sure of this i just come closer to be sure that these signs are really for me. I look behind to see if they are for somebody else, but nobody is there. Then i point to my body as a question. Yes! It's Nivedita, who came running and who is out of breath. Then, I join her quickly, right at the entrance. With her halting breath, she says:

- Krishnaji, Yogi does not feel well, He is tired. He is resting in a secret place. Nobody must know where He is. But He wants to see you and He has sent me to look for you, you and you alone. Nobody has to know of this. Come quickly!"

My entire being is flooded with joy!

- But Rajmohan is here!

Then Nivedita gives a message to John for Rajmohan. We begin to walk quickly but, seeing that i'm barefoot, she asks me where my chappals are.

- At the Ramanashram!!! Doesn't matter! Let us go fast!

And we walk very fast, passing before Narikutty Swami's, where Nivedita tells me:

- First i came here to know where you were ...

For sure the others must still be there (at Narikutty's). My feet hurt less because of the prospect of what is awaiting me. Soon we turn to the right.

At last, we see a house with a gate on the right side. We can see through a space in the gate due to the hinges, Nivedita makes signs to open the portal. It half-opens. The person recognizes her, we enter quickly and the gate is immediately closed. Then we climb three steps and enter the house. I leave my video camera in the first room. I follow Nivedita with the pot and the book. My entire being is thrilled, and, when i enter the room, tears of joy pour down my face.

Yogi is there, lying down. He is sleeping. Sadhu Rangarajan is on one side, Ma on the other side. Ma's love for Yogi is unbelievable. I prostrate, full of tears, i offer the pot of sweetened apples and the book translated in French and remain a little bit back. Other persons are in the room. Ma Devaki, who is on Yogi's right side, points to somebody behind me:

- Krishna, here is Balarama!

Of course, everybody laughs (one has to know that Krishna's elder brother was named Balarama and Krishna's mother was named Devaki). Balarama is

American, a member of Lee Lozowick's group: Hohm. Lee Lozowick has been a disciple of Yogi for a long time and when he writes to Him, he does it in the form of poems. Some of them have appeared in *Tattva Darshana*.

Sadhu Rangarajan explains to Devaki that the compote was made by Ishvarī with the apples from our garden. Ma takes the pot and puts it beside her. Then he explains, while giving her the book, that it is the French translation of "*Glimpses of a Great Yogi*". She takes it and turns over the pages with interest.

Softly, Ma resumes the chant, which certainly was stopped with my arrival: "*Yogi Ramsuratkumar, Yogi Ramsuratkumar, Yogi Ramsuratkumar jaya guru raya!*", and everybody join her.

Yogi sleeps, the chant continues. Joy is within me, i chant with everybody. Then Yogi moves, He seems to awake. Seeing that, sadhu Rangarajan tells him:

- *Krishna has arrived!*

Immediately Yogiji utters: "*Ah!*" like a "ah" of joy and He sits up straight again. Smiling, he looks at me. I am bathing in joy, especially because, clearly, He seems happy to see me! It is an extraordinary blessing! It is exactly as if Yogiji has known me forever and is happy to see me again!

Sadhu tells him about the pot of sweetened apples made by Ishvarī from the garden. "*Oh!*" he says. Then

sadhu speaks about the translation i made, which Devaki gives Him. Yogiji looks at the book and turns the pages. Then, turning to Devaki:

- He wrote the article!

Then Ma tells me:

"India my Mother, Yogi my Father", i had to read it fifteen times at least!

Then Yogi says:

- It is a very good article!

Soon the chant is resumed. All of us chant. Yogi does not speak anymore. Continuously or almost continuously, like the first time i met him just three years before, His fingers seem to tell beads of a *mala*, repeating Ram, who is continuously present. Very often He raises His hand to bless us. Each time we chant, His hand covers the room with blessings.

Suddenly, without looking for my face, His head straighten up again and His eyes stare directly into mine. His gaze is piercing, without batting an eyelid. His eyes are not large, neither wide-open, but His gaze plunges inside of me, there is no way-out. I feel and know that He goes up to the bottom of my being and i feel that I am facing my ego, the pride I feel being with Him. I think again of the sadhu's book that i have translated where he talks about having the same experience.

Then Yogi bends His head again. The chant still goes on. All of a sudden, once more, He raises His head and plunges his gaze again into mine. I feel as stripped. 10 times at least He will do the same. It is really plunging His gaze in my eyes, within my being. Then once i intensely pray: "Oh Master, bless all those who take You as their guide while chanting Ramnam, Ernest. M., Jean de Dieu M., Dr G., particularly Fabienne S. who wrote me: "When you will be with the Master, please think of me!", and all the others. To offer their hearts to the Master. Another time i recite the Gayatri, another time "*Tamaso ma jyotir gamaya!*" Another time, my eyes escape. The chant goes on: "*Yogi Ramsuratkumar, Yogi Ramsuratkumar, Yogi Ramsuratkumar, Jaya Guru Raya!*"...

At one point, a lady of the house comes in:

- *Somebody is here who desires to get Swamiji's darshan. He is a leader from the Congress Party.*

Yogi asks where he comes from.

- *From Tiruvannamalai.*

- *Tell him that, since he is from Tiruvannamalai, it is possible for him to see this beggar at another time.*

Then a letter from Lee Lozowick with 3 poems is presented to Yogi. Yogi asks Devaki to read them and she does. I don't understand them very well but

everybody laughs at some passages, Yogiji included. At times he puts both His hands on His face, as if to hide Himself, smiling, like a little boy caught in the act. Sometimes he asks Devaki to read again some passage that, as it seems, He has not understood clearly. He even asks for 2 poems to be read again entirely.

Then the book of Lee Lozowick's poems, just published by the Sister Nivedita Academy, is presented to Him. The sadhu⁵ wanted to get it before meeting with Yogi. Yogi goes through it. After some times, He says:

- We cannot give this book to everybody. It would be dangerous. One has to give it with circumspection. It cannot be given in the way this beggar does usually.

Yogi refers to the fact that, generally, he takes all the books and gives them to everybody. This time the price has been printed on the back so that he doesn't give the book in the same way. It is decided to keep 75 copies here, at Sudama, at Devaki's. Yogiji asks again to have some more poems read. He says:

- But where does he go to find all this!

Another person, who desires to have Swamiji's darshan, is sent back. Mani deals with this and will tell this person: "Yogi has fever, etc... However, if you want to enter (implying: when He is not well)..." Of course, the visitor declines and goes away.

⁵ Rangarajan.

In the course of this morning, someone is introduced who, after saluting the Master, presents some photos. Soon, i learn that he is a kind of 'official photographer'. Devaki is seated on Yogi's right side and the sadhu on the left. The photographer takes a seat just on my left side, almost in front of the Master, slightly on His left. There are several series of pictures, particularly 2 series of Yogi and Ma, with 50 copies. Yogi look at them and one of the two photos seems to please Him particularly. He asks to distribute some among those allowed to be with Him in this day, the eve of His Jayanti. Speaking of the photographer, He says:

- If there is work to do, you can give it to him.

And he also speaks of money concerning the photographer, but I don't remember what he said.

Then somebody asks if Yogi would be willing to sign a photo. He agrees. Then this person gives the photo to the sadhu who gives it to the Yogi. Someone gives Yogi a red felt-tip pen. And then Yogi autographs the picture. i have never seen His signature before. He draws the "OM".... This "OM" is not only the Divine symbol, it is well and truly His signature. He is OM. Moreover, the OM is underlined, and this underlining is not there just to mark the symbol, but it is an angled line, to mark that it is really a signature!

Maybe it is Mani who first asked for the dedication of a photo that he had taken of the Master who had then put Mani's glasses on. Mani has made it larger and it is

here in this very room, near the wall facing the Yogi, that is to say behind us.

So, the pictures are distributed. Then Balaram shyly asks:

- *Would it be possible to get one for Mr Lee?*

Yogiji asks him to repeat the question, as He did not understand clearly.

- *Would it be possible to get one picture for Mr Lee?*

Yogiji looks embarrassed! Like a little child, He hides His face with His hands and laughs.

Then someone holds out the photo that Yogi asked to distribute for His signature. I end up holding the copy i received to the sadhu. The latter gives it to Yogi:

- *Krishna also would want your signature.*

Soon, one of the present devotees holds the picture to Ma, asking her to sign it also. Then Devaki looks for a place on the picture to put her signature. She ends in finding one at the bottom on the left, under Yogiji's, and she says:

- *Devaki's place is at Bhagavan's feet.*

Devaki calls Yogi "Bhagavan". This term, which one could translate as "Lord", is only given and should only be given to realised beings.

Yogi and Devaki look at other photos also.

The Yogi wants everybody to know that, from now on, Devaki is and will always be by His side, that we can't have one without the other. He insists, saying that Devaki is His eternal slave. Moreover an article will be published on this topic in the next issue of *Tattva Darshana*.

I don't remember how the sadhu is led to narrate his Ganges' episode. Yogi smiles. It is possible to read about this episode, in which the sadhu was taken away by the river at Prayag, in an issue of *Tattva Darshana*.

Yogiji also asks to distribute copies of Lee's book. Some, like Krishna, ask for a dedication. Then Yogiji writes the OM on each copy...

Yogi turns to Devaki and says some words to her. Then both of them stand up. Certainly Yogi has to go to the toilet. It is then possible to notice that his cloth is drenched with sweat in the back. However, never has He shown that He had fever or was unwell.

Yogi comes back but He does not go to his seat immediately. With a firm and resolute step, He comes toward us and goes behind us to bless each of us, several times. Then he goes and sits again.

Soon the meal is ready. So, we will eat with the Master, share His meal! What an incredible blessing! Yogi insists on us being in one line, facing Him. The middle of the room is left empty. From what is left for Yogi, it is possible to find Balarama, Krishna, the photographer, Prof. Rangarajan; Nivedita, Jayalakshmi (inspector of taxes), and another lady whose name I don't know yet. So, we are seven facing the Master to share His meal. On His left side is Devaki. So we are nine if we include the Master. Ma will begin to eat only when Yogi has finished. Who among the seven of us has seen the moment when Yogiji was giving food to Ma! It was sublime, full of beauty, divine love. ...

Then comes the dessert, after which we go out of the room to rinse our mouths and hands.

... The sadhu and i come back. First i present the cheque of Michel Coquet. He looks at it and asks for the amount. I report what Michel asked me, which is that if there is a choice, the money will be used according to Yogi's will. Ma says that Michel has called to know how he could send money. I answer Ma that the simplest way was to write a check. Yogiji says: "*We will give it to "x"*" (the person in charge of the Trust). Then i give the offerings in French Francs: 500 FF with the name of Thierry D. from Noyon and 200 FF from Jean-Joseph P. from Martinique. Then the 2.000 FF i offer. With good reason, Mani intervenes, saying that they cannot change French Francs into Rupees but that i have to do it with my passport. Then it is agreed that i take back the Francs

to change them in Madras. However, it is decided to write a draft to the order of the Trust with the name and address of each of the givers. Everybody has come back into the room. We keep the same seats as before the meal.

Soon a new request arrives:

- *Some people who were with Krishna are bringing his belongings. They would wish to have Your darshan.*

The Master does not seem to be disposed for that.

- *How many?*

- *Five.*

In the end, Yogiji accepts, saying that they have to sit together on the left side of the room. They enter: Suresh, C.V. Radhakrishnan, his wife, Rajmohan and Ramesh. In turn, each of them prostrates and goes to the left side.

The Master is silent. After some time, He asks:

- *Until when will Krishna be here?*

- *We return to night, the sadhu answers.*

- *This beggar has waited for Krishna for a long time. Now that Krishna is here, this beggar will not leave him. This beggar wants to pass a long time with Krishna.*

Nivedita rises immediately on her knees and quickly says:

- *Krishna goes back to France on the 8th but he wants and has planned to come back next week after the celebrations of Your Jayanti.*

- *It's all right, yes.*

I feel that the Master would wish me to stay, but, on the other hand, He does not want to disturb the Jayanti in Madras in which I have to be part. And He would have said: "Krishna will stay here." He turns to the sadhu who is by his left side, still holding his hand:

- *If you have time, come with Krishna.*

Some time later, Yogi asks the question:

- What's the meaning of J.B., before Carcelle?

This question is asked because of the article "*India my Mother, Yogi my Father*", which first appeared in a small newspaper in France in 1991 with my French name, then was later translated into English in *Tattva Darshana* with the same signature : J.B. Carcelle".

- *John the Baptist.*

Sadhu says that i write now with the name of Krishna Carcelle-Chowasingh.

- *Who are the persons who were with Krishna?*
Yogi asks.

- (Showing Suresh, C.V.R. and others): *All the five, the sadhu answers. Krishna wanted to come for Dīpam and take some videos to show in France. Then, I sent him with the others."*

(I don't like the expression: "I've sent him", since he did not send anybody and I did come by my own will.)

- *It's all right.*

- *To night they went for the pradakshina around the hill.*

- *Well. Well.*

The time has come for Yogi to rest. All stand up and in turn come to prostrate before the Master. While I am prostrated before Him, Yogiji gives some strong pats on my back in blessing. He does this often. "My Father blesses you." Then we go out one after the other. Someone says:

- *So, Krishna and Balaram have come to Devaki's house!*

Outside, Balarama is very nervous and excited. He tells me:

- God! Yogi said that Ma Devaki is Lee's eternal slave! Woahh!⁶

I am flabbergasted! And he goes on repeating this without calming down. However I prefer not to say anything and i let him continue with his excitation, his blindness and his illusion. God, he is really out of himself! He completely misunderstood! And i feel that the best is not to correct, because if i do so, he will react, and this would not be good. Others will tell him and correct him. Instead of "His eternal slave", he heard or wanted to hear "Lee's eternal slave ..." I must say that his 'interpretation' surprises me very much, and I find incredible that somebody could understand such a thing!

I depart for Madras in the car with the sadhu, Mani and Balarama (for preparing and celebrating the Jayanti there), while the other ones go by bus.

...

Mani explained me what happened before my arrival. He, sadhu Rangarajan, Nivedita and Mahendra came to Sudama after their arrival. Then Vijayalakshmi told them:

- Swamiji allows Sadhu Rangarajan, Krishna and Mani to come in when they will arrive from Madras, but nobody else because He is indisposed. Swamiji was very interested to see Lee's book. Last time Mani came,

⁶ At a point of this darshan, Yogiji, speaking of "this beggar", said that Ma Devaki was "His eternal slave".

Swamiji sent him back to Madras right away. This time he is asked to stay at Sudama.

After some minutes, Yogi awoke. After seeing the sadhu there, the latter told him to relax, that he could wait. Then the sadhu asked Devaki:

- Has Krishna met Yogi?

and she answered:

- No, and Bhagavan is has been asking questions about Krishna's coming since the 28th.

Then Nivedita was sent to pick me up at Ramanashram. She ended up finding me. I arrived and almost immediately Yogi awoke.

...

4th December

(Back to Tiruvannamalai after the Jayanti)

We go to Devaki's house, Sudama, as soon as we arrive in Tiruvannamalai. We go in and, after leaving our *chappals* in the entrance, we are asked to sit in the first room. I think that Yogi is inside the house. I hear the

song: "*Yogi Ramsuratkumar Jaya Guru Raya!*". We wait... *chai* is offered to us... Still nothing. At last i learn that Yogi has left early in the morning and is not back yet. Nobody knows where they went. So, after a long wait, we make the decision to look for Him in Tiruvannamalai. We go to the ashram land but do not find anybody there; to his house, Sannadhi Street, near the temple, asking whether He was seen..., to the house of one of his devotees... Nobody knows where Yogi is. We also go to Narikutty Swami's...

...

5th December

...

We arrive there at 7:00 am exactly. We are told:

- Swamiji came back late yesterday. He will receive you at 10:00.

...

We are at Sudama at 10:00. 4 whites (Westerners) are waiting at the gate. We ring the bell and the gate opens for us. The four are asked to come back after one hour, around 11:00. We come in, followed by 2 men and 2 women, among them is Ganeshan, Ramana Maharshi's grand nephew.

We wait for about half an hour, then we are introduced to Yogiji. First Rangarajan prostrates and sits near Swamiji. Then I prostrate. Yogi pats my back strongly. Yogi smiles. I take my seat.

Once all of us are seated, the four other persons are introduced. Ganeshan has come with a parcel containing three shawls, parcels that he offers Yogiji, saying:

- *This was offered by Yogiji's devotees on the day of His jayanti.*

- *What else?* Yogi asks.

- *Ganeshan: I would wish to get one, given by You with Your blessings.*

Then, Yogiji asks him to select one. He chooses the blue one. After giving it to him, Yogiji asks whether Sujata and Anuraddha (the two women) wish to get one too. Of course, both answer that they would be infinitely blessed if they could receive one from Yogi's hands. Yogi laughs and calls Sujata. He asks her to select one and she selects the red one. Then Anuradha takes the last one with Yogi's blessings.

Yogi tells us that he was informed about our arrival the day before, but that he had forgotten because of his madness. He says:

- *I'm sorry.*

Coffee is served to everybody. The woman who serves it comes with a plate on which steel cups stand. At this time Yogi calls her and tells her that her manner in doing it is not proper, that she must take each cup herself and give it to each one. This is done immediately.

Then Yogi asks Devaki to chant, just by making a sign with his hand. Immediately everybody *chant "Yogi Ramsuratkumar, Yogi Ramsuratkumar, Yogi Ramsuratkumar, Jaya Guru Raya!"* Soon, He is informed about the arrival of the 4 foreigners who came at 10:00.

- Is there somebody else?

and he asks for the foreigners to be introduced and for the others to wait. After their pranams, the foreigners are told to sit down, to the left of Yogi. The chanting resumes: *"Yogi Ramsuratkumar ... "*

After some time, He asks Rangarajan to speak about Ramnam movement. The sadhu does so and speaks of Mohan and Krishna. ... Then Yogi asks Rangarajan to chant OM SRI RAM JAI RAM JAI JAI RAM. Sadhu does so and the mantra is chanted in reply by everybody, except the foreigners who, afterwards join the chant step by step.

Then Yogi asks Devaki to give a résumé of the letter sent by Michel Coquet. Michel says that he has received some requests for having Yogi Ramsuratkumar's name chanted in France. A Ramnam movement has already been created in France by Krishna, Michel says,

and he asks for explanations because he does not want to create any confusion. I am surprised, I did not know about this at all, and it is not said who has made this request to Michel.

Then Yogi asks Rangarajan to bring the desired light. Then Rangarajan explains that Swami Satchidananda from Anandashram has accepted that the Guru Nama could be counted as the Rama Nama in the Yagna, it is the same thing. Then he shows a picture of the Yogi that was taken very recently and that is on a piece of cardboard on which is written that those who follow the Yagna could equally count Ramnam and Gurunam. The Sadhu shows this picture to the Yogi. The latter brings it to his forehead and asks for these photos to be distributed to the 4 foreigners (2 men and 2 women).

Yogi asks whether Krishna and Michel know each other. After a positive answer, he says:

- Then Krishna will bring the answer.

The chant "Yogi Ramsuratkumar" is resumed for some time, each time on a signal from Yogi.

After some minutes, He is told that 10 people are waiting to get His darshan. Yogiji asks for them to be introduced. He blesses them one by one, gives them a fruit as Prasad and sends them away right away.

Then he asks Ganeshan to speak for 10 minutes to give the main points of Ramana's message. Ganeshan at first, remains silent. Then he summarizes.

Then, Yogi tells Devaki that he wants the foreigners to leave. He blesses them one after the other. One, named Michael, while lying prostrate before Yogi, tells Him:

- My consciousness is for Ramnam but my mind does not succeed in getting to it.

Immediately Yogi tells him:

- Concentrate on Consciousness, not on mind.

Of course, each of them receives a fruit as Prasad, then all the four leave. He summons 6 people from Pondicherry to enter. After their 'pranam', they sit where the whites were before. Gurunam is chanted again. Then, the 6 are blessed one after the other. Yogi gives them a fruit as Prasad and they are dismissed.

And immediately after, Yogi says:

- This beggar died in 1952 at the lotus feet of my Father Swami Ramdas. Since then nothing else exists but my Father. My Father alone. My Father alone. This beggar has nothing to do. My Father is everything. He is in all and all is in Him. He is in every thing and every thing is in Him. There is nothing else than My Father (looking everywhere, things included). He is the

past, the present and the future. It is only God that came in the form of Ramdas. When Ramdas left his body, only God was there. This beggar does not exist. This beggar has no body, he has no mind, he does not exist. Only my Father exists, and you are seated before the Almighty. (Very emphatically): All those here, J.V., Ganeshan, Krishna, Rangarajan and the others, you are blessed, for you are seated before God. Nothing else exists. Only God. I see only God.

And, spontaneously, he raises His hand and blesses. Each time He blesses, waves touch us, I can perceive them, clearly, physically.

Later, Yogi will say, suddenly:

- There is nothing but my Father. My Father alone exists. My Father only.

He will say again:

- This beggar does not exist. Yogi Ramsuratkumar is not this beggar's name. It is my Father's name. Therefore this beggar wants to hear it sung. Sing!!!

And he raises His hands, for the chant to rise up. Then, Gurunama is chanted for a very long time.

Yogi will also say:

- They say: " You are a Mahatma, a great God that has come to us."

Then Devaki asks:

- *Who are " they "?*

- *Sudama's sisters*⁷.

Then he says:

- *This beggar is not a sannyasi like Rangaraja. He has some attachment towards Sudama sisters. Without them, he could not live. They are doing a great service to this beggar, which this beggar does not deserve.*

Then Devaki answers that all of them are mere dust and that they are moved because such a great Yogi has bent down to pick up this dust. He asks then:

- *What does Rangaraja thinks of it?*

The sadhu says that one day he received a message from Upaddhayan, telling him that Yogi was confined to bed and very indisposed. So, he rushed to Tiruvannamalai in order to see Yogi who was suffering. Yogi sent him away immediately, telling him that he had an important work to do⁸ and he told him:

- *Nothing will happen to this beggar, my Father will take care of him.*

⁷ Devaki, Vijayalakshmi, Rajalakshmi et Vijayakka.

⁸ To spread Ramnam.

Even then, the sadhu thought that nobody was there to take care of His body. But now, he is happy because the Sudama sisters take a so great care of him." Yogi says that He does not like to hear the Sudama sisters saying that they are dust and that Mahatmas like Yogi bend down to pick up this dust. Then, Rangarajan says that they are right, for, as it is not possible for us to reach such a height, then God has to come to make us go up.

Then Devaki says that Dr. Radhakrishnan also was very happy to learn about the service that Sudama sisters were doing to Yogi. Then Yogi says:

- If Rangaraja and Radhakrishnan are happy with the Sudama sisters' service, then they have nothing to worry about. They can be happy.

And he adds:

- You know, more than you can believe, my Father takes care of this beggar.

After a while, and again after the chanting of Guru Nama, Yogi inquires whether it is possible to have some food served to all those present there. Devaki answers that everything will be ready within ten minutes.

Ten minutes later, the meal is served to everybody. In order for all to stand in only one row, I put myself to the left. At that, Mani makes signs to Rangarajan, for, actually, all of them want me to take video shootings of Yogi. I don't want to ask. I have already received such

unexpected blessings that i have not the slightest right to ask for anything. Then, the sadhu asks Yogiji, who has begun to eat:

- In Madras, Krishna has taken the Jayanti in video, this for France, and he would wish to take some views here.

But Krishna has never asked for anything. For sure, in his heart, he wishes to do so, however he did not ask for anything at all. The Yogi answers:

- Not now, Rangaraja.

And all of them tell themselves: "He did not say 'no', he just said: 'not now'."

After lunch, Yogi says:

- You can go.

and all of us go to wash our hands and rinse our mouth. Then we come back to the same seats.

Gurunama. Yogi tells Rangarajan:

- This beggar wants to see Krishna again, because he has not passed with him the time He wished. But many people are coming. This beggar wants to pass some time with him. Krishna did speak so well about this dirty sinner. Come back at 4:00.

After a while, he says:

- J.V. can come at 4:00 if he wants. He is a busy man. I have read somewhere in the newspapers that J.V. is an industrialist in music. And I have seen that Jackson's concert⁹ has been cancelled (Yogi laughs frankly) and that J.V. has started some proceedings. This beggar is glad that the program has been cancelled (Yogiji laughs frankly again). J.V. has lost a lot of money, hasn't he?

J.V. (who did organize the program) answers then that he has undertaken some proceedings.

- So, it's an outstanding affair.

Then Anuraddha says:

- J.V. made a speech during Jayanti celebration, but he refused to report what he said. He wants to report it only in Yogi's presence.

Then Yogi asks:

- Please, tell what you have said regarding this beggar.

J.V. answers that, each time he meets with Swami, Yogi asks whether all problems are solved. J.V. has the habit of giving a positive answer: "All problems will be

⁹ J.V. was the organizer of the concert of the U.S. singer Mickael Jackson.

solved ". This time, when he meets with Yogi, he will not give the answer that everything is solved. He is not sure. All his projects have failed and he appeals to Yogi's blessings in order to be freed from all his problems. Then Yogi raises his hands and says:

- My Father blesses J.V. and Sujata. This beggar is sure that his Father will solve all their problems.

While saying this, it is clear that Yogi is moved.

Then, after some time, one after the other, we prostrate before the Master. He pats my back with four hard slaps on the back and speaks again about the article. All of us go out. It is 2:30 p.m. We have spent 4 hours with Yogi! We have shared his meal once again!

We return to Brindavan Hotel. But at 4:00 p.m. we are at Sudama's gate. The same persons found themselves again in the first room, but we don't wait for long. Rangarajan comes in, followed by the others. I prostrate. 4 big slaps on the back. Then, while i'm am sitting straight on my knees, Yogi seizes my hand and keeps it in His hand, then he gazes into my eyes. He goes once again to the depths of my being. Once again, i feel naked, completely. Then he says:

- Really, it was a good article.

I go and sit down. All of us are seated at the same place as in the morning.

On a sign of Yogi, Gurunama is chanted. Then, Yogi asks for something to be served to us. Prof. Rajalakshmi brings cups of tea on a plate and she gives the plate to Yogi. Yogi gives a cup to Sadhu Rangarajan, then he calls me. I go to Him and He gives me a cup. Then everyone is called in the same way with His blessings.

After tea, something to eat is served to us, for what we could call 'afternoon tea'.

Gurunama on a sign from Yogi. Then Yogi asks Devaki to read some poems from Lee Lozowick's book, selected by Rangarajan. Rangarajan makes his choice and gives the book to Devaki who reads. Yogi asks for some poems to be read again.

- *One more time.*

Then he asks the sadhu to read some other poems.

7 devotees of some swami from Lucknow, whites, have come to get his darshan. There are two men and five women. They are introduced and seats are shown to them on Yogi's left side. Then Yogi asks the sadhu to read the note written by the publisher of the book. This being done, He asks to read Lee's introduction. Then he asks again to read the publisher's introduction, and he points out to the foreigners that the publisher is Rangarajan himself. Then again, Lee's introduction.

Gurunama is chanted again for a very long time. During the chant, as ever, Yogiji does not stop raising his hand and giving blessings towards all of us. I clearly feel the waves. Sometimes, when my eyes are closed, I feel these waves; opening my eyes, I can see Yogiji's hand directed towards me.

Then, Yogiji stands up and goes to the bathroom. When He comes back, He does like the first time, that is to say that he does not go to seat again, but he walks in circles around the room several times, standing, raising his hands above each one, giving His blessings in this way. Some girls among the foreigners are laughing loudly; for sure they must tell themselves that what has been told to them about Yogi is true, that at times he behaves like a mad man. Yogiji sits down. He continues to bless while we chant the Gurunama. Sometimes His hand goes in big moves, travelling the entire room in one second. The girl still laughs loudly.

He soon calls the foreigners, one after the other, give them a fruit as prasad and sends them away with His blessings.

Eleven other persons are introduced. He asks them to sit down for some minutes, then he calls them in the same way, gives each of them a banana as a Prasad and sends them away.

Once more, the Gurunama is sung.

From the beginning, there is no light. Daylight goes away slowly. Devaki lights two candles. Anuraddha says that Yogiji should ask Prof. Rajalakshmi to sing some songs on Bhagavan. So, Yogi asks Rajalakshmi who begins to sing. At the end of the song, Yogi just says:

- *Another one.*

At the end, once again:

- *Another one.*

When it is finished:

- *Another one, and then this beggar will not ask you anymore.*

She sings. At the end of the song, Yogiji tells her that she "*can go back to her world*".

Light has come back suddenly. Immediately, Mani and Mohan think that there is light enough for video and make a sign to me. I don't want to ask for anything. Light will soon go off again.

Three other persons have been introduced: one Rajakumari, her son Sendhal, dressed like a modern Westerner (gaudy T-shirt and large jean), and one Madika. Devaki asks them whether they would wish to get tea or dinner. Mrs Rajakumari says she would prefer dinner. However Yogi calls Devaki and tells her that there is no need to prepare dinner for them, as he will

send them away now, and he asks the boy and the women to come back the following day at 10:00 am.

Light has come back.

Yogi asks for the time. As it is told that it is 6:30, he wants to know whether the dinner could be served to every one and at which time this could be done.

Then, Gurunama is sung again.

Dinner is served at 06 40 pm. It's a true blessing! Actually, with this one, four meals have been shared in the Master's intimacy. The meal consists in chapattis and baggi potatoes. Yogi wishes to have more chapatti and baggi because He finds them really good. Everybody laughs. Anuraddha tells Him that she will inform the doctor that Yogi does not follow his advices. Yogi laughs and say that nothing will happen to him.

After dinner, when everybody has join his seat, He asks Sadhu Rangarajan about the date of Krishna's departure..... As Rangarajan answers that the departure is on Wednesday; Yogiji asks whether Krishna will be at Rangarajan's until then. Rangarajan answers: 'yes'(when he knows that it is not totally true, even if I go to his place every day. Mani and his wife will give me shelter.)

Then Sadhu Rangarajan asks him a question concerning the Akhand Ramnam that is planned for the 12th December. Yogi answers that this cannot be done. The sadhu tells him that he has gone to the ashram and that the temporary structure has fallen down due to the

cyclonic winds of the Saturday, and that some days will be needed to fix it. There is no time enough to fix, it is therefore not possible to perform the Akhand Ramnam at the Ashram. Then the sadhu suggests to perform it at the Royal Matam in the middle of the town. Yogi categorically refuses: the Akhand Ramnam must be performed at the Ashram. Then Mani says:

- We are very happy to have the Ramnam at the ashram. The difficulty is about providing the basic necessities for the devotees.

Then Yogi asks Mani about the planned timetable.

- From 6:00 in the morning to 6:00 at night. 60 women are expected taking part. So, we must look at their basic needs.

Then Anuraddha says:

- Many festivals have already been performed at the ashram's ground, therefore there is no difficulty for this one.

Mani says:

- The Akhand Ramnam is totally different. All the devotees must be there for the entire 12 hours; they can't go away like in the other programs. Therefore, providing for basic needs is compulsory for this one.

Yogi agrees with Mani. Toilets have to be there, on the ashram ground. As Mr Janarthan and Mrs Angewanalu are not at Tiruvannamalai presently, it will take some time to provide for all these things. It is therefore thought of postponing the date of the Akhand Ramnam. Yogi says that it could be performed on the first Sunday of January, that is to say on the 2nd. Mani will have to see for everything to be ready. Devaki says that she can lend her garage and her toilets for the women. Yogi thanks her but wants the basic needs to be provided at the Ashram itself. Then Mani says:

- At least 15 people from Anandashram, 40 persons from Bangalore and 60 women from Madras are expected.

Therefore, he will try to provide for all that. Yogiji says that there is no problem. This can be done by Mani, and He will speak to Uppadhaya for the food. Yogi says that if it is Brindavan Hotel, He will speak also to these persons for the food. Then He tells Devaki that she has to remind him concerning all the arrangements that have to be done for the Akhand Ramnam on the 2th January. He says to Mani that the 2 January is good, and asks to inform the devotees.

Then sadhu Rangarajan expresses some doubt about the number of devotees and other things. Yogiji says:

- There is no need to worry. Mani will take care of this and this beggar will make the necessary arrangements.

Then Yogi says that he will leave us now.

Then Sadhu asks again for some video. Yogi answers:

- No, not here.

Then, turning to me, he would have said that next year i shall be able to take video somewhere else wherever i will choose.

Then Mani hands to the sadhu the pictures he has taken during the Jayanti. The sadhu shows them to Yogi. Some other pictures have been taken at Mani's, pictures of Lee and the people who have come with him from U.S.A. Yogi takes a picture of Lee. Then he looks at the other pictures and some picture of me in saffron garb during the Jayanti in Madras appears at which u i chant Ramnam with closed eyes at the microphone. Then he says:

- This beggar would want a picture of Krishna!... Can I take it?

As if that question could be asked! Mani does not know what to say as it is obvious for him (and he will be very happy that Yogi takes this photo).

The time has come to go. Yogi blesses the *danda* of the sadhu. Then I go and prostrate before Yogi, who pats my back once again strongly several times. Then He gives me His blessings again:

- *My Father blesses you. And He blesses Devi too* (speaking of Ishvari).

Then He lets my hand go. I stand up and do the anjali while moving back to the door. All this time Yogi does the anjali too and looks at me smilingly. Then it is Mani's turn, who prays for everything to come out well. Yogi tells him:

- *One has not to worry. My Father gives His blessing and everything will be all right.*

Then it is Mohan's turn.

Then, all of a sudden, Yogi stands up and come with us. He leaves the room, goes to the door. Then, he comes downstairs. We put on our chappals. He goes to the gate. I am right behind Him. Rangarajan is by His side. The gate is opened. People are on the other side. There, looking for me, Yogi turns to His left. As He does not see me, He turns to His right. Here i am. Then, He smiles, take Rangarajan's hand in one of His hands, mine in the other one. I bow down to touch His feet. Like this, he keeps our hands in His hands for long. He calls the driver who comes and he blesses him.

Then we get in the car. Once inside, Sadhu Rangarajan says aloud:

- *Yogi Ramsuratkumar ki ...*

and all of us:

- *Jai!!!*

Then the car starts, I look at Yogi who passes the gate. God, so many blessings!

...

YOGI RAMSURATKUMAR BHAVAN

1994

YOGI RAMSURATKUMAR BHAVAN

YOGI RAMSURATKUMAR BHAVAN

INTRODUCTION

The Ramnam movement in France was going smoothly and i kept editing RAMA NAMA, from time to time translating some Swami Rama Tirtha ConferencesRAMA NAMA also gave news about the Ramnam Mahayagna led by Anandashram and that could be found in its monthly magazine « Vision »...

After returning from India, on the 31st December, i wrote to my Master to thank Him for all the blessings He had spread on me. Among other things, i told him that the flight was full, but that He had left two free seats beside me so that i could rest.

The Akhand Gurunama was conducted at Tiruvannamalai on the 1st and 2nd January 1994. On the 16th of February, the Foundation stone laying ceremony took place with Swami Satchidananda from Anandashram, Kanhangad.

One day, a Gabonese, who had read some issue of RAMA NAMA, which had some readers in Gabon, came to France at Vred¹⁰ to ask me to intervene in his business, using for this some magic power i would possess. As it was impossible to reason with him, he made the decision to go and meet Yogiji in India and there, alas, he behaved in a bad way. Actually, he went there only for his personal problems and not at all for his spiritual evolution. I had warned Sadhu Rangarajan about his bad behavior, giving a translation of all

¹⁰ Little village in the north of France where i was living at that time.

his desiderata that this Gabonese had written to me. Alas, my letter arrived too late. In spite of this, Yogiji says:

"This beggar perfectly understood Mister Raoul's problem. My Father will solve his problems. My Father's blessings for Mr Raoul"

In spite of this, the Gabonese was not satisfied, and the sadhu sent me a letter asking me to confirm that his problems were solved. But I never heard any more about this person.¹¹

In March, on the Mahashivaratri day, i received a letter from Ma Devaki with Yogiji's blessings. My heart was overjoyed. Here is the letter, purged of all that concerns myself:

« *YOGI RAMSURATKUMAR YOGI RAMSURATKUMAR
YOGI RAMSURATKUMAR JAYA GURU RAYA*
'Sudama'
3-3-94

Dear Krishnaji,

Namaste. Both your letter and the video cassette were received by Bhagavan, happily... He is yet to see the video as He has been busy with the Ashram functions. He has promised to see it soon enough.

...

(I m writing this letter at His insistence, and He is sitting by my side!)

Your friend (negro) was wearing a shirt with Bhagavan's picture printed on it! It was a delightful

¹¹ See page 104.

surprise both to Bhagavan and His devotees here. Bhagavan said: « See how much Krishna is doing for this dirty beggar! »

Mani and Sadhu Rangarajan have been made two of 4 trustee-Committee of the Ashram. At present, they are staying in T'malai looking after Ashram work for Bhagavan. ...That negro friend was in a great hurry and was restless. Bhagavan did not give him a chance to talk just to let him know, there was no need and that, that was not the way to behave with a Mahatma. The negro friend was very impatient. But Bhagavan has blessed him very sincerely, for your sake.

Love.

Ma Devaki.

And, at the end of the letter, Yogiji was sending His blessings with His own handwriting:



My father blesses
my dear Krishna !!!

Yogi Ramsuratkumar

Tiruvannamalai



We have also received a letter from Michel Coquet saying that you've agreed to do the translation of I and III parts of his book into English as fast as possible. Bhagavan is happy about it too.

...

On the picture of Yogiji and Ma that was in the envelope with the letter, Yogiji's head was surrounded by a halo.¹²



¹² In 2005, when in Tiruvannamalai, Justice Arunachala told me that this halo was not artificial neither added but was on the negative. When this was said to Yogiji, He asked not to say anything about it. This has to be taken as it is... i never saw the negative.

I had also translated into French Yogiji's biography « *Glimpses of a Great Yogi* » written by Sâdhu Rangarajan. I also was translating into English the biography written by Michel Coquet so that this biography might be submitted to the Master. His permission was needed for its publication. This translation was sent to Him in September.

16th October

... We arrive at the ashram. What a lot of changes! Last year there was only a shelter made of palms for the darshan, and even this shelter was spoiled by strong winds. I knew from a picture that this shelter had been changed to a concrete Darshan mandir. But besides this, there is a shelter for devotees and, on the other side, a big circular construction in the making...

...

Soon, Yogiji arrives. He enters the Darshan mandir. Someone certainly tells Him about my arrival, for i am called first. I go in and wait for somebody, dear to Yogiji, is seated by His side (it must be the Judge). Ma Devaki smiles at me and i prostrate at Yogiji's feet, giving Him the offering of walnuts from the garden. Yogiji does not show any particular sign. Then I sit in the row for men, at the first place. Actually, Yogiji seems not to pay any attention to me. Wonderful lesson.

When everybody is in, Gurunama is struck up. After a while, Yogiji stands up and paces up and down

the mandir with quick steps. This He does several times, then He goes back and sits. Not far from the end of the session new devotional songs on Yogiji are sung in Tamil. Again Yogiji gets up with His *danda* and fan and, in the same way, He paces up and down, this time while blessing. He will do the same twice. At the end of darshan, people go out one by one. Mani asks me if I have to go to Madras immediately after. I answer him "Yes" and I go and prostrate at Yogiji's feet. Then a wonderful smile flourishes on His face and He blesses me (for the trip). There is not a word between us. Then i go and sit again. Soon Yogiji leaves the mandir.

...

From 18th October to 14th November

Notes concerning the tour for spreading Ramnam
in Uttar Pradesh and Delhi.

15th November

The bus Point-to-point (which left Madras) is fast, all the more since i am reading the book on Yajnavalkya. I arrive at Tiruvannamalai; it is swarming with people for Deepam. At the bus station, I buy cigarettes for Yogiji and take a rickshaw...

...

Mani introduces to me an American, Mickael, who belongs to Lee Lozowick group. I told him about what i'm trying to do in France concerning Ramnam. He tells me that an American in Florida really did everything, trying to publish advertisements in the press, but he didn't get any responses; this when in Florida there are some ashrams...

Then Yogiji arrives by car. Ma Devaki recognizes me at once and we salute each other with smiles. I am immediately called inside first. I prostrate before Yogiji and give Him a letter from the sadhu Rangarajan with copies of the new Tattva Darsana issue and the last issue of 'Rama Nama'. I also give Him the message that the first speech of the sadhu at All India Radio will take place tomorrow at 6 a.m. Yogiji beckons to me to sit by His left side, as Ma Devaki is sitting on His right side). Due to this i completely forget to offer Him the cigarettes. I'll give them to Mani at the end of the darshan. Yogiji takes my hand.

Soon the songs begin. Yogiji strokes my hand, as if He was doing some magnetism. Then He strokes the fingers, at the nails joints, He strokes the nails too. Then He begins doing the same with the elbow, then once the shoulder and after that the back. Chants are going on. At one time He will raise my hand as it were to bless, but my eyes are always closed. At another time, He will ask Mani where i will live. Mani answers that i will always be with him.

- *Very well!*

While Yogi has got up to walk in the mandir to bless the devotees, Ma Devaki tells me to take that opportunity to relax my knees, taking the posture again when Yogiji will come back to sit. Useless to say that i take advantage of this moment to relax as advised!

Then comes the Ramnam:

- *Aum Sri Ram Jai Ram Jai Jai Ram in the manner of Anandashram!*

Then I chant while clapping my hands. My hand is no more in Yogiji's hand. He turns to me and asks until when i'll be there.

- *Until Mani's son's marriage*
- *At Tiruvannamalai?*
- *Yes.*

He smiles:

- *Very well*

At the end of the darshan, He stands up and blesses. Then He stays near the entrance, leaning on a piece of furniture, then He goes out. While two women sing the Guru Mantra with Ma Devaki, He gets in the car. It is gestured to Ma Devaki who has to leave the mandir quickly to join the car.

...

16th November

...

I get up at 6 a.m. Mani goes to the ashram where I arrive at 6:45 a.m. But it seems that Yogiji will not come this morning at 7:00. So, we wait for the darshan of 10.

Morning Darshan (10:00 am).-

I go beside Michael when Yogi, Ma Devaki and Sudama Sisters have taken their seats, but Yogji tells me to come by His side! Same as yesterday! Ô Father!...

During this darshan, at the end of a song, Yogiji calls a man, certainly the author:

- *100 copies of this song must be made, which we will distribute.*

- *For when, Bhagavan?*

- *This week.*

- *How many copies?*

- *200!*

...

Afternoon Darshan (04:00 pm).-

... Then we go for the 4:00 pm darshan. Rajmohan arrives from Madras... Everybody enters the mandir and i sit near Michael. Rajmohan comes in only when everybody is in and he gives me a letter from Rangarajan! I read it... The sadhu asks me to go with him to Nagpur for a program that will take place there. Nagpur, at the very centre of India.... I make the decision to ask Yogiji the question and to follow what He will say about it.

During this darshan, a man with an incapacitated knee will be placed on a chair and Yogiji will call him by His side. They speak together and one can see Yogiji sometimes laughing. He applies His hands to the man's knees. Then Yogiji takes a book from the hands of this man: it is a book of songs composed for the Jayanti of Yogiji who asks him to sing some of them.

At the end of the darshan when Yogiji has stood up to go out, He asks if someone has gotten news from Rangarajan. I hold out the letter to Mani.

- *Krishna has received a letter.*

- *Well.*

Mani gives me back the letter. Once everybody is out, I quickly go to Mani to tell him to speak about it to Yogiji... I go out and see Rajmohan who tells me that he just gave Yogiji a letter from Rangarajan with the same content...

... Just then Yogiji, in the car, leaves the ashram. Seeing me, He leans to bless me, then He blesses all the devotees who stand at the Ashram exit.

...

Evening.-

At 7:15 pm i get in Mani's car and both of us go to Sudama. Mani gets out and i stay in the car, but Yogiji immediately says that i have to come in and Ma Devaki comes to pick me up! We are four: Yogiji, Ma Devaki, Mani and Krishna! What a blessing! Mani gives his daily report and asks Yogiji for blessings.

- *My Father will give you the necessary strength at any time.*

Then Yogiji inquires about Rangarajan. He is told that I received a letter and Yogiji asks Mani to read it, which Mani does, and Yogiji says:

- *He can go there and come back to Tiruvannamalai immediately after.*

...

I was not waiting for anything when Ma Devaki turns to me and says:

- *You know, Krishna, Bhagavan says that this is not an ashram. It is a spiritual centre that, with time, is*

destined to be one of the greatest spiritual spots of the entire earth and which will radiate everywhere. Bhagavan says that that will appear slowly with time without people being really aware of it.

Then she asks if i know about the ashram trust. My answer is yes.

Suddenly in the conversation Ma Devaki asks me:

- *How is Parvati*¹³?

She will say also:

- *Bhagavan likes very much the letters Krishna writes Him, simple and full of humility.*

- *Yogi: Especially the first that Rangarajan had translated in English.*

- *Ma: India my Mother, Yogi my Father*

- *Krishna: And more and more, Ma!*

- *Yogi: Krishna calls this dirty beggar his Father!*

- *Ma: Because he would want to be your dirty son, Bhagavan. To Krishna: Once a devotee, a renowned man, came to Bhagavan to get His blessings. Bhagavan asks him: - Why to come to this dirty beggar? Go instead to the swamis, the sannyasis... Why this dirt beggar? – Only to take some of your dirt Bhagavan!*

Then she reads Rangarajan's letter addressed to Yogiji. At the end of her reading, Yogiji says:

¹³ Parvati is my second daughter who was then 3.5 years old.

- *Krishna can go and be in Madras at his return.*

Oh the blow in the heart!.... Ma Devaki read in it and says:

- *But Krishna, where do you prefer to be on the 1st of December?*

- *Here!*

- *Bhagavan, Krishna prefers to be in Tiruvannamalai!*

- *Yes, but maybe Rangaraja will need him.*

- *Ma Devaki: Krishna, what you could do is this: attend the function in the morning, then you take a bus to be here in the afternoon.*

Ma read my heart very clearly. She knows, because she has lived through such things before. Since Yogiji does not say anything, I come to the conclusion that it is the solution to adopt.

In this connection, Yogiji will say, also:

- *To day is the 16th. Krishna departs on the 22nd for the marriage. He comes back on the 28th. After that, he could be in Madras for the Jayanti.*

Ma will also speak about Michel Coquet's book.

- *Krishna has sent the translation to Bhagavan.*

- *Yogiji, to Krishna: This beggar will not deal with that. He asked Devaki to look after that. Rangaraja will*

look at it and will convey his remarks to Devaki (he will make the necessary corrections).

- Ma: Michel Coquet is certainly in a hurry.

- Yes, Ma.

- Ma: Krishna, tell him that, because of the ashram work, the Jayanti, we cannot deal faster with that. I will send the translation to sadhu Rangarajan.

- Ma, he asked me, before my departure for India, to bring him a translation. So, he has one.

- But was he able to begin to study it?

- Yes, Ma, he did.

...

Then Mani speaks about Premananda and the scandal that just broke concerning him (i know about Premananda. I never met him. I have seen some video about him and i met his shishya Ma Divvyia in Paris when she came to Europe in 1993 with the three lingas that came out of Premananda's body). Devaki told us that Yogiji says that all this is false and made up, that He knows this swami. Then Yogiji says:

- To sell, they need something sensational!

And :

- Each time things begin to grow, appear...

- Mani: Jealousy.

- Yogiji (laughing): Jealousy.

We have to go now and we receive Yogiji's prasad: an apple and a banana for Mani, and apple and a banana

for Krishna. There are still, Devaki says, an apple and a banana for Mickael. But Yogiji doesn't take them. Ma insists: "*For Michael*. Yogi still does not take them:

- *He (Krishna) can give him*, - but He does not touch them.

Yogiji tells Mani that i have to come every night at 7:00 pm like today.

We go out and, immediately, Ma Devaki tells me to definitely not mix up the fruits. Fruits are for me, other fruits are for others. Yogiji did touch the fruits for Krishna, they are 'charged' and it is a true Prasad. She insists and repeats it again once we are on the other side of the gate.

...

17th November

Morning (7:00 am).

Michael and i reach the ashram. When Yogiji arrives, he enters the darshan mandir and we follow. He makes me sit by His side. Here, with Yogiji, we find; Ma, Anuradha, Mani, Mickael and Krishna.

Turning to Anuradha, Yogiji asks her:

- *How is Ganeshan doing?* (Ganeshan, Ramana Maharshi's grand-nephew, is the publisher of 'The Mountain Path' and Anuradha's companion. They are not married. It is Anuradha who wrote the article in the Mountain Path in reaction to some Sadhu Rangarajan's writings. I met both of them - Ganesan and Anuradha - last year at Sudama).

- Anuradha: *No so well, Bhagavan. He did not sleep and had a stomach ache. He thought about how to make known his decision to withdraw* (from the Ramanashram). *He prepared this on a piece of paper and he said that he will tell it only if Bhagavan agrees.*

Anuradha shows a piece of paper to Yogiji and Ma reads the text.

- Yogiji: *It's ok.*

- Anuradha: *Ganeshan is afraid of discussions that will be created because of it and fears that the ashram will not function properly anymore.*

- Yogiji: *There is nothing to be afraid of. Maharshi is taking care of the ashram and will continue to do so. Ashrams grow and die, but ashrams like Ramanashram and Aurobindo ashram will always be there...*

Yogiji speaks then about Ramana Maharshi, His habit of going round the hill, to the temple, etc.... and He narrates some events of Maharshi's life to illustrate His words and ends saying to Anuradha that there is nothing to worry about, and He gives her His blessings.

- *My Father's blessings on Ganesha.*

And He holds out hibiscus flowers to Anuradha.

- *You will give him this.*

(Anuradha leaves).

During this morning's darshan, Yogiji speaks of His dog Sai Baba, which was very often ambling near the temple. Devotees gave him biscuits and he guided them to Yogiji's. And He recounts the episode with a devotee of Sai Baba from Puttaparthi. This devotee, hearing Yogiji call His dog "Sai Baba", in very displeased and tells Him:

- *If I have a dog some day, i will call him Yogi Ramsuratkumar.*

- *That's fine! Like this you will always remember this beggar! »*

At one moment, Ma sees that I have some difficulty for maintaining the posture (as a matter of fact the hard floor hurt a bone), she says this to me and points out it to Yogiji.

- *This beggar knows he makes things uncomfortable for Krishna,* and He pats my knee.

This morning, Yogiji also speaks of Christians, Martin Luther, and the blood shed by Christians and by Muslims too:

- If a Muslim follows the Koran, he calls the non-believers 'kafir', and simply kills them...

Also :

- An incredible quantity of blood was shed after Martin Luther seceded.

I give the example of the night of Saint-Barthélémy in France, and Yogiji immediately repeats that an incredible quantity of blood was shed.

- These people are Christians. They believe in Jesus and it is a very difficult work for Krishna to spread Rama's name there! ... Rangaraja told this beggar that Krishna was doing a Himalayan work.

I must say that my feeling is that, if it's true that i work for that) the results are weak, few people in France have taken Ram Nam).

He speaks again about the article « *India my Mother, Yogi my Father* » and asks Anuradha whether she read it. Then He says:

- This beggar would want to know how did Krishna come to know about this beggar to have been able to write such an article.

Then I explain to all that I met Yogiji with my wife Ishvarî in December 1990, and that the first thing He said

was: « *How could Ishvari marry Krishna?* ». A burst of laughter followed. I narrate that Yogiji and Ishvari were speaking in Hindi about the French vegetables. Ma repeats and Yogiji laughs again! When I say that Ishvari's family comes from Bihar, Ma becomes radiant « *Oh, they are Biharis?!* ». Like Yogiji, who was born in west of Bihar...

- Yogiji: *Lee and Krishna call this beggar « Father ».*

He says also:

- *You cannot make anyone believe by force. Having or not the same beliefs is not important, what is important is harmony. And we must work for harmony.*

Then we have breakfast as usual: idlis, then coffee and milk. After breakfast as I am waiting:

- *Krishna can go and wash his hands,* He tells me.

Everybody is back. Soon, Yogiji leaves.

Morning Darshan (10:00 am).-

Yogiji calls me first, makes me sit by His side and immediately takes my hand and puts it on His knee. Everybody enters and Guronam is sung for about 45 minutes. As people are waiting outside, more than half of the people inside are asked to leave gently, but some

want to stay, especially two whites, a man and a woman. This creates a kind of confusion at the exit and Mani tries to make people gather on both sides. Yogi has stood up to bless and has gone also near the exit. He 'rushes' right into the middle, so much so that people are obliged to gather on both sides, and He goes outside where many devotees are waiting. Inside, everything gets back to normal. Whites like others must go – I feel sorry for the woman who seemed particularly concentrated. New devotees come in and take the seats of those who just left. Yogiji comes back and sits and He takes my hand again. We resume the songs.

It must be at that moment that i notice, among the entering devotees, Suresh, whom i have not seen since my arrival in India. Immediately we give each other big smiles. Ma sees him:

- *Suresh has come*, she tells Yogiji.

Soon, Mani comes to Yogiji and tells him that devotees are still outside. After some time, Yogiji goes out and, while He is outside, people are asked to leave. Then there is no problem like before. Yogiji being outside, there is no problem in getting them to go out!

Yogiji comes in soon at a brisk pace, hands raised in blessing. Then the chant becomes louder and lively, as enthusiastic as Him. He comes back to His seat and turns to sit. But He is so lively that He almost falls on me.

...

Afternoon Darshan (04:00 pm).-

A canvas shelter has been put up for tomorrow, Dîpam Day, where it is planned to feed 1000 persons.

This darshan is similar to the darshan of this morning. Yogiji called me and made me sit by His side. However, he calls and asks some persons to sing who go to the corner on his left side. First, two women come to Devaki and ask for the authorization to sing. Devaki tells that to Yogiji, who accepts with some displeasure, saying:

- If they want to sing, let them sing!

And they sing. Once the song is over, Yogiji asks them to sing the same song again, which they do ... Then He asks a man to sing:

- Sing whatever you want.

It is in Tamil, but it is wonderful, even if i don't understand at all the meaning of the words, all the more so since this man sings with marvellous faith. During the song, Yogiji looks at the man and "works with his Father", as Michael would say.

After this, Yogiji asks Rajakumari and another woman from the Ashram to sing « *Arunachala Shiva* ». This lasts a very long time. While they sing like this, Mani comes to Yogiji and tells him:

- *A lot of devotees are waiting outside, Bhagavan.*

Yogiji only goes out after some time. When He is outside, some persons are asked to leave and others come in. This procedure seems to be adopted now. Yogiji goes out first and comes in last.

In this way Yogiji will go out 5 times, and 5 times people will leave and others will come in. The fourth time, while Yogiji is outside, Mani comes to me and says: « *Krishna, stay correctly* ». I feel very much embarrassed. Some time before the man in the first row who sang had nodded his head toward me with the same meaning. I did not understand. I thought he was criticizing my posture. Michael will tell me about this at the end of the darshan: it was possible to see my underpants when i relaxed my body (with the holes, i guess); women were laughing. Michael will tell me that Yogi saw it also. My ego is hurt and I think that it is a good lesson Yogiji just gave me, as I think that Yogi asked Mani to come and tell me about this. I feel very bad. Yogiji comes in and sits. As soon as He is seated, He strokes my hand twice. I feel reassured. Until the end of the darshan, I will suffer HELL. Ma will tell Yogiji that it is difficult for me to keep the position. Mani will tell me later that he came by himself to rectify my position and that Yogi, laughing, patted his back!

Anyway. While Yogiji is outside for the fifth time, Rajmohan comes to me and says:

- *We (Suresh and CVR) are waiting for you outside to go for giri pradakshina.*

- *Perhaps.*

- *No, for sure.*

Ma asks me:

- *You are not able to keep the posture?*

- *Not after some time, Ma, but i have to learn it again (as a matter of fact, I have lost the practice, for the main posture for me is behind a car wheel ...)*

After the last time he came out, Yogiji enters again in the mandir, all smiles. Soon he asks two singers to come. They settle down and begin to sing. Yogiji is in a complete rapture, and, while dancing, he beats time. He is in a total rapture, smiling. It is possible for us to hear Ram's name, Ramsuratkumar's name ...

During this afternoon darshan, four flashes were seen. In fact, Mani took 4 pictures: two of Yogiji blessing when standing up and two when he is standing up against the Om with Krishna by His side, one on which i look at him, upwards. Of course, I hope to be in these pictures and get them¹⁴ ...

At one point he asks Devaki for the time. It is 6:10 pm! After 3 minutes, he leaves, and ārti takes place.

Once outside, i tell Suresh who is waiting to go for the giripradakshina: « *No, my legs hurt too much and i*

¹⁴ Alas, i never got them.

need sleep." So, Suresh and the others depart to go around the hill. This decision was fine, because, soon, Mani reminds me that i must go and see Yogiji every night at 7:00 pm!

Evening.-

Once Mani is ready, we get in the car and go to Sudama. Ma Devaki comes and opens the gate as usual and, as usual, Mani comes in first, followed by Krishna, and Ma Devaki closes the gate. Mani reviews the situation: the kitchen is rising, the windows should arrive tomorrow, the slab for the dining-hall will be made, the ground is ready etc... He also says that i called Rangarajan to make known to him Bhagavan's agreement concerning the trip to Nagpur.

There is one important and deeply moving thing during this talk. Ma Devaki says this:

- Bhagavan said that he did not bring anything new. But he said that he has given the Name to the world

And also :

- Krishna, do you know that Bhagavan calls me his Mother? Everyday, when He awakes, he touches my feet and says: « You' re my Mother »

I am speechless before such a wonder. I am before the god of wonder!

During this talk, Father will bless me. He will do the same when, leaving, he will give me an apple as a prasad and end the blessing with a big smile. It is something fantastic to see His face suddenly blooming with such a smile! I also prostrate at Ma's feet and i hear her say then:

- *Oh thanks, Krishna!*

We go out. When we are between the door of the house and the gate, Ma tells me:

- *How are your knees?*

- *Oh Ma, i'm only bones, and there* (i point to my foot where a splendid bump has appeared because of the posture), *i have a new one.*

I call this bone « *Yogiji's bone or Father's bone* ».

18th November - Dīpam

Mani's family arrived this morning and Yogi is at Mani's while we are waiting for him at the ashram.

When Yogiji arrives, he enters the darshan mandir with his 'suite' and we enter in our turn. This morning, we are about ten for breakfast, among us Raji. Gurunam starts. Raji goes and offers a little bunch of blue flowers to Yogiji who takes them in his right hand and blesses us with them and then gives one to each of us. Ma Devaki says that La Mère (of Sri Aurobindo Ashram) called these flowers «immortelles»¹⁵. She remarks that Michael has a flower with two big leaves when others have only flowers with small leaves. Yogiji looks at his flowers:

- *This beggar has only leafless flowers.*

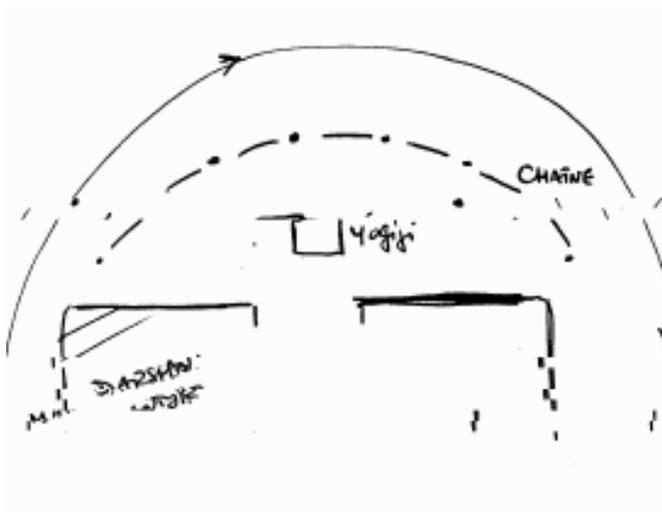
Ma repeats the same concerning Michael's flower.

- Yogiji: *This beggar, unfortunately...*

This 'unfortunately' is pronounced in such a way that everybody laughs.

Then breakfast is served, with coffee at the end. Soon Mani arrives: fifty persons are waiting outside. Yogiji asks Mani to arrange things so that He can see them, after which He leaves. He goes out and sits on a chair that has been prepared outside. Schoolboys stand there in a semi-circle, holding hands, so that nobody is able to come and touch him, etc... In this way, people pass in front of Him.

¹⁵ The only 'immortelle bleue' is called Sea lavender.



...

Morning Darshan (10:00 am).

Since yesterday, lanes have been arranged outside with stakes and ropes to regulate the stream of devotees. There is a lane for men and a lane for women. It is Dīpam day, therefore Tiruvannamalai is swarming with people. A lot of people are waiting; the line reaches the outside of the ashram. A chair for Yogiji is put outside at the darshan mandir entrance. For once I'm not called inside ... One of the Yogiji's great devotees arrives, a judge in Madras. For sure he will be called by Yogiji to be by His side today.

...

There are so many people that Yogiji will go out 7 times. The first times he will be standing while people go out and others in, then he will be on the chair. I film. I

don't stop filming. And people don't stop arriving, more and more. There are even mini buses at the ashram entrance. After the second time Yogiji comes out, i find that the video camera doesn't work properly anymore. This when i paid 800 FF before coming to India to be sure that it will be all right!

However, on the other hand, i think that Yogiji gets things right. I was not called inside but, as He is more often outside that inside and as i am right in front of Him, it possible to take very good Pictures! It reminds me of what He said last year: « *It will be possible for Krishna to take pictures of whatever he wants!* ». For video, the solution is to film in VHS and no more in SVHS. It's a pity, but something is better than nothing.

During all this time, at the entrance of the big hall under construction, bags full of pebbles found on the ground have been placed. Above these bags, soil has been put, this to create a miniature mountain, exactly a miniature Arunachala. Stones and grass are added, and on it even the path leading to the summit is marked. This evening, a flame will be lit on the hill: the Dīpam.



...

Afternoon Darshan (04:00 pm).

This time again i'm not called inside ... Once again, there are so many people that, most of the time, Yogiji is outside! It's possible to take video freely.

Like this morning, among men going out, there are always some who want to prostrate. They are

prevented from doing so by a: '*sikram wango*' (*move quickly*). The judge who was here this morning arrives half an hour before the end of the darshan. This afternoon, Yogiji will go out 12 times (during which new devotees enter). At some point, tears come to my eyes.

A particular episode takes place this afternoon. The telephone line has just been installed at the ashram and there is a telephone without cable! Yogiji is outside when Mani comes with this telephone: that's the first conversation. But Yogiji does not understand anything and gives the telephone back to Mani...



Before nightfall, Yogiji and Ma Devaki go out and come outside to sit on chairs placed for them before

the big hall entrance where the mini-Arunachala stands. The yard is full of people waiting for the lighting at the top of the hill. ... At some point, Suresh goes and asks Ma Devaki if he is allowed to take a picture of Yogiji's feet. Ma repeats the question and Yogiji says: "*take but don't touch.*" Suresh takes this picture. After Yogiji and Ma Devaki go, we eat under the canvas shelter with Suresh, Radhakrishna, Rajmohan and Michael. It is at this very moment that a downpour gets through the holes of the canvas! The first three are waiting for me for the pradakshina!

...

We go out of the ashram and arrive on Chengam Road. It's totally crowded! Dīpam is finished and most of people are leaving. The road is full of buses, trucks, cows, and people! ... We speak with Rajmohan about the article Anuraddha wrote 'against' sadhu Rangarajan. He tells me that Narikutti Swami has scolded Ganeshan about that. We also speak about the change of trustees, and he confirms that the former trustees did not want to accept Ma Devaki. Then Yogiji became like a lion. It's exactly what Mani had told me the first night i spent in his house. ... We see a man doing pradakshina lying cross the road and rolling his body. Another man gives him air with a fan...

...

19th November

Morning.-

We are in time with Michael. Useless to say that i did not sleep much... At 7:00 m, Yogiji arrives and the



car goes directly to the level of the new kitchen that is being built, at the other end of the ashram. Everybody gets out of the car and goes around the site. Yogiji comes back towards the ashram on the low wall on

which he climbed. I stay behind to shoot. ...

We move toward a small construction, a hut made of mud and palms, behind Yogiji's future residence. There, a mat is spread on the ground and everybody settles down and it is there that we will have breakfast. Ma Devaki is on Yogiji's left with Sudama sisters. Men are on the opposite side. It is the inverse compared to the darshan mandir where men always turn their backs to the hill. Mani is on the right side of Yogiji who puts His hand on his knee. Michael goes and sits next to Mani and i sit next to Michael when Yogiji says to Mani:

- Krishna Carcélé must be here, by your side.

Then Michael moves away from Mani to give me a place and then he sits on my right side.

Only just sitting, Yogiji says:

- *Rajalakshmi is not here?*

- *She is coming*, Mani answers.

Indeed, she arrives. Some time later, Yogiji says:

- *Rajalakshmi did not bring flowers today. Usually she brings these red flowers ...*

Smiling, he adds:

- *It's true that we are not in the darshan mandir...*

Someone goes out to get hibiscus. Raji takes them and offers them to Yogiji who gives them back to her, saying that she must keep them in order to remember Him. Mani adds something concerning the flowers and Ma Devaki says:

- *Bhagavan was with Rajalaskhmi in the form of flowers.*

Yogiji is in a happy mood. Mani makes a witty remark, as he often does, and Yogiji bursts into laughter and pats his shoulder very strongly.

Yogiji asks Devaki to read a part of a book in Tamil. Then he asks a Sudama sister to sing something. It seems it concerns a mantra that this sister had to remember and which appears in the passage Ma Devaki read. She is not able to remember properly and gets it mixed up. Yogiji asks her again and she gets it mixed up again.

Breakfast is served.

Yogiji blesses Mani's sons. First Chelvadorai.

- *Marriage is on the 23rd! On the 23rd is Puttaparthi Sai Baba's birthday and the marriage!*

He blesses. Then (he blesses) the older son, Srinivasan, who prostrates. As he has come back from the United States and wants to stay in India Yogiji suddenly holds out His hand to him in the Western way. Everybody laughs...

