

YOGI RAMSURATKUMAR BHAVAN



WAVES OF LOVE

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YOGI RAMSURATKUMAR BHAVAN

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*1<sup>st</sup> January 2009*

### **Note from the publisher**

This important and wonderful book, which appeared in 2003, has never been 'officially' published. It has been printed and the author offered and continues to offer some copies to some devotees.

The author, who lives in the Yogi Ramsuratkumar Ashram since years and was close to the Master, out of humility, has not put any author's name on it.

The Ashram did not publish this important book, for reasons it seems better not to speak of.

As for us, we feel that it is our duty to allow seekers the world over to get access to such 'Waves of Love'.

The author offered us a copy in 2003. As a matter of fact, we discovered that this copy contained the corrections that had to be brought. A second 'edition' of the book came some time later, with the only corrections concerning Tamil words. Here, you will find the text as corrected by the author.

Apart the cover, the second edition gave only 2 pictures of the Master, when the first had 20. In this electronic edition, we have put the 20 pictures that were existing.

*Krishna - 30<sup>th</sup> December 2008*

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A

Dedication

To The

LOTUS FEET



Of

BHAGHAVAN SHRI

YOGI RAMSURATKUMAR

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## **Acknowledgments**

All those loving souls who had the good fortune of meeting Bhagavan and who magnanimously shared their experiences, in particular Shri V Ganesan, Shri Karunakaran who corrected the language, Swamini Satyamrita who proof read, Shri Venkatasubramaniam who typed and made this possible.

This is an attempt to portray a few waves of that enduring ocean of love and mercy. With His infinite grace may we all get submerged in that ocean.

WAVES OF LOVE

YOGI RAMSURATKUMAR BHAVAN

## **Preface**

Yogi Ramsuratkumar is a giant presence in the spiritual annals of this world. His love, tenderness, might and power of transformation are unique. His enormous grace and blessings have been experienced only by a few persons but His impact will continue in the years to come. This is a miniscule attempt to capture a small amount of the essence of that enormous being who continues with us in His subtle form, pouring His love and blessing's on all. He the almighty cares for our well being and minutely looks after everything that affects us. May we learn to return a little of the love that He so freely pours on us.

# WAVES OF LOVE

## *Contents*

Dedication

Acknowledgement

Preface

Chapter	I	Bhagavan Yogi Ramsuratkumar .....	14
Chapter	II	Birth and Childhood .....	18
Chapter	III	Education and the Quest .....	23
Chapter	IV	The Quest for God.....	29
Chapter	V	The Divine Beggar.....	39
Chapter	VI	Tiruvannamalai - The Beacon The Years on the Streets .....	46
Chapter	VII	The Punnai tree .....	56
Chapter	VIII	The House at Sannadhi Street .....	63
Chapter	IX	The Blessings of the Yogi .....	80
Chapter	X	The Godchild .....	106
Chapter	XI	The Yogi Ramsuratkumar Ashram .....	110
Chapter	XII	Satguru's Teachings : The Importance of the Name .....	122
Chapter	XIII	Leela Vinodan-Bhagavan at Play .....	137
Chapter	XIV	The Gentle Teacher .....	151
Chapter	XV	The Maha Samadhi .....	167
Chapter	XVI	The Samadhi.....	147
Chapter	XVII	Temples for Bhagavan Yogi Ramsuratkumar .....	182

Glossary

WAVES OF LOVE



**Y**ogi Ramsuratkumar is a name which thrills the hearts of his devotees. It is a name that charms a person who hears it for the first time - only to long to hear it again and again. It is a name that can by itself work miracles. It is the name of that Supreme Being, who, out of His compassion and mercy has manifested in flesh and blood as Yogi Ramsuratkumar.

Yogi Ramsuratkumar - heals the sick. He soothes the maimed and those who are hurt. He raises the lowly to heights of God-consciousness. Yogi Ramsuratkumar - he floods all who come to him with unlimited love and tenderness. He drives away the pettiness and hypocrisy that so often shroud our true being. He gets rid of the frustration, anger and jealousy that spring from our meddlesome ego. Yogi Ramsuratkumar - inculcates in us true values of life, that are valid for eternity, and enables us to live perpetually in

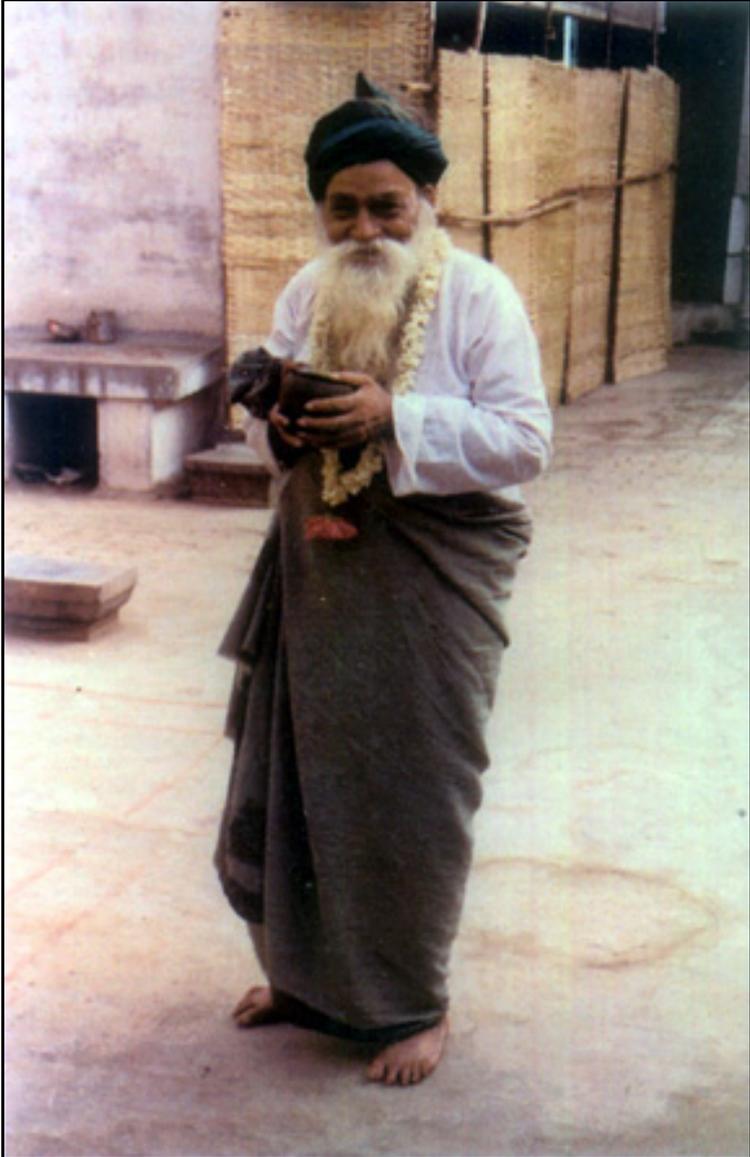
the consciousness of God, which is our true life and being.

The very darshan of Yogi Ramsuratkumar brought us a sense of peace and well being. There was a flow of love and joy and a quietening of the mind. These could not be experienced even if one mastered the Vedas and Vedanta or read a thousand books. What we felt was a sense of fulfilment, a sense of having “arrived”. The realization, that one was meeting face to face the person who took care and protected - the unseen presence that stood between us and a hundred pitfalls. He in his dirty and torn clothes, might appear like a beggar at first sight. But his effulgence and majesty soon made you forget that deceptive appearance. The glorious piercing light from his eyes penetrated a person's worldly amours and entered the heart. Hearts hardened by cynicism were softened, and many people found themselves shedding tears of sheer love and tenderness. You were in the magnificent presence of an unfathomable dynamic force. As the

## WAVES OF LOVE

*Bhagavatam* says of Lord Krishna “Now that we have seen you, we can claim that human birth has achieved some purpose. The very purpose of birth is now understandable. We have had the privilege of seeing a great Yogeshwara like you, a privilege denied even to celestial beings. Mere water could not be holy Tirtha. Idols of stone are not Gods. Sadgurus like you are the real Gods and genuine Tirtha. Tirthas and idols have to be propitiated for long years, and then only does one attain salvation. It is only then that the devotee is able to cleanse his mind. Not so, when one has the darshan of a Sadguru or a great Yogeshwara. As soon as one meets such a great one, his mind and conscience are made clean and pure, devoid of all impure thoughts”. Such is the miracle that is Yogi Ramsuratkumar, who pulls you gently but firmly towards God. Those are fortunate who had his darshan, who have heard of him, who speak of him, who love him. Blessed are they who think of him with devotion.

WAVES OF LOVE



## **BIRTH AND CHILDHOOD**

Yogi Ramsuratkumar was born on December 1<sup>st</sup>, 1918 to devout parents, in a remote village on the banks of the Ganga somewhere near Banares. His parents inculcated in him the true values of our Sanatana Dharma by teaching him through Puranas and Itihasas. Such teaching had fallen on fertile ground and Ramsuratkumar grew up with an innate and growing love for God. He also had devotion for all those who had renounced the worldly life to seek God. Little is known about his childhood years except that he was a healthy intelligent boy who loved to swim in the Ganga and took part in various games. However his prime passion seems to have been association with sadhus who sought the banks of the Ganga for their Sadhana. The company of these sadhus awakened and developed his interest in all matters spiritual. Already in his boyhood Ramsuratkumar

had unusual experiences, as indeed, those selected by God must undergo.

Yogi Ramsuratkumar remembered that when he was three or four years old, his father had taken him near the Ganga and that was his first glimpse of the mighty river. His father, pointing to the river, asked him gently, 'Do you know what this is?' The boy replied 'River'. His father was deeply stirred; with tears in his eyes, he said, 'Do you think this is a mere river? Know that this is a goddess, the mother. Ganga is the mother, the *Punya Tirtha*'. Ramsuratkumar felt the presence of the river, alive and glowing. Thereafter the Ganga was a living being to him, the mother. She whispered many secrets to him- at times gentle and playful; at times roaring with the swollen waters of the monsoon rains in her rush towards the ocean. The mighty river worshipped down the ages as mother Ganga had nurtured and raised many sadhus. It is the faith of millions in India that a dip in her washes away all the sins.

## WAVES OF LOVE

The mother purifies people for what? To make them fit for receiving the highest knowledge, that of God. Ramsuratkumar was to recount with tears in his eyes, many years later “People know that this beggar had three (spiritual) fathers but nobody knows who the mother is; it is Ganga.”

The gay fun loving lad also had great depth of understanding and emotion, which waited for the suitable moment to emerge. Ramsuratkumar had learnt the Puranas and Itihasas at his father’s knee and was helpful to his mother in her household chores also. Always considerate and compassionate, he understood the pangs of hunger of wandering sadhus. They, in their search for God, might go without food for days. He would give away his own food, or take the sadhus home for a meal. Even some neighbors would sometimes oblige, seeing how earnest and eager the young lad was to feed those who had given up their all to seek God. Similarly young Ramsuratkumar would give away his own food to a needy schoolmate.

## WAVES OF LOVE

This depth of understanding and compassion marked him out throughout his life.

Ramsuratkumar was twelve years old. One evening his mother asked him to fetch some water from the well, which he immediately undertook to do. The moon had risen: it was yet dusk, and a strange bird was perched on the parapet of the well, singing the glories of its life. Drawing water from the well, Ramsuratkumar casually threw the rope across - to scare away the bird? To catch it? Whatever the intention, the very accurate aim of the boy hit the bird direct and the bird fell. Realizing the enormity of his deed Ramsuratkumar ran to rescue the bird, attempted to pour water down its beak, but to no avail. The fallen bird could not be revived, however much he tried. Ramsuratkumar filled with remorse and sorrow, for the first time began to examine questions of life and death. The anguish at the death of the bird, of which he was the unwitting cause, tortured him and turned him

into an introvert at an age when most youngsters would be wholly occupied with the wonders of the world. Such introspection threw him even more into the company of sadhus, from whom he sought answers concerning life and death. His spiritual thirst and quest were kept alive by occasional spiritual experiences.

The boy seems to have grown up with an awareness of That which is not understandable by the senses, which is beyond reason. This triggered and nourished a thirst for God. It generated a restlessness of spirit driving him on for years to come. His education continued. He shone in his studies and also made it to the volleyball team.

EDUCATION AND THE QUEST

One day when he was sixteen, in the year 1934, the Divine urge drove him to the railway station where he boarded a train bound for Benaras. The boy had no thought of money for a ticket or for a meal. Providence arranged it all, as it is wont to do in the case of the chosen ones. A kindly person purchased for him a ticket for Varanasi and also provided him with a meal. Arriving at Varanasi, the city of light, Ramsuratkumar thrilled in every pore of his being and headed for the temple of the Lord of the universe - Viswanatha Mandir. In the Sanctum Sanctorum he stood speechless, rooted to the spot, as unending waves of rapture washed over him. He soaked in the divine presence as often as he could. He wandered through the city of Varanasi in a bemused state of wonder and ecstasy. A week

WAVES OF LOVE



passed by and Ramsuratkumar returned to his studies. Soon again a similar experience drew him to Saranath where also Ramsuratkumar felt the divine stirring within. Buddha's love and compassion came alive to him and he went through the inner experience with unspeakable elation of spirit.

While his studies and higher education continued, his thirst for God grew alongside and many were the days and nights spent on the shores of the Ganga, hearing her sweet murmurs or her roars. Many too were the hours spent with Sadhus discussing the imperishable, the Brahman, Krishna, Rama, and the saints who sang ecstatically, songs born of their love for God. Such satsang only kindled the desire to reach God. He read, and re-read Tulasidas's *Ramcharit Manas* and the *Bhagavad Gita*. The *Upanishads*, the *Rudram*, *Vishnusahasranamam* rolled off his tongue with facility. He said once that he used to continually chant the *Hanuman Chalisa*. Ram, his

Ishta Devata and Hanuman, Ram's inseparable dasa, were worshipped by him.

He completed his university education, trained to become a teacher; and taught in a school for a few years and became the Headmaster. But all these hardly touched the core of his being, except that he became proficient in several languages: besides Hindi, English and Bengali, he studied Urdu. He had great respect for poets like Mythili Sharan Gupta, Sumitra Nandan Pant, Bachchan and others. He had met them, though details of the talks are not available. He also had great regard and veneration for those who established the Gita Press Gorakhpur and he said that he had the good fortune to meet great personalities like Hanuman Prasad Poddar, Jai Dayal Goenka and Swami Ramsukhdas. Thus he always sought satsang with people of the highest calibre, where his mind gravitated naturally.

But scholastic studies, teaching, satsang did not satisfy him. He perpetually craved for the divine; to live in divinity and not live the lives of ordinary

mortals, however splendid might be the worldly success. His inner urges could no longer be shut down by worldly pursuits. As usual, he confided in an aged Sadhu, Ram Ashram who had, by his depth of knowledge and compassion, become close to Ramsuratkumar. Ramsuratkumar expressed his intention to go to Pondicherry where the great sage Shri Aurobindo had become internationally acclaimed. The Sadhu agreed that Ramsuratkumar's spiritual craving needed a Sadguru's direction. He also mentioned another saint who lived not far from Pondicherry. Thus was begun in earnest Ramsuratkumar's spiritual quest.

WAVES OF LOVE



## THE QUEST FOR GOD

In 1947 Ramsuratkumar left for Pondicherry by train. Someone picked his pocket on the way. The poor traveller lost his money and ticket. Undeterred, he continued his journey. At Aurobindo's Ashram, he imbibed the teachings of the great master. A Brahmacharin told him of the great sage Ramana who lived at the foothills of holy Arunachala. Remembering the advice of his friend near the Ganga, he went to Tiruvannamalai, where he had the darshan of Maharishi Ramana. He spent three days at the Ashram savouring the atmosphere charged with the spiritual vibrations emanating from the Maharishi. Then a stranger gave him a newspaper cutting about another great sage at Kanhangad on the west coast. Ramsuratkumar felt an immediate urge to go there, recognising this as God's command.

After reaching Kanhangad and having the darshan of Swami Ramdas, Ramsuratkumar felt no definite pull towards the master. In his own words, *“This beggar was not impressed with Swami Ramdas as he had been with Ramana Maharishi and Aurobindo. This beggar was not able to understand Ramdas at that time. He understood immediately that the other two masters were spiritual giants. With Ramdas, however, it was different. It was a kind of reaction... He was living luxuriously and people were serving him like a King.”*<sup>1</sup>

Disappointed, Ramsuratkumar returned to the north where he was seized again by restlessness.

The unquenchable thirst for the Absolute drove him on again. To quote the great seeker, *“In 1948,*

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<sup>1</sup> *Yogi Ramsuratkumar, the God Child, Tiruvannamalai* by Trueman Caylor Wadlington. (Page 35).

*this beggar went again to South. He went first to the Aurobindo Ashram but could not stay there. Then he went to Tiruvannamalai and stayed for about two months with the Maharishi.<sup>1</sup>*” This time, Ramsuratkumar had rich and rare experiences in the presence of the Maharishi and realised how the very presence of a Mahatma could initiate transformation. He has narrated that once, after Pooja at the Matrubhuteshwar temple, he happened to partake of the *Kumkum prasad* immediately after the Maharishi. The touch of the *kumkum* already touched by the Maharishi sent indescribable thrills of current up his arm. One day when he was seated in front of the Mahatma during darshan time, he felt the eyes of the Maharishi on him. He looked up and looked down timidly, but only for a moment. He raised his eyes again to meet the powerful gaze of the Maharishi. It lasted several minutes during which Ramsuratkumar felt that Sri Ramana was conscious of every detail of his past and future births and was elevating him to planes of unity with the Absolute. After two months of such

soaring spiritual journeys Ramsuratkumar again felt the urge to visit Kanhangad where again disappointment awaited him. He was unable to get a rapport with Swami Ramdas, and therefore left for the North where he began wandering in the Himalayas: searching, searching, always searching for the Master who would lead him to the Truth. His quest continued but the moment of truth was yet to arrive.

