

**IDEAL GURU - YOGI RAMSURATKUMAR**  
**ON THE FOOTSTEPS OF**  
**SWAMI VIVEKANANDA AND SWAMI RAMA TIRTHA**

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*Gurur Brahma Gurur Vishnu GururDevo Maheswarah*  
*Gurussaakshaat Parabrahma tasmai Sri Gurave Namah!*

--“Guru—the Preceptor—is Brahma, Vishnu and Shiva. He is the Ultimate Reality. Salutations to the Guru”. Thus proclaims the Gurustotra adoring and worshipping the Guru.

“A guru is only a means to an end, not an end in itself. And the law is that if we do not make an end of the means at the proper time, the means will make an end of us. The ladder is supplied to us to go up, and if we stick to it even when we have reached the top, it will surely bring us down,” says R.S. Narayana Swami, the principal disciple of Swami Rama Tirtha, about his most revered master who descended in Bharatavarsha, the land of preceptors since times immemorial, as a unique preceptor in the modern age.

Swami Rama Tirtha thundered: “Not to produce millions of followers like Buddha, Mohammed, Christ, and other Prophet Incarnations, but to produce, evoke or express Rama himself in every man, woman and child is Rama’s mission. Trample over this body, eat up this personality, grind, digest and assimilate me, then alone you do justice to Rama”

To create an institution named after him or to build up an order of sannyasins who would project him as a guru or prophet and adore him and worship him was not the mission of Swami Rama. He considered the blind and superstitious adoration and worship of someone as Guru, which we find more prevalent today than in the past, as an aberration of the Hindu way of life. He declared: ‘This Hero-worship and Prophet-worship may be widespread and universal; but that simply proves it to be *like plague* or other maladies to be *contagious*.’ He condemned the craving to be declared a spiritual master or adorned with titles and honours and said, “Fling aside Brahmanhood, burn up Swamiship, throw overboard the alienating titles and honours. Rama is one with you, darling. Whoever you be, learned or ignorant, rich or poor, man or woman, saint or sinner, Christ or Judas, Krishna or Gopi, Rama is your own Self. I am determined to thunder out in your bosom my Godhead, your Godhead, and proclaim it through every deed and moment”.

In 1897, Professor Tirtha Ram Goswami made arrangements for Swami Vivekananda, who was visiting Lahore on a lecture tour, and kept company with the great preacher whose personality created a deep impress on his mind. He got an inspiration from him to lead a monk life preaching Vedanta in practice and he got transformed into Swami Rama Tirtha, a patriot saint on the path set by Swami Vivekananda.

The illustrious patriot-revolutionary and younger brother of Swami Vivekananda, Dr. Bhupendra Nath Dutta, emphatically declares in his magnum opus, *Swami Vivekananda - Patriot-Prophet*: “The primary object of Swami Vivekananda was Nationalism. To arouse the sleeping Lion of India and to put it on its proper pedestal was his life’s mission. His national ideal was the ideal of Bankimchandra Chattopadhyaya as depicted in the revolutionary novel *Ananda Math*. Future Mother India, to both of them was Durga, the Goddess with a resplendent face, wearing all sorts of weapons of force in Her hands, and in the left hand seizing the hair of the Asura, Her enemy, and in the right hand assuring all

not to be afraid (*Baravaya*). This ideal, though an allegorical one, enthused the revolutionaries of the subsequent period.”

In the speeches and writings of Swami Vivekananda, we find the direct echo of *Bhoomi Sookta* of the *Atharva Veda*, eulogising the land as the Divine Mother, and the glory of this Holy Land as depicted in *Srimad Bhagavata*. Swamiji proclaims: “If there is any land on this earth that can lay claim to be the blessed *punya bhoomi*, to be the land to which souls on this earth must come to account for *karma*, the land to which every soul wending its way Godward must come to attain its last home, the land where humanity has attained its highest towards gentleness, towards generosity, towards purity, towards calmness, above all, the land of introspection and spirituality - It is India”. He cried out at the top of his voice: “I am Indian - every Indian is my brother” and called out: “Say brother - ‘The soil of India is my highest Heaven, the good of India is my good’”.