At some point, women come and ask for blessings. They are asked to sit in front of Yogiji, on the other side of the mat. The first one moves forward. It's about of plot of land that they are not able to get to build a Yoga mandapa. Yogiji only says: « *We will see* » (and not « *My Father blesses* »). Then another one moves forward, asking for a blessing for a marriage. But it is an inter-caste marriage. Ma Devaki reminds Yogiji that she spoke to him about it. « *This beggar has forgotten* ». He asks for the family name and the venue. Then: « *My Father blesses you.* »

Then the third woman moves forward. I already saw her and will remember quickly. I saw her exactly one year before. She is the wife of the man who had setbacks from Michael Jackson's cancelled concert. She is coming to ask blessings for her husband. But Yogiji seems not to be listening:

- *Oh, what a beautiful sari! What is the price of this sari?*

- *600 rupees, Bhagavan.*

- *600 rupees!!! My Father's blessings.*

Then everybody goes out, Yogiji gets in the car that makes for the ashram exit. At the level of the dining hall being built. Suresh, Radhakrishnan and their wives are standing, waiting ... Yogiji tells the driver to stop the car and asks:

- *Who is this woman?*

- *Radhakrishnan's wife!*

- *Oh!*

And he blesses.

...

Morning Darshan (10:00 am).-

...

Yogiji arrives. Some are called, then Mani calls me, then Michael. We settle down, of course on the men's

side, almost in the middle of the mandir. But soon Mani tells us to go to the back, that is to say to the place closest to Yogiji. To give Michael the closest place to Yogiji, i sit against the wall, so that he can sit ahead of me.

- *Mani ! Yogi calls.*

Mani runs up.

- *Michael must go in this line, over there...*

So, Michael leaves this place and goes back to the middle of the room against the wall, and i find myself at the closest point to Yogiji. Today nobody will be called to His side.

At the beginning of the darshan, someone offers a big packet of sweets. Yogiji takes it, calls a woman and asks her to distribute it to everybody, which she does immediately. Yogiji receives the first, I receive the last. Just enough sweets. But the woman who distributed has not received any. Then Yogiji gives her his sweet, without any contact as he often does, particularly when he offers an apple: the person who will receive it opens his (her) hand Yogiji puts his hand above, drops the things with a gesture of accompaniment. Nice blessing for her! Yogiji takes a very small bit of Ma Devaki's sweet and swallows it. When I see that Ma Devaki puts her sweet into her mouth, I do the same.

This morning again, there are many people and Yogiji will go out 6 times. While he stands in the middle

of the path, he stops several times and looks at a woman. After going out, he will stop at her level and will make a gesture with both hands while looking at people, apparently expressing that he does not understand.

Today it is the first time i see Yogiji asking himself people to go out:

- *Many people are waiting outside, it's why some of you have to leave.*

Rajmohan is there to help entries and exits.

He will also ask the same man as the day before to sing something. Of course it is a song about Yogiji, in Tamil, and Yogiji will ask him to chant it again. Then he asks who the composer is. It's a young man ho is just before me on the left.

- So, *X is also a poet*, Yogiji says.

During the darshan, Yogiji asks one of the Sudama sisters to sing, but, today, she lost her voice. In spite of this, she has to sing. While she stands in the corner singing with difficulty, Yogiji looks at her time to time and smiles; but he lets her sing. Then, at the end, Ma Devaki sings Arunachala Siva and, at the very end, the Gurunama.

...

During darshans, i often have tears in my eyes, so much i do feel Yogiji's love and my unworthiness. I think of John the Baptist: « I'm not worthy of undoing the strap of His sandals! ». Waves of spirituality come to me from my Father. O Father!

The ego, always present! Yogiji is blessing with big gestures! What a strength in Him! Ma meditates! What a love for Yogiji! God, what a beauty!

Afternoon Darshan (4:00 pm).-

Yogiji's car goes farther than the darshan mandir and stops. He goes to see the temporary wall that was built to close the big hall while the other construction is done. Then he comes back to the darshan mandir and enters with Ma Devaki, etc... I'm called first, with Michael. I go and sit as near as possible to Yogiji, not in the first row, but against the will, so that another person can be in the first place. This time, Michael takes care to sit farther away. I am seated for some five seconds when Yogiji tells me to come and sit by His side. And I am hardly seated when He puts my hand on His knee and strokes my arm while people are not still in.

Then Yogi asks Mani if everybody is seated and the answer is yes. So, there is nobody outside, but the mandir is full.

On a sign from Yogiji, the man who is in the first row, that is to say just before me, begins some

incantation, then he begins to speak with a husky and truthfully speaking not so pleasant voice, in Tamil. He has placed before him. From this mere gesture, I immediately deduce that it will take one hour at least. He speaks very loudly. ... I heard him some time before explaining to Yogiji that his topic is the narration of the fight against Kumbakarna and Indrajit found in the Ramayana. The end of the narration of the Ramayana will be for another time. Of course I understand nothing but in the speech I recognize the names of Vibhishana, Hanuman, Lakshman, Bharat, Ayodhya, etc... During all this time, to remain concentrated, I stay with closed eyes and sing inside « *Yogiramsuratkumar, Yogiramsuratkumar, Jaya Jaya Yogi Ramsuratkumar* » 'in Lee's style' as Yogiji says, beating time with one finger on my knee. Sometimes I feel Father's fingers 'telling the beads of the mala', as his left hand is on mine which is on his knee. As usual, before getting up to bless, he takes my hand and puts it on my knee. At 5:15 pm, the narrator has not yet finished! I almost never moved an inch and did not feel any pain, certainly because of concentration with my eyes always closed.

Mani comes to Yogiji:

- *Bhagavan, a hundred persons are waiting outside.*

- *Oh! Hundred! ... Let them wait, let him finish.*

They will wait until 5:45 pm. Yogiji will get up to bless.

At some point, He puts his hand on my knee again. Therefore, i think that he will stand up to bless, but no, he puts his hand on mine that he just put on his knee. Father, so many spiritual waves i can feel! A 5:45, he asks Mani to arrange all those who are outside in lines so that Hz can see them all. Then he goes out. Gurunama is struck up on the 'normal mode'. Yogiji goes back and forth between the two lines outside in the same manner he does inside the mandir. I can see whites among all the people. They try to see what is happening inside. Yogiji will not come in again. His car is advanced. Ma Devaki and the Sudama sisters join Him. Then the ārti takes place. ...

...

It is 6:30 pm when Mani and i get in the car driven by Ravi, and we go to Sudama with two other trustees of the Ashram. The discussion centers principally on the wooden door that will close off the big hall. The people of Kerala have answered that they can not do it and that someone has to enquire at Thanjavur. Mani points out that he is getting in touch with someone. The discussion goes on also on the Ashram Trust registration, which is having some difficulties. One of the trustees has to go to Delhi again. The problem seems to come from the fact that the Trust is called to receive donations from abroad. One of the trustees says that this government¹⁶ is strange, for it says it wants to get foreign currencies and then it creates problems when these currencies are beginning to come in ... Other discussions take place in English and in

¹⁶ India's government.

Tamil. It is also said that the kitchen will certainly be finished on the 1st of December and that the dining-hall will accommodate 300 people at a time.

At the end, Mani is called, then Krishna. I prostrate. Yogiji gives me a packet of biscuits and one banana. He puts them in my extended hand and immediately takes my hand holding the packet with his own hands and holds mine while closing his eyes for blessing me. Then He opens His eyes and a wonderful smile appears on His face. I prostrate before Ma. Then it is the turn of the two other trustees. We go out and, as usual, Ma comes with us up to the gate.

...

I ask Rajmohan if he knows the meaning of Yogiji's gestures with both hands when he stopped before a woman. He tells me that this woman was CVR's wife, because she never sang at the same time as others...

...

20th November

... It is 7:25 pm when Yogiji's car enters the ashram and goes on up to the little hut behind His future residence and where we had breakfast the other day. Michael and i follow but Yogiji does not get out of the car and comes back.

We come in the darshan mandir. We are very few: of course Yogiji and Ma, the three Sudama sisters, Mani, Michel and i. Gurunama is sung very brightly. Yogiji blesses. Very deep moment.

Yogiji asks Mani to send a telegram for a marriage. Then we have breakfast and Yogiji leaves the place:

- *This beggar will go now.*

Mani tells him about Michael who has tooth problem and asks for the permission for him to go to the dentist. Up to the car, Yogiji will not stop joking on this topic and says that the best would be to pull it out.

...

I learn in the newspaper that Swami Premananda has been arrested. We are told that Yogiji will only come at 10:00. ...

Morning Darshan.-

Yogiji arrives at 10:50 m. A rather old man has come with his wife. He carries a bag and a beautiful garland of flowers and he walks with difficulty. He is placed as the others, but against the wall.

From the beginning of the darshan, the Gurunama is struck up. After a long time during which Yogiji has covered and blessed the audience, he asks two women to get up and come to the usual spot to sing *Arunachala*

Siva. While they sing, He is very focused and soon so joyful that he beats time. At the end, he is laughing and he sends his blessings several times with big gestures.

Suddenly, Mani arrives with the telephone. There is a call from the parents of the couple who are getting married, the parents to whom Yogiji asked Mani this morning to send a telegram. The song stops. Mani gives the telephone to Yogiji.

- This beggar does not know how to use...

Then he speaks. It is the first time in His life that Yogiji speaks on a telephone. Mani turns to me for a photo or some video but i have no camera with me! Then Yogiji passes the phone to Ma Devaki. When the conversation is over He asks how it is possible to speak like this when there is no wire... Ma says that the range is 2 kilometres, then she changes her mind: 1 km (actually, even for 1 kilometre, a big antenna on the roof would be necessary...)

Yogiji asks that a song in Tamil be sung, then, soon He asks two women, among them a Sudama sister:

- Anandashram Aum sri Ram jai Ram jai jai Ram.

Then i sing, i sing. Often Yogiji turns to me and i see his eyes blessing me.

Around the end of the darshan, Yogiji asks the man who walks with difficulty to come. He has come with a

bag and a garland. He goes forward and puts the garland around Yogiji's neck and makes his offerings. Yogiji tells him:

- To see this beggar once is enough.

There are again many people here for this darshan. Yogiji has come out three times. He leaves for good at 12:30.

...

Afternoon Darshan (4:00 pm).

Yogiji arrives at 16:00 pm. I'm called first and go and sit in the first place where i am alone, separated from the others who are farther away. As it was pouring a lot meanwhile and there are few people at the beginning of the darshan. Yogiji calls Rajmohan, gives him some papers and asks him to read. This lasts some twenty minutes and it is entirely in Tamil. So, I try to concentrate on the gurunama, but this afternoon it is very difficult to keep a position, so much the bones of the buttocks, thighs and feet make me suffer, and often i am obliged to change the position.

After this reading, Yogiji asks for chants in Tamil, and only songs in Tamil will take place during this darshan. Michael is at the dentist and will arrive one hour later.

At some point, Yogiji goes out alone. Someone comes and takes his umbrella. I think that he has gone to

the toilets, but Mani will tell me later that he went to see the works and is happily surprised of the speed.

...

Yogi ends up coming back and comes near the boy seated next to me. There is some space between us. He smiles at him, stays like this some thirty seconds and suddenly, in no time, he turns around and sits down between both of us! He is in the line like everybody else! He takes the boy's hand in His. After some four minutes, he puts his right hand on my left knee and hits it. But as my knee is certainly unstable, he puts his hand on the ground to get up and goes back to His seat.

He asks one of the Sudama sisters to sing in Tamil, but the melodic line is very difficult and she has a hoarse voice since yesterday. So, i Ma Devaki sings. But Yogiji again asks the Sudama sister to sing. Ma Devaki may tell him that she is not able because of her voice.

- Let her try.

We wait for 30 seconds at least. She ends telling Yogiji that she cannot.

- Try to do it without looking for something special.

And he will ask her another two times to sing the same song again.

Then it is *Arunachala Siva*. After that He changes singers and at the end asks Jayalakshmi to sing Ramnam, which everybody sings again. It is with Ramnam that Yogiji will leave, like yesterday

...

Evening.-

It is 6:30 pm when Mani and i enter Sudama. After him, I prostrate before Yogiji. Yogi pats my back and, like yesterday pronounces « Ram » and signals me to sit. Mani says that the phone allows him a lot of things and he adds that Krishna told him about an answering machine. Mani turns to me:

- *Tell him yourself.*

- *As soon as i get to France, i'll send the answering machine.*

Yogiji asks what it is. Ma tells him that it is a small computer. I correct her and then Ma asks me to explain, which i do immediately, adding that the machine can be remote-controlled, allowing one to read the messages even when one is far away, for instance in Madras, and, in this way to know all messages that have been recorded when absent. At Mani's invitation, i add that this answering machine is presently sleeping, since i bought a new one. Yogiji is very happy and laughs.

- *Bhagavan will be very sophisticated, Ma says.*

Mani adds that he will put in some system for preventing people from entering Yogiji's future residence. In fact, it is an intercom with a button to open the door. Yogi laughs!

Half an hour after our arrival, we have to leave. Mani receives an apple and prostrates; the same for me. I get up. Father blesses me both hands raised and this for a long time. Then i prostrate before Ma who, as usual, comes with us up to the gate.

...

21st November

Morning.-

... I come to know that Premananda is kept in jail; it is said that a lot of videocassettes were found in his ashram. However, in both the pictures in the newspaper, he is all smiles.

Yogiji arrives and enters the darshan mandir. Mani first calls someone who came with suitcases and he stays inside some 5 minutes. During this time a phone is brought for Yogiji to talk to someone. Afterwards we get in. Here is a man whom i often see during breakfast and who, if he does not spit like many Indians after clearing their throats, sniffs continuously and not very cleanly. Later i will know that his name is Chandra Shekar. He settles down in the first place. So, i sit on his left side and

Michael sits next to me. Then Yogiji calls Mutu and asks him to spread a mat near him. Mutu goes and gets a mat and places it as he was asked. The mat is hardly placed than Yogiji tells me to come by his side and immediately takes my hand. As usual, He puts it on his knee and begins, as usual also, to stroke it. He will do this for the entire hour.

Ma begins to sing the Gurunama and i follow, but soon Yogiji says something i don't understand and we speak of the convenience brought by the telephone. Yogiji tells Ma, when speaking of the talk He had today and yesterday.

- This beggar did not understand what was said, so He did not know what to answer!

About the call from Karnataka, Ma tells him today:

- She said that it was wonderful to hear Your voice. And soon she will add: We should say that Bhagavan will not speak on the phone, otherwise everybody will want to hear His voice!

She adds that, with the answering machine i will send, it will be still more practical for Mani who will no longer be obliged to run about and will be able to listen all the messages afterwards. At the end, she will turn to Michael and, speaking about the small bottle carrier he has at his belt, she says that it is very practical. She asks him if he could call Lee in the U.S.A., asking him to bring one. Michael answers that this will not be easy for

Lee because he would be obliged to go to town to get one¹⁷; but Father interrupts:

- *Devaki, don't ask for things ...*

Breakfast is served. Once it is finished, Ma asks me whether i want another idlī. I shake my head. However I don't dare say that they forgot to bring me coffee when everybody was served. Everybody stands up and goes outside to wash their hands. I turn to Yogiji to get his permission:

- *You can go and wash.*

Once back, he takes my hand and for some time will stroke it when it is on my knee. I am surprised to see some time later, that a coffee is brought to me without asking for it and which i drink immediately, spilling one or two drops on my white kurta. Five minutes after finishing the coffee, Yogiji says:

- *Some coffee must be brought to Krishna.*

- *Ma: That was done, Bhagavan.*

- *Yogiji: Ah! And he drank it?*

- *Yes.*

- *Ah! Perfect.*

To speak again about Yogiji's gestures towards me, twice he will put my hand on his knee and his hand on

¹⁷ Note from the American lady friend who corrected this English version: "The sentence is baloney...they can be found easily and those people go to town ALL the time."

my knee. The symbolism i feel seems too beautiful for the poor being i am. Before the end of the session, he will do what he did on the first day: stroke my nails with his fingers. Anyway: after coming back from washing hands, the following talk takes place:

- Yogiji (to Ma Devaki): *Copies of Krishna's article have to be made for distribution.*
- Mani: *The problem is that it is a magazine (Tattva Darshana), and so, copies must be made in Madras.*
- Yogiji: *No, they will be made here.*
- Ma: *I have a copy of the article.*
- Yogiji: *Good; and it will be distributed.*
- Mani: *It could be distributed on Jayanti day.*
- Yogiji: *That's the best day for that... When is Krishna leaving?*
- Mani: *Tomorrow, Bhagavan. There are some people of the ashram who will go to the wedding; Krishna goes with them in a small van. A room has been kept for him in Madras.*
- Yogiji: *Very good. And he comes back after the 1st to Tiruvannamalai.*
- Mani: *On the 28th.*
- Krishna: *On the 28th and 29th I ill help Sadhuji and i'll be here for the 1st.*
- Yogiji: *Krishna wants to be here for the Jayanti (Ma smiles at me)... Like this Krishna will have the possibility of delivering a speech on Jayanti day. We will record his speech and distribute it.*

I don't know what to say, this seems impossible to me for i often have to look for the English words in my memory.

- Yogiji: *He could speak in French.*
- Ma Devaki: *But he speaks English very well, Bhagavan.*
- Krishna: *Ma, I can write, but to speak i often have to search my words.*
- Mani: *You can prepare it on a paper and you will read it!*

This day, when we are speaking of the Jayanti, Yogiji says:

- *It will be a great Jayanti!*

At the very end Yogiji pinches my arm skin as he wanted to lift it. He turns to me and says:

- *We shall go to Sudama.*

The car is advanced. He stands up leaning on my hand. I want to help him but he makes a sign that he does not want help. Ma tells me:

- *Bhagavan never wants any help.*

...

Morning Darshan (10:00 am).

... I arrive at the ashram around 9:30 and join Mani. Yogiji arrives at 10:00. As usual, people crowd and, as usual, they are asked to keep themselves in a single file. There are some whites also, among them three men. I m called by Yogiji who makes me sit by his side and immediately takes my hand. In the course of the darshan he will stroke hand and arm and often will leave my hand on his knee or will put his hand on mine. In this way our arms are crossed. What a blessing!

The chanting of the Gurunama is immediately struck up. Yogiji calls Rajmohan and asks him to read what he sent Him (Rajmohan sent a new article about Swami Shekharendra of Kanchi and animals). Rajmohan begins to read. At times, Yogiji laughs, and once, very loudly while slapping his knees. I can't understand a thing, even if Rajmohan stands just on my left, because it is in Tamil. What i can feel is Father's spirituality in my hand. For the first time, i keep the position without difficulty. As i don't understand Tamil, i try to concentrate and, all of a sudden, my body relaxes completely and i am seized but a serenity i cannot describe, submerged in 'spirituality'. It is as if Yogiji wanted to pass divine rays onto me. For more than one hour my body will not move even an inch!

Time to time and as usual Yogiji stands up for blessing. While doing this, he goes to the window on the women's side to look at the construction works. Then he stops at this one or that one, then at westerners.

He comes back and sits, and then he calls a boy and asks him to sit at the first place, just before me on the left. He calls him after some time. The boy moves forward and Yogiji asks him questions. The mother of this boy is seated on a chair at the far end. His father is there too. I hear talking about hospital, etc...; but i don't try to understand since this is not at all my business. As often, Yogiji asks for names: « *His name?* » a question that He pronounces in a way so special to Him. He always asks for the name and, often too, where the person lives. The young man goes back to his seat but Yogiji will call him back twice, and his mother and father will be called too.

Suddenly, Yogiji notices that Rajmohan is in the middle of the group of men and speaking to a white man, an American¹⁸ named Eric. Yogiji leans and does not seem happy at all (do not disturb Yogiji's world). He calls loudly: « *Rajmohan!* ». Immediately Rajmohan leaves the white man and rushes to Yogiji.

- *Yes, Bhagavan?*
- *What does this boy want?*
- *He wishes to speak to Bhagavan.*
- *Ask him about what he wants to speak!*

¹⁸ When it is spoken of 'American' or 'Americans', it refers to people from United States. As USA is the only country in the world that has no name, they have taken for only themselves the name of Americans, when Canadians, Peruvians, etc... are also Americans.

Rajmohan goes to the man by the name of Eric and comes back.

- He would want Bhagavan to offer him a cigarette!

After 2 seconds, Yogiji smiles. He is just holding a cigarette in his fingers, ready to be lit

- He wants a cigarette! ... Well! Give him a cigarette!

And Yogiji gives Rajmohan a cigarette, which the latter goes to give to the man by the name of Eric who is delighted. Seeing this, the young man next to him, American too (he was listening to 'spiritual rock'¹⁹ at Pink house with Michael. He is a friend of Lee and, as almost all Americans belonging to Lee's group, he has never spoken with me and i don't know why), also asks for something. Rajmohan goes to him and comes back:

- He does not want your cigarette, but your blessing.

Immediately, while the chanting goes on, Yogiji becomes very serious, looks at him with his piercing eye, and blessings are sent in this way.

Then *Arunachala Siva* is sung. In the audience, i see a white woman, very concentrated. These people see in Yogiji a great realised soul. It is wonderful.

¹⁹ I never understood what it could be...

...

Talk with Rajmohan.-

... Then he speaks about the Gabonese Raoul! It is disastrous. Last year, I received a phone call from this above named Raoul who wanted to come and meet me in France about Ramnam. He takes a flight and I go to Douai station to pick him up. I quickly understand that, actually, he has a problem which is strictly personal and thinks only of it: the sorcerer Krishna must help in such a way that the politician who abandoned him takes him back and allows him to get a loan, money, etc... And if the sorcerer Krishna does not know how to do this, then he will go and see the great sorcerer Yogi Ramsuratkumar. Impossible to prevent him from going to India. I quickly write, explaining everything, but the letter will reach there too late. Yogiji, for Krishna's sake, gave him everything!

He arrived there with a T-shirt on which Yogi's picture is printed. (When he was in France, i had asked him for one because he told me that they made 700 of them, but he did not give me any). When Yogi saw this T-shirt, he was joyful. The African said that it was Krishna who managed to get these tee-shirts and that 700 were made!

According to Rajmohan, Yogi said: « *It would be good to have some to distribute. Write to Krishna, etc...* ». Rajmohan says he told Yogiji that i was not rich. Yogiji asked who this man was and was told that he was there

on behalf of Krishna. Yogiji asked Ma: « Do you know some *Krishna*? ». Ma answered no. Then Yogiji concentrated and then He said: « *Krishna sees this beggar as his Father and Bharat as his mother. Rajmohan, give him whatever he wants, whatever he asks for* (to the Gabonese).

Later, the Raoul accused CVR, Suresh, Rajmohan and Nivedita of stealing several thousands of dollars from him! He asked Rajmohan for a prostitute for the night and suggested to them to spend the night with them!

I tell Rajmohan that i never heard about this man since he left Vred²⁰, and this in spite of two letters i sent him. Rajmohan tells me that Yogi granted him everything he wished. As this Raoul was not sure of a translation, they went to the Alliance Française (where they also went concerning his accusation of theft), where they translated exactly same (and sadhu Rangarajan wrote me the same). On his return to Gabon, for sure he got what he wanted, Rajmohan tells me. And he adds: « *But everything has a price and he will have to pay the price.* »

...

Afternoon Darshan (4:00 pm).-

There are very few people at the darshan because it's raining. However a Westerner arrives, dressed like a

²⁰ Small village where Krishna was living then.

sannyasini... Her name is Kristie and Rangarajan mentions her name in « *Glimpses* ». Yogiji calls her and gives her a letter for her that has reached Sudama.

I am called first and, as usual, Yogi makes me sit by his side and immediately takes my hand. Gurunama is struck up.

Soon Yogiji asks Rajmohan to read again the article about the sage of Kanchi in Tamil. To day I have pain in my foot and do not succeed in maintaining the position. It seems that Yogiji knows that, for each time i try to change my position, just at this very moment he puts his hand on my knee, which prevents the slightest move.

After the reading of the article, different songs in Tamil are sung. Yogiji stands up once to bless and goes to the window to look at the construction works of the guardroom.

At one point, he asks Rajmohan to read the article again. Today, unlike the first time, he does not laugh. Ma is very focused. When the reading is over, Yogiji calls Rajmohan and asks him ...what he is studying. Rajmohan answers and then Yogiji asks him to speak to the audience about what he is doing. Rajmohan is caught. Fifteen seconds of thought and here he goes, in Tamil of course. Often i hear the word « Bhagavan », see Ma laughing here and there, and the words « philosophy, metaphysics, epistemology, artificial intelligence ». Thus he speaks for around ten minutes. When it's over Yogiji

makes a sign for him to go back to his seat. He calls 3 women:

- *Aum Sri Ram Jai Ram Jai Jai Ram in Anandashram style.*

Then I sing, i am happy.

...

He calls Mani to know the time: 6:10 pm, and soon he leaves. Ô Father, Father, so many blessings! It is completely impossible to convey that through words!

...

Evening.-

... As usual, Ma Devaki opens the door. Mani enters first, then Krishna and Ma closes the door. Mani asks Yogiji's blessings for the first function of his son's marriage that will begin around 7:00-7:15. His wife called by phone for this. Then he quickly reviews the situation of the construction and announces my departure. It's easy to feel that Yogiji is somewhere else. This is why we leave soon after receiving a prasad. As soon as we are back at the ashram, we share the prasad with the employees who are there.

...

22nd November

Morning.-

Yogiji arrives around 7:00 am and asks Mani to get in the car. While he stands up, Mani gives me a sign to follow. The car goes up to the kitchen. Yogiji looks at the works there and goes round the wall under construction. There are only Yogiji, Ma Devaki, one of the Sudama sisters and me...

Then Yogiji asks someone to spread a kind of sheet on the floor and we settle down. Ma puts sunglasses on him and later Muttu will come with an umbrella to protect Bhagavan from the sunrays. He looks at the works and says that it is since Mani is here that everything is done, that it is his Father who sent him. Ma said that, for Bhagavan, everybody works wholeheartedly. For instance, the gardener, who had been dismissed by the Ramanashram, has been brought here by Bhagavan and his work here is remarkable. Ma says:

- Krishna will be able to write an article when he will be back: 'The building of an ashram.'

Yogiji looks at the birds. He misses two parakeets Ma had noticed and that flew away. Then, showing a little bird on the railings, he says:

- Look at this little bird.

Then he asks about two other birds a little further away.

I also hear Yogiji saying this:

- *All countries have a national anthem and respect it. But in this country ...*

Obviously he refers to *Vande Mataram*, which is rejected by Muslims. He also speaks about fights with Muslims and Christians. I hear Ma saying:

- *Muslims support Pakistan.*

Then Yogiji asks a question concerning Mani's son's marriage: Will not the 20 persons from Tiruvannamalai be a burden for Rajalakshmi, etc...

Mani also says that Krishna will buy a cottage and that this cottage will be reserved for him first²¹. But Yogiji seems very distant today, Mani will confirm, telling me that he is « somewhere else ».

At one point Chandra Shekar will arrive... Then we will go to the hut behind the auditorium where we will have breakfast. I ask whether it would be possible to take a video of Yogiji with the cement bag. The question is passed on by Mani. But Yogiji says: « *There is no need. There is no need.* » Then He goes.

...

²¹ Such has always been the case when Krishna was in Tiruvannamalai. However, after Bhagavan's mahasamadhi, when he went there; the ashram accommodated him in a different place...

Morning Darshan (10:00 am).-

I am called first. People come in. Once everybody is seated, Rajmohan has to read the article again. At the end, Yogiji asks two women to come: « *Arunachala Shiva. Arunachala Shiva.* »

They begin and, of course i sing! This time Yogiji does not take my hand. He calls Rajmohan and explains to him that one day he was with the sage of Kanchi, going round the hill. He was singing « *Arunachala Shiva, Arunachala Shiva, Arunachala Shiva, Arunachala!* », when Shekharendra told him that what had to be sung was: « *Arunachala Shiva, Arunachala Shiva, Arunachala Shiva, Aruna jata!* » Then i understand why the last '*Arunachala*' seemed to be sung in a curious way...

It is *Arunachala Shiva* all the time. Impossible to maintain the position today. Just when i will change, Yogiji changes and leans with all his hand and his forearm on my hand and forearm! And he relaxes, unfolds his legs and even scratches his feet, this when I would want so much to do the same! Then he leans completely against me. I am so happy that i forget the pain, for i am concentrated on happiness, no, i am happiness. At times it is as if he was leaning still stronger on purpose. When i was in pain (in addition, he did not get up at all to bless during this darshan) and only relaxed when he called Rajmohan (and also when Rajmohan came himself to narrate to him an incident of the life of the Kanchi sage), i lasted thus three quarters of

an hour with Father resting hand and forearm on me with all his weight! God, what a blessing!

Ma Devaki and 2 Sudama sisters go out for quite a long time. Yogiji asks the two women to go back to their seats and asks two others to continue to sing Arunachala Shiva. Ma Devaki, who has come back, stops them saying: « *Aum Sri Ram Jai Ram Jai Jai Ram!* » but Yogiji makes a sign to her that it does not matter and they continue to sing Arunachala Shiva.

At last, Yogiji will get up. He is at the back of the mandir when Mani arrives with a very big packet of popcorn. Yogiji smiles.

- *Rajmohan !*

Rajmohan joins him at the back of the room and takes the packet. Yogiji tells him to distribute the popcorn, which he does, beginning with Ma Devaki, then the Sudama sisters, then me, then to the two other women, then to other women and last to the men. Yogiji is still at the back, leaning on the piece of furniture, and he smiles. Some time later, Rajmohan and Yogiji speak of the same thing made with rice (and not with corn or i don't know what for this one). Rajmohan says then to Yogiji: « *we could have this one made and distributed!* ». Yogiji laughs!

End of the darshan.

From the 22nd afternoon to the 29th November

Notes concerning Madras And the trip to Nagpur

30th November

...

We go to the Ashram at 10:00 am. An akhand gurunam is going on in the Yaga shala but Yogiji has just arrived at the darshan mandir. Rajmohan goes and tells him that i am here.

Morning Darshan (10:00 am).-

So, i'm called and prostrate at Yogiji's feet. He pats my back. I hand to him a letter from sadhu Rangarajan and convey Shankar Shastry's²² pranams. He makes a sign to sit not far from him, the second seat in the row, for someone is already in my usual seat. Then he asks Mani to go and get Lee. Lee arrives, gets in the mandir, goes towards Yogiji and, in passing, pats my shoulder very warmly. Yogiji tells him to sit by His side and will soon take his hand. Lee arrived in Tiruvannamalai only a few days ago, and it is "his turn". Lee has a beautiful garland of flowers around his neck. Soon, Yogiji takes the same necklace that is around Ma Devaki's neck, calls me and puts it around my neck saying:

²² From Nagpur.

- *Don't throw it away, but wear it for some time.*

Thus we are two to wear a beautiful necklace of flowers: Lee and i.

Gurunama during the entire darshan. From time to time Yogiji changes the female singers. ...

... As he leaves, Yogiji tells Mani to give food to Lee, his group and Krishna. I go to Lee who comes to me and we embrace exchanging a few words. I only saw him once, one morning in Paris when he had come from the United States.

...

Afternoon Darshan (4:00 pm).- Akhand Gurunama.-

Yogiji arrives and goes to the Yaga Shala. Suresh, C.V.R. and i were waiting at the Darshan mandir. So, we follow Yogiji to the Yaga Shala.

I sit aside in a corner. The Yaga Shala is full. In the middle, with coloured powders, a wonderful circular pattern with Yogi Ramsuratkumar's name in Tamil, Hindi and Western letters all around. A representation of his fan is included, and the figure 77 is written (77th Yogiji's Jayanti). All around the pattern are 77 unlit oil lamps.

Soon Ma Devaki calls me and i rush to her. She shows me a magnificent card Yogiji just received from Michel Coquet, with a wonderful painted leaf and some beautiful words (alas, he also speaks of Yogiji's disappearance!)



Suresh quickly arrives (he told me he would do so) with bound copies of Sri Ramakrishna's Gospel. Yogiji asks him for whom they are intended. Suresh explains and Yogiji signs them with *Om*. Lee receives the first. For the second, Yogiji looks at the spot i was in before, but i am near him now. I come forward and receive the second copy. Then Rajmohan and C.V.R receive theirs, and Suresh asks Yogiji whether he could sign his entire name (on his copy). Exceptionally, Yogiji, besides *Om*, signs « *Yogi Ramsuratkumar Tiruvannamalai* » in Hindi.

I stay for some time not far from Yogi. Afterwards i go back where i was and from where i can film.

Until 6:00 pm, people sing the Gurunama, going around the circle; women, then men, then boys.
Then Yogiji leaves.

...

YOGI RAMSURATKUMAR BHAVAN

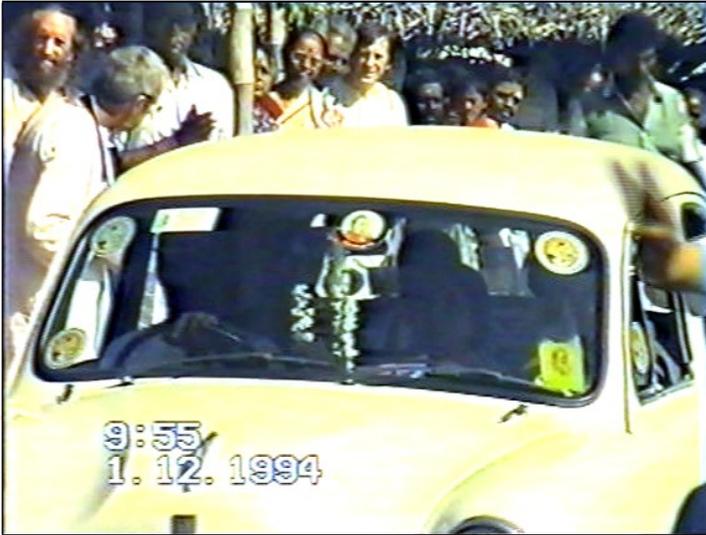
1st December

YOGI RAMSURATKUMAR JAYANTI

...

Morning.-

The time has come to go for the Jayanti celebration at the Ashram. When Rajmohan and i turn up, there is an absolute queue of sadhus that seems to come back from the ashram. Therefore we think that we are late.



The new mandir will be inaugurated on this Jayanti day. On each side of the entrance, men stand on the left and women on the right. As it is easy to see on the video

film, Yogiji's car arrives, with one or two musicians walking backwards before the car.

Yogiji gets down from the car in front of the entrance and walks the last meters, all smiles. When he enters the hall, an ornament that was hanging falls on this head, but the weight being almost non-existent, it does not hurt him. Then, before allowing people to enter, he goes and visits the library and the new office. At last he settles down and men and women are asked to get in the hall. This Krishna is in the first rows and he has given the video camera to Rajmohan who, as he deals with the order and the lines of people, will have full scope for filming. I told him not to hesitate to film. When everybody has settled down (people are still outside because, in spite of its size, the mandir cannot accommodate everybody) John goes to the mike and strikes up the Gurunama, which is taken up again by everybody with an extraordinary faith. It is an absolute ovation. Yogiji does not stop walking on the central path and before the first row, back and forth, this under this ovation expressed by the devotion with which the Gurunama is sung which will last 40 minutes, minimum, and this with his right hand raised which holds the bowl, the stick and the fan! This ovation stops only when he goes to take his seat! It is extraordinary, fabulous hymn of praise to the Godchild, to the Godbeggar!

And i remember the morning when Yogiji had said: « *It will be a great Jayanti!* » Mani will tell me later that it was planned for Yogiji to bless the audience for 2

minutes, after which speeches had to take place and then the dances. Yogiji will say:

- Mani asked this beggar to bless them for 2 minutes. He blessed them for 40 minutes!



So much so that there is no time enough for all the speeches. Ma Devaki speaks first, in Tamil. And she will add in English:

- This is not an ashram, it is a temple, a spiritual place which is destined to radiate.

... Then Ma Devaki will sing Arunachala Shiva, which will be taken up by everybody. After this, the

Judge²³ will speak, then Mani, then some words by Lee, and after that one or two other speeches. Krishna is not called for his speech, certainly because time is lacking. The program is turned upside down. Then we will have dances, one of which symbolizes the unity of men beyond the barriers of races and religions. A little girl will come and will dance as Krishna, and then another one of infinite grace and Yogiji will not stop smiling, like a child!

After darshan everybody goes to the new kitchen that is finished and waits there. I go there too, entering the « dining room » which can accommodate 350 persons at a time. The roof is not built yet but curtains have been put up. I go to film the kitchen, come back and go and settle at the far end. It is then that i see Yogi who enters, followed by Ma Devaki and the Sudama sisters. Mani rushes to Yogiji who holds out his hand to him. As if on purpose, He comes and sits in the corner where i stand. I am just behind him, there are only two seats between us. I look at him. At one point he turns round and sees me. I do anjali. He smiles at me and does anjali! People come in and everybody begins to eat. I pass the video camera to Narayanan who is there as a photographer, with his brother ho holds the 'official' camera. Narayanan gets onto a chair in front of Yogiji and has the opportunity to shoot him when he bursts in laughter!

...

²³ Justice Arunachalam.

Afternoon.-

We arrive at the Ashram almost at the same time as Yogiji. There are other programs this afternoon, of which the main one is the end of the Ramayana by the man with a hoarse voice. When i see him settle down and put his watch before him, i point out to Tom, an American belonging to Lee's group and who is next to me ... that we are headed for a speech of one hour at least and that the topic is the end of the Ramayana. It is in Tamil and we understand nothing. It is very long. At one point in time, it seems that Yogiji falls asleep. Ma Devaki seems also tired by the length and begins to look at the lecturer. At one point she makes a sign to him, meaning that maybe it is good time for him to end his lecture. Whatever, once it's over Yogiji stands up to honour him by putting a shawl on his shoulders.

...

2nd December

...

Morning Darshan (10:00 am).-

...

Two significant things happen during this darshan. The first is this one: at one point of time, Yogiji goes and sits next to Lee, then, after some time, he tells Lee to go and sit at his place, under the Om! Lee goes there. I must

say that he seems embarrassed and a little clumsy. For me, this has two meanings:

1) We are potential God,

2) Lesson: not to take oneself to be a realised being, but kill the ego first. I was told that Lee's group considers their guru to be realised. Nevertheless I was told that, in U.S.A., he was doing pada pujas asking for \$40 'for a seat'!!! If it is true or not, I don't know.

The second thing is this: before the end of the darshan a man comes to Yogiji and tells him:

- The man: *Bhagavan, I would want to say something about the 3 tattvas.*

- Yogiji: *Devaki, he wants to speak about the 3 tattvas, but this beggar does not know even one tattva!*

Laughs (see video)

Yogiji looks at Mani.

- Mani: *Even I do not know any tattva, Bhagavan.*

- Yogiji: *You can go to Raghu, he knows a lot of tattvas.*

Mani calls Raghu. Raghu comes. He is asked about tattvas; he says:

- Raghu: *Yogi Ramsuratkumar, Yogi Ramsuratkumar, Yogi Ramsuratkumar.*

Yogi laughs, bursts out laughing. This conversation was longer, here is only a summary.

In the course of the darshan, Yogiji says suddenly:

- *Krishna, where is Krishna ?*

and looks for me. He asks Ma Devaki. Then Suresh points me out. Signs are given to me and i rush to Yogiji and kneel down on the ground by the side of the platform. Yogiji asks me until when will I be in Tiruvannamalai. I answer: till the 6th, then i go back to my seat.

Like during other darshans, for those who are aware of it, one can see Yogiji's hand write on his leg words in Devanagari, this even when he speaks to somebody

....

Afternoon Darshan (4:00 pm).-

The car will come directly to the new mandir again. Suresh and i settle down in the second row, behind the Americans. This darshan will be wonderful. Two women are called by Yogiji. One of them accompanies herself on an electric guitar; the other accompanies the former on the harmonium. Of course, the guitar is not used like in the West. She sings the Gurunama. At one point, Yogiji goes and sits on the steps of the platform, then he begins to beat time, then he stands up and ends dancing! The singing is reverberated by the acoustics. It is tremendous.

Alas, I did not take the video, thinking that I had filmed so many attitudes of Yogiji that it was useless. Cruel mistake! I see a boy filming. ... I signal him to take some footage, which he does not. I don't understand why, I think he does not understand. Later he will tell me that it was the end of his tape on which he filmed the entire Jayanti.²⁴

Yogiji also goes around the hall, asks Mani to turn the light on, to turn the switches on and off, etc.... He checks everything. He goes around and stops, at each turn, at the photos of Swami Ramdas and Ma Krishnabaï, Ramana Maharshi and the Mother, Sri Aurobindo and the Mother.

This afternoon is fabulous. The singer is tired but Yogiji signals her to continue. She will continue until the end of the darshan. ...

During this darshan, something very special will take place. While he is on the steps, at one point, Yogiji wipes the dust on the floor with his feet. Then he continues as if nothing has happened. Then he makes the same gesture again, several times. One time he scrubs the dust with his hand, after which he wipes his hand on his foot (ankle). Then he looks at his reflection in the floor. Always as if nothing had happened. Then, afterwards, he goes again around the mandir in a circular way and suddenly speaks. Then he asks Mani to repeat what he just said. Mani repeats. Both of them are at our level. I

²⁴ I could get a copy of this tape on which Yogiji is seen giving a hint of dancing.

ask Suresh what was said, as it was in Tamil. Seeing this, Yogiji asks Mani to translate in English also:

- Bhagavan says that the floor is very smooth, that one has to take care when walking, otherwise one will fall. This beggar does not want such a thing to happen. Only children are able to run here. One has to take great care not to fall down.

Father used the word « *slippery* » (*The ground is very slippery, they should walk carefully, otherwise they will fall down. This beggar doesn't want that to happen.*) Mani saying: « *It is very smooth, walk carefully* », Yogiji rectifies: « *slippery* ». Then Mani says: « *very smooth and slippery* ». Yogiji laughs loudly and pats his back: « *Slippery!* ». Actually, this is very important. Suresh and i understand the same: the path leading to God is very difficult and very slippery. Only those who have a childish soul are able to walk and even to run on it freely. As for others, as long as the dust on them is not removed, that is to say as long as the ego is not removed, as long as this ego has not been offered at the feet of the Guru, it is impossible to see Oneself! So the term « *slippery* » is important, when the term « *smooth* » has no meaning here.

At the end, Yogiji stands up to go out. He asks Ma Devaki and others to leave first (when generally they follow him) and he says in Tamil: « *walk carefully* ». He moves forward in the central alley and, when i am in the second row, he sees that i am filming him. Then he stops so that I can do it freely! It's so wonderful that I can't do

it too much. So i stop and make anjali. Then he goes to the exit and, there, he says:

- It's very slippery. Only children can walk freely.

...

Yogiji goes out of the ashram. He stops before Suresh. Tomorrow morning Suresh departs for Rajasthan where he has the final examination for Civil Service. Yogiji blesses him.

...

YOGI RAMSURATKUMAR BHARADWAJ

3rd December

... Suresh and i go to the ashram. Here we join Mani. At the ashram entrance, Raji tells us: « *Bhagavan has enquired after you this morning Krishna* ». Mani tells me the same and he adds: « *This evening, you come with me.* »

It is sad to learn that a young man who worked at the ashram killed himself.

Morning Darshan (10:00 am).

Nivedita and Bharati have arrived from Madras. The darshan is « sad ». Yogiji will not get up even once to bless. The Gurunama is sung with the guitar by the woman who has such a nice voice; then another song « *Jai Guru Om Sri Ramsuratkumar* » that i record. After that, Yogiji asks for other songs (still with the guitar) but they are not really in perfect order. After some time Yogiji asks to stop and the Sudama sisters to sing « *Mata* ... » in Tamil. Then the darshan ends.

...

Afternoon Darshan (4:00 pm).

I am in the first row. Suresh must be in Madras now. Yogiji asks Rajmohan to read the letter and a new article on the sage of Kanchi Rajmohan received and gave to Yogiji. Yogiji explains to all what is the matter.

It is in Tamil and it seems to be long; the article is very long.

Suddenly, i don't know what to do, because Yogiji, then Ma Devaki, call me. I rush to the foot of the platform. Then they ask me to read my speech! I am totally surprised and don't know how to behave. Anyway, i m obliged to read! As the Jayanti is passed, i add at the beginning: « *Here are some lines written for Bhagavan's Jayanti* » and here is the speech:

*« Salutations to Holy Father!
Salutations to Holy Ma!
Salutations to Bharat Mata!
Salutations to you, blessed and beloved brothers
and sisters!*

As everybody knows and feels, to-day is a very special and great day. It is the first public Jayanti in the very presence of Father in this blossoming spiritual place. It is the occasion and expression of the blossoming and spreading of the Message and Name all over the world.

And when this stupid one was required, in such a particular manner which belongs only to Yogiji, to make a speech on this very day, he was feeling that it is a big blessing, but, also, felt it was the most difficult thing which he was ever asked to do, without any possibility of escape.

This is the most difficult because the most beautiful speech would be absolute silence (then I see Ma Devaki delighted by this sentence.) There is no word to speak about Father and any word which comes to the mind appears to be vain. He is beyond words. But this stupid one had to speak something.

So he prayed to the one who appeared in the world as an incarnation of Music, a humble and dirty one too, who had helped him so much, Beethoven, to come to his rescue, because only music can express what is inexpressible. But immediately, the answer came to the mind: « Whatever I did compose is only for His Glory, all I did write is singing Him. (And here i took the words received in 1971!:) Every blade of grass, every rock is singing Him. I just transposed the Nature's voices in Music in order to allow men to understand what makes them great! (And i went on:) That music continues to be played and always will be. One has just to close his eyes, the ears and the other senses and go to the deepest of oneself, and then that Music can be heard. »

But, as a matter of fact, it is there that the entire problem resides. Father hears constantly this Music because it is His, and all of us can feel it emanating from Him.

So what to say? What to say! When this stupid one was a baby, he couldn't say anything and his parents converted him into Catholicism, which he of course left afterwards, and he received the name John the Baptist. So he tried on that side and turned toward John the

Baptist, the eater of mosquitoes, that very great soul who announced the arrival of Christ. And the answer came from his very words: « He holds the fan in his hands. I'm not even worthy of unknotting the strap of his sandals! » Oh! Brothers and sisters, what can this mosquito then say, of what he is worthy, for Father has no sandals!

I'm not worthy enough, even to say few words to you, blessed. But I am standing here only as an imperfect tool struggling to express the glory of my tender Father and of that name: YOGI RAMSURATKUMAR.

One feeling that most of us get in our first encounter with Yogi Ramsuratkumar is that He is the kind Father.

Father Yogi Ramsuratkumar is the GODCHILD and in this presence all of us become innocent children. In His presence we are childlike because we get stuck to Him just like hungry children cling to their Mother's bosom. Before coming to Yogiji, all of us saw only the tip of our ego which is like the tip of an iceberg. Yogi Ramsuratkumar, like a true mother, makes us aware of our own iceberg, hidden deep inside us with his kind glance.

And tears are coming, so much as we feel our littleness, our unworthiness. Those tears flow not because of that littleness, but because, in spite of it, He takes us and blesses us. Father is always blessing, blessing, blessing.

Father says that He is a « dirty beggar »? If he is a dirty beggar, then who are we? What makes us stuck to Him? It must be His dirt. But is not that dirt our own He takes from us? It reminds me of what Devaki Ma was narrating to us some time last week: « A renowned man came one day to get the blessings of Bhagavan. Bhagavan asked him: « Why do you come to see this dirty beggar? Why don't you go to the sanniyasis, the swamis, why to this dirty beggar? » And the wonderful answer came: « Bhagavan, to take a little bit of your dirt. »

Beggar is a word full of meaning! And we may ask: « What is that dirt if it's not our own He takes from us? »

After the first darshan of Father in 1990, three sentences of Jesus came to my mind. The first is: « If you want to become like Me, renounce thyself. » The second is: « Leave all and follow Me », and the third: « Be like those little kids who come to Me. » That is certainly the dirt. One cannot find a better being than Yogiji who followed and is a true incarnation of those precepts.

Father doesn't teach those who come to Him by words. The method of Father is in sharp contrast to those people who make hours of dry metaphysical speeches as we buy some kilos of potatoes, like « all is in all, and vice versa ». Such people seldom live the 'truth' that they are expressing. But Yogi Ramsuratkumar lives that Truth and in His way He shows us the path and the goal. Yogi RAMSURATKUMAR is an epitome of « TAT TVAM ASI »²⁵.

²⁵ "You too, you are That ".

Father teaches everyone like Dakshinamurti. His every action, His every movement expresses the inexpressible Truth. His running fingers teach us that we should constantly remember God²⁶. Rare words from His mouth greeting people teach us how to be humble and pious. The way in which He moves with all those who come to Him teaches us that we should love everyone. His laughter teaches us that we should always be happy since God is taking care of everyone.

While at the same time learning of all of these, we should strive to get this divine dirt! Nay! We should pray to Him to shower us with it.

How to pray to Him to give us the divine dirt? One should renounce oneself, leave all and follow Him. But how many of us are prepared to leave everything, including family, like that, on the spot?

Lord Krishna says that only one in thousand seeks Him. Among these only one attains Him. Ma DEVAKI renounced everything, and she got the divine Dirt. For us, lesser mortals, it may be not possible. It would be sufficient for us to look to Ma DEVAKI with full faith and devotion when her eyes turn towards Father. When we do that, we feel the degree of Love and Faith we have to reach and we bow to her, our holy Mother. And the divine dirt perhaps will be ours.

²⁶ Yogiji, constantly, has the thumb and index of his left hand seeming to say beads of a mala.

Those who doubt about this should look at Mani. He sacrificed everything and turned himself completely with devotion to Yogiji, Ma Devaki and the devotees. I remember him last year calling himself: « This beggar's beggar ». So to-day Father works through Mani and the external expression of this spiritual place is coming out of the ground, under our eyes, on this very day.

Such is the grace of Father. All is the Grace of Father, whose the ways are, as each of us knows, inscrutable. Look! Is it really possible for all of us to say that we are here to-day by our own will? No, for sure! For a lot, if we look backwards in our lives, we can see that, at one moment or other, at the time of even a temporary but deep surrender, he took us and led us to His holy Feet, and we become aware of that, in great details, sometimes years after. So who makes these things happen? Ourselves or Father? Father of course! We are not the doers. And it seems that if we follow the Sanatana Dharma, we just do freely what has to be done.

And for this stupid one, he knows why he has a nose so long. It's because Father is pulling him by the nose. Look how sometimes it's funny. When last year this stupid Krishna entered Sudama's, wasn't it the house of his mother Devaki? And do you know what Ma Devaki said on introducing to him a man a little bit older: « Krishna, here is Balaram! » So is Father's līla²⁷. We are not the doers. All is Father's līla!

²⁷ The mother of Sri Krishna, the incarnation de Vishnu, was named Devaki. He had an older brother called Balarama.

So He made us be with Him on this very day. And everybody knows he will not make a big speech. Speeches are still for us. Father is beyond words. He did not come to the earth to speak, but for a farther stage. Besides He says that all was already said by the numerous sages of that holy Bharat. Books are now available everywhere, to read the words of those lights. And Father has summarized all science, all philosophy, all religion in only one sentence: « My Father alone exists. »

Each of us knows that words are only of the mind's sphere and can only bring us to a point and not farther. Beyond that point begins the true realization. But that work is not easy in this present world. Yogiji has summarized all sadhana in only one word, the name of the Lord.

Ma Devaki said last week, and may Father forgive if the quotation is not in the same words: « Bhagavan said he has not brought anything new. But he said He gave THE NAME to the world. »

This is also the very indication of what we have to do: repeat and chant the Name, but also give that Name we received to the world who needs RAMA so much, spread everywhere the Name of RAM and the Name of Yogi RAM-SURATKUMAR which are only One.

This little one is coming back from Nagpur where, with sadhu Rangarajan, we met a pious man who, for fifteen years, is spreading Ramnam and has created centres everywhere in India. We participated also in a

beautiful Ramnam Homa. That man said that one day he felt he had to do that. And so the Ramnam followers are uniting. So are the ways of our divine Father.

Chanting his Name is also chanting His glory and here his glory is nearly the only subject of discussion. On the other day, it was so with a shining devotee of Yogiji who got the surprise, when he wanted to take a picture of the holy feet of Father on Dīpam day, to see them printed in his heart but not on the film because there was none in the camera. We were in a rickshaw speaking of Father and, at the same moment, our bodies got the same reaction, you know: the skin becomes like the skin of chickens, as we say in France. And the discussion went onto Sri Ramakrishna and both were totally united in the same feeling, in the same question, and in the same chicken skin. Some features came in our minds, and he said: « We were not blessed to see Sri Ramakrishna, but in this life we are very blessed because we have the great luck to see Him in the features of Yogiji. » But at the question to know if it was, as Sri Ramakrishna said « not in the vedantic sense », the rickshaw stopped.

Oh Bharat Mata, Holy Mother, you gave and give to that stupid one the true food, the milk of the Cow, and you gave him the only Father he was looking for in the darkness. In this life you sent that little one far from you to make him miss You. O Mother, I bow to You! Vande Mataram! O Father, you know this nose is not long enough! O yes, Bharat is my Mother, Yogiji is my Father! »

At the end of the speech, and it was the first time I see that, a complete silence that will last 2 minutes at least. Yogiji does not ask for songs!

After that the Gurunama is struck up. During the Gurunama, Yogiji will get up, hold out his hand to Mani and many times walk around the mandir. He enters the new office for the trustees three or four times, and three times in the library. Then, when he comes back from the library for the last time, he signals that he leaves. He is still standing up.

...

Evening.-

... As usual, Ma Devaki comes to open. She is wrapped up in a blanket she will not leave, even inside. Mani prostrates before Yogiji who pats his back saying « Ram » and makes a sign to him to sit. Exactly the same for me.

We are on the 4th. Mani says he did pay the wages. Yogiji asks for the balance and Mani answers. Yogiji asks if this includes currencies! Mani answers they are not included, that he puts the currencies in reserves. ...

Then the discussion comes to the youth who killed himself, his problems, his debts, etc... At one point, Yogiji looks up to me and makes a divine smile. Later he will do the same twice, as if he was very pleased with me... Ma says:

- *Krishna, Bhagavan waited for you for the 7:00 darshan.*

- *Ma, since the return from Nagpur, i did not know whether i had the permission to come.*

She also will say:

- *Krishna's speech was very fine.*

She asks me where I was staying. Mani answers i was with Suresh.

- *At Udipi? Yogiji asks.*

- *Yes, with Suresh.*

- *With Suresh...*

He seems happy.

We must go. Yogiji gives Mani an apple and keeps his hands in both his hands for a long time. Then Mani prostrates and receives two or three good slaps on his back. My case is exactly the same. While i'm getting up again, i see Yogiji's radiant smile. I am happy! Ma escorts us as usual. While we are on the point of leaving the gate, Ma comes back in the house and asks Yogiji if Krishna is allowed to come at the 7:00 am darshan. I hear: « *Yes!* »

...

4th December

Morning.-

... Arriving at the ashram, i go and join Mani. It is then that i see Lee's group arriving.

When i see Yogiji's car coming towards the ashram, i point it out to Mani and go and stand with the Americans on the right of the darshan mandir, but the car stops on the other side. Mani calls: « *Krishna and Lee* » and motions to us to follow. We follow the car. Lee tells me: « *Your speech yesterday was wonderful.* » I ask him whether they understood my English for Nivedita told me that she did not understand well because the Indian accent is different and because of the acoustics. « *All Americans have understood* » he tells me. We go to the hut behind Yogiji's future residence. Cement has arrived again. I mention to Lee to precede me. So, he goes to the right of Mani and i stand next to him. Ma Devaki and the Sudama sisters are there, of course.

Straight away, Yogiji distributes a hibiscus flower to each of us. The conversation goes on about a kidnapping of the Chief of Police that just happened. At a point, Yogiji says:

- *Let us see how far they want to go... Father's blessings.*

Then, smiling, he turns to Lee and myself, says something with the word 'father' (certainly because both of us call him Father) and blesses us.

Breakfast has been served. Just before going out, while Yogiji stands up, he shows the rope he has always around his neck and says:

- *They used this rope to pin down the location where the first stone had to be. From then, this beggar wears it around his neck.*

- Ma Devaki: *Bhagavan, you hang the ashram by your neck.*

We go out. Yogiji wants to see where people are served presently. Turning to Lee and me, He says:

- *Those two may follow this beggar.*

So, we are in the future 'auditorium'. The group of Americans is at the entrance. With Lee, I follow Yogiji and thus we enter. Workers are eating. As i follow directly behind Yogiji, i stop before half of the way. With Mani and Ma, Yogiji walks around. He goes on turning. Ma asks to place a chair for Him, but Yogiji goes on turning, always holding out His hands to Mani. Ma asks for a second chair to be brought. But Yogiji continues to turn. Nivedita will tell me that, going towards those who are waiting at the entrance, he says:

- *This beggar does not sit because Krishna and Lee are standing up.*



He continues to turn. A third chair is brought. They are put together. Now Ma is seated on the right of these chairs. She says to Yogiji:

- *Three chairs are there...*

Yogiji responds in Hindi :

- बहुत अच्छी हैं (Bahut acchi hai - they are very nice).

Ma translates and Yogiji goes on turning.

- *You may eat*, he says to the others.



Soon, several persons are seated and I tell Lee: « *We have to go to the other side* ». Yogi passes again before us and smiles at Lee. He passes another time and smiles at me. Lee has asked the woman of his group who takes pictures and who stands at the entrance to take a picture of him

with me.

Then both of us go on the other side. It is now like in the Darshan mandir: Ma is on one side with the Sudama sisters, Yogiji at His place, and we are on the other side.

Yogiji still turns. He comes and says to Ma and to the women:

- You may leave too if you like to do so. This beggar doesn't know when he will leave.

and he turns. At one point, when he is on the other side, that is to say near the entrance, he crosses alone, bends down to pass and smiles at me a lot, almost laughing! He comes towards both of us and blesses us for a long time.

Then He announces that he goes.

...

Morning Darshan (10:00 am).

The darshan takes place again in the new mandir. It seems that it will never more be held in the « Darshan mandir »... I am in the first row, beside Lee. The Gurunama is struck up. Then Yogiji asks the Sudama sisters to sing it and to the devotees to take it up again. After this, he asks a man to sing religious songs. Selfishly, it is somewhat boring because he does not sing well, without any spirit. It is the man who now always wants to sing at the end of darshans! Then Yogiji asks Ma and one Sudama sister to sit where the man was standing (in fact at the centre of the path going from the library to the office). They sing marvellously two songs in praise of Yogiji.

Yogiji stands up and walks around the mandir, as it is usual for him now. He walks round like this some

seven times very quickly, then HE does the same while blessing « like a madman » during 4-3 laps at least. At a point He gives a hint of a dance step. Then he goes to the platform and stands there before the *OM*. The songs rise.

Then that's the end.

...

We go to the ashram for the afternoon darshan, but Yogiji will not come. I will learn that he is at Rajakumari's who is not well...

In Mani's office, i have noticed a new book in Tamil on Yogiji, written by Balakumaran. Its references are:

Title: ASSAI KADAL

Publisher: Thirumagal, Venkatnarayana Salai nr 55 - T.Nagar - Madras 17

5th December

Up till now, this day will be the most important in my life.

Morning.-

... Yogiji arrives at around 7:15 am. We stand up at his arrival and, like yesterday, the car stops behind the

Darshan mandir and Selvaraj comes and gets us Lee and me. We follow the car that goes to the area where the dining-hall is located. It moves forward on the plot and stops. Mani opens the door but Yogiji stays inside. Mani gestures to us to go back and gets back in the car that comes back. I stop at the level of the kitchen, the same for Lee who follows me. The car passes. Yogiji salutes us making anjali. Then we follow up to the hut. Mani, Lee and i settle down like yesterday.

Yogiji gives each of us a flower of hibiscus; then another one. Like yesterday, I put it on my kurta. He gives the Gospel of Ramakrishna (bought by Suresh) to Ma and asks her to read any passage. Mani intervenes, saying to Yogiji that Krishna Swami is coming. Yogiji turns again to Ma:

- *What is this passage about?*
- *The guru, Bhagavan.*
- *Read.*

And she reads. And, truly, it is not at all a coincidence. To show that, even if it is quite long, it is necessary to quote it here:

A DEVOTEE: "Sir, is it necessary to have a guru?"

MASTER: "Yes, many need a guru. But a man must have faith in the guru's words. He succeeds in spiritual life by looking on his guru as God Himself. Therefore the Vaishnavas speak of Guru, Krishna, and Vaishnava.

"One should constantly repeat the name of God. The name of God is highly effective in the Kaliyuga. The

practice of yoga is not possible in this age, for the life of a man depends on food. Clap your hands while repeating God's name, and the birds of your sin will fly away.

"One should always seek the company of holy men. The nearer you approach the Ganges, the cooler the breeze will feel. Again, the nearer you go to a fire, the hotter the air will feel.

"But one cannot achieve anything through laziness and procrastination. People who desire worldly enjoyment say about spiritual progress: 'Well, it will all happen in time. We shall realize God some time or other.'

"I said to Keshab Sen: 'When a father sees that his son has become restless for his inheritance, he gives him his share of the property even three years before the legal time. A mother keeps on cooking while the baby is in bed sucking its toy. But when it throws the toy away and cries for her, she puts down the rice-pot and takes the baby in her arms and nurses it.' I said all this to Keshab.

"It is said that, in the Kaliyuga, if a man can weep for God one day and one night, he sees Him.

"Feel piqued at God and say to Him: 'You have created me. Now You must reveal Yourself to me.' Whether you live in the world or elsewhere, always fix your mind on God. The mind soaked in worldliness may be compared to a wet match-stick. You won't get a spark, however much you may rub it. Ekalavya placed the clay image of Drona, his teacher, in front of him and thus learnt archery.

Go forward. The wood-cutter, following the instructions of the holy man, went forward and found in the forest sandal-wood and mines of silver and gold; and

going still farther, he found diamonds and other precious stones.

"The ignorant are like people living in a house with clay walls. There is very little light inside, and they cannot see outside at all. But those who enter the world after attaining the Knowledge of God are like people living in a house made of glass. For them both inside and outside are light. They can see things outside as well as inside.

"Nothing exists except the One. That One is the Supreme Brahman. So long as He keeps the 'I' in us, He reveals to us that it is He who, as the Primal Energy, creates, preserves, and destroys the universe.

"That which is Brahman is also the Primal Energy. Once a king asked a yogi to impart Knowledge to him in one word. The yogi said, 'All right; you will get Knowledge in one word.' After a while a magician came to the king. The king saw the magician moving two of his fingers rapidly and heard him exclaim, 'Behold, O King! Behold.' The king looked at him amazed when, after a few minutes, he saw the two fingers becoming one. The magician moved that one finger rapidly and said, 'Behold, O King! Behold.' The implication of the story is that Brahman and the Primal Energy at first appear to be two. But after attaining the Knowledge of Brahman one does not see the two. Then there is no differentiation; it is One, without a second -Advaita-non-duality."

The Master was very happy to see a musician who had come with the devotees from Belghariā. Some time before, Sri Ramakrishna had gone into an ecstatic mood on hearing his devotional music. At the Master's request

the musician sang a few songs, one of which described the awakening of the Kundalini and the six centres:

Awake, Mother! Awake! How long Thou hast been asleep

In the lotus of the Muladhara!

Fulfil Thy secret function, Mother:

Rise to the thousand-petalled lotus within the head,

Where mighty Siva has His dwelling;

Swiftly pierce the six lotuses

And take away my grief, O Essence of Consciousness!

MASTER: "The song speaks of the Kundalini's passing through the six centres. God is both within and without. From within He creates the various states of mind. After passing through the six centres, the jiva goes beyond the realm of maya and becomes united with the Supreme Soul. This is the vision of God.

"One cannot see God unless maya steps aside from the door. Rāma, Lakshmana, and Sita were walking together. Rāma was in front, Sita walked in the middle, and Lakshmana followed them. But Lakshmana could not see Rāma because Sita was between them. In like manner, man cannot see God because maya is between them. (To Mani Mallick) But maya steps aside from the door when God shows His grace to the devotee. When the visitor stands before the door, the door-keeper says to the master, 'Sir, command us, and we shall let him pass.'

"There are two schools of thought: the Vedānta and the Purana. According to the Vedānta this world is a 'framework of illusion', that is to say, it is all illusory, like a dream. But according to the Purana, the books of

devotion, God Himself has become the twenty-four cosmic principles. Worship God both within and without.

"As long as God keeps the awareness of 'I' in us, so long do sense-objects exist; and we cannot very well speak of the world as a dream. There is fire in the hearth; therefore the rice and pulse and potatoes and the other vegetables jump about in the pot. They jump about as if to say: 'We are here! We are jumping!' This body is the pot. The mind and intelligence are the water. The objects of the senses are the rice, potatoes, and other vegetables. The 'I-consciousness' identified with the senses says, 'I am jumping about.' And Satchidananda is the fire.

"Hence the Bhakti scriptures describe this very world as a 'mansion of mirth'. Ramprasad sang in one of his songs, 'This world is a framework of illusion.' Another devotee gave the reply, 'This very world is a mansion of mirth.' As the saying goes, 'The devotee of Kali, free while living, is full of Eternal Bliss.' The bhakta sees that He who is God has also become maya. Again, He Himself has become the universe and all its living beings. The bhakta sees God, maya, the universe, and the living beings as one. Some devotees see everything as Rāma: it is Rāma alone who has become everything. Some see everything as Radha and Krishna. To them it is Krishna alone who has become the twenty-four cosmic principles. It is like seeing everything green through green glasses.