When he learnt of the Mahasamadhi of Bhagavan Raman Maharishi and Sri Aurobindo in the year 1950, he was acutely distressed. He regretted that he was not able to serve them. In 1952, after more painful wanderings, he made up his mind to visit Swami Ramdas again. To use his own words, *“(Then one thing very important;) it was the third chance to visit Ramdas. The two great Masters had passed away. This beggar thought to himself 'Let me try again to visit Ramdas, for he is recognised as a great sage.' So in 1952 this beggar did not go to Tiruvannamalai, nor did he go to Pondicherry, for the Masters were not there. But this*

*time Swami Ramdas turned out to be an extremely different person. At the very first sight, Ramdas could tell a number of intimate things about the life and mission of this beggar which nobody but this beggar knew. Not only that, the master started to take special care of this beggar.*

*This beggar felt that he had come to a place where he had a number of well known intimate friends. This beggar began to feel from the environment of this Ashram that Ramdas was a great sage, a truly great sage. It was then that this beggar first understood that the great master Ramdas was this beggar's Father'.<sup>2</sup>*

So father and son had met, established contact and mutually recognised each other. Now the catalyst, the initiation was to follow. The years of yearning and sadhana, the longing for God, the highest form of desire which would settle for nothing less than God, were finally going to bear

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<sup>2</sup> *Yogi Ramsuratkumar, the God Child, Tiruvannamalai by Trueman Caylor Wadlington. (Page 35).*

fruit. The Guru had recognised the ripeness of the Sishya for the final push which would land him straight into the arms of the Almighty; such was the disciple's state of preparedness and such was the Guru's spiritual strength.

Ramsuratkumar had spent some ten days in the Anandashram, imbibing the rich vibration of his Father. He felt the need for a format initiation and this urge made him request for it. Swami Ramdas knew that the disciple was now ready to receive the grace and initiated him in the Taraka Mantra, which he himself had received from his Guru: ' OM SRI RAM JAI RAM JAI JAI RAM. ' After the initiation, Swami Ramdas directed the disciple to repeat the Mantra all the twenty four hours, non-stop. The power of the master and the Divine mantra now took root in the disciple's consciousness. Ramsuratkumar was now in a deep state of contemplation, where he lost consciousness of the outer world and of his body, and became one with the mantra, with Ram. His identification with the body and ego suffered a total

severance. In Yogiji's words, "*This beggar died at the lotus feet of Swami Ramdas in 1952*". His day and night recitation for a whole week left him with no individual consciousness. But he was conscious of another force entering and taking total control, as it were, of what was once Ramsuratkumar. He danced, wept and laughed in joy as the stream of Ramnam poured from his lips. The great love that enveloped him found its focus in Swami Ramdas and Mataji Krishnabai. He conceived the greatest love, gratitude and adoration for them, recognizing on them his Father and Mother. While there were hours of wild and ecstatic joy, there were also hours of total immobility and peace. In the course of a single week the complete transformation took place. The Yogi - now merged eternally in God - was totally under the control of the divine. In his own words, "*This beggar ceased to exist in 1952. After that, a power has pulled him here and there. Even now, this beggar is controlled by the same power, the power that controls the whole universe! This beggar has no consciousness! No mind! All has been washed away! No thought, no planning, no*

*mind to plan. No sense of good and evil. Swami has killed this beggar, but life has come. Millions and millions of salutations at the lotus feet of my Master, Swami Ramdas! The same madness still continues. He has initiated this beggar in Ramnarn and has asked to chant it all the twenty four hours. This beggar began to do it and in the space of a week, this beggar has got this madness'.<sup>3</sup>*

As Naarada says in *Sanyasa Upanishad* “Like Svetaketu, Ribhu, Nidagha, Rshba, Durvasas, Samvartaka, they, the enlightened ones are without visible signs, their practices are invisible. They behave like children, madmen or spirits: not at all insane, they behave as if insane.”

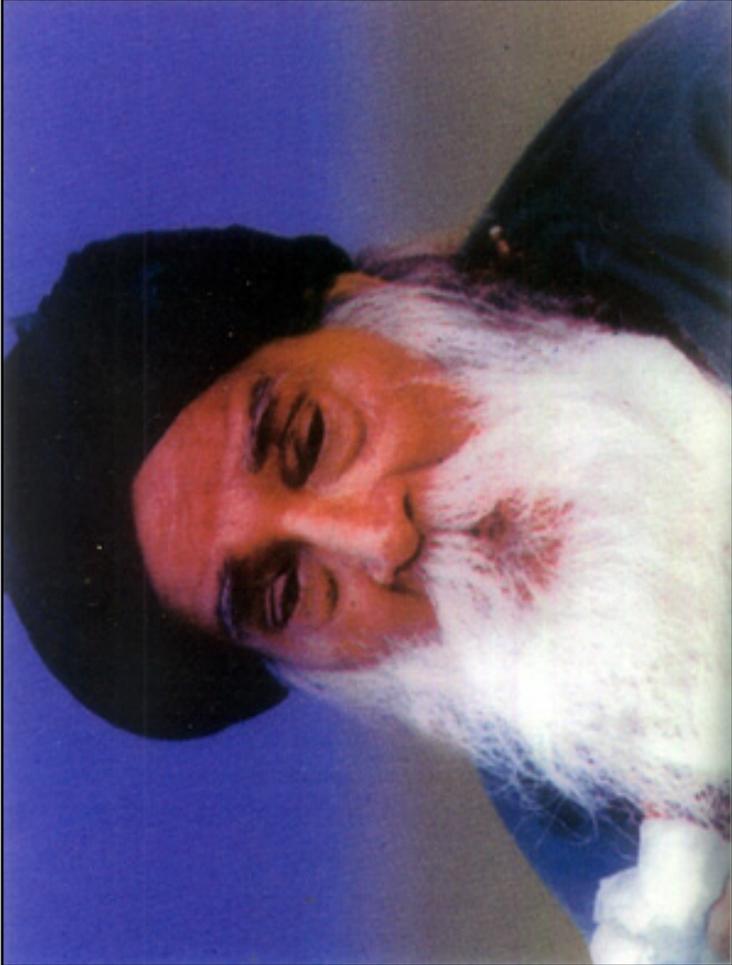
The presence of Yogi Ramsuratkumar caused some ripples in the peace and quiet of Anandashram. Swami Ramdas was aware of the Yogi's great mission in life and knew that he had to be sent away in pursuance of that mission. The apparently eccentric and odd behavior of the Yogi,

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<sup>3</sup> Recorded by Ma Devaki.

the sign of the spirits fusion with the infinite, caused problems on the material plane. Nobody understood the terrible internal suffering that the Yogi was undergoing in the process of the merger with the infinite. After nearly two months of stay at the Anandashram, Swami Ramdas indicated that it was time for him to leave. The Yogi, ever ready to obey the will of the Guru, which was nothing but the command of God, agreed. Ramdas asked him "*Where will you go?*". Pat came the reply, unpremeditated, spontaneous "ARUNACHALA".

WAVES OF LOVE



## THE DIVINE BEGGAR

Arunachala Tiruvannamalai is less than 500 km from Anandashram; but the Yogi took seven years to complete the journey. He now possessed no will of his own but was implicitly obeying the inner command, the intuition, the force, which he adores as '*Father*'. Father's bidding had to be done even at risk to his life. One day the Yogi set out for Tiruchi, but obeying his inner voice, got off the train at Erode. Standing near the rails, he could see a train approaching from a distance. His body's ingrained instinct for self-preservation advised him to run away: but there was the inner voice which now commanded him to stay. And stay he did, with his left foot caught in the sleepers while the train rushed over the toes. The Yogi fainted. Later he recollected that a Gujarati gentleman had taken him to the hospital where he was tended carefully.

But such care was not intended by the Supreme. Once again obeying this higher command the Yogiji climbed out of a window and escaped from the hospital. He had no plans to visit any particular place, temple or city, but went solely under the direction of the inner prompting, which took him all over India - sometimes on foot, sometimes as a ticket-less traveller on some train. There was neither the means to buy food nor the thinking to plan a meal. Whatever came his way was accepted as divine grace "*Yaddrichchaya Labha Santushtaha*", declares the *Gita* while describing the perfected soul. This exactly described the Yogi not only of his wandering days, but of the whole of the rest of his life in the body. Clothing, bathing, cleaning, eating etc. became of no importance to him. The inner call urged him on to places and people where there was divine work. His inner consciousness now merged with the infinite that operated at various levels to alleviate suffering, to understand and help in solving the problems faced by the vast multitudes inhabiting this country. His innate patriotism and love for people strengthened.

His faith in the Vedas and the Sanatana Dharma was reinforced during this period.

While realisation might be a matter of a moment, the lives of all great Jnanis show that time is taken for the absorption of the Divine into every pore of the being. Sri Ramana Maharishi was able to reach the exalted stage at sixteen, but it took several years of *mauna* and isolation for the process to complete and reach the state known as 'Sahaja'. Similarly, with J. Krishnamurti, Sri Ramakrishna Paramahansa and a host of others. Wandering as a beggar without even a change of clothes, without even a begging bowl, the Yogi took things as they happened, impelled only by the inner voice. There might be days without food, there might be occasions when stale food cooked days earlier would be handed to him. A feast was accepted as cheerfully as a dry *roti* with no gravy to soften it. There were days when ticket collectors in trains detained him. Once he was even jailed for this offence and had spent a month inside a prison. Yogi Ramsuratkumar accepted all this as nothing

but divine grace. The body suffered. Jnanis, because of their fusion with the divine, suffer infinitely more than an ordinary person. But this is where the difference comes - the ordinary person can and will pray for a reduction in personal suffering; but a saint cannot and will not pray for anything at all. The surrender to the divine will is total. Yogi Ramsuratkumar was to repeat many times that *“Whatever happens is by Father's will and therefore perfect.”* How can any one demand to alter the perfect?

In the course of the wandering, his inner voice, the voice of the Father would direct him to a particular temple; but after he arrived there, the voice would direct him to stay by the side of the temple and not enter it. Similarly he would be directed to talk to a person or bow to a person and he had no choice except to obey. The Infinite was accomplishing His purpose through the actions, speech and gestures of the Yogi, whose surrender was so complete that there was no independent thought or action other than that

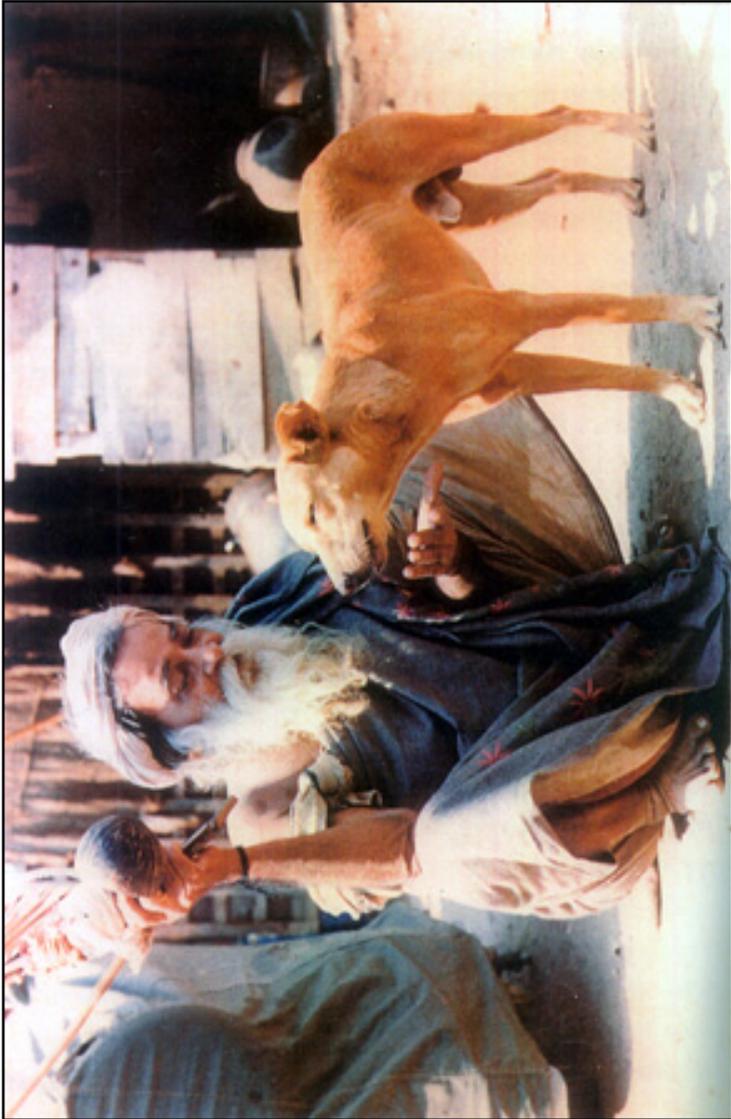
which was prompted by God. Yogi Ramsuratkumar wandered all over India, seeing millions of people, many in utter poverty, many suffering from illnesses for which they could not afford medical attention. Many were victims of the rapacity, greed and violence of fellow humans. He saw, nay experienced the hand of his Father - the Divine will. He knew that past karma resulted in many sufferings; but people, driven by their physical needs and passions, were committing more mistakes. All these moved him to great depths of love and compassion. He the cosmic being, suffered with the miserable and rejoiced with the happy. He knew that the only solution was for humanity to move closer to God, and be established in God consciousness. Otherwise their miseries would only increase. He knew that part of his work henceforth would be to draw people closer to God, to persuade them to shed their avarice and greed, to allow their natural love for God and all beings to grow and flourish.

## WAVES OF LOVE

Thus sped seven years. Now at last Father decided that the Yogi had to be installed at Tiruvannamalai from where he could carry on his cosmic work.

YOGI RAMSURATKUMAR BHAVAN

WAVES OF LOVE



**TIRUVANNAMALAI – THE BEACON  
THE YEARS IN THE STREETS**

Yogi Ramsuratkumar arrived at Tiruvannamalai probably in the summer of 1959. He headed straight for Sri Ramanasramam, where he earlier had many inspiring experiences at the feet of the Maharishi. He has acknowledged the contribution of Sri Aurobindo and Bhagavan Ramana Maharishi in his spiritual quest. *“Most people would hesitate to mention that they have more than one father but this beggar has had three (Spiritual) fathers. Sri Aurobindo started, Sri Ramana Maharishi did a little and Swami Ramdas completed the work.”* He had great love and gratitude for all the three masters.

## WAVES OF LOVE

After a few days' stay at Ramanashramam he seems to have wandered here and there with no protection from the vagaries of the weather. He appears to have taken shelter under trees against the sun, and on the railway platform, under the arches of shops or even in cemeteries when it rained. There is no record of the early years of his life at Tiruvannamalai. He wandered on foot to many neighbouring villages, where he seems to have been received with affection by the simple villagers who would offer him gruel or sometimes rice, which he joyfully accepted. In later years -it was noticed that some of these villagers would accost him and gently reproach him for having forgotten them and having become "too grand" to accept their gruel. Yogiji would adopt a conciliatory tone and accept their simple gruel. With his look, with his touch, with leavings from his food as prasad he had effected many cures - not only of human ailments but of the ailments of their cattle also. He won their love and affection. In Tiruvannamalai, every street was covered by his holy feet. He was seen in the temple precincts, at

the gates of the temple among the beggars, at the temple tanks or doing the mountain *parikrama*. Trees, stone slabs, pials of shops, cemeteries, mutts - all these in Tiruvannamalai he had visited, stayed at or slept in.. With Ramnam on his lips he would sometimes sing and dance in ecstasy-leading some people to think that he was insane. But there was a growing awareness among the people that this was a Godman. Till 1962 he seems to have stayed mostly at the cemetery near the Eesanya Mutt.

There are people who have witnessed his dance. Smt. Tilakavati, who met Bhagavan in 1975, says that the dance was that of Shiva: leaping, twirling, his limbs moving in graceful arcs as he chanted Ramnam or Om Namashivaya. She also said that once he danced to the sound of Damaru, the sound being made not by the instrument but by his own voice. The sounds produced were exactly like that of the Damaru, (the small drum which Lord Shiva is depicted carrying in his cosmic dance). She also said that the sounds were such as

no human voice could reproduce; it was most awesome, inspiring and thrilling.

Shri. Ganesan, who had the good fortune of meeting Bhagavan in the early sixties, says that he had seen Bhagavan chanting Ramnam and leaping gracefully from slab to slab, as enormous energy poured from him. Bhagavan would be doing this for hours, oblivious of any passers by. The place was the *smashan* (cemetery) on the southern side of Chengam Road, well past the Arts College, Simha Tirtham etc. Ki.Va.Ja sings "*Tandavam Aadiye Rama naamam thannai chatriduvan*" (pg 345, Pugal Malai) "He proclaims Ram Nam with His vigorous dance."

These early devotees were indeed very fortunate to have seen the dance of Lord Shiva: Salutations to them.

In early 1962 he is known to have left for Madras (Chennai) where he spent a few months at the house of Shri Devasenapathi, a devotee of

Swami Ramdas. Later, he moved to the Pillaiyar Koil, (Ganapathi Temple) near the Theosophical Society compound and was a frequent visitor of the library, where he pored over many rare and valuable works. It was there that he met Shri. Sriram who was later to become President of the Society. Both became very good friends and valued each other greatly. Sriram's friendship lasted his life time.

Back in Tiruvannamalai in 1963, Bhagavan seems to have spent some six months in the cave of *Guhai Namashivayar* on the Arunachala Hills. He might have also spent time in other caves. He also familiarized himself with the hill very well.

During the latter part of 1963 he lived over to the Railway Station and the Punnai tree in the fields near the Railway station. Flowers were grown for the temple of Arunachaleswara in those fields at that time. (But now it is only barren land and even the Punnai tree has been felled). Bhagavan narrated that he was requested to accompany a

sadhu from North India to the Arunachaleswara temple which he did. The sadhu was carrying a large number of palmyrah leaf fans out of which he gave one to Bhagavan, which the latter continued to carry. Much later, Shri Gnanananda Giri Swami of Tapovanam gave him another fan - from that time Bhagavan began to carry twin fans, bound together by strings. He had started collecting newspapers, which he carried in an old gunny bag. He would also stay under the *Arasamaram* (Peepal tree) near the old bus stand. In the late sixties he occupied a dilapidated structure in what is at present Mitra Nilayam.