Bhupendranath Dutta has recorded that Swami Vivekananda, after his return from the West the second time, told a gentleman who visited him at Belur. “What India needs today is a Bomb”. He uttered this before his demise in 1902 and in 1908 the bomb made its appearance in Bengal. Since the foundation of the Revolutionary Party in Bengal, in which Sister Nivedita took an active part and was a member of the Executive Committee, the works of Swami Vivekananda along with the writings and life of Mazzini, as well as the life of Garibaldi, in Bengali, were the main spring of inspiration to the youthful mind of India.

Once Pandit Sakharam Ganesh Deuskar, the late revered editor of **Hitavadi** called on Swamiji to discuss with him some philosophical matters, but the discussions somehow turned to matters concerning the suffering of the people. The editor uttered with regret that he came to get enlightened on philosophical matters, but the time was spent on discussing mundane matters. The Swamiji then burst out: “Sir, so long as even a dog of my country remains without food, to feed and take care of him is my religion and anything else is non-religion or false religion.”

“For the next fifty years this alone shall be our keynote — this, our great Mother India. Let all other vain gods disappear for the time from our minds. This is the only god that is awake, our own race — ‘everywhere his hands, everywhere his feet, everywhere his ears, he covers everything.’ All other gods are sleeping. What vain gods shall we go after and yet cannot worship the god that we see all round us, the Virât? When we have worshipped this, we shall be able to worship all other gods. Before we can crawl half a mile, we want to cross the ocean like Hanumân! It cannot be. Everyone going to be a Yogi, everyone going to meditate! It cannot be. The whole day mixing with the world with Karma Kânda, and in the evening sitting down and blowing through your nose! Is it so easy? Should Rishis come flying through the air, because you have blown three times through the nose? Is it a joke? It is all nonsense. What is needed is Chittashuddhi, purification of the heart. And how does that come? The first of all worship is the worship of the Virat — of those all around us. Worship It. Worship is the exact equivalent of the Sanskrit word, and no other English word will do. These are all our gods — men and animals; and the first gods we have to worship are our countrymen. These we have to worship, instead of being jealous of each other and fighting each other. It is the most terrible Karma for which we are suffering, and yet it does not open our eyes!”--This soul-stirring clarion call came more than a century ago, from the great patriot monk of India, Swami Vivekananda, who wanted the most ancient Hindu Nation, Bharatarvarsha, to be seated once again on the throne of Loka Guru, the preceptor of the entire world. Before the Mahasamadhi of the Swami, he proclaimed: “Do you think that there will be no more Vivekanandas after I die!.... There will be no lack of Vivekanandas, if the world needs them.... Know for certain that the work done by me is not the work of Vivekananda, it is His work—Lord’s own work! If one Governor-General retires, another is sure to be sent in his place by the Emperor”.

On July 2, 1902, Sister Nivedita, on a sudden impulse, came to see Swami Vivekananda and asked about a particular subject to be taught in her school. The master said: “Perhaps you are right, but my mind is given to other things. I am preparing for death.” He also said: “A great austerity and meditation are coming upon me. I am making ready for death.” And, after the meals, he poured water over her

hands, and dried them with a towel. “It is I who should do these things for you, Swamiji!” protested Nivedita, “Not you for me!” “Jesus washed the feet of his disciples,” said Swamiji.

“When a great man has prepared his workers, he must go to another place, for he cannot make them free in his own presence. I am nothing more for you. I have handed over to you the power that I possessed; now I am only a wandering monk. There is a peculiar sect of Mohammedans who are reported to be so fanatical that they take every newborn babe and expose it, saying, ‘If God made thee, perish. If Ali made thee, live.’ Now what they say to the child I say, but in the opposite sense, to you tonight: Go forth into the world, and there, if I made you, be destroyed. If the Divine Mother made you, live.” It is with these soul-stirring words that the mighty colossus, Swami Vivekananda, sped his powerful shaft, Sister Nivedita, into the battlefield of India’s freedom struggle. She had revealed to Ashwini Kumar Dutta that her Master wanted her to “mould a mighty weapon out of the bones of the Bengali youth” to fight against the British rule, just like the Vajrayudha that was made out of the bone of Rishi Dadeechi to annihilate the Asuras.