"But the Bhakti scriptures admit that the manifestations of Power are different in different beings. It is Rāma who has become everything, no doubt; but He manifests Himself more in some than in others. There is one kind of manifestation of Rāma in the Incarnation of

God, and another in men. Even the Incarnations are conscious of the body. Embodiment is due to maya. Rāma wept for Sita. But the Incarnation of God puts a bondage over His eyes by His own will, like children playing blindman's buff. The children stop playing when their mother calls them. It is quite different, however, with the ordinary man. The cloth his eyes are bandaged with is fastened to his back with screws, as it were. There are eight fetters. Shame, hatred, fear, caste, lineage, good conduct, grief, and secretiveness-these are the eight fetters. And they cannot be unfastened without the help of a guru.

A DEVOTEE : "Sir, please bless us."

MASTER: "God is in all beings. But you must apply to the Gas Company. It will connect the storage-tank with the pipe in your house.

"One must pray earnestly. It is said that one can realize God by directing to Him the combined intensity of three attractions, namely, the child's attraction for the mother, the husband's attraction for the chaste wife, and the attraction of worldly possessions for the worldly man.

"There are certain signs by which you can know a true devotee of God. His mind becomes quiet as he listens to his teacher's instruction, just as the poisonous snake is quieted by the music of the charmer. I don't mean the cobra. There is another sign. A real devotee develops the power of assimilating instruction. An image cannot be impressed on bare glass, but only on glass stained with a black solution, as in photography. The black solution is devotion to God. There is a third sign of a true devotee.

The true devotee has controlled his senses. He has subdued his lust. The gopis were free from lust.

"You are talking about your leading a householder's life. Suppose you are a householder. It rather helps in the practice of spiritual discipline. It is like fighting from inside a fort. The Tantriks sometimes use a corpse in their religious rites. Now and then the dead body frightens them by opening its mouth. That is why they keep fried rice and grams near them, and from time to time they throw some of the grains into the corpse's mouth. Thus pacifying the corpse, they repeat the name of the Deity without any worry. Likewise, the householder should pacify his wife and the other members of his family. He should provide them with food and other necessities. Thus he removes the obstacles to his practice of spiritual discipline.

"Those who still have a few worldly experiences to enjoy should lead a householder's life and pray to God. That is why Nityananda allowed the worldly to enjoy catfish soup and the warm embrace of a young woman while repeating God's name.

"But it is quite different with genuine sannyasis. A bee lights on flowers and on nothing else. To the chatak all water except rain is tasteless. It will drink no other water, but looks up agape for the rain that falls when the star Svati is in the ascendant. It drinks only that water. A real sannyasi will not enjoy any kind of bliss except the Bliss of God. The bee lights only on flowers. The real monk is like a bee, whereas the householder devotee is like a common fly, which lights on a festering sore as well as on a sweetmeat.

"You have taken so much trouble to come here. You must be seeking God. But almost everyone is satisfied simply by seeing the garden. Only one or two look for its owner. People enjoy the beauty of the world; they do not seek its Owner.

(Pointing to the singer) "A little while ago he sang a song describing the six centres. These are dealt with in Yoga. There are two kinds of yoga: hathayoga and rajayoga. The hathayogi practises physical exercises. His goal is to acquire supernatural powers: longevity and the eight psychic powers. These are his aims. But the aim of rajayoga is the attainment of devotion, ecstatic love, knowledge, and renunciation. Of these two, rajayoga is the better.

"There is much similarity between the seven 'planes' described in the Vedānta and the six 'centres' of Yoga. The first three planes of the Vedas may be compared to the first three Yogic centres, namely, Muladhara, Svadhithana, and Manipura. With ordinary people the mind dwells in these three planes, at the organs of evacuation and generation and at the navel. When the mind ascends to the fourth plane, the centre designated in Yoga as Anahata, it sees the individual soul as a flame. Besides, it sees light. At this the aspirant cries: 'Ah! What is this? Ah! What is this?'

"When the mind rises to the fifth plane, the aspirant wants to hear only about God. This is the Visuddha centre of Yoga. The sixth plane and the centre known by the yogi as Ajna are one and the same. When the mind rises there, the aspirant sees God. But still there is a barrier between God and the devotee. It is like the barrier of glass in a lantern, which keeps one from

touching the light. King Janaka used to give instruction about Brahmajnana from the fifth plane. Sometimes he dwelt on the fifth plane, and sometimes on the sixth.

"After passing the six centres the aspirant arrives at the seventh plane. Reaching it, the mind merges in Brahman. The individual soul and the Supreme Soul become one. The aspirant goes into samadhi. His consciousness of the body disappears. He loses the knowledge of the outer world. He does not see the manifold any more. His reasoning comes to a stop.

"Trailanga Swami once said that because a man reasons he is conscious of multiplicity, of variety. Attaining samadhi, one gives up the body in twenty-one days. Spiritual consciousness is not possible without the awakening of the Kundalini.

"A man who has realized God shows certain characteristics. He becomes like a child or a madman, or an inert thing or a ghoul. Further, he is firmly convinced that he is the machine and God is its Operator, that God alone is the Doer and all others are His instruments. As some Sikh devotees once said to me, even the leaf moves because of God's will. One should be aware that everything happens by the will of Rāma. The weaver said: 'The price of the cloth, by the will of Rāma, is one rupee six annas. By the will of Rāma the robbery was committed. By the will of Rāma the robbers were arrested. By the will of Rāma I too was arrested by the police. And at last, by the will of Rāma, I was released.' "

It was dusk. Sri Ramakrishna had had no rest since his midday meal. He had talked unceasingly to the

devotees about God. At last the visitors took their leave and went home.

After this reading, Krishna Swami, who, as i will understand it, is a Member of Parliament in New Delhi for this district, comes in, accompanied by his secretary. Chandrasekhar comes in too and sits in front of Yogiji, at the end of the room. The Member of Parliament sits next to me, his secretary on his right. Yogiji does not make any distinction and even a Member of Parliament has no privileged place. The summary of the conversation is this (even if i did not get everything, but it is not important and as only a repetition of what was said concerning the file 'that nobody finds'):

- Krishna Swami: *I spoke about this institution (the ashram) in the Parliament in New-Delhi.*

- Yogiji (immediately): We don't need any help, from the government or from any institution. This institution is independent and will remain so.

- Krishna Swami: *But I did speak in the Parliament and i will try to bring the Prime Minister here.*

- Yogiji: *We do not want any donation from the government. We are independent. If the Prime Minister wants to come, he may come like everybody, but this institution is independent. We do not want the government of this country. It is the government of the world which will come here!*

- Krishna Swami: *But this institution is registered in the Parliament now.*

- Yogiji: *We are and we will remain independent of any government. This institution is for individual workers. People like Mani, Lee and Krishna are part of this institution.*

- Krishna Swami: *But it is registered at the Parliament, i spoke of it. Even if the institution is independent, it is possible to speak of it there.*

- Yogiji: *One more time (i m not sure that he said this, but before speaking he said a short sentence). My Father alone exists. He only exists. Only my Father, everywhere. He is the past, present, future. There is no division, only my Father.*

He will say also:

- *This lady (pointing to Devaki) was a teacher. She has given up everything and has come to serve this beggar ... Krishna and Lee are doing the work for this beggar. They don't belong to any country, to any religion. They belong to my Father.*

At this moment, my heart is completely overwhelmed. Krishna Swami speaks again:

- (To Lee): *Where do you come from?*

- Lee: *U.S.A.*

- Krishna Swami (to me): *And you?*

- Yogiji: *He comes from France, but he does not belong to France, he does not belong to any country. He belongs to my Father.*

Yogiji will say also: *They are doing the work for this beggar, in America and in Europe!*

At a point, answering to Krishna Swami who always says the same:

- *We are independent. The particular way by which my Father, for this institution...*

And tears come in Yogiji's eyes. The atmosphere reaches peaks.

Some time later, Yogiji will say:

- *Maybe it will seem selfish to you, but it is not. Rarely beggars like this one come. Rarely, very rarely a beggar like this one comes...*

Never before did an institution like this one exist.

There were songs in Tamil also, but I don't remember exactly when.

Yogi will say also:

- *This government is not kind to this beggar.*

Mani will say:

- *Mani: The government of India creates problems for the Hohm community institution (Lee's community)*²⁸

²⁸ At this time, an ashram for this community was planned in Tiruvannamalai. It's why Balaram came first, then Michael.

because there are foreigners. On one side they want currencies and on the other side they block everything. Money is there. There are 5 Indians and 4 Americans in the trust, but everything is blocked.

- Krishna Swami: *Tell me and i will get the file moving.*

- Yogiji laughs! : *He will get the file moving but nobody knows where the file is!*

And He bursts in laughter. Here such things are repeated again after Krishna Swami's answers. Yogi looks like He is mocking. He laughs and even slaps Mani on the back while smiling!

- Mani: *'X' has already registered the Institution at the Supreme Court. Now it is registered at the Parliament. However the file does not move.*

- Krishna Swami: *the file has some reference, a number. Give it to me and next week an answer will be there.*

- Yogi: *Ah!*

Now, Krishna Swami knows he had better keep his word. In fact the file passes in the secret services, etc...

Yogi turns to me and blesses me particularly for a long time!

Then the Gurunama is struck up. I sing, and again He blesses me. Never has he blessed me so much! Then He blesses everybody.

- Yogiji: *Krishna Swami has some work. We will not keep him longer.*

When it's time to go, only Yogiji, Lee and i are still there in the hut. He takes Lee's hand up to the car that is not far from the entrance of the hut.

...

Morning Darshan (10:00 am).-

Only Gurunama. But soon Yogiji asks a woman to sing alone and everybody to sing along afterwards. A woman from Madras, a sannyasini i met last year when she was celebrating the Jayanti in Madras separately, has offered to Yogiji a bunch of flowers. Yogiji holds it at arm's length with his left arm, then he lifts it more, near the Om. Then he takes another bunch in his other hand, then his *danda* and his coconut bowl, etc... ..

After that, he stands up and walks for some turns around the mandir, each time stopping at the pictures. Then he comes and sits near Lee and takes his hand. Once he has settled down near Lee, he asks the woman who is chanting to go and stand in the middle, that is to say at the crossing of the central path with the path which goes from the office to the library, and to continue to sing. Afterwards, he asks her to sing while turning

around the mandir. Then, after some time, he asks her again de take the flowers in her hand, to raise them at the level of her head and to go back and forth in the central path while continuing to sing...

At noon, Yogiji stands up, makes a big sign and leaves directly. Then Ma quickly stands up to follow him. The woman continues to sing till Yogiji gets in the car...

Afternoon Darshan (4:00 pm).-

First, everybody is following Ma, singing the Gurunama. Then Yogiji asks Ma to stand up and to sing it in turn with people. Then Yogiji, while standing for blessing, calls a girl wearing a black chorridar who begins to sing. A short time after, he calls a second one who begins to sing, but completely out of tune! The former is embarrassed and often has to keep from laughing. However Yogiji let both of them sing until the end, but at one point he stops them to ask Rajmohan to read an article in Tamil about Yogiji. Rajmohan goes and stands at the crossing of the paths and reads about half of the article when Yogiji has to go out for about 20 minutes. Later, I will learn that Mani came to tell him that the works concerning the cottages next to the kitchen were on the point of starting and Yogiji went there. The first cottage to be built is Mani's cottage.

While he is away, the girl sings and everybody repeats. When Yogiji comes back, he asks Rajmohan to red again and Rajmohan reads again from the beginning.

Yogi stops him and tells him to read again from the point where he stopped. Once the reading is over, he asks the two girls to sing the Gurunama again.

While they are singing the Gurunama in turn with the devotees, Yogiji calls me. I rush and kneel on the right of the platform. Father takes my hand:

- *You leave Tiruvannamalai tomorrow (it's not a question).*

- *Yes Father, at 2.*

- *When do you leave India?*

- *On the 9th, at 2:00 in the morning.*

Father repeats this information, then:

- *Father blesses!*

Then, for a long time, he looks into my eyes while still holding my hand. My eyes don't leave His eyes. Then he tells me:

- *When you arrive in France, write a letter to this beggar.*

- *Yes, Father.*

- *Father blesses!*

I go back to my seat. Gurunama.

After some time, Yogiji calls Mani and tells him some words, after which Mani comes to me:

- *Bhagavan asks you to make a phone call after arriving in France.*

So i look to Yogiji and make the anjali and Yogiji answers by the same... So many blessings!

Gurunama goes on, then Yogiji leaves the mandir.

...

Evening.-

... We get in the car. For the first time, Mani gets in the back and i see, on the front seat, the photo and the shawl that i had seen on the desk. The car speeds along, passes Mani's, then turns and stops before Sudama. As Yogiji already blessed me, I think that I have not to get out. I tell Mani who is getting out of the car:

- *I stay here?*

- *No! You come!*

Mani takes the photo on wood and the yellow shawl on the front seat. Before the door, he calls:

- *Ma!*

- *Yes?*

- *Mani and Krishna!*

- *Ma is heard telling Yogiji: Mani and Krishna, Bhagavan.*

Ma Devaki comes to open the door and, as usual Mani enters first and i follow. Yogiji is lying down and

asleep. We sit gently in our respective seats. I see Rajmohan's letter on the floor ... It was read and folded up again. Ma and Mani begin to speak in a low voice in Tamil and sometimes in English Ma says that Bhagavan has fallen asleep again just after telling us to come in.

After some time, she goes near Him and gently says:

- *Bhagavan !*

- *Yes ? Yogiji says in sleep.*

- *Mani and Krishna.*

- *Oh! He says half awakening in a voice of absolute kindness.*

And he falls asleep again.

Seeing the photo and the shawl, Ma asks:

- *What is this?*

- *Mani: It's for Krishna!*

Then after waiting for some minutes, she approaches Yogiji's ear again and, gently:

- *Bhagavan, Bhagavan!*

Yogiji comes out of sleep.

- *Ma: Mani and Krishna are here.*

Yogiji sits up straight. Naturally he has not got his turban on and his hair is free down to his upper back. Little conversation, and also about the program for tomorrow which is special. The scheduled program is as follows: no darshan at 7:00 am, Yogiji will arrive at 8:30 am for the 'function', will leave at 10:30 and come back for the darshan from 11:00 to noon.

Then Yogiji asks:

- *Mani, when did Krishna meet this beggar for the first time?*

- Krishna: *in December 1990*

- Yogiji, gently: *December 1990... .. He met this beggar the first time in December 1990, and he wrote « India my Mother, Yogi my Father! » he says, speaking to Ma Devaki.*

- Ma: *the article dated from ... 1992.*

- Krishna: *1991 or 1992, Ma.*

Father blesses me with His eyes and hands.

- Ma: *We could ask the sadhu Rangarajan to publish Krishna's Jayanti speech in Tattva Darshana. (But only one copy exists that i have given to Yogiji.)*

- Yogiji: *Rajmohan can retranscribe it to make it printed and Rajmohan will give it to Rangaraja.*

So it is decided.

Ma and Mani speak together. I look down. I feel that Father is blessing me and i look up. He blesses me with His deep look

Then Ma moves away. While she is away, Yogiji says:

- This beggar does not understand how Krishna does with his video camera. He looks down and still he films! All people, when they film, look in the direction they film. But this morning, this beggar saw him, he looks down!

It would be too long to explain to Yogiji that there is a conversion of the image in electric signals, then again in other signals to appear in the viewfinder. Mani says:

- It is a very sophisticated camera, Bhagavan.

He adds that he would want to get one in the future.

Ma Devaki comes back with a packet.

- This is a gift from Bhagavan to Krishna.

She hands the packet over to Yogiji who asks me to move forward and he himself hands the package over to me while blessing me.

I am totally flabbergasted, overcome; i look to the right, to the left.

- Yogiji: *one dhoti, one kurta...*

- Ma: *and one shawl.*

- Yogiji: *and one shawl.*

How is it possible! What is happening in me is not expressible. How can this poor guy be worthy enough to receive a gift, and what is more, clothes, from Yogiji? I have tears in my eyes. Oh! My Father!

Then Ma gives him a packet of biscuits:

- *And this is for Ishvari, Lakshmi and Parvati!*

- *Oh !*

Yogiji gives it to me while blessing. He keeps the packet (clothes in one packet + packet of biscuits) in his hands while i hold it and his eyes bless me for a long time. Soon i close my eyes. A slight movement tells me that i can open my eyes. I prostrate at His feet, overcome, inwardly reciting the Gayatri and begging him to enlighten me, to make me worthy of « doing his work ». I receive two pats on my shoulder.

Then i turn to Ma and tell her:

- *Ma, i need also your blessings.*

I prostrate at her feet. Then she says:

- *Yogi Ramsuratkumar.*

Then Mani puts a packet under my eyes:

- *And this is a gift from the Ashram to Krishna!*

It is the photo on wood and the yellow shawl. I look at Father and Ma, astounded, and i touch Mani's foot, then my heart with the same hand. Then Mani, once again, speaks of Krishna and recounts last year when we were together with Raji. He reminds Yogiji and Ma of the evening of my departure when everybody had tears in their eyes.

- *A short while ago, Krishna told me: since last year, you were my brother. Now, you are my older brother (because he has now been appointed by Yogiji as the head of the ashram and is always with Him, giving him his hand).*

Yogiji bursts into laughter.

Ma holds another packet of biscuits out to us, a different packet, which we receive from Yogiji's hands who gives a third for Ravi.

I take the packet and we leave soon. Yogiji is very tired. But even so he came out of sleep smiling and now it is impossible to note his tiredness.

I take the packet and soon we leave. I open the door as usual and Mani goes out first. While Yogiji is blessing me while smiling, i go out backwards. Ma follows me and says:

- *Everybody will miss Krishna here!*

- *Oh !...*

I search my words, because, for me, it is the opposite, and never did i expect to hear such words; this is to say how much Krishna will miss Yogiji, Ma and the ashram. But no word comes, I'm too touched.

Door is open, Mani has gone out. I tell Ma Devaki:

- *Ma, i have no words ...*

- *Ma: That's the most beautiful word!... We will see each other tomorrow morning!*

We join the car and Ravi. I get in and burst into tears...

...

Now i am curious to see the clothes Yogiji offered and i begin to slip them out of the packet, which i do not do entirely because, immediately, emotion takes me again when seeing them. The *kurta* and the *dhoti* are exactly of the same colour as Yogiji clothes: ochre, and the stole is exactly of the colour of his turban: green! And the clothes are so beautiful! My heart races again, for the symbol touches my heart directly and everything mixes

at the same time; so, it is impossible to explain. How is it possible that Yogi sees in me a being worthy of wearing clothes having the same colours as his? If He does so, it means that he considers that I'm worthy enough. How is this possible? This means that he sees me as his son. Does this also mean that he consecrates me to do His work? Words cannot express what I'm feeling inside. I don't feel worthy of wearing those clothes and, inwardly I ask Yogiji to make me worthy of it²⁹. The colour also points out to the necessity of renunciation ...

...

In the car, seeing how well Ravi drives, i say: « *He is the best Indian driver i ever met!* ». His way of driving is soft, and he knows how to drive fast also. Mani ... tells me that Ravi is at Yogiji's service for a long time, that he is blessed (to drive Bhagavan). He tells me that, when Yogiji was living outside, his family gave him food. His family lives not far from the station.

...

6th December

It is my last morning at the ashram. I must take the 'point to point' bus for Madras at 2:00 pm.

²⁹ Krishna will not wear these clothes... The next year, Yogiji will tell him that he wants Krishna to wear them.

At 5:00 am, somebody comes and says to Mani that Yogiji will come at 7:00 (the day before it had been decided that there would be no darshan at 7:00).

So, we get up. Mani goes and i join him afterwards. When i arrive there, i see him at the top of the circular mandir and video him. Americans have arrived too. Then all of us meet downstairs. Yesterday, Mani told me to come with the video camera. Yogiji arrives and directly goes to the circular mandir. I shoot. He asks Mani to explain him some things to him, then he goes up too, followed by M Devaki and one Sudama sister, to the top and he goes around! It is not easy to walk up there because it is full of irons where the concrete must be poured. Mutu, etc. bring carpets and put them before Yogiji's steps. He goes around, and then sits above the entrance.

Soon we are invited to take breakfast in the Darshan mandir, and i take it with Lee's group. When it's over we go out. Yogiji is still at the top, seated.

Mani comes down, and then he calls me.

- I'll ask Bhagavan to know if you can shoot.

He goes up. I wait at the mandir entrance. Soon he calls me. I go up, among the retaining structure in wood. Once at the first floor, I see Mani who signals me to come and Yogiji who looks at me. So I go up with the camera and go towards Yogiji. When I am near him, I put the camera down and prostrate. Since the morning,



Yogiji wears sunglasses, Rayban style. He has a cigarette in his hand. With the other, he takes my hand and blesses me through His eyes for a long time. Then he puts his cigarette down

and, while holding my hand, he strokes my arm with the other.



Once the blessing is over, He gives me strong taps on the back. I get up, he laughs and makes me big signs to go. I get up and see that Narayanan has come and, seeing

the scene, he has taken hold of the camera, turned it on and shot! I come back to Yogiji and ask:

- *Father, is it possible to film with the video?*
- Yogiji, to Ma: *What is he asking for?*

I repeat the question while turning to Ma Devaki.



- Yogiji : *Yes, yes! Take! Take!*
And He pats me on the shoulder!

So, I will not refrain from doing it! I have still one tape and I can film at leisure. Next it is

the puja. Concrete will be poured all around and it is this concrete that is destined to receive the dome of the mandir, which could take place in February. I am alone with Yogiji, Ma Devaki and one Sudama sister on the top. Narayanan is there too with his brother who came up to make pictures and video of the puja and, naturally, Mani is there too. All others, the Americans in particular, Lee included, are downstairs. Once the puja is over, the work begins on each side of the mandir. Yogiji goes down. I follow. He goes to settle down in the old office to look at the works from there. I continue to film and go up again to shoot from above (I see Ma Devaki signalling it to Yogiji). I shoot at the construction also. There is a cement mixer but everything else is made by hand! There is a chain which brings the concrete up to the top!

After some time, Yogiji will change places to look at the other group of workers. It is then that I ask Ravi to explain where the punnai tree stands. He tells me that it is situated just behind a water tank behind the railway station. I ask him to draw a map, which he does:

He (Yogiji) leaves around 10:00 but says He will come back. I settle down for some time with Lee and we talk together.

Yogiji comes back around 11:00 and goes back where he was before, near the old office, and continues to look at the works. I am still with Lee; then I go to Rajmohan on the steps of the Darshan mandir. ...

... I leave with Rajmohan to look for the punnai tree. ... We take the rickshaw again in the direction of the railway station and, arriving there, we see the water tank as it appears in Ravi's drawing. Yes, there is a big tree behind but it does not seem to be a punnai. However, we get out of the rickshaw, enter the station, cross the track, arrive at the tank, and we see well that it is not a punnai. We search in the area, but nothing. As a last resort, i end up taking some views of that tree. We are still searching when a man comes to us. Rajmohan asks him (of course in Tamil) whether he knows the punnai where the Vishiri Swami stood. The man searches in his memory and says: « *Aurobindo Aurobindo, Ram Ram Ram Ram* » - « *That's it!* » He tells us that the tree was cut down and he drives us a little further on the left while having the station at our back. It is at the same level as the tree that is behind the tank but more to the left. It is full of thorns. The man will try to locate the spot where the tree stood and i pass my *chappals* to Rajmohan who, once halfway, throws them back to me so that i may go in my turn. In this way we reach a well, near which the

punnai was standing. The man succeeds in locating the spot where the roots were. I take the place in video with what it possible to see there and then we come back to the station. There, I film the bench where Yogiji slept sometimes.

We get in the rickshaw again to go Ravi's house that i wish to take in video because Ravi's parents offered food to Yogiji in the early days. We find the house and I film from outside. Then we enter but, as there is no electricity, it is very difficult to shoot the room and the spot where Yogiji took his food when he was fed there.

We go out and reach the ashram ...

... Just then, Yogiji's car starts. I remove my *chappals* and make anjali at the exit. Everybody in the car has eyes turned to Krishna, for Ma Devaki has certainly said to Yogiji that I was leaving. Yogiji makes anjali to me, he seems very tired. The car moves away ...

...

Leaving Tiruvannamalai.-

We are waiting for the bus at the station when a beggar, seeing a white man, comes and asks for money. Rajmohan gives her a coin but she continues to wait for something from my side. After some minutes, a man wearing a black *longi*, comes and tells her that she should not do that, he gives her a coin and tells her to leave.

Slowly, he begins to ask some short questions. Rajmohan still listens to him from some distance. Then this man goes to check where the seat no 19 (mine) is in the bus because he wonders where i will put my bag as it is too thick for the luggage compartment. The bus enters the station. This man comes and joins us quickly, saying that he just booked a seat near the window because he needs to be seated there and like this i could possibly sit next to him and put my backpack on the floor. ...

... The man is still with me, very kind, and he sits behind the driver; i am by his side. He absolutely wants me to be at ease and will go so far as to put the video suitcase at his feet so that I feel free. Rajmohan and i say goodbye to each other because the rickshaw is waiting for him. My neighbour strikes up a conversation and asks from where I'm coming and he tells me that his daughter, who is 13, is learning French. He will even tell me that he has made metallic models of some monuments of Paris, Eiffel Tower, the Opera, etc. Then we speak of India, of God immanent in everything. 'Who made this Nature, is it you, is it one of us? No, it's God', etc. Thus he speaks. About Love being the universal energy, etc., etc. He will do the same later. The conversation will be resumed in the last part of the trip, but it is not really easy because the driver does not stop honking his horn which is absolutely strident and hyper-powerful. He explains that he is coming back from a pilgrimage in Kerala, the Ayappan pilgrimage. One needs 40 days to reach there, not by the streets, but by forests, etc., barefoot. Then, he says, one experiences a maximum renunciation. One sees

again one's own life and one gives to oneself strengths for the future. One reaches the spot after a deep introspection, which is an extraordinary cleansing. Clearly, this man has reached a wonderful inner state and he goes into raptures over everything. We have exactly the same feelings, and it's absolutely normal, as we know. He explains also that, in Kerala, there is some Hindu temple where it is not possible to enter if one has not gone first to the mosque close to the temple. It is a proof that one is beyond differences of religion. At the temple, one must remove one's clothes and put on a *dhoti*. In this way one renounces everything material, possessions, everything that is ego. And then one must dance and, thus, unite oneself with the all, totally forgetting the ego. He gives me the names of those temples.

When he comes to ask my name, of course i answer '*Krishna*', telling him that i am 'Hindu'. He gives me his address and I give him mine. ... He says: « *When i read this name, Krishna (and he has tears in his eyes), I can see, measure your commitment and I feel that you have a high destiny. Though I am born as an Indian, I feel very small in comparison to you!* ». This shocks me and, taking his arm, i ask him why, telling him we are brothers, etc... Both of us will end up with tears in the eyes. We speak of God. I tell him that, in France, it is impossible to meet to people speaking of God like this in a bus! We arrive now at Tambaram where he has to get off the bus (he lives in Delhi but joins a part of his family here today). He almost makes me promise that it will be easy for me to find my way once in Madras, for he says,

he could lead me there. I promise that I will meet no problem. He says he will write to me and I regret not to be there 3 or 5 days more in order to go to his place. We feel such a great fraternity! God! How well Yogiji does things!

...

7th December

...

Mani (at the phone) tells me that the breakfast Darshan this morning has taken place in the hut, with Lee. Yogiji said to Lee:

- Krishna is not here today...

To which Mani answered: *Krishna is always somewhere doing his Lila.*

Yogiji laughs.

...

YOGI RAMSURATKUMAR BHAVAN

1995

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INTRODUCTION

As soon as he was back from Tiruvannamalai in December 1994, Krishna called the Ashram as asked by Yogiji to say that he had arrived safely. On the 13th of December, he wrote to his Divine Master to thank Him for all the Blessings he was favoured with and to tell Him that he was not worthy of wearing the clothes Yogiji offered him, especially as they were of the same colour of His.

...

On the 4th of May, Krishna sent a letter to Yogiji to tell him that he went to Senegal ... On the 5th of September, Krishna wrote again to give news about the biography written by Michel Coquet of which Krishna had written the last chapter. This book had to be translated into English. Krishna made this translation which was polished up by a friend, a professional translator. The book had to be published in November. In this letter, he said that he received, from Lee Lozowick's association in France, the news saying that Lee Lozowick will build an ashram and was asking for donations, money, etc... Krishna had replied to him that the little money he had was being spent in the Ram Nam work. He also said to Yogi that, from now on, 'Rama Nama' contained 'Ramdas on Himself' and the beginning of the Adhyatma Ramayana. He also said that Muslims exploded bombs in France like they were doing in India and that, because of this, at least a common characteristic

existed between both the countries. Krishna asked Yogiji for His blessings to go to India in October till the beginning of December.

...

Soon, Krishna received a letter from Ma Devaki, dated September 18th. Below are some excerpts:

« YOGI RAMSURATKUMAR

Sudama
18-9-95

Dear Krishna, Dear Holy Krishna,

...

Bhagavan says: « It's alright" about Michel Coquet's English translation by your friend and its coming out in November. He sends His Father's blessings for the work. About Ram Nam work: « Krishna is trying his best. That'll do. The rest will be seen by my Father » So please do not worry.

Sri Lee Lozowick had written to Father also about his starting an ashram in France. He will be here in November. Bhagavan sends His permission and blessings for your arrival in India for October-December trip. Here, as usual, we are reading "Swami Ramdas on Himself" everyday during our breakfast session. Bhagavan recommends it to all

sincere sadhaks. We are happy the French public is getting a chance now – thanks to you!

Ashram construction is going on fast. The Min Mandir Central Hall construction is so complicated and we have to manage with the local people. Sri Mani is trying his best, to meet Bhagavan's time requirements. Blessed couple are Mani and Rajalakshmi! Bhagavan said He would try and arrange to send a copy of Souvenir thro the Ashram. Sadhuji also has written to Bhagavan about it.

Bhagavan Himself is doing a lot of hard work. His statue is being made at the ashram itself by an expert Indian sculptor (who is so years of age!). We have now a cow called Seetha and a calf called Lavakush (named by Bhagavan), and 3 kittens, 4 dogs, and plenty of birds. Bhagavan loves them so much.

We are looking forward to seeing you soon – my love and pranams to your wife Isvari, Laxmi and Parvathy. Bhagavan carries your family photo with Him in His little bundle wherever He goes. We hope, you bring your wife and those lovely kids sometime to India.

...

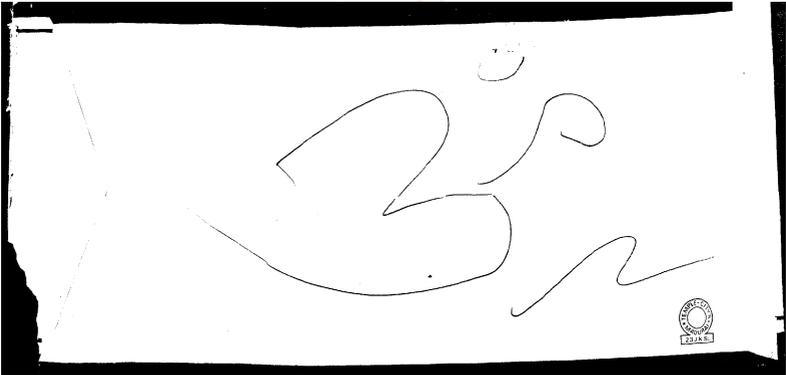
And, on the back of the second page, Yogiji wrote His blessings! Again, on the back of the envelop, He drew a big « AUM ».

YOGI RAMSURATKUMAR BHAVAN

my father ^{blesses} Krishna!!!

yogi Ramsuratkumar
Tiruvannamalai

30



During this year 1995, i received an invitation from the Ashram for an article narrating my experiences with Yogi Ramsuratkumar. That article appeared later in the book "YOGI RAMSURATKUMAR SOUVENIR", at the very beginning of the book at Yogiji's request, following the article "India my mother Yogi my Father", which Yogiji had also asked to include in the book. Here is the text:

The Call of the Master

Every very person on earth is in search of himself. In course of time the veil of Maya dissipates and the light in him leads him, imperceptibly and unconsciously towards the Being who awaits him.

What follows is only a very small contribution to illustrate the glory of my divine Father - Yogi Ramsuratkumar who lives in each of us. The author has no other interest than to be a prop to this small story that goes on to show that to believe ourselves to be the authors of our own actions is but an illusion and that we are in fact just instruments in His hands.

Because his entire soul was searching, Bharat revealed itself to the author at the age of 19. Since he has found back his Mother. Two years later, at a time when he did not have the means to do so and without his having to ask anyone for help, two people visiting the

country requested him to accompany and guide them on their journey through this sacred land. To set foot on the soil of Varanasi, Ayodhya, Mathura, Vrindavan and Kurukshetra! And the following year a visit to Haridvar, Kamarpukur, Belur Math and once again Vrindavan ! On his return to France he had not hoped to be able to visit the blessed soil of India so soon. Nevertheless the internal search continued beyond life's various experiences, to the day when he found himself at a cross road in life, facing total emptiness and with only his faith to guide him. It was then, towards the end of 1987, that he wrote to his mother, "*I am in the hands of God* "

That was the beginning of a new stage in life when he was happy to let himself be led. One day, while he was working in the ruin that was his home, his dog Raja, blind, fell on its back on hard ground, from a height of 3 meters. The dog was tetanized and blood passed in its urine. The neighbours helped carry it to the vet who informed them that the animal would certainly not live to see the next day. It was taken back home and was laid on the sofa covered with a sheet. The dog had given a lot to its master. And while it was still dark outside, the dog's breathing slowed and the end approached. The author then prostrated himself totally before the divine will of God and cried out his acceptance in front of his neighbour. "*My Lord, I understand. Let the animal live and give me its suffering. This little dog has done nothing and should not suffer, what should be my fate, My Lord, I understand and bow to your divine will.*" The next morning Raja was back on his feet, chasing the bicycles and the liens as if nothing had happened. From that day

on, life took on a new meaning for the dog and for its master and things precipitated.

38 years old and confirmed bachelor, the author found himself married, 5 months later, to a young Kshatriya Hindu girl living 12.000 km away from his home town and of whose very existence he had been unaware of till then. His ways are inscrutable! A red mark appeared on his forehead and within himself he was sensible to events occurring in the far away island of Mauritius. All opposition one can easily guess, some of it very strong and even in the mid of the family, disappeared the moment he set foot on this marvellous island and pronounced the name "Ram". What a surprise it was for everyone that Ram should be as familiar to him, a foreigner as he was to them. He was baptised Krishna and his marriage took place in a temple decorated with flowers and palms from the Pamplemousses Botanical Garden. Even if the only family members to make it to the wedding were his mother, his brother and his sister-in-law, more than 1000 people were served lunch.

Returning immediately to France, he came to the island, for bringing back his bride, 3 months later, after clearing the formalities. It was at this time when, combing through the libraries for texts on Hindu spirituality, texts he could never find in his own country, that he chanced upon a 4 double-page bilingual (French - English) booklet titled "*The Inner Light*".

Back in France he re-read the booklet and noticed a small inset : those interested in Hindu culture could write to *Sister Nivedita Academy* in Madras and this is

what he did. Life continued and soon a girl child - Lakshmi - was born to them. Krishna quit his job as it went against the principles dear to him. He took a job that destiny had made him to create, one that brought joy to many children. And slowly the desire to return to India deepened till it seemed to come from the very depth of his soul. The desire grew to a point when with tears running down his face he cried out "*I must return to India*". The couple then decided to go on a pilgrimage of South India in time for Satya Sai Baba's Jayanti. And as if predestined he received an invitation to participate in the Jayanti celebrations of a saint then unknown to him; Yogi Ramsuratkumar, god child of Tiruvannamalai. He replied to Sadhu Rangarajan, the author of the invitation, accepting it. An unexpected tax reimbursement helped them to pay for their tickets.

November 1990. 7 years later, what a marvellous sensation to feel the warm breeze of Mother India in alighting from the plane ! One week before departing, they had learnt that the spouse was bearing a second child. Passing through Kanchipuram to reach Puttaparti, their first stop, they reached Madras with a warm welcome from Sadhu Rangarajan and his family. Krishna once again heard the Ramnam that he chanted during the Jayanti of Yogi Ramsuratkumar. It was in a way, a return to the source that had beckoned him since the age of 19 when he passed days after days reading the words of the great Hindu masters - notably Swami Ramdas.

"Aum Sri Ram Jai Ram Jai Jai Ram" chanting at the feet of a large portrait of the Yogi whom he had not

yet met, Krishna continued to let himself be led, fully conscious of the fact that he only had to follow. With John as a guide and accompanied by his wife, he went on a pilgrimage of South India, Sri Aurobindo Ashram, Chidambaram, Madurai, Tirunelveli, Thanjavur, Rameswaram right upto Dhanushkodi, Kanyakumari and many others. Finally a few days later they reached the north of Kerala, to Anandashram, the ashram of Father Ramdas, where total calm reigned.

Krishna looked forward calmly to the long awaited day when he would have darshan of the Yogi. First it was where they get the great favour in getting the darshan and the blessings of Mayi Ma. The Tiruvannamalai. The spirit was free and the mind calm. The stupid Krishna had met various Gurus in his still young life, but none had struck his heart. He had heard many discourses and metaphysical discussions, a lot of "I" also, but never "The" real Master. When John knocked on the door in Sannadhi Street, Krishna was not very surprised as he had already heard a great deal about the Yogi since his arrival and as he had already read Sadhu Rangarajan's book *"Glimpses of a great Yogi"*. The Yogi accepted the garland of flowers and their offerings and asked them to seat themselves. "Your name?" he asked. "Ishwari, Swami." "Your name?" he asked. "Krishna". As he paused in thought, a small smile appeared on the Yogi's face, that grew little by little till he turned to John and said, "Tell me how did Krishna come to marry Ishwari?" and he bursted into laughter. Soon he started conversing with Ishwari asking her what was cultivated in France etc. Bemused Krishna's soul was now calm. Time stood

still and there were no more questions, no more words, as if the journey in search of the master had finally reached its destination and the bags could finally be unpacked. The next day, they were blessed with another darshan. Krishna remained silent and his heart was calm. They left with the master's blessings and, for him who didn't know it then, the first of many pats on his back.

They returned to Madras and then to France and Krishna found himself in charge of the Ramnam movement in France without his asking for it in anyway.

Life continued to change and Krishna became completely autonomous professionally. But how could the Ramnam become well known in a Cartesian community where people were hardly friendly, where spiritual life was held on another plane altogether, where no one would talk of spirituality without being considered either 'enlightened' or crazy, were those who searched already belonged to big or small cliques. And how could he make do, with his meagre resources? With the help of an electronic directory he sent information about the Ramnam Mahayagna to the first 100 Indian names that he found there. But he received no reply. He continued nevertheless, this time targeting around 40 Mauritian Hindus. Again he received no reply. This convinced him that the Ramnam was meant for everybody, irrespective of their religion and other such illusory differences, that the Sanatana Dharma was above all religions and indeed encompassed them all.

This prompted him to write an article in a small local newspaper titled. "*India my Mother, Yogi, my Father*". The article was taken up in the *Tattva Darshana*.

The following episode is worth mentioning because it illustrates the Lila of the master. But first it must be mentioned that at the time of the incident, Yogi Ramsuratkumar was totally unknown in France. Visiting his brother one day, Krishna's eyes, as was his habit continued to search for some interesting book, found on a table a magazine placed face down. Picking it up and turning it over, Krishna received a darshan of Yogi Ramsuratkumar whose face was on the cover. When questioned, the brother tells him that he had not bought the journal and that it was sheer chance that Krishna found it there. A few days later he was able to contact the author of the article and they decided to write another article on Namasmara with an address to which people could write to. Thus was born the nucleus of the movement of Ramnam in France and in Africa. This illustrates that it is the Master who does everything and that we are only His instruments.

The Yogi had already found a place in Krishna's heart before this incident but the revelation was not yet complete. In 1992, with the blessings of the Master he was able to make another journey, this time to the Char Dham. At Kedamath he witnessed the assimilation of Lord Shiva and the Yogi. He sent a card to the Master. Back in France the Yogi continued to work in his heart without his knowledge. His omnipresence was more and more evident and Krishna decided to go back to

India this time uniquely for his darshan and to participate in his Jayanti. At Tiruvannamalai, as he waited for darshan, Nivedita came to tell him that the Master was indisposed and that he had called for Krishna. Arriving hurriedly at Sudama he began to shiver when he found his Master asleep. Tears ran down his face and he fell on His divine feet. He then understood that this was He who guided him since that fateful day in 1988 and had led him to His feet. Still crying, he heard Ma Devaki introducing him to another person from the Lee Lozowick community, "Krishna, this is Balaram." As always it was the Masters Lila and soon the Master said something that only Krishna could understand. *"This beggar has been waiting for a long time to meet Krishna. Now that Krishna is here, this beggar will not leave him."* And He went on to speak about the article *"India my Mother, Yogi my Father"*. Who else but the Master could have guided this brave young man's pen? The immense greatness of Yogi Ramsuratkumar, whose name was everything, was then revealed to Krishna within himself, as also that the Name was All. *"All that I know is Ramnam»*. And all this was said almost without words, by His very presence. He heard, saw and lived it and all doubts disappeared. He was in the presence of God. And this, he heard, like a confirmation. Yes the Yogi was his Father and it could not be otherwise. It was he, His Father, who looked after His son and later returning to France he received a word in His hand, at the end of a letter from Ma Devaki. His heart was flooded with joy. During the Jayanti at Madras he sang with all his heart and so well that the microphone was handed over to

him, and he was asked to lead the prayers. He had the pleasure of seeing his French and African brethren honoured for their Mantra books released during the festivities. Krishna was staying with Mani and Raji and all talk was only about the Master. They had become brothers and sisters in Yogiji, and the farewells at the airport were cause for much sadness and tears. Just before his departure the Yogi confirmed Krishna's name and since then Mani has really become as he calls himself - the beggar's beggar.

Returning to France Krishna started a small monthly bulletin, for liaison between people who had adopted the Ramnam as sadhana in Africa and France, RAMA NAMA. In parallel the author of the article on the Namasmaraṇ told him that he was going to write a biography of Yogi Ramsuratkumar. The attempts to translate "*Glimpses of a Great Yogi*" in French proved in vain for many reasons among which was the 'inability to adapt it to a French public'. It was agreed that the book should result in an opening up of the Ramnam movement, for that was the work at hand and that Krishna would write the concluding chapter. The book is ready today and will be published in France in September 1995. The goal is not to have a supplement but to spread the message of Bhagavan so that it helps all those searching for the truth to reach sadhana with the guidance of the greatest master on earth today.

Wishing nothing more than to have the blessings of his father and to be a tool in His hands, Krishna returned to India in October 1994, in particular to

follow a suggestion of the Master accompanying Sadhu Rangarajan on his tour of North India to propagate the Ramnam. Journeying to Tiruvannamalai for his Father's blessings, Krishna's first stop this time was Lucknow, where he was lucky to participate in the Jayanti celebrations of Swami Rama Tirtha (introduced to him by the Sadhu). He also had an opportunity to talk to Papaji, Bhagavan's gurubhai in Ramana Maharishi. This was followed by a trip to Varanasi, passing through Ayodhya. He then went on to Prayag, Kanpur and Delhi where an even more singular event occurred.

Krishna had wanted to take advantage of his passage through Delhi to meet some one with whom he had been in correspondence from the *Vedic Anusandhan Samiti*. But this person had changed his address. Nevertheless, time being limited and uncertain about meeting this person, Krishna forgot about the omnipresence of his Father. It so happened that he found himself seated in the same car as the head of the Samiti whose father had participated in the Jayanti of Swami Rama Tirtha at Lucknow. It was thus that he was able to go to the Laksha Griha, where Bramachari Krishna Dutt, the reincarnation of Rishi Sringi had lived.

This was followed by return to Yogi Ramsuratkumar at Tiruvannamalai for the Dīpam and the blessings of everyday darshan in the presence of Ma Devaki and Mani to the day when Bhagavan authorised him to leave once again with the Sadhu for Nagpur. There, he met some wonderful people among them

some old freedom fighters, people engaged in Ramnam, and he was able to participate in a magnificent Ramnam homam in the company of other faithful and devoted followers and return to Tiruvannamalai for the Jayanti, where Bhagavan was proclaimed, He the shepherd of souls. What the stupid Krishna has witnessed standing by his Father constitutes the best moment of his life. The event however cannot be described for only the glory of Ram, of Yogi Ramsuratkumar, His Divine father should be sung. It is this that has prompted the author to write this article which has led him to speak of his not interesting person. Let Yogiji bless this humble servant to continue in His service and help in His divine labour.

YOGI RAMSURATUMAR
YOGI RAMSURATKUMAR
YOGI RAMSURATKUMAR
JAYA GURU RAYA !

27th October

MADRAS

...

The sadhu tells me that we will depart for Lucknow in a few days for the celebrations of Swami Rama Tirtha's Jayanti. I tell him i am surprised, since this trip has been cancelled. He answers that it has only been delayed...

...

... our conversation ... moves to Lee Lozowick.. I explain that he never sent me the slightest word, but that his staff sent me a note revealing his desire to build an ashram in France and that in it he is asking for money, car, clothes, etc... Then the sadhu shows me a book relating to great saints of India and including photos. This book is published by the Hohm Community of Lee Lozowick, and Lee Lozowick is found there at the same rank as Ramana Maharshi and Yogiji!!! ... Sadhuji gives me news that, besides, his ashram in Tiruvannamalai is facing obstructions by the Indian government not allowing foreigners. ... However it is Yogiji who seemed to want this ashram according to the fax Ma Devaki sent me at that time...

...

29th October

TIRUVANNAMALAI

Once in Tiruvannamalai, i take autorickshaw as far as the Brindavan Hotel where i arrive at 2:45 pm. They give me the room no 15. I wash myself there, dress in the clothes that Yogiji offered to me last year (except the shawl of course), and I rush to the ashram in a rickshaw.

What a surprise ! All that has been realized is unbelievable! I am recognised when not yet in the ashram and Venkatraman comes to me: Krishna! Everybody is happy, and of course Krishna much more. It is 3:30 pm. The next darshan is at 4:00 pm.

Immediately, Venkatraman takes my bag and we go towards the kitchen. The cottages, which i only saw in a photo in the book *Yogi Ramsuratkumar Souvenir* that Yogiji had asked be sent to me shortly before my departure, are seven, completely completed! It is wonderful. And suddenly, while i arrive, Mani goes out of his cottage with Raji. Demonstrations of joy. I tell Mani how much i am voiceless before all that has been built, quantity as well as quality. Yogiji said that it will be a spiritual point known by the entire earth, i begin to feel that truth.

Presently the darshan takes place in the dining-hall. Here comes Michael also, Lee Lozowick's American student. ...

Afternoon Darshan (4:00 pm).-

People arrive and wait. Then Yogiji arrives but he does not go towards the dining hall for the darshan. He goes to the construction. Everybody enters the dining hall that is used as darshan hall. I settle down behind Michael. Wait. Someone comes, who is certainly Raji, who says that Krishna has to go near Yogiji's platform and sing the Ramnam.

For more than one hour, Krishna sings the Ramnam. Then it's Yogi Ramsuratkumar's name, but in Lee Lozowick's style, which is sung by others and I go back to my seat. It is about noon. Yogiji leaves the works and everybody rushes to receive His blessing from the car. ...

After the darshan, Mani tells me to go and pick up my belongings at the Brindavan Hotel and to settle in a cottage. He will tell Bhagavan. The cottages are marvellous, they come from Mani's head; at least this is what he tells me. He also tells me that other cottages are under construction, of which « mine » is the first. I ask him how much money I will have to send. Rs 125.000 Rs, which is about 20.000 francs. It will be done.

So, I go to get my belongings in an autorickshaw. I did not pass even a night in the Brindavan and this is

why they ask only for Rs 50. I am settled in the third cottage, which is called 'SHIVAGANGA'. Mani and Raji occupy the first, 'SURRENDER'. Mani tells me: « *Krishna, i want to get an English translation of the article you wrote on the « beggars's beggar » in Rama Nama »*. Raji tells me that Bhagavan has wanted it to be translated in English and read in the darshan hall.

Then i join Mani, Raji and Rajeshvari to eat. Mani tells me: « *You must be ready tomorrow at 6:45 am »* and it is agreed that he will wake me at 6:00.

Then we take food: 5 idlis with sambar and a banana. After that, Mani and i speak together:

On Yogiji and the ashram, Mani tells me that Yogiji told him, some time ago, that the ashram and Himself were the same thing. « *The one who gives food to the ashram feeds me.* ». He does not want any more jayanti where people offer clothes, etc. « *Let them give stones.* » The Jayanti will be for sadhus and sannyasins.

Mani asked Yogiji why He was so close to him. Yogiji answered with the Mahabharata, where Arjuna asks the same question to Krishna : « *You have lived many births you don't remember. I know them...* », etc...

...

30th October

Morning.-

At 7:00, Yogiji's car arrives. We stand at the ashram gate. It passes before us. Yogiji blesses us. Then Mani calls me. We go to the little hut behind the ashram, like last year. There are: the Sudama sisters, a woman I don't know, a couple and a young man.

Yogiji sits down. I have to sit near Mani. Ma Devaki shows me the cats that are three, eating rice near Yogiji. She also speaks of the cow Sita and the calf Lavkush she already told me about in a letter received before my departure. On Yogiji's request, Rajalakshmi, the youngest of the Sudama sisters, strikes up *AUM SRI RAM JAI RAM JAI JAI RAM* on a melody I do not know. After that, Yogiji distributes a red hibiscus to each of us after Raji brought them to Him. Then he gives « *Ramdas On Himself* » to the Sudama sister for her to read. In what is read today, Ramdas narrates his enlightenment in Tiruvannamalai and, afterwards, his achievement of the Nirguna Brahman when he was near Mangalore.

Then it is breakfast.

After breakfast, Mani tells me to make my offerings to Yogiji. So I go near my Master, on my knees, and first give the bag of walnuts from the garden:

- *Father, some fruits from one of your gardens...*

- *So, this beggar has gardens in France!*

And he laughs. He takes my hand for a very very long time, so long that i end having sore feet for standing on knees and in suspension. Then he takes both my hands. He asks me how long I will stay at Tiruvannamalai and I explain, helped by Mani. On the 6th of November, I have to depart for Lucknow for the Swami Rama Tirtha's Jayanti, then to go to Nagpur, then to come back to Tiruvannamalai. I tell him that sadhu Rangarajan will come, today or tomorrow, with Premnath Magazine. Yogiji does not understand, for he asks me: « *What is the title of this magazine?* ». Mani clarifies.

Then i present the notebooks of mantras written by J. C., in which, near the end, the Taraka mantra is mixed with the Gurunama, the letter she sent me and that i translated into English. Then i offer Yogiji and Devaki Lakshmi's and Parvati's drawings. Devaki Ma takes the picture of my little family from Yogiji's bag (she told me in the letter that Yogiji had it with him always), and she shows to Yogiji who is Lakshmi and who Parvati is. Then Yogiji asks Ma Devaki to read aloud the English translation of Jocelyne's letter. He says:

- *We must bless and give back to Krishna.*

He then blesses the mantras notebook, then raises it to his head with the letter. I approach, holding out my hand to receive them, but Yogiji raises in the air his right hand that holds the book and the letter and blesses me like this for a very long time. Then he gives them to me

but takes my hands. He raises my fingers to his nostrils, as if he smelled them. Then he takes my left hand, takes the ring and takes it in his fingers. He continues to bless me for long, stroking my arm, all this while *AUM SRI RAM JAI RAM JAI JAI RAM* continues to be sung. After a quite long time, I bow before him and he pats my back strongly. I go back to my seat.

« *Aum Sri Ram* » continues; then, at Yogiji's request, Devaki Ma and the Sudama sisters go out.

When everybody thinks that Yogiji will stand up and thus give the signal of going, he calls me: « *Krishna* » and makes me a sign to sit by His side, on his left. (On the 31st at 2:00 pm, Mani will tell me that Yogi said in Tamil: « *Krishna, come here, my brother!* »). Immediately He takes my hand in his right hand and puts them on his knee and he puts his hand on my knee. I close my eyes. I have the impression that this will last for twenty minutes at least! My mind is not at rest. But suddenly, peace sets in, my breath deepens, my body straightens. I don't feel it anymore ! Yogi is working in me. Silence is absolutely complete in the little hut!

After about 20 minutes, He takes my arm and strokes it. At last He stands up and i do the same. He makes a sign to give him my hand! Then he makes to others a sign to pick up my little yellow bag 'Yogi Ramsuratkumar' along with Jocelyne's notebook. And then i help Yogiji to go out, as Mani did usually! What a great blessing! Huge! The very day of my arrival! I

accompany him up to the car. A running board is placed for Him. Yogiji takes his time to get in. At last he gets in and Ravi closes the door. Then through the window He blesses me again while « muttering », as if He was asking His Father to bless me. And the car moves away, joined by Mani up to the ashram exit....

The others seem unable to believe it. Silence is complete....

...

Morning Darshan (10:00 am).-

Yogiji does not go for the darshan and the car goes towards the works. Soon people enter the dining-hall that is presently used for the darshan and i sing « *Yogi Ramsuratkumar* » et « *Arunachala Shiva* » ... Then a man strikes up « *Hare Rama Hare Krishna* » in a very beautiful way. I don't wait for the end of the session and go out earlier, staying outside where i can see Yogiji. When He gets in the car to go to Sudama, He blesses me while passing

...

... Venkatraman tells me that Yogiji offered him a bicycle. Every morning he has to bring for him '*The Hindu*' and the '*Indian Express*'. He adds that Yogiji also offered him kurtas, pyjamas and shawls (three sets) ...

...

31st October

Breakfast Darshan (7:00 am).

... Around 6:50 i go to the ashram entrance where i join some other people. I meet the sculptor who tells me that he is making Yogiji's statue. He tells me that it is he who, formerly, carved Ramana Maharshi's statue. He has known the Maharshi and the latter, one day, gave his consent to pose for him. This could not happen ...

Yogiji arrives. I follow the car from a distance up to the hut. As every morning, the cats hear the engine and arrive towards the car, and then they wait for their food. The breakfast will be very special. Malli did record a good part in video.

Yogiji asks the Sudama sisters to strike up *Aum Sri Ram*. About 10 minutes later, the song is stopped and Raji brings the eucalyptus to Yogiji who will distribute them. Mani first, then Krishna comes closer. Yogiji gives me the eucalyptus, then he takes my hand and, soon, the other. Like yesterday, this will last a very long time.

- Yogiji: *What did Krishna say yesterday?*
- Devaki Ma: *That you have gardens in France.*
- Yogiji: *What is the title of the article he wrote?*
- Devaki Ma: *« India My Mother, Yogi my Father. »*
- Yogiji: *Did Krishna meet Lee Lozowick?*
- Devaki Ma: *Yes, last year.*

- Krishna: *I met him first in Paris, then last year here. I sent him a little video.*

- Devaki Ma: *Krishna has also received an advertisement for the Lee ashram, asking for things and money.*

- Yogiji: *Yes, and Krishna gave the correct answer: that first he had the Ramnam work.*

And then Yogiji blesses me.

- Devaki Ma: *Krishna also wrote that he had some troubles in France. He has created a device for children and ...*

- Krishna: *Father, i have not come here for that. I tried to do my duty. I know that, now, everything is in y Father's hands.*

Yogiji blesses me for a very long time while Mani speaks.

- Mani: *Yes, and he has shown it to a friend who has copied it and now competition is made against him. Krishna put the case before the court. This friend is German?*

- Krishna: *No, he is French.*

- Devaki Ma: *And Krishna also has troubles with the government.*

- Yogiji (after a long silence): *When you write an article like « India My Mother... », French government does not like it... (this means that the one who has in himself a life for writing this cannot be liked by a*

Western government that see in people production units, etc...)

Yogiji blesses me for long, and then He says:

- Yogiji: *My Father blesses!*

Most devotees interpret this blessing after an exposition of their problems as meaning: «your problems are solved, over. » I cannot interpret it entirely like this. For me, it is obvious that the Supreme Spirit, and, so, Yogiji knows what are my real needs and that i am led, like everybody, to face some experiences to get this spiritual elevation which is the real need. Therefore i have not to ask Yogiji to remove the experience, even if i know He can do it, of course. I did not come to India for that, as i said. If this experience is necessary for the spiritual progress, why then ask to remove it? But Yogiji knows my heart and, therefore, i have not looked longer for stopping the topic

I go back to my seat. Yogiji continue to speak about Krishna for a long time.

- Yogiji: *It is not easy to live in those countries. To live for God implies enormous sacrifices.*

- Yogiji asks this question that Ma repeats: *Do you think that the government will continue to bother you?*

- Krishna: *I have written to the President of the Republic, telling him that, if this continues i would have*

to leave my country. But this government is not so bad. Those problems are a question of jealousy.

- Yogiji: *To live for God requires enormous sacrifices.*

At another time during the breakfast darshan:

- Yogiji: *How many Rama Nama's copies?*

- Krishna: *50 to 60 but 20 at least in Africa. But with the Michel Coquet's book release, we are waiting for more.*

- Yogiji: *50 to 60! And Krishna does everything alone with his computer. How much does this cost?*

- Krishna: *400 F per month, because there are the post office charges.*

- Yogiji: *And how much to come in India?*

- Krishna: *4.800 F*

Later Yogiji will say: *Krishna does the most difficult: He does his work...*

Of course i convert in rupees before answering. For Indians, it's huge.

Then breakfast arrives. Here are snatches of what was said, this thanks to the video recording, of which words are difficult to understand:

- Devaki Ma: *There is a Rajnesh ashram there...*

- Yogiji answers Ma in Hindi: *Rajnesh ...*

- Ma Devaki: ...

- Krishna: *There are not many ashrams in France. Only some ashrams. There is the Ramakrishna Mission near Paris. It's an ashram that exists since a long time. But there are some problems in the Alps. There is a very special ashram with, at its head, somebody who is very special. This ashram did create many problems.*

- Devaki Ma: *Which ashram?*

- Krishna: *This person says that he is a shishya of Swami Shivananda Sarasvati from Rishikesh. That's what he says. It seems that this person is just mad now and many problems have appeared because of him. These people are not on good terms with others...*

- Mani (for Yogiji): *He says that presently French people don't like those kinds of problems.*

- Devaki Ma: *At the Ramakrishna Mission, there was a very renowned swami. Many people loved him. I don't remember his name. He wrote many books that are available in many Vedantic centres.*

- Yogiji: *That was Swami Siddhesvarananda... (alas, the rest is not understandable)...*

- Yogiji: *It's always a great ... Such people are there... I don't know... there is a sentence in the Bible... A sentence in the New Testament: « You are the salt of the earth... » I don't remember the complete sentence. The complete idea is: « You are the salt of the earth; if the salt loses its flavour » or something like this, « with what to put salt on food, it is fit for the bin. » ...*

... *There are some rare persons (incomprehensible). They only live for sacrifice. Total sacrifice for God... They are rare but they must exist. In*

food, some salt must be there (... incomprehensible). Because they are rare persons ... living in God. (To Krishna) But their lives are like yours: camphor: they consume themselves.

Saints were always (in touch? ... incomprehensible after). (Speaking of Krishna): He must be in touch... some sign... rare people ...

- Devaki Ma: *He wrote something saying that he could settle in India. Things are so bad there.*

- Yogiji: *And do you believe that it would be easy for him to settle in India also? (?) easier in India than in any other country? Easier than in any other country. Life in India (inc.)... Indian culture, since ages, was the deeper than in the other countries of the world*

- Devaki Ma: *It's why ... (inc.)*

- Yogiji: *(Beginning incomprehensible) ... and this means sacrifice... Lee does not speak of all of that, but do you believe that his life in America is full of comfort? (incomprehensible after) ... rare sacrifice. Consuming themselves... (raising the eyes to heaven and tears coming to his eyes), alive, for Father's love and for His work. ... But saints must always be there, in almost every country, in spite of all their sufferings... Maybe they are rare, but they must exist (tears come to his eyes again). If they did not exist on this planet, this planet (would not remain)... Man ... the suffering of these people, of these rare saints ... Salt must be in your food... (Mani?) and Krishna Carcelle ...*

(Another image with the end of a sentence): ...
France and he has undertaken a work and how much he suffers ... (incomprehensible)... not only while working there or at the construction of the ashram...

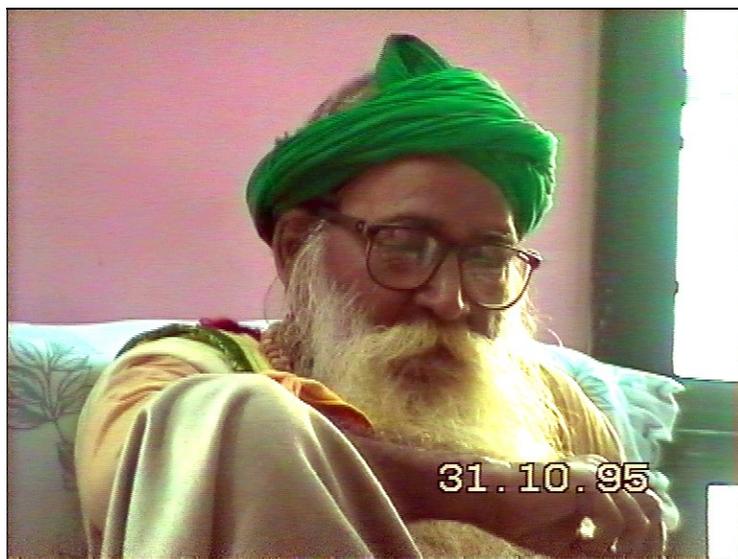
(Another image at the end of a sentence) (Raising His eyes and His hand to Heaven): *It is for Him... Perhaps sometimes with a cosmic aim, i do not understand it, sometimes he says that ... Living in the world, we must take care of the people, he says that ... We will pack the things...*

(This tape would have to be seen again with English speaking persons who know the Indian accent. The video camera was quite away from Yogiji and some words were not clearly recorded).

Morning Darshan (10:00 am).-

I go late near the dining-hall! It is past 10. I see the car parked, but i am a bit comforted when I see some people waiting. In fact, Yogiji and Sudama sisters have settled but nobody has come in yet. I brought the video camera with me and the small tape recorder I bought for that just before departing for India. After some time, the Sudama sisters go out and Ravi drives them in the car. They come back some ten minutes later. Only after, people come in. I sit in the second row on the left (men side). Songs begin: « *AUM SRI RAM JAI RAM JAI JAI RAM* ». I close my eyes. I have put the recorder on. When i open my eyes, I see that Muttu unfold a big mat before the platform where Yogiji stands. Now, once it is

put, Yogiji calls me and tells me to settle on it! So i am at the feet of the platform, in the middle, the two rows of men and women are behind me...



Wonderful songs on Yogiji are sung now! In one of them, it is said that Sri Ramakrishna and Yogiji are one, etc... My soul sometimes glides very high. I feel Yogiji's wisdom.

About the end of the darshan, some persons come to make offerings and they receive prasada from Yogiji, often in the form of a fruit. Then Yogiji calls me. I go quickly and kneel at His feet. He gives me a full packet of candi sugar while smiling and blessing.

I go back to my seat and continue to sing. Ma Devaki and the Sudama sisters go out. Yogiji slowly stands up, passes near me and holds out His hand to me! I stand up quickly and give Him my hand! Supreme honour, extraordinary blessing! He makes me the sign to pick up the sugar-candi bag. And, like that, i take my Master up to the car!

Then it is lunch and Melli, who took the breakfast darshan in video, comes to my cottage and we have a talk ... He tells me that, in India, it is said that the Third World War began when Khomeiny left France...

Afternoon Darshan (4:00 pm).-

I settle in the second row of men but, very quickly, the mat is spread and Yogiji calls me to sit on it.

AUM SRI RAM is struck up by the Sudama sisters and repeated by the entire audience. Then a man comes and sings, alone, songs that he certainly composed on Yogiji. Then i record two songs by the Sudama sisters.

Yogiji receives a family, and then he hands some *Souvenir* books and fruits over to them. When he stands up to go out, selfishly i hope that he will holds out his hand to me, because the ego is very strong. But no, he passes before me and goes towards Devaki Ma. He holds out his hand, Devaki Ma prepares his beggar's bowl (the half coconut). As things are a long time coming, Yogi suddenly goes away alone up to the car at top speed!!! In

the evening Mani will tell me that he asked Yogiji the reason why he left like this, and Yogiji answered to him: « *My Father told me to take your hand. But as you were in delay, my Father told me to run away.* »

1st November

Breakfast Darshan (7:00 am).-



At the ashram entrance, Chandrashekhar is there who, soon, holds out to me a Bible he brought after the sentence Yogiji quoted yesterday : « *Your are the salt of the earth.* » I quickly find the passage. When Yogiji arrives, we follow the car up to the hut and settle. There is there a girl named Jayanthi. Mani gives the Bible to

Yogiji who asks me to read. It must be there, or at another time, that he asks Devaki Ma: « *Is there somebody who wrote a Commentary on the Gospel?* ». And he will ask the same question later.