In spite of his apparent madness many people intuitively understood his divinity and many were the people who began to adore him. But his Hindi language, his singing of Ramnam and his frequent slogan '*Mahatma Gandhi Ki Jai*' alienated certain political elements who gave him a lot of trouble in the late sixties and early seventies. While India is known for her cherishing of Godmen, unfortunately these Godmen also have to undergo

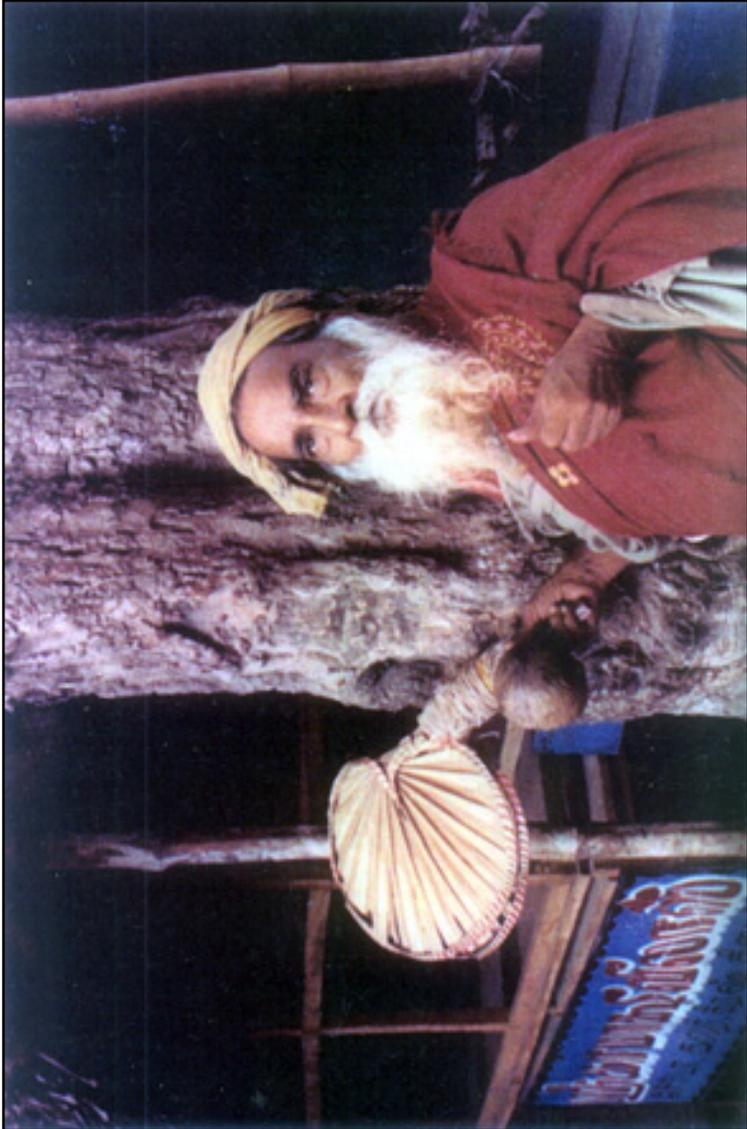
persecution at the hands of people with little understanding and less tolerance. Thus it was that he found the lock on his door broken not less than 13 times. He was set upon by unruly elements; his clothes were torn, he was occasionally beaten up. There were even attempts to run him over by a jeep and a car. But the Yogi never berated his assailants, but took all these things with equanimity. '*Tootridinum potridinum sorvo magilvo adaiyamal*' sings Ki. Va. Ja. (insulted or praised, he was neither unhappy nor happy). It was at his Divine Father's prompting that he requested the police for protection against the ceaseless persecution, so that his Father's work could continue in peace. He was able to obtain a certain measure of protection though some vicious practices continued; some bad elements threw broken glass pieces in the open court yard of his house at Sannadhi Street, knowing full well that he would have to pass that way to reach the bathroom in the early hours of the morning.

He once again visited Madras in the year 1964 (later he recollected it as the year of Nehru's passing away) when he visited J. Krishnamurti at Adyar. After a public meeting the Yogi went to his residence to see him, but was told by J. Krishnamurti's Secretary that Krishnamurti had gone upstairs to take rest and could not see him. Meanwhile Krishnamurti rapidly came down the stairs. Bhagavan, as was his wont, attempted to prostrate. Krishnamurti held him by the shoulder, thereby preventing him from prostrating. The two Mahatmas gazed at each other in silent communication. What was the intuitive force which made Krishnamurti come down after retiring for rest?

Later the Yogiji followed Krishnamurti to Bombay (now Mumbai) where Krishnamurti was to give a series of lectures. One day when Yogiji was walking towards the place of the lecture, a car stopped by; and Krishnamurti, who was in the car, invited the Yogi to accompany him. Not only that, he had Yogiji seated by his side on the dais at the

lecture hall. Krishnamurti's lecture was listened to in rapt silence. Some conservative Brahmins raised the issue whether Krishnamurti's methods would apply to persons who had deep faith in God. Krishnamurti clarified that those with faith would not need his advice. Bhagavan, while narrating this event, had mentioned to a devotee (Appan Iyengar) that Krishnamurti insisted on his speaking to the audience and so Yogi Ramsuratkumar also spoke. It was during this period that Bhagavan visited Ganeshpuri, where the Ashram of Swami Nityananda is situated. Later he visited the Nityananda Ashram at Kanhangad also, before returning to Tiruvannamalai.

WAVES OF LOVE



## THE PUNNAI TREE

His devotees, growing larger in number, could not easily meet him when they arrived at Tiruvannamalai from various parts of the country, since the Yogi was always wandering around. In the late sixties and early seventies, by day he began regularly to use the shade of the Punnai tree near the Railway Station, spending the night either in the Mandapam near the temple chariot or on the pials of the numerous vessel shops near the temple. In the morning after waking up, his followers would be bearing the gunny bags full of old newspapers and letters and marching with him to the Punnai tree. He would have tea or coffee ordered at the Akila India Coffee Bar. His devotees would sometimes bring him lunch which he would partake of, sharing it with all those present. If no lunch was brought, he might go hungry for days. A

devotee, Sivanananda Perumal, attached himself to the Yogi during this period. Perumal was running a business which was not successful; and in the course of a few years he had to give up his business. Having some spiritual inclination and recognising the divinity of Bhagavan, he took to following the Yogi, at times taking care of the numerous bundles, sometimes getting tea or coffee for Bhagavan's devotees. It was under the Punnai tree that great Tamil savants like T.P. Meenakshisundaram, M.P. Periasamy Thooran and A.S. Gnanasambandam met him, and many were such joyful satsangs witnessed by the Punnai tree. Shri D.S. Sivaramakrishna Iyer of Tapovanam also had his darshan of Bhagavan under the Punnai tree as also devotees of Sri Gnanananda Giri of Tapovanam.

According to Shri D.S. Sivaramakrishna Iyer who was one time trustee of the Gnanananda Giri Ashram at Tapovanam, Tiruloilur, Bhagavan used to visit Shri Gnanananda Giri Swami soon after reaching Tiruvannamalai. Bhagavan had

meticulously kept up the relationship with Shri Gnanananda Giri Swami. Their regard and affection were mutual.

It is said that in Tirukoilur, Bhagavan spent a good deal of time on the banks of the river, or under the trees, and moved easily, with the devotees of Swami Gnananda Giri. Justice T.L. Viswanatha Iyer recollected an incident which happened when he was at Tirukoilur, he having gone there for the darshan of Shri Gnananda Giri Swami. Some of the Ashram devotees found a horse inside a well, from where it could not be lifted up, though several of them tried to lift it up with the aid of a rope. This was reported to Bhagavan, who went to the spot and walked round the animal several times. Sure enough, miraculously, the horse was able to come out of the well, from where it ambled to safety. Though Bhagavan denied any miracle in this matter, those who had seen the horse suffering for long hours, making futile efforts at getting out of the well, were

very sure that it was Bhagavan's grace that helped the horse out of the well.

It was during the mid-sixties that some Brahmins were proceeding to Thanjavur in a van where Mahaperiavai of Kanchi Kamakoti Peetam was camping. At Bhagavan's request they agreed to take him also to the discourse. Bhagavan remembered that these people shared their food with him that night and so he did not have to beg for food. They reached the spot (Vanagiri near Mayiladuthurai) where Mahaperiaval was giving a discourse. Bhagavan chose to sit near a pillar facing Mahaperiyaval. The discourse described an Antarmukhi. Periyaval looked directly at Bhagavan and said "*Here is an example of an Antarmukhi.*" Needless to say, the audience and the persons who came with Bhagavan immediately wanted to swarm around the Yogi, but Periyaval stopped that. Bhagavan had the greatest regard for Mahaperiyaval (who was always referred to by him as 'Paramacharya of Kanchi' and directed all those who came to him to read *Deivathin Kural*), of which

he had the highest opinion. He has said that it contains the many facets and essence of Sanatana Dharma and the Vedas. He was indeed all praise for the Mahaswami, but for whose efforts, he said, the Vedas would not have survived.

In the late sixties also persecution of this gentle Godman continued unabated. Though Yogi Ramsuratkumar shunned publicity and preferred to work in anonymity, it was necessary to at least make his work known. It was divine prompting which made Yogiji realise that there should be an authoritative biography touching upon the kind of divine work that was being done by Him. He needed somebody to write this without catering to cheap popularity. Thus arrived Mr. Truman Caylor Wadlington, a Theosophist who was then at Madras. He was recommended by Bhagavan's good friend Shri Sriram. Truman spent seven months with Bhagavan, trying to cull out as many details as possible of Bhagavan's early history and of his present state. The result was the book **YOGI RAMSURATKUMAR THE GOD CHILD,**

**TIRUVANNAMALAI'**. The book, after briefly describing his childhood and youth, traces his evolution to cosmic consciousness. It tells us Yogi Ramsuratkumar is a master with a mission to accomplish his 'Father's work' in the world. The book was first published in 1971 and later reprinted in 1979. It apparently had some effect on Bhagavan's detractors. But even at this time, Bhagavan shunned 'popular publicity'. He helped all those he came across and many were the miracles that took place every day. But Yogi Ramsuratkumar attributed all that only to his eternal 'Father', taking no credit for himself. Such was his humility that he declared that even the name Yogi Ramsuratkumar belonged to 'Father' and not to "this beggar". He was so firmly established in God consciousness that he recognised no separate identity for himself, except to refer to himself as "this beggar". He called himself crazy or mad, since, according to worldly standards, his way of life immersed in God and not caring for the body or its needs - was, to say the least, eccentric. But those who recognised the utter

## WAVES OF LOVE

unselfishness and generosity in him, the compassion and love, grew to love, venerate and adore him. He generally forbade his devotees to publish material about himself or to take photographs of himself. He allowed only a few persons, whom he could rely on for obedience, to take photographs. Thus his early years at Tiruvannamalai have gone largely unrecorded.

YOGI RAMSURATKUMAR BHATTAN

## THE HOUSE AT SANNADHI STREET

When the number of devotees grew large and many of them could not locate him on their visit to Tiruvannamalai, some devotees insisted on buying him a house where he could stay. The house at 90, Sannadhi Street was purchased some time in 1976, though Bhagavan moved into it several months later. Fortunate are the devotees who thought of providing him with a house, and fortunate are those who contributed to the purchase of the house. Salutations to them! Till then his procession to the Punnai tree in the morning, accompanied by his admirers who carried the gunny bags, and back to the Mandapam in the evening, continued. Sometimes he would go to the

WAVES OF LOVE



big temple of Arunachaleswara. In the evenings he might be seated in the Mandapam receiving visitors and devotees, listening with a careful ear as they unfolded their problems, with his heart quick to show empathy, and his intuition even quicker to understand and solve the problems. The pulls on his *Charminar* cigarettes put off some devotees who thought it strange that a "Swami" should smoke. But this was a way of work for the Yogi. He used to say that before the 'madness' seized him, he never liked to smoke. In fact the smoke nauseated him - *"this beggar used to feel like vomiting"*. But *"Father's work"* introduced new parameters including smoking. Many are the devotees who narrated their tales of woe to Bhagavan, who just sat and smoked and blessed them with "Father's blessings", within a short while they found their problems solved, be it health, finance or business. Shri T.P. Meenakshisundaram, a great devotee of Bhagavan, who had also been closely observing him over the

## WAVES OF LOVE

years, has written many songs in praise of Bhagavan. In one of the songs, he recorded that the smoking of Bhagavan alleviated the sufferings of devotees and elevated them to a higher plane. *“You continue your endless smoking and your delight in the immediate relief and uplift of the sufferers, be praised”* he writes.

It was some time during this period that Swami Muktananda, the famous disciple of Swami Nityananda visited Tiruvannamalai and Sri Ramanasramam. Having come to know of it our ever-humble, Bhagavan went to him. Muktananda was seated near the Samadhi of Lakshmi the cow. Bhagavan prostrated before him. Muktananda said *“Why do you do this? You and I are the same”*. Indeed it takes a great saint to recognise another.

Bhagavan has also narrated how he had followed the Mahaperiyaval of Kanchi when the

latter did a Giri Pradakshina of Arunachala and told his followers to recite “*Arunachala Siva Arunachala Siva, Arunachala Siva Arunajata*”. Bhagavan prostrated before the Mahaswami when the latter visited Kilpeanathur and according to him “*this beggar fell asleep*”. He was woken from his deep samadhi by a 'hm' from the Mahaperiyaval.

By this time, several Western spiritual aspirants had darshan of Bhagavan and most of them benefited substantially by their association with him. Many of them have recorded their extraordinary spiritual experiences in his presence. Hilda Carlton had already written “*Yogi Rarnsuratkumar, the Hidden Saint of India*”<sup>4</sup> and Lee Lozowick, himself a spiritual teacher, was influenced by her to come and have darshan of Bhagavan. He became his ardent devotee. His

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<sup>4</sup> « *The New Sun* » - 1978.

outpouring of love to Bhagavan finds eloquent expression in his poems. These have been published in India in two volumes under the titles "Poems of a Broken Heart" and also in the United States of America under the title "Death of a Dishonest Man".

During this period an industrialist from Tuticorin - Shri Murugesan - arrived (1975), seeking a Guru who could guide him through life. He had had darshan of many Godmen, but the darshan of Bhagavan Yogi Ramsuratkumar had a revolutionary effect on him. He was overwhelmed with love and the master in turn poured love and grace on 'Murugesaji', whom Yogiji affectionately referred to as '*my king*'. Whenever Murugesan appeared, Bhagavan left aside all other work and concentrated on him. Two friends, namely Parthasarathy and Sivasankar generally accompanied Murugesan. Bhagavan held all three

in deep affection and would spend days and nights in conversation with them sometimes even turning away important luminaries who had come to seek Bhagavan's darshan. It was Murugesaji who found in the 200 year old poem "*Akhila Thirattu*" that Sri Muthukutti Swamikal had referred to his future avatar. The future avatar was described as holding a Palmyrah fan and coconut shell and venerated by all the people of the Nadar community. It is also stated that he would live at Tiruvannamalai. The description fitted Bhagavan and so the work was popularised among the community, who started flocking to Bhagavan in greater numbers.

Bhagavan was frequently questioned on this connection to Muthukutti Swamikal. Often he would say "*Ah yes, this beggar is Muthukutti Swamikal and so many things*". Once when directly asked this question he considered it and said "Once some devotees asked J.Krishnamurti "Are

you Buddha? Sri Krishna? Or Jesus Christ?" and Krishnamurti had replied "I am also Buddha, Krishna and Jesus Christ." The inference is that Bhagavan also felt at one with the Supreme which is everywhere and everything including Krishna, Buddha, Christ, Muthukutty Swamigal and everyone and everything else.

To one who had merged with cosmic consciousness, there is only one, without a second. To quote Bhagavan's own words, "*Father alone exists; there is nothing else, nobody else. Here, there, everywhere. In the past, very far in the past, in the present, in the future, very far in the future. Only Father. There is only one, unity, whole, no separation.*" Bhagavan had reached the pinnacle of Advaitic consciousness and he lived the truth of it every moment in his life.

## WAVES OF LOVE

Murugesshji was a frequent visitor to Bhagavan and Bhagavan transformed his consciousness to make him fit for God realisation. Murugesshji's poems express his gratitude to Bhagavan for this transformation wherein he had become one with all beings and felt no separation, no difference, but only unity with all beings. Bhagavan later confirmed that indeed Murugesshji had reached oneness with God. Soon thereafter Muragesshji passed away.

Coming to Parthasarathi, who is also a businessman, the Yogi took him completely under his protection. Parthasarathi had an unhappy domestic life. He did not like his wife though she, in her gentleness, understanding and love represented the best in womanhood. He had gone to the extent of trying to marry again after nullifying this marriage, but Bhagavan would not allow this to happen. He kept advising

Parthasarathy to stay united with his wife. Parthasarathy had suffered losses in business and did not wish to spend his life with a wife he did not like. The only thing that prevented him from following his fancy was this old man with a white beard and a turban. One day Parthasarathy met him and said defiantly that he would take his life and thus end all his problems. He went back to his hotel, took a heavy dose of poison and went to bed, not expecting to get up in the morning.

The morning sun flooded the room and Parthasarathy woke up with a queasy stomach which forced him to visit the toilet. To his mortification he found the poison that he consumed the previous night exit from his body drop by drop. In a thoroughly chastened mood he met Bhagavan, who told him sternly that it was not easy to end one's life when Parthasarathy was under the protection of "this beggar" and told him

that he could try and jump from the mountain and see whether he would die. Needless to say, Parthasarathy became devoted to Bhagavan for life. His love and devotion for Bhagavan was fully appreciated by the latter. Parthasarathy's consciousness was transformed. In sheer gratitude, love, and ecstasy he has written over 200 poems on Bhagavan. Parthasarathy also came to love and cherish his wife, He finally understood and was over whelmed by Bhagavan's wisdom.

On 4th April 1976, the Mahakumbhabishekam of Arunachaleswara Temple was performed. The managers tried to perform it in the presence of Sri Mahaperiyaval of Kanchi but were unable to do so; they were not able to get the presence of any other saint or religions head either. At that time they heard of the presence of Bhagavan in Tiruvannamalai and Shri Chidambaram Chettiar who headed the committee prayed to Bhagavan to grace the occasion. Bhagavan agreed to be present but he refused to

have his name mentioned in any invitation or pamphlet. Thus the entire Kumbhabishekam took place in the holy presence of Bhagavan, who stayed throughout the ceremonies stretching over a week. He sat as one with the crowd and did not allow himself to be singled out for any ceremony or distinction. Such was the way in which he operated. This was the way in which he conducted himself throughout his life: shunning any kind of publicity, declining any public honour, but responding spontaneously and compassionately to every situation. It was during the Kumbhabishekam that “Vagisa Kalanidhi” Shri Ki.Va. Jagennathan had the first darshan of Bhagavan. In his own words: *'A friend told me, “There is a Jnani on the first floor of that building, let us have his darshan”, and took me there. Surrounded by several friends sitting and standing near, there is a person with a turban, white beard, a shirt and a white moola kacha dhoti. The clothes are dirty. I think he is a North Indian; they have this habit of not bathing for several days.*

*“This elderly person talks in English mixed with broken Tamil. Frequently he laughs, his laugh shaking his whole body. It is not an ordinary laugh, it comes in great lengths like the Pallavi, Anupallavi and Charanam of a Kirtana. ‘How is he able to laugh like this?’ I think. There is a joy in the faces of all those surrounding him. I had heard that there is a Yogi at Tiruvannamalai. I learnt that it was he. He had a huge coconut shell in his hand. Whether it is milk or water, he drinks out of this.”<sup>5</sup>*

Ki. Va. Jaganathan goes on to narrate his subsequent meeting with Bhagavan. When he started singing about Bhagavan, poetry just gushed forth like a torrent; so fast, that persons around could not take it down. A tape recorder was obtained to record these spontaneous outpourings of exquisite poems in praise of Bhagavan. Lee Lozowick says in one of his poems that, “Praise is the only response to the majesty and glory of

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<sup>5</sup> ‘Anbu Kadambam’ by Ki.Va. Jaghannathan, Introduction, Translated by the author.