Swami Rama Tirtha echoed the words of Swami Vivekananda proclaiming the adoration and worship of Motherland Bharatavarsha as the greatest worship to be undertaken by the patriotic children of Bharat. He identified himself with the Motherland in his intuitive consciousness and proclaimed: “*Let me feel I am India—the whole of India. The land of India is my body. The Comorin is my feet, the Himalayas my head. From my hair flows the Ganges, from my head come the Brahmaputra and the Indus. The Vindhya-chalas are girt round my loins. The Coromandel is my right and the Malabar my left leg. I am the whole of India, and its east and west are my arms, and I spread them in a straight line to embrace humanity. I am universal in my love. Ah! Such is the posture of my body. It is standing and gazing at infinite space; but my inner spirit is the Soul of all. When I walk, I feel it is India walking. When I speak, I feel it is India speaking. When I breathe, I feel it is India breathing. I am India, I am Shankara, I am Shiva. This is the highest realization of patriotism, and this is Practical Vedanta.*”

“Rama has gone into deep and high Yogic Samadhi, and there in the *Nivilkapa Samadhi* came the *Sankalpa*—‘Let India be free—*India shall be free.*’ All political workers will work as mere tools of Rama, they are my hands and feet. Rama is the background.” And it happened exactly like that, just as Sri Aurobindo prophesied later that the country will attain independence on his birthday and it happened so. Rama proclaimed: “To realize God, have the Sannyasin spirit, i.e., entire renunciation of self-interest, making the little self absolutely at one with the great Self of Mother India. To realize God or Bliss, have the Brahmin spirit, dedicating your intellect to the thoughts for the advancement of the nation.” He called out: “I want *Active Cooperation* from every child of India to spread this dynamic spirit of Nationality. A child can never reach youth except when he passes through boyhood. A person can never realize unity with God, the All, except when unity with the *Whole Nation* throbs in every fibre of his frame. Let every son of India stand for the service of the Whole, seeing that whole India is embodied in every son. Almost every town, stream, tree, stone and animal is personified and sanctified in India. Is it not high time now to deify the entire Motherland and let every partial manifestation inspire us with devotion to the Whole? Through *Praana Pratishtha* Hindus endow with flesh and blood the effigy of Durga. Is it not worthwhile to call forth the inherent glory and evoke fire and life in the more real Durga of Mother India? Let us put our hearts together, the heads and hands will naturally unite.”

Following the footsteps of Swami Vivekananda and Swami Rama Tirtha, Yogi Ramsuratkumar proclaims: “BHARATA MATA is the Loka Guru, LOKA MATA, and SHE alone will lead the whole universe. As far as this Beggar is concerned, I feel that INDIA, our country, will flourish and pave the way to the whole universe. India will lead in every aspect all other nations and India’s words will be heard by the whole universe very shortly. The time has come now for this. We cannot judge the sea by seeing the outward appearance of the waves. Similarly, you cannot judge things by the outward appearance of them in the country now. You should see the depth of the sea. MY FATHER has got many ways of doing things and He knows where to do what, etc. He will definitely do and make our Nation, INDIAN NATION, BHARATA DESAM, not only flourishing but also to lead the whole