So, i read the beginning of the Sermon on the Mount. From what is taken in video and the recording on the recorder, here are some passages, of which some are without certainty because several persons were speaking at the same time:

- Mani: ... « *rejoice because great will be your reward* ». *Persecuted for justice... For them the reward will be great in the celestial kingdom... You are the salt of the earth.*

- Yogiji: *What the persecution was?*

- Krishna: *Speaking in the name of Christ, of God...*
(cut by par Devaki Ma)

- Devaki Ma (without certainty): *It is perhaps after the Sermon on the Mount that they wanted to put him on the cross and crucify him...*

- Krishna: *persecuted for JUSTICE.*

- Mani: *It means to be honest ...*

- Devaki: *all these people ...*

- Yogiji: *Who persecute them?*

- Krishna: *Everybody...*

- Vijayalakshmi: *mainly the Jews...*

- Krishna: *the entire society...*

- Mani: ... *the Jews...*

- Vijayalakshmi: *No. The others did not have too many grievances, only the Jews against Christ, for Jews did not want Christ to break the new order ...*



- Krishna: *Yes, Ma, but i think that, in the Gospel, Christ speaks about everybody... (mixed voices here)*

- Vijayalakshmi: *The soldier washed his hands of this judgment, because he was not the person who thought that Christ would break the law. He says that he has nothing to do with that, for he is not convinced that Christ committed a crime. But he does not prevent anything either. He ends up going along with Christ's persecutors.*

- Krishna: *But the Sermon on the Mount is at the beginning of the Gospel. And i don't think that Christ speaks against the Jews in particular. Jesus is a Jew himself...*

- Vijayalakshmi: *Christ was himself a Jew, but he told the Jews that they have to follow such order and that he is the son of God. And the Jews object, saying that*

there is only one God, Jehovah, and that he cannot tell himself the son of God, and we cannot ... Maybe was he against many changes. They had become very cruel and they were following cruel practices. Jesus was against that, and so the Jews were against him.

- Ma Devaki: *the Jews of the synagogues (then incomprehensible)*

- Vijayalakshmi: *all the rabbis were against him, for they thought that he was cutting the law of the Jews, that the law was eroded by Christ.*

- Yogiji: *Mani, i would want Krishna to read this again. All.*

I read again from « *You are the salt of the earth* », up to « *e will never enter the Celestial Kingdom.* »

- Yogiji: *Vijayalakshmi, tell me what he read.*

- Vijayalakshmi: *I think that he has to read it again.*

- Yogiji: *then read it again, Krishna.*

I read again and, in passing, i have to explain the meaning of « *an iota* », and who were the Pharisees: a sect.

Then Yogiji asks Vijayalakshmi to read the same passage.

- Vijayalakshmi: *Father, i think that one must read from the beginning of the chapter.*

- Yogiji: *read.*

Vijayalakshmi reads again the Sermon of the mount up to « *fire of hell.* »

- Yogiji: *Now, tell the meaning of what you just read.*

- Vijayalakshmi: *Yes, Father. First he says ... people who are weak and serve the others...*

Actually Vijayalakshmi only recites Jesus' words without really giving any explanation. She finishes: « ... *They become useless, like the salt that has lost its savour.* »

- Yogiji: *Repeat the meaning again, Vijayalakshmi.*

- Vijayalakshmi: *From the beginning, or...*

- Yogiji: *Start again.*

- Vijayalakshmi: *I think that when gathered before Christ, He puts forward the virtues ...*

She does the same again, without giving a true explanation. She comes to say: « *the world of the Lord ... that makes them blessed.* »

- Yogiji: *What is the world of the Lord?*

- Vijayalakshmi: *That's Jesus thought. Jesus says that he is not against the law of the prophets ...*

Useless to say that i don't share the very limited view of Vijayalakshmi. In the course of the discussion, she will say for instance, that Jesus speaks against the Jews. I would say that he was not especially speaking

against the Jews, that he is himself a Jew, but against a way of being.

- Yogiji: *Repeat again, Vijayalakshmi.*

- Vijayalakshmi tries again: *Jesus blesses some qualities, those who are poor in spirit...*

- Yogiji: *What is the meaning of 'poor in spirit'?*

- Vijayalakshmi: *« Blessed those who are poor in spirit, for the Kingdom of Heaven belongs to them. There are those who are not aggressive...*

- Devaki Ma: (incomprehensible on the tape).

- Krishna: *Perhaps it is also possible to read: poor in mind, which means: who don't mentalize. Maybe is it possible to read in this sense.*

- Devaki Ma: (incomprehensible on the tape)

- Krishna: *Who are poor in spirit, poor in mind, who have a peaceful, calm mind...*

- Devaki Ma: *without any activity*

- Mani: *which cannot come to protest or ... active, their spirit is very calm, as he said: with a calm spirit. Whatever people say, they don't protest.*

Vijayalakshmi intervenes.

- Mani: *They cannot protest. You may take it as calm; with a calm mind is the correct word, as Krishna said.*

- Vijayalakshmi: *calm mind.*

- Mani: *It does not work.*

It seems that Rajalakshmi says something like *'blind*

- Vijayalakshmi: *No, not like this ...*
- Mani: *No, not blind, they have not ...*

The discussion continues on this correction for two sentences.

- Yogiji: *Devaki, take the book back. Thank you, Vijayalakshmi.*

Yogiji does in such a way that the book comes back to me. While i have it in hands, He blesses me for very long.

Silence follows for some time. Then:

- Yogiji: *Vijayalakshmi, i would want Krishna to say something about Jesus and his teachings.*

And Krishna, though he knows well Jesus' life, goes blank! A blank! He does not know what to say, maybe because there is so much to say...

- Yogiji: *Say something.*

- Krishna: *Christ was born poor, and he teaches the same as Vedanta. I think that we must not mix what Christ teaches with what the Church teaches, which are to different things. Because Christ was constantly giving Love to people and we must think that his teaching is to have and to give Love to others. This is the entire thing.*

- Devaki Ma, repeating to Yogiji: *He says that everything is there: to give Love.*

- Mani (the same): *Shortly, the teaching is to give Love to the entire world.*

- Krishna: *He says this: « Love the other one as thyself, because the other one is thyself. »*

- Vijayalakshmi: *I think that He wants you to narrate Jesus story.*

- Yogiji: *Yes, this beggar would want to know it from Krishna.*³⁰

- Vijayalakshmi: *Tell it like a story.*

- Yogiji: *Yes.*

- Krishna: *Jesus was born poor and, from his childhood he was full of light and doctors of the Law found him in the Temple, teaching people. From 12 to 30, where he was is not known. But, at Leh, a Russian traveller found something about Christ, and it seems that Christ was in India between 12 and 29, learning in Varanasi, Jagannath Puri,*

- Devaki Ma: *In Kashmir*

- Krishna: *In Kashmir, and he went back in Israel at the age of 30. There, there was a man a prophet, whose name was John the Baptist, who forecast the approach of the Kingdom of God. And Jesus had come back from India and he was beginning his mission on earth, teaching that he did not come to break the old law, but to restore the true Law, which is not dead rituals only, but the spirit inside the rituals and the understanding of these rituals. Thus he was preaching against the priests...*

- Yogiji: *against?*

- Devaki Ma and Mani: *the priests, the rabbis.*

³⁰ While it is absolutely doubtless that Yogiji knows it much much better than Krishna!

- Yogiji: *Ah! ...*

- Krishna: *...who were only gesticulating without understanding. And he said that the only law was to love the other as oneself. As he was against the priests, they tried to take him and to come to an agreement with the roman power to put him to death. And here there are two theories. The first says that the priests made Jesus condemned to death and the other says that it was the Roman power. In the New Testament, it is said that those responsible were the Jews. And, for this reason, afterwards, Christians stood against Jews. It is like this that things began. But when we read Notovich, there the Jews defend Christ and it is the Roman power that is afraid of the power got by Christ. It is why they attempt to put him to death. After this other stories exist. Some say that he died on the cross and resuscitated after three days; and others say he was in samadhi. Swami Rama Tirtha says that he was in samadhi. And after, when he left the grave, he went to his disciples and then came back to Kashmir. But this is only a theory, nobody is sure of that.*

- Devaki Ma: *The Shroud, i think that it was found somewhere. It was found somewhere in India ...*

- Krishna: *The Shroud. There is a big problem. It has passed through Constantinople and other towns and there are many stories about that. People from NASA came to Italy for studying the Shroud for one month. And everybody was sure that it was Christ's Shroud. But a small part of the Shroud has been given to the British Museum and they made an experiment with the Carbon 14 and said that the shroud was a fake (everybody laughs, but Yogiji). And thus everybody in newspapers*

said: « *It's a fake* », being delighted at this. But now, it is proved that the British Museum told a lie, and this is well proved.

- Devaki Ma: *It is Jesus'?*

- Krishna: *Yes. But now nobody tells that in the newspapers. Only when it is a big lie they say: « Oh, it was a fake! » But when it is proved that it is the genuine one, nobody tells it. (laughs).*

Devaki Ma speaks to Yogiji, and then it is silence.
After some time:

- Yogiji: *Krishna, i could not understand. Tell me something again on the Jesus' life and teachings.*

- Krishna: *Father, it is because i speak very bad English. Is it possible for everybody to understand?*

- Yogiji: *Try. They will try to help me.*

- Krishna: *I think that there is no difference between Jesus' teachings and the teachings of Sanatana Dharma.*

- Yogiji: *Jesus' teachings and the teachings of?*

- Devaki Ma and Mani: *Of Sanatana Dharma.*

- Yogiji: *Ah!*

- Krishna: *I think that it is the same teaching as Vedanta. « You and I are one. » I think that...*

- Devaki Ma: *Everything is Brahman.*

- Krishna: *Yes. Such also is Christ's teaching. « My Father and I are one and you and your brothers are one. » That is Jesus' life. I don't know, Father, is it possible...*

- Yogiji: *(incomprehensible on the tape)*

- Krishna: *Because if we want to say everything in only one thing, it is what we must say. But if we want to say more, then we must read it again.* (Laughs).

- Yogiji: *Then, Krishna, read it again!* (Stronger laughs, with Krishna).

So i read again the Sermon on the Mount, until the point where the persecution of prophets is spoken of. Then, it is silence. After some time:

- Yogiji: *Jayanthi, could you say something about Jesus' teachings...*

And something happens that makes Yogiji burst in laughter.

- Krishna: *And there is a sentence of Christ that says: « Where two or three are gathered in my Name, I am there in the midst of them. »*

Silence again. Then Mani says:

- Mani: *It is something great, Bhagavan: Krishna reading something on Jesus before Rama!*

Yogiji laughs but He immediately says:

- *Nothing of this. Krishna is Krishna.*

Then follows something like: *this beggar is this beggar.*

Then the distribution of hibiscus takes place. Mani answers to a question from Yogiji regarding, as it seems, Jayanthi's parents. Jayanthi, whose turn it is to receive a hibiscus, prostrates. Then Yogiji says: « *Ram, Ram, Ram* » (the last Ram as chanting), and He tells her:

- Yogiji: *You have nothing to say about Jesus?*

- Jayanthi: *I am impressed by the way he made the sacrifice of Himself.*

Some brief words are still exchanged, in particular from Devaki Ma.

Yogiji asks Jayanthi to speak about Jesus the next time.

- Yogiji: *Muttu!*

Muttu comes and Yogiji gives him an hibiscus

- *Selvaraj!* (the same).

Then breakfast is served. The rest was not recorded. After breakfast, Yogiji asks Jayanthi's parents to apologize to his father as the latter misunderstood a certain thing, but Jayanthi says that there is no problem.

Then Yogiji tells the Sudama's sisters to go out. Then He holds out His hand to me and i escort Him to the car!

...

I take some notes on the Gospel, baptism: dvija. Temptations: refusal of the world: Sannyasa. And now i start writing a beginning of a Commentary on the Gospel...

At 10:00, Yogiji goes to see the works and he settles there, inside what is called the auditorium, open-air.

...

Afternoon Darshan (4:00 pm).-

It rains profusely. I settle down around the fourth row. Because of the rain, there are not many people. Yogiji asks Muttu to spread the mat and tells me to come and sit on it.

Very beautiful songs by the Sudama sisters.

Around the end, as usual, some people come to receive blessings or to offer something, or to receive the book *Yogi Ramsuratkumar Souvenir* they bought from Yogiji's hand with Prasad in the form of a fruit. In particular, a man comes and asks to sing a song. It is very beautiful and very long. Then he stands up and goes towards Yogiji and there he begins to speak very loudly and even to shout. I hear: « *You must help me. I don't know what my karma is and all those things...* » Yogiji remains imperturbable. He makes a little sign to Muttu who, with Raji, comes to put the man in his place.

Then new songs are heard. At the end, Yogiji goes out with Ma who gives him her hand! And ārti takes place...

2nd November

Breakfast Darshan (7:00 am).-

This morning only Ma Devaki, the two Sudama sisters, Vijayalakshmi, Raja and Jayanthi on the women's side and, on men's side: Mani, Krishna and Chandrasekhar. As usual, Yogiji asks us to chant the Ram Nam. I am almost alone to sing it of course, save both the Sudama sisters, though sometimes Chandrasekhar accompanies me.

Then the distribution of hibiscus arrives. I come forward after Mani and, today again, Father takes my hand, then both hands, for a very long time. So long that my feet hurt badly; i am on the knees, sustained on my feet. God, how the mind goes here and there! This lasts a long time, and then Yogiji blesses me for a long time while i am still kneeling before Him.

Then it is breakfast, then *Rama Nama* again. Yogiji blesses Jayanthi and her parents from Trichy (where they are). He has tears in his eyes because of some misunderstanding that maybe has taken place between Him and them, and he says: « *If we made a mistake, let them forgive us!* »

Then he gives the signal of departure. Women go and those who stay are standing up: Mani, Krishna and Chandrashekhar. Yogiji is ready to stand up. He calls me to be helped when Mani is there. I hold his hand. He takes both my arms, stands up, puts his clothes in order and takes my arm again. This i escort him up to the car, the hibiscus flower in my left hand that holds His arm too (while my right hand holds his left hand). He gets in the car; i have tears in my eyes. While Ravi turns the engine on, Yogi blesses me again for a good minute. A tear beads on my right cheek! Why do i receive so many blessing, while i feel within this so strong ego!

...

Morning Darshan (10:00 am).-

I settle in the second row and sing *Aum Sri Ram* after the Sudama sisters. After five minutes, Muttu pats my shoulder, since my eyes are closed. I have to sit at the « place of honor »...

After the mantra, songs in Tamil are sung, which can be found in a booklet from the Ramji ashram. I record everything on a tape...

As usual, after that comes the delivery of books and the blessings of some visitors. My eyes are closed. Suddenly, i hear Devaki Ma calling me. I open my eyes and go quickly to prostrate before Yogiji who offers me two sugar-candi packets! It seems that sugar-candi is a symbol!...

Then the same man as on the other day comes and sings *Hare Krishna Hare Rama* on Yogiji's request. Afterwards, it is the exit. Yogi passes before me. How He smells like a nice flower!

...

Afternoon Darshan (4:00 pm).-

Yogiji comes in. First a group of men is called and they speak with him. When we enter, they are facing the Master, seated on two mats, in the middle where i use to be. Therefore I settle in the second row. *Aum Sri Ram* is struck up and soon the group has to go. While my eyes are closed, Muttu comes and pats me on the shoulder to make me go on the mat. The darshan goes on with songs on Yogi Ramsuratkumar by the Sudama sisters. Then Yogiji stands up and goes out. How he smells nice like the flower when He passes before me!

...

3rd November

Breakfast Darshan (7:00 am).-

Yogini and Om Prakash (from Kumarakoil) are still there. They arrived yesterday or the day before and it is Om Prakash who sang.

Once everybody has entered the hut, it must be at this moment that Mani tells Yogiji that Itzhakh Rabin has been assassinated. Maybe five seconds of silence follow.

Then Yogiji asks for striking up the Ramnam. After and as usual, it is the reading of a chapter of « *Ramdas on Himself* ». Then comes the distribution of hibiscus and the breakfast. Mani says that the programme of the professor (he does not say 'sadhu') in Lucknow is cancelled and that, for this reason, Krishna thinks of staying longer. Then Yogiji looks at me, smiles and blesses me.

Everything has been recorded, however it is difficult to understand because of the background noise. It seems that Yogi speaks of Yogini, from the Ramji Ashram.

- Yogiji : ... *this beggar begs them, ... all that they can get, with that they may feed the sadhus and the beggars as being those of Father, ...*

Cats miaow loudly, Ma Devaki and Mani say something.

- Yogiji: *Sometimes, they want extra.*

- Yogiji: ... *My Father will see ... This beggar told it to Shankaraju, they must celebrate all that they...*

- Ma Devaki says: *What Yogini says is that she prefers to be a beggar.*

- Yogiji: *Not only that. She said: "You got a good Name: Ramji ashram it is a good name. So, for the good name, you want to (beg)?"*

- Ma Devaki: *Everything, she gave it to us, Bhagavan. Now, she prefers to be a beggar...*

Silence, then:

- Yogiji: *This beggar will ask Mani not to celebrate the Jayanti here. It is better ...* (incomprehensible). Yogi expresses that it is better to complete the construction.

... *Mani thinks that it must be celebrated...* (silence). Then some sentences that are incomprehensible. And suddenly:

- Rajalakshmi (Sudama sister): *I don't know to own you, Bhagavan, but if you know to own me, you please do that for my sake.*

Immediately Yogiji raises His hand and blesses her, seriousness on His face.

After a moment, it is said that the Jayanti will be a Jayanti for the beggars, the sadhus and the sannyasis. Then:

- Ma Devaki: *Today it was the day of « All Saints »; yesterday it was the day of « All Souls ».*

- Mani repeats almost at the same time. *« When we discussed about the Bible, it was the day of « All saints »; yesterday it was the days of « All souls ».*

- Devaki Ma: *The day of Bhagavan's birthday, it will be the day of « all beggars ».*

Words are still exchanges, but the background noise on the tape prevents understanding. The only

audible part is when Yogiji speaks of Krishna and says: « *He brought some fruits from one of your gardens* » and He bursts into laughter. « *From one of my gardens in France* ».

...

Morning Darshan (10:00 am).-

As Yogiji goes towards the works, i only stay three quarters of an hour then return to the Shivaganga ... I go back there five minutes before the end of the session and I am alone at the corner of the paths. Yogiji goes in the car and, passing, blesses me from the car.

...

Afternoon Darshan (4:00 pm).-

Yogiji arrives. There are many people. I am called first and it is only when i am settled on the mat that others are allowed to come in. *Om Sri Ram* then bhajans by the Sudama sisters. Yogiji goes at about 5:00 pm. He calls Mani and says: « *My Father tells me to go there.* » While going out, He asks a woman, with whom i spoke just before coming in, to sing. She sings wonderfully with a wonderful voice.

Yogiji not being there anymore, i leave the room before the end ...

... I go back to the ashram. Just before arriving there, at the last curve, i see the car lights. Of course i think that Mani is going to Sudama. The car passes when, suddenly, i see the fan on the parcel shelf! It is too late! I turn round to do the anjali; my God ! I did not salute my Father.

At the ashram i join Mani in the dining-hall and ask him to explain to Yogiji so that He could forgive me. I ask Ravi who tells me that, seeing me, Devaki Ma said: « *Bhagavan, Krishna Carcélé comes to the ashram.* » Yogiji would have answered: « *I will see him.* » Mani tells me that he forgot to tell me, but Yogiji came back because there was music and a puja.

4th November

Breakfast Darshan (7:00 am).-

Yogiji arrives at about 7:15. It is a great blessing today: i am alone, of course except those who are always there: Devaki Ma, the Sudama sisters, Vijayalakshmi, Raji and Mani.

Om Sri Ram, then Swami Ramdas' reading, then hibiscus distribution and then breakfast. Of course Mani informs Bhagavan of the information he received. Resumption of *Om Sri Ram*. It is wonderful: the first mantra is sung by the Sudama sisters and the second, alternatively, is made by Devaki Ma and Krishna ! What a blessing! Ma Devaki has to stop to take part in the

conversation between Yogiji and Mani. During all that conversation, in a very low voice, the mantra continues to be sung by the oldest of the Sudama sisters and Krishna sings in turn. And this without any break until the departure.

Yogiji stands up with Mani. Once He his standing, I stand up in my turn. And Yogiji makes me a sign to give him my hand! I take him up to the car! Blessing!

AUM SRI RAM JAI RAM JAI JAI RAM !

Morning Darshan (10:00 am).-

Waiting outside, there is a man with his wife and two other men... This gentleman does not salute me... He is « one of the upper crust ».

It is 10:15 and we are made to enter the dining-hall. These people settle in the middle were i usually stand. Muttu comes: « *Swamiji is calling you.* » I stand up and rush to the construction that goes on at the entrance of the circular mandir. Ravi stops me and tells me to go and see Mani. Then Mani tells me that i can film and go to the top. I go back to the cottage to get the video camera. I start filming. Yogiji and the Sudama sisters are seated in what was the secretary's office before and where the typewriter still is.

But then comes what is incredible: Mani tells me that Yogiji asks me to film the statue that is in the

making! It is unbelievable! Nobody is allowed there, it is the greatest secret! Only Yogiji and, of course, the sculptor and his assistants. Otherwise nobody! And now i film, with the sculptor's commentaries, a sculptor of great renown. Once i'm out of the Darshan mandir, Yogiji approaches and goes in His turn to see His statue, then He goes out while i have gone up of the circular mandir. He sits with the sculptor at the exit of the darshan mandir, where Ma Devaki and the Sudama sisters are already settled.



Then Yogiji goes for the darshan. I rush. He enters and settles down. After a moment He goes down the platform and comes near the persons who are on the mat. Some minutes later, they put flowers on Him and on Devaki Ma who has come down too. Then they leave.

Then Yogiji tells Muttu to make me come to the first place. I go there...

...

Afternoon Darshan (4:00 pm).-

There are a lot of people. I will learn that most of them are coming from Kumarakoil. Yogiji comes in and we wait outside for 5 to 10 minutes. This time i am not called. Women are called. Half of them come in, then half of the men. Then Mani calls me and asks me to bring my video camera to shoot. I come back, enter and go to the back of the room from where i can film and record.

5th November

Breakfast Darshan (7:00 pm).-

Yogiji enters the hut with the cats. I have hardly sat down when Devaki Ma asks me whether i filmed them. I give a negative response but say that i filmed when they welcomed Yogiji. I make good note to shoot them tomorrow morning.

'*Aum Sri Ram*' and a short reading of Swami Ramdas. Then hibiscus distribution and then breakfast. *Aum Sri Ram* again. Meanwhile some other persons have arrived, among them a boy i met last year (it must be Parthiban).

At a point of time:

- Ma Devaki: *Krishna, the walnuts from your garden have much taste!*

- Yogiji: *Not from his garden! From MY garden!*

Then Ma Devaki reads a letter from a woman, quite heartrending, in which she speaks of a child who takes drugs. After that she reads another letter coming from an association linked with publishing of books on Sathya Sai Baba, asking for donations to be able to continue.

The *Ram Nam* goes on softly. Yogi gives the signal to leave. Everybody stands up. I am to do the same when Yogiji makes me an imperceptible sign. He wants to give me the hibiscus that is still in His hand. I go to him and kneel before Him. He gives me the hibiscus and takes my hand, this during two long minutes. Then He tells me that i have to attend the function that will take place now. As some drops of rain are pouring, He asks an assistant to accompany me with an umbrella.

- *This beggar will go by car. You will follow on foot.*

He explains to the bearer of the umbrella that he must accompany me during the entire function. And He takes my hand to stand up and i take him to the car. Ravi has opened the left door while Yogiji, as usual, goes towards the right. So, things are changed and He gets in on the left. The car moves away. I rush to the cottage to take the video camera and i film the puja. It is a puja for the cottage no 8. The groundwork of this cottage is ready

and the entrance door will be fixed. As it is possible to see on the film, at a point Yogiji looks at me and smiles. At another point, He sees that I am shooting and then He blesses all those who will see the film, with His smile. I shoot Him until His departure and, even when He is in the car i do the same and He asks Ravi to wait a little bit and He blesses again.



I go back to the cottage.

Morning Darshan (10:00 am).-

There are a lot of people. First the people from Kumarakoil go in, women first then men. I go in in my turn and sit. 'Aum Sri Ram'. I am about in the seventh row. Yogiji asks Muttu to place the mat and to go and get me. And so i go to what has become my usual place before my Father. After about fifteen minutes, Yogiji stands up and goes out. Some time after the Judge Arunachalam and his brother, the Dr Ramanathan, enter. The latter sits on my left with another man, another mat being placed for this. A very skinny and emaciated man and Yogiji follow them. I will learn later that he is a writer, poet who writes about Sathya Sai Baba and about the Kanchi Shankaracharya, Sri Chandrasekharandra Sarasvati. Yogiji resumes His place. What i will learn later also is that Shaktivel came out when he saw that Yogiji was going outside, and he has shot the arrival of the poet, whose name is Ra Ganapati. He used my video camera. Yogiji will make him sit on the platform in front of Him and he will stay there during the entire darshan. ... Words are exchanged between Yogiji and Ra Ganapati. At one point, because of an awkward movement, Yogiji's turban falls. He begins to put it back but looks at Ra Ganapati while smiling and He puts it by his side!

This is what it has been possible to reconstitute after the songs stopped³¹:

³¹ This reconstitution of this conversation took place first at Mukilan in Madras then in the same place in the presence of Justice Arunachalam who especially helped and who made a copy of

- Devaki Ma: *Did you hear what he says...*
- Yogiji: No.
- Devaki Ma: *when he brought the fruits³², he thought you are taking his karma pala*
- Yogiji: *Karma pala and punya* (laughter).

(Another image): *They will all come, my Father Blesses.*

(Another image): *... Kanchi. There will be no obstacle, no obstacle, no obstacle.*

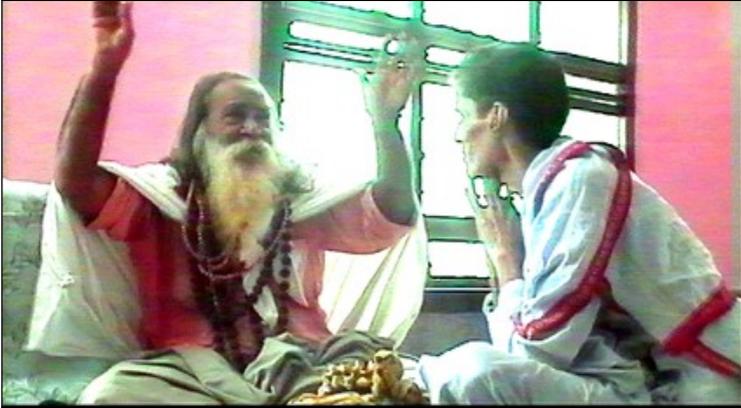


He initiated this beggar with that mantra « Aum Sri Ram Jai Ram Jai Jai Ram », and then gave the command to repeat this mantra day and night, all the twenty-four hours. This beggar could not do that. He was trying to do

everything on a piece of paper. This took place in the afternoon before my departure from India.

³² *Ra Ganapati offered a bunch of bananas.*

so. He made me repeat the mantra so far as he³³ can. Within a week, what he did I don't know, this beggar passed away. What remained: all pervading, eternal Truth of my Father. He alone exists, inside, outside, everywhere, eternal, eternal, eternal.



So far, I think, teaching of Paramacharya or Sathya Sai Baba is concerned, they will sell them. You can be able to sell them so much that you will have a lot of income you want to make. But you do not want any...(incomprehensible)

- Ra Ganapati: We want to give that, it won't come or won't go.

- Yogiji (showing Mani): These husband and wife are looking after us and the ashram. With all their energy, with all their money, whatever they have: body, mind, wealth, etc.; etc., serving this beggar's wish.

- Ra Ganapati: Their good fortune.

³³ Meaning : So far as this beggar can.

- Yogiji: *His full name is Subramaniam. He calls himself N.S. Mani, and his wife Rajalakshmi.... Near Mata and (its puspaha) ...*

(Another image):

- Devaki Ma: *He sent another cover, saying this is your address... it is white ...*

- Yogiji: *Devaki, he is a poet. ! May not be writing poetry... He is many things.*

Then Yogiji says something in Tamil, meaning:
For the present that will be sufficient.

Ra Ganapati: *This akash cannot be created by any poetry..... Siddhakash.*

- Yogiji: *Concentrate on Paramacharya. This beggar has nothing to write.*

- Ra Ganapati: *But already something has come. Can I make use of all those things?*

- Yogiji: *Make use of them.*

- Ra Ganapati: *Our Justice Arunachalam told me ...*

- Yogiji: *Yeah yeah, justice Arunachalam also is a poet (laughter).*

- Ra Ganapati: *But I am also a poet. Can I write all those lies?*

- Yogiji: *Not lies, exaggerations.*

- Ra Ganapati: *So, I have your permission to use this.*

- Yogiji: *Surely. And while writing do not forget (showing Devaki Ma and Sudama's sisters): They four are my mothers.*

- Ra Ganapati: *Can I know their names?*

- Yogiji: *Surely. Give your names on a piece of paper, if you have got a piece of paper.*

- Ra Ganapati: *She is Ma Devaki?*

- Yogiji: *She will write in her own hand, with her own cohesion.*

- Ra Ganapati: *(?)*

- Yogiji: *They are also very kind to this beggar, all the four ...*

- Devaki Ma: *This is Vijayalakshmi, Rajalakshmi, Vijayakka. Bhagavan calls her Vijayakka.*

- Ra Ganapati: *She is both elder sister and parent.... after a time, he speaks about Kanchi Mahaswami).*

Ra Ganapati speaks about the Mahaswami of Kanchi...

- Yogiji: *That was his QUESTION. This beggar went to see him. He puts this question to this beggar: Do you belong to suryavamsa? something to swami (?)*

- Ra Ganapati: *He asked me also, whether this name is Surat or Soorat.*

- Yogiji: *He asked you?*

- Ra Ganapati: *Yes.*

Yogiji laughs.

- Ra Ganapati: *(incomprehensible)*

- Yogiji: *This beggar?*

- Ra Ganapati: *Yes.*

- Yogiji : *.... So many might be very grateful... So I pray to you to concentrate on Paramacharya and Sathya Sai Baba, (not on this beggar) ... Concentrate on them....*

(After a moment): *This beggar passed away in 1952 at the lotus feet of Swami Ramdas. What remains is: all-pervading God, everywhere, inside, outside, nothing else, nobody else, past, present, future, here, there, anywhere, everywhere, All-pervading Father (remains). Nothing else.*

(Another image): Yogiji speaks to Devaki Ma and He can be heard saying « *Sri Mata* ».

- Devaki Ma: *He has given a book titled 'Sri Matha'...*

...

After that, Yogiji will take a banana from the part of the bunch offered by Ra Ganapati, He will peel it and bring it to the poet's mouth. In the same way, He will peel bananas and give them to Vijayalakshmi, then to the Sudama sisters and to Raji. Then He will call me and will bring a banana to my mouth and will give it to me afterwards. He will do the same with the judge Arunachalam, his brother and Mukilan.

Yogiji will put back His turban and go out. This darshan will remain in memories.

...

Afternoon Darshan (4:00 pm).-

As it rained, there are less people this afternoon ... We go in. I am just seated in the first row, next to John, when Yogi asks Mutu to place the mat. So, i join 'my' place. Songs in Tamil by the Sudama sisters, then Yogiji asks them to stand up and sing *Arunachala Shiva*, then with Shaktivel and Parthiban.

This evening, the Master goes earlier than usually. It is maybe 05:15 pm....

6th November

Breakfast Darshan (7:00 am).-



Soon after Yogiji's arrival, i film the welcome of the cats and their meal while everybody sits. « *Aum Sri Ram* » is struck up at Father's request, then Yogiji has bananas brought and distributes them to each one while at each time saying: « *Ra Ganapati* ». Certainly those bananas are the ones brought by the poet the day before.

...

I have ... triggered the tape recorder during the chant of the mantra. First, some exchanges take place, but most of them are hardly discernable and not interesting here. The following passages can be understood, while the mantra goes on:

- Yogiji: *Ra Ganapati will not accept anything from the ashram...*

- Devaki Ma: *Yes but once you have accepted it, it becomes yours.*

Then it is silence... only the chant of the mantra, with some interventions here and there. ...covered by the mantra. Another intervention:

- Yogiji: *Hmm ?*

- Mani: *She went and asked for that.*

- Yogiji: *He books³⁴ his own home.*

- Mani: *Himself, more or less ...*

- Yogiji: *...?... the same thing.*

- Mani : *... She was very old... He could marry... He had the habit of cooking, she had become disables... And at each time he went out, he only took something dry. Because I know him ... he was writing some dramas. Ra Ganapati is entirely this, and ... it's his nickname. He has the habit of writing many dramas*

- Yogiji: (to somebody present) *Are you feeling well now?*

³⁴ Rents?

Then the chant of *Aum Sri Ram* is resumed. Yogiji asks a question to Mani concerning Ra Ganapati, to which Mani answers 'Yes'.

Om Sri Ram continues practically without any break for at least twenty minutes. No Ramdas' reading today. I am the only man to chant the mantra.

A couple arrives, whom Yogiji blesses. Yogiji goes out alone, without any help from anybody.

Morning Darshan (10:00 m).-

Women are allowed, then Mani calls me and i go in with John. I sit at the first place, on the right of the first row. Everybody has settled down and *Aum Sri Ram* is struck up. After three minutes, Yogiji asks Muttu to spread the mat and Muttu asks me to sit on it.

A couple comes near Yogiji who blesses them. I open my eyes and see, at that moment, Yogiji pointing at me. They do their offerings. Yogi blesses them for a long moment. The woman goes back to her seat and Yogiji asks the man to place himself at the spot from were one sings and this man begins a speech. It is in Tamil but with Sanskrit expressions, some English words and some names; i succeed in following what he says. First he speaks about the Guru and quotes the Gospel: « *I am the Way, the Truth, the Life; nobody is able to see the Father but through Me.* » The Guru is NECESSARY. He also speaks about the three gunas, saying that the Guru is the

incarnation of sattva; then he speaks about Yogiji: « *In 1952, Swami Ramdas killed this beggar.* » And we are exposed to the entire life of Swami Ramdas, then of Ma Krishnabai, and the speech goes on.

Behind me i hear people yawning. He speaks for one hour and a half. At a quarter to twelve one of the Sudama sisters smiles. Yogiji perhaps is sleeping. Now it is noon. Yogi asks Ma Devaki for the time. The lecturer turns to Him but still continues for some ten minutes, ending with the ego we have to get rid of...

Then Yogiji asks for the offerings and blesses them. A couple arrives with two children, one of which is a baby. Yogiji asks for his name and blesses him. Muttu asks me for the camera, but i make signs that it is in the cottage. It is a pity; Yogiji blesses the child, touches the different parts of its body and takes its head in His hands. The child is flat on its stomach on the platform, on its hands. Yogiji takes a banana, peels it partially and makes the baby suck it, and then He gives the fruit to the father and signals them to leave. Then the father touches the Master's feet and the mother takes the child and puts down her head on the Master's feet. Then Yogiji takes the head of the child again in His hands, smiles and calls it: « *Rajalakshmi, Rajalakshmi ...* ». At last they leave and another couple arrives, then another family that is waiting. The first couple is allowed; the man gives a note that Yogiji gives back to the woman while blessing them. During this time Raji asked the other family to go back to their seats. Then it is the departure. Yogiji calls back the

lecturer and his wife. Then he stands up by Himself and goes out while blessing.

...

After lunch, the lecturer comes to me, then his wife. He tells me that he is very happy to meet me. He tells me how much Yogi was moved by my offering of walnuts saying « *these are some fruits of one of your gardens* ». This man tells me that he is from Salem and asks me whether i know this town. I answer him that i went through it in 1990 and that i received there Mayi Ma's blessing. « *Oh!* », he says. He tells me that he is an English teacher and that he is just retiring. I tell him that he will get time. « *But prarabdha is there* », he answers. Husband and wife were Devaki Ma's colleagues when she was a teacher.

...

Afternoon Darshan (4:00 pm).

Women enter, and then Mani calls me. All men rush but Mani makes me enter first. I am only just seated when Yogiji asks Muttu to settle the mat and Yogiji makes me a sign to sit on it.

Om Sri Ram. I sing wholeheartedly to Ram, for Ram made me see my life. He just made me understand all my past life, and present and future. Therefore i chant his glory.

After *Ram Nam*, Yogiji asks Rajalaskhmi, the youngest Sudama sister, to read a text, very long and in Tamil. As i don't understand anything, i repeat the

Ramnam within... At the end, Yogiji asks the Sudama sister to speak, certainly about the text and its meaning. Then He asks Parthiban to read it in his turn. It is more difficult for him to read it. Then He gives the book to Vijayalakshmi, asking her to go and explain in her turn, but this time in English, this certainly for my benefit.

It is the story of a king who has a daughter. This daughter realises Brahman. To follow the tradition, she gets married to another king, but she asks him to realise a wish, which her husband accepts: « Let our children be educated like I understand it. ». The king agrees. A first son is given to them, whom the King names Vikram. Hearing of the name given by the king, the queen laughs but does not say anything. She teaches her son that he is the pure Atman, and the son comes to realise Brahman and goes into the forest. Afterwards a second son is born and the king names him Subahu. Hearing about the name the queen laughs but does not say anything and brings up her son like the first one. He also comes to realise Brahman. The king is anxious, because he would want to go to the forest also to realise Brahman, but he has first to get a son to perpetuate the kingdom. A new son is born. The king asks the queen about the name she wants to give him: « Mad Dog » (translation of the Tamil word). The king is dumbfounded! Why call him this! The queen answers: « Nothing exists but Brahman, and to call him Mad Dog is not sillier than the names you gave the others. Vikram means « who goes from place to place ». Brahman being immanent, It is everywhere, there is only It, therefore It does not go from place to place. Subahu

means: « who has broad shoulders », but the Brahman is not limited.

However, the last son is brought up in arts, sciences, etc... this to become a king. One day, his father and his mother go into the forest, but the queen, before leaving, tells him: « I left a word for you on a ring. When you will be weary of the impermanent things, open the word. » And they go. The new king is a wonderful king and his kingdom is ruled to perfection. However the time comes when the king is no longer satisfied. Then he opens and reads on the ring: « You are the resplendent Atman ». Immediately an electric current runs through his spine and he realises Brahman.

Then Yogiji blesses the offerings and a couple comes with, among other things, garlands made with lemons for Yogiji and Devaki Ma. Then the Master stands up, puts His shawl back on as usual, and holds out His hand to me. He insists. I stand up very quickly and i take him while he blesses the audience.

He stops at the level of Raji, lets go of my hand and blesses Raji particularly. Then He takes back my hand firmly and we arrive at the car. He stops before the door and the running board is put on the ground so that He is able to get in. Yogiji has stopped. Then he firmly leans against my hand. My right hand is under His left hand and He weighs on me for some time. A first time He turns His eyes toward me but i don't dare look up. Then He lets go of my hand. I do the anjali. Again Yogiji looks up to me and then He has one of His marvellous smiles,

laughs and, with the back of His hand He sends my anjali flying and pats my back. Then He gets in the car and goes while blessing.

...

The gate keeper³⁵ tells me that he will be at my cottage at exactly 6:30 pm. Therefore i go back to the cottage where i write down the summary of the darshan. A little while after 6:30: the bell rings. That's him, a wonderful being i will discover better.

We settle down on the ground. He gives me the English translation of a first song³⁶ and we record it. As there is a background noise when we listen to the tape, we record it again. The background sound is still there which seems to be due to the motor of the recorder. We record a second song with the mike nearer to his lips.

Here is a part of the translation, which of course has not the same flavour as the original, since it is a translation!

(1)

Everyday Yogi Ramsuratkumar sings Lord Rama's Name

If we bow our heads to Yogi Ramsuratkumar's feet

³⁵ Kannan.

³⁶ He composed.

*We will get all kinds of good qualities.
Great saint without anger,
Very good in thought toward everybody.
A saint. You see Him some seconds and all your
sins fly away.*

*So many problems come to us, like mountains,
which*

*By His Grace and His thoughts, will all leave you
like the snow before the sunlight.*

Sometimes Bhagavan puts us to the test

If we get through the test, we can get heavenly joys.

*Though some people are disturbing Him, He is
always ready to forgive and bless them.*

*If we get the feet of this great soul, all kinds of
desires will then be satisfied.*

(2)

The sandalwood fragrance will come to you

Each time Yogiji will pass before you

If Yogiji looks at it, the flower blooms

When Yogi pats your back, your illness leaves you

Anything, and in any quantity, He will give it to others.

Kannan tells me that he is 53. At 51 he was a drunkard, smoked three packets of cigarettes a day and ate like a glutton, meat included. Sometimes he was beating his wife. Then Yogiji's grace did everything. Kannan is a splendid being, he composes words and music. His voice is wonderful. Yogiji is everything to him. He tells me that, since three days his heart is sad because Bhagavan's face is no more the same and

because, since then, he has not written even a word. He tells me that once he got Yogiji's darshan and that His face was like thousands of millions of suns!

He tells me, which i did not know, that only those who are blessed are able to smell the flower fragrance that emanates from Yogiji, that fragrance that i smell sometimes, even in my room and on my clothes!³⁷

7th November

...

Breakfast Darshan (7:00 am).-

Except for those normally present like Ma Devaki, the Sudama sisters, Mani and Raji, i am alone. *Aum Sri Ram.*

... I am alone to give the cue to the Sudama sisters in the chant of the mantra.

Soon arrives the reading of « *Ramdas on Himself* » ... Then there is the distribution of the hibiscus. First, like everyday, Raji comes bringing them along with a little bracelet made of white flowers, which Father brings to His nose and gives back to Raji while blessing her for

³⁷ Later, when leaving Tiruvannamalai and in the bus, at maybe 50 kms from the ashram and within visualising Yogiji's darshan that was taking place at the same moment, that fragrance suddenly came to me.

some moments, then the distribution begins with Mani and then Krishna.

When i am at His feet, within, i ask him to forgive me for my bad thoughts. Within, i know at which point i am not worthy of Him, not worthy of the Lord! But nevertheless the Lord takes my hands! He is Love only! Complete Love! Father takes my hands and keeps them in His, strokes my arms, this again for two minutes at least, if it is not three. Then i prostrate, receive two pats in my back and go back to my seat. Then it is Raji's and the Sudama sisters' turn. Today Raji and Vijayalakshmi are blessed for some time. Today the cats want some extra. They don't stop miaowing.

After breakfast, resuming of *Aum Sri Ram*. Now i am able to be well concentrated. I have closed eyes, when suddenly i hear Father calling: « *Krishna!* ». He is holding an hibiscus that remains and wants to give it to me. I go to Him on my knees and do anjali. He takes my hands. As i bow, the hibiscus i had put in the pocket of my kurta at the level of my chest falls at His feet. As He is holding my hands, there is no question of picking it up. It is a pity that i did not record today, because Father will speak. I close my eyes. Some time after, i hear laughs. Then i open my eyes. Father has picked up the hibiscus fallen from my pocket and is putting it back in my pocket. My hands He holds are open in His other hand and contain the second hibiscus. Father strokes my hands and arms and presses rather hard on certain points of my arms. Then He turns to Devaki Ma:

- Yogiji: *He is responsible for ...*
- Devaki Ma: *Ramnam in France*
- Yogiji: *But not only in France*
- Devaki Ma: *No, international France and Africa ...*
- Yogiji: *More than this ... Australia, North America, South America ...*
- Devaki Ma: *Yes, Bhagavan.*
- Yogiji: *How many copies?*
- Devaki Ma and Mani: *fifty to sixty.*
- Yogiji: *(when Michel Coquet and) ... when Lee Lozowick has his ashram in France, they must help him.*
- Devaki Ma: *Michel Coquet's book will come out at the end of this month. He wrote a letter. He says that after the book publishing he will write no more but will undertake tapas.*
- Yogiji: *Undertake what?*
- Devaki Ma: *Tapas.*
- Yogiji: *Ah!*
- Ma: *He asks for the Souvenir book.*
- Yogiji: *It is not the time to speak about it. He will get it through Krishna.*
- Devaki Ma: *Yes, Bhagavan. ...*
- Yogiji: *Michel Coquet also took an Indian name*
- Devaki Ma: *Shiva Kumar.*
- Yogiji and Krishna (together): *Shiva Shankar!*
(Yogiji laughs).
- Yogiji: *Krishna, Lee and Michel Coquet. They must help each other.*

During all this time, Father always holds my hands. My back hurts because of my position on my knees and

my feet and arms hurt also. I try to find a new position for my feet. It is better for some time, but my body begins to shake because all the muscles are tensed up. Then Yogiji speaks about something else, still holding my hands. He speaks about Venkatraman: « *This beggar believed* » what he told him. Then i remember that, the day before, Venkatraman had a discussion with Mani. Yogiji and Mani speak for a long time about this.

- Yogiji: *This will not happen again.*

I feel pain everywhere. My body shakes to the full. Within i pray Father to let go of me, but He continues to hold my hand in which is the hibiscus. This lasts since a good quarter of an hour! He strokes my arms, and then raises His hands to bless me and smiles. I go back to my seat with suffering limbs. Resuming of Ramnam, then exit. Yogiji gives His hand to Mani.

He gets in the car. I am alone. He blesses me for a long moment before Ravi closes the door. Yogiji continues to bless me when the door is closed and i hear Him saying, full of Love: « *Krishna!* » Then the car moves away. Like everyday, He blesses the workers who are in anjali. I come back to the cottage and write these lines...

...

There is no darshan at 10:00 am. Yogiji goes to the works. I stay there only a quarter of an hour in the room ...

...

At 4:00 pm, there is no darshan either.

...

8th November

Breakfast Darshan (7:00 am).-

Again i am alone except for Yogiji's circle. *Om Sri Ram*, then Swami Ramdas. The passage speaks particularly of the vision and touch of the saints. This is near the end of the book. Then Raji brings the hibiscus and receives in her turn the white flowers. After Mani, i go to Yogiji's feet, who puts an hibiscus in my hands and, like yesterday, take them while closing His eyes for a minute. Then, as usual, it is the turn of Raji, Vijayalakshmi, Vijayakka, Rajalakshmi and Ma Devaki. Muttu is not there, it seems he could not get up. For, always, when there are flowers enough, he and Selvaraj also receive a hibiscus after everybody else. Mani tells Father that Suresh (who brings me tea everyday) has something in his foot. Indeed, almost everyday since i arrived at the ashram, i see him limping and standing only on the sole of one foot. I even thought that it was from his birth or because of an accident. Yogiji asks for him to be called. Mani explains that something has been pushed in his foot and that the doctor gave him an injection. Suresh shows the underside of his foot near the heel. He removes a small bandage that covers the point. With his finger Yogiji touches several points around this

point and asks Suresh to walk. So, Suresh goes back and forth several times in the small hut before Yogiji, in the middle of the carpet. At one point Yogiji questions Mani (actually it is rare that Yogiji addresses the concerned person directly³⁸). Suresh tells Mani that the pain has softened a little. Yogiji asks him to continue to walk. During this time, Father is very concentrated and His fingers always say beads. New question to Mani. Suresh answers that he still feels some pain. Yogiji makes him walk again the He sends him back without anymore question.

Then breakfast is served, and then Ramnam is resumed. During this time, different discussions take place about the rains that touched the area, etc. It is much easier for me to concentrate today. Sometimes i bathe in a 'spiritual cloud' that takes my being. At other times, the fragrance of flowers coming from Yogiji comes to me! O Father! I also take notice that the smoke from the cigarette that Yogiji breathes has not the smell of smoke, thing that i already noted before, as Justice Arunachalam wrote in the *Souvenir* book.

Yogi stops the chant of the mantra and asks the Sudama sisters to chant in Tamil « *Sri Ranganatham* ». My eyes are closed. At a point, Father calls me: « *Krishna!* » I go and kneel down at His feet, but closer to Him than yesterday when my body suffered a lot. Yogiji holds another hibiscus in His hand. I open my hands and He puts it in, then He takes my hands. The

³⁸ Masters don't speak directly to people who are from outside His 'circle'. A disciple serves as an intermediary.

chant goes on. I close my eyes. ... I feel that Yogiji puts another hibiscus in my hands. This lasts some two minutes, and then He strokes my arms and particularly puts His thumb on certain points of my forearm. Then He lets go of my hands and, raising His hands He blesses me. After some time, on an imperceptible sign, i go back to my seat, still holding the two hibiscuses. Then He asks to sing « *Govinda, Govinda* ». After this He says to the women: « *Disperse* ». The women, Devaki Ma included, leave the hut. I am going to stand up, take my bag, but Yogiji, by a sign of His hand, tells me to sit down again

Now, only Mani and Krishna are there with Him. I close my eyes. After some moments, i hear Father: « *Krishna!* ». I open my eyes. « *We shall leave now* ». So i stand up and take my bag. I have the three hibiscuses in my hand. Yogiji stands up by Himself, puts back His grey shawl as usual and holds out His hand to me. O! Quickly i go to Him, He takes my hand and, for the first time He crosses His fingers with mine! It is like this that i take him to the car.

Arrived at the door, Ravi is squatting and holds the wooden running board to help Yogiji to get in the car. We are at a standstill, Yogiji still holds my hand and Ma Devaki holds out her hand. But Yogiji stays with mine Then He lets go of it, takes Ma Devaki's hand and gets in the car and blesses me again. At last Ravi closes the door. I open my eyes, Yogiji smiles at me and blesses me. The car starts, all the workers are in anjali. I leave the place only when the car is out of sight.

...

Morning Darshan (10:00 am).-

Almost nobody is waiting, but the room will fill up as one goes along. The car goes towards the works of the 'Auditorium'.... After some time, i go back to the cottage.

...

At the exit, i take place before everybody at the ashram entrance for Yogiji's exit. He makes the car stop to bless two *Souvenir* books ...

Afternoon Darshan (4:00 pm).-

...

Yogiji arrives for the darshan and enters. The doors are closed and we wait for quite some time outside. Then Mani goes out, goes to his cottage, then comes back some time later. We enter. Mani gives a sign to Chettiar to make him understand that Yogiji is behind the door. Everybody settles down. The Sudama sisters are on the left of the platform, which is always the case when Yogiji enters (He asks them to go to the right, which means to His left, only when the darshan begins). It is complete silence. Ma and Jayalakshmi are on the platform. « *Ram Ram Ram, Ram Ram Ram* » is heard softly, hummed, and this for a quarter of an hour. Yogiji has not appeared yet.

Then the Sudama sisters strike up *Aum Sri Ram Jai Ram Jai Jai Ram* on Devaki Ma's request. After at least half an hour, Yogiji moves forwards and settles after making Sudama sisters pass to His left side. I am at the first place on men's side. The chant of Ram Nam goes on, then Yogiji asks for a song in Tamil and, during this song, He asks Muttu to put the mat. Afterwards Muttu comes and pats my shoulder, as my eyes are closed most of the time, to ask me to go and sit on the mat. Then Yogiji asks Vijayalakshmi to go and explain the meaning of the song. She speaks, for very long, in Tamil. While she speaks, Yogiji asks for the fruits to be brought. Then He calls a girl who, as i understand, has met a boy, etc. Yogiji blesses her « very strongly ». Vijayalakshmi continues her speech and Sudama sisters resume the chanting. Afterwards i hear that Yogiji asks to explain in English for Krishna but it seems that Vijayalakshmi did not understand, for she continues in Tamil.

A word, which comes from the audience, is passed to Ma Devaki. Yogiji asks her to read it. Someone asks the question: « *Why so many people know a so empty life.* » Immediately Yogiji makes answer: « *Because people have forgotten God.* » It is a young white man i already saw from behind during a previous darshan and whom i liked. He does not content himself with the answer, but now he openly asks questions, which i never saw! Yogiji lets go. « *Yes, but this is only an idea. People imagine that they know God, etc...* » Yogiji asks Vijayalakshmi to answer. She is still up. Then she starts an interminable speech in English. I would like to answer: « It is not possible to know God, for God is not

an object but a subject. We don't know; we have to become. » But Vijayalakshmi does not end. After some time and suddenly, Yogiji repeats: « *Because people have forgotten God and that's all.* » But Vijayalakshmi continues, and it never ends, entering into considerations... It seems that she utters everything she knows. Yogiji ends up intervening:

- Yogiji: *Because people have forgotten God. You can go back to your seat.*

Then Yogiji asks for the plate of fruits. He takes a banana and calls the white young man. The latter goes near the platform near the Master and kneels down. Yogiji looks at him smiling, partially peels the banana and holds it out to him, tells him something i don't remember anymore, but certainly « *My Father blesses you* ». He laughs. Then He says:

- *Krishna, put him by your side.*

Muttu drives him on the mat on my left. Then it is the end. Yogiji gets off the platform and He passes. While He is near the mat, he smiles at the boy and tells me:

- *Krishna, you will speak with him.*

Yogiji goes out, i give the sign to stand up when the car starts and the ārti is soon carried out.

Then i say to the young man to follow me and we go to the cottage.

...

(Discussion with the young man.)

9th November

...

Except Mani (and the employees, of course), i am alone this morning at the ashram entrance when Bhagavan arrives at 7:00 am, this when usually there are some people, even if they are not allowed in the hut. Chettiar, one of these persons, has gone for 10 days to Madurai where he got married in the past, on Yogiji's injunction.

As usual: *Aum Sri Ram* then reading of Swami Ramdas and then hibiscuses distribution. Today again, when it is my turn, Bhagavan holds my hands during two minutes, strokes my arms, particularly with one finger, then i go back to my seat.

Ma Devaki tells Bhagavan that it would be good for Him to wear thongs. He answers: « *My Father doesn't want that* ». She insists. « *My Father doesn't want that* ». Then Mani and Bhagavan speak about different things concerning the ashram. It is possible to hear:

- Mani : *Since Monday and Tuesday, ... also according to Mukaya's possibilities, we ask for a part of concrete ... we are thinking of the stairs. ... We are just going to spread it up to the top, Bhagavan. Because we need it to keep it in a good condition, because all the rain is now coming to the roof. ... If mud forms, we will be obliged to... To hold it in place, we need it on both sides. Consequently this will lead us up to the dome ... Now we think about the possibility to get 130.000 bricks for this auditorium. By your grace...*

- Yogiji: *My Father's grace...*

- Mani: *Some wonder how to get 130.000 bricks in Tiruvannamalai; this can exist only with your grace...*

- Yogiji: *Father's grace. Thanks to Father.*

- Mani: *... Bricks up to the top. Only yesterday we got them. At Tirukoilur.*

- Yogiji : *Oh !*

- Mani: *At Giri, with your grace. He said: « You will bring the brick only to them ». From Tirukoilur.*

- Yogiji: *Oh! Giri, from Tirukoilur.*

- Mani: *Such a devotion? He said « no ». At the beginning I gave him 800 for that, when the governmental office offered 960. He refused. Then we came to 950.... People from Ramcol, Rassi, are, with your grace ...*

- Yogiji: *Ramcol?*

- Mani: *Ramcol, Rassi.*

- Yogiji: *Rassi?*

- Mani: *The cement.*

- Yogiji: *They are from there.*

- Mani: *They also are from Andhra. Both; Ramcol also sends cement from Andhra Pradesh.*

- Yogiji: *Oh!*

.....

At a point, Yogiji says:

- *We are doing Father's work. So, everything will be alright.*

After some time, He says to the women: « *We shall disperse.* » Women leave. Then, again after some time:

- Yogiji: *What is the day today?*

- Mani: *Thursday.*

- Yogiji: *Thursday. According to the news...*

And the conversation between Bhagavan and Mani turns towards the retirement file from the Education of someone belonging to Devaki's family. Mani explains that there are many administrative procedures. Then:

- Yogiji: *Krishna, the friend ... I wanted you to speak with him. Did you speak with him for some time?*

- Mani: *Until 8 (pm) o'clock.*

- Mani: *He took his dinner with Krishna.*

- Yogiji: *Oh! Does he stay in the Ramanashram?*

- Krishna: *He was there, Father. Today he departs for Bangalore.*

- Mani: *He goes to Bangalore today.*

- Yogiji : *Seri (well). What is his name?*

- Krishna: *I don't remember his name.*

- Yogiji: *Oh! Does not matter. What is he doing in U.S.A.?*
- Mani: *What is his occupation... He didn't ask him.*
- Yogiji: *Oh, there was not time enough. It does not matter.*
- Krishna: *Right now, he will go to teach at Uttarkashi. That's all i now about his profession.*
- Mani (always repeating): *Perhaps he will be a teacher somewhere. He mentioned to Krishna that he was going to teach mathematics and English.*
- Krishna: *I know that he is 21.*
- Mani: *He must have just completed his studies.*
- Krishna: *I think so.*

I go back to the cottage...

... At 10:00 am, waiting for the darshan, mainly men are there, among them a white man who already came yesterday. Yogiji goes to the works. ...

... At 4:00 pm, Yogiji goes to the works ...

...

10th November

...

Breakfast Darshan (7:00 am).-

This morning we are more numerous at the ashram gate when Yogiji arrives. Notably the sculptor is there. As every morning, i follow the car from a distance, soon accompanied by Chandrasekhar. We go and sit in the hut. After some moment, the sculptor arrives and i give up my seat to him near Mani. As every morning, Yogiji asks us

to chant *Aum Sri Ram* and, as every morning, i chant alternately.

Then comes Swami Ramdas' reading and, this morning, a particular thing will happen. As usual, Rajalakshmi reads, but, soon, she arrives at a passage where Ramdas says: « *Friends say that this body belongs to them and that Ramdas has to take care of it and that he must submit himself to any necessary treatment for preserving the body. He tells them: « this body is yours. You can do with it what you like. »* Then Ma Devaki turns and look at the text Rajalakshmi is reading to see whether she understood correctly. Yogiji having said: « *Read it again if you want* », she smiles at him. But Rajalakshmi is taken by emotion. She cannot read and at least a minute will pass before she resumes her reading. Tears flow from her eyes. At last she reads it again. Immediately after, Vijayalakshmi says aloud:

- *It seems that that paragraph should be read again.*

Ma Devaki conveys to Yogiji who says:

- *Why? You heard it several times.*

As this does not seem to be an agreement on the women's side, He says:

- *All right, read it again one time, two times, three times, four times.*

Then Rajalakshmi reads it again three times in succession. Then Yogiji says:

- *One more time.*

Ma Devaki asks:

- *Could you explain this passage?*

Yogiji does not say anything. I see Rajalakshmi, filled with tears, take off her glasses.

Yes this passage seems clear to me. Here, surreptitiously, i turned on the recorder which is in my yellow bag.

- Rajalakshmi, reading: « *must submit himself to any treatment... »*

- Yogiji: *Ah! really* (some incomprehensible words when we listen to the tape) ... *Vijayalakshmi also!*

- Rajalakshmi, reading: *Ramdas must submit himself to any treatment ...* (she weeps and cannot speak anymore).

Then Ma Devaki says something.

Rajalakshmi resumes the reading after a long stop:

- *"Ramdas must submit himself to any treatment for preserving the body."*

- Yogiji: *Hhmm*

- Rajalakshmi, continuing: *He tells them: This body is yours. You can do with it what you like.*

- Yogiji: *Yeah.*

- Rajalakshmi continues to read: *But don't look for any material profit from Ramdas. Only ask for a spiritual gift. Let God be your goal.*

- Yogiji: *Hmm* (then some words, incomprehensible).

Rajalakshmi continues to read, then Ma Devaki and the Sudama sisters speak.

- Yogiji: *But what Ramdas says is true. What this beggar says is not true. (To Rajalakshmi) You can put a mark (to resume the reading on the following day)*

- Ma Devaki: *No, Bhagavan* (then incomprehensible)

- Yogiji: *I understand, but* (then incomprehensible) ... *What Ramdas says has What this beggar says is nothing! Have faith in Ramdas, don't have faith in this dirty beggar. Hmm. (then incomprehensible) ... nothing else is needed... When this beggar says (that there is nothing to be afraid of?), then ... (incomprehensible).*

Mani says something.

- Yogiji: *You can get it... you have to celebrate ... No question of anything else. You can say ... Do as you like.*

- Mani: *No, Bhagavan* (then incomprehensible)

- Yogiji: *My Father's blessings. Do as you like.*

- Mani: ?

- Yogiji: *They will understand. When this beggar says ...*

I turn the recorder off. Krishna understands. It's logical. Yogi is one with Ramdas, the « dirty beggar » does not exist, and therefore we must not listen to him. We have not to listen to if we think that we listen to the 'dirty beggar'. It's crystal clear. Certainly Yogiji sees my smiling face. I turn the recorder on again, for the discussion is resumed.

- Ma Devaki: *No, Father, we don't say that you are sick.*

- Yogiji: *All right. Not sick.*

- Ma Devaki: *You are not sick. However we don't know how to make our fear disappear.*

- Yogiji: *How to make fear disappear! Then this beggar says: « I am all right », you have no faith in myself. When this beggar says « I am all right », don't be afraid!*

- Ma Devaki: *We will not be afraid. We believe you for...*

- Yogiji (cutting): *And don't believe! This dirty beggar is not (?) to Ram. Believe Ramdas. Ramdas said that (incomp.). Believe him. (This beggar must) tell it again and again. He is all right. You know that you do not have to give me any treatment.*

- Ma Devaki: *Yes, Father.... But on the two or three other times, you had said the same.*

- Yogiji (cutting): *Yeah yeah yeah ... Now note these sentences of Ram...*

- Ma Devaki (cutting): *No, it's why we are in trouble, for, after all, we were obliged to call a doctor because we did not know what to do.*

- Yogiji: *Seri (well). This happened twice, three times. This time this beggar says: « I am all right ». No!*

- Ma Devaki: *We will not call any doctor.*

- Yogiji: *Yeah yeah yeah*

- Ma Devaki: *We ask you...*

- Yogiji: *Yeah yeah, you have no faith in me. (But you have faith in the doctor).*

Afterwards it is silence a long time, then the hibiscuses distribution, which is very fast for everybody, and then breakfast. I turn the recorder off. Then Yogiji asks the women to « disperse ». Only men are still there. And now a couple arrives, which Yogiji makes come in. He asks for a breakfast to be served to these persons and, afterwards, He has a short discussion with the woman who receives His blessings. Then Yogiji asks: « *That's all?* ». Maybe is it there that Mani tells Yogiji:

- Mani: *Krishna would like to watch the ratha.*

- Yogiji: *He can go there with somebody.*

Then it is the signal for leaving. All men stand up. Yogiji also stands up and says: « *Krishna!* ». I go to Him very quickly as usual! He firmly gives me His hand and i take Him up to the car. At the level of the door, He lets go of my hand, pats my back and tells me:

- *My Father blesses you. Go and see.*

And i go to watch the ratha.

...

The ratha does not arrive. I speak with Basha's brother who keeps the shop with him. Basha has gone from his house. And i say to myself that this is really Yogiji's play! For see, here i am, without any distinctive marks, on a chair in a Muslim shop with Muslims, and these Muslims show me the Hindu festival.

The brother asks me questions about France, etc... and tells me that he will go or to Saudi Arabia for two years or to Malaysia. We speak about religions and he asks me questions. I tell him that there is one sun that shines in the same way for everybody, that everyone has his own belief but that we must respect the belief of the other one. He tells me that there is no fight in India. Never in Tiruvannamalai where everybody gets on. But he mentions Pakistan, Sri Lanka, Kashmir, etc... I tell him that Hinduism says: God is one, Jesus says: God is one, Mohammed says: God is one. Then why fight?

Then another Muslim from a neighbouring shop comes to ask me questions. What is your religion, he asks. Answer: none and all. No, he says, you must have a religion. Then i say at the end: « *Hindu if you want* », for this, he is able to understand. « *No, which one?* » - « *Hindu!* ».

Then other questions arrive from Basha's brother about alcohol, if i have several wives, etc... He even

makes an obscene gesture concerning one of these questions, so that i understand well what he means. Then he says: « *My name is Riswan. My God likes this name. Mohammed and Allah like this name.* » Of course i take care not to say anything... Afterwards he takes me to the ratha and i stay there for more than a quarter of an hour in full sunlight. The ratha does not move. Only time to time priests come and twitch the green fabrics before the statue so that the 'vibrations' from the god go toward the crowd and then this crowd moves and shouts.

As nothing moves, Basha takes me back to the ashram at noon and half for lunch. As i arrive there, Raji tells me: « *Bhagavan asked about you.* » I go and eat. Mani arrives: « *Did you watch the ratha? Bhagavan asked: « Where is Krishna? ».* I told him that you were filming the festival ». I tell him that, as the ratha did not move, I will go back there for one hour. « *Be here at 4:00!* » - « *For sure!* ».

I go back into town and Muttu lends me his bicycle...

...

Afternoon Darshan (4:00 pm).

... While i close the door, i see that Yogiji's car is already in front of the dining-hall entrance. I rush, without being late, and i wait with the others. A white woman who already came three or four times and with whom i already spoke rushes, but Mani tell them to wait. The couple enters, but it is the same a second time.

« *Wait please* », Mani tells her. Then Suresh makes me a sign to come and i go and sit in the first row at the third place. Today there are four white women and three white men. The Slovene is at the best place and immediately goes to Devaki Ma to hold out a paper to her.

The Sudama sisters have changed sides and Yogiji asks them to sing. It is a Tamil song i never heard so far. They begin to sing and Yogiji asks Muttu to spread the mat on which i sit. ... For the first time i can stay in sukhasana during the entire darshan. At a point Yogiji calls me « *Krishna!* ». I rush and kneel at the foot of the platform. He is on the way to go down. I am on His right side and He leans on my arms that He lets go of once He is up, this to put back His big shawl. Then He holds out His hand to me and takes mine firmly, interlacing our fingers. Like this He will walk around twice. ... Back at the level of my mat, Yogiji gives a push downward which tells me to sit again. Then i sit and look up to Him. Then He blesses me quickly and goes back to His seat. ... While i am seated i become aware that, maybe, i have made a mistake, for Yogiji was on my left while i had to be on His left. Holding His right hand with my left hand i prevented Him to bless the audience.

At a point, Devaki Ma asks the Slovene to come, gives back to her the paper containing a word and Yogiji tells her: « *My Father blesses you and all your family.* » The young woman goes back to her sit, visibly very very happy.

Rajalakshmi's chanting stops for a while. It is silent for a long time. Then, suddenly, from the men's side, one of them begins to sing « *Yogi Ramsuratkumar* » repeatedly. Devaki Ma seems to be surprised. Yogiji looks but makes a sign to Devaki Ma to let him continue. When the man has finished, Yogiji asks for the mantra to be sung by the Sudama sisters and the entire audience repeats it.

Yogiji is in a « happy mood » today. From a certain moment, He does not stop laughing alone. He looks at the Sudama sisters on His left, one by one, and laughs, even has fun. Then He looks at me and has fun. Yes, He has fun. And before the entire audience He raises His hand and blesses me! Then he continues to laugh...