Bhagavan”. Thus it was that these praises poured forth, unpremeditated, from the lips of a person who had great love for God and who had a mastery of the Tamil Language. For several decades of spiritual practices Ki. Va. Jaganathan had adored God in the form of Lord Muruga. His love for God found instant expression when he had darshan of Bhagavan. Bhagavan on his part poured his love and affection on Ki.Va. Jaganathan. He sings of Bhagavan's love thus: "*Anbe Uruvamai Udaiayan*" (116, Pugal Malai) "He is the very personification of love.")

It has to be mentioned here that some other poets have also recorded that the very presence or darshan of Bhagavan triggered off their creative instincts resulting in spontaneous bursts of poetry. Periasamy Thaoran has sung "*Paarthale Pattuvarum*" ("Music flows while just looking at him.") Perumal Raju of Krishnagiri had written beautiful songs on Bhagavan, in bursts of pure ecstasy while in his presence or on thinking about him, "*Yogi Ramsuratkumaranai Enninal*

*paattukkal thanaga Odi varum*” “When thinking about Bhagavan songs come rushing” he sings. Sri Sivaramalingam has also recorded that after his darshan of Bhagavan, when he returned home he wished to write a few poems on Bhagavan and started writing. What emerged were a hundred poems together with invocation piece, and a great end piece all in the space of 3 days. Though well versed in Tamil and the head of the *Saiva Sidhanta Publications*, Prof. Sivaramalingam had not written any serious poetry till then. But the hundred 'Antadi' poems shine as brilliant jewels in their poetic excellence, philosophic content and sheer description of Yogiji's essence. Bhagavan's teaching, love, compassion all find a place in this wonderful collection appropriately entitled: “*The wonder That is in Arunai*” (*Arunai Vaal Arputham*).

Another person who was inspired by Bhagavan to write poetry is Sri. Gajaraj, an official of the Government of Tamil Nadu. He had been directed by his Superior Officer to accompany another person who wished to have darshan of

Bhagavan. Bhagavan was still under the Punnai tree near the Railway Station. The friend was dropped somewhere near there; Shri Gajaraj was requested to get back to his work. But Gajaraj remembered his officer telling him to be with the friend till he left Tiruvannamalai. So he went back and had his first darshan of Bhagavan. Shri Gajaraj says there was immediate recognition that this is Lord Siva in human form; and he has written several poems where he identifies Yogi Ramsuratkumar with Lord Siva. Another notable poet is Ulundurpettai Shanmugam. His songs bring Bhagavan's words, gestures, and love alive. With a few deft works, he was able to describe the sweetness, innocence simplicity, elegance, majesty and beauty that is Bhagavan. His compassion, his style of walking, his cures, his miracles all find expression in his elegant songs.

Bhagavan is a Sadguru in the truest sense of the word. From the most illiterate and innocent to the highest level of Sadhak, he was able to make subtle changes in the thinking and ways of all of

## WAVES OF LOVE

those who went to him, invariably elevating them to higher planes of understanding and consciousness. If they came with a certain extent of faith and love, the work was so much easier. But even in recalcitrant persons, Bhagavan was able to effect transformations. He would steal your heart if you were filled with tenderness and love. Even if you had turned cynical by the impact of this world and its ways, the heart was stolen by this chubby old man in rags, whose childlike endearing ways would melt even the hardest heart. As Lee Lozowick says “He will break your heart if you let him and sometimes break it even if you don’t”.

## THE BLESSINGS OF THE YOGI

In the late seventies word was spreading that here was a great Mahatma whose look, touch, and very word effected cures, solved problems and created peace in hearts torn by strife. Many persons reported miraculous cures of incurable diseases. Professor Radhakrishnan whose lungs were two thirds affected by tuberculosis, was bedridden. Doctors advised him complete bed rest and did not hold out much hope for his early recovery. Sadhu Rangarajan's daughter Nivedita had gone to have darshan of Bhagavan, and in the course of conversation she informed Bhagavan about Prof Radhakrishnan's condition. Bhagavan gave her a piece of dried gooseberry and an apple and asked her to tell Prof. Radhakrishnan that the beggar would like him to eat them and then "3/3rd of the lungs will be alright." Prof. Radhakrishnan

WAVES OF LOVE



consumed in entirety the gooseberry and the apple - seeds and all. Within a month he was back on his feet and was able to deliver a 2 hour long lecture. He was no more troubled by tuberculoses and as Bhagavan said “3/3rd of the lungs became all right.” He still has the history sheet, X - rays etc., of that period of illness. The doctors who later examined him found no trace of the dreaded disease.

When Bhagavan was resting at a friend's house in September 1990, three Americans came and requested darshan of Bhagavan. One of them, with tears in her eyes, narrated that she owed her very life to Yogiji. In fact she had her first darshan of him some three years earlier. A physician herself, she was in the last stages of cancer and the physicians in the United States of America had pronounced her incurable. It was then that she had made a journey to India, seeking spiritual solace; and in the course of her visit to Tiruvannamalai had the rare good fortune of having darshan of Yogiji. He blessed her “*My father*

*blesses you. My father has cured you. You have nothing to worry.”*

She was still in considerable pain and did not quite believe it when Bhagavan told her that she was cured. She went back to New York, got herself admitted in hospital and waited for death. But unaccountably, the pain reduced and examination revealed that there was no sign of cancer. All were pleasantly shocked at this miracle; and then the Doctor remembered the white-bearded old man in dirty rags in Tiruvannamalai, India, telling her that she was cured. She came back to India in 1990 to express her love and gratitude to Bhagavan.

Shri Pon. Kamaraj, who has built a temple for Bhagavan at Kanimadam, Kanyakumari, was diagnosed as having leukemia. Day by day his health was deteriorating. There was no cure in sight. In despair he went to the great Mother Mayee who was wandering on the shores of Kanyakumari beach like a mad woman. She was dressed in rags,

unkempt in appearance and followed by a pack of dogs. Her language could hardly be understood. But people had found that she was a great Mahatma, showering blessings on people who adored her. When Pon Kamaraj approached her she laughed and pointed to a person standing a few feet away. There was nothing distinguished about this person, but he was carrying a yellow cloth bag on which was printed Bhagavan's figure and the name "Yogi Ramsuratkumar, Tiruvannamalai". Understanding the message, Pon. Kamaraj made enquiries and left for Tiruvannamalai to have darshan of the Yogi. After a futile search for a few days he was able to locate him, who was all kindness and compassion. When Pon. Kamaraj prostrated before Bhagavan he was given some forceful pats - it could even be called a beating - and Bhagavan said that he would be all right soon; and all right he is! With all the energies of the newly-given life, he sings Bhagavan's praise and has built a temple for him. All the surrounding villages reverberate with the

music of Bhagavan's name chanted with vigor in the Kanimadam Mantralayam.

Dr. T.I. Radhakrishnan, Trissur conducted an *Atiraatra yagna* for rains in Kerala. The yagna was successfully completed after obtaining the Yogi's blessings and Kerala State was blessed with rains. The Doctor's account is reproduced below:

*"There was a meeting on 16.04.1990 to discuss the ways and means to make the Atiraatra yagna at Kundoor a success. There were only 12 days left. At that time Swami Nityananda Giri of Tapovanam came to Trissur. I called on him to seek his blessing. He said 'I am wearing ochre robes. Doctor is wearing white. This is the only difference. There is a Yogi in the garb of a beggar in Tiruvannamalai. His name is Ramsuratkumar. If you go and meet him and get his blessings, there will be no difficulty at all in making the Yagna a great success."*

*Tiruvannamalai is 440 kilometres from Trichur. When I pointed this out to him, he said that the distance was not a problem. Swami Nityananda Giri insisted that I must go to Tiruvannamalai and take the blessings of Yogi Ramsurat Kumar.*

*Impelled by an intense urge of the mind, despite a little hesitation, I started from Trissur on a Saturday night and the next morning reached Tiruvannamalai. When we knocked at the iron gate of the Yogi's abode, a boy came and opened it. We informed him that we are coming from Trissur to seek blessings for the Atiraatra yagna. The boy informed the Yogi, returned and told us "Swami will meet you in two minutes time."*

*After two minutes the door opened. We went in and sat. The Swami came.*

*The Swami gave us, from a coconut shell in his hands, the divine liquid called Madhuparka (Honey). This liquid is given only on occasions of very auspicious nature, filled with divine potency.*

*That great Yogi, aged above seventy, looked at my face and asked me; “Are you Dr. Radhakrishnan?” I nodded my head in the affirmative. He placed a packet in my hands, held both my hands together and started doing some Mantrajapa. At first I did not feel anything special. But after 10 minutes I felt as though an electric current was passing through my body. I just looked around, I was wondering whether there was any wire with insulation removed, anywhere in the neighbourhood. I doubted whether I was sitting on some electric contact. But there was no evidence of any such thing. After 12 minutes I felt that for about one or one and a half minutes, I had lost consciousness.*

*The Yogi then patted me on my thigh and said “This beggar has been praying to his Master to bless you and the Yagna and He has done it. What you are doing is very dear to the heart of this beggar. Now you can go to Kerala. Dont waste any time in Tiruvannamalai.” We immediately returned.*

*Yogi Ramsuratkumar lived under a Punnai tree for 10 years and still lives like a beggar. A man who has not taken bath for 40 years! He changes clothes twice or thrice a year. If anybody brings food he will take. He doesn't wash his mouth and his only possessions are a stick, a palm leaf fan and a coconut shell.*

*According to our assessment, the Atiraatra Yagna at Kundur concluded very successfully. After that I again went to Tiruvannamalai.*

*When he met me, Yogi Ramsuratkumar said "Doctor, if we sit here, we can't talk undisturbed. After some time the devotees will start crowding up. Therefore we will go to another place."*

*I nodded my head. He got up. He walked towards the house of a devotee named Ganesan. Ganesan asked me jovially "You brought good rains to Kerala by conducting yagna. Why is it that we*

*have not had rains in Tiruvannamalai for the last 10 months? Why don't you bring some rain here?"*

*Impelled by some unknown inner urge, without even stopping to think for a moment, and without any hesitation. I replied "Why should you doubt? In the next seventy two hours you will have a heavy rain here at least for 2 hours."*

*As soon as I finished, I looked at the Swami. "Swami, I have uttered nonsense. You must kindly help me out", I spoke apologetically.*

*Hearing that, the Swami burst into laughter like a boy. Laughing and laughing, he fell on my lap. He lay there for 2 minutes. Then he went out. He was gazing at the top of the Arunachala hill on the border of Tiruvannamalai for more than 20 minutes and then hastened back. He said, "I feel uncomfortable, I want to lie down." Even before a mat was spread on the ground for him to lie down, he rolled on the ground.*

*After sometime the Swami looked intently at the sky. Suddenly the initial signs of rain appeared.*

*When the rain started, he said "I'm very tired. Please take me to my place."*

*I took him to his abode.*

*"Doctor you need not stay here any more. The rain is only in Tiruvannamalai." He said.*

*Without any delay I started from there. When we crossed the boundary of Tiruvannamalai there was no rain. But there was heavy rain in Tiruvannamalai for 2 hours."*

Dr. Radhakrishnan goes on to narrate how Yogi Ramsuratkumar has had a great impact on his spiritual life.

Yogi Ramsuratkumar's simple and sweet manners captivated everyone. Most devotees would come to see him with offerings of flowers or fruits

and he would say sweetly “*Father blesses you*” or “*Ram Ram*” and that would be the end of it. People began to value his gesture, look, and the occasional pat on the back or the tap of his fingers on the head. They were refreshed by the loving kindness emanating from him. Many understood that the darshan itself made them pure and whole.

Some might be chosen by him for special attention. Yogiji would turn his piercing gaze on the person and look attentively at him, sometimes holding up his fan or the cigarette near his eye. If what he saw satisfied him, he would break into a big smile - which would spread all over his face - as though a million flowers had bloomed. Sometimes a childlike laughter would accompany the gesture. Yogi Ramsuratkumar might even ask the person to sit next to him, hold his hand, stroke the hand and in some cases, pass a hand down the spine. Some people have reported that at his touch their bodies would vibrate or they would feel as though a strong electric current was passing through them. The Yogi's hand down the spine

has stimulated the opening of the chakras in the Kundalini, giving some persons outstanding spiritual experience. Shri Balakumaran, the noted Tamil writer, has testified that at Yogiji's touch down his spine, he could feel the opening of the chakras; as a result of this he went through ecstatic but painful experience which laid open much esoteric knowledge to him.

The Yogi not merely used touch, but by his very word, or thought, was able to transmit much spiritual energy.

Yogi Ramsuratkumar's very touch cured many persons of grave diseases. Shri Ramanan of Tiruvannamalai had a protruding cyst on his scalp for a number of years. One day, the Yogi playfully passed his hand over it, and the next day the cyst had disappeared.

One day a middle aged man appeared and sat in a corner of the verandah of Bhagavan's house at Sannadhi Street, without opening his

mouth. Bhagavan went inside, came out carrying something in his fist and gave something to him and asked the man to go and have a meal. The man burst out crying, for he had been starving for the three previous days and here was Bhagavan, blessing him, catering to his most basic needs, without his having to open his mouth. After the man left Bhagavan said, that poor man was arrested by the police for no fault and he was in their custody for three days and beaten up. Tears of sympathy had welled up in Bhagavan's eyes as he narrated this.

There were always occasions when unspoken questions arising in devotees' minds would be answered by Bhagavan, in apparently casual conversation with somebody else. The question might be relating to any subject. It is also the experience of many that persons speaking with Bhagavan would be answering these unspoken questions or giving the much needed information.

Once a devotee, Shri Ganesan, had gone to Varanasi to intensify his Sadhana. Bhagavan had told him not to have any contact with the outside world, not even to write letters. Ganesan's friend R. at Tiruvannamalai was worried about him and went to have darshan of Bhagavan, and also to voice her worries about Shri Ganesan. Bhagavan had some devotees with him a couple who had brought him some offerings; mainly a sweet preparation called Mysore Pa. Smt. R. had been advised by her Doctor to lay off sweets. Smt. R. sat quietly near Bhagavan, unable to speak, because Bhagavan was concentrating on the couple. Bhagavan was asking them how the wife was taking care of her husband and whether the husband was happy with the way the wife was looking after him.

Bhagavan asked in detail about food, and other things, with a warmth and care that only he could exhibit - it was much more than a mother could show! Meanwhile, he had opened the box of sweets, handing them over one by one to Smt. R.,

who consumed them all - all nine of them, without protest! She thought privately “Here am I, come to get some information about Ganesh Anna from the Swamiji, and he is giving me sweets!” Then Bhagavan asked the husband “What is your name, my friend?” The man was puzzled because the Yogiji had known them for a number of years, but said politely “*Ganesan, Swamiji*”. Bhagavan then turned to the wife and asked her “and yours MY friend?” and she said, as puzzled as her husband “Ganga Swamiji” and Bhagavan roared with laughter. With much slapping of thighs at the secret joke he declared, again and again. “So Ganga is taking care of Ganesan, so Ganga is taking care of Ganesan”.

Smt. R. was doubly delighted, she had got her assurance and had shared a rare private joke with Bhagavan who with his impish sense of humor had responded to her unspoken thoughts in an indirect way.

There are instances where Bhagavan had effected cures by asking the person concerned to eat something, which might have been specifically forbidden. He might give a person sugarcandy and his diabetes would disappear. It could be a small flower, leaf, any thing - it was Bhagavan's sankalpa that mattered. Sometimes it was a mere word, or a look. Some devotees might merely sit in his presence for a while and find that their burden had become unaccountably lighter and would feel immense relief and happiness.

There are some interesting incidents regarding Shri. D.S. Sivaramakrishnan Iyer. After having served Sri Gnananda Giri Swami of Tapovanam, he had become devoted to Bhagavan, Shri Sivaramakrishnan Iyer found Him to be the embodiment of Paramatman. Shri Iyer was living at Tirukoilur when he was afflicted by a serious stomach ailment. He was unable to move and reach Tiruvannamalai. At that time his niece informed him that she was going to Tiruvannamalai. Shri. Sivaramakrishna Iyer,

wanted her to convey his pranams to Bhagavan and also obtain from Bhagavan some prasada which would relieve his ailment. The niece Lalitha, duly conveyed his message, which Bhagavan apparently ignored. Before Lalitha left for Thirukoilur. Yogi Ramsuratkumar called her and asked her to take down.

“ Jayathu Jayathu Jayathu  
Ramsuratkumara Yogi Ramsuratkumara Yogi ”

Bhagavan said, “*Tell your uncle to write a song with these lines.*” Lalitha duly presented this to her uncle. Shri Sivaramakrishana Iyer was disappointed that Bhagavan did not send him any prasada or blessing so that he could get rid of his stomach ache, but had sent these lines. The lines appeared formidable. It appeared impossible to write poetry using them. So he set them aside. A whole day passed with no lessening of the pain. In the night Shri Sivaramakrishna Iyer took the lines and attempted to write a song. He must have written four or five lines when he felt a lessening of

the ache. The understanding flashed on him that Bhagavan had sent this as a cure. So he made a great effort to write more and wrote some 27 verses which he named '*Nakshatra Malar Malai*'. By the time he finished the work the pain in the stomach had completely gone.

He took the song to Bhagavan at Tiruvannamalai the next Saturday. When he entered the holy precincts of Sannadhi Street, he found that Bhagavan was talking about the planet Saturn and its adverse effects on people. He asked Sri SivaramaKrishana Iyer whether he knew '*Nala Charitram*' (the story of the Emperor Nalan who underwent countless miseries during the period when Saturn afflicted him). Shri Iyer recollected a few verses from '*Nala Venba*'. Bhagavan declared that all those present on the occasion would be free from the bad effects of the transit of the planet Saturn.

This recalls to mind another great saint Shri Nityananda Swamy who had given solace to a

couple who were afraid that the wife might die within the next few days owing to the movement of Saturn. The astrologers had even fixed the date of her demise. Shri Nityananda Swamy said '*No doubt there is Saturn but there is also God.*' meaning that the effects of the adverse influences of Saturn could be lessened if God willed it. He asked the couple to stay in the Ganeshpuri Ashram during the next few days which they did. The fateful day arrived and passed without any incident. Since Nityananda Swamy had assured them that the wife's life would be saved, she was able to survive a possible calamity.