universe soon. INDIA will show the path, the right way in every sphere to other nations.” Yogi Ramsuratkumar points out: “Swami Rama Tirtha has said that he will be always in some human form and see that our goal is achieved. Sometime Japan was flourishing, some other time, Germany, Italy, America and England, one after the other. Hereafter, it is INDIA only. The time has come for this. MY FATHER will do the work nicely”. He further says: “To tell you the truth, the whole humanity exists only because of the Vedas, the Veda Mantras and the Great Masters. In this ancient Holy Land, many Great Masters have come and always some Great Master or other exists here. In fact, this Holy Land, BHARATA DESAM – the Indian Nation – is only the playground of Great Masters. This is our land. It will always be looked after by MY FATHER. We are lucky to be born in this Holy Land”. Yogiji asserted: “Swami Ramdas, Aurobindo, Ram Tirtha, Mahatma Gandhi, Bharatiyar and so many Great Masters predicted that India’s time would come and only India could lead the whole universe. Only India can show the correct path.” Hailing his ‘Father’ as the supreme architect of his Motherland, Yogiji proclaims with conviction: “HE is the King, Ruler, Great Politician of this country, INDIA, My Land, My Homeland, MY FATHER’S LAND, Holy land, THIS BEGGAR’S HEART, Dharma Bhoomi, Punya Bhoomi, Veda Bhoomi, the PLAYGROUND OF THIS BEGGAR. My Father knows how to make us play politics, the game, and how to make INDIA flourish forever in all aspects. Nothing to worry. The Land of Sages, Seers and Beggars like me will always exist – this Holy Land – INDIA. Sri Rama Jaya Rama Jaya Rama! Jaya Jaya Rama, Jaya Jaya Rama!”

Swami Vivekananda, when he was young Narendranath Dutta, visited Dakshineswar after hearing about Sri Ramakrishna who was hailed as a god-realized person. In a sceptic mood, he put a bold and straight question to the saint, “Have you seen God?” Spontaneously came the reply from the great soul, “My son, I see him before me much more clearly than I see you.” The great Master did not stop with the utterance. He put his hand on the chest of the young seeker and the latter was transported to a state of ecstatic bliss. Similar was the experience of this Sadhu Rangarajan when he first confronted his *Deeksha Guru*, Bhagavan Yogi Ramsuratkumar. This sadhu has recorded it in his magnum opus, GLIMPSES OF A GREAT YOGI, a biography of Bhagavan:

“On the 1st of September, 1984, I was in Tiruvannamalai. Sitting in the small shop of one of my friends, I enquired him about Yogi Ramsuratkumar. “Oh! You mean that ‘*Visiri Swami*’ (Swami with a country hand-fan)?”, he asked. “Yes, I want to see him”, I replied. My friend, though a close neighbour to the Swamiji, had little personal acquaintance with him, yet he took me to the Swamiji’s ashram very close to the Arunachaleswara Temple and introduced himself and me to the Yogi. To his utter surprise, the Yogi replied to him: “Yes, I have to talk many things to the Professor. You may leave him here and go.” My friend was amazed. Before he could understand what was happening, the Yogi led me into his abode and closed the door from within, leaving my perplexed friend outside. The Yogi took me to a hall inside the house. It looked more like a dumping ground where all the garbage of the town was accumulated. I found old books, newspapers, letters, cigarette butts, burnt matchsticks, empty matchboxes and cigarette packets littered everywhere. The floor had perhaps not seen the touch of a broomstick for months together. There were bundles wrapped in rags by the sides of the walls, some old aluminium vessels, a number of pictures of the Yogi hanging on the walls and a number of withered garlands. To my utter surprise, I could find even currency notes of higher denominations and coins littered around the torn mat, which the Yogi used to sit. He made me sit on another torn, old mat opposite to him. For some time he was gazing at me without asking anything. On my part, I was too dazed to be in the presence of such a strange person whom I could not judge at once whether he was a mad old beggar or great saint or god man. I was silently sitting in front of him looking at his strange form, which was apparently nauseating, but drawing out my heart from within by the force of inexplicable attraction. “This beggar has the bad habit of smoking, please bear with me” – so saying the Yogi started his conversation. He took a cigarette, placed it between his lips and lighted it. The he looked again at me and asked: “What made you come to this beggar, Professor?” The way in which he looked at me when he put this question made me feel that he knew me very closely for a long time past, though I was in his presence only for the first time. “I am a devotee of Mother Mayee,” I replied and paused, too disturbed in my mind to talk any further. The Yogi put down the cigarette in his hand and took up his fan. Holding it by the side of his right ear, he peered into my eyes. I felt as though an electric current was passing through the nerves in my body; I was being transported from my physical body to another