Yogiji asks for the fruits to be brought. First it is a couple that comes near Him and the young woman seems to be pregnant. They wait by Bhagavan's side, and then an older woman comes with a little girl in her arms who weeps. When they are at Bhagavan's level, He holds a banana out to the little girl who immediately takes it and several times says, as i can understand: « *Namaste jaya guru raya* ». Yogiji, Ma Devaki, the Sudama sisters and i laugh. Then the older woman begins to speak aloud to Yogiji who blesses and gives a banana saying « *My Father blesses you.* » Two women go near Devaki Ma. Both kneel before Yogiji and the first kneel before Devaki while the second will touch her knee.

Yogiji is still laughing. Among the offerings there is an *agarbati* packet. He takes it while Rajalakshmi is

singing, turns to her and seems to beat time with it. He makes her a sign to approach and, smiling, He pats her head several times and gently with the agarbati packet. He is still laughing. He turns to me, laughs, and again, before everybody, blesses me at length.

Then the final chant (*mangalam*) is struck up. Afterwards Yogiji calls me. This time i take my place on His left side. He leans on me and we go out while He looks at the audience. He stops before Raji, does *anjali* to her for five good seconds, takes my hand again up to the car which, as usual, is waiting at the entrance. When Yogiji has left, the musicians of the other day play again. Then it is the *arti*, with the musicians.

...

11th November

...

Breakfast Darshan (7:00 am).-

There are more people today because it is Saturday. Yogiji arrives. As usual i follow the car up to the hut, wait until Yogiji and the Sudama sisters get out of it and i follow them. ... It is then that Muttu gives me a hair of Yogiji. We come in. Muttu bring me the camera. We sit, i am alone next to Mani. On women's side, one more person is there, Anuraddha's sister who arrived yesterday.

Om Sri Ram. Then Yogiji is told that certain persons are there. They were at the ashram entrance when He arrives and He allows them to come in. There are women and men, so much so that the three walls are covered. The chanting of the mantra continues. There is no reading of Swami Ramdas today, but Yogiji asks Rajalakshmi to sing two or three songs in Tamil. During that song, from time to time, exhalations of flowers reach me. Then the distribution of hibiscuses takes place fast and during which Yogiji will hold the hand on only one person for some thirty seconds and of Anuraddha's sister for some ten seconds. There are just hibiscuses enough up to Raji. Therefore Raji, the Sudama sisters and Ma Devaki don't receive any. Then Raji stands up and it is breakfast. At the end, Yogiji says: « *All the same, we will shall read Ramdas.* » ...

Then Yogiji stops the reading and asks Ma Devaki to read a paragraph from the letter that Ra Ganapati just sent to Him. In it he says that, by blessing the Sudama sisters, Bhagavan gives them spiritual health and that, in return, they gave Him physical health. Yogiji is very very moved. He asks to read the paragraph again and again. Four times.

Mani wants to speak about what he has prepared, but Yogiji tells him that those matters will be discussed (implied: this does not concern the persons who are not here usually).

Om Sri Ram is resumed, and soon Yogiji asks the Sudama sisters to: « *Disperse* ». When they are gone, He

goes towards each of those He allowed to come in. He leans over them and almost to each of them « *Your name?* » Thus He sees everybody and says: « *We shall disperse now. Krishna!* » I rush to my Father and give Him my hand, leaving the camera etc... He then makes me a sign to pick the things up. I give Him my hand again and both of us go out up to the car. He stops at the door. And there, twice, powerful exhalations of flowers emanating from Him envelop me. Ma Devaki says: « *Krishna, there is a fly on Bhagavan's nose!* ». I chase away the fly while Yogiji, who wears His glasses, says:

- Yogiji: *And then, what shall we do?*
- Devaki Ma: *It's for chasing it away.*
- Yogiji: *Glasses are there.*

Then He looks at me smiling and strongly pats twice my back, then He gets in the car. While He gets in the car, I stand behind him and hold out my right hand to Him on the right side of the door opening in case He should fall down. Then Yogiji, who is almost seated, takes this hand and smiling shakes hands in the Western way. Closing of the door, blessing, then the car goes. I wait for it to be at the ashram gate before coming back to the cottage to write down those lines. ...

...

Morning Darshan (10:00).-

There are more people today because it is Saturday. The Slovene woman is there with her husband. Women are called first; I enter afterwards and sit at the third place

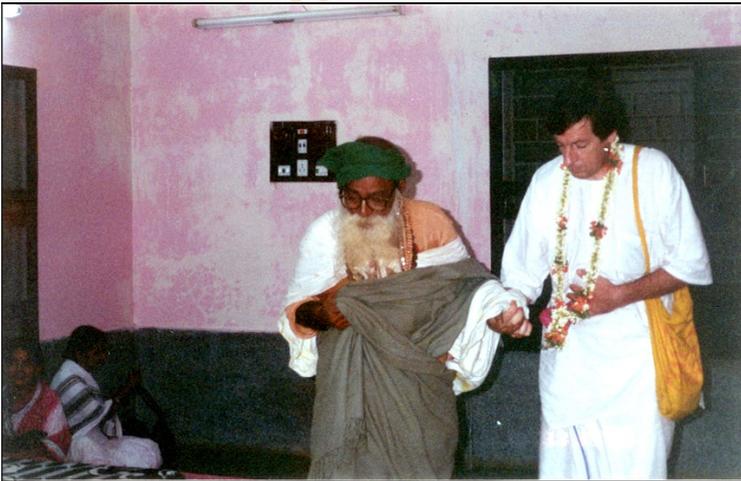
in the first row. '*Aum Sri Ram*'. After around fifteen minutes, the mat is spread and Yogiji signal me to sit on it. Chants in Tamil that i never heard with the Gurunama as a refrain. ... At a point i notice that Yogiji is soaked with sweat on His body.

Yogiji has the offerings brought. There are two thick garlands of flowers among them, burgundy, and another one orange and white. Yogiji takes the latter and, after some time, He decorates His right knee with it. He puts one of the thick garlands around Devaki's neck and the other around Vjyalakshmi's neck, then He signals me to come by His side and puts around my neck the orange and white garland. I put my forehead on His right knee and, with both His hands, he pats my back twice. I stand up again in anjali. He also makes the anjali and smiles broadly. Then different families approach Him, He blesses them and gives them fruits. A family comes with a girl and gives Yogiji a paper: it is the horoscope of the fiancés. Yogiji looks at it for some time, and then He brings it to His forehead and blesses them.

Afterwards arrives someone i know. He is old and resides presently in the Gnanananda Tapovanam. His name is Shivaramakrishnan and he is the brother of another man i know too who was at Rangarajan's with Sri Shastry when i arrived in Madras. Yogiji and he speak for a long time. Then another man moves forward and gives a book about Yogiji: some songs in Tamil. Yogiji blesses him particularly. Then other persons who are, i believe, priests of the temple of Tiruvannamalai. To one of them Yogiji gives at least 10 bananas.

Raji gives the papers gradually (to Devaki Ma). At one point, Yogiji calls her and tells her to seat at the foot of the platform with the Sudama sisters. Raji is incredibly moved and it is clear that she holds back her tears. Seeing her inner happiness, tears come straight to my eyes.

Everything being over, it is the *Ramachandra mangalam* and the *mangalam* that ends the darshan. Yogiji calls me to take His hand. He tells me to sit first on the platform. Then after a time, He takes my left arm and, to stand up, He gives me a push. I help him in His pushes then He looks at me and laughs. A new push and He is up. We change hands and go together. Near Muttu He lets go of my hand to put back His big grey shawl that i call His cover. He stops again after some meters because it is not put on correctly. Yogiji, as i can see, is literally SOAKED with sweat and i feel Him weaker. Our



hands are crossed; His right hand holds my left hand and His left hand my right hand. He stops before Raji and does a quick anjali. He takes again my hand and we arrive at the door of the car where He stops, firmly holds my hand and then i receive an exhalation of flowers! Then He smiles at me, blesses me again for some time and then has the door closed and Ravi starts. Ma Devaki looks back and smiles at me.

I come back in the hall. Shivaradhakrishnan and his brother come towards me. I bend to touch his feet. Then he lifts me up saying: « *My God!* », and tells me that i am blessed by Yogiji...

At the exit, i buy the booklet of songs in Tamil that just came out. The Slovene woman is there and says to me: « *Excuse me. It's obvious that you have many privileges. Are you a student?* » - « *If you want to call that a student, you can do so.* » - « *No, I know, it is a direct transmission.* »

...

Afternoon Darshan (4:00 pm).-

Women are first invited to come in and Mani calls me at the same time. I enter. The mat is ready and Yogiji makes the sign for me to come and settle down on it. I make the anjali to Him, to which He answers. In the same way i salute Devaki Ma.

Tamil songs that i record. Then Yogiji calls a man who arrived today and, showing him the spot, He asks

him to speak. The man complies and speaks for a long time about a Tamil sage, as Father certainly asked him to do. It concerns THIRUMULAR, who wrote the THIRUMANTIRAM in particular. Once it is over, he goes to Bhagavan to salute Him but the latter asks him to do the same in English. Both the Slovenes are still there at this darshan. The man complies. There is a particular verse that expresses the fact that being in the contact of the Guru will enlighten the understanding of the Scriptures. I immediately think of the new enlightenment i got concerning the Gospel! Definitely, nothing is mere chance. Guru's ways are inscrutable. He goes on: if we listen to the Guru's words, a new enlightenment will come, etc...

Afterwards come the offerings. One more time Yogiji calls me and puts a garland around my neck! At another point He calls the man who made the speech and makes him read in Tamil the story of Matalassa (see above 'Vikram' and 'Subahu'), then He asks him to explain, what he does in Tamil.

When Yogiji stands up, He calls me. I rush to Him. He smiles at me. I remain seated on the platform, attentive to the Master's slightest gesture to stand up. I feel that He gathers momentum and i help him with my left arm under His right arm. Then as usual, He puts back His cover and i change hands. We go out, always with a stop for an anjali to Raji. And always the blessings and the smile at the car. ...

12th November

Breakfast Darshan (7:00 am).-

There are still more people today at the ashram entrance. But at 7:15 am, Bhagavan is not there yet. The car arrives at 7:20 but, looking at its speed, i guess that Yogiji is not in it. Ravi drops off three or four girls who were at Sudama and goes back there. Yogiji arrives around 7:35. He will make almost all people enter the hut, and it's why two big mats are spread instead of only one. Surely the cats have already taken their meal, for they are not there.

Om Sri Ram then Swami Ramdas' reading and then hibiscuses distribution. Yogiji keeps my hand but not for too long. Only Devaki Ma does not receive any hibiscus because they are not enough. Then it is breakfast. Afterwards the women go; Yogiji asks the girls to go back to the car, says that they will go to Sudama and asks men what are their names. Mani has gone and Yogiji gives soon the signal to leave, beginning Himself in putting His hand before Him to stand up. Everybody stands up and the lawyer rushes to help Yogiji and he asks Him if He needs help while one of his friends (certainly the author of the yesterday's speech) whispers to him « *No! No!* ». Yogiji looks at him, making him understand well that He does not need any help. He is squatting and He points at me: « *There is a friend...* ». I rush and help my Father up to the car. Now our hands are always interlaced and, always, this smile before getting in the car and the blessing before closing the door.

...

Morning Darshan (10:00).-

I see that the Slovenes are there. Women enter first, then men. After 10 good minutes of 'Aum Sri Ram', Muttu comes to pick me up. Yogiji signals me to settle down on the mat. I make the anjali, sit down, and close my eyes.

Afterwards songs in Tamil are sung. ... After some songs in Tamil, Yogiji asks a woman i know (Armstrong's mother) to come and sing « *Arunachala Shiva* ». Then i also sing like everybody. I have closed eyes when i hear: « *Krishna!* ». Yogiji is going to stand up and makes me the sign to come. I rush and sit on the platform. Smiles. I help Him as usual. He puts back His big shawl and we change hands, interlaced fingers.

My bag « Yogiji » remains right in the middle of the mat. While we arrive at its level, the first lady there is an European, a « pseudo sannyasini » i know. She stretches out to take the bag and draws it towards her. Then Yogiji stops and signals her to put it back where it was. Afterwards we go around three times. There is there another white man who already came several times, and another one with a white beard and glasses whom i see for the first time. After the two rounds and a stop when i don't stop keeping an eye on my Father's feet, Yogiji goes towards the women. He stops right before and near the Slovene whom i can see full of faith. Of course i am beaming. For a quarter of a second, her glance leaves

Yogiji and goes to me. I am here, before her, with the Master. Then Yogiji walks again and makes me sign to go back to my seat.

Then new songs in Tamil. Afterwards Yogiji has the man who made the speech the day before come to Him and asks him to sing a song, then He asks Rajalakshmi to sing again the same, telling her that this man will help her. The latter is obliged to correct her sometimes. I notice that the tempo is one of a waltz (three times).

But offering have been brought. At the end of the song, the man goes and bends near Yogiji who blesses him, all smiles, takes a thick garland and puts it around his neck! And now Yogiji calls me and puts the second garland around my neck, giving me in addition two oranges when the man only received one! I salute Him, He pats my back, i salute Devaki Ma. Then it is the delivery of some *Souvenir* books, etc...

The bearded white man goes near Yogiji. Before that he did give a letter to Devaki Ma. Yogiji says: « *He says he will go there, so he can go!* » Then a man arrives, very slowly. Yogiji blesses him but this man begins to speak. At the end, Yogiji dryly tells him: « *My Father blesses you and your family* », seeming to say: 'You have no faith, why are you asking again for something!' Then He asks the Sudama sisters to strike up the *Ramachandra Mangalam*; then it is the final *mangalam*. Yogiji stands up by Himself but calls me. He puts back His cover and we go out. He stops twice to pat my back while smiling.

As usual He stops at the level of Raji, takes again my hand and, while we are passing the door, He brings my hand to His eyes! My God! And He pats my back. My God! Tears come to my eyes. ... Then, before the door, He strongly holds my hand tightly before getting in the car and blessing me again! I have tears in my eyes.



(Here i can't express what i am feeling inside about all this and i just note, maybe dryly, the events... It is only a report of the events. While reading this again, i feel the same than then.)

...

Afternoon Darshan (4:00 pm).-

There are a lot of people, but Yogiji goes to the works. Everybody enters the hall and, until 5:30 pm, the Gurnama is sung. At 5:30 pm, Mani announces that it will be possible to have Yogiji's darshan when He will go

out of the ashram. I go to the entrance, climb on the roof of the entrance post and film Yogiji's exit.

13th November

Getting up around ten – five to five. It is very difficult to film because the Indians pass before the lens without taking care; Yogiji arrives soon after 6:00 and does not seem to be in shape this morning. The puja last about one hour and i film as best i can.

Afterwards i go to type my work on the Gospel on the writing machine. I hardly typed half of a page that Raja tells me: « *Swamiji has come! He is at the dining-hall !* ». I stop everything and rush there. Soon the women go in. The room cannot contain everybody. I go in with the video camera i went to pick up quickly in the cottage.



Someone makes me a sign to sit. I say 'no' because i will shoot. At this very moment Raji tells me to go where some plates are put near Yogiji. I go there and, after saluting Ma and bending before Yogiji, i sit in the second place, but Raji tells me to sit in the first, near Yogiji.

... At a point Yogiji asks Ma: « *When Krishna Carcéle is going?* ». Ma repeats the question to me: « *i don't know, Ma. I have to wait for news from sadhu Rangarajan.* » Mani carries on to explain that, normally i will leave on the 16th or on the 17th and that Rangarajan will certainly send a letter.

My breakfast finished, i go to wash my hand outside after asking the permission from Yogiji, then i come back to film the distribution of plates to the employees, plates we went to choose both Ravi and me the day before in the shops near the temple. Then Yogiji goes out ...

A 10:00, Yogiji's car goes to the works. I go back to the cottage to write these lines. Afterwards i go out again to continue to type my work on the Gospel and i get news that Yogiji has gone to sleep at Sudama. Devaki Ma and the Sudama sisters are at the works.

...

Afternoon Darshan (4:00 pm).-

Almost nobody is waiting. We are on Monday. So, i think that Yogiji will go to the work but, of course i get

wrong. The car goes to the dining-hall where it arrives at about 4:10 pm. I am hardly seated in the first place when the mat is spread and i go to sit on it. At the beginning, i am almost alone for repeating 'Aum Sri Ram' in turn with the Sudama sisters.

Then the Sudama sisters, on Yogiji's request, sing songs in Tamil. As i slept between 14:00 and 15:30, i am still between the sky and the earth and i try to concentrate during those songs, to make the mind go blank, and it is easier than usually. And the sounds come to me and seem particularly beautiful and celestial. Twice, a sâdhu with short and white hair comes and gives something to Devaki Ma and Yogiji. Then Yogiji asks Devaki Ma for a woman to come and sing « *Arunachala Shiva* ». After some time, a woman arrives; Yogiji makes her a sign to come to him and He specifies that the mantra must be chanted in the form « *Arunachala Shiva, Arunachala Shiva, Arunachala Shiva, Aruna jata.* » The chanting starts and i sing. Some time after Yogiji asks for another woman to join the first, but it seems that this second one sings « *Arunachala* » instead of « *Aruna jata* ».

End of the chanting. Yogiji salute them in anjali, by which He points out to them to go back to their seats. The sâdhu comes again and gives something. Yogiji is going to stand up and signals me to come. He stands up first time, puts back His cover, takes my hand and goes in the central path where He goes back and forth and making some stops. Afterwards He goes back to His seat and makes the *anjali* to me while smiling. Straight after the *mangalam* is struck up. Yogiji stands up and calls me

again. He is quite robust today... As usual, a stop at Raji's level for a short anjali, and then arrival at the car. As usual, He stops at the door while keeping my hand very tight in His. Then He lets go of it and looks at me, this time without smiling. He gets in, the door is closed. He makes the anjali to me, without smiling. Then Ma Devaki turns around and smiles at me.

...

Father was not « in shape » today.

14th November

...

Yogiji's car arrives. I am almost alone today. But the car stops some meters before the entrance. Ravi gets down and makes a sign to Mani to come. Mani runs. Yogiji wishes to go the new house of Kannan. I see the car moving away through the meadows... It seems that Yogiji does not come back ...

... It is at that time that Krishnamurti comes to me and says that Yogiji is there. I let go of everything and rush. Yogiji arrives for breakfast. It is 8:20, and i have eaten!

Everybody settles down in the hut. I am the only man with Mani. Yogiji says: « *We shall have breakfast and then go to Sudama.* » Raji quickly brings the

hibiscuses that Father distributes. Afterwards He has still some flowers with Him and gives me a little red rose. Then he Himself sings « *Aum Sri Ram Jai Ram Jai Jai Ram* » that we repeat, the Sudama sisters and Krishna. A plate is put before me but Raji makes a sign: No. Yogiji says to start eating and Ma Devaki asks Mani why i don't eat. As Mani had asked me whether i had breakfast and i had answered him yes, telling him that i just did not have any coffee, he gives this information to Ma Devaki. Coffee is served to me but i wait for everybody to have finished his meal before drinking it. Mani tells Yogiji about the arrival of some person who is President of the Artists Society but who does not want anyone to speak of his « visiting card »; he wants to get His blessing. « *My Father's blessings, my Father's blessings* ». Then He tells women: « *You can pack and go into the car.* » Once they are gone, Mani asks Yogiji whether he can join Rangarajan to know the date of my departure for Nagpur and Yogiji gives His permission.

Then the Master makes the gesture to stand up. Mani and i stand up. I place myself behind Mani because i think that Yogiji will take my hand or go by Himself. But once He is up he holds out His hand to me. So, i take Him up to the car and get the blessing of the scent of the sandal. Before the door, Yogiji stops, brings my hand holding the rose to His chest, puts His own rose in it and blesses me. He gets into the car and blesses me again. The car starts and i stay there until it reaches the ashram gate.

...

Morning Darshan (10:00 am).-

The American Michael has come back from Calcutta. ...

Father arrives. There are very few people in the beginning. Three women, who enter first, then it is my turn, followed by Michael and two or three men. Later the hall will fill up. I am in the first place and 'Aum Sri Ram' is struck up. Two minutes later i have to go and sit on the mat. 'Aum Sri Ram' goes on for a good quarter of an hour. ... Suddenly i hear Yogiji: « *Krishna!* » Of course i stand up and rush to kneel at His feet.

- *Could you lead the chant?*
- *Yes, Father.*
- *So, lead it!*

showing me the spot with His hand. And i sing, and my voice is nice! A quarter. ... Certainly i have lowered the tone gradually, for at the end, at the last 'Ram', it passes away in my throat. « *Krishna!* » I stop and turn around. Father makes me a sign to go back to my seat on the mat.

Then chants on Yogiji in Sanskrit are sung, which i sing too like i never did before at this point. Some songs in Tamil follow. Then the offerings. A sâdhu with a white beard and quite aged arrives with a man of some 25 years. Yogiji blesses them. Then the sadhvi from Madras arrives. First she unwraps some books (some invitations for the Jayanti, i suppose, luxurious), she also gives Rs

5000 and decorates Yogiji with a garland of small orange and white flowers, then Ma and then takes out from a plastic bag two thick garlands absolutely magnificent. However Yogiji does not bless her and the mantra is struck up. She has only just gone back to her seat that Yogiji removes the garland from his neck as well as Ma Devaki's garland and He puts them on the platform as if He did not want them. He makes a sign to the Sudama sisters to go and make a sign to me to come by His side. I arrive when He is up. He puts His shawl back in a good way (if it's possible to say so) and takes my hand. But today it's clear, it is He who leads me! Ah, it is sure, it is He! ... Several stops for blessing with His hand or His glance. New stop for an anjali to Raji then He takes my hand again up to the car. Once settled down, i put His grey shawl that hangs out of the door before it is closed. Yogiji blesses me. Mani arrives and says that Rangarajan was contacted and that i spoke with him. Yogiji says:

- Yogiji: *So he is informed.*

- Mani: *He will start on the 17th from here, on the 18th from Madras and will be back in Madras on the 23rd. Bhagavan, Krishna asks whether he could do some physical work tomorrow for the ashram construction?*

Father laughs. Ma Devaki smiles.

- Yogiji: *No, no, he does the work here!*

And the car goes.

...

Back at the ashram, i go towards Kannan and tell him:

- *Your house is blessed!*

- *Yes, Yogiji has come. When he entered He said: « This beggar does not disturb you? » He sat and said: « Today is Ma's Day? And children Day. We will celebrate at Kannan's. » He took some rice. Ma Devaki begged some from Him. He refused and laughed! Then He gave a very small bit. I was seated next to Bhagavan, tears run down my eyes as well as down the eyes of the entire family. I thought: « If Krishna as here, with his video camera! »*

And Kannan has tears in his eyes... and me too ...

Afternoon Darshan (4:00 pm).

Alike this morning, there are few people in the beginning but more at the end of the darshan. I am in the first place and Michael is seated next to me to the left. Yogiji asks first Ma Devaki to read the pamphlet that the sadhvi from Madras brought this morning and that certainly concerns the Jayanti celebrations in Madras. After this reading that lasts about ten minutes, He makes the mat be spread and makes me the sign to settle down on it. Then there is a moment of silence after which He asks the Sudama sisters to strike up 'Aum Sri Ram', which will last some twenty minutes. After that, the Sudama sisters sing the rest of this morning chants in Sanskrit. I succeed in putting myself in the songs, for i

understand many Sanskrit words, above all when the notes rise lyrically. At the end of the songs, Yogiji tells the sadhvi from Madras (who has created an ashram there): « *Sing a song.* » She carries out with a girl who came with her. From their places they sing three songs but often with hesitations. Then Yogiji asks the Sudama sisters to strike up the *mangalam* and then the Sudama sisters and Ma Devaki go out.

Yogiji makes a sign to me. He is still seated, i hold out my arm. He looks at me and laughs. Then i help Him to stand up; he puts back His shawl. I see that Yogiji is soaked on His left side and my left hand feels that also. He takes my right hand and we go. His pace is more hesitant than this morning. In the middle of the way, His dhoti gets loose. He puts it back roughly, takes my hand again, stops for an anjali to Raji, takes my hand again up to the car, waits for some second then looks at me. As usual, i look up at Him. Large smile meaningfully and small pat. He gets into the car and this time doesn't look at me any more. The car starts straight. It's Ma Devaki who turns around and smiles at me.

15th November

...

Breakfast Darshan (7:00 am) .-

I go towards the gate and Mani introduces a man to me. He is a film actor. Some days before at night, Mani

had showed him to me on TV. He explains to this actor that I wrote « *India my Mother, Yogi my Father.* »

Yogiji arrives and i follow the car from some distance like every day. Then, from the car, Yogiji asks Mani to allow the actor and the man who accompanies him to come. Chandrasekhar goes back to them and tells them. We enter the hut, the cats are fed. We have just been seated when the actor arrives. I remember that some days before Mani spoke to Yogiji about his arrival. He sits on my right. Then, some moments of silence. Today, from the very beginning, peace and quiet reign within me. I almost feel like in another world. Everything is silent, calm, peaceful. The heart is calm and peaceful also. Time to time i smell the flower smell. I'm well concentrated, well centred. As in another world, like « between sky and earth ». No, not in the clouds! ...

Soon Father asks to strike up *Aum Sri Ram*, then it is Swami Ramdas' reading and then the hibiscus distribution. There are just enough flowers, even one for Yogiji Himself. Afterwards breakfast is served, then *Aum Sri Ram* is resumed. Yogiji asks for the time: it is 7:50. Soon He says to the Sudama sisters: « *You people can go, we will be there for eight. One has to be there at 8:15* ».

Only men are still there. Silence. « *Krishna!* » I rush and kneel and, thinking that Father wants to offers to me the hibiscus he holds in His hand, i open my palms. Then He puts the hibiscus in them, take my hands with His right hand, and it is silence. Then:

- Yogiji: *Krishna departs on the 17th, that is to say in two days...*

- Krishna: *Yes, Father.*

Silence.

- Yogiji: *When did Krishna meet this beggar in Tiruvannamalai?*

- Krishna: *In 1990, Father.*

- Yogiji: *Which month?*

- Krishna: *December.*

- Yogiji: *And when did he write « India my Mother, Yogi my Father »?*

- Krishna: *In 1991, after my return to France.*

- Yogiji: *Ah... So, he met this beggar in Sannidhi street...*

- Krishna: *Yes, Father. I was with my wife Ishvari.*

- Yogiji: *Ah... It was after the first disease. The disease came in August. Radhakrishnan and the Dr ? came from Madurai.... And when did Krishna get in touch with Rangaraja?*

- Krishna: *In 1990, Father.*

- Yogiji: *In December?*

- Krishna : *In November.*

Father still holds my hand, strokes both arms once, blesses me and makes me a sign to go back to my seat. Then, showing the man next to me, who goes to Yogiji's feet and sits while offering Him a wonderful shawl that Yogiji puts on His knees:

- Yogiji: *Who is he?*

- Mani: *His name is Raja Ravi. He is an actor. It is the third generation of actors. His father was...*
- Yogiji: *How does he know this beggar?*
- Raja: *It' a friend who ...*
- Mani: *Illayaraja.*
- Yogiji: *Aaahhh!*
- Mani: *Raja Ravi is the President of the Artists Society.*
- Raja: *After hearing about You, i began to utter your name...*

Yogiji laughs.

- Raja: *At that time I was facing many problems and they got solved.*
- Mani: *That's your blessings.*
- Yogiji: *Father's grace.*

Father still holds Raja's hand who, after a moment, says:

- Raja: *Presently, I know a lot of enmities.*
- Yogiji: *Aaah?*
- Mani: *Presently he knows a lot of enmities. Some people are against the fact that he is rising in fame.*

Yogiji says something i don't understand. Mani and Raja laugh. It must be about human jealousy. Yogiji strokes both his arms and makes to him the sign to go back to his seat. Then Raja Ravi kneels and prostrates sprawled out, flat on his face. Yogiji pats his back twice and Raja goes back to his seat.

During the conversation, Yogiji had asked who was the man with Raja Ravi. This man had suddenly stood up and had come behind Raja. At that moment Yogiji had looked at him straight in his eyes. Now he goes forwards in his turn and lies down flat on his face before Yogiji, then he sits up.

- Yogiji: *Your name?*

- ???

- Mani: *He is a driver and he drives artists and their equipment. He is living in Tiruvannamalai.*

Then this man, of whom Yogiji held the hand for a long time, goes back to his seat. Then silence takes place. All of a sudden:

- *Krishna !*

I rush in anjali and kneel at my Divine Father's feet. Then Yogiji takes the splendid shawl that Raja Ravi offered Him and puts it on my shoulders! My heart melts and i bow my head down to Yogiji's feet. He pats my back, blesses me and i go back to my seat. Tears come to my eyes.

Yogiji will stand up. Mani and i stand up. Yogiji holds out His hand to Mani. The others are still seated. Then they stand up while Yogiji goes out. I follow with the shawl on my shoulders. At two meters from the door of the car, Yogiji lets go of Mani and holds out His hand to me! I go and give Him my hand and we walk together the two last meters. The door is closed. Yogiji blesses

me, i have tears in my eyes and feels so small. Then the car starts and moves away.

Then Raja Ravi comes to me. He tells me that he began to utter Yogi Ramsuratkumar's name and that everything began to be better and that he was attracted here. He says that he came in spite of all the problems, a breakdown, etc... Then he says that, in his professional framework; he already went to Paris, Bern, in Austria... He is working in Madras and he made more than 180 Tamil movies. I tell him that the first time i saw him was on the TV some two or three days ago.

« *It's great to meet you* », he says! I don't know why! ...

... I rush with the video camera and ask whether there is something particular to film, works, etc. I am answered in the affirmative and Muttu points out to Yogiji. I see the Sudama sisters under the shelter within the walls of the future 'auditorium', where Yogiji often goes at the time of some darshans.

Muttu makes a sign to me to enter the working site. I refuse because i have not received Yogiji's permission. Muttu goes to Him and comes back some seconds later telling me to come, « *Swamiji tells you to come.* » I go forward. Then Ma Devaki walks some steps towards me:

- *Krishna, go this way and you will be able to shoot at Bhagavan.*

- *Yes, Ma.*

I go behind the car which is parked there and begin to shoot. Yogiji turns toward the camera and soon He makes a sign to Devaki Ma and to the Sudama sisters to come and settle down by His side! Therefore they leave the shelter and come and settle down on the ground, by Yogiji's side and, like this, it is possible to film everybody. I don't hesitate, since i feel that such is Father's will.

At a point: « *Krishna!* ». I go forward. Yogiji wants me to place myself in front of Him and to take a picture.

- Ma Devaki: *It is not a camera, Bhagavan, it is video!*

- Krishna: *Ma, I already did it, but i'll do it again.*

Then i film Yogiji as He wants. And i see Him asking for His beggar bowl and His fan. I film, for i know it is for this. Then He blesses. He even stands up (and He nearly falls down) and especially paces up and down on the construction site, raising the fun and the bowl. All this is symbolic and i feel that i must not stop to shoot. These pictures will stay and will be known in years to come. Then Yogiji goes back to His armchair. At that time Mani has arrived and stands at my side with a photo camera in hand. He takes a picture of Yogiji while i am shooting from another angle. Afterwards Mani goes behind Yogiji. I shoot both of them. Later i will see that Mani did take a picture of this moment. Then i check whether everything has been properly filmed, feeling that i have to stop. While i look at the result, i hear: « *Krishna!* »



I rush. Father tells me:
« *No more !* ». Then i
show the result to Ma.
She is ecstatic and
wishes to show to
Yogiji. She goes to
show Him but He
says: « *This beggar
cannot see.* »

I go out of the
construction site and
sit for some time
besides Muttu on a
heap of sand.
Venkatraman comes
to say me hello, then i
go back in the cottage
to write these lines.

At 10:00, Raji receive a telephone call: Bhagavan will come at 11:00 only ... At 11:00 Yogiji goes to the words. He is still there at 12:30.

...

Afternoon Darshan (4:00 pm).-

I have just the time to put my buttocks down when Yogiji asks Muttu for the mat, and then He calls me and shows it to me so that i sit on it. At the beginning of the darshan, it is silence first. Then *Aum Sri Ram*. After the chant of the mantra there are songs in Tamil. Concentration is good. It is somehow as if i was in a church with the chants of the nuns and monks. I think of Bruges. ... Then silence arrives and Yogiji asks two women (speaking Telugu) to sing the Nama. Then they sing « *Arunachala Shiva* », Yogiji having specified « *jata* ». At the beginning, it is not good at all and He asks the Sudama sisters to show them the manner. Ma asks them to stand up and not so sing seated.

This does not last long. Yogiji asks Ma Devaki to read an article in Tamil that just appeared in a magazine as well as an appeal following the article. Then it is the *Ramachandra Mangalam*. A girl comes toward Yogiji and offers Him something. Yogiji does not bless her. He lights a cigarette. Then the Sudama sisters wonder whether they must strike the final *Mangalam*. Yogiji turns to them and tell them to sing, then He quickly has three or four puffs of His cigarette and puts it out barely started. He gives the signal of the departure and calls me. First He takes my left hand to stand up and i help Him

with the forearm; He puts back His cover and takes my left hand, then lets go of it and takes the right. He interlaces the fingers of our hands. He leads. He stops before each column and makes a negative sign to those who want to touch His feet. Quick stop for an anjali to Raji, He takes again my hand up to the car, lets go of it, turns to me without any smile and even quite dryly tells me: « *Thank you* ». Then He gets into and the car goes, without Yogiji blessing or turning around... I have the impression that Yogiji knows what my mental condition was during the second half of the darshan ...

...

16th November

Breakfast Darshan (7:00 am).-

...

Yogiji arrives. I follow the car, and i will be alone. Today a cat is missing, there are only two. We settle down.

- Yogiji: *Krishna goes to morrow?*
- Mani: *Yes, Bhagavan.*

Silence for some time. Then Mani tells Yogiji that the decision of the Madras Court for which Justice Arunachalam had come here to ask for Yogiji's blessings was made and that it is in the newspaper. It concerns the

rejection of the complaint that had been lodged for the following object: on the 21st of September throughout the world, statues of Ganesha did drink the milk that was offered to them. A complaint was lodged according to which those who spread these « inaccurate news » for unavowed motives, and especially political, had to be looked for ...

- Yogiji: *You have it here?*
- Mani: *Yes, Bhagavan.*
- Yogiji: *read it.*

Vinayaka episode: DK plea for CBI probe rejected

From Our Staff Reporter

MADRAS, Nov. 14.

Observing that the court of law had nothing to do with the soundness or unsoundness of a religious doctrine or belief, the Madras High Court today rejected the plea of Dravidar Kazhagam for a direction to the CBI to hold an enquiry into the episode of 'Lord Vinayaka drinking milk' on September 21.

A Division Bench comprising Mr. Justice T. S. Arunachalam and Mr. Justice T. Jayarama Chouta said: 'If beliefs entertained by a wide cross section of people are the outcome of their faith, it can hardly be stated that they are either committing offences or perpetrating commission of offences.'

The Bench said: 'Scientists do seek to explain on their own opinion as to the cause of disappearance of milk. If such opinion is accepted by those who believe in it, so be it. Science is yet to resolve so many existing facts. If it happens to be the opinion of many that they have actually seen milk disappearing from spoons or vessels offered to Vinayaka idols on that particular day, let that be so for the believers. So long as believers and non believers did not create a disturbance to public order that should put an end to this episode.'

The Bench observed: 'It is universally understood that men may believe all that they may not be able to prove. They may not be put to proof their religious doctrines or beliefs. Religious experiences which are as real as life to some, may be incomprehensible to others. Yet the fact that they may be beyond the ken of mortals does not mean that they can be made suspects before law.'

The Judges were of the view that: 'as much as a citizen can believe that Lord Vinayaka had in fact consumed milk, it will be equally possible to another citizen to have his own impression that Vinayaka idol could not have performed that feat. Similarly, it will certainly be open to scientists not only to state, but to propagate that the principle of surface tension, was responsible for outward manifestation or apparent appearance of Vinayaka idol consuming milk offered to it by throngs and throngs of believing devotees.'

The Bench said an individual or a group might view such drinking of milk as rational but certain others might opine that it was irrational. 'Both such beliefs can co-exist in diversity. The country was founded on unity in diversity. The court of law has nothing to do with soundness or unsoundness of a religious doctrine or a belief. When the belief is genuinely and conscientiously held as part of the profession of practice of religion, protection guaranteed in the Constitution stands attracted.'

The Judges noted that in times immemorial those believers had been offering edibles in solid, semi-solid or in liquid form to deities to propitiate them before they themselves consumed them. Such ceremonies and rituals relating to worship of deity were masters of religion and practice thereof depended upon individuals and faith they have in such matters. 'So long as there is no infringement of public health, order, morality etc., the right to spread one's faith must not and cannot be curtailed. Dissemination of views cannot be suppressed, merely because they are not popular in a section of the society,' the Bench observed.

'In the process of spreading, some may accept the views and some may not. However, it cannot be denied that thoughts get provoked and every individual will ultimately arrive at his own conclusion on matters of divinity, religion etc.,' the Bench said. 'We are unable to find a duty with a correlative right to direct the State to act in pursuance of a mandamus to be issued by us.' The Bench said and dismissed the petition.

The petitioner, represented by its General Secretary, Mr. K. Veeramani, said the news of Vinayaka drinking milk was spread by some culprits with an ulterior motive to create fear and alarm in the minds of the people and to achieve political gains and prayed for a direction to the respondents — Secretary, Union Ministry of Home Affairs and the Director of CBI, New Delhi — to enquire and take action against those responsible for spreading the false news.

Mani reads. Where it is said: « *After all, our country was founded on unity in diversity* », Yogiji laughs as does Devaki Ma. Once the article is read, Yogiji asks Vijayalakshmi to read it again. After reading, she gives it back to Yogiji who asks Rajalakshmi to read it again.

After that comes the reading of Swami Ramdas where he particularly speaks of this father and of the initiation he received from him in the mantra *AUM SRI RAM JAI RAM JAI JAI RAM*. Then it is silence. Afterwards Yogiji asks Vijayalakshmi to read the article of the same newspaper *The Hindu*, which she signalled to Him concerning the realisation of the Sathya Sai Baba organisation allowing the drinking water supply for numerous villages near Anantapur. Normally this would have to be done by the government. Then Vijayalakshmi gives back the newspaper, in His turn Yogiji gives it back to Mani who puts it by his side. Then Yogiji says: « *Krishna may read it.* » Mani gives me the newspaper and i read the article again aloud.

Then it is silence again, after which Bhagavan makes a sign to Raji who brings the hibiscuses that are then distributed. Afterwards we have breakfast and silence comes again...

Yogiji is very « focused » to day. As for me, it is better. Twice i have smelt the flower fragrance! ... Afterwards Mani tells Him:

- Mani: *Krishna would want to go to Kumarakoil and to Kanhangad ...*

Silence. Yogiji is within Himself. Then the answer comes, which i absolutely did not expect at all:

- Yogiji: *This beggar wants him here!*

Useless to say how much i am happy! Then it is silence again. At last Yogiji tells the women:

- *You can pack.*

The three of us remain. Then Yogiji calls me, gives me His hibiscus and takes my hand. He is within Himself. At one point it is like if He was a look in His left pocket, but this without letting go of my hand. Afterwards He takes it with His left hand and it is as if He was looking in a right pocket. Then, still without letting go of my hand, He stands up and i help Him up to the car. There, while women inside the car are singing « *Ram Ram Ram* », Yogiji stops and His hand tightens mine very strongly while leaning on it. Once again i feel that Yogiji makes me understand Flowers (sandals) fragrance! Then He turns His head towards mine, which i raise toward Him. Smile! And He gets into the car. I arrange His cover that hangs out from the door. Blessing, then the car goes. I wait for it to be at the gate and find again Mani who tells me that the answer is clear. ...

Morning Darshan (10:am).-

I have hardly settled down in the first place, the *Ram Nam* has hardly begun when i have to go on the mat. After some time of *AUM SRI RAM*, Yogiji asks Devaki Ma for « *The Hindu* ». Then i tell Ma that it is in my possession and in the cottage. Yogiji says that He would wish to have it. I leave the darshan and rush to the cottage to get the newspaper and i come back. *AUM SRI*

RAM has been resumed. I hold out *The Hindu* to Ma who tells me to directly give it to Bhagavan (direct relation between Master and disciple). So i give it to Yogiji and join the mat. He asks Vijayalakshmi to stand up and to go and read the article about the judgement concerning Vinayaka drinking milk. This being done, He asks to read it a new time, adding: « *I want everybody to hear it.* » Vijayalakshmi reads again. Yogiji thanks her; she goes back to her seat on the platform near Devaki Ma. Then Yogiji asks Rajalakshmi to read it another time, which is done. Then Rajalakshmi goes back to her seat.

Then He asks Vijayalakshmi to go and read the article concerning what the Sathya Sai Baba organisation did about water, and this twice, and He even asks Rajalakshmi to read it another time.

Then, as usual, some people come to Yogiji for particular blessings they asked for. There is a man who goes towards Him but Yogiji makes a sign to him which seems to mean that it is not the right time, and this man is sent back to his place. I also see John³⁹ who arrives near Yogiji with a small tape-recorder and a tape. Conversation, anjali, and John goes back to his place. Yogiji calls Armstrong's mother and gives her the magazine that just appeared with an article on Yogiji. I think that He would wish her to read it but it seems that Ma tells her to chant « *Arunachala Shiva* » ..., which she does, and the mantra is resumed by everybody.

³⁹ This John is an Indian. It was spoken of him earlier too.

The chant goes on for some time when Yogiji makes a sign to somebody i cannot see. Then comes a young sâdhu whom Yogiji blesses and who prostrates sprawled out. Then he talks with Yogiji and Devaki Ma. Sometimes my eyes are closed and, during one of those moments, i hear that it is spoken of Krishna. Then i open my eyes and see Devaki Ma looking at me. Some seconds later Yogiji and she make a sign to me to approach.

- Ma Devaki: *Did Rangarajan already go to Mauritius?*

- Krishna: *Yes, Ma. Some years ago.*

- Ma Devaki : *This sadhu is from Mauritius. Ishvari is from there, isn't she?*

- Krishna: *Yes, Ma.*

- Yogiji: *You will speak with him. You will speak together.*

And Yogiji points out to both of us to go back on the mat. Then He calls the one who sings « *Hare Rama Hare Krishna* » and asks him to sing. So, we sing it. Then it is the *Ramachandra Mangalam* and the final *mangalam*. Yogiji makes me the sign to come. I rush, help him to stand up and we join the car after the anjali to Raji. At the door, Yogiji stops for some seconds, then turns His head towards me and laughs. Then He gets into and the car goes. Ma Devaki turns round and smiles at me.

...

Afternoon Darshan (4:00 pm).-

I enter just after the women. After three minutes of *Aum Sri Ram* i go on the mat. As usual: mutual anjali. *Aum Sri Ram Jai Ram Jai Jai Ram*. Well concentrated and my voice is clear. ...

Father has asked Muttu to put a mat at the spot from where one sings, and a swami from Anandashram (from what i understand) who already came before, settles down with his harmonium. He begins singing the prayer to the Guru: « *Gurur Brahma, Gurur Vishnu ...* ». My soul immediately flies off. After ten minutes, he succeeds in chanting *Aum Sri Ram* in a special manner. I am very high, my closed eyes get wet from happiness. One drop will stand out on the left cheek and later on the right. He will continue to play like this all the rest of the darshan, ending with the chant as we sing during the ārti at Kanhangad.

Then Yogiji asks for the *Ramachandra Mangalam* and the final *mangalam*. He calls me but stands up by Himself and firmly takes my hand. It is He who leads firmly, with some stops. After a fast anjali to Raji, He takes again my hand still in the same firm way, stops as usual before getting into the car, strongly slaps my hand and looks at me. Then i look at Him. He laughs and clasps my hand more strongly while shaking it. Then He gets into the car, the door is closed and He blesses me. The car moves away. Ma Devaki turns round and smiles at me.

...

17th November

Today i start for Nagpur and therefore i begin to pack up.

Breakfast Darshan (7:00).-

I am at the ashram gate at five to seven. Mani tells me that i will stay at Chelvadorai's to night in Madras, and he adds: « *In any way, that is your home* ». Here at the entrance is a man I have never seen so far.

Yogiji arrives; i follow the car like every day. The three cats are there today. Settling down. Mani signals that Mr X is there and asks whether he can make him enter. This gentleman sits next to me, like Chandrashekar who will arrive in the hut later.

First Mani reads a telegram from some people living in the vicinity of Madurai and who will come tomorrow, Saturday, to receive Bhagavan's blessings as well as 'Yogi Ramsuratkumar Souvenir' books.

Yogiji gives Ramdas' book to Rajalakshmi and asks her to read it. Ramdas expresses there how much he was happy when he repeated Rama's name, and there is an episode at Chitrakut where he repeats the Ram Nam with

a sadhu. Afterwards, chanting of *Om Sri Ram*. At one point:

- Mani: *Krishna's seat has been booked by Basha in the 11:00 bus.*

- Yogiji: *Seri (perfect).*

- Mani: *Krishna will stay in Madras at Chelvadorai's.*

- Yogiji: *Seri.*

Then the distribution of hibiscuses takes place and only Raji is blessed, even if it is quickly. Yogiji calls Muttu who receives his hibiscus. Then Mani tells Bhagavan that Selvaraj is not there today and later Devaki Ma will explain that he has gone to his natal village. '*Om Sri Ram*' still goes on. Yogiji gives the signal for the breakfast that has been served.

When everybody is back to his seat after washing their hand after breakfast, Yogiji asks:

- Yogiji: *When will Krishna be back?*

- *On the 24th.*

- Yogiji: *For how long the program lasts?*

- *3 days: Departure from Madras on the 18th, arrival at Nagpur on the 19th, program until the 22nd, return to Madras on the 23rd.*

If i remember well, *Aum Sri Ram*, is sung after that, then the silence comes. And in this silence Yogiji says:

- Yogiji: « *My Father will look at (or after) Krishna Carcelle wherever he is!* »

I am speechless! I put my hands together. My heart overflows!

A short silence follows, and then Yogiji tells the women to go. He is just about to stand up, Mani and i stand up and Mani makes a sign to both the others to stand up also.

Once up, Yogiji holds out His hand to me. I go to Him, the heart overflowing. He takes my wrist, and it is like this that I take Him up to the car, what is more with my left hand on his left forearm. At the doorstep of the car, He turns to me, put my hands on His chest, puts His hibiscus in them as well as a small rose and, while patting my back, He says:

- *My Father's blessings wherever you be!*

Tears come to my eyes, i am deeply moved! The door is closed and Yogiji blesses me while i have tears in my eyes. I follow the car with my eyes up to the ashram exit. I am deeply moved! My body is enveloped with spirituality and bliss.

17th to 24th November

Nagpur

25th November

Yogiji arrives, the judge Arunachalam and i are called. Raghu is there too who will join us in the hut as well as Shaktivel and Raja.

Breakfast Darshan (7:00 am).-

Aum Sri Ram, then a discussion begins about the problems of the ashram concerning accounting, law, etc... Raghu particularly requires the donors to take their receipts. Mani answers that many of them refuse it and asks: "*What to do then?*" He says that even people who give money for a cottage are not recorded separately, but as donors for the ashram. The fact that they are entitled to be accommodated in a cottage is only given to them through Bhagavan's grace, but it is absolutely no question to make this appear in an official manner; money that is

given belongs to the Yogi Ramsuratkumar Trust, that's all. Other questions of this kind are still discussed.

Then the hibiscuses distribution takes place. There is no reading of Swami Ramdas today. Then breakfast is served, then again the chant of *Aum Sri Ram*.

Afterwards Raghu asks whether Armstrong could come to shoot at an interview of the Judge Arunachalam and Krishna and Yogi gives His agreement. So, Armstrong arrives some time later and Raghu interviews the judge Arunachalam and the latter's answers are wonderful:

- Raghu: *Sir, the opportunity about 30 months, since an advance was given for the land of this ashram and about 21 months, you know this plan according to Swami, a divine plan ... The divine plan and blueprint were getting converted in what you can see with your eyes as a building, started about 21 months back. The seed set about 20 months back; twenty one months back the construction has started. Before 21 months, all that was there was darshan mandir. You remember? Well. And now you have been involved in the ashram construction. You have been a very great support, strength, an encouragement to the work that is being going on. You know people say: "we hare happy that an ashram is coming up..." Many things, so many things. But in your own mind, from you own experience, I want you to speak out of your heart, what exactly is this ashram for and what exactly you think it is? That's exactly what i would want to ask.*

- Judge Arunachalam: *I always speak from my heart; never do I speak away from it. I think it's all the plan of Bhagavan and everything that is coming up here is only because of Bhagavan. Bhagavan is using us as tools, giving a little job to whomever of us. Only imagine the land we purchased long long ago and the way the building has come up. Human effort can never get such a thing done at all. I have the feeling that Bhagavan has already built the ashram here. He only makes things appear gradually so that we can see every part of it coming out. And Bhagavan is sitting there and every move that is made, His blessings are there. Otherwise it cannot come. It's a totally divine work that is going on, and not because of a human agency. And what exactly is this ashram for? I am very sure that Bhagavan does not need an ashram, and the ashram is only coming for us. And Bhagavan has said once to me that anybody who comes near the ashram site, His Father has promised that he will not go away empty handed. Bhagavan even said that "You don't have to see this beggar. This beggar has not to see them. Anybody coming near the ashram site will not go back empty handed." And Bhagavan also said: "It's going to be one of the landmarks of this country, probably of the all globe." When people get peace of mind, what else do they seek for? And that's my impression of that.*

- Raghu: *You have put it very nicely. You have really spoken out of the heart, as you usually do. But then my point was that I never wanted you to see through somebody's... when you say something, then I start*

imagining the way you will put it. That's exactly the reason I will put it saying that I want it from you as to what exactly you think, because... now I said 21 months. ... Now I found almost accomplished the roof of the auditorium. They also speak about the auditorium saying that it's the largest auditorium which can contain about 4.000 people. Probably even in Madras you have very few auditoriums which can occupy about 4.000 people. So that is exactly what I wanted to ask you from that angle also. From the angle in which ... you know ... it is being built, such a huge thing, plus the architecture and the beauty.. and the way in which the things are shaping up. Because the other day I was talking to Mme Rajalakshmi. I asked her; she said that Bhagavan even accepts people (she put it very modestly but I would like to repeat hat she said) people who don't have talent at all. He picks out only those people and also tries to make them talented... brings the best out of them. He says it's all His own work. ... I also have felt many times, you also find that some expertise may be lacking but still the job will be done in a most perfect manner. There may be difficulties, but with all the difficulties the work will be still carried on. And we find that every pillar, that every footing that was there in the auditorium was going really perfectly under the perfect watch of Bhagavan. There is not a footing that is not doing out in the auditorium without His cooperation... There maybe days with raining, there may be days the sun is fully shining; still Bhagavan will not leave the place if the concreting work is going on there. Bhagavan will be sitting there throughout. I would like to ask you: you must have been having some plans for found raising, mobilise money

through souvenirs. I would like to ask you to share your views.

- Justice Arunachalam : You are asking about expertise. I think the expert is Bhagavan. Every field... I'll give an example. We got clay. Clay is always clay. The potter can make a pot or anything like that. Bhagavan is able to mould in every field, no expertise is required for that individual. He will become an expert because Bhagavan is working through him. That manner, I think, Bhagavan has chosen people on every place. Because if one more expertise intervenes, the result could be damaging, for the divine work could not go the way which Bhagavan plans. That way we will make it, Bhagavan has said what the ashram was expected to be initially and what Bhagavan had, through his Father, what the ashram should be. And that's what is coming. So, whatever human level we think, that's not going to happen. And the moulding alone can be done and Bhagavan alone can do that moulding.

You asked me about Bhagavan choosing and picking people. Who haven't experienced that field. I have once experienced that way. I am a judge, I am a lawyer. I have never known anything about printing. Bhagavan chose me to go to Shivakashi for this printing work (note: of the Yogi Ramsuratkumar Souvenir). Today, I learn, I know something about printing. Not that I know everything about printing, but I don't still realise why Bhagavan put me there. But one thing I can tell you: If Bhagavan puts some people there, in any job, He makes us think all the twenty four hours of Bhagavan,

throughout all the time you work, and that probably increases the divine work through His blessings. That's why the experience can't be explained, but can only be realised, by one's own self. And one other thing from the common man's point of view : On the ashram site, practically, apart the ground nothing else was there. And in 21 months we have had such big building that even houses could not be constructed, in such a short period. ... That is, they say, we are able to realize that Bhagavan is doing all the work. And you, all of you are only just tools. You do this and that and Bhagavan controls the all thing. And you able to realize one thing all of us can feel, is that the control is from Bhagavan, and He asks us to do this, that, and if you want to divert a little, you are not able to divert... So, every moment, everything, Bhagavan ca see us, Bhagavan can see through us, and Bhagavan can see beyond us. And if we don't give any point of our body for Bhagavan to work, then we are lost. If we give a little point of our body, then it's all Bhagavan's work, no individual work.

- Raghu : But don't you think that even giving that ... no, you said, giving a way to Bhagavan to work, even that comes out of His grace only, isn't it.

- Judge Arunachalam: No doubt. But you must at least try to keep a part of your body clean. And that also, Bhagavan's grace is required. And at the same time, a little bit of our effort is also required. If we don't have any effort at all, Bhagavan can make anything... but so many crores and crores of people are there ... If we don't give any little bit of opening but at least some

cleanliness, it makes Bhagavan's work more difficult, and all the energy will be spent on that, and that's not what we expect. Bhagavan's energy may have to be utilised for so many good things and not for cleaning every human being who does not want to be cleaned.

- Raghu : But then Sadchidananda Swami, if you remember, correct, on the 26th February last year when he made us speak an opening speech about ashram, getting himself binded, and how Swamiji got himself involved in an ashram, such kind of talk was there. Ultimately, he also said that Bhagavan, He knows how to manage Himself. "He will be within and without", it's exactly what he said. And don't you fell that as for as ashram is concerned, you always find that He is everywhere, and you always finds that He is nowhere also, if you take it that way ? You find Him everywhere, any stone you touch, any cement bag you touch, any steel you touch, you have Yogi Ramsuratkumar. But at the same time, you feel that, logically, He might not have been involved... like yesterday what he said about lifting up those ... (11'15)

- Judge Arunachalam : I would not like it to limit that because Bhagavan is everywhere around the globe. I'm able to see that Bhagavan is in my small office room. I guess... I found that the door is getting open, I just go and see who is coming in. If I touch Bhagavan's picture at that time, I feel an electric current coming. I know Bhagavan is there. So we cannot limit Bhagavan to the ashram site, or to Sudama or Tiruvannamalai. Bhagavan is all pervading. If He says His Father is all pervading,

that Father is Bhagavan. And I see Him throughout, in my mind, in your mind, everywhere. The only thing is the opening that we are able to give, as Mataji rightly said the cooperation. That's very important. Otherwise nothing works out.

- Raghu : I would like to interfere here a moment. It's not that I have limited Swamiji anywhere. My mind is limited. My mind works only on the ashram, unfortunately or fortunately and that's why I find only Bhagavan there and I don't see anything beyond the ashram. That is why ...

- Judge Arunachalam : I think it's temporarily that to tried to limit Bhagavan or yourself. He is so limitless that you will see that you will get out of that limit. I just give one example, about our limit. Suppose that there is an ocean, something like vishvarupa⁴⁰, and you want to go and take bath there. It's not possible because you may be washed away. And you are not prepared to take that ocean of vishvarupa. So what they do is that they have bathing ghats built and they have the iron railings and all that. You can hold the iron railings and you are safe. You can take a bath and come out. Something like... or seeing Bhagavan in our presence, and Bhagavan's vishvarupa is so different. One is limited and the other is unlimited. You think of the unlimited through the limited. I think that is it.

- Raghu : Thank you... C.C. Krishna, i would want to ask you about the ashram and the ashram

⁴⁰ « the form of the Universe ».

construction. You have been staying here for quite some time and you know how it is getting built. You are now in one of those cottages. So I would like to ask you about the ashram construction that is going on and your experience in this.

- Krishna : Justice Arunachalam just spoke and Bhagavan was speaking through him. So, I have not any other word to say...

- Raghu (coming closer to Yogiji) : Bhagavan, Krishna says that you spoke through Justice Arunachalam and that he has nothing else to say ...

- Yogiji : Correct.

- Raghu (speaking about Justice Arunachalam) : ... I always find it's a question of joy for him. He would like to spend all the time here in the ashram... he would be very happy ... He has to go back to Madras, and he finds himself very comfortable in the ashram. But then he says, I've got my little room there, there also I find God... ... When he comes to the ashram... (at that time Justice Arunachalam and Mani speak together) You have anything to say, Mister Mani ?

- Mani : No, Justice has given... I'm the clay, and He is the moulder. The clay can't talk.

- Raghu : But then clay...I beg to differ on that point. When you say 'clay', Bhagavan moulds you', then... clay will not have difficulties, Mister Mani !

- Mani : *Yes, it is flexible, so it is in Tamil I would say* (Mani says some words in Tamil). *So I get it, and He is making me more flexible.*

- Raghu : *He makes you more flexible.*

- Mani : *More flexible.*

- Raghu : *Elastic..*

- Mani : *Only clays are required, flexible clays* (Yogiji laughs). *That's all I can say.*

- Devaki Ma : (difficult to understand)

- Mani : *Anyway, to make him cooperate with Him. we are flexible clay, so Devaki Ma.*

- Raghu : *Stick.*

- Mani : *Stick..*

- Raghu : *How do you find the workers who are working with you here. What is their cooperation?*

- Mani : *Workers, the staff, are quite* (incomprehensible words) *and He exists, everywhere, within everybody.... I use to say: Agraha Collai* (some words in Tamil).

- Raghu : *To confess with you, I've got a very wrong method of approaching people. I told Ravi this morning...*

- Mani (interrupting): *Only wrong people are required* (meaning here :who make mistakes) *here. Bhagavan ...*

- Raghu : *"How is it, that exactly at 6 :45, whether it is raining, whatever the circumstances, you are there, you pick up the car and go to Bhagavan at 6h 50 ?"*

- Mani : *That is Yogi Ramsuratkumar!*

- Raghu : *I also told him : "You have been working as a taxi driver, you have having your own taxi. Suppose somebody calls from Trichur, giving you 100 rupees*

more', and then say, «'i'm very sorry for you, but i've the habit of being half an hour late'. But how is it that you are able to maintain time here?

- Mani : *That's what I say. You know, He attracts; and you should be a clay for Him, the way in which He wants you. And you should close your eyes, and God never tells you something... impossibilities. And you do it, ... (incomprehensible) and, as she said Rajalakshmi was mentioning: He selects only unqualified, talentless.*

- Raghu : *That's what you think, she thinks. But it's not so here.*

- Mani : *It's for others to say, but we want to be moulded... It's all Yogi Ramsuratkumar.*

- Devaki Ma : *He sees the potential, He see »s the potential, He develops it into perfection.*

- Mani : *Faith. Faithful clay, i can call it*

- Vijayalakshmi : *... apart from that, He finally achieves the saint, but it takes a little bit longer.*

- Raghu : *We are only in the category where we are not able to find out anything. I don't want to know much or ... we can't think about it...*

- Rajalakshmi : *Then, if someone lacks potential, He has to make this person ...*

- Mani (interrupting) : *There is not question of potential. He should be a clay... somewhat, to make His job easy, as lest a flexible clay.*

- Devaki Ma : *I think He sees everybody as a finished product, in the beginning itself.*

- Rajalakshmi says a sentence in Tamil.

- Mani : *Total surrender.*

- Raghu turns to Yogiji and tries: *Some words ...*

- Yogiji : *Aum Sri Ram Jai Ram Jai Jai Ram. Aum Sri Ram Jai Ram Jai Jai Ram.*

At this answer, i am sent into raptures, for Yogiji exactly says what i wrote the day before in my notes for the next issue of RAMA NAMA, saying that it is impossible to express, but only by one thing: : « *Aum Sri Ram Jai Ram Jai Jai Ram* », this about : « how this ashram has come out. ».

Then we leave the hut and Yogiji goes out while giving His hand to the judge Arunachalam whom i deeply know now and in whom i could have deep faith.

Yogiji blesses both of us when He is in the car. Armstrong films us.

...

Morning Darshan (10:00).-

... Yogiji arrives. After getting out of the car, in the doorway, He blesses Raghu who is there, and then He enters.

After some four minutes, Muttu puts down the mat and Yogiji calls me to settle down on it; *Aum Sri Ram. ...*

After the Ram Nam Yogiji asks the Sudama sisters to sing several songs.

Afterwards, as usual, some persons come to Yogiji. They asked Raji if they can come to Him before the darshan and they are called one after the other. A family arrives: father, son, mother and daughter in law. I hear Yogiji saying: « *She will get married.* ». So they must be speaking about somebody who is not married so far. Then Yogiji blesses them « *My Father blesses all of you* ». A man arrives near Him who stays for some moment, seated at the foot of the platform, then Raghu who puts his head on His feet for a long time. Yogiji smiles at him. Then the Sudama sisters resume the songs. At one point i open my eyes and i see that Yogiji, who stood up by himself, comes towards the audience. He goes around it twice. Sakthivel films. Then He comes back to His seat.

After some silence Yogiji calls a man and asks him to sing to poems. Then the end of the darshan arrives. Yogiji removes the garland of flowers that the man who sat down near Him had put on Him, calls the young woman who came with the family and puts the garland around her neck. This young woman comes back to her seat, moved to tears.

Afterwards Yogiji takes a bag that, i guess, contains offerings, calls again the young woman, tells her some words and gives her the bag. Once again she comes back moved to tears. He also calls the Swiss woman. She has to go to Madras (to see Ma Amritanandamayi).

Yogiji asks her for the date of her return, and then He blesses her.

Then, while everybody is seated, without any expectation, Yogiji raises His right hand and blesses me while i am seated on the mat, then He raises His other hand and blesses me like this with both hands; then He calls me, gives me two apples and says: « *My Father blesses you* ». He holds my hand for some time while i am on my knees and bent down before Him.

The final *mangalam* has ended and the Sudama sisters have already gone out. Yogiji will stand up. Mani is there. Yogiji looks at me, as if He wanted to 'pull my leg', for, of course, i hope that He will call me, but He ends standing up by Himself. He puts His cover in order, give His hand to Mani and goes forth. He looks at me with a broad smile. He stops before me and there, with His right hand, He opens His cover while looking at me and smiling, as if He wanted to wrap me in it, so that i take refuge in it. God! What a blessing! What a great meaning! I am on Yogiji's lap! He takes me under His wing. Then my Father goes out.

...

At 4:00 pm, Yogiji goes to the « auditorium ». ...

When i reach the ashram, Venkatraman tells me: « *Yogi's darshan! Yogi's darshan!* ». I rush, put my little bag in the cottage and go to the hall. Yogiji is up and i sit

in the back of the room. Yogiji doesn't pass before me since he just passed where i am before i entered the room. At the end of the darshan, when they leave, Ma Devaki sees me and smiles at me. I do the anjali. Yogiji goes out with Mani through the central alley. ...



Shaktivel tells me, and Chettiar also, that priests from the Arunachaleshvar temple have come when Bhagavan was in the auditorium. They have waited for him, therefore he came. There, they decorated Him and invited Him for the Dīpam ceremonies that will begin tomorrow. Yogiji sat with them. Sakthivel did film that. He did right.

...

26th November

...

We go to the gate for Yogiji's arrival, but there, Mani tells me that He will come only at 10:00, and he asks me to come with him and we do the ashram pradakshina barefoot. He tells me that he does not understand those people who come from the West and don't exchange and who believe they are masters like M... and the S... woman who think that it is enough for them to ask for something to get it.

...

Morning Darshan (10:00).-

Today is Sunday and there are more people. What is more, it is the first day for Dipam. More men than women but at the end, both sides will be full.

Women enter first. I sit and follow the chant of *Aum Sri Ram*. Yogiji asks for the mat to be spread and signals me to sit on it. At this moment one of the Sudama sisters sings the mantra and the other one resumes it. So, i resume it with her (Vijayakka) and soon the people follow. After 5 minutes: « *Krishna!* ». Yogiji calls me. I go and kneel by His side:

- Yogiji: *Krishna, can you lead the song for some time?*

- Krishna: *Yes, Father.*

- Yogiji: *So, go.*

I go to the usual spot, stay standing up, close my eyes, in anjali, and find within self the tune not to end the mantra too low. Then i begin to chant. Then really everybody sings. I will sing like this for perhaps three quarters of an hour. As the air from the fans doesn't blow on me, i end sweating very very much, drops flow on my face and my back is quickly soaked. But inside i feel well ... While singing, i feel that several persons come near Yogiji. I hear words. And when somebody is near Him, i feel that the attention is transferred to what is happening, for the level of decibels goes down to come back immediately after... ..

At one point, as it seems that there is some movement, i open my eyes. I have been singing for half an hour. I see Sakthivel and other persons who bring two young men who seem to be in a kind of catalepsy near Yogiji. They are trembling like serious mentally ill persons. Sakthivel and the others are obliged to carry them. I don't know exactly what Yogiji is doing since my eyes are closed. I only open them time to time to follow the operations. The second time i open my eyes, i just see Yogiji "considering" the first with His glance. Then He asks for some water to be brought. I see the first young man drinking and coming back to normal! Now the turn of the second one. They try to make him go out of his condition, slapping him in the face, but in vain. It seems from what i can see when i open my eyes that they make him drink. Anyway! He also almost comes back to

normal and both of them are shown out, put out of trouble by Yogiji.