These Mahapurashas are able to nullify even the evil influences of planets. Shri Sivaramakrishna Iyer recollected later that a person who had seen his horoscope had told him earlier that when he would be undergoing Saturn's period, there would be misery. But thanks to Bhagavan, his miseries were reduced to the minimum. Not only Shri Iyer's, but of all those who

had the good fortune to be present on that day for Bhagavan's darshan.

This is another characteristic of Bhagavan. His blessings flowed not only to the person who was seeking it but to all those similarly placed. If he blessed a couple getting married, the blessings reached all others in a similar situation. When any individual had his darshan and got his blessing, Bhagavan blessed all those connected with him also. Thus whole families and organisations were benefited whether they were aware of it or not.

Once an employee of a devotee had darshan of Bhagavan and he started narrating his problems. Bhagavan cut him short and said *"Are you not belonging to the family of Shri Aashish? My father has already taken care of you and your family. Nothing to worry."* T.P.M. sings *"Andine Per Kulam Kathavanaam"* *"Protector of the clan of those who approach you."*

Bhagavan, a cosmic being, no doubt takes care of every being in the cosmos, showering love on all equally. But, as Shri Krishna says in the Bhagavad Gita,

*“The same am I to all beings; to me there is none hateful or dear; but those who worship me with devotion, are in me, and I am also in them.”* So also Bhagavan is drawn by the love and devotion that is shown by devotees.

Bhagavan's effulgence attracted more and more devotees. Many of them wanted Bhagavan to be housed in an ashram where they could congregate and have satsang. But Bhagavan avoided having any formal institution for a very long time. In the late eighties, more spiritual seekers flocked to him. Amongst them the most notable was Devaki. She was a lecturer in Sri Sarada College, Salem. From a very early age she was seeking God. Her ideals were Sri Andal and Mirabai. She sought a proper Guru who could guide her in her quest. Her earlier life was full of

pilgrimages to holy Tirthas, temples, and to various Godmen. She sought the company of Sadhus and Sanyasins, especially of the Ramakrishna Mutt. She was full of admiration for Sri Ramakrishna Paramahansa, Swami Vivekananda, Sri Sarada Devi, Bhagavan Ramana Maharishi and in short for all those whose divine lives stood forth as shining examples for spiritual seekers. Her spiritual quest ended when she met Bhagavan Yogi Ramsuratkumar in 1986.

During the very first darshan Devaki came alive in the presence of Bhagavan. She expressed her intense longing for the darshan of God; and Bhagavan, recognising her spiritual potential and her past sadhana, blessed her. This resulted in her transportation to an elevated plane of consciousness and perfection, which lasted for several weeks. During this period her intuition took over the place of faulty intellect and reason and she was able to perform her duties with consummate ease and perfection. All the time she was conscious of being filled with love and peace,

with no agitations about the external world. As the vibrations faded away, Devaki realised the divinity of her experience. Meanwhile she found herself totally absorbed in thoughts of Yogi Ramsuratkumar, and her entire being longed for the next darshan. Thus she began to journey to Tiruvannamalai, to spend every available spare day at the feet of the Yogi. He might admit her for darshan or order her out, it did not matter, just a glimpse of the great Yogi was enough for her. While most people are only too ready to lay bare their difficulties and necessities before the Godman, whom they hope, will relieve them of their sufferings, Devaki found herself wondering what Yogiji would do if he felt hungry. There was apparently no one there to organise regular food supply, none to care if Yogiji coughed, none to bother whether he had adequate physical rest; in short, while this cosmic being minutely looked after everyone's welfare and made kindly enquiries about their physical, mental and spiritual requirements, there was none to even fetch a glass of water for him. She became aware that Bhagavan

ate only when food was offered to him, that is to say, not regularly. More than the merger with God, Devaki's prime anxiety now centered round the physical comforts of the Yogi. He who spurned physical comfort, who wandered barefoot in all kinds of weather, ate when food was offered, slept on gunny bags and acted as his own janitor (if the boy who rendered this service happened not to come) now had some one who cared about these details.

The Yogiji was aware of Devaki's growing attachment and devotion, and he tried his best to sever her attachment to his bodily form. No doubt, a need for physical service was growing, because Yogiji was advancing in years and already from 1986 to 1990, he had suffered ulcers. Meanwhile three others: Rajalakshmi, Vijayakka and Vijayalakshmi had also begun to have darshan of Bhagavan. The characteristic which distinguished these - apart from all three being friends of Devaki - was the undemanding service oriented devotion to Bhagavan.

## WAVES OF LOVE

The quartet rented a set of rooms, which was appropriately named '*Sudama*' by Bhagavan; and moved into them, to have darshan of Bhagavan as often as they could. When they found that Bhagavan would meet devotees at Sivakasi Nadar Lodge, they made it their business to cook and supply breakfast and lunch. The nucleus of service was formed. In the same spirit, a house was constructed by the four only with the convenience of Bhagavan in mind.

## THE GOD CHILD

Bhagavan drew people to him like a magnet. Even diehard atheists found his ways endearing, his knowledge vast and deep. Those with love for God found in him abiding wisdom, found solace just thinking of him. Persons with difficulties found that he was able to solve their problems in unexpected unforeseen ways. All found in him the beauty and spontaneity of a child. A child with most lovable traits. Like a child he would respond to love. His laughter, uncontrolled, infectious such as no adult could imitate. It would gush forth like a spring and drown one in cascades of joy and merriment and one forgot the world and its sorrows in those pure moments of joy. The hearts went out and embraced this loving child, so trusting, dear, guileless and beautiful. And next moment one was in the presence of the awesome majesty of divinity,

WAVES OF LOVE



who understood the true essence of everyone and dispensed grace to all, those who worshipped, those indifferent, and scoffers as well. In short an extraordinary child, a God Child, had come to bless us.

At Sivakasi Nadar Lodge when devotees from Ramji Ashram at Kanniyakumari District had congregated to have his darshan in the year 1991 he declared repeatedly--- This beggar is in Ramji Ashram too. *“Do not make the mistake of limiting this beggar to this body. He is everywhere. This beggar is not limited to this body. He is here, there, everywhere; in the table, chair, in the walls, in the very air. This beggar is not in this body alone.”* Devotees were thrilled beyond words to have darshan of this Paravastu, so simply present in the form of this dirty beggar.

Once a couple devoted to Bhagavan had come to Sannadhi Street house for his darshan to find the house locked. They waited for sometime and then went to the temple in search of him. They

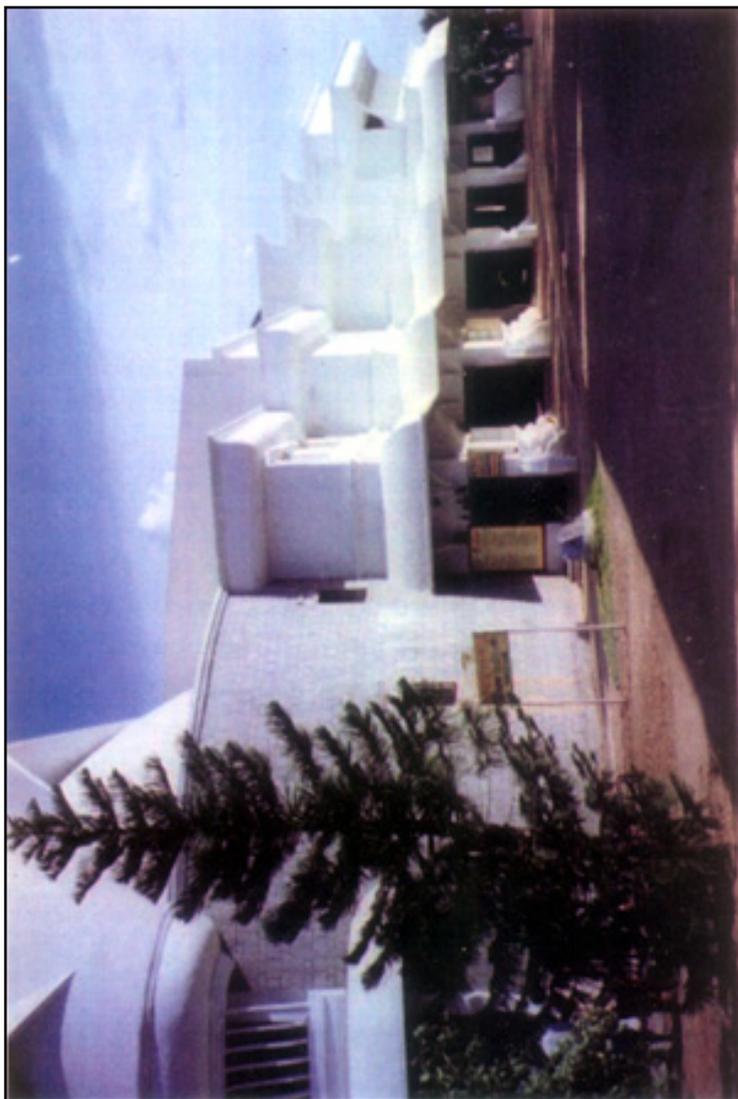
found him there and their joy was great when Bhagavan talked to them and also accepted their offering of food. While leaving they said, “Our only regret is that we are not able to have your darshan in your abode.” Bhagavan said, “*That is only temporary. This* (pointing to the Sanctum of the Arunachaleswarar Temple) *is this beggar’s permanent abode.*” - Their joy knew no bounds to hear this declaration from Bhagavan himself, making them understand a little of this vastness and mercy. Here was this trusting child who responded spontaneously to love and also unlocked one's heart so that love could freely flow.

## **THE YOGI RAMSURATKUMAR ASHRAM**

Pressure was growing on Bhagavan to begin the construction of an Ashram and for this he gave consent, on January 1<sup>st</sup>, 1993, to a longtime devotee, Shri Janardhanan.

Thereafter, Janardhan and his friends searched diligently for land and came up with several proposals, out of which Bhagavan chose the land which houses the present Ashram. Bhagavan again intuitively approved the extraordinary plans drawn up by the architect Trissur Ravi. He said that the Ashram must have divinity, durability, and beauty and that it was going to cater to the spiritual needs of millions of people from all over the world in the future.

WAVES OF LOVE



Yogiji traversed every inch of the Ashram and was always present when the work of construction was going on; always showering his blessings on all the workmen and women engaged in the work of the Ashram. Soon after the construction began, a project very dear to Bhagavan's heart was also started; that is, feeding the work force. Initially the food was procured from a restaurant, but soon a makeshift kitchen was put up. The food was cooked in the Ashram and served. Within a few months the regular kitchen - dining room complex had sprung up, where not only the workers but all who came to the ashram were given prasad, the food blessed by Bhagavan.

Even while the idea of the ashram was taking shape, Bhagavan's health was becoming delicate. The years of hard work, completely ignoring the body's needs, was taking its toll. Godmen can, and do, cure ailments of various kinds, of devotees and others who take refuge in them, but will never exercise these extraordinary

powers for themselves. In a book on the life of Swami Nityananda of Ganeshpuri, there is a passage where a devotee asks Nityananda Swami why he did not effect a cure on himself. Nityananda said “*That (Divine Power) is only for devotees; not to be used for this*”, indicating his body. Bhagavan Yogi Ramsuratkumar endorsed this. Indeed, how can Bhagavan, who had entirely severed identification with the body, even think of calling on his divine powers to heal that body. The divine purity which characterised every word and action of his had made him totally unselfish. How could a Mahatma, at one with the divine, ever seek to alter the divine will with reference to his body, which belongs only to the divine?

Bhagavan had stomach ulcers in 1986 and again in 1990, when the situation was serious enough to warrant the calling of Dr. Radhakrishanan from Trissur. Bhagavan was vomiting blood. The blood loss was so heavy that Bhagavan was not able to move. With difficulty he

was dragging himself over the floor. Some good friends - do we need to say how fortunate they are - took him to their house where some amount of care and medical attention were given. Bhagavan's resilient body picked up good health in the course of ten days, after which there was no holding him back. He was back again at his work; walking the streets, the Arunachaleswara temple, receiving and comforting the endless visitors and devotees. At the prayerful request of Dr. Radhakrishnan, arrangements were made with some devotees to send him regular food of a kind which would not upset his health. The arrangement continued for perhaps a year; and then again there was irregularity in Bhagavan's taking of food. There were days without food when he would eat only bananas and sugar candy. Thus it was that in November 1993, Bhagavan again fell ill, this time with a raging viral fever. The fever laid him prostrate. He was unable even to walk to the toilet, so weak was his physical condition.

Now a word about the misconception in several person's minds about Bhagavan's health. Most devotees have seen him vigorous and healthy-such was his body. But years of irregular diet and uncertain hours of rest would undermine even the toughest body. There is also a view that there could be no ailment for Bhagavan and that he was 'above' all these things and these symptoms were only his leela. It is true that Bhagavan's consciousness took minimum notice of the body. His aches and pains did not prevent him from doing what he called His 'Father's work.' This was sacred and had to be carried on, regardless of the cost. So Bhagavan would receive devotees, talk to them, bless them heartily and do his esoteric work which was solving their problems in ways unknown - also effecting subtle change in the personality of the devotees, all unknown to them. The vigorous voice, the peals of laughter, the tenderness and care, all would be there without fail. But after this work Bhagavan would lie down like a spent force. This could not be known to anyone,

unless one spent days with Bhagavan, especially when his bodily health was unsound. Bhagavan never spared himself when it came to 'Father's work,' but the human body, divinised for the purpose of carrying on that work, nevertheless suffered just like other bodies of flesh and blood. In fact, all Mahatmas have exhibited such ill-health: Swami Ramdas, J. Krishnamurti, Shri Aurobindo, Mataji Krishnabai, Sri Ramakrishna Paramahansa and Swami Vivekananda, to name only a few.

In 1993 when Bhagavan fell ill, Devaki, who had already given up her job and taken up residence in Tiruvannamalai only with the object of serving and adoring Bhagavan, was dismayed at Bhagavan's helplessness. She humbly prayed that Bhagavan should move to the house 'SUDAMA' where she would attend to his needs till he regained his health. Bhagavan, though initially adamant, gave in to her prayerful supplication and moved into Sudama on 22.11.1993. Meanwhile, Dr. Radhakrishnan of Trissur had also been informed

and he also arrived at Sudama to attend Bhagavan. The other Sudama sisters also arrived. In the course of the next week Bhagavan recovered sufficiently. Dr. Radhakrishnan advised him rest for some more weeks and the Sudama sisters prayed to Bhagavan that he should continue to reside at Sudama so that his needs could be taken care of on a continuous basis. Their earnestness and sincerity won Bhagavan's confidence and so began a new residence for Bhagavan. Seeing Devaki's readiness to obey and her desire to serve him, Bhagavan called Devaki his '*eternal slave*' sent by "*His Father to help this beggar in all his work.*" He called her Ma Devaki and introduced her to the world as the Mother. This was the beginning of a new spiritual ministry. He said all four Sudama sisters are mothers and would help Bhagavan in his work. While residing at Sudama, Bhagavan remarked that he had been treated differently earlier, but now at Sudama he was being treated like a King.

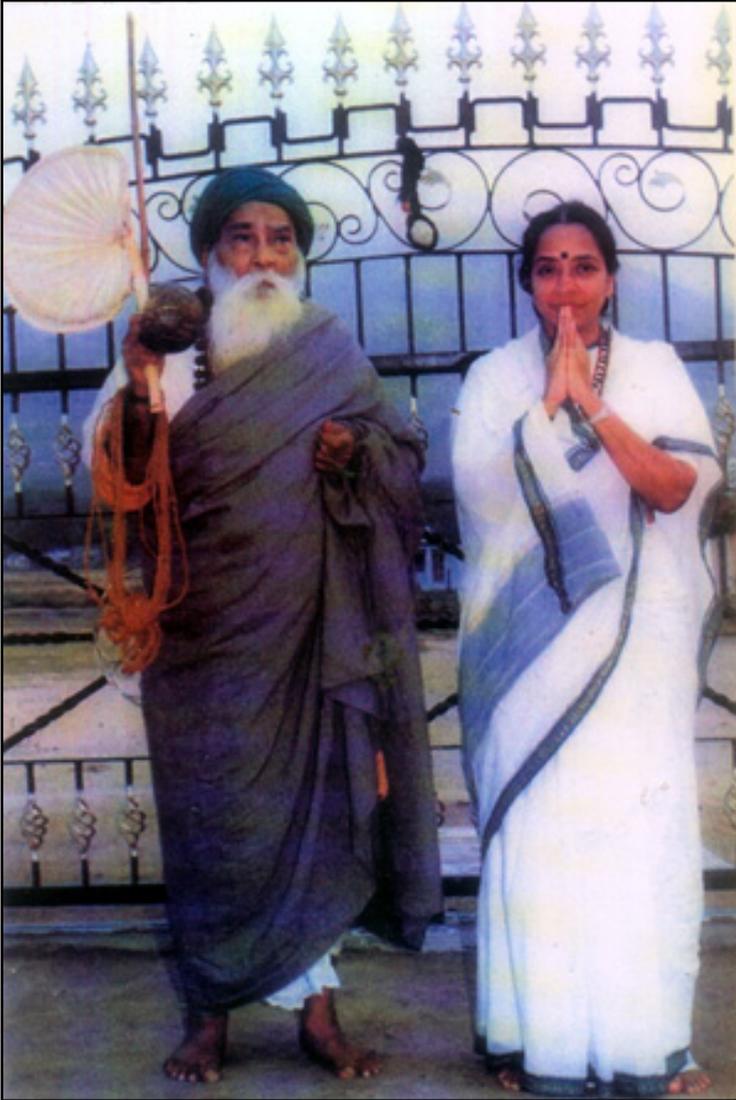
WAVES OF LOVE



WAVES OF LOVE



WAVES OF LOVE



WAVES OF LOVE



**SADGURU TEACHINGS :  
THE IMPORTANCE OF THE NAME**

Many flocked to Bhagavan for help in worldly matters or for spiritual guidance. In either case Bhagavan never failed to render help. Sadguru that he was, he effected spiritual upliftment even of those persons who came seeking relief of their sufferings on the worldly plane. The advice that he invariably gave was 'never forget God.' He always said that the ills of the world arise only because people forget God. The simplest way, he said, of remembering God is to chant the holy name; be it Rama, Krishna, Siva, or Muruga, whoever is the Ishta Devata. He himself had received the Ramnam from his guru Papa Ramdas, which he repeated without break for several days, and in the space of a week his consciousness had shed its identification with the

body-mind complex and had become one with the Divine. He said, *“Remember God always; remember the name.”* He often said that when the name is repeated, we are at one with God for the name and the named (God) are not different.