realm. Perhaps the Yogi noticed that I was chanting within myself the Gayatri mantra, unable to bear the penetrating vision that beamed forth from his glowing eyes. With a gentle smile he put down his fan and told me: "You need not take medicine, but you can take honey; honey is not medicine!" I was baffled! How did he know that I was, under the grace of Mother Mayi of Kanyakumari, being cured of a lung disease without the aid of medicines and by the mere performance of agnihotra? I at once fell prostrate at his feet. Seated again before him, I was looking at him with wonder and awe. He asked me to remove my spectacle. Taking it into his hand, he examined it and asked me, "Is it not time to change the spectacle?" It was not an ordinary question. I could at once grasp the deep import behind it. I admitted, "Yes, it is time, Maharaj." Then I narrated to him the long path that I had already trodden, impelled by the intense spiritual urge within. I presented to him the first three issues of TATTVA DARSANA, a quarterly started by the Sister Nivedita Academy in February 1984 and dedicated to Mother Mayi....After some time, he rose up and from out of the heaps of books strewn around him, brought a few and gave them to me. All those books were about him – a biography titled 'Yogi Ramsuratkumar – The God Child, Tiruvannamalai' by Truman Caylor Wadlington, a few booklets, one of the special souvenir publications brought out on the occasions of his Jayantis and two books comprising poems on him by the renowned Tamil writer, Ki. Va. Jagannathan. He autographed all the books, some with his name and some with my name remarking, "There is nothing in the name. Both are the same!" He also presented to me a beautiful colour portrait of his own self."

This sadhu gave a detailed account of his life as a young man inspired by Paramapoojaneeya Sri Guruji Golwalkar and Swami Chinmayananda and plunging into dedicated service to nationalist and spiritual institutions like Rashtriya Swayamsevak Sangh, Chinmaya Mission, Viswa Hindu Parishad and Vivekananda Kendra, and about his first publication, VANDE MATARAM, to which Acharya J.B. Kripalani wrote a Foreword. The Master listened to it with keen interest. Before leaving the great Master, when this sadhu asked Him whether He could initiate this young seeker, He replied, "You have already been guided by great personalities like Guruji and Swami Chinmayananda. What more this Beggar can do for you?" While coming out of His abode He was holding this sadhu's hand and coming to the main road, He sat in the middle of the road for a minute while he was chanting Ramnam.

On 12th of January, 1985, when all over the world, the Jayanthi of Swami Vivekananda was being celebrated, this sadhu presented myself again in the presence of Yogi Ramsuratkumar. This time a devout couple from South Africa, Smt. & Sri T. M. Moodley, had accompanied me to Tiruvannamalai on a pilgrimage. In view of the International Year of Youth, the Government of India had declared that day as the National Youth Day. And we found Yogi Ramsuratkumar Kumar in an ecstatic state. Jubilantly he was muttering all the time: "Oh! What a great thing the Government has done! They have declared Swami Vivekananda's birthday as the National Youth Day! My Father blesses the Rajiv Government! What a great thing it is! Oh! Swami Vivekananda! My Swami Vivekananda!" Like a little child revelling on receiving some birthday gift, the Yogi was revelling on the great news of the day. We could clearly see the patriot-monk in him. He had nothing else to talk on that day except about Swami Vivekananda. However, to please the visitors who had come from a distant land, he enquired about the political situation in South Africa and the welfare of the Indians there. Yet he concluded the conversation by appealing to them to carry the message of Swami Vivekananda to their brethren in the distant continent. At that time, this sadhu did not even dream that by his grace and the grace of the Divine Mother Mayi, I myself would visit South Africa, carrying the message of Swami Vivekananda as desired by him.