I continue to sing. After some time, Yogiji calls: « *Krishna* » and signals to come by His side. I stop the chant and go and kneel. He pats my back and tells me to sit by His side for some time. I sit down, in anjali, with closed eyes. Yogiji holds my hands, passes His hands on my arms and then He puts His hand on my back at the bottom of my neck without removing it even for one second. After some time, He asks the Sudama sisters to resume *Aum Sri Ram*. I resume the chant, at the feet of my Master who has His hand on my back. My eyes are closed. After some time He says: « *Krishna* ». I open my eyes towards Him. « *You can go back to your seat* » and He pats my back. I go back on the mat after saluting Him and Ma Devaki.

The Ram Nam goes on, and then Yogiji asks the Sudama sisters to sing *Yoga Sadguru*. ...

Afterwards two whole families as well as other persons come to make their offerings. Yogiji will remove the garland that someone put around His neck to put it around the neck of a little girl. Then he asks Armstrong's mother to come and sing *Arunachala Shiva* and, soon after, the Sudama sisters to stand up to sing this mantra, the three of them. Concerning the chant of this mantra, of course there is the « *Aruna jata* » at the end, but there are sometimes some conflicts in the chant. Armstrong's mother sings in one stretch while the Sudama sisters put

a syncopation right before the last Arunachala, the « A » having one half-beat.

Then comes the *Ramachandra Mangalam*. Mani arrives as usual. Yogiji makes the sign for people to go. He calls me. I rush! I am on His left side. He takes my right hand and i put my left hand on his. I help Him to stand up. He puts its cover correctly, changes hands and He leads me in the midst of people, until the end, then he changes hands again while turning back, then he comes back to the centre without changing hands. So, now i am on his right side. He goes out through the central path, stops for the anjali to Raji and takes again my left hand up to the car, gets in, blesses me. The door is closed and the car goes. Ma Devaki turns round and i salute her.

I meet Sakthivel who is with Raja. He tells me that the two young men who were brought to Yogiji followed « meditation courses with a teacher... ». Before learning that this sentence concerns them, i say while smiling: « *I didn't know that meditation teachers existed!* » ... Anyway, such was the condition in which they were found...

... I go back to the ashram. I see something new in front of the circular hall: a stele on which is written in relief: « 78 » (Yogiji's age) and, before it, another circular stele. Mani who is there, tells me: « *On it, an Om will be put, and one will see Bhagavan going out of this OM.* » Afterwards I go to the cottage where i write these lines. The time is 00:12 pm. ...

Afternoon Darshan (4:00 pm).-

There are people and, at the end, the hall will be full. Women enter, then men. Michael, whom i let go in, goes and sits in the first position, and the other men rush to be in the first row. Therefore i go to sit in the second row but Yogiji, who certainly saw that, quickly has the mat spread and i am hardly seated that Muttu tells me to settle down on it. Later, at the end of my sojourn, in Madras, Justice Arunachalam will tell me that it is the same with him, that always Yogiji puts right the things that men try to prevent. For him it is Mani, for me, today, it is Michael.

Aum Sri Ram. After some ten minutes: « *Krishna!* ». I go and kneel down.

- *I would want that you lead the song!*
- *Yes, Father.*

For more than one hour i will sing the mantra, and, like this morning, i will be soaked at the end. ... Like this morning, standing up without the slightest movement, my soles hurt very much.

Then: « *Krishna!* ». I go towards Yogiji, with difficulty. He makes a sign for me to stay at His feet, but I don't know whether i have to sit or just to stay there. I kneel down before Him and do the anjali while bowing before Him. At that time He takes my hands in anjali and doesn't let go of them. Then He passes His hand on my

back, as if to show that i am protected by Him. I bow more, so much I am moved. I stay like this with His arm around my neck on the back. How moved i am, before all these people! Then He makes me a sign to go back and sit and i go to the mat while saluting Ma also.

Soon He asks the Sudama sisters to strike up *Arunachala Shiva*. At one point He calls me, i rush, help Him to stand up; i am on His left side. He leads for sure! Like this we will go twice through the central path and twice on the men's side. There, he will ask a young man for which country he is from, he and his friend. « *Korea*, he will answer. - *Both of you?* - *Yes* ». My dhoti hangs a bit, and near Raji i surreptitiously ride it up not to walk on it. Then Yogiji goes back to His seat. At that time, i see Muttu with the video camera who removes my yellow bag from my seat, certainly so that we can pass without hindrance. Yogiji makes a sign for me to sit down again.

After the two *Mangalam*, Mani is there. Yogi tells me to come. While i am near Yogiji to help Him to stand up, Mutu removes the mat and takes my yellow bag. Yogiji motions to him to bring it to me. Then we go out together. He makes stops in the central path. At the car he shakes my hand, i sense the flower perfume, then He looks at me but does not smile this time. He is serious and nods a little. Once the door is closed, He blesses me all the same. The car goes. Ma Devaki turns round and smiles at me. I am still in anjali.

Ārti take place now. There are people. While i am near Raji, the Korean comes to me and speaks. He is in India for a study on Hindu spirituality...

...

27th November

Breakfast Darshan (7:00 am).-

After settling down in the hut where in addition to the usual persons only Chandrasekhar is there, there is silence. Then *Aum Sri Ram*, then reading of Swami Ramdas which, as usual, comes at the right moment. There, today, he particularly explains that he never received *diksha* from anyone; and also that people mock but end in understanding. He gives an example with a lawyer. ...

Then *Aum Sri Ram* is resumed; afterwards comes the hibiscus distribution and then breakfast.

Light comes within. I understand better. Yogiji is everywhere. Some would say: an extension of consciousness, but no. It is just becoming oneself, all. Impossible to describe. The fact remains that this is still mental and i understand that nothing is possible without Guru's grace. Tears come to my eyes and i endeavour to hold them back.

Tamil chant *Raghunatha*, then Yogiji tells the women to leave. Ma Devaki comes back: Yogiji's presence is wished at 10:00. Yogi says that he agreed about the time but that those who are waiting for him have now changed. « *Let me see* » He says.

Then everybody stands up. Yogiji holds out His hand to me. So i rush and take Him up to the car. As usual the flower perfume embraces me, then i come back to write these lines.

...

Morning Darshan (10:00 am).-

...

There are people today. As soon as i come in, Mutu spreads the mat and i go to sit on it. *Aum Sri Ram*. After a quarter of an hour, Yogiji calls me: « *Sing the song* ». *Aum Sri Ram*. I am very focused. Ram is everywhere. Ram is in everything. He wraps everything, He is everything. I am Ram. He sings, He answers, He resounds, Ram, Ram, Ram. I am very focused. Flies even come on my eyelashes and eyelids, pulled by the sweat, but the body does not move. After maybe half an hour, i hear: « *Krishna!* » Then Yogiji signals me to go back to my seat and Armstrong's mother comes to sing *Arunachala Shiva*. How well i feel when i sit down again! The body is cleansed! I am almost without body! My lips chant by themselves *Arunachala Shiva*. Shiva is

everywhere. Then both the Sudama sisters, on Yogiji's request, join her to sing.

When at one point i open my eyes, i see Yogiji standing. I asked Muttu to bring three cups of water and He Himself offers them to the women who sing. Then, after a moment, He comes and, when passing before me, He holds out His hand to me. I stand up like a spring. Yogiji takes my hand very very firmly and leads me. He literally leads me. This is very symbolic; this means that He leads me. I feel Union: Yogiji is the Consciousness that is everywhere! My body knows a sublime vibration, and i give my hand to an incarnation of the Divine who leads me. Yes, now, Yogiji, Ram, is everywhere, no more only in the body of this beggar!

When going back to sit down again, Yogiji does not let go of my hand. He sits down and with His hand makes me a sign to sit down too! I am seated at His feet and this until the end of the darshan! ...

I am seated at His feet, at the foot of the platform, in anjali. My body has taken some « etherization ». I feel union with the All. Songs go on. Oh God, oh Yogiji, at Your feet, this means « Surrender ». « Surrender, Krishna, surrender! » O Father, grant me this surrender, i am so well at Your feet! At one point, i realize that i totally forgot that i had legs and that one of them is completely numb.

After some time, Yogiji asks the Sudama sisters to sing two songs in Tamil, then the song on Tirumular's

words. When she has finished he tells her: « *Sing that three times* ». Then He asks her to explain the text but, before she can do it, Mani arrives because there are people who have to come to Him for blessings. So, plates, blessings and prasad arrive. A man of 87 arrives. It is easy for me to know that since, being seated near Yogiji, i can hear everything that is said and it is in English. Afterwards two other men come. Yogiji laughs very loudly with one of them and his him. With Mani's help, this man tells Yogiji that both the Kanchi Shankaracharyas will come for Dīpam and that they will come to the ashram. He adds that, four months ago, Sri Jayendra Sarasvati asked about the Ashram and about Bhagavan.

- *What did they say about this beggar?*

I don't understand the answer. Yogiji ends in blessing them and in stopping the discussion, telling Mani that time to go has come. Then He turns to Rajalakshmi and tells her:

- *Don't hesitate, with simple Tamil.*

And Rajalakshmi explains the Tirumular's text. At the end, she comes and does the anjali to Yogiji who removes the garland that somebody had put around His neck and tells her:

- *Do you think that you deserve this garland? Yes!*

And He puts it around her neck. Then He asks for the *Ramachandra Mangalam* and the final *mangalam*. Then He puts His left hand on my right knee. The *mangalam* is sung several times ... Afterwards, instead of leaving, Yogiji gives the book to Vijayalakshmi and asks her to explain the text of Tirumular in English. She stands up from the platform and goes down from it and comes to salute Yogiji, but it is He who salutes her, takes her hands that hold the book and brings them to His eyes.

Everything comes just at the right time, o Master; it is the text on the Guru. « *You will reach God in this very life if you see the Guru* ». And i am now by Yogiji's side! Oh Yogi, Your ways are inscrutable. Without words, You say everything!

Yogiji has His hand on my knee, for my right leg is at right angles against the platform. He asks for the *Ramachandra Mangalam* and the final *mangalam* to be sung again. I must move a little so that Rajalakshmi can take her bag which is at my back against the wall.

Then Yogiji pushes on my knee to stand up. So, i leave the seated position and kneel down. He takes my hand. I help Him to stand up. We reach the intersection of the paths when He bends down to pick up my yellow bag! I am completely aghast! I want to say no, but is it possible to say « no » to one's Lord? Then, from my mouth some « *Nhhhhh* » goes out while i bend down without letting go of His hand. Yogiji laughs and together we pick it up without letting go of our hands. His strongly squeezes mine and it is He who leads. We

go out by the right side (men). As Raji is busy at the door, Yogiji goes to her little desk on the floor, puts His right hand twice on the desk and then to His forehead! Raji turns around, He blesses. Then He gets into the car. Yogiji is then in a « good mood ».

At 4:00 pm, Yogiji is not there yet. Mani tells Michael that he arranged everything for the arrival of the Americans. They will be accommodated in the cottage no 5. Michael goes to him and asks him, as the Americans cannot drink water (from the tubes), if it is possible for him to supply them with a pack of Bisleri mineral water!!! I am stunned!! As if they could not go themselves to get some!!! Mani tells him: « *And if there is no Bisleri?* » seeming to be saying: « you are scorning me »). And the other answers: « *Then some Pondicherry* », and he asks for the water not to be too expensive!!! Ah, now i understand what Mani told me when we were doing the pradakshina together around the ashram!

Afternoon Darshan.-

Yogiji arrives only around 16:30. The women go in, Muttu places the mat, I go and sit on it. *Aum Sri Ram*. After some ten minutes: « *Krishna!* ». Yogiji motions to me to sing; i go to the spot and sing during about 10 mn but don't reach the same concentration as in this morning. Then « *Krishna!* » and Yogiji makes me the sign to go back to my seat. While i was singing, a woman sat down between the Sudama sisters and me. A man also came

who spoke for thirty seconds with Father. Father calls a man who already came and sang one day. He has with him the last book of Tamil songs on Yogiji and he is asked to sing. He complies with a song, then Father asks him to sing a second one, which he does. Then shlokas are sung and other persons from the audience (maybe the Brahmin who will come later) sing them also. Then Yogiji asks him for another song. He begins but the Master stops him soon. It seems that he asks him for a particular song or a song on a particular topic and not to continue if such a song is not in the book. As this song is not in the book, this man goes back to his seat.

It seems to me that *Arunachala Shiva* has been struck up. The man from the Udipi Brindavan Hotel has also come near Yogiji around the neck of whom he put a garland of flowers. After some time, Yogiji motions me to come. He is on the point of standing up. I go quickly to Him, He takes my hand and makes me sit by His side! Other persons come. One of them seems to be a priest. Then Ma Devaki reads a letter to Yogiji who asks the Brahmin to come, but there is a mistake about the person and the letter has no link with him. The right person is called: he is a Muslim with a good-looking face and a beautiful look. Yogiji and he speak in Hindi. Father blesses him 'in the Muslim manner'. Then the priest comes and Yogiji asks him to sing. While he sings, Yogiji stands up. He holds tight my hand very strongly and we go around the audience. I see a bearded white man who seems very meditative. While coming back, Father changes hands: he takes my hand behind His back and, with his hand, he makes me sit at my seat.

Arunachala Shiva is resumed up to the *mangalam*. Then Yogiji signals me and we go out. While we are in the central path, a man wants to touch His feet. Then Yogiji shouts some « *Hoh !* » so that the other one does not comply. Stop at Raji. Little stop as usual at the car door. Yogiji holds my hand tight and turns His face towards me. After some time i look at him; His glance is very piercing but very quick. He gets into the car and Ravi shuts the door. My Father blesses me. The car starts. Ma Devaki turns around and smiles.

Then the *ār̥ti* takes place. Raji asks me to prevent anyone from going out during the *ār̥ti*. At the end of the ritual, a man comes to me:

- *Krishna Sir, I received Devaki Ma's permission to ask you this. And he gives me a visiting card. We are publishing a spiritual magazine and we are making a special issue for the Dipam and the Jayanti. Could you write, in English, your experience with Bhagavan.*

- *You have Devaki Ma's permission?*

- *Bhagavan's.*

- *It will be done.*

He wants this before the 21st of December. As I go on the 17th, I have time but I will quickly begin so that the article is as good as possible. « *4 or 5 pages* » he said. The name of the magazine is « *GNANAVAZZHII* », which means: « *THE WAY OF KNOWLEDGE* ».

...

7:45 pm: Suresh brings me the meal, but i go to eat at Mani's. There, we come to speak about L. and L.L. Mani and Raji think that: L. L. is « *a business man, that's all* ». The ashram of L.L. will not exist. And i learn different things: the Americans sells photo cameras, etc.. Mani tells me « *I hate Americans.* »

... About L.'s ashram, Mani says: « *In 30 days, this story will be swept away. Something will happen* ». ... So, Mani explains that, for the ashram, they have sent all the money to purchase the land. But, as the government does not want foreigners, even only one, in the trust, they have asked for the money to be sent back to them. This seems normal, but they have asked for interest!!! Mani tells me that, one day in Madras, L. told him that, where money was concerned, he is another man than the spiritual man!!!...

I come back and work on the article. And i come to note: « I know that total surrender will come, because by His Grace it must come. And look at His ways: while writing these words, I just read a word from Father in a book of Tamil songs: « *He firmly says that once a disciple has been accepted, the Guru takes care of him, even when he leaves his mortal body, and also that the disciple has nothing to worry about for his spiritual development.* »

...

28th November

Breakfast Darshan (7:00 am).-

Except for those who are always present (Ma Devaki, the Sudama sisters, Raji, Mani and Krishna) only Chandrasekhar is there today who, as usual, doesn't even say good morning.

First, there is silence, then *Aum Sri Ram*. Then Swami Ramdas' reading, very important as usual. Today, in this reading, there is a question in particular: «Is it the ego that speaks or the Consciousness? » for sometimes the problem is posed. Then there is exactly the same problem that the young American asked on the other day, and Ramdas gives exactly the same answer as Yogiji immediately gave: « *Because we have forgotten God.* »

When Ramdas says: « *Some two years after arriving in this ashram* », Yogiji says: « *Anandashram* » and certainly asks the question « *When?* » because Vijayalakshmi says that the ashram was created in 1931.

All the questions asked there by Ramdas, I ask them too. We have arrived at the end of the book, which ends with *AUM SRI RAM JAI RAM JAI JAI RAM*. Then Yogiji asks Rajalakshmi whether the book also begins with *AUM SRI RAM JAI RAM JAI JAI RAM*. She looks at it and says: « *It is written by Swami Ramdas' hand* ». But it seems that she does not understand the question properly. Yogiji wants to say: Does the book begin with

the mantra, just before the first writings of Swami Ramdas, in the same way it ends with it. So He says:

- *It begins with AUM SRI RAM JAI RAM JAI JAI RAM and it ends with AUM SRI RAM JAI RAM JAI JAI RAM.*

Afterwards He asks whether the reading of the book is finished, and Rajalakshmi answers in the affirmative. He says:

- *We will begin again its reading next time.*

Then He asks to chant the mantra again and then comes the hibiscuses distribution. Raji is blessed as usual. When my turn comes, i am the only one to chant the mantra in turn with the Sudama sisters. I come close to Yogiji who puts a hibiscus in my hand which He keeps in His. During that time, in order not to stop the chanting of the mantra, i continue to sing softly; anyway Ram is holding my hand.

Then it is breakfast. Mani tells Yogiji that the governmental troops of Sri Lanka took over Jaffna. At another time Ma Devaki tells me that, as the *chutni* is made with coconut and we have a delicate stomach, i could take *sambar* only. Then Yogiji says what is nothing else than truth:

- *His stomach is not delicate. If he likes, he can take.*

And i like. After breakfast, Yogiji asks to chant *Aum Sri Ram* again and, soon, He asks the women to leave the hut. Then He questions Chandrasekhar: is there nothing to be afraid of in Tiruvannamalai due to what is happening in Sri Lanka? Chandrasekhar says no but, as a general strike will happen in which the ruling party will join, pilgrims may know some difficulties. Mani says that he will arrange things so that pilgrims may have something to eat, with Yogiji's grace. Then Yogiji says: « *Father's grace.* ». Pilgrims must be fed.

Then He stands up and looks at me to make me come. I take Him up to the car. There, He puts in my hand the hibiscus He is holding, stands on the retractable wooden step and stays like this while holding my hand. Then He looks at me with His piercing glance and gets into the car. The door is closed. Blessing. The car goes.

Then the « supervisor » comes to me: « *Krishna, which hand did Swamiji hold?* ». I show my right hand to him; he takes it and brings it to his eyes.

The strike action will take place after tomorrow on the 30th of November.

After writing these notes, i go to the Yaga Shala. There, in the centre, raised a bit, a model of the ashram will be placed and people will walk around it.

Morning Darshan (10:00 am).-

I am still in the Yaga Shala when Yogiji arrives. I quickly run to the entrance of the dining hall. There is a man who seems to be quite well-off, with parcels. After Yogiji's entrance, this man is called inside. Some four minutes pass, then i am called, alone. I see that Yogiji is seated on the mat with that man. I go to sit on the left, on men's side, but Yogiji says while taping the mat: « *On the carpet* ». So I sit on His left side. The Sudama sisters have stuck up *Aum Sri Ram*, one answering the other. Then i join Vijaya who answers. It is only after some minutes that people are allowed to enter, as i can find, hearing the mantra which is taken up step by step by them.

After some ten minutes, Yogiji pats twice my left shoulder. He tells me:

- *Stand and sing Father's song!*

So I stand up and go and sing *AUM SRI RAM JAI RAM JAI JAI RAM*. Now, it has become a « rule » at each darshan. I sing... I will sing like this for more than half an hour and sweat drops run on my face. After some time i become aware that the chant, while i was focused « in jnana », turns into bhakti. At a point of time, somebody accompanies the chant by clapping in his hands. The rhythm is perfect. I sing my Father's praises; it is He who makes me sing, it is His voice. For sure He is delighted at this voice. Twice, my left ear gets blocked.

A time comes when i open my eyes. I sing and Yogiji is standing, walking through the audience, before

coming back to His seat on the platform. The man is no longer seated on the mat. Later i will know from Mani that this man has an ashram and deals with predictions told by a sage whose Tamil name i don't remember. At last after some time again, i hear: « *Krishna!* ». I stop chanting and turn to my Father. He makes me the sign to approach. I go and kneel down near Him, hands in anjali. He takes them, smiles, pats my back several times and says:

- *Thank you very much, Krishna. My Father blesses you!*

I bow even more to Him. He still holds my hands, then He lets go of them and blesses me with both His hands. I stand up while saluting Ma Devaki and i go back to my seat on the mat.

Armstrong's mother is at that time with the Sudama sisters and Yogiji tells her to go and sing *Arunachala Shiva*. As usual, i am cleansed by the mantra and the body has higher vibrations. Behind, a man takes up the mantra but quicker than Armstrong's mother. This is a bit disturbing. After maybe five minutes, Yogiji asks the Sudama sisters to stand up and to sing with Armstrong's mother.

Some blessings take place at the end of the song. Then bhajans in Sanskrit on YOGI RAMSURATKUMAR are sung: « *Ram Ram Ram* », « *Ramakrishna deva* », etc...

Then Yogiji asks for both the *Mangalams* to be sung. The women go. Mani has come. I look to know if Yogiji will call me. He stands up by Himself, looks at me, smiles at me, and takes Mani's hand, still while smiling at me. And it is the exit.

...

There, Mani gives the names of the cottages, in Tamil and in English when a translation is possible:

- 1) Saranakathi : Surrender
- 2) Devasenapathi : Name of Muruga
- 3) Shivaganga : Vaigai River
- 4) Vishvash : Faithfulness
- 5) Indumathi : Twin moons
- 6) Panchavati : Name of the spot where Rama was staying and where Sita was abducted by Ravana.
- 7) Balammal : Name of a woman (who gave money for the cottage)

...

Afternoon Darshan (4:00 pm).-

While everybody is waiting, seated alone on a chair as a privileged one near the wall of the dining-hall, is the same man as this morning, with an attaché case. Actually, he certainly has a good situation according to the number of rings on his fingers and this way of behaving. I see him taking a small box from his pocket opening it, taking a pinch of what is inside, putting back the box and sniffing through a nostril then through the

other. A white woman has sat near me. A white man too. They ought to be with other devotees and not here, but I don't care.

Yogiji arrives and settles down, then the doors open after some minutes: Mani calls me with the man. Yogiji is at His seat. We sit down, each one on his mat and the Sudama sisters have changed sides. *Aum Sri Ram*. For the moment there is nobody else. Then Yogiji goes down from the platform and comes and sits near the man. I am on His right side. *Aum Sri Ram* lasts ten minutes at least when Yogiji makes a sign to Muttu to let the people come in. The mantra becomes more intense. This again takes about ten minutes. After that, Yogiji stands up and goes back to His seat while the chant goes on. Then He calls me and signals me to go and sing. So I go and sing for a good half an hour. At a point in time I perceive the perfume of flowers. Thirty seconds after I open my eyes: Yogiji is walking through the audience with Muttu. To Him I directly sing the mantra. Then He goes back to His seat and I continue. Sometimes I hear words, perhaps people are coming. I don't know, my eyes are closed. Then it seems that Yogiji stands up again for, while going back, He puts His hand on my shoulder and says: « *Thank you very much* » and signals me to go back to my seat on the mat. Before that I kneel down and bow to His feet, stand up and salute Ma Devaki.

Then the Sudama sisters sing *Arunachala Shiva*, then *Ram Ram Ram Ram Ramsuratkumar* and then both the *mangalams*. Exit of the Sudama sisters, Mani has come. ... I dare open my eyes timidly. Yogiji signals me

to come! I rush after picking up my bag in which the recorder lies thanks to which i recorded *Aum Sri Ram*. Yogiji is standing up and immediately gives me His hand and, with the other hand, as best as possible, He puts His cover back on. We take some steps. He stops just at the corner of the central path with the first row of women. Then a young woman bends down to reach His feet. Then Yogiji shouts: « *Eh! No!* » and makes a negative sign with His hand. Then He stares at everybody and then we go toward Raji. Anjali and blessing with one hand. He takes back my wrist and we go to the car. Now he has let go of my wrist to take hold of the door, but He takes again my hand and holds it tight. After some time, He looks at me, i look up. Then He does the anjali to me. I do the same to Him while bowing, tears come to my eyes. Yogiji gets in, looks at me and blesses me while smiling, then the door is closed; Yogiji blesses me again and the car moves away. Devaki Ma turns around and smiles at me, as it is usual now.

...

29th November

...

... at 6:50 am i go to the ashram entrance. People are turning around the model in the Yaga Shala while chanting the Gurunama *YOGI RAMSURATKUMAR, YOGI RAMSURATKUMAR, YOGI RAMSURATKUMAR, JAYA GURU RAYA!* I go forward. ...

So i go and turn around. ... Yogiji's car arrives and stops for some seconds before the Yaga Shala, then it slowly continues toward the hut. The car is over there. Everybody is in the hut; I continue to turn, good for my go! After some times, the telephone rings in the Yaga Shala. Raja rushes, listens, hangs up and comes to me: « *Bhagavan is waiting for you* ». Useless to say that i rush; i take back my chappals but i hold them in my hands to go faster.

Breakfast Darshan (7:00 am).

I arrive at the hut a bit breathless, prostrate before Yogiji and Ma. None of them answers neither even seems having seen. I go to my seat. *Aum Sri Ram* starts but i am too much out of breath in the beginning. During the chant of the mantra, Yogi and Mani speak together, and then stop. Shankarajulu from Madurai arrives, who stayed here on the other day and spoke about Tirumular. Then comes the reading of Swami Ramdas: we begin again at the chapter I.

So, Rajalakshmi begins the reading but suddenly stops, seized with an emotion. This will last more than a minute, during which nobody moves nor says anything. Father is very focused. There is silence; outside only some engine of some machine runs. Then Rajalakshmi resumes, but her reading will constantly be broken, she has tears in her eyes. During a stop, the machine outside stops too and suddenly there is absolute silence, only the voices of one or some birds are heard. She will resume

but it will be difficult to understand, so much is she moved.

At the end of chapter I, she signals to Yogiji that it is the end of the chapter and Yogiji tells her to put the mark. Then it is silence again. Yogiji, His head always bent to the front towards His knees, is very focused. Then the hibiscuses distribution takes place and then breakfast. Then, after some time, Yogiji gives the women the order to go. He asks then news from Shankarajulu concerning the file about the pension of Ma Devaki who was a teacher. The file is in Madurai and, after acceptance, has to go to Madras. Yogiji stands up. We stand up. He goes out with Mani.

...

Morning Darshan (10:00 am).-

Yogiji arrives. Everybody leaves the Yaga Shala where Yogiji enters. Soon Shankararajulu is called. After five minutes, men come in and so i go in my turn. Raji, who is seated, asks me whether I filmed the model. ... I did it but go and take the camera and shoot before taking my turn with the men. Then the young men enter. I am seated near Shankaraju.

At one point, Yogiji asks Ma Devaki and the Sudama sisters to go and to walk round also for two or three rounds. At about 11:30, Muttu makes me a sign to come. Mani too calls me. Yogiji will go to put some money in a big moneybox.

...



But soon Yogiji stand ups and turns counterclockwise, with Muttu. Each time he passes before the video camera, He has a look at it and smiles! He turns faster and faster! The chant rises. Ma Devaki calls me to tell me to put myself at a certain place to have Him in front. It is sublime. Armstrong will arrive too late to shoot. Then the young boys come and turn while chanting the Gurnama. Yogiji stands up again and, passing near me, He looks at me and smiles at me. Then i shoot again. And soon He goes out and i film His exit.

...

Afternoon Darshan (4:00 pm).-

Yogiji's arrival in the Yaga Shala. At that time the pupils of a school are chanting the Gurunama. Their principal must be Chandrasekhar. Afterwards men enter. I will go in the round for some time. When i am not there, i am seated. A white man wearing shorts arrives, makes some rounds and sits by my side. I will go in the round five minutes later. He will stay seated in meditation for a quarter of an hour then will leave.

Then it is the turn of women. One of them dances. After some time, Ma Devaki and the Sudama sisters come in the round and dance also. I shoot at this moment. Then men again. At the end, Yogiji goes for two rounds and goes out.

It was the last day when i was quiet: no whites! It is finished now, the 's group will arrive! ...

...

30th November

...

... Two other Americans go past the cottage. The dog barks twice. They go past the women who clean and they even do not have a look at them! They ignore them!

Around ten to seven i go towards the entrance. ... Before arriving there, at the level of the Yaga Shala, to the right, Mani speaks with Justice Arunachalam and his brother. I do the anjali, go to them and stay with them. Justice says: « *This strike comes from Heaven, for it allows me to be here today, one day before!* ».

The entire American group is glued together like a pack at the entrance. The French man is in the middle, with his professional camera. I stay with Justice Arunachalam. ... Lee Lozowick comes towards me ... the French man shoots. Lee tells me « *bonjour* » in French. We exchange some banalities and that's all. Then i go to Kanna to look at his dressing and joint the Indians again.

When Yogiji arrives, the Gurunama, of course, is « in motion » in the Yagashala. After Yogiji's entrance, Justice Arunachalam is called there along with his brother the doctor. Some time later Krishna and Lee. I sit to the right, while Yogiji, Justice, etc... are at the end to the left. Therefore Lee does the same. Mani comes and tells Lee to go to Bhagavan. He goes but immediately Yogiji asks for me to come also. He pats Lee's back, then mine, and tells us to sit. Next to Yogiji, there is the place

of Mani, then Justice Arunachalam, then Dr. Ramanathan, Lee and me....

Afterwards the Americans enter. Mani makes them settle down next to me. Among them, there is a man, very tall, who suffers from the knee and has a crutch. A chair is brought for him. Soon Yogiji goes to him and puts His hands on his knee. The French man is very close and shoots. Then Yogiji tells Mani that the Americans have to go around, that only Lee and Krishna may stay there seated. So they go and turn round with the others.

And, from the very beginning I hear Lee asking Mani whether he could go and sit next to Yogiji! Mani will ask Yogiji and the answer will be something like: « *we will see* ». It is very clear that the French man has come to make a movie on Lee Lozowick and that the latter would want to raise his profile.

... Yogiji will go another time near the man who suffers from the knees ... He will put again His hands on his knees and will ask him to put his head on his hands, this after the hibiscuses distribution. He will put the remaining eucalyptuses at the feet of this man.

Then a plate is served to Lee, Krishna and the Americans, but Yogiji says that only Lee and Krishna may have a plate, that the others have to go to the dining-hall to eat. Only a woman and the « disabled » one are allowed to stay, along with the cameraman.

Afterwards Yogiji and the others take breakfast. I wait for them to take their coffee for drinking mine, while Lee has already swallowed his without waiting for anybody. Yogiji stands up and blesses us while going past of us, this twice. Then He gives blessings with large and abrupt gestures, like last year. And while he goes out, He puts a garland of flowers around the necks of Justice Arunachalam, Dr. Ramanathan, Lee and Krishna.

...

Morning Darshan (10:00 am).- Yagashala.-

It is crowded today, in spite of the fact that there is a total stopping of work in all the state of Tamil Nadu. I go with the Indians. Yogiji arrives and settles down. Justice Arunachalam and his brother are called some time later, then Mani calls me. So i am seated next to Dr. Ramanathan. Lee Lozowick arrives afterwards with the Americans and therefore he is placed next to me. I leave some space in case he would want to put himself between the doctor and me, one never knows... One of the first things he asks Mani is, again, whether he could go near Yogiji. I know that it is to be filmed, etc; Mani goes, asks and comes back: « *We will see!* »



This morning Yogiji goes once again to the man who suffers from the knee and who is seated on a chair. Then he puts again a thick garland on the judge, on his brother, on Krishna and on Lee. While i am prostrating, He pats my back twice. ... While Yogiji is near the disabled one, He calls Lee, who sits on the other side of the chair. They speak for some time, after which they go back to their seats. Then Yogiji calls Lee and tells him something. Lee comes back next to me and says: « *Bhagavan wishes me to introduce to you the man who is seated, if you agree.* » - « *For sure!* » So, both of us go at the feet of the chair where we sit. Actually this man lives in Brussels; i understand that he is Belgian and that most of the time he is in France with Arnaud Desjardins or in Brittany. He has met Arnaud Desjardins in the very beginning during the years 45' then he went his way in business. Now he comes back to spiritual live and wants only that. « *I am 74, it is time!* » ... We speak like this for

some time. Last year he has come to India for a big tour, has met Lee two years ago and since then he comes with him in India every year.



While coming back to my seat, i do the anjali to Father. Then Ma Devaki turns to the French cameraman and tells him: *« Did you shoot at Bhagavan when Krishna was speaking with that man? There was such an expression on His face! »*

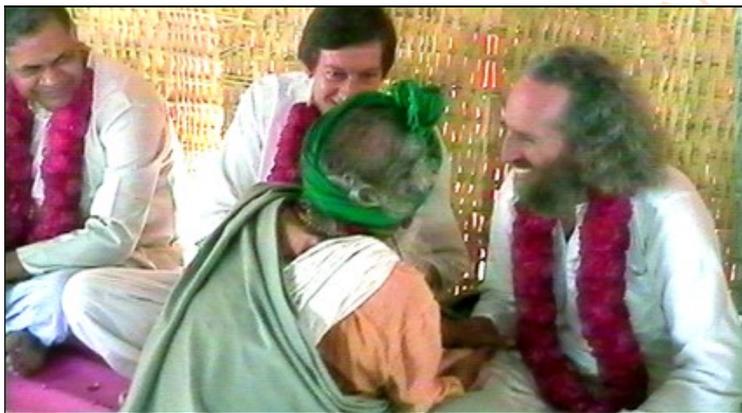
Some time later, Yogiji comes and squats in front of Lee and me. He puts His right hand on my knee. Among other things, He tells Lee:

- Yogiji: *You will have to learn French!*
- Krishna: *This morning, he told me « good morning » in French.*

Father bursts out laughing. Then He continues to speak. He asks whether one of us has met Swami

Siddhesvarananda at the ashram of the Ramakrishna Mission near Paris. I answer that i did not meet him (actually I was too young) but that i met his successor, Swami Ritajananda. Then He tells Lee:

- *This beggar is very happy that you have introduced Krishna to this man, very happy!*



He asks him until when this man will be there and Lee answers him: *'until my departure'*. Yogiji is very happy about that and says that we will have to meet together, this man and me. Then He goes back to His seat, but while He stands up He loses His balance. Thank God, He succeeds in catching Himself. ...

Dr. Ramanathan asks me what is the sickness of this man. I answer him that i don't know at all, that we did not speak of that. He asks me whether he spoke about Bhagavan. I answer in the negative and make a summary of our conversation.

Ma Devaki and the Sudama sisters will go to turn on Yogiji's request until the time when He will make a sign to come back and sit again.

It is incredible! As soon as Yogiji is near Lee or when Lee is called, the cameraman moves and all American photo cameras are triggered! ...

Afternoon Darshan (16:00).- Yagashala.-

The striking events are as follows:

First the employees turn. It is wonderful. Then men arrive, and who do i see? Suresh!!! I am extremely happy! After some rounds, Yogiji calls him. Suresh prostrates after offering something. Father pats his back. Then Suresh sits up straight and closes his eyes. What a beauty is the expression of his face in front of his Guru, our Father! After some time, Father calls him: « *Suresh!* » Suresh opens his eyes and Yogiji tells him that he can go back to his place in the pradakshina.

Lee Lozowick will offer a statue to Yogiji who, at the end, will give it to Mani. He will also come near Lee, will sit and will give him His hand. Of course, all American cameras are triggered!

At last He will go to the disabled person and will stay there, seated at the bottom of the chair, until the ārti where Suresh officiates. At the end He will touch the feet of this gentleman and afterwards will bring His hands to

His eyes! Prema will say that devotees say that only God knows in what Yogiji is indulging on this man.

Then it is the exit, Mani holding Yogiji's hand.

Of course i immediately go back to Suresh and we go together to Anand's, who occupies the house where Narikutti Swami lived before. At the exit (of the ashram) somebody asks me where i go. Somebody answers that we are from the family (*parivar*). I spend the evening at Anand's and eat there. Everybody is there: Anand, Balakrishnan, Ramesh, CVR and his wife ... Suresh, Prema and her daughter ... I show the video ...

Suresh explains to me that Bhagavan asked him to make the homa. As if by chance, his examinations have been delayed and, from Mussorie, he rushed to Delhi to take a flight. There, he was said that there was a strike in Madras and that therefore the flight was cancelled. After many discussions, he was able to take a flight to Bangalore and, from there, he came in a taxi. He has to go back tomorrow, after the homa, to Mussoorie! So, he has just enough time to narrate to me some episodes about Bhagavan's blessings, among which is this one:

Once, during a darshan, Yogiji tells him:

- Yogiji: *This beggar wants Suresh to speak about the Bhagavad Gita*

- Suresh: *The Bhagavadgita!*

-Yogiji: *Only two minutes...*

So, Suresh goes to the spot and begins to speak:

- Suresh: *In the Bhagavadgita, there is something written for each one.*

- Yogiji, from His seat: *Is there something written for this beggar?*

Stopping! Suresh is made dumb! He goes to Yogiji's feet and prostrates.

Another day, Yogiji questions him about the ring he wears.

- Yogiji: *Who offered it to you?*

- Suresh: *My Father, Bhagavan.*

And other questions, then:

- Yogiji: *This beggar would wish have the same done and, that you offer it to him.*

Immediately Suresh wants to remove his ring and offer it to Yogiji. But Yogiji tells him not to do it, but to offer him the same with his first salary.

...

1st December - Javanti

Somebody comes to wake me at 4:10 am, like i asked Suresh (the servant) to do... I go to the Yagashala

at around 4:30. Suresh and C.V.R. are busy preparing things for the homa.

...

I help preparing the Yagashala. Then Yogiji arrives. The judge Arunachalam and his brother the Dr. Ramanathan are called first, then Krishna and Lee, by Sakthivel. Once more i find myself next to Ramanathan. ... The homa begins; the officiating priests are Suresh, his father, C.V. Radhakrishnan, Ramesh and someone I don't know. ...

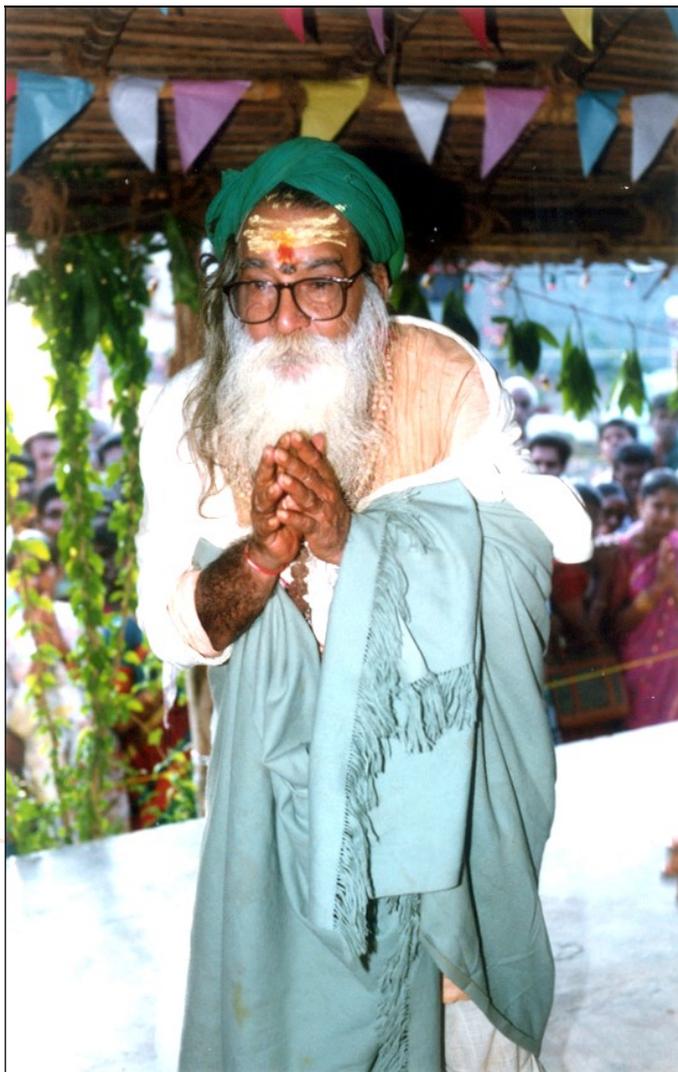
The homa ends around 8:00am, after Yogiji went to the havan. People go to have breakfast. Yogi asks someone to tell Mani that He will come back at about 8:15 and asks that some take their breakfast with Him, among them Justice Arunachalam, Dr. Ramanathan, Krishna and Lee.

...

Morning Darshan (10:00 am).- Circular Mandir.-

This morning, and yesterday, I shot the painting representing Yogiji and the Aum in front of the circular mandir. I even shot the painter. Today the darshan takes place in the circular Mandir, where the Jayanti took place last year, exactly just one year ago. Once Yogiji and the Sudama sisters have come in, Justice Arunachalam and his brother are called, then Lee and me some time later. Each of us goes up the platform in turn to prostrate at the feet

of Yogiji who pats our backs. Then i go to my seat in the first row and film Suresh who goes forwards towards Yogiji.



They speak together for some time and Yogiji offers him two shawls.

During that time *Aum Sri Ram* is sung. Only after, the masses are allowed to enter. Yogiji receives a garland of flowers. ...

The birthday cake is brought. It's a splendid cake, true art, which is at least 1,50m long and wears the figure « 78 », the fan and the coconut, etc... It is absolutely magnificent. Mani's family prepares it by putting the candles. Sakthivel is there too. Then, once the candles are lighted, Yogiji goes forward. Lee Lozowick is called to cut the first slice, but it is Ma Devaki who gives it to Yogiji. Then Lee makes a gesture which is extremely anti-initiatory, he the so-called master: he blows the candles out!!! Of course the Indians notice that and a friend tells it to me! Softly, then soon strongly the audience sings « *Happy Birthday to You* », then Yogiji says three times: « *My Father blesses all of you!* ».

This morning, the programme, of which i shot some passages, first consists in typical South Indian dances, with sticks. Everyone turns at the same time on himself and the whole also turns, a bit like the planets around the sun, and each one hits the sticks of the others. Here, this dance is performed by adult men. It's wonderful. Then some songs.





Afterwards a distribution of clothes to beggars and sadhus takes place. This will last quite a long time. There are 80 to 90 sadhus in a single file who receive a parcel from Yogiji's hands.



Later a plate is put to auction which is led by Justice Arunachala. As the bidding does not go up, the judge has the Gurnama chanted. And then the bidding

soars! The plate will go up to Rs 150,000!! 21,500 French francs!!!

It's wonderful, the Jayanti. But i prefer the breakfast in the hut...

It is twelve thirty. I take lunch with Justice Arunachalam....

...

Afternoon Darshan (04:00 pm).- Circular Mandir.-

This afternoon we have a splendid programme of Indian dances. The Americans have rushed to the first places as quickly as the miseries fall on the world. M..., without any scruple, has bluntly taken my seat, profiting from the fact that an employee just made a sign to come without calling Krishna and Lee. So i sit in the second row and it is very difficult to film, since I always have heads in the way in front of me.

There is a dancer and his female pupils there. The programme includes dances on the name of YOGI RAMSURATKUMAR. There is also the « Shiva's dance » performed by the dancer alone, then a particular South Indian dance in which he has the feet on a plate and moves thus. After some time, I leave my seat and boldly put myself up before the audience in order to film in a good way.

This afternoon there is a new auction, concerning two shawls. Raghu is leading the bidding. Once again the Gurunama is sung and prices go up and up!

At 05:40, a man with a hoarse voice comes and sits at the usual place to sing or to talk. It is the same man who, last year, made an interminable speech on the Ramayana! I say to myself that he will take an eternity again, but at 06:00 Yogiji calls Mani for going out and cuts the speech.

Then Raji performs the ārti.

Afterwards i join again ... While we are in the Yagashala, he tells me that the Americans are madmen and that he does not like them ...

...

2nd December

...

Breakfast Darshan (07:00 am).-

A certain number of persons are waiting at the entrance, among whom is Michael who maybe hopes to come to the hut...

In the hut are: Justice Arunachalam, Dr. Ramanathan, Lee Lozowick, Krishna, Chelvadorai,

Srinivasan, two other men, a woman i don't know, Jayanthi, Raji etc...

Aum Sri Ram, then Swami Ramdas' reading. Father makes the first sentence of chapter 3 to be read five times, which says that the repetition of the name is the sadhana of all sadhanas: « *Ramdas can tell you from his own personal experience that there is no sadhana easier, greater, surer and more efficient to reach God than the repetition of the glorious Name of God.* »

Then comes the distribution of the hibiscuses. He blesses Justice, his brother and Lee. Then my turn comes. While i hold out my hand to receive the hibiscus, Yogiji says:

- Yogiji: *What did Krishna Carcelle said when he offered fruits to this beggar when he arrived?*

Father knows it pretty well, but it is for the others to hear, i think.

- Ma Devaki: *Here are some fruits from one of your gardens in France.*

Father smiles, takes my hand, puts the flower in it and, immediately after the answer to the first question, asks:

- Yogiji: *And what was the title of the first thing he wrote?*

- Devaki Ma: « *India my Mother, Yogi my Father* »

Then Father becomes very serious suddenly and looks at me straight in my eyes, which i lower, repeating within myself *AUM SRI RAM JAI RAM JAI JAI RAM*. Then i go back to my seat. He also blesses Chelvadorai. He asks Srinivasan whether he is satisfied with his job in Bangalore.

Then it is breakfast. First what remains from the birthday cake. When everybody has been served, Yogiji asks people to distribute until there is no more. Breakfast by itself is only served after.

When everybody has finished washing their hands, Yogiji starts a discussion on Lee's ashram in Tiruvannamalai. And there: Yogiji's divine play! An extraordinary subtlety! Every one gets his answer.... Here is what Yogiji says in a summarized manner:

« It is this beggar who suggested to Lee the ashram plot, but this has not come from the inside. »

Some time later, He will say that He made the suggestion to Rangarajan and that Rangarajan jumped on it.

« Everybody knew a lot of pain, round trips to Madras, Delhi, Bombay, etc... by Raghu. When it was clear that this was not possible, Mr Lee asked for his money, but it was not possible to return it to him. Round trips to Delhi, Bombay, etc... this took months! How many, Mani?

- Seven, Bhagavan.

- *Seven months of pain for nothing. Therefore this beggar does not want to hear about this land anymore. You understand well, Mani: this beggar does not want to here about that land anymore. »*

Yogiji adds after some time: « *We don't want to go before the Court »* (implied: if Lee does not get back his money, maybe will he go as far as to prosecute us...)

And Yogiji repeats several times all that people did for this ashram. And a third time:

« *This beggar does not want hear about this land anymore, never. Certainly Mr Lee will get facilities for creating an ashram in France. Perhaps Krishna will be able to help him.* (everybody laughs).

We have received a letter fro Krishna saying that he received a circular asking him for money and that he answered that all the money had gone away for Ramnam (with the end of this sentence he raises His hand to the sky to show the money that goes away, and he smiles). *Krishna Carcelle does his work very nicely. I don't know where Rangaraja found him. »* (Father knows pretty well that Rangarajan did not find anything, that he was a tool, that He and He alone did everything and made me come to India to His feet).

Ma Devaki reminds Him that He wants to give the garlands with which Justice Arunachalam decorated them. Then Yogiji gives one to Mani, one to Justice, one to his brother and one to Lee. Then He gives to the

women the signal to go. Afterwards He stands up, tells Mani to stay seated and walks in the hut while blessing us. Then: « *Mani, we can go now.* »

...

9:00. I am at Mani's who tells me that this morning Yogiji did not express what He felt about the Americans, and he adds: « *They are materialistic people* ».

Phone call: Yogiji will not come at 10:00 because he has to go to the temple at 11:00. The *rathas* are going to circulate in the town.

Justice Arunachalam and his brother are near the gate with another man. Justice calls me in the lodge at the entrance and a chair is given to me. Kannan is singing in front of them and i join them. It is wonderful and they commune with Kannan's Tamil words. Then Justice begins to talk with me, about his first meeting with Yogiji and about his experiences. From time to time he is interrupted but always resumes.

His first meeting with Yogiji goes back, as it seems, in 1989. He was coming to Tiruvannamalai to a marriage and made an appointment at 6:00 pm at the temple. As he has some free time, he thinks of going to see the « saint ». While going to the latter's abode, someone tells him: « *You cannot know whether you will be received or not. And if you are received, nobody is able to tell you how much time you will stay there. As you have an appointment at the temple, it is better not to*

insist. » - « Then ask for an appointment with Swamiji. »
The appointment is requested and the time given by Yogiji is 03:30 pm! At 03:30 pm, the judge sees somebody opening the door of the saint's abode. The idea does not come to his mind that it could be him; he is dirty etc... The judge looks inside to see if he could have a glimpse of him when this person asks him to come in. He comes in with his family and is asked to sit. I don't remember exactly what the judge told me then because he speaks English with the Indian accent and he speaks very quickly. First he saw Arunachala in Yogiji. Then, looking up, he sees Krishna everywhere on the wall, playing the flute. He says that to Yogiji who says then: *« Ah, Justice Arunachalam sees Krishna everywhere! »* The light is softened and then Justice sees Yogi Ramsuratkumar everywhere. During this first meeting, Yogiji asks him if he could smoke. Justice answers that He is in His home and that he can do whatever He wants, that he has nothing to say. So Yogiji smokes but Justice is stricken by the fact that he does not smell the odour of the Charminar smoke, which yet is strong, but a perfume of flowers ...

After this first interview, he speaks of it to one of his friends who tells him: *« Oh, there are so many saints! »*. *« That's true, Justice says, there are many in the Himalaya! But he has come down to us! »*

Then, after this visit, Yogiji appears to him in a dream.

Still after this first visit, i don't remember where he was going with his brother. There they suddenly find themselves face to face with a picture of the Yogi, but both of them do not see a picture, but somebody who looks at them with a piercing, vibrating, living glance. Dr. Ramanathan, says then: « *But who is this man who looks at us like this!* » And it is like this that both of them came back to meet the Yogi.

Another day, while he was paying a visit to Yogiji, the latter did not say anything. He closed his eyes and prayed for a long time. It seems that some people were angry at the judge at that time. Then, after some time, He said: « *Now my Father says that there is no more any danger for Justice Arunachalam. He can go back to Madras, but he must not depart before 8:00* » And, in arriving in Madras, the judge realizes that people just finished breaking everything and that some were still on the beach.

He narrates to me another episode concerning a speech that Chavan, now Minister of Defence, had to deliver. Yogiji foresaw two months in advance that he could not come and it was Justice Arunachalam who presided.

Yogiji told him that He was always with him, that, when he was in need of Him, he had just to repeat his name three times.

The judge Arunachalam talks to me for a long time, and i don't get tired of listening to him. At one point,

when somebody calls him: « *I'll continue with Krishna* » and, in the course of the conversation, he invites me to his house. During the conversation i tell him: « *He makes us understand, the He makes us feel, but He only is able to make us be.* » Of course the judge agrees. At the end, when he has to go, we do the anjali to each other and both of us have tears in our eyes. I bring his hands to my forehead. « *I would be happy to go to your house.* » So i will go, for such seems to be Yogiji's will.

Just when we go out from the entrance lodge, as if by chance, Basha arrives with his scooter. He tells me that the *rathas* will circulate today and asks me whether i want to come; i could go on the roof of his shop in order to film. I ask him to wait, the time to go to the Shivaganga to pick up the video camera and he tells me: « *You have to ask Mani for authorization* ». I answer: « *It is not necessary.* ». Indeed, I don't find the reason why Mani would have to tell me what I have to do or not. But I go to the judge Arunachalam and it is to him that i ask for permission. Of course he gives it to me! I get on Basha's scooter, behind him, and we go.

We reach Chengam Road and, after what the judge told me, i say to myself: « *Perhaps i will meet Yogiji* », then i immediately think that i am a fool, that i have not faith enough. Just at that very moment, Basha points out to me that we are following Yogiji's car! Incredible! What a blessing! ...

It is crowded, the place is swarming with people. I tell Basha that we must stay behind Yogiji's car. For me,

it would be only common respect. But Bash overtakes. While overtaking i do the anjali and i think of Ma Devaki who certainly indicates my presence before the car to Father. Soon, at an intersection the road is blocked by a wooden gate put there in order not to trouble the passage of the *rathas*. Then i get down from the scooter without any hesitation, take the gate and put it on the side so that Yogiji's car can pass. I put it down and do the anjali. Yogiji smiles and also does the anjali while passing. I put the gate back, get on the scooter again and we follow the car that stops soon at the rear door of the Temple. A little discussion takes place, then Ravi does a U-turn, goes to the left to the left again and then to the right and we end up in Sannidhi Street! For some time i'm shooting but i don't want to miss that moment: Yogiji going to Sannadhi street! Then, as there is a huge crowd and as people begin to recognize Him, Basha stops his scooter and we continue on foot. I follow him. The crowd is huge and dense. The car stops in front of the old residence for Yogiji who gets down with Ma Devaki and the Sudama sisters. They have to be protected because they don't go to the house but continue toward the main street. The crowd is immense. Basha feels obliged to go and find a policeman to ask for his help to create a passage. I follow while shooting. Yogiji, Ma Devaki and the Sudama sisters bend down going to some point of the street, squeezed by the Dīpam crowd! I understand that i have to stop shooting and protect His body. So i put the camera away in the bag and open my arms to protect Him from the crowd. Ma Devaki and the Sudama sisters come back toward the house, then Yogiji. I protect and He enters his former abode. He will stay there for about one hour.



At that time i am with Ravi and Basha is guarding the entrance of the house. I don't know when i remember the episode of the opening of the wooden gate to let Yogiji pass and when the following idea suddenly comes to my mind: « *John the Baptist was preparing the Lord's path!* » Yogiji makes this idea come within me. Father! Father! Later i go up the temple stairs near Yogiji's abode and go to film the crowd and the *ratha*. There i also see a mahout who takes the children and put them on the back of the elephant, each one for some two seconds. Still later the Americans, who were walking in town, arrive and stay on the temple steps on Sannadhi street side. Ravi makes me a sign to follow him and we go in the main street. There he asks me to wait for him for some time and goes away. It is at that very moment that a girl from Lee's group comes toward me and speaks to me in

French: « *Mister Lee wants me to speak with you but this was not possible for me so far.* »

We begin with trite remarks. It is her first visit to Tiruvannamalai but the second to India. She is English, her name is Sha, and she is married with a Frenchman who has come to India very often, and they run a restaurant in the Lot. She is living in France since long. His guru is Arnaud Desjardins who encourages his students to visit other masters and who told her to go with Lee to meet Yogi Ramsuratkumar. She strongly feels Yogi, she tells me: « *Lee told me that it is not necessary to speak with him, everything is done through silence.* » ... Then i tell her about Yogiji, about his manner without any words, directly to the heart. Thus, when Yogiji gets down from the car and i see Him from behind, i see Jesus and when He is seated i see Shiva. ... What He wants, i say, is '*total surrender and an absolute faith*', and after He leads us. I add that, at the ashram, everyone is an example of faith and i tell her about Kannan, the poet.

...

At another point, she told me again about her job in France ... I say: Yogi is there, Yogi is everywhere. During the conversation i tell her that even what is bad is good, for suffering is the more saving path, for in the end what is suffering is the ego. So, at each suffering, it is the ego that goes away... etc.

While i am speaking, she suddenly says: « *You just said something ...* » and she dissolves into tears! We come back in Sannadhi street but she is tears weeping and people look at her. When passing on a mound that blocks the street, i tell her while laughing: « *They will believe that we are husband and wife and that i just beat you.* » Of course this makes her laugh but does not stop her tears. I tell her: « *Yogi Ramsuratkumar. Yogiji just spoke to you. There is only Him.* » She weeps, stands up against the car and continues to weep. « *They will believe i hurt you with blows with a lathi!* » She laughs. She also told me before: « *Now i understand why Mr Lee wanted me to speak with you.* » ... I told her, among other thing, about false gurus who create their ashrams for themselves, while Yogiji spent His life as a beggar, not known; He never asked for an ashram, but his devotees did so. « *Bhagavan is a genuine Master. He had nothing! He had no ashram, the ashram is not for Him, it is for us. He, he has nothing; He is a true Master* », and certainly i quoted the Gospel: « *renounce thyself, leave everything and follow Me.* ». ...

Yogiji is still inside the house and she joins the Americans again. Soon I become aware that the Rs 700 have disappeared from my pocket!

...

Now we are back at Yogiji's house. Soon we see Him standing at the closed door, both hands on the bars and looking at people. After some time the door is opened and Devaki Ma and the Sudama sisters go out,

then Yogiji. The Frenchman who films goes in front of the car that comes back through Sannidhi street from where it came, the main street being filled with people.



...

Afternoon Darshan (04:00 pm) – Circular Mandir.-

As there are still many people, darshans continue to take place in the circular mandir. When Lee is called, he puts his hand on my back so that i will come. This gesture touches me. He does the same at the entrance so that i pass first, but i don't and i put my hand on his back so that he goes first.

Aum Sri Ram. After about a quarter of an hour, Yogiji called Muttu to tell me to come. I go by His side. As i hear from Him the word « read », i don't understand. I ask: « *Sing?* ». He says: « *Sing, things will follow* » while patting my shoulder. So, for about a quarter of an hour i sing, until Muttu comes and pats my shoulder. Then i go by Yogiji's side who tells me in Tamil to go back to my seat while patting my shoulder. As i don't understand, He makes me understand by a gesture while repeating the same in Tamil.

Then it is *Arunachala Shiva* sung by the Sudama sisters. After some time, He asks Muttu to call Lee and asks him to make Americans sing according to their manner. Lee goes and asks an American woman and Michael to sing « Yogi Ramsuratkumar, Yogi Ramsuratkumar, Jai Jai Yogi Ramsuratkumar » and, on the same melody, « Aum Sri Ram Jai Ram Jai Jai Ram Om », alternately. Yogiji seems to like it, He has an angelic smile. At the beginning of the song, they bluntly go off track, but step by step it comes to the normal. The all of a sudden, Michael goes back to his seat on my left side, apparently completely tetanized. Yet he did not sing for a long time. Yogi and Ma look at him. I ask him whether he needs something and he gives me a negative sign while having his head on his knees. I do not insist. But i don't understand that he agrees when François, the French cameraman, asks him if he wants to drink some water. I tell Lee to tell Michael to go out if he does not feel well, but Michael wants to stay. Another American with red hair replaces him.

Then the blessing and distribution of the *Souvenir* books take place. Afterwards Yogiji goes out while giving His hand to Mani. ...

...

3rd December

...

This morning, while following the car, i say to Lee « *Cats are like us. They come to have breakfast darshan.* » Indeed, every morning, they come to the car when they hear the engine, then they eat, like us.

Breakfast Darshan (07:00 am).-

There are people in the hut, among which is the family from Madurai.

Aum Sri Ram then the third chapter of Swami Ramdas, which again, of course, contains the answer: Sing the Name, it purifies the mind.

A couple has come for Yogiji to bless the jewels for a marriage, certainly their daughter's marriage. Then Yogiji blesses a girl named Sumati who, maybe, is the fiancée in question.

After the exit of the Sudama sisters, Yogiji stands up and blesses the family from Madurai, which prostrates at His feet. Then He goes out while giving His hand to Mani.

The entire ashram knows that i have lost Rs700! I call Muttu and tell him not to repeat this! He apologizes: « *Sorry* ».

Morning Darshan (10:00 am).- Circular Mandir.-

Women are first invited to enter, then Mani calls « Mr Lee ». But today i don't know this feeling against them and i let all the Americans pass. When i arrive, the place is freed near Lee who certainly asked Michael to leave it free.

Aum Sri Ram. I reach a good concentration, i feel Love for all. I even don't think of being called by Yogiji ... Yet all of a sudden, someone pats my back. I open my eyes knowing that it is Muttu. I go to my Father and i kneel down: « *You can sing.* » I sing while closing my eyes as usual. And so, in thought i see Yogiji in my heart, shining, and who cleans me while i'm singing. « *Sing the Name; I will cleanse your heart* ». Then i see Him in the heart of everyone in the audience, cleansing him, then i see a green turban around the heads of everybody, then i see the earth surrounded with a green turban. And, all of a sudden, i smell the perfume of flowers. So i suppose that Yogiji has come down in the middle of the audience. Some minutes later i smell it

again. I sing, i sing, maybe twenty minutes? Then at the end of a mantra, Muttu pats my shoulder. I turn round towards Yogiji who smiles at me, then blesses me with one and then both hands. I kneel down and prostrate. He blesses me again; i prostrate to Ma and go back to my seat in the first row next to Lee. ...

Afterwards Tamil songs are sung by the Sudama sisters. During 'blessings', i see Yogiji asking Rajalakshmi to sing something that could be taken up by everybody (i understand this from a gesture with the back of His hand toward the audience). Then songs that i like in Sanskrit, are sung. And suddenly at 11:30, Yogiji calls Mani and goes out quickly. The Sudama sisters rush to the other side of the platform to take the packets and follow toward the exit.

I ask Sakthivel to know whether Yogiji stood up when i was singing and he answers me negatively, asking me why. So, I tell him about the perfume of flowers.

- *You are blessed!*

- *But is almost every day. I was told that everybody does not smell it?*

- *That's true. Only some souls are able to perceive it.*

He narrates to me that, one day, they were four or five in Yogiji's presence. Only two of them first perceived this perfume when the others, among whom was the judge Arunachalam, did not perceive it. Then it

was the two others who smelt it and them alone. And, while leaving, all of them smelt it!

At 03:50 pm, just before the darshan, Mani tells me that he just met the Kanchi Shankaracharya. Yogiji had sent Mani to present him His pranams. The Shankaracharya will come to the ashram tomorrow around 12:30. « *Be ready!* »

Afternoon Darshan (4:00 pm).

Like this morning, Lee is called by Mani, not me. I let the Americans come in and go and sit in the second row when i see that there is a free space between Lee and Michael, though he puts his bag there. But as soon as he sees me Muttu arrives and makes me a sign to sit there as it is my place. I think that Yogiji told him to look after this.

Aum Sri Ram. As soon as everybody is in, Muttu comes and pats my shoulder. I stand up and go to sing. A simple gesture of Yogiji is enough. Like this morning, i picture Yogiji within my heart, lighting it up, and within the hearts of the others. 'Sing, this will cleanse you.' Then comes to my mind the dream i had some months ago when i sang Ramnam with Swami Ramdas. Then in thought, i see Swami Ramdas and Yogiji, sometimes roaring in laughter, and myself! Oh pride! While these thoughts are in my mind, someone puts his hand on my shoulder. I think it is Muttu who comes to tell me to stop on Yogiji's request and i open my eyes. Yogiji is there!

His hand on my shoulder! Of course i stop chanting. He says: « *Krishna* », slides His hand along my arm and takes my wrist! Of course i let myself be led, thinking that, as usual, He will go towards the audience and in the central path or to the sides. But no! He directly leads me to the pictures of Shri Aurobindo and La Mère, which He touches on the bottom, like introducing me to them. From there He leads me to the pictures of Ramana Maharshi and the Mother where He does the same. Then He turns back and directly leads me to the pictures of Swami Ramdas, before whom i bow, and of Ma Krishnabai. While we are going to this picture of Swami Ramdas, i understand! My body reacts to what i feel and thrills. After these pictures, Yogi directly comes back to His seat and tells me in Tamil: « *Go back to your seat* ».

This seems impossible! Krishna, the poor idiot, led by His Master, the Master of Masters, to His Masters! As He introduced me, as if, i could not say, it is too much! It is too much! Disciple! At the very moment when i was seeing Swami Ramdas and Yogiji laughing and this stupid Krishna with them! Ô God, Yogiji, my Father! I am not worthy. Take me. You lead me, you are my Father, i am just an arrogant person, a jealous person. And You take me with You to these stupendous masters!

Then Yogiji asks for Sanskrit songs to be sung. When i brought my tape recorder because i thought that these songs would be sung! Oh how I sing, my Father, how I sing! Ô my Father!

...

People don't know that, with the spiritual evolution, one perceives things in the same way. So, there is absolutely no difference with Anand, Prema, C.V.R., Suresh, etc. etc. etc.

...

Of course people did not understand when Yogiji led me to the pictures neither did they think that He could have gone there alone. For if it is to 'hold His hand', if some believe that He cannot walk alone, he would have taken my hand as He usually does, but He took my wrist, which was visible to everyone. But nobody saw this, only my heart. Yogi is within the heart of all where he dwells and he speaks to it in the secret of his heart without the others suspecting anything. Like this He speaks to another one without me suspecting anything.

...

4th December

Breakfast Darshan (07:00 am).-

Aum Sri Ram is sung for a long time; then comes Ramdas' reading. Chapter IV. ... Ramdas says that he was running a small company and that, one day, the call came and only God was there then. Yogiji stops the reading and asks to put a mark. ...

Then He asks the Sudama sisters to sing *Ranganatha*. Then: hibiscuses distribution.

...

At 10:00, after waiting, Mani says that there is a chance that Yogiji does not come, for he has to go to the temple to meet the Shankaracharyas. Around 11:45, I see the car that comes back with Ravi only ...

... Mani tells me that Yogiji will come at 01:30 pm and the Shankaracharyas at 02:00 pm.

After lunch, i speak with the man i thought was a Belgian and who is named Alain de R... and he begins to tell me about his entire life! His three wives, his childhood, etc. Anyway, he speaks only about himself.... I must say that i was expecting something else. Fortunately, time flows and at 01:00 i am quick to tell him that time has come for going out for Yogiji's arrival!

He arrives a bit after 01:30. Musicians are there, etc... Mani had prepared the carpets etc... in the car shed, thinking that the meeting could take place there, but when Yogiji arrives, He does not agree and says that it will take place in the circular mandir, and so the car continues up to there. Yogiji enters the mandir.

We wait. The ashram employees on one side, the women on the other, form a path. Mani asks me to hold one of the two "fly swatters" to swing before the Shankaracharyas, but i say to myself that if i do so, it will be impossible to film. Therefore i advise him to give it to

an Indian and he thanks me for this thought. So, Ravi will do it, and Chettiar will hold the other.