He placed the highest value on faith as the surest path to God. He would often say *“This beggar is nothing, but he has faith in the Vedas, in the words of the Rishis, Munis. Have total faith. The most essential and important thing in our life is that we should have faith in God, absolute faith in God. If we do not have Guru Bhakti and faith in God, whatever we may possess is of no value. If we have Guru Bhakti and the blessings of the Guru, then it is more than sufficient and it is more than what we can possess materially in the world.”*<sup>6</sup>

He frequently emphasized the need for surrender as the key to any advance in spiritual life. Without total surrender, devotion or Bhakti has no meaning. His own life was a shining

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<sup>6</sup> From Vijayalakshmi notes.

example of this total surrender. A spiritual seeker should continuously remember that whatever happens is Divine grace. It might result in what we call pleasure or pain but it is pure grace, good for the individual, for humanity, for the entire cosmos. It is only because we have preconceived notions of what is good for us and we desire what we think is good for us, that we suffer pain. Bhagavan said *“It is only if people have no desire that they can have peace, Para shanthi. Buddha had reached it; he called it Nirvana. Swami Rama Tirtha, Ramakrishna, Vivekananda and my Guru Swami Ramdas have reached it. To obtain Para Shanthi, the mind has to be constantly oriented to the lotus feet of the Lord. We need the help of Mahatmas.”*<sup>7</sup>

He attached the greatest importance to the recitation of God’s name. It helps us to attain Chitta Shuddhi. The repetition of the name is the fire which consumes the vasanas. Vasanas are the

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<sup>7</sup> From a Devotees Diary - excerpts published in 'Gnana Oli', July 2001.

tendencies and inclinations from our previous births, which lead us on the path of more Karmas and their consequences. *“Remember God always. Repeat the name, Rama, Krishna or this beggar’s name ...”* He used to say *“Father gave the mission of teaching to J. Krishnamurthi, Sri. Ramakrishna, Vivekananda, Swami Ramatirtha...”*

*In this beggar’s case, Father has given a name ... Whoever calls this beggar’s name when he is in difficulty, Father will rush help to him.”<sup>8</sup>*

This has been experienced by many devotees and is the source of inspiration to all. To narrate a few such instances:

Once an American devotee was present among a group having darshan of Bhagavan. Let us call him Bob. He was part of a music group in the USA. After returning to the USA, the group was emplaning for Canada, where they were going to give a performance. Bob’s wife who was

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<sup>8</sup> *From Vijayalakshmi’s notes*

accompanying him asked him whether he had his air tickets with him. With disdainful male superiority he said ' yes ' without even verifying the fact. At the ticket counter when asked to produce the ticket, Bob found to his dismay that he did not have it. A little while later it occurred to the ticketing clerk that the ticket number might be found in the itinerary, and according to that he might be able to issue a duplicate ticket; sure enough, the itinerary contained the number, but the computer, which was to issue the duplicate, did not work. The ticketing clerk did his best; the minutes ticked by. There were only a few minutes left for the plane's departure. Bob advised his wife to board the plane, and said, he would wait for the ticket; accordingly, the wife went to the plane. The ticketing clerk was practically wrestling with the computer, trying all the arts that he had learnt, to make it work, but in vain.

It was then that Bob recollected an evening spent at Tiruvannamalai, several months earlier, when he had darshan of an old man with a turban

and beard, dressed in dirty rags, calling himself a beggar. The old man's sweet voice rang in his ears 'if you have any difficulty, in any difficult situation, say this beggar's name. Father will rush help to you'. Bob's heart clutched at the name - Yogi Ramsuratkumar. In a minute the sweet sounds of the computer functioning floated into his ears as he and the ticketing clerk looked unbelievably at the now live computer.

The duplicate ticket was duly issued and Bob just made it to the plane.

“Yogi Ramsuratkumar, Yogi Ramsuratkumar” sang his grateful heart.

Sadhu Rangarajan, an ardent devotee of Bhagavan, had been specifically entrusted with the task of spreading Ram nam in every part of the world. In the course of Sadhu Rangarajan's travels in North India, he had gone to an unfrequented spot on the banks of the Ganga at Allahabad to have a dip in the holy river. He stood on a little heap of sand and took three dips, as prescribed,

when the sand gave way. Rangarajan was carried away by the mighty current of the swirling waters of the river. Since the spot was unfrequented, it took time for the few persons on the banks to observe and understand what had happened. Sadhu Rangarajan tried with all his might to get back to the shore. He tried to raise his arms and wave a signal for help, but was being carried away. He then remembered his Guru Yogi Ramsuratkumar and mentally told him: "Very well, if I am to die today, so be it" and began singing the name of Yogi Ramsuratkumar. He then had the impression that he was floating near the surface of the water and presently a boat and helpful arms arrived to take him to the shore and safety. He remembered one of the persons exclaiming, "Thank God, if we had arrived one or two minutes later, you would have been dead." After reaching the shore it took a while for him to collect himself. He looked round to thank his saviors but they had mysteriously disappeared. He promptly wrote a letter of gratitude to Yogi Ramsuratkumar on the same day, i.e. 19.10.91. The next day being Sunday, the delivery was effected much later. On the same day, however, Sadhu Rangarajan's

children Vivekananda and Nivedita had gone to Tiruvannamalai to have darshan of Bhagavan. They informed Bhagavan that their father was travelling in the North and would be at Allahabad on that day. Bhagavan stood up abruptly, went in a corner of the room and came back with a bunch of flowers which he gave the children, telling them to leave immediately for Madras and give the flowers to their mother.

The children obeyed, though they did not understand the reason for it; this was known much later, when they learnt of the events at the Ganga. (The giving of flowers is highly symbolic: it indicates that the recipient woman is and will continue to be a Sumangali).

Later, when Sadhu Rangarajan had darshan of Bhagavan and expressed his gratitude, Bhagavan told him *“Do you think this beggar has saved your life? When you were carried by the waters you called Yogi Ramsuratkumar, but Yogi Ramsuratkumar is not the name of this beggar. This beggar died at the feet of Swami Ramdas in 1952. The name of Yogi Ramsuratkumar is the name of my*

*Father and when you called Yogi Ramsuratkumar, it's my Father who was present. If this beggar had had the capacity to save you, he would not have authorised you to bathe there. But by calling the name of this beggar, it is my Father to whom you have appealed”.*

A similar incident took place in the life of Michael. Michael, a student of Mr. Lee Lozowick in the Hohm Community in the United States of America had not had darshan of Bhagavan, but through Lee's teachings and influence, had begun to feel the presence of Bhagavan and to feel love and devotion for him.<sup>9</sup> In 1990 he went to Central America to visit some ancient temples. Once he and the party he was with, went swimming amongst the coral reefs. When Michael reached a coral reef about 3/4 Km. from the shore, he noticed a strong current pulling him inexorably to the sea. He swam as hard as he could, but to no effect. Unthinkingly he started chanting Yogi Ramsuratkumar Yogi Ramsuratkumar Yogi Ramsuratkumar Jaya Guru Raya. After a while he found himself safe. At the shore he was told that

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<sup>9</sup> *Michael left his teacher some time after. (nop)*

each year several people lost their lives by swimming in that area.

Michael felt that Bhagavan inside him had prompted him to chant the name in this life-threatening situation, thus saving him.

Shri Ganesan had been invited to give some lectures in Germany. He went reluctantly because he did not wish to be away from Bhagavan for a long period. But Bhagavan assured him that he would be with Ganesan throughout the trip. The streets of Berlin are very crowded and the traffic moves at a very fast pace. Cyclists have a separate lane, marked in a distinct colour. If any pedestrian crosses the road against the rules and gets into an accident, the pedestrian only would be found guilty.

Ganesan had a tendency to stray into the lane for bicycles, when he was preoccupied in conversation with people. Charles, who was responsible for inviting him to Germany, used to shepherd him anxiously while taking him on the roads. Once Charles, Ganesan and another friend were walking along the road when Charles went to fetch a taxi. Ganesan strayed into the cycle lane, in

the course of his interesting talk with his friend. Charles, while returning with the taxi saw from a distance that Ganesan had strayed into the cycle lane and a cycle was coming from behind Ganesan at very great speed; (with a separate lane for cycles, cyclists there travel at very great speed, at 50 or 60 Km/h.) Ganesan suddenly heard a shout - "Yogi Ramsuratkumar, Yogi Ramsuratkumar, Yogi Ramsuratkumar" and he turned round to see the cycle almost on him. Before he could step aside the cycle had hit him on the upper arm. He lost balance and sat down. The cyclist was thrown into the air spectacularly with the cycle.

But, wonder of wonders! The cyclist, while coming down, dropped gently between stone-slabs placed for pedestrians. And there was luxuriant growth of grass which softened his fall. Miraculously the cycle also landed without damage.

All of them were gloriously saved by the name "Yogi Ramsuratkumar". Charles did not shout "Ganesan" to attract his attention but "Yogi Ramsuratkumar" - the Taraka Mantra, which, Charles says, has taken deep root inside him and

goes on ceaselessly. So, when Bhagavan says, “Father will rush help when you call this beggar’s name”, it is absolutely true.

There are many instances in which the name has opened locked doors, softened people's hearts, tamed difficult situations. There are any number of witnesses who will testify that the name Yogi Ramsuratkumar has evoked immediate response from the divine, from Yogi Ramsuratkumar. For he and his Father are not separate. He himself states “*Father alone exists, there is nothing else, nobody else. It is total, whole, indivisible...*” and he who perpetually lives in this consciousness cannot be separate and apart from his “Father”.

Shri Perumal Raju, a great devotee of Bhagavan, has narrated a very interesting incident, which will bear out the above observation. Shri Perumal Raju was going to Tirupati, as he was a great devotee of Lord Venkateswara, and he had gone to take Bhagavan's blessings for the journey. Bhagavan gave him a coin to be dropped into the Hundi at Tirupati. He also told him to ask Lord

Venkateshwara “Who is the beggar at Tiruvannamalai?”

Perumai Raju accordingly had darshan of Lord Venkateswara, went to the Hundi and remembered to put the coin given by Bhagavan in the Hundi. Then he asked the question “*Oh Lord, tell me, who is the person in the guise of the beggar at Tiruvannamalai?*” The result threw him into waves of ecstasy, which nearly made him faint. Because the answer came “*Nenudha*”, “Verily myself”, in a series of magnifying sound waves which completely engulfed him. He told Bhagavan about the reply he had received from the Lord. Bhagavan asked him to translate the Telugu term “*Nenudha*”. Perumal Raju said it meant ‘myself’. Bhagavan repeated the question but could get no better answer. He then gently said “Does it not mean, Perumal Raju, ‘Verily myself?’ ” Perumal Raju was again ecstatic that Bhagavan should so exactly give the meaning of a word in Telugu, which he was not supposed to understand. And here was affirmation again, that Yogi Ramsuratkumar is “Verily Himself” the divine Lord, the supreme, the delight of devotees' hearts, the

## WAVES OF LOVE

ever-loving, compassionate Lord of the Universe. Perumal Raju, a Mahatma himself, could enjoy the leela of Bhagavan with full appreciation and understanding. Whenever he met Bhagavan, he spent every minute in his company by savoring his might, his love, kindness and the sheer beauty and wonder that was Bhagavan.

YOGI RAMSURATKUMAR BHAVAN

WAVES OF LOVE



**LEELA VINODAN**  
**BHAGAVAN AT PLAY**

Once Perumal Raju had darshan of Bhagavan with a group of devotees who were all en-route to Tirupati. Bhagavan asked Perumal Raju to stay back, which he did. The night came and Perumal Raju had a very severe stomach upset, requiring frequent visits to the toilet. He had no inkling of this problem earlier in the day when he had planned to go to Tirupati. Bhagavan tended him with the loving care of a mother and allowed him to leave only after he regained sufficient health and strength. Perumal Raju cannot stop his wonder and appreciation of Bhagavan's awareness of his problem. Bhagavan foresaw it long before he himself became aware of it. Perumal Raju is able to recollect a number of instances where Bhagavan had acted as the Guru, friend, mother, everything.

Dr Sankararajulu a distinguished academician and a Tamil scholar, was first attracted by Bhagavan because of his senior colleague and mentor Dr. T.P. Meenakshisundaram. Dr. Sankararajulu first visited Bhagavan when he was transferred to Tiruvannamalai to head the Arts College. The students had rioted inside the college and earned a bad reputation as an uncontrollable lot. Moreover Dr. Sankararajulu's family and other interests lay elsewhere. When he had darshan of Bhagavan he told him about his problem but Bhagavan said (*Ingeye Iruppom*) , 'Let us be here only'. Bhagavan made detailed inquiries about the problems with the students. He advised Perumal Raju to open the college (which had remained closed owing to the students agitation) and also advised him to come and 'see this beggar on the way back from the college.' Dr. Sankararajulu reopened the college and gathered the students in the main hall, addressed them in a conciliatory tone. The threatening situation was easing up and presently the students gave up their agitation and

the normal work of the college resumed. Dr. Sankararajulu used to report back, everyday, to Bhagavan, who would make detailed inquiries in the midst of his endless smoking. The understanding dawned on Dr. Sankararajulu that it was not he who was controlling the situation, but Bhagavan who alone could and did effect a change in the heart of the students so that the work of the college could resume.

Dr. Sankararajulu had a brother (the brother is no more), a distinguished academician who was working as a Professor in a university. The then Vice Chancellor became very fond of this Professor and they spent many hours discussing the latest scientific advances, books, etc. One day the office attendant came to the Professor with a request to sign vouchers for the purchase of books worth several lakhs. The Professor was informed that the Vice Chancellor wanted him to sign it. He was aghast, for the list of books contained titles the majority of which belonged to other disciplines. Nervous and unhappy, he said he would have a

word with the Vice Chancellor before signing the vouchers.

The Vice Chancellor, in turn, was annoyed with the Professor who had dared to disobey him and started harassing him. The Professor took the matter to the Syndicate of the University, hoping that it would be set right. Here the matter took a turn for the worse. The Vice Chancellor denied purchase of any books. This amounted to a charge that the Professor was implicating the Vice Chancellor on a set of false charges and so the punitive machinery moved inexorably to remove the Professor from service.

At that point of time, Dr. Sankararajulu visited the place on some business and his brother met him. The brother had a very sad tale to tell. He told Dr. Sankararajulu that the next day the Syndicate would meet to award punishment and he faced dismissal. Dr. Sankararajulu was very much moved, and told his brother that he would pray to his Guru, the Godman, the Almighty who had

come to grace the earth in the form of Yogi Ramsuratkumar. The brother took little note of this and departed. It must be said here that the Professor had leanings to an atheist movement, which vehemently denies the existence of God. This atheist group is firmly of the opinion that those who believe in God, are fools. According to them, such fools waste their time worshipping God; and more, they are deceiving gullible innocent fellow beings by their useless rituals and worship.

Now the Professor went back to his room, only to come back running to Dr. Sankararajulu a few hours later. He asked Dr. Sankararajulu 'Have you been here all along?' Dr. Sankararajulu said 'Yes, and I have been praying for you.' The Professor was dumbfounded. He stammered: 'Then who was it who came to me a few hours ago?' He narrated that Dr. Sankararajulu had gone to him soon after he reached his room and took him to a room where some books were stored; the Professor found the room full of books, the books for which he was to have signed the requisition and

which, according to the Vice Chancellor were never purchased. He took a few prominent books and ran with them to the new Vice Chancellor. (The old one had retired by then) and gave evidence that the charges that were framed against him were baseless. Needless to say, with overwhelming evidence like this, the disciplinary proceedings against the Professor were dropped.

Dr. Sankararajulu narrated that the brother who had been a die-hard atheist turned out to be a great devotee and never did he deny God thereafter.

The interesting question is: Who came to the Professor to point out the place where the books were hidden? Clearly Dr. Sankararajulu, was a stranger to the place and was not familiar with the buildings and did not have knowledge of the fact that the former Vice Chancellor had stashed away the books somewhere. Who except the omniscient Supreme, the ever-compassionate Almighty could have taken a form in which the Professor could have confidence to show him the solution to his

problem? Most merciful Bhagavan, moved by the prayers of his devotee, had taken this very unusual step. Did not Lord Krishna assume the form of his devotee Sakku Bai so that Sakku Bai could visit Pandharpur? Such is the phenomenal manifestation of that universal consciousness, the Parabrahman.

Dr. TP Meenakshi Sundaram, the great Tamil scholar and savant, praises Bhagavan as the embodiment of yantra, tantra and mantra. Dr. TPM besides his scholastic attainments, also had considerable spiritual depth and had practised meditation for a number of years. He had practiced transcendental meditation under the tutelage of Maharishi Mahesh Yogi. He was therefore a sensitive person who could understand Bhagavan's extraordinary dimension. When he sings ' *Yantra Tantira Mantiram potri* ', it was not idle praise. An incident narrated by Shri Appan Aiyangar, a devotee, will throw light on this. Bhagavan was travelling by train and Shri Appan Aiyangar, a ticket collector, was with him. A totally naked

Sadhu entered the compartment and began to collect money. Bhagavan asked Appan Aiyangar the cost of a meal and gave that amount to the Sadhu. Dissatisfied, the Sadhu demanded more and more till Bhagavan gave him all that he had, approximately Rs.60/-. The Sadhu, unconscious of Bhagavan's stature, blessed him.

Yogi Ramsuratkumar then told the Sadhu, *'O Swami, you are a great Sadhu from the Himalaya. You people are capable of making some medicines. One of my friends has got a problem from childhood. He has had polio. If you can kindly make and give some medicine it would heal him'*. The Sadhu was surprised that Bhagavan not only recognised his sect but also knew that he had that medicine on him. He gave some of that medicine to the friend and said *'Not only will you be cured by my grace but you will also be blessed with a son in the course of the year.'* At this Bhagavan burst out laughing and told the Sadhu that this was not a blessing to the poor man who already had four children. A fifth one could only be an additional burden to a man

without a job and no resources to support the family.

The Sadhu got annoyed that he was being ridiculed; he swore that he would show his real power so that Bhagavan would realise at what cost he was making fun of him. He said he would paralyse him. He then uttered some mantras which apparently paralysed Yogi Ramsuratkumar. Bhagavan asked him *'Very well, is there anything more you can do?'* The Sadhu was now in a veritable temper and he used the Hanuman mantra to paralyse the ticket collector as well. The Sadhu taunted him *'Do you now see my power?'* Bhagavan remained silent for some time and then burst out laughing, peal upon peal of that divine laughter which fills the heart of devotees with delight and drives away cobwebs of confusion in the minds of listeners. The effects of the mantra immediately vanished. The Sadhu understood the immensity of the being who was there, prostrated and apologised profusely.