Like Swami Vivekaanda who moulded a powerful instrument, Sister Nivedita, for his work, and like Swami Rama Tirtha who moulded his own self in his disciples, Naryana Swami and Puran Singh, Yogi Ramsuratkumar found in Sadhu Rangarajan a powerful instrument to do his Master's work. The initiation of this sadhu by H.H. Yogi Ramsuratkumar, took place at the Papa Ramdas Cave, popularly known as Banyan Tree Cave, on the auspicious Jayanti of Papa Ramdas on Tuesday, April 26, 1988, when this sadhu visited Tiruvannamalai to participate in the Jayanti celebration as chief guest. Most unexpectedly, Yogi Ramsuratkumar walked into the meeting hall. He clasped this sadhu's hand and said: "Yesterday you told me that you would come again to this beggar today. But this beggar said that there was no need, for we had already spent a long time together. Last night, after you left, this beggar

thought over it: 'Rangaraja is doing a lot of service to this beggar. He has come all the way from Madras for this programme. Swami Sundararaman has also invited his beggar.' So this beggar thought, why not this beggar go and see Rangaraja. And this morning Chidambaram came. He offered to help this beggar reach here. So this beggar could come here to see Rangaraja.' Then he told this sadhu, "There are others to address the meeting. You come with me." He dragged the sadhu into the cave, made him sit by his side and burst out in an emotional tone, "This is the cave in which my Father, Papa Ramdas sat and meditated on Ramnam." This sadhu also became emotional and appealed to Him to initiate this sadhu. Then he dragged this servant closer to him and whispered the Taraka Mantra, *Aum Sri Ram Jai Ram Jai Jai Ram*, which he received from his Guru Swami Ramdas, thrice in my ears, making me repeat it thrice. This servant fell prostrate at His feet and prayed in a voice choked with emotion, "Maharaj, I don't want to be a professor or editor any more. I want to be a Sadhu. I want to be a beggar like you." The Yogi looked straight into my eyes and raising the palm leaf fan in his hand, uttered in a raised tone: "Rangaraja, you are a Sadhu. This beggar says you are a Sadhu. Rangaraja, you may be a professor or an editor. But above all you are a Sadhu. This beggar says Rangaraja is a Sadhu!" His emphatic declaration brought tears into my eyes. Then I asked him, "What should I do next? Where should I go? In what name I should carry on my work here afterwards?" "My father will guide you from time to time", he replied and added, "My father will also see that you are not misguided by any." He then called my son, Vivekanandan, who was waiting outside, to come and sit inside the cave by our side. Till then he and other devotees were standing outside and were witnessing the events. The Yogi several times wanted me to bring water for him and every time he insisted that this sadhu must do it himself. He would make this servant drink with him. He asked whether this sadhu would like to speak in the meeting. This sadhu replied, "Maharaj, if you command, I shall speak for a few minutes." He then dragged this sadhu again to the place where the meeting was taking place. There he was received and garlanded. When it was announced that he would speak, he prostrated to the Yogi and went to the podium. He spoke for about half an hour on the glorious spiritual heritage and the Guruparampara of Bharata Varsha from Dakshinamoorthy to Swami Ramdas and Yogi Ramsuratkumar and the auspicious event that occurred that day—the initiation of this sadhu by the great Yogi. Concluding his speech, he left the podium and returned to the Yogi. He blessed the sadhu and again took him back to the cave. Immediately after the initiation, Yogi Ramsuratkumar presented this disciple before the august assembly that had gathered in the cave for His Master's Jayanti celebration. Though he had converted this proud professor into a humble Sadhu, he insisted that nothing should be given up even from the name and therefore called the disciple as 'Sadhu Prof. V. Rangarajan', the name that has stuck forever. The preceptor, unlike other Acharyas who give a new Sannyasa name to a disciple, retained the name given by this sadhu's parents and repeatedly emphasized, **"Renunciation is not giving up anything, nor is it taking up anything.... Till yesterday, you were doing things as you wished, but from now onwards, this Beggar is going to do my Father's work through you."**

After giving initiation to this sadhu, Bhagavan called this sadhu's son, Vivekanandan and told him: "Vivekanandan, you can take your father back to home. This Beggar will call him when He needs him". One of the devotees who were present there wanted to take photographs. "This beggar doesn't allow taking photographs. But Rangaraja is with me. You can take two photographs of this beggar with Rangaraja. See that both of us are there." He also commanded that nobody should stand by our side. After the photographer clicked his camera twice, he asked Kirsti, a devotee from Finland, who later became Sivapriya, "Do you have a camera?" She smiled and took out her camera. "Alright take this beggar with Rangaraja." By then two monkeys appeared there and got seated on the rock just behind us. Kirsti hesitated to click her camera. The Yogi remarked, "Doesn't matter. Rangaraja and this beggar here, and behind us, Sugriva and Hanuman!"