The Shankaracharyas arrive at about 02:00 pm, in two orange Mercedes vans which bawl a religious song through a loudspeaker! They get down from the first van. I film from the beginning. They walk slowly, it's crowded around them; they cover the distance up to the mandir, climb the steps and enter. I am behind them and i can enter, then the doors are closed so that the crowd does not enter immediately. Both settle down at the top of the platform and i see that Yogiji is at the foot of the platform in the corner!!! God, what a humbleness! After some time, Mani calls Lee. The latter goes to the platform, stays standing up, soon receives an apple that Jayendra rolls on the platform and he goes back to his seat without saluting! Then Mani calls me. I go to the foot of the platform, kneel down and do the anjali. Mani introduces me to Jayendra, telling him that i wrote « *India my Mother, Yogi my Father* » that i am trying to spread the Ramnam in France, that i see India as my country and that my wife is an Indian and that my children have Indian names, etc... I receive an apple that he rolls on the platform, for i am not from his caste (... speaking of this, it would be good for him to read again Adi the story of Adi Shankara and the shudra in Varanasi ...), then i prostrate. Still kneeling down, i turn towards Yogiji completely hidden by Mani's body, and i prostrate. While standing up again, i see Ma Devaki who points out to Yogiji: « *Krishna...* ». But Yogiji is in the world above. I go back to my seat. Then it is Raji's turn.



The mandir is full to bursting, the crowd has been admitted. After some time, Yogiji offers a green shawl to Jayendra that the latter puts on his knees, and certainly to the second Shankaracharya also. Then they stand up and go in the library: Yogiji, Ma Devaki, the Shankaracharyas, the Sudama sisters, Mani, Chandrasekhar (Yogiji had told him yesterday morning that he will need him) and the Brahmins who came with the Shankaracharyas. Muttu enters also, to keep the door, as well as Armstrong to film and photograph. After some time I go out, thinking that they will go out again outside through the door of the library.

Nobody knows what is happening there, but, since a copy of the tape will be made for me, it is possible to give a glimpse of the discussion. At the exit, Mani will tell me that Jayendra told Yogiji that he was the Omnipresent, Suryadeva, that he asked Him to come with

him into India and then peace will be there. He would have said: « *You are the symbol of peace sent by God. You are the only person who could bring peace wherever he goes* » then asking Yogiji to go with him in the South of India where serious problems exist between communities, saying he will provide for everything necessary. Mani says that Yogiji did not answer. However, here is what is possible to say and to understand from the video film. Mainly it is Chandrasehkar who acts as an interpreter and, to prevent his breath from going to Jayendra's or Yogiji's face, he speaks while putting his hand to his mouth, his 'brahmana jati' maybe being inferior to theirs ... As for Yogiji, He is, like Ananda would say, simply 'unbelievable'. He, with Divine consciousness, is there, before Jayendra Sarasvati, in anjali, bowed in front of him, like a respectful child! The embodiment of Divine humility!

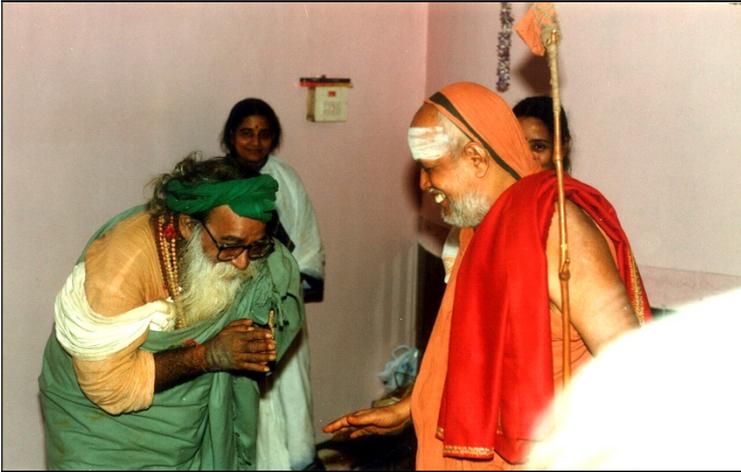
Jayendra speaks to Chandrasekhar in Tamil, then Ma Devaki translates into English:

- Ma Devaki: *Bhagavan, He says, in Tirunelveli and Kanya Kumari districts, they are a lot of communal problems, very hard, and he says after the feast of Dīpam, he would be going on a tour in villages ..., and if Bhagavan agrees, Swami says that he will take Bhagavan also with him to those places.*

Yogiji does not answer. Jayendra speaks a bit in Tamil and Yogiji bursts in laughter. He still is in anjali and will constantly stay so.

- Ma Devaki: *He says that if Bhagavan ???, it will be peace.*

Then Yogi bows, still in anjali. Afterwards a conversation takes place, which Yogiji listens to and which is impossible to understand. Then:



- Ma Devaki: *It will be very informal, he will just take ? it will be peace, with Bhagavan, with Swamiji...*

- Yogiji: *He will succeed in begging peace in that area, by the grace of God (and He raises His hands to the sky). He will succeed in begging peace in that area.*

According to a witness, Jayendra would have said then: « *This means that You will not come... »*

At that time i am outside, thinking that they will go out from the library. Suddenly i tell myself that this is impossible, that the exit will obviously take place through the central path of the mandir. So i rush again to the inside and arrive there to film Jayendra offering a shawl to Yogiji which somebody puts on His shoulders, then the same for Mani. Then the exit takes place. Before leaving, the Shankaracharyas will go to the Yagashala to turn around the model of the Ashram.

...

Everybody was looking at the Shankaracharyas. But my Father, incarnate humility, was hidden at the foot of the platform!

After lunch, in the afternoon, Mani tells me that Yogiji will come around 5:00 pm.

Darshan, 5:00 pm.-

There are a lot of people. As it is his habit now, Mani only calls Lee, forgetting Krishna. It does not matter and Muttu « keeps » my seat so that the Americans do not « pinch » it. Certainly Yogiji told him to look out for it.

The Sudama sisters strike up *Aum Sri Ram*. Then people are allowed to enter. This takes time and it is possible to hear the discussions while the Ramnam goes on. I try not to think of the possibility of being called by

Yogiji to sing, but after ten or fifteen minutes He makes a sign to me and i go to sing. This lasts for maybe five to seven minutes, or ten, when somebody pats my shoulder saying « *Krishna* ». It's Mani who comes and asks me to stop. Then I turn to my Father who makes me a sign to go back to my seat and a man comes and sings what must be sacred verses, for about two minutes. I don't know what will follow but Yogiji says: « *Krishna* », then something like « *Go and sing Aum Sri Ram* ». So i get up again and sing again for some ten minutes. Time must be around 5:40 pm when I hear again Yogiji: « *Krishna!* » and He makes me a sign to go back to my seat.

From there i can see that He has put back His turban in such a way that a lock goes in the air on the side. Immediately i think of Ganga going out of Shiva's hair.

Then the *Ramachandra Mangalam* is sung. During the final *mangalam* final, Yogiji stands up and takes Mani's hand. He goes to the women, stops at the French disabled man Alain, then comes back. Then the *mangalam* is sung again but by other women. Yogiji stays standing, waiting for the Sudama sisters to precede Him before leaving.

...

5th December - Dīpam

...

Breakfast Darshan (7:00 am).

Ten to seven. There are a lot of people. Yogiji arrives. Mani calls me first, then Lee and other persons who join. *Aum Sri Ram*, then the end of the Chapter IV from Swami Ramdas, then hibiscuses distribution after a short blessing from the right hand for Krishna, a longer one for Jayanthi, etc. Then breakfast is served.

Raghu comes with a box containing prasada from a *Ganapati homa* held at his company. Yogiji asks Ma Devaki to distribute it and, afterwards, she puts the ashes from the homa on the forehead of each one. Yogiji asks *Aum Sri Ram* to be sung again. That goes on until He gives the signal to eat. After everybody has washed his hands, *Aum Sri Ram* is sung again.

Then Yogiji chuckles. He has outbursts of laughter for some minutes. Then He becomes serious again, then laughs again. Then He takes a cigarette. Devaki Ma is paying close attention to everything. She moves the ashtray so that it is always under the cigarette; she makes ashes drop in it. She is attentive to the slightest move. What a happiness to hear her calling Him « *Father* » too. Then Yogiji, with the characteristic move of His arms, speaks:

- *My Father alone exists. Nothing else, nobody else. Past, present, future, anywhere, everywhere.*

Nothing separated, nothing isolated. All in Father, Father in all.

SEVEN TIMES He repeats this, in the same order. Once He will add at the end: « *Advaitam, Pure unity – One without a second, Pure Unity* » and also « *All is Father* ». Twice He will say at the end: « *One without a second.* »

- *Dīpam is inside, outside. All pervading. Absolute unity.*

One of those times,, before repeating the sentence, He will say:

- *In 1952, this beggar is dead at the lotus feet of Swami Ramdas. He killed him. He killed him. From that time, my Father alone exists. This beggar doesn't exist. Only my Father.*

- *Devaki, Where is God?*

- *Everywhere, Father.*

He will also say:

- *He is One. Those are only forms and names, Krishna, Rama, Shiva. Only my Father exists.*

And also: « *There is no seer, there are no things to be seen* », He says while laughing.

The moment is very intense. At one point, a fly is near Yogiji. Devaki Ma says: « *A flying God...* ».

After that:

- Yogiji: *Vijayalakshmi asked the question, when this mad beggar finishes to say this, 'and then?'*

- Devaki Ma: *You said that we must concentrate on God inside the heart and that transformation will take place.*

- Yogiji: *Ask Vijayalakshmi.*

- Vijayalakshmi (after some time): *After, we become Yogi Ramsuratkumar.*

Yogiji laughs.

...

Then Yogiji stands up and goes with Mani, even before the Sudama sisters and Devaki Ma. He gets into the car without blessing anyone. He is totally absorbed in Himself.

...

Back to the cottage, i work on the article. I note: « *Yogiji, I am not worthy of touching You. »*

Morning Darshan (10:00 am).-

It is twelve to ten when i arrive to wait near the circular mandir. It's swarming with people waiting outside in an obliged file. Indeed, the path has been marked out with wooden posts and cords. While waiting with everybody i hear « *Krishna! Krishna!* ». I look. It's John who is on the other side of the courtyard under the covered ground where people are usually waiting. I go to him and he shows me a letter that is addressed to me. « *From Justice Arunachalam!* » God, what a blessing! I open it and read. Tears are coming to my eyes. Never did i receive a more beautiful letter in all my life! Further there is the picture of both of us taken on the Jayanti day! Everything he writes, apart from what concerns the article, are the words I would have addressed to him. It has to be known that Justice Arunachalam is the third Judge at the High Court of Madras and that he is very close disciple of Yogiji. Here is the text of the letter, on a headed notepaper, and it must be noticed that he does not write « I » but « i »⁴¹:

4th December, 1995

« Dear Shri Krishna,

⁴¹ It's something that always shocked me, this English "I" when all the others: 'you, he, they', are with a small letter. This 'I', this self-centred 'I' always appeared to me something, putting the ego on a platform, and is like and image of the English mind who went everywhere in the world to subdue the others, continuing with the 'American imperialism'.

In the past three weeks or slightly more, whenever i had occasion to spend some time with you., i was feeling elevated and was anxious to spend some more time with you. Indeed such was the raving. I realised that a new Yogi-link, was probably getting set. He alone knows everything. When Bhagavan talked to me about you in April 1995 and handed over your first article to me, with a direction that i must give it some prominence, seeds were sown in my heart, to know more about you. Your two articles did help me immensely in this direction. As soon as I saw you on 5.11.95, I knew that I have met you earlier without knowing that you were Krishna. When I had seen or met you earlier, your name Krishna, could not have had any impact, for such effect was ordained by Bhagavan only in April 1995. His ways cannot be fathomed by us ... at least by me.



i am enclosing the "photograph of us" clicked on 1.12.95, on your request. Such request of yours should certainly be connected as a part of the transactions, that have either happened or which are bound to happen

henceforth between us, on being orchestrated by Bhagavan. The link I have mentioned in the earlier paragraph, gets confirmed, by your interest in having a picture together. Let us wait and watch all that is in store for us. Your devotion has reached great heights, while I am still a toddler trying to get grips and probably your guidance will help me to a great extent.

The picture shows – green leaves – green borders of our dhotis – probably the green turban, which is the cause, will unite us with ever green thoughts on HIM.

Yours in service of Bhagavan.

T.S. Arunachalam »

How not to cry when reading such a letter, received on Dīpam day when Yogiji said: « *Dīpam is inside, outside all-pervading* ». How humble are the beings close to the Lord!

Yogiji arrives. Then Mani calls me, then Krishna. Only some persons are allowed to come in for some time. The Sudama sisters change sides and *Aum Sri Ram* begins, then some of the people are allowed to enter until the hall is full. They will change like this during the entire darshan, so that all the people who have come get the possibility of having the darshan of Bhagavan. I ask myself whether Yogiji will call me to sing but I force myself not to think of it and to sing His glory. However, around 10:20, Muttu comes to pick me up. I go to Yogiji

who does the anjali to me and, from a little gesture i understand that i have to go to the spot and to sing. While I sing, closed eyes, i visualize Him at His place first, then I see His face in different moods, then the sentence: « *Only my Father exists; He alone* » comes to be superimposed. I sing, i sing, my voice is clear. After some time, beads of sweat stand out on my face and my body but, of course, i go on. Maybe after 20 minutes somebody touches my shoulder; it is Muttu who points out to Yogiji. I go and kneel down. Yogiji is holding a garland of flowers that He puts around my neck saying: « *Please continue, please continue* ».

So, i go back to sing of in a tone a little bit higher. I feel elevated. Soon i hear words, particularly the word « justice ». There is a move, twice i feel rushed and twice i feel fresh air. Soon my voice has some difficulty singing the last « Ram » because the tone went down. So i take up on a higher tone and everybody begins to sing louder. With the flowers on me, i am soaked with sweat but don't think of it. I am well focused. I feel well, but my left hand in anjali is numb, i don't feel it then it comes back to the normal. At last somebody touches my shoulder and i go to Yogiji who blesses me with one then with both hands. I prostrate on the floor, turn round and go to prostrate to Ma while Yogiji continues to bless me. I wait and prostrate against the platform for Ma and go back to my seat. I am soaked.

Some persons have been placed in the middle on a mat in front of Yogiji. While i was singing, i had perceived that a mat was spread. There the judge Raju is

seated (I will learn that he also is at the Court of Madras but the last who entered) who was there at the Dīpam last year, with what must be his family. After joining my seat, Yogiji asks Armstrong's mother to sing *Arunachala Shiva*, after which Ma Devaki offers a garland at Yogiji's request, and she goes back to her seat. Then, after some time, Yogiji calls « *Lee Lozowick* » who goes by His side. Then quickly, the cameraman and the camera move. Yogiji asks Lee to make someone sing. Lee asks two women to go and sing and they strike up *Aum Sri Ram Jai Ram Jai Jai Ram* and *Ramsuratkumar* but i don't like the melody neither the rhythm they use. All the same i sing in answer with everybody. I see that Lee did receive a garland, as well as the judge Raju.

Then the chant stops and it is the *Ramachandra Mangalam* and the final *Mangalam*.

At the exit, Alain tells me that my voice is wonderful... I will have to answer the judge Arunachalam who has gone to Delhi and give to letter to John to morrow so that he gives it to him. So I write it:

« *Dear Justice Arunachalam,*

Apart from written blessings from Bhagavan, never did this poor fellow receive so marvellous a letter. While reading it, tears came to my eyes, for my heart was deeply moved and communing.

Articles apart, your word are mine for you and you wrote my letter for you. When you asked me to come to

you, it was a blessing. To hear you is a blessing, sent by Bhagavan. I know that Bhagavan speaks through you and in the prayers I say to Him I say: « O Father, make this little being become like justice Arunachalam ». Your words are like a rakhi of which the thread is Bhagavan. Nobody is able to remove it. How much I feel that we are one when listening to you speaking of Bhagavan!

His blessings seem too great for this bad being. He made me understand and feel such great things that it seems that it is simply not possible. Mind says: 'Some mistake must be somewhere'. And the day after I receive your words with this answer: « Let us wait and watch all that is in store for us. » Bhagavan, our Father, made your hand write such marvellous words. How much my heart is moved by their music! I don't know the way to write words, but my heart knows the way to read them and feel the music that emanates from them.

This photo is a blessing and a sign, your words are in the picture and the picture in your words, and Bhagavan is in the picture and in the words.

Your letter is such a great blessing! It is written by you, so they are Bhagavan's words and they are the truth. And look what a blessing! How this stupid and blind Krishna could be the brother of such a Prahlad? Father's grace, Father's grace. He took our lives He never will let them go. But I am not worthy of this rakhi. You know that when white is mixed with black it becomes grey Are you not afraid of becoming grey? No, you can't become grey. Bhagavan's light is in you. Through you, I will feel this

Light. Together we will drink the Divine milk and you will have no judgment to deliver concerning this milk absorption, because it is the milk of the Supreme Judge, whose ways are simply inscrutable.

Your humble servant in Bhagavan, our Father. »

...



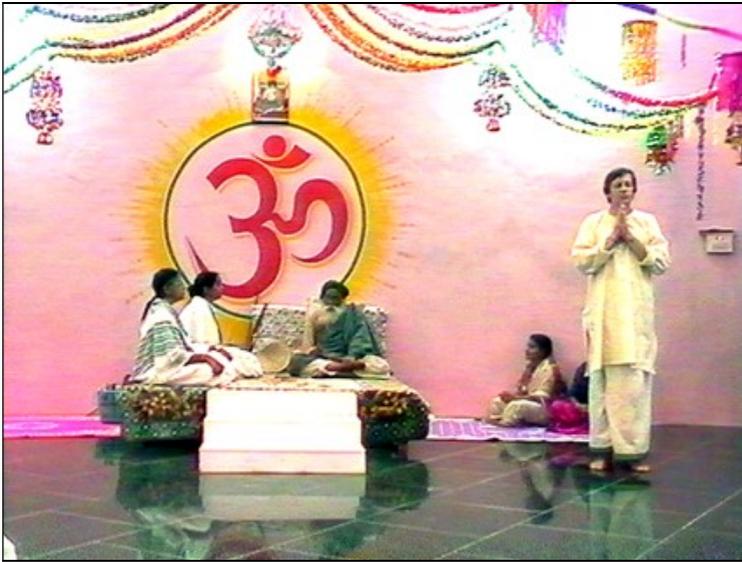
Afternoon Darshan (4:00 pm).-

There are a lot of people. Mani calls Lee, Lee goes. A sign is made to me, but since i am not called, i don't move and all the Americans pass. I don't move. Then Mani calls Krishna...

After some thirty seconds, before letting enter the first part of the crowd, Yogiji asks the Sudama sisters to change side, then to sing *Arunachala Shiva*, repeated by the crowd as it enters. Like this morning, there is a file outside; it is why each part stays inside for some time, after what it is asked to go out so that another part is admitted. After a long time, Yogiji has Lee Lozowick called and asks him to make two women from his group to go and sing with the Sudama sisters. Of course the cameraman rushes to film, as well as another American with a camera. I look at Shaktivel who looks at me too and we smile. After some time, Yogiji gestures to the Sudama sisters to stop singing and to let both the American women sing alone. But at the end they sing « *Arunachala Shiva* » instead of « *Arunajata* ». Ma Devaki smiles and one feels that she would want to correct them. Son after some time, Yogiji calls Lee and tells him to ask them to go back to their seats. Of course, as soon as Lee goes towards Yogiji, a new movement of the French cameraman and photo cameras takes place.

While they are going back to their seats, Yogiji signals me to go to him. I run. He tells me: *Arunachala Shiva, Arunachala Shiva, Arunajata!* » and beckons to me to sing. In the beginning, i don't get the correct tone,

then it' better and better. Only once i make a mistake at the very beginning but correct it. At one time i feel movements around me then, at the end, after a long time, i hear Mani's voice. Then i think that i have to stop. I open my eyes and turn. Mani is holding the hand of Yogiji who is standing and goes towards the central path, followed by the judge Raju who, like this morning, was placed with his close relatives on a mat in the middle while i was singing. I follow and say hello to Prema who is seated near the central path among the crowd.



Exit. Yogiji, Ma, the Sudama sisters, the judge, etc. settle at the top of the steps, facing the hill. At that time i am near the steps, then i join the Americans who are to the right at ten meters from them, as an employee or Mani asked them to stand. Lee makes a sign to Michael

to go in the second row on the mat to give me the seat. But Michael shows me the second row, pointing to a free seat!! Americans' nerve... I show him the video camera, making him understand that i will shoot and that it would not be good to film the heads that will be before me. Once again Lee makes a sign to him to go to the second row. After some time, as I don't feel at my place among them, i stand up and go away from them to be able to film. I am in luck, for it is like this that i can film Ma Devaki carrying out the aarti and the lighting of the fire at the top of the hill which is reproduced in the ashram after the lighting of the Dīpam at the top of Arunachala. I am there, right in the centre, free to film, while Americans and others are seated.



Yogiji goes immediately after, and i film His departure. Soon i see C.V.R. and Ramesh and i rush to them. Anand is there, as well as Ramesh's daughters i met in 1993 in Madras when they sang the mantra. All of them tell me that my way of singing the mantra was superb... Balakrishnan says that with *Aum Sri Ram Jai Ram Jai Jai Ram* it is better and totally natural. Anand embraces me for long, then Ramesh does the same. I feel a deep joy.

...

Then Anand and i go to the cottage. I put the letter for Arunachalam in an envelope and write the address. I narrate to Anand the breakfast darshan and we start speaking of Yogiji. Seeing all the notes I take, he tells: « *If Suresh knows that you write down all this, he will want to read everything! He wants to know the slightest detail* » (concerning Bhagavan.).

Then we go to his room. On the way which is short, i tell him: « *I thought of your sentence: « what are we doing for Him? ».* The answer has come: *He said that he was begging for Ramnam. That is what we have to do. To sing His name and glory* » Then we speak about the unbelievable luck we know, when there are six billions of human beings on the Earth. When we arrive, Prema, Balakrishnan, etc. are waiting outside since Anand has the key. We speak. C.V.R. arrives and i narrate again the breakfast darshan. Then we speak of the West, of the fact that village life does not exist anymore, about family, when children put their parents in houses for old people and, when parents die, companies are there to manage

with that death. The coffin must be fine and the body well dressed! Money story! But as for the soul, nobody cares...

...

Of course, we speak for long about Yogiji. What a communion we know! We are quite one in Yogiji. This unity is fantastic. Then the conversation goes to the Americans and Lee Lozowick and we laugh, laugh, laugh! C.V.R. asks: who blew the candle, was it Yogiji or Lee. I say: « *Yogiji would not have blown one candle! Therefore it can only be Lee.* » We speak of his book, Anand of his tic, of his ashram in India and in France, of what Yogiji said, of his pada puja, of films made of him and not of Yogiji, etc... Anand narrates that one day, they made Michael believe that a gardener was a realised soul and that, of course, Michael immediately and wholeheartedly believed in it. That's not good at all, but how much we laugh! How much we laugh!

...

So many people today!

6th December

...

It is 06:30 am. Once again the buses give a horn concert.

...

Breakfast Darshan (7:00 am).-

This morning many people are waiting, among them Raji's brother and his family. Mani introduces me.

Once in the hut with Yogiji: *Aum Sri Ram*, then a chapter of Swami Ramdas and again *Aum Sri Ram* and hibiscuses distribution ...

... Father takes my hand before putting the flower in it. ...

- Yogiji: *Devaki, did Krishna receive any letter from his family?*

- Devaki Ma: *Do you have news from Ishvari, Lakshmi and Parvati?*

- Krishna: *No, Ma, but i called them.*

- Devaki Ma: *He called them.*

Father puts the flower and blesses me with His hand. Then I go back to my seat:

- Yogiji: *And they are well?*

- Krishna: *Yes, Father.*

After the distribution, Mani tells Yogiji that a swami is there. Then Yogiji seems very happy and asks Mani to make him come. Ma tells us that he used to be with Bhagavan on the steps of the temple. Yogiji asks to wait before putting the *thali*. Mani tells him that some

persons from Chidambaram are there but Yogiji answers that, if they want to meet Him, they have to come at 10:00. *Aum Sri Ram* is struck up on Yogiji's request. After some time a swami arrives, a yellow scarf tied around his head, wearing big sun glasses, 2 bracelets and a digital watch, with a younger man and two women. He settles down and immediately cuts the chant of *Aum Sri Ram* with his own chanting of the mantra, fine too, and which we repeat soon. Yogiji calls him and stretches full length to touch his feet. The swami wants to prevent Him from doing so. Then Yogiji takes his hands while the other kneels down. What a lesson of absolute humility! I feel: He, he is my master. He is my Lord! He brings the swami's hands to His forehead and keeps them for a long time in His hands. Then he tells Mani to make him sit. The swami resumes his chant. Then he will say some words, among which i hear the name of Krishnabaï. Yogiji says that the swami went to Anandashram to Swami Ramdas.

Breakfast is served and we eat. When everybody has finished washing hands, the swami stands up saying: « *Sadguru ki jai !* »⁴² His family stands up too and they go to salute Yogiji. He introduces a woman: « *Wife* », then another one: « *Sister* » then the young man. Yogiji wants to touch his feet but the swami wants to prevent Him from doing so. Yogiji says: « *This beggar wants to know what he should do* », for He does not succeed in touching his feet because the other one does not want it, but He ends up succeeding.

⁴² « *Victory to the Sadguru !* »

I wait for the swami to be out of the hut and go to wash my hands in my turn. Then Yogiji starts to speak:

« *We left Madras ... At that time, this beggar was fond of hearing J. Krishnamurti* » and, speaking about the swami: « *This beggar used to get his blessings.* »

Mani says that the swami does not live anymore at the address Vijayakahsmi gave and where Yogiji went when leaving Madras, but at Mylapore. Mani tells something to Yogiji who bursts out laughing and slaps several times Mani's thighs, before saying soon: « *We shall disperse* ». He will stand up, Mani stands up and so do i. Lee remains seated. And then, something that has become totally unexpected, Yogiji asks: « *Krishna!* » - « *Yes, Father?* » - « *Come.* » AND HE GIVES ME HIS HAND. I help Him to stand up and take Him up to the car! This very day when i saw the embodiment of absolute humility and inwardly told Him: « *He is my Lord!* ». I see François the cameraman who is shooting from outside. Lee follows behind us. As usual, Yogiji stops at the door of the car. There, He clasps my hand very strongly, then looks at me. I look up. He smiles at me! God, what a blessing! He gets in the car. The car goes away.

Prema is not far from there. After saluting Yogiji with the anjali, she tells me: « *Shri Krishna!* » and salutes me in the same manner. I tell her that i will give her the letter for the judge Arunachalam, since she has to meet him, and John has certainly gone. We bump into the French cameraman who smiles at me. Prema goes to her

breakfast, so i go back and begin to write down what happened this morning. After some time i hear her calling me, so i tell her to come in and i give her the letter and asks her for some information about the swami. His name is Pittukuli Murugadas. «Pittukuli» means «mad», mad about Lord Muruga. He sings bhajans to Muruga. He became blind but recovered a part of his eyesight later. A woman wanted to serve him and he ended up marrying her.

Then both of us go out and i take her back to her room but she stops at the cottage next to Rajeshvari's. Another woman is there i recognize. I salute her and so does she salute. I was asking myself what happened to her because, while i was seeing her every day last year i did not meet her yet this year. She had health problems; her teeth were removed, etc. We speak and i have to narrate my story again. Prema wants to touch my feet saying: « *Krishna will pray for me.* » Complete union of Yogiji's bhaktas!

...

Afterwards Senthil arrives at the cottage and i tell him to come in. We discuss about Yogiji, Hinduism, etc... The conversation is very interesting and we don't think about the time when i suddenly see that it is 10:05! I rush and arrive out of breath...

Morning Darshan (10:00 am).-

My seat is free. I do the anjali to Yogiji who answers me and i sit. *Aum Sri Ram* by the Sudama sisters. I am so much out of breath that it takes some 5 minutes to be able to sing. I pray Yogiji not to call me to sing. The Ram Nam only lasts for 5 to 10 minutes, after which the Sudama sisters sings songs in Tamil, then twice the chant on the text from Tirumular. I see that Yogiji makes the book to be prepared. I am sure that it is the text from Tirumular and that He will asks someone to read it. He calls Amstrong's mother to sing *Arunachala Shiva*. Again i pray Yogiji not to call me. Then comes the delivery of *Souvenir* books. Yogiji asks to distribute one flower from the offered garlands to every person of the audience. Then He asks Rajalakshmi to read Tirumular, then to Vijayalakshmi to deliver a commentary on it, first in Tamil, then in English. It's long, it's long, but i understand that this must be explained to most people. In the beginning, Vijayalakshmi well says that only the one who has realised God is able to be a guru. Lee is by my side ... Then the usual exit takes place.

...

I asked Mani what he told Bhagavan to make Him burst out laughing during breakfast and slap his thighs like this. It seems that it concerns the fact that this swami did introduce the first woman as his wife and the second one as his sister or his cousin when ... she is his wife too.

...

Afternoon Darshan (4:00 pm).

When i arrive after the Americans, Yogiji is blessing, and He stops when i am seated.

This afternoon, He asks the Sudama sisters to sing *Arunachala Shiva*, then He calls me to sing *Aum Sri Ram*. ... After some thirty minutes, bing! Four flashes pass through my eyelids. My attention is loose and i ask myself who can photograph me like this! I feel light touches. I go on singing, eyes still closed. After some time Ma Devaki calls: « *Krishna!* ». I stop and go to Yogiji who is all smile of love. I prostrate before Him then i turn to Ma and go nearer Yogiji who is still smiling. He touches the top of my head, then Ma removes a banana from a bunch that is there; but she takes another one after: « *Another one, it's a little bit spoilt.* » Yogiji offers it to me and i go back to my pace, covered with sweat. Actually two American women are there now where i was and begin to sing like yesterday. *Aum Sri Ram, Ramsuratkumar Om* », etc. I lose my concentration. This song is rhythmic but does not incite at all to contemplation.

Prema and Balakrishnan will explain the flashes when i will ask them at the exit. When Yogiji called Lee to make the women sing, the cameras were triggered off, Lee being with Yogiji. Good pub and not expansive! Later they will show Lee with Yogiji as if they were in a highly metaphysical conversation.

After half an hour, *Ramachandra mangalam* and final *mangalam* are sung. Yogi goes out while blessing, with Mani.

...

7th December

I wake up around 5:00 – 5:30 m.

Breakfast Darshan (7:00am).

Since François the cameraman goes back to France tomorrow, Yogiji allows him to come and film in the hut. We tell him not to shoot when Yogiji wears His green napkin.

...

Aum Sri Ram, Ramdas (who just speaks of it...), hibiscus, breakfast, *Aum Sri Ram* again. Then people go out and, for the camera, Yogiji will bless. Afterwards He stands up without a word and goes out alone, this even when Mani is by His side. I go out just behind Him and the, blessing, i smell the flowers perfume!

Yogiji is at the car. Mani tells Him that Muttu would want to go to the top of the hill and asks for His permission. Yogiji answers that it is not necessary and that he must « *stay with us* ». While the car goes away, i

put my arm around Muttu's neck and tell him: « *What is the need to go there when the Lord is here?* »

I was asking myself the question: Yogiji know everything. He knows that this film is made to ensure Lee Lozowick's 'promotion' in France. Will He go out while giving His hand to Lee Lozowick? Yesterday, at the exit after breakfast, François filmed and it was Krishna who gave his hand to Him. But today Yogiji went out alone. On the other hand, Yogiji gives whatever one wants, maybe will He give it tomorrow morning, last day for François here...

But the promotion of the product « Lozowick » is ensured. There is no doubt about it, and Yogiji seems to be only a tool to ensure this promotion. This morning, Yogiji has blessed for the camera, he has blessed people through the camera, but not Lee in particular.

...

Morning Darshan (10:00 am).-

There is not many people today. It is only after a while that Bhagavan asks the Sudama sisters to strike up *Aum Sri Ram*. Then there is a song in Tamil. As soon as it is finished, a man in the first row begins to sing. Yogiji watches but makes a sign to the Sudama sisters not to sing and to let him sing. This man sings superbly, magnificently. When he has finished, Yogiji asks him to sing another song, then another one. Afterwards, Yogiji calls him and offers him a banana.

Then the Sudama sisters sing another song in Tamil then songs in Sanskrit.

...

Afternoon Darshan (4:00 am).-

Few people are there. This afternoon *Ram Nam* is not sung, but the darshan begins with songs in Sanskrit. I don't reach the good concentration i usually reach, this because of the American presence, but when the swami comes with his harmonium and starts singing « *Gurur Brahma, Gurur Vishnu, Gurur Deo Maheshvara* »...

Suddenly a woman goes forward to Yogiji. She cries. She is immediately taken back to her seat. After some time Yogiji calls Raji who, then, goes and speaks to this woman at the bottom of the hall and comes back to report the conversation to Ma Devaki who transmits to Yogiji. Some time passes and Yogiji has this woman come to Him and offers her a fruit while telling here something that i am unable to understand.

At 5:00 pm, Yogiji asks for the time. Yogiji gestures to the swami to make him understand that it is finished: « *Swami!* » and He does the anjali. The swami puts his harmonium away. Kumar brings the offerings. The swami will sit with everybody when Yogiji says: « *Swami! Go!* » and the swami goes out. Yogiji asks to strike up the *Ramachandra mangalam*. Then it is the

final *Mangalam* and Yogiji goes out quickly, as if something was wrong. The darshan lasted one hour only.

...

At 8:30 pm i go to the cottage and write down these notes.

Maybe am i critical towards the Americans, nobody is perfect, but Mani criticizes everybody ... or almost everybody. I remind him again that i do not belong to Lee Lozowick's group and that « Lee » does not mean « Krishna », because he calls Lee he criticizes and not his brother Krishna. There is in him some contradiction between what he says he is feeling and his acts. He criticizes Lee but does everything to please him. When Lee offers 670 rupees, he tells it to Yogiji. When Krishna offers 9.000 rupees when he has so much less possibilities, he does not say anything (of course i don't ask for that! I just speak as a witness). Really nobody is perfect! Mani begins to disappoint me a little bit. This begun with his refusal to give me the picture of last year in which i am with Yogiji, making up fallacious excuses.

For me, Justice Arunachalam is the disciple par excellence. And he wrote me a so sublime letter! I am not worthy of it. I am in a hurry to meet him again, to be with him.

8th December

Breakfast Darshan (7:00 am).

On men side, Mani apart, only Lee and Krishna are there this morning ...

Aum Sri Ram then Swami Ramdas reading. But we do not go until the end of the chapter. At the passage: « *He is everywhere* », Yogiji asks Rajalakshmi to stop, to remember the place and to put the mark.⁴³

At the beginning of the reading, i tell myself: « *Ah, what an answer today!* ». The answer is well known but it comes when it has to come: everything is He, the slightest movement. « *His impulses, thoughts, words, everything is God* ». We must always be aware of that...

Hibiscuses distribution, very quick for Mani and Lee. It's my turn and i quickly go to Yogiji's feet for, because the bad thoughts of the day before, i am sure that He will do will do the same and put the hibiscus very quickly so that i « back off immediately ». I am in that state of mind when Yogiji puts the hibiscus but takes my hand! Within myself I say: « *Forgive me, forgive me, i'm nothing, i'm nothing.* »⁴⁴ Then He raises His hand and blesses me. I am like a kid, a nothing, a wisp of straw. He

⁴³ That concerns the first part of the chapter VII of 'Swami Ramdas on Himself', up to the passage ... « everywhere it is God ».

⁴⁴ The ego is nothing.

continues to bless me. Then, at a slight movement of His head, i know that i have to go back to my seat.

Breakfast takes place immediately after the hibiscuses distribution: « *We can eat.* ». After washing my hands in last, He asks the women to go and only Jayanthi stays, to whom He makes a sign to leave after a while. Lee and Krishna are still there. Krishna feels small. His eyes are closed, his head down. He tells himself: « *Perhaps Yogiji will speak to us ...* » It is silence. Then i hear: « *Krishna!* ». I open my eyes. Yogiji is just about to stand up. I rush like a spring. He gives me His hand. I help Him to stand up. Then He puts His cover correctly, gives me His hand (left) then stands up. Lee has kneeled down at His feet at a meter from Him. Yogiji raises His hand at the level of His chest; the direction of His hand is in the extension of His arm. Then i take Him to the car, my eyes are misty. Yogiji gees onto the running board that has been brought, stops just for some seconds, then turns His eyes towards me. I look at Him, I am nothing. And He brings my hand to His forehead!!! and gets in the car.

On the way back to the cottage, i ask Lee:

- *Your wife will come?*
- *Not my wife, my daughter.*
- *When will she come?*
- *On the ...*
- *Ah. But we will meet, for you will stay in France for a longer time.*
- *Yes, and i will make a tour in France.*

- *We will work together.*
- *Definitely.*
- *When you will be in the North, please call me, there is a lot of work to do.*

Sure, it is Yogiji who spoke through Krishna who, the day before, was still so distant.⁴⁵

It does not matter if my Father asks me to sing or not. He is within my heart.

Morning Darshan (10:00 am).-

Today, the darshan takes place again in the dining-hall. So the waiting is as usual: the devotees stand in the path that runs along the ashram and the « privileged ones » are in front of the dining-hall.

Mani calls Lee. All the Americans rush. As i don't move, he calls Krishna. I follow the Americans. Lee is prostrating in the middle, the Americans occupy the first row. So i go to sit in the second row when Muttu and Yogiji motion to me to sit in the middle on the mat. So, both Lee and me are in the middle.

Aum Sri Ram. I reach a good concentration! Yogiji makes me « distinct » from Lee, since we are he and i. After some time He calls Muttu who goes to Him. I hear Yogiji pronouncing the name of Krishna. And actually Muttu comes and pats my shoulder for, as usual, my eyes

⁴⁵ *I never received any call from Lee, any sign from him, never.*

are closed. I stand up and Yogiji shows me the spot to sing.

I sing and succeed very well to concentrate, very very well. At one point the thought rambles. Then i try to visualise Yogiji with His piercing gaze to go back on the right path.

After more than half an hour, bang! i receive a lot of flashes in full face. So, i tell myself that Lee Lozowick was certainly called to go near Yogiji. Actually i hear them speaking few words.

Some time passes again then: « *Krishna!* » I stop and turn to my Father. As it seems that He makes me a sign to go back to my seat, I make the anjali to Him as well as Ma and go in the direction of my place. I take two steps when Ma says: « *He is calling you!* » I turn around and go to Yogiji, kneeling down and in anjali. He takes my hands and pats my shoulder. « *Thank you, Krishna.* » Then i put my forehead on His knee and the smell of flowers is immediate. He blesses me and i join my place. At the end of the blessing, He shows me the piercing face that i want to see to correct myself.

Then He calls Armstrong's mother and it is the chant of *Arunachala Shiva*. I feel cleansed and my lips pronounce the mantra by themselves. Then i remember the text of Swami Ramdas this morning: we must feel that it is God who makes us do the slightest movement. Yogiji light a new Charminar. Maybe will He stand up soon and bless the audience like He was doing before the

arrival of the Americans? No. Two books *Souvenir* are brought and the French cameraman is called. He is particularly blessed, for He goes back to France after the darshan and he receives a part of a banana bunch from Yogiji's hands as well as three other fruits. And he offers a cake to Yogiji. Then other persons re called, then a swami to whom i hear Ma Devaki asking in Hindi: « *Apka nam ?*⁴⁶ ».

Afterwards Yogiji asks the Sudama sisters for a song, then He calls both of us, Lee and i. He gives an apple to Lee, raises His hands to bless him and says: « *My Father blesses you!* » Then Yogiji takes my hands i hold out to receive the apple. He takes my right hand and three times puts the apple in it without dropping it and removes it, etc.... then He drops it at last at the third time while taking both my hands and smiling and He says: « *My Father blesses you!* » He will look at me again with His piercing look through His glasses.

Soon after the *Mangalams* are sung and Yogiji goes out giving His hand to Mani.

Lee will not have in his film Yogiji giving him His hand... But maybe Father will grant him it in a picture? If He gives him His hand, they will be triggered off like in Hollywood, the photo cameras!

I take a nap after lunch. Around 3:00 pm, i am aware that I'm sleeping. I want to wake up but do not

⁴⁶ « *What's your name?* »

succeed. It is in a dream. I am in a house. Yogiji is there in that house. Sabine⁴⁷ is there too. In my dream i wake up at last, get up but do not succeed in opening the right eye. Sabine passes, i ask her to open it, she opens it but there is no vision. I succeed in waking up, i mean in really waking up, that is to say to come back in the waking state, but I fall asleep again. This maybe four times in succession. It is very disagreeable. The last time, i go out, impossible to open the right eye, i go to another house in the same property, i know that Yogiji is in that house. I stop in the steps. I hear Yogiji's voice. Once again i force myself to wake up and i succeed. Ah, really, it was not at all funny!

Actually, now, i ask myself whether i dream or if i am awake! For it is exactly what happened, not to be able to make the distinction between the dreaming state and waking state! I dream that I fell asleep in my dream, i don't succeed in waking up until the awakening, but certainly in the dream only...

Afternoon Darshan (4:00 pm).-

Mani calls 'Mister Lee'. All Americans follow. I stay. Then he calls Krishna. I enter. Both Lee and i sit in the first row but Yogiji tells Muttu to place us on the mat in the middle.

Aum Sri Ram. Several times Yogiji calls Lee, a priori to get information about his presence in France. Then He calls Muttu to tell me to sing. As i just opened

⁴⁷ My sister.

my eyes i had seen that and so, i go. At the end He just says « *Thank you* ». Then *Arunachala Shiva* is sung by the Sudama sisters, then songs in Tamil. Some four times He asks Rajalakshmi: « *Another song.* ».

Sometimes He looks at me with His piercing look and this makes tears come.... Then both the *Mangalams* are sung. And Yogiji makes a sign to me, i go to Him, then Lee comes too. He puts a garland around my neck, tears come to my eyes and ma head falls on His knee. He pats my back twice. Then He blesses Lee. We go back to our seats. Yogiji will go out while giving His hand to Mani.

...

Since two days, i understand why the Curé d'Ars flogged himself!

...

Around 8:20 pm, as it was planned, Selvaraj comes to sing and record songs on Jesus he composed in Tamil when he was 16 and at school....

9th December

Breakfast Darshan (7:00 am).-

Aum Sri Ram, then Yogiji asks Rajalakshmi to resume the reading where we stopped on yesterday,

reading again the last read paragraph. Rajalakshmi says that she thinks to resume from the beginning and Yogiji tells her to do so.

After the passage: « We must feel that He makes us do things and that His will controls everything » Yogiji cuts and says:

- *Do you understand? God does all! There is no question of 'I'*

So, an answer is brought to me again. Even if i had it, it becomes rooted, it is no more a mere idea: everything is God and His will, even thoughts. One has to live that within: there is no 'I', everything is God.

At the passage « *Accept that, first intellectually in the beginning...* » Yogiji cuts:

- *First, intellectually...*

Three times at least, Yogiji asks her to read again from the beginning. At a time, it is spoken about grace, it is said that everything is His grace. Yogiji says:

- *God and Grace are one.*

And He adds:

- *Ramana Maharshi, in one of his writings, says this sentence 'Guru, God and Grace are only 'one'.*

Flower perfume comes to me once, but only surreptitiously, at the time of the answer: 'even thoughts are from God. Everything is He'.

- *Guru, God and Grace are one. The first time this beggar heard this sentence....*

At some point, Yogiji also says:

- *It is like the two birds' story. Tell, Devaki.*

Ma Devaki narrates the story of the birds which to protect their eggs, are determined to empty the ocean beakful after beakful. They start and, after some time a man arrives and makes fun of them. But the birds don't care and continue. At the end, the man is impressed by so much faith that, with his hand, he removes all the water...

Ma Devaki will say later: « *Vijayalakshmi is doing beakful after beakful too* » because, without any break, Vijayalakshmi tells the beads of her mala. Yogiji says: « *You too, Vijayalakshmi, and her!* »

Then it is the hibiscuses distribution, quick. When Jayanthi goes up to Him in her turn, He asks:

- *Your name ?*
- *Jayanthi. (She is surprised...)*
- *What are you doing?*

That is Yogiji's way. He only knows why. Like that, He asks for what He perfectly knows.

Then it is breakfast. When everybody has washed his hands, a deep silence takes place. Yogiji's look becomes faraway. His face and His look turn upward and halfway to the left side. A bit as if celestial beings were appearing before Him. Soon His hand is raised and He blesses. As if He was blessing them. This will last for a longish time. He takes a cigarette while continuing. At a point, Mani asks a question. Yogiji answers him turning to him but without being cut from His 'occupation'. He will bless like this. Then His hand goes down toward Rajalakshmi, as if He was bringing the celestial ether on her. After a while, He says:

- *Rajalakshmi, my Father blesses you!*

Then:

- *Powerful Father, all-pervading Father blesses you!*

Then:

- *Not this dirty beggar! My Father!*

This several times. Then He asks Ma Devaki to read a poem that Lee Lozowick sent him recently (who, at least it is my bad though, as a good « manager », gives something to Yogiji each day (today a video tape - - moreover Ma asks him : « *about your business in France* »)), a little everyday, instead of giving Him all

when he arrived!). Yogiji asks to read again three times more and sometimes, at a passage, He laughs with His so frank laugh. I don't find anything particularly original in this poem and think that anyone could write poems like this one. Kannan has poetry far more extraordinary. During this reading, Yogiji's look goes again upward as before and toward Rajalakshmi and He blesses her. In Lee's poem, it is said: « *Break my heart, crush it, so that there is no more inside neither outside but only You.*⁴⁸ » At the end, Yogiji will say: « *My Father will listen to Lee Lozowick's prayer.* » Then He will say:

- *Rajalakshmi, my Father blesses you, my Father blesses you!* and He will bless Her with strong gestures.

- *My all-pervading, all powerful Father* ».

Then:

- *My Father blesses you and Lee Lozowick* , this maybe three times; He will add after: « *and Krishna Carcelle* ». And, again:

- *My Father alone exists. Here and there, anywhere, everywhere. Past, present, future. Nothing separated, nothing isolated.*

He will say that twice, and again:

- *He alone, all-pervading, only He, perfect...*

...

⁴⁸ See the poem for the exact words.

Then Yogiji asks the women to leave. I think that He will ask Lee to give Him his hand. But no, He calls me. I rush and hold out my hand. Then Yogiji says something and i understand: « *I'll stand up by myself* ». Once up, now He goes backwards as if He was on the point to fall. When standing up, His foot was taken in His shawl behind and He was dragged. Things are done by themselves: my hand immediately and firmly grabs His arm and i bring back Yogiji who tells me: « *Thank you!* ». All this is done by God, like Ramdas just told us. Thus i take Yogiji up to the car. It is strange; i don't feel anything then, no particular emotion. He stops as usual at the door after putting His feet on the footstep, then:

- *You go on the 13th*
- *Yes, Father.*
- *When?*

I don't know exactly and answer what comes to me:

- *Two o'clock bus.*
- *Two o'clock bus...*

And He pats my back saying:

- *My Father blesses you.*

The car goes to the works and goes forward inside what is called the auditorium. I watch. Everybody gets out the car. I go forward and see Yogiji who considers what will certainly support the roof. I rush to the cottage

to take the video camera and i am able to film a little when Yogiji stands up to get in the car again and leave. Selvaraj gives me an article on Yogiji that just appeared and that Ma Devaki was reading this morning in the hut.

Lee is sincere. He says himself in his poems that he is not realized. However his disciples think he is...

« *Guru, God and Grace are one and the same. The first time this beggar heard this sentence... ».* That is the same for me! How much important it is! Yogiji all in all!

...

... Ah mind! Ah head ! No, i don't ask Yogiji that He crushes my heart like Lee Lozowick asks. I ask Him to crush my head. Why to crush my heart when Yogiji is within? Why to destroy the temple? The temple is the heart, and the heart is the Universe. Let Him not crush my heart, but let Him enlarge it up to the Infinite.

...

Morning Darshan (10:00 am).-

I go there four minutes before the time. Lee is in front of the door of the dining-room, seated on a chair and surrounded by his students... I go further, with the others. Alain is there on his wheelchair and we speak about the words. Opposite to us are people who seem to be socially well placed. Yogiji arrives and enters. Lee is called. I don't move. Mani calls me. I enter behind the Americans. A mat has been added to the first one at the foot of the steps and Muttu makes a sign to Lee then to

me to sit on it. I am on the left. Then the « socially important » sit on Lee's right side.

The Sudama sisters change side and go to Yogiji's left side (to the right for the audience). Then the 'important' man come and puts a garland of flowers around Yogiji's neck and puts down flowers at Ma Devaki's feet. Then he prostrates his head of Yogiji's feet. The later strokes his back, removes the garland and puts it around the neck of this man. Then the woman comes and puts a garland to Ma Devaki and puts her head on Yogiji's feet after putting down flowers to His feet. Then another person who could be their son comes and puts another garland around Yogiji's neck. Then they go back and sit on the mat.

After a while, Yogiji make me a sign to come. I rush like a spring, thinking that He will ask me to start the chanting of *Aum Sri Ram*. But no, He takes my hand and makes me sit by His side, still holding my hand! Then He strokes my arm and for a moment passes His hand on my back! God, what a blessing! Greater and greater! Greater and greater! During the entire darshan, i will be excessively well and well focused, my right hand always in His, either He puts it in His, or He puts it on His knee, or in this last position He puts His left hand on it and 'tells His beads', etc...

Yogiji asks the Sudama sisters to sing the mantra; after some times, Rajalakshmi sings while laughing and it's almost impossible for hr to sing. Actually, i rarely open my eyes and it is difficult for me to know what's

happening outside but, hearing her manner to laugh i opened my eyes: Mani has come to Yogiji and something funny has certainly happened for her... I know that, sometimes, Rajalakshmi begins to cry when nobody knows why. We saw this when she read Swami Ramdas for instance. When this happens, it is silence, nobody moves, including Bhagavan, and everybody waits for it to pass...

After five times of *Aum Sri Ram Jai Ram Jai Jai Ram* sung while laughing, she gets back to her seriousness and the chanting of the mantra goes on. When thoughts come to me, I say within myself to Yogiji that He puts them in my mind. Oh the smell of flowers, Yogiji's perfume! What a blessing it is to sing the mantra at His feet! Then the dream where i sing with Swami Ramdas comes back. What happiness! What a spirituality i feel! Twice i'll be in a perfect concentration. I don't feel my body at all. I am bodyless. And what i'm living is wonderful: peace, silence. Within, i tell Yogiji: « *Take me!* ».

At a point Yogiji's hand comes on my left shoulder and He strokes my arm. I open my eyes and see His hand making me a sign to go and sing. I go. How well am i! Yogiji! Yogiji! Everything is God! Some movements take place, i hear speaking. After some time, i hear Yogiji's voice: « *Krishna!* ». I stop, turn around, go and kneel down in anjali by His side. He makes me a sign to sit again there, by His side As i am not sure, He tells it in Tamil « *Ukhar* », which, of course i don't understand but

of which i get the meaning. Thus during the entire darshan, i will be at His divine feet.

He calls Amstrong's mother to sing *Arunachala Shiva*. We repeat with the others but i am in a perfect accuracy of rhythm and tone with Rajalakshmi. Then Yogiji calls Lee who is seated on the mat in front of us, gives him his book of poems « *Poems of a broken heart* » and tells him that, avec that song, He would hear some poems.

Soon, Yogiji tells Armstrong's mother to stop and He calls Lee to make him stand up to read. I close my eyes because i am afraid that Yogi tells me to go back to my seat! Then He tells the audience:

- This friend wrote some poems on this dirty beggar. There are a preface and an introduction. This beggar would want that this friend reads them and then reads some poems.

Lee begins to read preface and introduction. As for the poems, he asks: « *Do I pick out at random?* ». Ma repeats the question. « *Read several poems* » Yogiji answers, and Lee carries out. I must recognize that i feel well those poems I already now. During the reading, Raji approaches Yogiji with a registered letter. Lee stops. Raji says that the postman is waiting. Yogiji answers: « *Let him wait a little while.* ». But the thing seeming urgent, He signs and the poems reading is resumed. Then:

- This beggar wants to hear more poems.

This three times. Then He holds out to Lee the book in which Lee is in a picture, with pictures of Ramana Maharshi, Yogiji, etc... as if he was a very great sage, and He asks him to read something. Then Lee reads Yogiji's biography. When he reaches the passage where it is written that Yogiji is leading a wandering life with a beggar's bowl in coconut and a fan, Yogiji take them i His hands, raises His arms and shows them to the audience.

When Lee has finished his reading, Yogiji does the anjali to him and gives him a banana, which He Himself peels. Then He takes another one, peels it and gives it to me. Lee tarts eating his banana and, seeing so, i do the same. Then Yogiji give both of us a lime. He takes a garland of flowers in the offerings and puts it around Lee's neck, takes another one and puts around mine and tells Lee to go back to his seat. Then He tells me: « *Eat* ». So, i finish eating my banana. As soon has h said this, He pus His hand in my back and strokes all my back. I do the anjali while finishing eating my banana. Then Yogiji says to someone, maybe Mani, that He will go. There is no *Mangalam*. He makes a sign to the women to leave. He will stand up. Quickly I kneel down. He takes my hand and i help Him to stand up. He does not leave my hand, only just a second to put the grey shawl. He takes it again and we go. He stops at the level of Alain whom He blesses, the, as usual, at Raji near the door, at each time taking again my hand, this up to the car in which He gets without anything special.



...

Afternoon Darshan de (4:00 pm).-

Oh my Father!

Settling down. *Aum Sri Ram*. After a long time i open my eyes and soon Yogiji makes me a sign to come. I rush. « *You can continue* ». So i go to sing and stop when He calls me. He makes me a sign to come and to sit next to Him! Oh God! God! I sit down, my left leg is horizontally tugged like in a position of siddhasana, and my left leg, of course, is also tugged but more vertically, against the stile.

Arunachala Shiva is sung. Of course i sing too in answer with everybody. Then Yogiji asks for songs in Tamil. Krishna experienced, like this morning, just a little bit less. Just after *Arunachala*, I feel that Yogiji

wants to move and it seems that my right knee could prevent Him to do so. Then i open my eyes, but not only does He make me a sign not to move, but, moreover, He puts His hand on it! What a blessing! His hand will stay like this for a very long time, but i feel so well focused since long that i don't feel at all my left tugged leg and it is only when getting out of this state of concentration that i become aware that it is completely ankylosed. Father will let go of my knee just for a little time. I take surreptitiously profit of that to fold my leg a little, which soon comes back to life.

Then Father removes His hand but soon, maybe after a minute, He puts His hand on my back He strokes. Like this He will have constantly His hand on my back without removing it a single second. Twice He puts His hand on the « tonsure » of my head and strokes my head up to the neck. Songs in Tamil go on.

Father has removed His hand. While my hands are together before me, Father takes my right arm, plunges His hand in following my arm and brings my hand that He puts on His knee. He puts His hand on the top of mine and i feel that His fingers are doing *japa*. I bent my head towards Him in humility. Then, soon, He receives people and during this time He lets go of my hand that stays on His knee and He will take it again soon.

At the end i feel that He will stand up. He does not let go of my hand. I quickly kneel down, and help Him to stand up. He does not let go of my hand to put back the shawl, then He stops twice to bless the audience, then a

third stop at Alain who is seated on a chair, and a fourth stop to Raji. He lets go of my hand, turns to me and blesses me saying: « *My Father blesses you!* » in a very dense way.

...

10th December

Breakfast Darshan (7:00 am).

There are no other men than Mani, Lee and Krishna, when Partibhan was there yesterday.

Today begins with Swami Ramdas' reading. Yogiji asks to read again what was read on yesterday: « *For thirty-eight years Ramdas was engaged in worldly activities ...* » Then *Aum Sri Ram* is sung and then a quick distributions of the hibiscuses, followed by breakfast.

Afterwards it is silence. Then Yogiji asks the women to go.

Since the beginning, i am well focused, as if Yogiji gave me peace of mind; i feel the spiritual envelope taking my body, so to say. I have my eyes closed.

« *Krishna!* » I rush, help Him to stand up and we go to the car, my hand in His. Nothing special.

This darshan was quick while it was long on yesterday.

...

Both (Parthiban and Shaktivel) go for breakfast and i accompany them to the dining hall where are Mani and Raji who tell me that « *Swamiji is moved because Krishna is departing.* » Oh, my Father, my Father I tell them: « *Yogiji is never moved, I am. The problem is to bring Yogiji in me, in the plane and in France ...* ».

Father, you take my being again, i am no more disturbed. How your ways are splendid!

...

Morning Darshan (10 am).

There are many people. Today is Sunday. Lee is called and makes me a sign to go with him. I follow, after two or three Americans. Both Lee and i sit on the mat after prostrating. *Aum Sri Ram* us struck up by the Sudama sisters and repeated as usual. I close my eyes, i try to not think that Yogiji may call me. I try to concentrate. However i open my eyes after some time and point the at the Sudama sisters then to Yogiji who makes me a sign to stand up to go and sing *Aum Sri Ram*. I will change the tone once, the last « *Ram* » becoming too low and just at the limit of my possibilities.

« *Krishna!* » I stop. Father makes me a sign to go to Him, tells me « *Thank you* » and makes me sit by His side. He asked Armstrong's mother to come and sing *Arunachala Shiva*. She begins and i answer with everybody, maybe two or three times then i stop. Something seems to come over me. Yogiji's spirituality.

Concentration becomes strong. I end up not feeling my body, like yesterday, but suddenly that is within me, indefinable, as a spiral that takes hold of me at the level of the brahmarandhra! Never did i know this. Never. It is no more a completely 'individual' consciousness; a stronger consciousness takes hold of the being. Alas, the mind is still there that tries to analyze! I let myself be led, but at this moment Yogiji puts His hand on my right arm as if He was searching for my hand. It's only when i become aware of that that i open my eyes. He kindly tells me: « *Get up!* ». I stand up and help Him to do the same. He walks through the audience, quite numerous today. Coming back, He asks Lee Lozowick to ask two women to sing. I then think that Father will perhaps let me at my place of the mat, already « place of honor », but no, He does not go of my hand before seating and He makes me a sign to sit again by His side.

Soon He will put His hand on my knee, then He will take my hand, will put it on His thigh, will stroke it as well as my arm, and will put His hand in y back. Never will He let go of me until the end of the darshan, even when people will come to be blessed, particularly the 'photographer' with his little daughter⁴⁹, my hand will always be on His thigh. The little girl is put before Yogiji who takes her head, then her hands. The dad is there, as well as the mother, and maybe the two other persons are the grandparents. Then Yogiji makes a sign to remove the baby.

⁴⁹ Mukilan, as i will learn his name later. It is he who was on the same mat during the darshan on the 5th November when Ra Ganapati has come (and we will become true brothers later).

After a while, after the persons had come for the blessings, i sing the song like the American women sung while standing up and which is nice today. Yogiji takes a garland and puts it around my neck!

Always He will take my hand, will stroke it, etc... !
So many blessings!

Then He asks the American women to stop, calls them to give them a flower and a fruit and He asks to sing the *Mangalams*. We go out hand in hand!

...

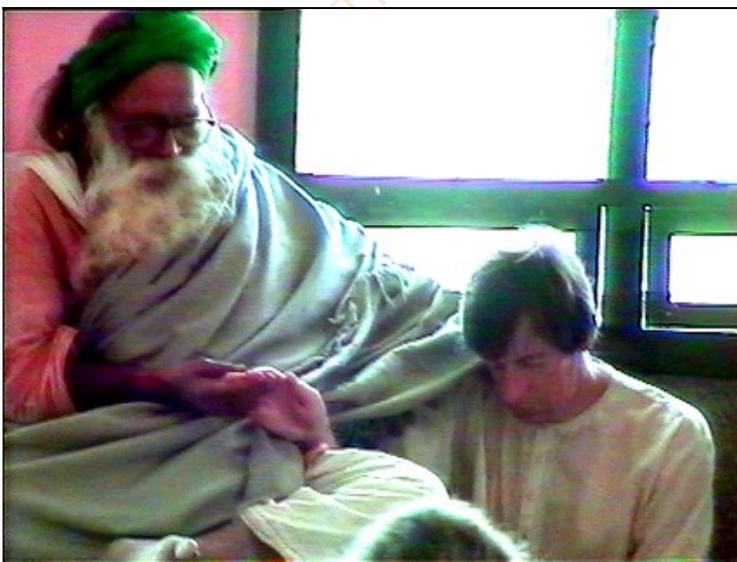
Afternoon Darshan (4:00 pm).-

I am on the mat in the middle. *Aum Sri Ram* is sung for a long time. I don't dare open my eyes and i try to concentrate and succeed quite well.... I must just concentrate. Twice i open my eyes but Father does not make any sign. After 20 good minutes Parthiban pats my shoulder. i go to Yogiji who asks me to sing. I go to the sport and begin and ... BANG! THE BLANK! When for half an hour the so simple melody was sung without a break and repeated in a loud voice, also by me!!! The blank. The blank. I think i know the reason. Actually before the darshan, in the cottage, i sang the mantra on one of the theme of the Finale of the Beethoven's 9th Symphony. (« *Götterfunken Tochter aus Elysium* »).

Three times i try again while the audience takes up in the right manner. In spite of that, when i have just to

repeat, i don't manage! It's no use. Then i turn around and I see Ma Devaki who says to Yogiji that i don't succeed in finding the melody. I go and fall on one of my knees near Vijaya to ask her to sing it. But she does not succeed in answering me in English. Then i half turn toward Rajalakshmi who takes up the mantra, which the audience repeats in its turn. I go back to my place, standing up, but no way! So, I begin to sing with the audience in answer, trying to find again the melody, but no way. A part of the audience sings the normal melody and the other part follows the melody that comes out of

YOGI RAMSURATKUMAR BHAKTAN





my mouth. When i sing with everybody threes is no problem, but when i take up immediately after it's impossible. This some twenty times at least. It is another tune. And suddenly, I feel within like a peace! A peace! And all of a sudden my voice rises and never did i sing in such a good tune and so « magnificently ». I feel carried, it's DIVINE. DIVINE.

Parthiban comes and pats my shoulder after a while. Yogiji calls me and i go to Him. He tells me in Tamil: « *Ukhar* » which must mean « *sit down* ». I mumble: « *Forgive me, Father* ». He smiles and repeats: « *Ukhar* ». I sit down. Now *Arunachala Shiva* is sung and, afterwards, many songs in Tamil I never heard before. Father puts His hand on my shoulder. He pats a little. Then i hear Ma Devaki: « *Krishna, He want that you stand up* »⁵⁰. So, I stand up and help Father to stand up too. We go back and forth in the audience, Lee being on the mat in the middle. Then we come back to the platform and I sit again by His side. He puts His hand on mine which is on my knee. Then He takes it and puts it on His knee. Father puts His hand on my back for a long time. Twice He puts it on the top of my head. He will stoke my back, my arm, etc... Oh Father, i m your son! At a point, He takes His fan and, from His seat, remaining seated, He 'fans' the audience. This is very symbolic.

This morning or this afternoon, during the private blessings, there are parents who come with a child who is

⁵⁰ Actually, this episode took place in the morning session. But this evening again I have to stand up.

physically and mentally handicapped. I hear Yogiji saying to the parents after a while: « *I will pray my Father.* »

Then, at the end, he asks for the *Mangalam* to be sung and makes me a sign to get up. He goes out at top speed, with just a quick stop to Raji.

...

Sian comes to me and says: « *You did very well. A part of the audience was following you, and the other was singing the mantra as usual* ». I explain that i did mix up with Beethoven's 9th Symphony.

...

...

My article is finished. Here is the text:

« Ô FATHER, WHAT CAN I SAY ABOUT YOU? »

How can one speak about ones experiences with YOGI RAMSURATKUMAR who is the divine Silence, and who confers directly to the heart? All is in this:

*AUM SRI RAM JAI RAM JAI JAI RAM
YOGI RAMSURATKUMAR, YOGI RAMSURATKUMAR,
YOGI RAMSURATKUMAR, JAYA GURU RAYA!*

Now, coming down to the level of the mind, let us say that the experience with HIM begins at birth, maybe before, one does not know. Yes, in the true sense, from the beginning, we are always experiencing YOGI RAMSURATKUMAR. Now, if you want to say: « Please say something about your experience in Tiruvannamalai, then it begins at the very entrance of the ashram. You can see that ashram in construction. That ashram is yourself in construction, under the guidance of Yogiji. And look how more and more beautiful it is day after day. Day after day you can perceive the beautiful form it will reveal until the day when it will become « one of the most powerful spiritual spots on the earth. But that will happen slowly, nearly without being aware of it » ». Yes, this ashram is yourself.

Now, you come in. The experience continues. You meet wonderful people. All of them are workers, managed by Mani. Does not that word mean « jewels » in Sanskrit? The contact with each of them is an experience with YOGI RAMSURATKUMAR. From Muttu you learn something, from Selvaraj you learn something else, and from Gopala, and him, and him. Do you know those names? Kanna, Ravi, Kumar, Suresh, Krishnamurti, Natarajan, Venkatraman, and all the other ones who will forgive me for not putting their names, because they don't look for that. Some are fine artists and poets. Doesn't matter the name, if you are able to feel the hearts within which YOGI RAMSURATKUMAR stands. With each of them, you can get light from their candles. This Light is enlightening everyone. Lights are everywhere there. Some are doing very hard work, but

when Swamiji's car is passing by, just look at them. All of them are my brothers, I share their hearts. They teach me humility, kindness, faith, devotion, work in joy, dedication.