Om Prakash Yogini, an ardent devotee of Bhagavan, has constructed an ashram at Kumara Koil in Kanyakumari District. The place is rather remote, situated in rugged hills. Nature has endowed the place with great beauty, but because of the rugged nature of the hilly terrain not many people frequent the place. Owing to the missionary zeal with which Om Prakash Yogini propagates Bhagavan's name and message, people from the surrounding villages flock to the ashram on important occasions when they sing Bhagavan's name with fervor and enthusiasm. But there would be days when the ashram would have only a few devotees visiting it.

On the whole a lonely place. Om Prakash Yogini found that a number of persons from surrounding villages reported that some members of their families were possessed by some evil spirit and sought her help. Om Prakash Yogini used to pray to Bhagavan and give flowers as prasad, and she found that every time the spirits fled, leaving the person free.

The ashram itself was haunted by a number of spirits which would inhabit a particular room, crowd round the Yogini when she entered it at night, and keep on talking and laughing. In short, they made a thorough nuisance of themselves. Protected as she is by Bhagavan, she came to no harm, but she was irritated by their constant pestering and she once told Bhagavan about this. Bhagavan pulled upon his *Charminar* cigarette a couple of times and said '*Father blesses you; you will not be troubled by this any more.*' And that was it. The next time Om Prakash Yogini came to Tiruvannamalai, she confirmed that from the day of Bhagavan's blessings, this pestering stopped completely.

One cannot help remembering the spirits that had haunted Swami Vivekananda when he was staying at the Vivekananda House in Chennai. The spirits used to pester him too and finally they left the precincts after Swami Vivekananda offered them pinda on the seashore with handfuls of sand and water from the ocean.

There is yet another incident. Smt. A was living alone in her house at Tiruvannamalai. She used to hear some repetitive noise, which she could not locate at all. There was neither any insect nor any small animal. There were no creaking doors or windows either. But the noise persisted, upsetting her at unexpected moments, shattering the silence of the night. She told Bhagavan about this. Bhagavan, that essence of compassion and love, said he would go to her house and see. What a great honour, that this Supreme Being should, assuming the most simple form, so readily agree to visit her house! Bhagavan kept his word. He visited the house and walked round the room some three or four times. His way of walking around is to go near the edges of the premises. After that, he told Smt. A. that she would not be troubled any more by the inexplicable noise, and the noise ceased completely thereafter. Indeed, what can little spirits, the creatures of the Almighty, do in the presence of the Creator Himself? But this Godman

was different. He ascribed all this only to 'Father' who in his kindness and compassion got rid of the troubles of people. Such was his humility and such was his constant remembrance of that Supreme spirit who he fondly called 'Father'. In the ultimate analysis, Father and son are one, as Jesus had proclaimed. How else can it be, when the separate identity, the ego, the 'beggar' had died at the feet of Swami Ramdas in 1952 ?

The daughter of a famous musician witnessed the tragic end of her cousin. She herself, barely in her teens, was highly strung. She had been very fond of her cousin who had for no reason known, committed suicide. It was horrifying, nightmarish. She experienced the presence of her cousin, who she said was calling her to go to him. None could help in this bizarre situation. She found herself crying out aloud to drive him away. She in some moments identified herself with her Ishta Devata Mookambika. The musician and his wife, devotees of Bhagavan sought Bhagavan's help. The mother and daughter

arrived. The situation was poignant with the daughter beside herself with terror and dismay. Bhagavan assured them that he would pray to Father to make her alright and they sat in his presence for over two hours. Bhagavan would give reassuring answers to the daughter whenever she described how the dead cousin was beckoning her. At the end of an hour, the daughter had recovered sufficiently to sing a few songs, and Bhagavan blessed her repeatedly. At the end of two hours she was able to talk rationally and was able to feel great love and gratitude for Bhagavan. She reported later that the threats from her dead cousin had ceased. In a week's time she was restored to normalcy. With characteristic humility Bhagavan said he was not able to help but 'Father' did something.

## THE GENTLE TEACHER

Most people, when they came in contact with Bhagavan, found that all their innermost thoughts and motives were plainly accessible to Bhagavan and whatever they kept as ultimate secrets were known to him. It was a common experience that he responded to thoughts. If Bhagavan was still speaking to many of us, it was only because of his compassion and kindness, not because he found any merit in us. All the time this supreme intelligence was trying his best to inject some merit in us, so that we could be the recipients of his unbounded grace. But alas, the fools that we are, we could not understand this and let opportunity after opportunity slip by. It is only after being exposed to Bhagavan for a number of years that the understanding of the word 'Surrender' will dawn on devotees. Bhagavan can

WAVES OF LOVE



work best on persons who are surrendered to him. Most devotees glibly use the word 'surrender'. They declare that, now that they have surrendered to Bhagavan he has to look after them. But when Bhagavan asks for a simple thing, like staying in Tiruvannamalai for three days, the persons concerned immediately reel off a dozen excuses for not obeying him. Bhagavan would say that the family should stay together even if they fought bitterly every day, but the members would narrate all their woes as though that substituted for 'Surrender'. Having no will of one's own can be defined as surrender. Jesus, knowing that he was going to be betrayed and then executed, declares to his Father *'Let Thy will be done, not mine.'* It is this attitude which ought to be practised every minute of the day and which Bhagavan did. Never did he cavil at the will of his Father, however unfortunate the circumstances appeared to be in his personal life, whether it was lack of food, ill health, downright abuses and insults, or most often, ignorant persons hurting him by being obtuse, indifferent and disobedient to him. He took all this

with perfect equanimity. His constant advice was to remain satisfied with whatever situation one found oneself in, realizing that it was part of the Divine will. *'In truth'*, he used to say, *'there is only one will at work and that is Father's will. It is therefore perfect, good for the individual, humanity and the cosmos.'*<sup>10</sup> Everything, according to him, is one connected integrated whole. Nothing is separate, nothing isolated. Modern science tells us that if a butterfly flapped its wings in Tokyo, there might be a thunderstorm in New York later. The cause and its effect are magnified million-fold in the cosmic arena which is the playground for the Divine. Only persons, who have surrendered totally, only those whose egos do not dictate courses of action inimical to the Divine Plan, can be the perfect instruments of the Divine as in the case of Yogi Ramsuratkumar. If one is to progress spiritually, surrender has to be practised every moment. Ultimately it is God's grace which will make surrender a living reality. But our earnestness and sincerity can attract divine grace, said Bhagavan.

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<sup>10</sup> *From Vijayalakshmi's notes.*

He remarked that people of wisdom are always happy wherever they are and in whatever circumstances they find themselves in. They take everything as the will of God and therefore perfect. He invariably taught that one should not only accept all situations as grace of the Divine but also be grateful for it.

Bhagavan frequently emphasized the value of satsang. He used to quote Tulsidas who had said that the happiness of this world and that of heaven combined, would not equal the joy derived from satsang.

Bhagavan was never tired of explaining the virtues of the gooseberry, *Amla*. He used to drink the fresh juice of *Amla* when available. He frequently placed a couple of pieces of dried gooseberry in his mouth, especially while smoking. He called it a '*Sarva roga nivaran.*' He used to say that he was able to smoke freely because of the 'Nellikai' - meaning that the Nellikai drew away much of the harmful effect of the cigarette. He

recommended the gooseberry in any form to all who came to him and sometimes packed some dried gooseberries with specific directions for their use. The Gooseberry tree in the Arunachaleswara temple, at a friend's home and later at 'Sudama' are fortunate to have received his loving caresses. He would gently run his hands over the tree as a mother would fondle her child. He has also extolled the virtues of the Neem and the Aswattha. Both, he said, are used as pesticides for the well water in North India.

While at Sudama, where Bhagavan lived the last seven years of his bodily life, he would get up at 3 a.m. - many times even earlier - and expected the Sudama sisters to be up at the same time. His diet was as suggested by Dr. Radhakrishnan of Trissur. The diet was healthy and wholesome but contained least amount of chillies, little salt and no tamarind. No oil was used for the cooking. It was such as would suit a child or the aged, easy to digest and containing no harmful ingredients. There would be chanting

of Bhagavad Gita in the morning and later reading from the 'Gita'.

Whatever Bhagavan talked was on the highest plane. He took the example of Aurobindo Ashram and Swami Vivekananda to demonstrate that to serve mankind is the highest goal; to serve unselfishly, to recognise the divinity of beings and serve for the sake of that divinity. To dedicate that service to the Guru is the highest *seva*. He said that salvation lay in such service itself.

Having reached the peak of Advaitic oneness with the Supreme, Bhagavan knew intuitively the way in which each Sadhak had to be led. For most it was the Bhakti Marga but some required guidance in the Gnana Marga. Each he gently led, always uplifting, elevating. And most often his very presence and vibrations made difficult concepts well within the reach of human understanding. Suddenly the knots that tied up the thread were undone, the stumbling blocks on the road were removed. Radiant became the path

to be followed. He emphasised again and again the need for constant remembrance of God, which itself would cleanse the mind of all impurities. Serious Sadhaks experienced the activation of the Kundalini in his presence. There was not even the necessity for advice or touch. There were some persons who would come with problems of the activation of the chakras on account of their spiritual practices. Perhaps for want of guidance, or for want of *Chitta Shuddhi* they might have been undergoing agonies in the form of physical pain, burning sensation or other unpleasant feelings. The mere physical presence of Bhagavan was sufficient for them to get rid of those unwanted phenomena. In some cases Bhagavan had suggested remedies such as recitation of Ram mantra or the Guru mantra for a fixed number of times, or plain advice to go back to the Guru from whom the person might have strayed.

In this connection, it is worth mentioning that Bhagavan advised everyone to stick to their Gurus and not keep changing the

Guru. He himself never encouraged anyone to desert his own Guru. His advice, both oral and subtle was such as would strengthen and increase the faith in one's own Guru.

Bhagavan would often quote those who read “*Gnaneshwari*” will not remain the same again. “*Gnaneshwari*” is the commentary on the Gita by the great saint Gnaneshwar who lived near Alandi in Maharashtra in the 12th Century. Gnaneshwar Maharaj, said to be an incarnation of Lord Mahavishnu, has ecstatically interpreted the Gita with passages glowing with love and adoration for the Lord. While on Chapter XIII, the phrase (XIII/6) '*acharyopasanam*', Gnaneshwar Maharaj writes several pages of material about how the Guru should be adored and served. Bhagavan had this passage read several times while at breakfast in the hut at the ashram. This was clear indication that all should learn to serve the Guru in this manner. He would say that this itself would attract grace. According to Bhagavan, grace is not something separate, or unreachable. It is ever

pouring on us. We must make ourselves fit to receive it. He would say, "*Grace is pouring like rain on all of us.*" Grace is inseparable from God and is ever-present everywhere. God is everywhere and so he is in everything; God is everywhere and everything is in God. He, soaked in Ramnam and Ram-consciousness, saw only God everywhere and he strove all the time to make his devotees see Him everywhere, feel His presence everywhere and in everything.

Yogi Ramsuratkumar was the epitome of courtesy and consideration. No word of reproach or abuse ever left his lips. Even while describing some unpleasant happening he would elevate it to heights of good manners. Once he was describing how he left for the Himalayas in 1948 from Sri Ramanasram. He had no money with him. The Railway ticket cost a few rupees but according to him "Nobody was able to give it." Finally some one gave him money. There was no word of reproach to all those who had rudely turned him away. He was grateful to person who gave him the money and

made haste to return it soon after he reached his home town.

More recently there was an incident where Bhagavan was treated very rudely by a person he had known for a long time. In response Bhagavan fell at his feet. But the man reacted saying '*Idellam Enkitta Vechukkade*' - meaning, '*Don't try these things with me.*' Those who were there, who understood Bhagavan's divinity, were very sore and took up the matter with him. But Bhagavan replied with a sweetness all his own, "*What to do? Some contact has to be established, so that the person can be helped. It is easy for this beggar to fall at his feet. But it is difficult for that person*".

Once some devotees admired Bhagavan's exquisite manners in not uttering any word of reproach, even to persons who were rude to him. They asked "Bhagavan, why don't you teach us also to be like this?" Bhagavan said without even a pause "*What else do you think this*

*beggar is doing?"* Thus he was teaching us by example more than lectures, how to evolve into cultured human beings.

Many persons distinguished in various fields had darshan of Bhagavan. The luminaries include a former Prime Minister, Ministers in Central and State Governments, High Court and Supreme Court judges, administrators, Police Officers, businessmen, industrialists, and so on. Most of them gained substantially by this satsang. But alas, spiritual seekers were few. Many came to him to resolve their difficulties in worldly matters and get peace of mind, which they invariably got. Due to the abundant Grace flowing from Bhagavan, they benefited spiritually also, though many were unaware of it.

Bhagavan Yogi Ramsuratkumar is unique amongst Gnanis. Similarities can be found with Seshadri Swamigal and Nityananda Swami of Ganeshpuri. Bhagavan himself has made such references at times, likening his madness to that of

Seshadri Swamikal. Reading the book on Bhagavan Nityananda by P.V. Ravindran, he remarked that those who understand Nityananda '*will understand a little of this beggar.*' Bhagavan Yogi Ramsuratkumar's life and deeds defy classification. He is essentially an avadhut. Her Holiness Amritananda Mayi of Vallikkavu (Kerala), during her visit to Tiruvannamalai recognised him as such.

However, the only way that one can understand Godmen is by loving them - and Bhagavan Yogi Ramsuratkumar responded to love as a child to its mother, as a lotus to the sun, as parched earth to rain. The more uncritical the love and adoration the greater was his outpouring of love; for love is the stuff which softens the heart and makes us receptive to grace. Those who complain that they did not receive or received less grace have not approached him with unconditional love. Those who were able to give this received much more in return. But few were able to do this.

Bhagavan Yogi Ramsuratkumar's work has cosmic dimensions. His reading of newspapers and following up of certain news items showed that he worked on certain situations to give direction and shape to the evolution of events. He would smoke as he listened to the news, put aside the paper, and then follow up the situation over the next few days. There have been concrete instances of how an ugly escalating warlike situation would suddenly quieten down, or quarrels at Party or ministerial levels would suddenly be resolved amicably. News items about the Vedas, Sanskrit, Hindu Dharma, the Sankaracharyas, etc., would be listened to with care and attention. Righteous efforts would be blessed and one could witness their progress. (Quite possibly the gunny bags of old newspapers may be containing valuable material regarding his work).

He directed that letters addressed to him should be stored and not thrown away. Once Ma Devaki asked him whether those letters could be used, as they contained references to the

miracles that he caused. He denied having worked any miracles. *'No Devaki, this beggar has not made any miracle. Father's miracles. Oh yes. They will contain references to Father's miracles.'* <sup>11</sup>

In the beginning of 1996 Bhagavan found it difficult to move and doctors were called to help. It was found that Bhagavan was suffering from high blood pressure. He was advised rest. Bhagavan did take a little more rest than he usually did, but the divine work, 'Father's work', was his primary consideration and he was therefore soon back to work. In 1997 when the main structure of the auditorium was finished, the work was to be stopped, and Bhagavan said it would be resumed when his Father wanted it to be resumed. He also felt that his health was not as good as it used to be.

Bhagavan while constituting the trust deed of the Ashram, named Justice Sri. T.S. Arunachalam as a life trustee and also named him

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<sup>11</sup> *From Vijayalakshmi's notes.*

his spiritual successor. Bhagavan had the highest regard for his honesty and integrity and made him the *Sarvadhikari* of the Ashram. Justice T. S. Arunachalam had his first darshan of Bhagavan in 1989 and thereafter had been drawn to Bhagavan as by a magnet. Bhagavan took his help in many matters and wished him to be in the Ashram itself and Justice Arunachalam, after his retirement came to the Ashram at the end of 1998.

Bhagavan continued to give darshan as usual and met all those who desired to meet him personally to state their problems. He continued all his activities as usual. Persons who came in his presence got their difficulties solved, ailments cured and returned with peace of mind. He spoke less in the next few years.

## THE MAHASAMADHI

In 1999 July, Bhagavan took ill with a fever which was quickly cured. But within a few weeks he again took ill. The doctor who attended him prayed to be allowed to examine him thoroughly. Bhagavan agreed. The doctor found a tumor but Bhagavan forbade him to use any serious methods of medication. Surgery was ruled out.

Meanwhile Bhagavan had started a project dear to his heart: the *Ma Devaki Vedapatasala*. Land inside the Ashram was earmarked for the propose and the foundation laid on February 26, 2000. Bhagavan wanted the building to be completed as early as possible. Shri Anjaneyalu, the building contractor, realized the urgency and completed the work by May 2000 and handed over the building. During the same period, a guesthouse

was constructed on a plot acquired by the Ashram near the Ashram gate and this also was completed early.

From March to the end of May 2000 Bhagavan used to sit in a make-shift hut erected opposite the *Vedapatasala* building. He did not go to the auditorium or to the door of the auditorium where he usually received devotees. He concentrated fully on the building being erected, pouring his blessings at every stage of construction. He revealed that though the name was *Vedapatasala*, this would be an institute to sponsor and promote research in the Vedas and Shastras of our land. He said it would be the center for acquiring all aspects of learning and culture stemming from the Vedas, in short, *Bharatiya Samskriti*. This would be the heart of the Ashram, radiating the spiritual energies of the Vedas. He said that Ma Devaki would be responsible for the direction and running of the *Vedapatasala*. During this period, he spoke a great deal about his earlier days when he was wandering

over India, but discouraged any attempt to record it.

Meanwhile, his health was visibly deteriorating and a stage was reached when he could not walk even with support. The fever became more frequent. In the beginning of May 2000 it was confirmed that the tumor was indeed cancerous. Still Bhagavan ruled out any drastic course of treatment. Those who know something of the disease can imagine what intense pain Bhagavan must have been undergoing. But the pain was endured without a groan. Yogi Ramsuratkumar continued to resist any serious treatment and refused altogether to undergo surgery. If the attending doctor even contemplated surgery, he would not be allowed to go near him for dressing the tumor!

It was sheer agony for the attendants who were with him. Ma Devaki pleaded with him everyday, nay, several times a day to allow systematic allopathic treatment, since it was well

known that Bhagavan would not use his healing powers on himself. But Bhagavan had always resisted allopathic treatment. He had relied most of his life on Ayurvedic and Siddha systems of medicine, if the health required any medication. Even now he was adamant that there should be no extreme measures in the treatment. Justice Arunachalam and others close to him also prayed to him. Some Mahatmas also prayed to him to allow surgery to be performed. Dr. Rangabhasyam came from Madras and spent the day with him explaining the likely developments of the illness. But all these had little impact on Bhagavan. He now and then expressed a wish to go somewhere and this was fulfilled immediately.