With a deep foresight into the future work of this sadhu in carrying the mission of Nama Japa Yagna started by Mataji Krishnabai of Anandashram to distant lands, the Master initiated him into the Ramanama Taraka Mantra, *Aum Sri Ram Jai Ram Jai Jai Ram*, on the auspices Jayanti of Papa Ramdas in 1988, ten months prior to the Mahasamadhi of Mataji Krishnabai on February 12, 1989. The seed of the idea of launching a World Ramnam Movement to spread the mission of Mataji was sown in the bosom of this sadhu when this sadhu met his Master on March 6, 1989.

The mission of the sadhu in spreading the message of the Master throughout the country and abroad now started. Every movement of the sadhu from then on was intimated to his Master and his blessings obtained. As per the instructions of the Master, every time this sadhu made a visit to Tiruvannamalai to meet the Master, a prior intimation was given to him and, like a cow waiting for its calf to return from grazing, the Master used to eagerly look forward to the sadhu's visits and receive him as soon as he presented before the Master.

When Sadhuji received initiation from Yogi Ramsuratkumar in the Ramnam Taraka Mantra, his aged mother Janaki Ammal, was very much elated. She made a visit to Tiruvannamalai and asked Bhagavan whether He could give initiation to her also. Bhagavan smiled and replied to her: "According to the Shastras, when one takes to *sannyasa deeksha*, sixty generations up and sixty generations down are blessed. Because Rangaraja has been initiated, whatever Tapas he does, the fruits thereof will automatically come to you. Please join him in doing Ramnam Japa." The happy mother took up the advice of Bhagavan seriously and she had no other work to do every day from morning till late in the night except doing Ramnam Japa orally, rotating a Tulsi mala to keep counts, or writing sheets after sheets of Likhita Japa. She became an ardent and enthusiastic participant in the World Ramnam Movement of Yogi Ramsuratkumar Youth Association.

On the auspicious Shraavan Poornima day, August 27, 1988, after performing the *Yajur Upakarma* (changing of sacred thread), this sadhu, accompanied by his son, Vivek and his friend, visited the abode of Master. The next morning, Nivedita, daughter of the sadhu, arrived with some of her friends and elders. As soon as He saw Nivedita, He asked them all to come in. I introduced them. He made them all sit in a row. Then they placed before him the fruits and love offerings that they had brought. When Nivedita placed before him a set of dhoti and shawl in ochre colour, sent by her mother, Bharati, as offering to the Yogi, the Yogi smiled and said, "Oh, this is a very dangerous thing. This beggar doesn't wear these clothes. He wears only white." He then narrated an incident: "Once a Swami was distributing ochre clothes to sadhus. When he offered this beggar a set, this beggar said that he does not wear ochre clothes. For that the Swami remarked, 'You are not matured enough to wear it'." In a jovial spirit the Yogi told Nivedita, "So, go and tell your mother that this beggar is 'not matured enough' to wear this and he is, therefore, giving it to a person who can wear it." So saying, the Yogi took those clothes and thrust them into my hand and told Nivedita: "This beggar is afraid to wear this. Your father is bold enough to wear this."

Since the beginning of 1990, the health of this sadhu's mother started deteriorating fast. In February second week, the issue of TATTVA DARSANA Quarterly was getting ready to be released at the hands of Bhagavan as usual and Sadhu sent a message to Bhagavan through Parimelazhagan, a devotee that he will come with the copies of the journal in the third week. Surprisingly, Bhagavan told the devotee, "Rangaraja may not be able to come". The devotee was amazed and assured Bhagavan that Rangaraja will come with the copies. On 10th February, Sadhu's mother was admitted in the Royapettah Government Hospital in Chennai and day by day her condition became critical. On 19-20 February midnight, she had a premonition of her end coming. She awakened Sadhu's sister, Alamelu, who was sleeping by the side of her cot in the hospital and asked her to call the name of Yogi Ramsuratkumar. The surprised daughter obeyed her mother's command and started chanting loudly, "Yogi Ramsuratkumar, Yogi Ramsuratkumar, Yogi Ramsuratkumar, Jaya Guru Raya!" Suddenly the mother uttered "Sri Ram Jai Ram Jai Jai Ram" and collapsed on her bed. She breathed her last at 1.30 AM. Parimelazhagan sent a telegram to Bhagavan informing about her attainment of eternal rest. Devotees gathered for her funeral and chanted Ramnam Taraka Mantra. After everything was over, Parimelazhagan went to see Bhagavan again. Bhagavan told him, "The mother called this Beggar and He was by her side when she departed from this mortal world."