Now, you meet great devotees of the Master. How sweet are those names to my heart: Prema! Is there a more beautiful name⁵¹? Suresh my brother and his smile, Radhakrishnan and his words, Ramesh and his silence, Anand and Shaktivel with their laughter! « YE MERA PARIVAR HAI!⁵² » All of them are my deep brothers and sisters. The experience? A complete unity of heart. We are only ONE heart in the same Father. You can feel the unity in God. This is « unbelievable ». Not a word is required, but all of us express the same. You know, there I met Prahlad, and he put a rakhi at my heart.

It is darshan time and Yogiji comes out of the car. Looking at his back, you can see Jesus. Clothes, hairs and the crown. Oh! that crown⁵³! The crown of the King, but the crown of God who has come for us, and is taking our thorns. And look, Yogiji is seated and He is Arunachala⁵⁴! He is Shiva! And the other day the turban was set in such a manner that some hairs were going up. Arunajata⁵⁵. Ganga was emanating! For us.

⁵¹ « Prema » means: the highest level of Love.

⁵² They are my family.

⁵³ The turban.

⁵⁴ Name of the hill of Tiruvannamalai, which is Shiva.

⁵⁵ Ganga (Ganges), in her fall from Heaven, was held by Shiva's 'jata' (plaits of hair winded around the head). 'Arunajata' has a connection with the mantra "Arunachala Shiva" which would be too long to explain here.

Coming in and following the divine steps, Sudama's sisters and Devaki Ma will give you an other 'experience' with Bhagavan. « They are my mothers », says the Father, deeply moved. To know the meaning of the word « Devotion », of the word « Love », you need just good eyes. Not a single piece of the ashes of the Charminar⁵⁶ will fall without the care of Devaki Ma! Devaki Ma is our shining Mother. She is the Mother of the ashram which is ourselves.

Holy songs are rising. Closing your eyes, you can hear angel's voices with divine vibrations which pervade your heart. Even if you do not know the Tamil language. What to say when they sing in Sanskrit and you can understand some! The songs sing « YOGI RAMSURATKUMAR », which is the name of the Father from the time the soul of « this beggar » merged in the Brahman.

Nobody is able to say who is YOGI RAMSURATKUMAR. To know, we have to become YOGI RAMSURATKUMAR. We are, but we do not know. « MY FATHER ALONE EXISTS ». No words are needed because Yogiji is the living God. A living teaching, Love incarnated, the embodiment of humility, renouncement, wisdom, simplicity, compassion... He is simply « unbelievable ». There is no word. This God will say « my Father », never « I », there is no « I ». There is That. A total transcendence. How is it possible for somebody to speak of God?

⁵⁶ Brand of (very strong) cigarettes smoked by Yogiji.

The ways of Father are inscrutable because such are the ways of God. Without a word, Father transforms you, moulds you, leads you, opens your mind, opens your heart... With a gesture, or more rarely a word, or by an event - you don't know - he will give you an answer you were waiting for. But at the same time, your neighbour will get his own answer! All in all! He will drive you onward day after day, and HE will make you chant AUM SRI RAM JAI RAM JAI JAI RAM, feel that all is RAM, that there is nothing but RAM, nothing but SHIVA, nothing but HE. He will make you understand His Consciousness is All in All, and not only in the body of « this beggar », he will make you see HE is working in the heart of everyone.

But HE will make you understand something else. The strength of the ego! If you listen to His unpronounced words, HE will tell you within yourself and by examples, how strong it is, how « slippery » is the path. And during those privileged moments when HE leads you to that elevated state of mind, the ego is yet there, there is yet a subject and an object. At that moment, your entire being is saying: « Oh Father, take this little one with You! ». Then, when His fragrance is taking your being, HE makes you understand that to go beyond the ego, the veil, there is only one path: HIS GRACE. And there is only one way: SURRENDER and absolute faith. More and more you are stuck to HIM. It is no more possible to detach from HIM. Anyway you don't want to. You know that even SURRENDER will come by His GRACE alone. All is His Grace.

Before you meet YOGI RAMSURATKUMAR, He has already taken your life in His hands. You are not aware of that! He does everything, we have to just stay in His hands. He draws you to HIM and you realize that only after some years. He does all, we do nothing. Father is compassion! He will give you what you ask Him for. He will say « SERI⁵⁷ ». I think if you want fame, He will give you. The lesson will come. If we ask for HIM, we will receive. He will lead us to surrender. For that we must open our hearts totally.

When HE makes you seat in the middle, people may believe it an honour. If you take that as an honour, then your heart is not open and you slip on the way. In fact HE is exposing your ego. By the time, HE stands up to bless HIS devotees; He makes a simple gesture requiring your hand. Like a spring, you go to help HIM and in walking you take care that His feet do not get hurt. Fool you are! HE is leading you, HE holds you firmly, you understand that clearly! What have you to be afraid of? What have you to worry about? You are in His hands. And the divine fragrance comes to you. And your heart hears: « Surrender, surrender! » That is the way. By a glance HE will correct you, by a smile HE will encourage you, by a touch HE will tell you that to day you are doing well. Because HE knows your most secret thoughts. Sometimes you feel you have lost contact with HIM. For sure you know it is your fault, the ego which has come back. And you feel so sad, so small, like a You are no more waiting for something. And then, at that

⁵⁷ Well, good.

very moment, you will get a divine smile! Lesson is taught. The smile is the diploma.

Let us be guided, let us surrender in His divine hands. My divine Father has blessed this unworthy fellow. He blesses everyone as the sun does. He is always blessing, always giving HIMSELF totally. But what are we giving to HIM? He is the incarnated Teaching. Humility without limits.

In His presence a day is like a month. Because your mind is concentrated and you take care of every moment. You learn to live every second which is passing, to look at the minutest detail, and you realize that God is always teaching you, every second. You learn how to live, that all is a lesson in life, if we have eyes to see and ears to hear.

Oh yes, the Guru is all in all. « Guru, God and Grace are one », says Bhagavan, quoting Ramana Maharshi. All is illusion. Yes, He alone exists! But we have to realize that, to BE HIM!

I think that Father is also moulding some people for times to come. But anyway HE is leading all of us, by taking our hands and guiding us. He leads us to the Supreme Goal. We have to be ready constantly. Jesus said: « No one knows the day neither the hour. So, be ready. »

No, ones experience with YOGI RAMSURATKUMAR cannot be described. It is a secret

of the heart for everyone. He is working there, in the heart of all, washing it. He purifies us by the fire of RAM. The fire of RAM SURAT KUMAR who smokes the Charminar which is as strong as our ego. He is burning this strong habit, and look how it vanishes. With His fan, He separates in us the good grains from the chaff. The embodiment of Teaching: He has nothing, for He is all.

YOGI RAMSURATKUMAR is the Master of Masters. He is the blessing Sun, the blessing Light. He is my Father. He is my Love. I am nothing, nothing, nothing, but I am HIS. That is my glory. »

11th December

...

Breakfast Darshan (7:00 am).-

First it is the reading of Swami Ramdas. Yogiji asks Rajalakshmi to read again the same passage as on the other day. So, she reads it again from « *For thirty-eight years, Ramdas was living a worldly life* ». At a passage, Yogiji says: « *At that time, all is His will. There is no question of 'I'* ». And he makes this be read five times in succession. Up to « *through us* ».

...

Then it is the chanting of *Aum Sri Ram*. I close my eyes. At a point, Lee gently pats my arm. I open my eyes? It is my turn for the hibiscus! I rush on the knees. I

receive the flower and Yogiji blesses me for a long time with His left hand. I continue to chant *Aum Sri Ram* when i am in front of Him. The chanting is for Him « *Jai Jai Ram!* ». I open, close and open my eyes to know when i have to go back to my place. Then i go back there and continue to sing with closed eyes, until the moment when Yogiji says: « *We shall eat now.* » I will be the last to finish the meal because i listen to what Yogiji says. Mani told Him that Justice Arunachalam has come back from Delhi⁵⁸ and that he has felt Yogiji's presence there. Yogiji says:

- *So, Justice Arunachalam went to Delhi for the conference and he felt this beggar's presence!*

And He asks, like a child would do:

- *Is it possible, Mani?*

And He blesses Justice Arunachalam. A little later He says:

- Yogiji: *In his poems, Mister Lee says that he also feels this beggar's presence. Do you believe it, Devaki?*

- Ma Devaki: *Yes, Bhagavan.*

I have gone to wash my hand and come back. Yogiji asks Ma:

⁵⁸ *He went there for a seminar concerning a possible legislation concerning AIDS.*

- Yogiji: *What did Krishna Carcelle say when he gave a present to this beggar?*

- Ma Devaki: *Your garden.*

- Yogiji: *But what did he exactly say?*

- Ma Devaki: *Here are some fruits from one of your gardens.*

I look down.

- Yogiji: *This beggar has given a copy of his article to all of you. What was the title, Devaki?*

- Ma Devaki: *India my mother, Yogi my Father.*

Yogiji turns to the Sudama sisters.

- Yogiji: *Did you read it?*

- Rajalakshmi: *Yes, several times, Bhagavan.*

Then it seems that Yogiji says something.

- Devaki Ma: *But Krishna and Mr Lee know the Truth. We are learning.*

I don't say anything but i feel like shouting immediately: « *I know nothing, absolutely nothing!* » But Father knows that.

- Ma Devaki: *He also said that he would want to settle down in India.*

This when Yogiji asks Rajalakshmi to strike up *Aum Sri Ram*. Father answers:

- *Father's Grace*

Aum Sri Ram. After a while, Yogiji tells the women that they can disperse, sit in the car and wait. *Aum Sri Ram* is sung until they are outside. Then He asks Jayanthi to go out. Lee and Krishna are still in the hut. Then Yogiji stands up by Himself: « *We shall disperse* ». And He goes alone to the car. Once He is seated, while the Sudama sisters are singing *Aum Sri Ram*, Yogiji tells Ma and the Sudama sisters:

- *Krishna Carcelle wanted to go to Kanimadam. This beggar told him to stay here (tears come to His eyes) and he left everything and stayed.*

And my Father blesses me. Ravi closes the door. As the car goes toward the works (concrete will be poured on the top at the part that will receive the widest metallic framework to support the roof), i rush to the cottage to pick up the video camera and come back to shoot. I am inside the 'auditorium' and, to film, i sit down on the wooden steps that were made for the women to take position there and form a chain to bring the cups of concrete to the top. Then, at a point, i come up to the metallic framework which is on the ground to look at the blobs of solder. At that time Mani tells me that Yogiji

wishes me to go out. Later he will tell me that He does not want anybody at that place. So, i go out of the auditorium. Jayanthi is there. He tells me: « *Swamiji loves you very much!* » I answer that He loves everybody in the same manner.

... Jayanthi says: « *Yes, nobody is allowed to go in the auditorium. Not even Krishna!* ».

...



The sculptor is there and tells me that, on the other day, Bhagavan forbade him too to come on the building site.



Since the last meeting i had with him, i feel very well in the sculptor's company. He tells me that he had come back to the works after three months off because of heart throbs and he invites me to come and see the statue. So, both of us come in the darshan mandir. The statue is assembled, only the left arm, in the air, has not its framework yet. I film the sculptor near the statue, with the person who will pour the bronze. Then we go out and stay on the doorstep and resume our conversation where we stopped it when coming in.

His name is Raja Gopal. Of course he knows a lot of people. I also worked in the movie industry at Madras studios and in Bombay too. He worked for a Raj Kapur's movie. He tells me that this man knew how to make movies and harmonize music and image. Alas, he was

drinking too much and died because of that. Gunther Grass is one of his great friends. His son is lives in United States in Chicago and works in data processing (like many Indians in U.S.A.!). He tells me that it is madness; that he went there for money! His son wants to settle in Canada and « *demands that his father comes: you could make money! – What need!* » All the same he got a passport but always postpones this trip. He is 80! I am surprised. He says: « *Bhagavan's grace* ». He asks me whether i now the Theosophical Society in Madras. I tell him yes, that I never went there but read the three first volumes of Madame Blavatsky's « *Secret Doctrine* ». He tells me: « *Now it's finished. Before, Besant, Blavatsky were there, etc....* » He tells me that he knew Krishnamurti well.

We also speak about the westernisation of Indian towns and about other topics, and about ashrams. He says: « *What i will become when Bhagavan will no more be there?! At the Ramanashram it's only politics: 'I like this one, I hate that one'. Krishnamurti was against that and he said: 'For what ?' when i wanted to make his statue.* »

Then i tell him about Swami Rama Tirtha. He has a smile of communion. When two men come together, it is finished. Any organization is created, rises and dies. He invites me to his house and i learn that his house is Pink House where we came to eat; that Bhagavan provided it to him (« *And he gave me this house* »). It is agreed that i come there after 'lunch'.

...

So, i go to Pink House after lunch to pay Raja Gopal a visit. He shows me some of his works that are there, then many pictures concerning his life, his family, and drawings. In particular, there are drawings of insects that are absolutely marvellous! Alas, I cannot buy anything, even if a simple drawing could be sold some 50 US dollars. My purse is not enough. But what a great man! First he was a Kathakali dancer and i see pictures of his career, already with that noble, splendid and expressive face. Then he was a designer and he invented the «system» without decors but only with light games. « *They came, watched, were interested, i had my picture in the newspaper and everything was forgotten* » he says. Afterwards he worked in decors for the movie industry then he came to sculpture.

He tells me that, to make a face, it is enough for him to see it, then the print is made in him. Then two hours are enough to make it. That means, for instance, half an hour every day during four days. Yogiji's statue, casting included, should be finished in April. Statues made by Raja Gopal are found in Bangalore, Madras (like the statue of the dancer Rukmini at the Theosophical Society), Delhi (Rajaji, Gandhi's friend), etc... And everywhere in the world in private collections. He was honoured everywhere and i see a lot of pictures, here with Rajaji, there with avec that minister, there with that Prime Minister, there with the President of Indian Republic, etc...

I ask him questions: How the idea comes, etc... He tells me that the first idea is only a small percentage. He puts it on paper, puts the pencil down, and then everything comes by itself. Seeing my surprise, he says: « *It's because you don't practise it.* » But it is true that when I write on a topic concerning spirituality, that is to say concerning life, I put the paper, and everything comes by itself too. It is enough to begin.

And he tells me how he met Yogiji. 20 years ago, when he was at Tiruvannamalai to work on Ramana Maharshi's statue, he was in Arunachaleshvar temple. There, he sees somebody who appears to be a beggar, wearing beards, coming towards him. That face, as a sculptor, makes an impression on him. He takes a coin to give to the beggar, but the later tells him: « *No!* », stars at him and moves on.

Maybe eight days later, in a house, he sees the picture of the same face and then asks: « *Who is he?* » - « *He is a great yogi, did you meet him?* » - « *Yes, but, ...* » So, now he searches for him, goes back to the temple but does not see him anywhere. And, when being at the Ramanashram, the yogi arrives with some other persons but does not look at all at him. So, Raja Gopal does not think of him anymore. But soon, here is somebody who, from behind, enfolds him with his arms. He turns around: it is the yogi.

- *You are making my Father's statue. This beggar would want to see it.*

So, Gopal takes him. Then the Yogi tells him something like:

- It's coming in a good way! My Father blesses!

Later, on the day of unveiling of the statue, it's crowded. Indira Gandhi will come to unveil it. Yogiji, who is there, comes near Gopal and tells him:

- Before Srimati Indira Gandhi, this beggar wants to see.

Gopal wonders how to do, with all this crowd, but he decides and takes him. Of course people ask questions but, somehow or other, everything is fine. He arrives at the statue and, for him, lifts the veil: « *It's marvellous!* » and Yogiji is in raptures.

The work over, Gopal goes back to Madras. After a long time, some day, he comes back to Tiruvannamalai. And in 1995 he is there, at the Ashram, and goes to sit among people in the circular mandir. And here is Yogiji who goes down from the platform, comes and sits by his side!

- My Father says that you have to make this beggar's statue.

And every day Yogiji pays him a visit for some moment, after saying to Mani to give Gopal everything he would need. The quotation is accepted.

We go on speaking. He tells me that he has the idea; he will make a bas-relief of Yogiji. He will put it on both sides of His abode at the back of the auditorium. « *Let us see how the things come* » he says. At times, he says, he stops, he thinks that he has done enough. But, once he is seated, bang, an idea comes to him, and he has absolutely to carry it out. I know that too.

He explains that, for the statute it is the « *process of lost wax* », when the bronze is cast and warmed. There are also his son, Ravi Shankar, who helps his elder brother in Madras. This elder brother is very much involved in spirituality. I tell him that I feel being Indian and Ravi Shankar tells me that it is because I was born in India in my past life. I answer that, even if this is true, I don't know anything about it.

...

Around 2:40 pm, Gopal tells me that he will go to work on the statue. ... He will finish the right arm. I don't know hat to tell him. Yogiji made me go to him and i have leant. What happiness, these artists! Why did Gopal invite me? Why do i feel that he likes me very much? That he is happy when he sees me. I don't know... When i take leave of him to go back to the cottage, i see the car in the auditorium. I look: Yogiji is there.

...

It's about 4:30 pm. Yogiji gets in the car. Where will he go? Mani comes and tells me that He is coming

for the darshan. .. People are in a line, I am alone in front of the dining-room.

The car arrives. Ma smiles at me. Father comes in, then the Sudama sisters and Ma Devaki. Almost immediately women are called, then i come in. Just before passing the door, Raji makes me understand that Father is seated behind the door where she usually stands. I come in and go to sit in the first row. The Sudama sisters are still on the left and only Devaki Ma is on the platform. Soon the Sudama sisters intone the Guronama: «*Yogi Ramsuratkumar, Yogi Ramsuratkumar, Yogi Ramsuratkumar, Jaya Guru Raya!*». In the beginning, only Devaki Ma and i sing it in answer. Step by step, the audience repeats it. Kumar comes and puts the mat, certainly at Yogiji's request, and makes a sign for me to sit on it. I do the anjali to Ma Devaki and we smile at each other. Once i am seated, i find that i am in the middle of the mat, so i move to the left and it is just then that Lee arrives and sits on my right side. The Guronama goes on. Then i hear Father's steps, He comes from behind through the central path, then He goes round the men side before going up the stairs of the platform and sitting down. He makes the Sudama sisters pass to the other side. There, soon, they raise the tone of the Guronama and it is much better because it was almost impossible for me to sing «*Guru Raya*». ...

But a short time later, the Guronama stops and the *Ramachandra mangalam* is struck up! Only the first verse is sung and the final Mangalam is immediately struck up in its turn! Father stands up by Himself and

takes Mani's hand. He comes towards us; i look at His feet, these feet that have covered the whole of India! Then He stops for a short time before me. I dare look up, He look at me seriously, fingers on His lips. Then i look down to His feet. He goes away, and then gets in the car.

...

There (in town) a white young man i saw once or twice during darshans, arrives with a started pot of butter. Without embarrassment, he overtakes us, stealing our place and says to the female manager of the shop: « *I asked for normal butter, but this butter contains garlic and i don't like that at all. Therefore I ask you to change it.* » The woman does not say anything. So he says: « *I have not to pay, for I did not get what i asked for.* » Then I begin to turn to him and put my hands in anjali. Anand, who understands that I will intervene, takes my arm and tells me not to do anything. However, my hands in anjali, i say to this boy, still very young, and very politely: « *You know, it's nothing for us, but it is much for them* », to which he answers: « *I have not to pay what I didn't get* ». Following Anand's advice, I don't answer and Anand asks me what I want to buy, « Good Day » biscuits apart. The youth, American as it seems, says then: « *We will do 50-50* ». But the woman does not say anything and Anand makes him understand that he can go without paying. Did he understand? Those people come to India for spirituality but they nitpick for one rupee when they are rich, with people who are not and who are at home. What is the meaning of this?

...

Anand is not rich, even if his father is rich, and at each time he offers me chai and biscuits. ... When he prepares chai, i surreptitiously put 2 packets on another table so that he found them later. We drink the chai and share the packet of biscuits and discuss about life in the « system » and about the impossibility to escape it in West where the racket is a legalized racket and where one is crushed if one has no money. Anand told me about corruption that is everywhere in India. His father, he says, has two funds, of which one is black money. Everything is bought he says even in case of control. When he found that, he refused to enter the system.

Then we speak about marriage, and about the fact that, actually, there is no need of economic development, which is only slavery where man loses himself. Then on psychoanalysis which is « *Satan* » as he says. On the fact that spirituality is a science. The proof: we describe the path in the same way, with the same dangers, the same bends, the same experiences, the same landmarks!

I come back not to be late for the meal. Mani is on the steps and I see Raghu's car. Seeing me, Raghu does the anjali above his head:

- *Krishna ! How Krishna is doing? How is Krishna with you?*

- *I try not to lose contact.*

- *Let us think constantly of Yogi Ramsuratkumar.*

Mani tells him that i will go on the 13th.

- *Bhagavan knows that?*
- *For sure!*
- *Bring Yogi Ramsuratkumar's name in nightclubs, subway...*
- *I never go in nightclubs.*
- *Yes, i tell you to bring it where I know you never go!*

...

Raji tells me that Yogiji still came to the darshan this afternoon only for my sake. I tell her no! She answers that she is sure of that. What is going on, that everybody loves me so much! I don't understand anything. Why does Yogiji have so much tenderness towards this idiot? Everybody says that Yogiji loves me immensely!!!

12h December

Breakfast Darshan (7:00 am).-

At the ashram entrance, beside Lee Lozowick are Michael, the French Gilles Farcet and his wife. One in the hut, Yogiji asks from which country they come from, then He asks Mani whether there is room enough and makes them come. During that time:

- *Yogiji: Krishna goes tomorrow...*

Surreptitiously i put on the recorder which is in the small yellow bag and that i brought today. The entire darshan will be recorded actually, badly recorded, having set it on 'High Sensitivity').

Aum Sri Ram during which Gilles Farcet and his wife arrive. Then it is Swami Ramdas' reading, three new time the reading of the same passage! Then hibiscuses distribution. Hen my turn comes, Yogiji takes my hand and tells me to call when i will be arrived. Of course! It is the first thing that i shall do. Here is what it is possible to hear on the recorder and that is understandable:

- Yogiji: *Krishna ...*

- Mani: *Yes.*

- Yogiji: *When he will reach home he will call.*

- Mani: *Yes.*

Then Father looks at me, laughs, and i go back to my seat. He asks Gilles Farcet for his name and asks him to spell it and the manner to pronounce it. Father asks Gilles whether he know Krishna: yes. Ma asks him what he is doing: he is a writer. Then Father says:

- Yogiji: *And about Michael, what about him? I don't know!*

Father asks her name to Gilles Farcet's wife. He answers and i spell: Laurence. Mani says that she is married to Gilles. Ma asks whether she is a housewife or if she has a profession and Gilles answers that she is a doctor.

Then Yogiji distributes the hibiscuses to the women and to Muttu. They are not enough for Selvaraj to receive one. Her is what it is possible to hear while we are having breakfast:

- Ma: *Selvaraj laughs.*

- Yogiji: *All of us are laughing... He has not to (incomprehensible)*

- Ma: ?

- Yogiji: *Those people must know about Lee's ashram...*

- Mani: *Yes.*

- Lee: *They bring help.*

- Mani: *They help for purchasing the property.*

- Yogiji: *Krishna Carcelle acquired a property in the name of this beggar (and He laughs).... What did he say? These fruits are ...?*

- Ma: *From one of your gardens!*

- Yogiji: *From one of your gardens!*

- Ma: *Another garden is coming with the ashram of Lee. They call it 'Ramji ashram'.*

- Yogiji: *'Ramji association' (laughs)... In a letter of Krishna Carcelle to Mr Lee Lozowick, do you remember what he wrote? ... They were asking for money and this money is spent in Ramnam, in the monthly magazine...*

- Yogiji: *Lee also has certainly a doctor in America in his ashram?*

- Lee: *There is somebody who studies to become a doctor (laughs).*

- Yogiji: *In his Ramnam Movement, does Krishna Carcelle has a doctor?*

- Krishna: *I don't know, Father, i don't know.* (Then i remember that there is one, in Sarrebourg).

We eat after Yogiji's signal.

- Yogiji: *When does Krishna Carcelle goes for France?*

- Mani: *On the 18thh or 19th. He has some works to do and he has to confirm his ticket to the airlines.*

- Ma: *How much time (to get to France)?*

- Krishna: *It's a flight Madras-Bombay, Bombay-London and London-Paris. Maybe 9 hours to get to London.*

- Yogiji: *9 hours to go to London ...*

- Ma: *And from London to Paris.*

- Krishna: *Just one hour. One hour. And after that two hours to go to the little village.*

- Ma: *9 hours, Bhagavan, up to London, and one hour to Paris, and from there 2 hours to go to the village.*

- Yogiji: *So, altogether, how much time?*

- Ma and Mani: *12 hours to reach home.*

Silence. Yogiji is focused.

- Yogiji: *As for getting ??? You have to go ?*

- Mani: ?

Father asks me how i will reach the village from Paris.

- Krishna: *One of my friends will come.*

- Yogiji: *I think that you have a lot of friends.*

Silence. Then, to women:

- Yogiji: *You shall pack up, you start and go and sit in the car.*

Jayanthi and Gilles Farcet's wife are still in the hut. He and she were not able to eat their meal entirely. It must be the first time they come to India, for they did not know how to eat with their fingers and, as the others had finished when their dish was still almost full, they were not able to finish.

- Yogiji: *Chandrasekhar, everything runs well at school? Is your family fine?*

- Chandrasekhar: *It's fine.*

- Yogiji: *Krishna, what is the name of the friend who will come to pick you up and bring you home?*

- Krishna: *Jean-François.*

Mani repeats, trying to pronounce correctly, but it is missed. I spell, i pronounce again, and say: *Jean as John, etc...*

- Mani: *He is German?*

- Krishna: *French.*

- Yogiji: *What is he doing?*

- Krishna: *The same profession as me, in paramedicine.*

- Mani: *He is a professional in paramedicine.*

- Yogiji, to Mani: *Do you know anything in paramedicine? (laughs).*

Silence.

- Yogiji: *Krishna!*

I quickly stand up, takes my yellow bag and put it correctly so that the recorder does not fall from it. I help Father to stand up and take Him to the car. He walks slowly. He stops, climbs the footboard. Perfume smell! He looks at me then He gets in the car and blesses me. Ravi closes the door. He blesses everybody. The car goes away. Then Chandrasekhar comes to me, he who is usually so distant and almost does not salute me (mister is a Brahmin). He asks me when i go, etc... I tell him that to get the possibility to come back, one has first to go...

...

Morning Darshan (10:00 am).-

Before darshan Mani tells me: « *Since nobody knows where He will go, the best is that you take the Souvenir (books) today* ». Indeed, I have decided to bring 2 books *Souvenir* in my bag and Mani will send me others by boat.

Yogiji does not go to the works but the car goes to the dining-hall. Mani calls Lee. All the Americans follow. I come in after. Lee has prostrated and Yogiji is blessing him. As He sees me coming, Yogiji blesses me; i sit on my knees, legs on the side, then normally when He puts His hands down.

Aum Sri Ram. At a point Yogiji asks me to go to sing, then, as usual, Muttu comes when Yogiji decide to stop me. I go near Him and He tells me: « *Ukhar* ». I sit by His side, a leg folded on the side, the other folded against the platform and i put my hands together at the thighs crisscrossing but immediately, while Armstrong's mother is striking up *Arunachala Shiva*, Father takes y hand, puts it on His thigh and takes it in His left hand. My hand is bent in His, lengthwise, thumb in the palm. Like yesterday an as usual when she begins to sing; Armstrong's mother does not mark the syncopation at the beginning of the third *Arunachala* and, like yesterday, Rajalakshmi stops at this syncopation to be together with Armstrong's mother. As on the other times, Yogiji strokes my hand and my arm. He will pat my shoulder several times in great affection; He will put His hand in my back and twice on my head, stroking my head, the second time up to the neck. Then He makes me a sign to stand up and i help Him. He stays in the central path, He goes back and forth several times with stops, comes back and makes me a sign to sit again, constantly keeping my hand in His. Like yesterday, my being is enveloped but today the mind is more tenacious. A times i stop chanting because "it goes within", then i resume.

Then Yogiji waves to me and tells me to go back to my seat on the central mat at the foot of the platform. I go there and sit. He blesses me, His hand held out towards me. I stand upright, in anjali, and strongly feel His being. After some time i open my eyes.

He calls Lee Lozowick and, like yesterday, He asks him to read passages from his book, which He holds out to him. When Lee wants to read again what concerns Yogiji, the later tells him to read something else, to read what he wrote on himself (Lee Lozowick)! ... Father is deeply focused, so much that He seems sleeping. But His right hand constantly writes on His left sole. Then Yogiji asks him to read again. Then he reads what concerns Swami Pratajananda (or something like that) where it is spoken of psychoanalysis etc... (!!!) and we learn that he as the master of Arnaud Desjardins. In that text, the swami says that the separation also exists. Immediately I hear within myself Yogiji's words: «*Nothing is separated*». Of course I don't share the views of this swami, maybe only a quarter. There it is spoken of Freud, the unconscious, etc...

Yogiji seems sleeping⁵⁹. Ma Devaki speaks to Him and touches Him. He seems waking up and she tells Him time. He asks to continue to read. Then Lee reads Swami Ramdas' life, as well of some of His words. It is far more interesting, even if one knows it by heart. At the end, Yogiji asks:

- Yogiji: *Was everything about Swami Ramdas read?*

- Lee: *Yes.*

- Yogiji: *My Father blesses you.*

Live gives back the book and goes back to his seat. The plates are brought and Raji brings two books

⁵⁹ "Seems sleeping", but maybe in a state of samadhi, as often.

Souvenir and tells Ma that they are for Krishna. Ma Devaki conveys to Yogiji who calls me. I explain that one book is for Michel Coquet, that i can take only two in my backpack but that Mani will send other books by boat. Yogiji gives them to me and smiles at me. I go back to my seat. And He asks the Sudama sisters to sing the *Mangalams*.

He stands up by Himself and very quickly! Absolutely normally and with ease! He puts back His shawl and calls me to give Him my hand. Stop at Raji after the central path. Stop at the car. He looks at me: « *My Father blesses Krishna Carcelle!* » The car starts.

...

Afternoon Darshan (4:00 pm).-

That is my « last afternoon darshan ». Lee is called by Mani who always forgets me, in spite of what i told him. I wait until all Americans are inside.

I bow down to Yogiji then to Ma. Yogiji does the anjali, then He asks the Sudama sisters to go to the other side and asks them to sing *Aum Sri Ram*. Like this morning, when Yogiji calls Muttu to come and ask me to sing, i perceive Muttu's shadow through my eyelids and open my eyes. Muttu comes and i go to sing. Then after some time, he comes back and pats my shoulder: « *Swamiji calls you* ». I go near Yogiji who makes me a sign to sit by His side. I take place as usual, my right leg folded but straight against the platform, my hands together at the crisscrossing of my thighs. At one point i

put my hand on my knee, hoping that Yogiji seizes it, this while the Sudama sisters and the audience sing *Arunachala Shiva*. But never will Father take my hand neither will He do any particular gesture, but only at one point. Then i open my eyes and He makes me a sign to get up and we go through the audience in the central path, but this for a little while. He comes and sits again. I put my hand on my right knee. He takes it and puts it on his thigh. In the same way He will stroke my hand time to time, will put His hand on my back and twice will stroke my head.

He asks Jayanthi and Chelvadorai who arrived with the 2:00 pm bus to take over the chanting of *Arunachala Shiva*. Chelvadorai sings dead wrong, but he sings and it is wonderful. After a while, while continuing to sing, they sit; maybe are they tired to stand up. After some while again, Yogiji asks Om Prakash and the sannyasini from Kumarakoil who are there to come and sing. They sing in Tamil and i take up the song when it comes to both the mantras *Aum Sri Ram Jai Ram Jai Jai Ram* and *Yogi Ramsuratkumar Jaya Guru Raya Aum*. I met them this morning when they arrived and told them that Yogiji wanted me to stay here and that maybe, it will be for next year. They tell me that it is about at 15 kms after Nagerkoil in the direction of Trivandrum.

Then Yogiji asks for the *Mangalams*. He stands up by Himself. We go out, hand in hand, and He gets in the car almost directly, but once He is seated He turns around and blesses me. As usual i close my eyes and lower my head. Tears come to my eyes. Then, after a while, Ravi

shuts the door. Yogiji still blesses me. Then the car starts. Ma turns around and smiles at me.

...

Raji says that, since one year, there was a great fall in Yogiji concerning the physical point of view and she compares two pictures taken after an interval of one year, both during the *homa* on the Jayanti day. And she gives me two pictures taken last year. Mani says that it's not the case, it is only because He takes people problems on Himself. Both of us agree on the enormous internal force we feel when He gives His hand. I remind them the way He stood up by Himself this morning, very quickly and without any problem.

Then Mani tells me that Yogiji does not bear the separation from Krishna. Maybe is it for this that He takes me with Him like this. « *If Bhagavan does not bear, then see what it is for me!* » I will write to Yogiji that He immensely improved my health, but that, as i am still a little bit mad, i have to go back to the lunatic asylum.

...

13th December

Breakfast Darshan (7:00 am).-

At 7:00, i go towards Kannan who apologizes for yesterday because he could not come. He tells me that he

has not finished the speech and that he will give me the text at 9:00 when I will go in town to get flowers to adorn Yogiji.

Krishna and Lee follow the car from a distance. Almost arrived at the dining-hall, Yogiji tells Mani to call out the two French. Almost everything is recorded on the recorder that I surreptitiously put on once again.

Once everybody is seated, Ma Devaki asks Yogiji whether He wants to read Lee's letter⁶⁰. Yogiji's reaction is like that of a lion:

- *There is no question of speaking of that land.*

What is recorded is hardly audible. He says that their money, somehow, has to be returned to them. Then He says:

- *... that money anyway. I don't want. (silence) this beggar..... No question I don't want... Father doesn't want and what Father doesn't want..... ... we must not do it.*

After a moment of silence, He turns to Ma Devaki and says some words where it is possible to hear: « *Krishna Carcelle* ». then:

- *Krishna!*

⁶⁰ As it will be possible to find below, Lee wrote a letter to Yogiji about his ashram, this is spite of what Yogiji said previously.

I approach Yogiji and, as usual, i am on my knees in front of Him, in anjali. Ma Devaki gives Him a plastic bag containing things.

- *This beggar's dress. One set.*
- Ma: ... (He says) *that He would like that you will use it. ...*

He blesses me with His hand. My heart beats, overflows. The gift of clothes, moreover of the Master's clothes to His disciple has a huge meaning. He gives me the packet. I prostrate at His feet, overflowing with love and humility! He gives me two strong and very sound pats on my back and i go back to my seat.

Then Yogiji speaks again about that Lee's ashram. On the recording, it is possible to hear some snatches. It would be necessary to pass time to be able to understand everything. Here are these snatches:

- Yogiji: *Only we can talk their money...*
- Mani: *I thought five o'clock...*
- Yogiji: *Seri. ...*
- Mani: *..... Saturday morning . Mr Lee has to leave for Madras.*
- Yogiji: *Seri.*
- Mani: *...*
- Yogiji: *What this beggar said, you can ...*
- Mani: *Yes. Justice Arunachalam will talk to He will take him to Madras. He will stay there and*
- Yogiji: *And you have to discuss how to give back their money.*

- Mani: *That is how, where he can...*
- Yogiji: *How to get back that money from them ... That must be done, any way!*
- Mani: *He is going to return on Saturday morning at... So he can take Michael and Mr Lee ...*
- Yogiji: *Seri.*
- Mani: *...*
- Yogiji: *Seri. And find them the way how to give back the money to them that you have begun ... You could not..., but you must give them their money anyway, if there is any way possible.*
- Mani: *...*
- Yogiji: *My Father blesses. The money must go back to them. What the Father doesn't want anyway. When Father doesn't want*

Yogi turns to Rajalakshmi:

- *Aum Sri Ram.*

Aum Sri Ram is struck up. Seven times again, during the chanting, Yogiji will speak, but Rajalakshmi will only rarely stop the chanting for a little while.

- *My Father does not want We are not going to (the Court)...*

The chanting drowns the voice and it is not possible to understand. The second time He speaks, it is only possible to hear on the tape: « *No question ...* » The third time: « *No question of very sorry for all that..... My Father....* » The fourth time: « *this*

beggar..... Everything is (the fault?) of this beggar... the ashram only ... have not been able to purchase it. »

This time the volume of the chanting has lowered since some time. But, Father remaining silent for a while, Rajalakshmi sings it again louder. When Yogiji speaks again for the fifth time, the chanting almost stops.

- Let us get a loan ...

Then the chanting is resumed. Once again Rajalakshmi sings it louder. At Yogiji's sixth intervention, Rajalakshmi does not lower the tone. On the tape, it is just possible to hear Yogiji saying « *Thank you* » to Mani. Yogi will say again:

- If they refuse, find another way This money ... this beggar. They have passed enough (time?) ... No question of...

However, before listening to the tape, notes were written down just after the end of the darshan. Yogiji notably said:

- Days and night were spent. This beggar made a mistake. My Father does not want. What my Father does not want, this beggar does not want. » And also: « *There is not question to purchase this land* ». « *Mani, do everything so that their money is returned to them. And if this is not possible, then find another way. Make a loan in the name of the ashram and return them their money. »*

Then it is Swami Ramdas' reading, more precisely a new reading of the same passage! « *For thirty eight years ...* » up to « *into the universal I: God.* »⁶¹. And Yogiji tells Rajalakshmi : « *Put a mark.* » After which it is silence and hibiscuses distribution. Yogiji blesses me with His hand.

Afterwards He tells Mani:

- Yogiji: *Krishna Carcelleji. Give us the new that he has reached his home.*

- Mani: ...

- Yogiji: *I'll send him to his home. He will tell you. Give us the news that he has come home. Seri.*

Then the meal is served.

- *We can start.*

After breakfast, Yogiji asks to sing *Aum Sri Ram* again. Then He tells women « *You can pack* ». The song stops, women go out. Afterwards it is silence, then:

- Yogiji: *Mr Lee will pardon this sinner, and the group who has come with him pardon this dirty beggar. I'm sorry. Maybe wrong is the ... taken by this beggar ...*

Then He stands up by Himself, takes Mani's hand, tells us: « *Disperse* » and goes out. We follow. He blesses and blesses me. I follow the car from a distance

⁶¹ *Maybe it is there, but this had to be checked with the tape or maybe it is yesterday that, at the passage: "Until the age of 38, Ramdas led a secular life and then he was taken by God... »... Yogiji asked to repeat it.*

until it goes out of the ashram and i slowly come back when Mani joins me and asks whether he can join me.

« *This morning, Yogiji was like a lion!* ». Mani tells me that, despite the fact that, on the other day, Yogiji had clearly said that he did not want to hear about this ashram anymore, Lee Lozowick wrote Him a letter making a new suggestion. Mani tells that Devaki Ma went as far as saying to Lee that Bhagavan will speak to him in private!

I wonder why Lee Lozowick insists. It was so clear and so strong, and so repeated! What is the need of an ashram for him in India? And at Tiruvannamalai? This seems to be only for the ego, to say: « I have an ashram in India! I am a sage! ». What's the need when Yogiji Himself is there!

This morning, Yogiji repeated again: « *We don't want to go before the Court!* »

Both Mani and i join Raji in the dining-hall. If the Government refuses that foreigners are trustees, why is it that Lee Lozowick has not said: « Well, so be it! Let only Indians be trustees!! » What would this have prevented, except that the 'capital' would have been Indian? But as for spirituality, for the conduct of his ashram, this would have not changed anything. This just tends to prove that he does not trust Yogiji!

I told Mani that i wished to buy flowers to adorn Yogiji, Ma and the Sudama sisters. Mani tells me that Ravi will drive me in the car. Then i go to the cottage to

lay the clothes offered by my Father as well as the recorder and i prepare the biggest part of my bag. Then I come back and both Ravi and i go in Yogiji's car. It is at this moment that Kannan gives me his written speech, which is not finished. He is what is written:

« My god Yogi Ram Surat Kumar

Yogi Ram Surat Kumara Jaya Guru Raya

At 1961 when I was student at Tiruvannamalai Municipal High School I saw Yogiji in the Siva temple. When I bow down to his feet I got blessings from him. On those days I don't know any thing about Yogiji. I know him only as a old saint. After a long gape I saw Yogiji at Sannathi street house and got blessings and fruit. At 1994 July 4th I joined as night watchman at Yogi Ram Surat Kumar Ashram. When I was doing my duty I came to know that Yogiji bornd at a village near Varanasi and I came to know that Bagavan studied at Kasi University. I saw Yogiji severel times when he came to Ashram. His eyes are having a spiritual power and kindnes with grace. At night duty time I used to think and sing about Yogiji. I wrote some songs about Yogiji. In the mean time by Yogiji's grace I got an opertunity to sleep at night at Sudama (Yogiji's residence). 4 months later one day early morning Yogiji called and talked to me. On that day I put an oblication to sing before Bagavan. He agreed. After that Bagavan gave me so many opertunity to sing before

him. One day my wife asked me to introduce her to Bagavan and to get blessings. She is also used to come to Darshan hall. I told her that if you are faith of Bagavan one day without recomondation he will call and bless you. After 4 or 5 days Bagavan called her near him and blessed her. One day at night I felt paining at my back. There was two swellings. I felt feverish also. I told the namam of Bagavan several times and slept. Now it self every early morning I am getting his blessings. Thousands of family are bileaving that Bagavan is their god. My self Bagavan Yogi Ram Surat Kumar is my god. Not only to me but also my wife. One day I told Yogiji that I am going to change my rented house because there is some problem to my wife. Swamiji told O.K. to change the house. After changing the house I told Yogiji that I changed my house. Swamiji told me « This beggar will come to your house oneday. » Devakima told that « not to day but any time he can come to your house. »

I thought that Swamiji will come to my house on some other day. On the day itself Swamiji came to my house and blessed both of us.

So by all means Yogiji is my God.

Yogi Ram Surat Kumara Jaya Guru Raya. »

...

At the flower shop, near the street of the Udipi Brindavan stands, there is no garland like i wish. We decide for white flowers and i say to Ravi that i want something splendid. We are told that the garlands will be ready in half an hour, that is to say at 9:00.

...

At last garlands are brought to us as well as roses i think to pour at the feet of the Sudama sisters. But there are not enough and Ravi shows to the person who brings them that some are spoilt. He tells him that they are for Swamiji. At last we get what we want even if i am disappointed with the garlands. We come back to the ashram and i film again the entrance from the car.

...

The flowers are not open and i am afraid that they are not for the darshan. I asked Raji and Mani how i will have to do, is i had to put the flower one after the other or what, to which they answered to do according to my heart, that i will have plenty of time. Then I tell them: « *But maybe Yogiji will go the auditorium?* ». Raji says: « *No, He will come for the darshan because Krishna is departing.* » I try to put the garlands in the sun to help flowers to open because they are still completely closed.

Darshan time arrives. Mani tells me that perhaps i will be called first to put the garlands before that people enter, nobody knows. Of course, I have put the clothes

offered by Yogiji, except the shawl when i realized that it was exactly the same as the shawl of my Father! ...

Morning Darshan (10:00 am).-

It is my last darshan. Lee is called and the Americans follow him. Then Mani calls me. When i arrive at the entrance where he stands, he makes me a sign that it is all right, that i have to go there immediately. So i come in, take the two plastic bags containing one the garlands and the other the flowers, as well as the bag in which are the gifts for Mani and Raji and that i had put at the place Raji usually stands. I move forward towards Yogiji who is blessing Lee. Now i am near Him, i take a garland but do not dare put it on Him. For a long time i thought that i was not worthy of putting it on him and that, certainly, i will put it at His feet. But Ma makes me a sign to put it on Him. So, i put the garland around my Father's neck and i prostrate. Then He pats my back twice (with both His hands I think). Then i go round and put a garland to Ma who, for this, turns to me in anjali, and likewise i prostrate, but on the floor. Afterwards and likewise i lay the roses at the feet of Vijayalakshmi who is also on the platform, prostrate again, get up and go towards Rajalakshmi and Vijaya. In the same way i lay roses at their feet. As I realize that i forgot to lay some at Yogiji's and Ma's feet, many are still there, so i put again some at Rajalakshmi's and Vijaya's feet, more at Rajalakshmi's, and i prostrate before both of them. Then again I prostrate on the floor

before my Father. I take the packet of clothes and tell Yogiji:

- *This is for Raji and for Mani.*

Father asks:

- *Which packet for Raji and which packet for Mani?*

I take the packet containing the sari:

- *This is for Raji.*

- *Offer it yourself.*

Mani has made a sign to Raji to come forward. Then, standing up, i give her the packet and do the anjali while bowing to her. Then i turn around, Mani has come forward to Yogiji who holds the packet containing the dhoti. By automatism, i come to Yogiji to receive the packet and to offer it to Mani when, by Yogiji's gestures, i understand my mistake! Of course it is Yogiji Himself who will give it to Mani! I made signs expressing my mistake, but as a result Yogiji stops His gesture and holds the packet out to me so that i give it myself to Mani. I refuse but He insists. Then i take it and offer it to Mani who bends to touch the floor before me with his fingers at the very moment when i do the same gesture to touch his feet. Then i prostrate again before my Father who make me a sign to sit by His side. He immediately asks the Sudama sisters to sing *Aum Sri Ram*.

They will sing it for a very long time. I think that my Father will ask me to sing it in my turn but it's not the case. I have my eyes closed. At one point, He holds a plastic bag out towards Rajalakshmi. The noise makes me open my eyes. So, i want to seize it to give it to her but it seems that it is a mistake to do so and Rajalakshmi takes it. I close my eyes again. I understand that He asks for the roses to be put back in the packet. *Aum Sri Ram* still goes on for a very long time. Yogiji did not take my hand neither did He put His hand on my shoulder. At another point, i hear that Yogiji speaks to Ma Devaki. I open my eyes. He is sending her somewhere, for she leaves the room. After some minutes Yogiji asks Rajalakshmi to go to the other side where she stays for something like a minute and i don't know what she is doing there. Maybe is she putting the flowers she put back in the bag? All this time Vijaya sings *Aum Sri Ram* alone. Then Rajalakshmi comes back to her seat.

I don't know when Ma Devaki came back. At another point, Yogiji calls Mutu and gives him the plastic bags with the flowers. He tells him to put them somewhere but i don't know where. I will tell myself that this manner to do is particular. It seems that Yogiji wants to keep the flowers i offered. I don't know why, and i don't try to know anyway.

After about one hour, Yogiji kindly pats my shoulder. He takes a plastic bag containing two packets of biscuits. Certainly it is what Ma Devaki went to pick up at Sudama.

- Go to the cottage, pack and take your bag, close the door and come here with it.

Ma repeats it to me. Then i leave the darshan and go to the Shivaganga. As I think at that moment that Father wants that i close the door for good when going out, i put as many things i can in my bag, but it is impossible to put everything, and the darshan goes on. Therefore I have to rush. As, besides, i think that Yogiji wants to put the packets of biscuits in the bag Himself, i remove the thermos from the bag so that its location is



free for Yogiji to do so. I close the door and run with the bag to the darshan. *Aum Sri Ram* goes on. Yogiji makes me a sign to come with the bag. I put it on the floor at the bottom of the

platform, but He makes me a sign to put it on it. So i put it on the platform and He makes me a sign to put it straight. Ma tells me to open it but, with a sign, Yogiji makes



understand not to do that. He touches the bag and looks at it from all angles. The biscuits are put in it. It seems that Yogiji wished to put something else inside but that He realizes that there is no more room, for He tells Ma:

- *Leave the things.*

Then my Father tells me to bring back the bag to the cottage, to close the door and to come back. There, i empty the little green travelling bag and bring it back, putting it where Raji stands, not willing to go against the will of my Father who seems wanting to offer something else. Then i come up to Yogiji through the central path. As soon as i come in, from a distance, Yogiji raises His hands and blesses me. I go towards the mat where Lee Lozowick is seated to sit there but He makes me a sign to come near Him. So, I go there, prostrate at His feet and sit by His side. He smiles at me. God, so many blessings !

Aum Sri Ram goes on. My eyes are closed. Suddenly, Yogiji puts His hand on my shoulder. I open my eyes ... And what do I see?! He hands me a cup of coffee and milk saying:

- *Drink!*

And He in his beggar's bowl, and i in the cup, both of us drink our coffee under the chanting of *Aum Sri Ram* before the entire audience!

I never saw that before!

When it is empty, I want to put the cup behind me, but He makes me a sign to give Him back, calls Muttu to whom He says to go and wash it. I don't remember whether it is then that He takes my hand. I don't think so. I close again my eyes. After some minutes, Yogiji pats my shoulder and says:

- *Krishna, stand up and chant it!*

pronouncing « chant it » in a heavy, 'glorious' manner! and in raising His hand, as if to show the chant that rises. So, i stand up and, for the last time this year before my Father, i chant the mantra *AUM SRI RAM JAI RAM JAI JAI RAM*.

After some minutes, Muttu comes and kindly pats my shoulder. I stop and goes towards my Father who makes me a sign to come by His side. I sit down again. *Arunachala Shiva* is now sung by Armstrong's mother, if i remember well. Some time later, Yogiji pats my arm and makes me a sign to get up. I help Him. He puts His shawl back as usual and, hand in hand, we go through the audience while He blesses it, and this for a long time. He stops for a long time on men side and on women side. Then i help Him to sit down again, but as he had changed hand while He was blessing men for the second time and



as He does not let go of my hand, He sits down askew, almost with His back to the audience and He is obliged, once seated, to pivot on Himself to face it again.

Plates are brought. Some people come to be blessed. My hand still is on my Father's knee, in the air when He has not it in His. My eyes are closed when, at a point, He puts a garland around my neck! Then the *Mangalams* are sung. I don't remember when Yogiji again offers me a packet of



hulled walnuts. Ma Devaki and the Sudama sisters go. We get up. Yogiji stops at Alain who is on a chair, then at Raji, then He stops at the threshold of the car. Then His perfume comes to me! Oh, since so long!

He gets in the car without looking at me. Once seated, He blesses me. Tears, held back until then, spill from my eyes. My Father blesses me. I open my eyes now and again. The door is shut. The car starts. Ma Devaki turns around, does the anjali to me, turns around again and waves goodbye. The car turns and disappears from my sight. I walk and follow from a long distance ...

...

At the bus station, we get out and wait. Ravi entered the station with the car and the bags are inside it.

When the bus arrives (I have my reservation, seat n° 1 on the front, the seat behind the first seat which is the ticket inspector's sea), Ravi goes to the car to take all the things and i put them in the bus. I asked the driver – and Ravi did the same – to get off at Teynampet. Then it is the goodbye to Ravi and soon the bus starts and leaves Tiruvannamalai.

Though it lasts three hours, the trip will be quite fast. In the bus, as i have nothing to read, i continue to write down my notes from this morning darshan. Of course it is terrible difficult to write in and Indian bus that goes on Indian roads.

From 4:00 to 6:00 pm, at the very moment of darshan, i sing *Aum Sri Ram* within myself and, at a point, when i a close to the windows that is widely open and when the air arrives on my face, Yogiji's « fragrance » comes to me!

14th December

MADRAS

Shaktivel goes to his school this morning and we will meet him again in the afternoon. This morning, Mukilan sorts out the negatives of the innumerable pictures of Yogiji and he is still doing that when Shaktivel arrives and helps him. Krishna will have a lot of Yogiji's pictures!

Here my notes stop. The rest is written from the 22nd of January⁶², according to my memories.

Tonight it is planned to go to Justice Arunachalam's, and of that i am immensely happy.

On that day we go to pick up Mukilan's wife, Lakshmi, who is at parents' with her baby girl Bhawani. We stay there for a while and i am offered some food, then we come back. To make Bhawani stop crying, Lakshmi sings *Aum Sri Ram* or *Yogi Ramsuratkumar*. Her voice is very beautiful and, moreover, she sings very well in tune.

...

⁶² 1996.

It's evening. I get on Shaktivel motorbike and off we go to Justice Arunachalam's home. It is in Adyar, in the south of Madras.

The judge receives me as if i was a friend he always knew and has not met since a long time. He introduces her daughter who is physically handicapped and has trouble moving, as well as his wife. Of course we speak, but soon we go upstairs in his office and there it's all about Yogiji, Bhagavan. Experiences again! His office radiates Yogiji's presence. Yogiji's pictures. When we go out, he offers me a framed picture of Yogiji seated on a chair! He also gives Shaktivel the original of the judgment concerning Vinayaka drinking milk, so that i can get a copy.

Then we go down to eat. We are there with Shaktivel. His daughter serves us. Soon Justice Arunachalam says: « *Krishna, it is the happiest day of my life!* » and he adds that he does not say that only to please me or to make use of an expression. Then tears come to my eyes. To try to show nothing of this, i put my hands before my eyes and i rub them. Doing this, the lens of my left eye goes away! I am then obliged to go next door to try to put it back with the help of the mirror. It is not done right on the first attempt! And we speak, speak, speak. Shaktivel, Mukilan and he are like a family and they are very very close.

Afterwards we go after in another room near his office. He is seated in an armchair and i in another one of a leather sofa. Between us: a big 'laminated' portrait of

YOGIJI, the same as the portrait which is in my office in Vred and in my house: Arunachala hill is behind Him. The judge speaks, speaks, speaks. Shaktivel films us. Of course everything will not be recorded. Justice narrates some anecdotes. Once Ma Devaki came to his house and felt vibrations, saying afterwards to Yogiji that, at Justice Arunachalam's, she felt as if she was at Bhagavan's. he also narrates that story that Bhagavan told him: He was without any food and was terribly hungry. He sees a big house and He goes to it. There is there a big door. He shakes the door so that noise is heard and that somebody goes out so that he is able to ask for some food. But a dog appears suddenly that catches Him with its mouth and « *gets food from this beggar* » (His flesh).

Afterwards i will ask the judge to record him speaking to those who follow the Ramnam sadhana in France. Here is what he says⁶³:

"I think that Yogi Ramsuratkumar will speak for us. YOGI RAMSURATKUMAR, we can call Him a 'phenomenon'. Nobody is able to understand Him, because He is in everything. But one thing is sure: everywhere where the Ramnam exists, we can find Him with certainty. Often people ask: "If Ishvara is all, how could something else exist in somebody else, whether in Yogi Ramsuratkumar or in another saint or sage?" The only answer is the answer given by the Kanchi Mahaswami: "Yes, if there is a Ganges that is pure, you can find the Ganges everywhere. Somebody could go to

⁶³ I did not find the original recording. So, this is a translation from the French translation of the original English.

the Ganges and take water from the Ganges in a bottle and give it to you. The water from the Ganges is still the same Ganges water, even if it is given to you from a bottle ". As long as weak people, profane human beings could not realize God through their understanding, this God has come down to Earth in the human form so that we could understand a little of this omnipotent God. And it is why jnana (knowledge) of Ishvara is given to us a little through sages or avataras like Yogi Ramsuratkumar. Something like, "you cannot go to the Ganges and take all the water, but you can enjoy it from a bottle that reaches Madras"; something like that, to make us understand God. This Guru, YOGI RAMSURATKUMAR, and people like Him, very few – very few exist in the world – give us this jnana. ... This water we can't get from Ishvara is got through YOGI RAMSURATKUMAR, KANCHI MAHASWAMIGAL or SATHYA SAI BABA. As far as I am concerned, mi mind is almost always with YOGI RAMSURATKUMAR, not that i have any respect for the others – for i have respect for everybody – but my mind is always with YOGI RAMSURATKUMAR. Because I find YOGI RAMSURATKUMAR in the Kanchi Acharya or in Baba, everywhere i find YOGI RAMSURATKUMAR.

The next question will be: "What do we have to do to realize God?" The answer is given by Bhagavan Himself: "You have nothing to do. You have faith in God. Chant the name of God you like, each time you have time. You don't need anything for that. You can sing everywhere, you can sing all the 24 hours. The only thing that is necessary is to believe in what you sing. To have

Faith. And then everything is done." This is what Bhagavan says. Another thing that Bhagavan tells us also quite often is: "You do your duty; that is the most important. That is what God likes." What another saint told me once: "The Divinity will reach you only through the fulfilment of your duty." An example is given by Mata Amritananda Mayi. She said: - "Do you know what a passport is? – Yes, i know what a passport is". Then she asked me whether i knew what a visa was - "Yes, i know what a visa is". Then she said: "Without having a passport, you can't get a visa. The passport is the duty that you carry out. The visa from the Divinity will come automatically on the passport." This is what Ma Amritanandamayi says. And YOGI RAMSURATKUMAR says: "If you do your duty, think that you are doing God's duty and not yours." Then He says: "No need to worry. God gave you the work. Some are made doctors, others engineers, others teachers, others are judges, but all, all the work done by everybody is God's work. Once you realize that you are doing God's work, you have not to worry."

As far as i am concerned, i am a judge. I always feel that I'm doing God's work. Each time there is a difficult problem while I am seated in the Court, I think of YOGI RAMSURATKUMAR and pray to Him, sometimes just for some seconds. No lawyer could give such an argument; no judge could have such an open view. A totally new manner to see immediately rises within me, and this gives a spontaneous view from outside. Ad this will probably be the best judgment YOGI RAMSURATKUMAR would have given. And I have very

sure of that. This happened some times. Every time i tell YOGI RAMSURATKUMAR: "Bhagavan, you lead the judgment for me", He says: "My Father is with you." And i realize that the Father is with me ... (here some words which are not understandable).

All I can say to everyone is: "Have Faith. I can be faith in Jesus, it can be faith in Yogi Ramsuratkumar, faith in any saint person, you will reach peace of mind for which everyone struggles in this world. YOGI RAMSURATKUMAR."

Later he will narrate some episodes and I will ask him whether i can record. He also told me a secret nobody knows but he and Shaktivel concerning the age when Yogiji will leave this earth. Yogiji asked not to reveal that for the time being

We will part only at one o'clock in the morning; and this only because we are very tired and because he has work tomorrow. I gave him the article, asking him, since he will go to Tiruvannamalai, to give it to Yogiji and that He will decide whether it has to appear or not in the magazine. Both Shaktivel and i go back on the motorbike after demonstrations of affection.

16th December

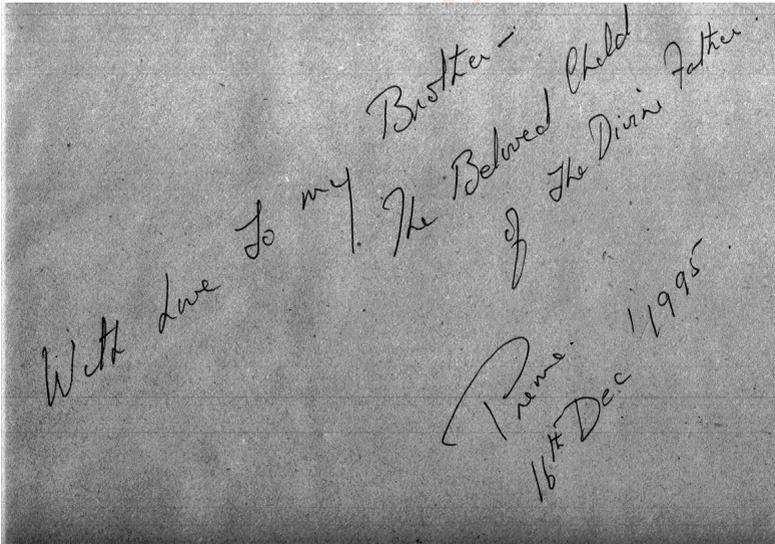
I am invited at Prema's tonight. ... I am welcomed with a great joy ...

...

Prema offers me her three volumes of *PHILOKALIA*, and she writes a dedication on the first volume, dedication that i promise her not to read before tomorrow:

« With Love to my Brother, the Beloved Child
of the Divine Father

Prema
16th Dec' 1995 »



But i will not be able to wait until the next day, and i will discover that dedication this very night in my room at Mukilan's.

...

17th December

Today is the day of departure (and also Beethoven's birthday).

...

We go to Justice Arunachalam's at Adyar in Mukilan's Maruti. Of course i am received with open arms. There are Lee, Michael and a French woman who has arrived and who is the secretary of the Lee Lozowick's Ramji association.

They get in Mukilan's car. Justice wants me in his, and i film, first with his car behind. I get in in the front by his side. He is in the middle between his driver and me. Behind are his wife and his two daughters. I just met the second one who translated my article in English with the help of one of her friends for the *Yogi Ramsuratkumar Souvenir*.

That's the first time that the judge comes to Mukilan's and they are very honoured. We eat on the principle of the 'table d'hôte'. After that, Justice, who came with his family, tells Lee and his group that it is

possible for them to go shopping and he lends them his car with his driver! And then all of us stay, but Shaktivel who still is at Tiruvannamalai or in the bus, to work on the tape. It is very difficult, but the judge succeeds in helping a lot. Of course some passages are almost inaudible and we can't help it.

...

The judge had to go because he had work to do. But he will stay all the afternoon long! Alas, i leave my Indian clothes to put western clothes. When the time comes to go to the airport, i thank Lakshmi, give a kiss to Bhawani, and the three of us go. I get in the back of the car. The big picture of Yogiji has been rolled up in brown paper and the judge Arunalacham has it with him.

No sooner inside, the conversation is resumed on Yogiji. I decide to take the video camera out and to film, asking for some light to Mukilan. It is mainly the judge Arunachalam who speaks while continuously handling the rolled picture. Here is what it is possible to hear, except what it is not possible for me to decipher because of the speed of the delivery⁶⁴:

- Justice Arunachalam: *« Every minutest thing, anything and everything only happens because of Bhagavan. Without Him nothing can happen. If you believe that something can happen without Him, then you are the most stupid spirit of the world.*

⁶⁴ From a French translation of the origin al English. Somebody speaking fluently English could transcribe the tape again...

To be able to film in a better way, Mukilan turns the light on. I ask him whether it does not disturb him. Then Justice Arunachalam says:

- Arunachalam: *Krishna, you forget that Bhagavan is seated here. How trouble could be there?*

- Mukilan: *Yogi drives the car.*

- Arunachalam: *Step by step I think, we realize that even the little things one can say can be more (?)... If we become so perfect, this can only be because of our Yogi...Each time i feel angry, i directly go to Bhagavan at the ashram. ... When he (Raghu) said: 'Speak according to your heart', never i speak outside my heart. And today neither... I will say what i think... (when case is not defensible) i say: 'It's useless, it's stupid to spend your money with me. Don't do it. Don't spend your money with me'... Honesty pays... »*

- Mukilan: *What we want to use is not well used by ourselves... Vishvarupa...*

- Arunachalam: *We go to meet Him, we ask for His blessings and we come back. Then things are different. Then it's possible to see the way Bhagavan is Himself there. An example is Vinayaka (the judgment in that case).*

- Arunachalam: *I told Bhagavan that i was going to Nepal with my family. Then Bhagavan asked me three times to repeat the times, when i will be here, when i will arrive there and when i will be back in Varanasi. Mataji asked me: « Justice Arunachalam, could you write it so that if Bhagavan asks me 'Where is Justice Arunachalam today? I could answer Him. » While i was coming back from Kathmandu to Varanasi, there were a lot of*

disturbances during the flight. It was like a storm. The plane was shaking enormously. I then told Bhagavan: 'It is nothing for our family, because we are together, what will you do for the other families? You must save this flight. I'm so afraid.' We arrived in Varanasi. In getting off the plane, my wife told me that she was unable to walk so much the storm as strong. At the airport, Mr Mukilan's brother in law was there. At the airport our friends told us: 'We were very afraid that this flight could not land at all. The storm is so strong! The plan will certainly crash, we don't know! We are very happy that you landed.' This is a part of the story; after, we went to Varanasi. But at that very moment, my brother was with Mukilan at Tiruvannamalai with Bhagavan. And then Bhagavan asks my brother: « Where is Justice Arunachalam today? ». Then ...

- Mukilan: I said ...

- Arunachalam: Mukilan told my brother, and my brother told Swamiji that he should be in Varanasi. Then Bhagavan said: « Yes, Justice Arunachalam has arrived at Varanasi. » Something like that. Thus Bhagavan tried to save us, to save all the passengers, and said to my brother and to Mukilan that we had arrived at Varanasi safe and sound. »

- Mukilan: « Presently, Justice Arunachalam should be in Varanasi »....

- Arunachalam : ... Justice Arunachalam has no perishable body ... my concentration on Bhagavan was not ... it was more my body than my true atma... Unusually, this day, somebody offered two coconuts. He put them in both my hands and said: « This beggar has

nothing (?) for you. » *I don't know what that means. What that means i don't know.*

- Krishna: *Sometimes the answer comes twenty years later...*

- Arunachalam: *Yes, yes.*

- Mukilan: *Yes.*

We arrive at Justice's house and drop him. Of course I get off the car to salute his family. Then, on the threshold, he stands in the doorway with his daughter who helped to translate my article. I face him, at the bottom of the step. I want to touch his feet and he prevents me to do so and ants to do the same. I prevent him too. Anjali and:

- *Yogi Ramsuratkumar !*

- *Yogi Ramsuratkumar !*

I move back towards the exit and he accompanies me:

- *Convey our love to your wife and your children we don't see but whom we will see.*

- *They will know you.*

- *Yes.*

- *Everybody will know you!*

- *Oh. Everybody has to know Yogi Ramsuratkumar.*

- *Yes!!!*

- *I don't exist. Yogi Ramsuratkumar exists.*

I get in the car and we take the road again both Mukilan and i, while singing the GURUNAMA.

We enter the airport. I am a little bit afraid about an excess baggage. So I go to register them. Everything is all right. Then i come back to Mukilan. We end up leaving each other while embracing:

- *Yogi Ramsuratkumar !*

- *Yogi Ramsuratkumar !*

I go to pass through the different formalities and to wait for the flight.

And like two years ago, i am on the window seat but, moreover, the two seats next to me will stay free, even after the stop in Bombay. So much so that i will be able to lie down and sleep a little. Therefore, the trip will not seem long. Another blessing...