Bhagavan thus visited the Sathanur Dam, Tirukoilur and Kattu Siva near the Arunachala mountain and also visited the old house at Sannadhi Street. Those days he was happy with the movement, good air and the satsang. But his health continued to deteriorate. The pain became more intense, causing him to groan continuously.

Thus passed a few days with Ma Devaki and others close to him praying to him every day to allow intensive medical care. On 16th August Bhagavan gave a reluctant consent and immediately preparations were made to take him to Dr. N. Rangabhashyam's hospital at Chennai. On the 17th August Bhagavan was taken to the hospital. A check-up showed that most of the vital parameters were erratic and so for three weeks intensive care was given by the hospital staff to stabilize these. On 11th September 2000 the surgery took place and then started the recovery, with intensive care from the hospital staff and with constant prayers by devotees everywhere. Bhagavan began to recover and was able to move about in Chennai, though in a limited way. He was unable to resume his walking. Deferring to the anxious wishes of devotees, Bhagavan gave darshan in the hospital itself and thus thousands of devotees were able to have his darshan.

On 23rd November 2000, he left the hospital and came back to Tiruvannamalai. The journey

itself exhausted him. For nearly three weeks after reaching the Ashram from Chennai, Bhagavan did not get the kind of intensive medical care that he obtained at the hospital. There was also a stubborn infection resulting in continuous high fever. The body's systems, which had valiantly stood so many onslaughts, finally gave way. On 20th February at 3.19 a.m. the physical frame ceased functioning.

In this period of one year, Bhagavan's enormous reserves of strength were tested again and again. The peace and love which he continued to radiate through the months of illness, was phenomenal. During the months of recovery, while at the hospital in Chennai, there was daily satsang. Bhagavan's quotation from Tulsidas, Kabirdas, Mahaperiyavai and others, anecdotes from the lives of saints were feasts, which left one hungry for more. His cheerfulness and peace through all the extreme pain and suffering made one increasingly aware of this enormous presence in the form of Bhagavan. Perfect strangers were immediately attracted by him and wanted to serve him. His

reiteration that one is not the body began to be understood.

During the acute phase of his illness doctors decided to do dialysis since the kidneys functioned erratically. The dialysis was initially successful. But due to the dropping of blood pressure, dialysis could not be continued. The fever raged. The lungs became congested. Yet through all this Bhagavan, the embodiment of peace and compassion, continued to raise his right arm in blessing as devotees filed past the window of the room in which he was lying. It was most remarkable that the Supreme consciousness took note of the fact that thousands of devotees thronged to have a glimpse of their beloved, now in the final moments in this mortal body. The tongue continued to utter the Ram nam, the eyes were closed most of the time but the right arm was raised frequently in blessing. It was a magnificent sight. Bhagavan had taken pains to teach us again and again that we are not the body; the body is at best a garment which the Atman wears. It is subject to growth,

decay and death; but the Atman, the Supreme, is constant, unchanging, ever blissful. The last days of Yogi Ramsuratkumar demonstrated that though the body suffered untold agonies, the spirit indomitably spread love, compassion and blessings.

Even in the throes of severe pain he did not demand anything, but silently allowed his body to be medically attended to. In the last-few hours he became totally silent, though he raised his right arm in occasional blessing. The breathing became difficult and finally stopped. An ineffable peace radiated from his mortal frame. This dropping of the body did not affect that Chaitanyam, ever present and radiant, whose presence could be felt and experienced.

Even that mortal body looked radiant and it was as though Yogi Ramsuratkumar was merely asleep. The body was kept in the main auditorium of the Ashram on the 20th of February 2001, so that devotees could pay homage to the mortal remains of this magnificent avatar.

Throughout the day thousands of devotees thronged the Ashram to have a last glimpse. Many broke down. There were tears in the eyes of every one. Bhagavan Yogi Ramsuratkumar had captured their hearts and each felt that he or she had lost a dear friend, father, mother, child, Guru, God. Indeed he was everything to everybody, and even those who had seen him only once had been powerfully affected by his spiritual energy.

The next day he was ceremonially bathed and dressed in new clothes, was carried in state around the Ashram, with volunteers, eager to carry him. Thousands of people accompanied the procession - Yogi Ramsuratkumar lay as in beatitude his face and body showing no signs of death or decay. In fact the face looked radiant and merely asleep. After the procession his holy body was taken to the place of final Samadhi while his devotees and admirers gave out heartrending groans. Amidst Vedic chanting, his divine body was gently lowered into the Samadhi which was then

filled with sacred ash, camphor etc. His bodily sojourn was finally over.

The dropping of the body by this magnificent being has left a very great vacuum in the lives of those who lived with him. However, his presence fills the whole Ashram and people everywhere are able to feel his presence when they think of him. It is indeed remarkable how he was able to intimate the dropping of the body to a few devotees.

Shri Gajaraj, his wife and some relations had heard of Bhagavan's serious health condition and had come to Tiruvannamalai. The daughter was unable to come. She found to her utter surprise, that Bhagavan had come to her doorstep and asked her '*All the others have come; why have you not come?*' The girl was overwhelmed. He requested for a little buttermilk and the girl ran to fetch it. When she came back he was no longer there. He had also appeared in a few people's dreams and intimated his dropping the body to them.

But the great speciality about our Bhagavan is that people were able to feel his presence in distant places, even while he was in his body. This phenomenon continues even today. Many people have affirmed that it is a very live presence and extremely responsive. Earlier, Bhagavan had declared that the body has certain limitations and that he would be able to work better without the body.

After all the body is necessary only in this phenomenal world. That Supreme Being which is pure consciousness is pure Atman and is ever present, ever in us. Bhagavan's radiant energy continues and will continue to infuse us with new strength to bear his physical absence, and help us to carry on the work that is dear to him. What can we do except repeatedly run to him, as children to their mother, and beseech him and pray to him to guide and help us? He, that love and compassion incarnate, is ever ready and willing to do so. May

## WAVES OF LOVE

we pray to him to give us the sensitivity to be responsive to his guidance at every step.

YOGI RAMSURATKUMAR BHAVAN

## THE SAMADHI

A Shiva Linga and Saligram were placed on the Samadhi in recognition of the fact that Bhagavan was both Siva and Vishnu. Since then daily pujas are performed for Him. He the Infinite, who had experienced the infinite while in that body, continues to radiate his dynamic energy for the benefit of everyone. Eminent writer Shri. Ra. Ganapati used to call him, '*Prema murti*'. How true! Finding this inadequate, Ra. Ganapati went on to describe this Mahatman as swollen with the divine madness of love. Again, how very true! He was filled with love for the entire cosmos, all the beings in its manifestation. He recognised all these forms as only the forms of the divine and ever united in 'Father', God. He was filled with love for all these. He has said on more than one occasion that he can

## WAVES OF LOVE

only bless and can never curse. His occasional bursts of anger also were blessings. The anger would have driven away unwanted things from the devotee.

This love incarnate has allowed the body to drop but Bhagavan Yogi Ramsuratkumar is very much present, showering his unlimited grace on all. May we, with his grace, remember his teachings and remember God always. May our faith become rock-like, solid, and mighty as the Himalayas. May we with His grace learn to surrender. And last but not least, may our earnestness and sincerity in the practice of the above increase everyday.

WAVES OF LOVE

**Om Tat Sat**

*Yogi Ramsuratkumar Paramananda*

*Yogi Ramsuratkumar Premasvarupa*

*Yogi Ramsuratkumar Parma Karunya*

*Yogi Ramsuratkumar Paramahansa*

*Yogi Ramsuratkumar Yogi Ramsuratkumar*

*Yogi Ramsuratkumar*

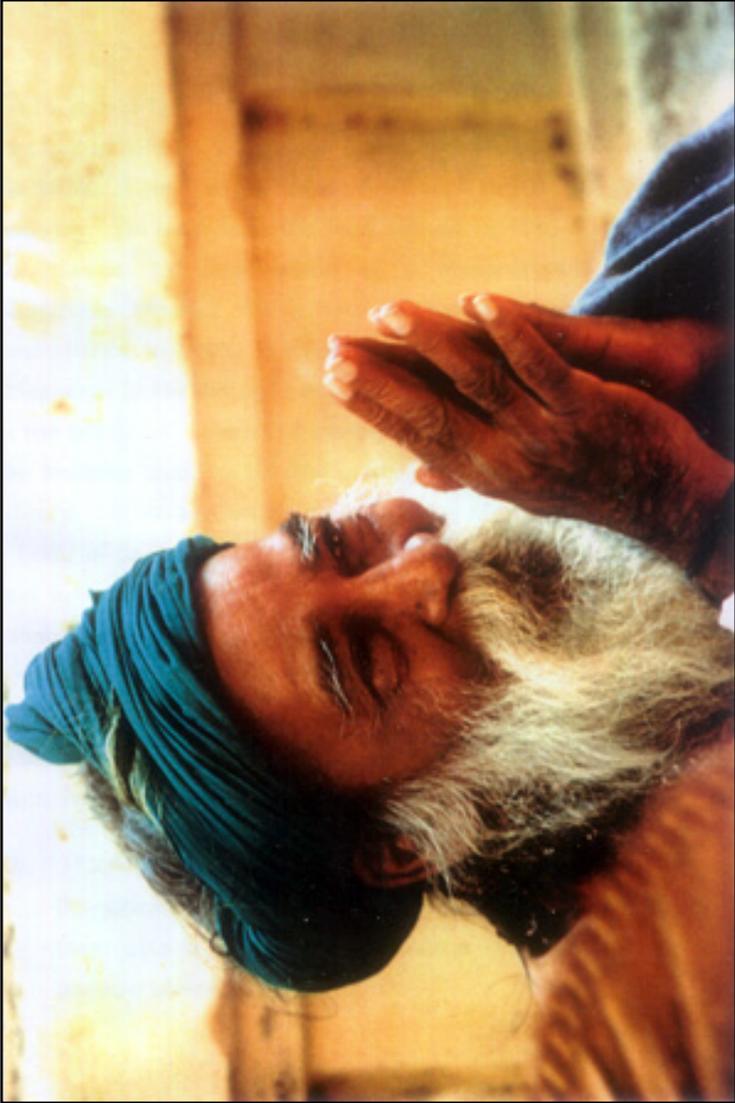
*Jaya Guru Raya*

## TEMPLES FOR BHAGAVAN YOGI RAMSURATKUMAR

### 1.- KUMARAKOIL, RAMJI ASHRAM .-

Though this is not a temple, chronologically this was the first place of public worship started for Bhagavan Yogi Ramsuratkumar by Swamini Om Prakash Yogini, a Sanyasin who took to the spiritual path in her 19th year. She is totally dedicated to Bhagavan and his teachings. She was able to construct a spacious hall with a few rooms (duplicated on the first floor) where she has installed portraits of Yogi Ramsuratkumar and his Guru Papa Ramdas and Mataji Krishnabai. The painting of Bhagavan is alive and vibrant and captures the hearts of persons who visit Ramji Ashram. The place thrills to the sounds of Ramnam and Bhagavan's nam which are chanted with regularity and devotion.

WAVES OF LOVE



**2.- KANIMADAM MANTRALAYAM .-**

Shri Pon. Kamaraj, an advocate practising at the Nagarcoil Bar, was swept away in devotion to Bhagavan when he met him in 1984. Bhagavan cured his leukemia by a forceful pat on his back. This pat seems to have also roused his latent spiritual energies. He dedicated the land owned by him on the seashore at Kanimadam to construction of a Mantralayam for Bhagavan. Bhagavan blessed the efforts of Kamaraj, who completed the construction in 1993. A stone statue was consecrated. The statue of Bhagavan holds the right arm aloft with the palm leaf fan, stick etc., in the left hand. When the statue was being made it was reported by the sculptor that, as he was nearing completion, the statue became vibrant. He felt as though the body were alive and he was working on a body of flesh and blood. When the statue was to be consecrated and installed, Bhagavan gave the assurance that he would be ever present in it, and directed that Nambudiri priests should perform the pujas, and the temple's sanctity should be maintained. Kanimadam is alive with the vigourous chanting of Bhagavan's name by

numerous devotees. Devotees who go there with faith report numerous miracles.

**3) HOSUR.**-

Shri Swarnanathan, and other devotees of Bhagavan dedicated some land and constructed a temple there. Here also a stone-sculpted statue of Bhagavan in a sitting posture blesses the devotees. The place is alive with sweet bhajans and chanting of the nama, by devotees whose number swells day by day.

**4) SRIVILLIPUTHUR.**-

Shri Perumalappan and a few other devotees have constructed a temple here which is nearing completion.

**5) TUTICORIN.**-

A Bhajan Mantapam for Bhagavan is planned and work is in progress.

**6) CHENNAI.**

Ragahawashramam Smt. Suchindram Rajalakshmi, a devotee of Bhagavan has dedicated this for the spread of Ramnam. Regular satsangs and Bhajans are conducted and also a monthly journal called '*Mano Layam*' is published. Articles on Bhagavan appear regularly in it. Sri Yogi Ramsuratkumar Bhajan Mandali meets at periodical intervals, holding satsang and bhajans.

**7) SHRI KARUMARI AMMAN PEETAM**

Smt. Om Bhavatharini Ammal also arranges regular satsangs. Important events like Bhagavan's birthday etc., are celebrated on a grand scale. '*Shri Navasakthi Vijayam*', a monthly journal, also propagates Bhagavan's teachings. Poems and articles on Bhagavan are regularly published.

**8) MADURAI.**

Regular Pournami Pooja, satsangh and bhajans, are conducted by the Bhajan Mandali of Shri. Masana Muthu and his friends at Jaihind Nagar. They have purchased a

piece of land and are preparing to construct a Bhajan Mandir for Bhagavan.

9) MAURITIUS.-

The Yogi Ramsuratkumar Bhavan is established in Chitrakut Mauritius, by a French devotee Krishna. Krishna's association with Bhagavan goes back to 1987.

Since 1993 the Bhavan publishes a small monthly review *Rama Nama*, imparting the teachings of the Sanatana Dharma.

Besides these, regular satsangs and bhajans are arranged by groups of devotees at Madurai, Dindigul, Sivakasi, Tuticorin, Nagarkoil, Aruppukottai, Chennai, Bangalore, Salem, Erode etc. Devotees who know the efficacy of Bhagavan's Divine Name, adore the name and sing it wherever they can. Those who remember the name in times of difficulty find their difficulties vanishing. As days pass, more and more devotees

WAVES OF LOVE

congregate and hold satsangs and bhajans of our **EVER  
BELOVED BHAGAVAN.**

YOGI RAMSURATKUMAR BHAVAN

**GLOSSARY**

Acharyopasanam	-	Service to the Guru
Advaita	-	The philosophy of monism
Amla	-	Gooseberry
Ashram	-	Place of religions retreat hermitage
Atiratra Yagna	-	A vedic ritual
Ayurveda	-	Ancient Indian system of Medicine
Bhagavan	-	God, person having all six Attributes of God
Bhagavatam	-	Treatise dealing with Lord Narayan's avatars
Bhagavadgita	-	Lord Krishna's teachings on dharma and salvation
Bhajan	-	Song of praise
Bhakti	-	Devotion
Bhakti Marg	-	The path of devotion
Bharatiya Sanskriti	-	The culture of Bharat, ie. India
Brahman	-	The supreme God
Brahmacharin	-	A man who observes the vow of celibacy and other measures

WAVES OF LOVE



## WAVES OF LOVE

		of severe control
Chitta Suddhi	-	Purity of mind
Chakras	-	The six centers through which the Kundalini rises resulting in the realization of God.
Darshan	-	To see
Gnana Marga	-	The path of wisdom
Gnaneswari	-	The treatise on Bhagavad Gita by the 12th century saint Gnaneshwar
Guru	-	Teacher - especially one who leads one to God
Ishta Devata	-	Favorite God
Itihasa	-	History
Kumkum	-	The red powder applied on the forehead by Hindus, especially women
Kundalini	-	The life force which lies coiled like a serpent at the base of the spine
Maha Kumbhabhishekam	-	The sacred washing Ceremony of temples by which they are

## WAVES OF LOVE

		periodically purified and sanctified.
Maha Purusha	-	A great saint (man)
Maha Periaval	-	An honorary affix to the Name of the 68th head of Kanchi Kamakoti Math, signifying greatness
Maharishi	-	A great ascetic
Maha Samadhi	-	The final Samadhi; the dropping of the body
Mantapam	-	A decorative structure over a sacred place
Mantra	-	A group of letters words or Name, the repetition of which will take the person to the desired goal
Mantralayam	-	A sacred place
Matrubhuteshwar	-	The lord who is also Mother
Moola Kachcha	-	A way of dressing the lower garment of men
Nellikai	-	Tamil for Gooseberry
Para Brahman	-	The ultimate or supreme God

## WAVES OF LOVE

Parashanti	-	Ultimate peace
Pooja	-	The ritual of worship
Prasad	-	The sanctified offering to God or a Saint which is given by the Saint or priest to the devotee
Prema Murti	-	Embodiment of love
Punnai	-	The Alexandria laurel
Punya Tirta	-	Holy water
Purana	-	Ancient sacred lore
Ramcharita Manas	-	Name of the Ramayan composed by Saint poet Tulsidas
Rudram	-	Part of the Vedas in praise of Lord Shiva
Sadguru	-	A true guru - a realized Person whose grace can lead the disciple to realisation
Sadhak	-	A spiritual aspirant
Sadhana	-	The practices of a spiritual aspirant
Sadhu	-	An ascetic
Sahaja	-	The usual status

## WAVES OF LOVE

Saligram	-	A stone identified with Lord Vishnu
Sanatana Dharma	-	The eternal law
Satsang	-	Association with truth
Siddha	-	A person who has mastered the eight fold siddhis in his spiritual practices : usually a realized person
Siva	-	The Lord of destruction in the Hindu Trinity of GodHead
Siva Lingam	-	The cylindrical form of God worshipped as Lord Shiva
Taraka Mantra	-	The mantra which releases one
Tantra	-	Set of Practices leading to God Realization
Upanishad	-	The end part of the Vedas, containing gems of spiritual wisdom
Vagisa Kalanidhi	-	Title meaning person who has mastered the language
Veda	-	Knowledge; the scriptures containing the ancient wisdom of India

## WAVES OF LOVE

Vedanta	-	Same as Upanishad
Veda Patasala	-	School teaching Vedas
Yantra	-	Forms usually of metal, of mantras and their Gods, the ritualistic worshipping of which ensures prosperity, peace etc.
Yogeswara	-	Lord of yogis

YOGI RAMSURATKUMAR BHAVAN