Bhagavan Yogi Ramsuratkumar's leela to make the sadhu experience the power of His name and the Ramnam Taraka Mantra into which He initiated the sadhu took place on Saturday, October 19, 1991. It was Shukla Ekadashi day and in the morning the sadhu wanted to take a dip in Ganga. Triveni was away from our abode and it was expected to be crowded. Sanjay Sinha, son of T.S. Sinha, took this sadhu in car to Rasoola Ghat which was nearer and which we visited on the previous day too. On the previous day, Sadhu had left his sandals on the river bank and we found it in tact in the same place.

Sadhu walked towards the river with his danda and coconut bowl in his hand to take a dip. While taking the dip, a sudden surge came and pushed the sadhu into the middle of the river. Sadhu, who did not know swimming, was struggling to get to the shore. Sanjay and a few people who were on the river bank were shocked and started calling out to some people to help the sadhu to get out of the water. While the sadhu was sinking, he raised his voice and chanted, “Yogi Ramsuratkumar, Yogi Ramsuratkumar, Yogi Ramsuratkumar, Jaya Guru Raya” and he went down chanting “Aum Sri Ram Jai Ram Jai Jai Ram!”. A miracle occurred and Bhagavan rushed His help. Suddenly two boatmen in two small country boats appeared on the scene. One pulled the sadhu catching hold of his hair and the other pulled the sadhu into the boat by holding his leg. Before Sanjay and others could realize what was happening, the boatmen left the sadhu on the river bank and vanished. Well, the sadhu had the experience of death by Jalasamadhi and he was brought back by the Master to serve His cause. Reaching home, the sadhu did japa and pooja and then wrote a thanksgiving epistle to Bhagavan with a copy to Yogi Ramsuratkumar Youth Association. He also showed the letter to the members of Sinha family and other devotees. Later, on the orders of Bhagavan, it was published in TATTVA DARSANA with a footnote by the sadhu in the Yogi Ramsuratkumar Jayanti Issue 1991, November 91-January 92, under the title, “THE GREAT BOATMAN”.

While the above letter was on its way to the abode of this sadhu’s Gurudev at Tiruvannamalai in Tamil Nadu, children of this sadhu, Ch. Vivekanandan and Kumari Nivedita made a visit to Tiruvannamalai to have the Yogi’s darshan. The All-Knowing Mahatma took a handful of flowers, wrapped them up in a paper and gave to the children, asking them to carefully carry it and hand over to their mother, Smt. Bharati. They could realize the significance of Master’s action only after four days when a copy of this sadhu’s letter to the Master reached simultaneously the Yogi Ramsuratkumar Youth Association for their file. On return from U.P., this sadhu called on my Master at Tiruvannamalai on November 11, 1991, to apprise Him about the visit to the North and the preparations made for the International Ramnam Convention and 74th Jayanti Celebrations of Yogi Ramsuratkumar at Madras on November 30 and December 1. Like in a police investigation, the Master inquired into every minute detail of the incident on the lap of Mother Ganga. When this sadhu said that it was all the Grace of the Master that this sadhu is back to do His work, the Master replied with a gentle smile: “It is all Father’s Grace. If this Beggar had the power to save you, he would not have allowed you to be carried away by the waters of Ganga. It is Father who has saved you. All is Father’s Grace!” When this sadhu told Him that He alone was this sadhu’s Father, Mother and everything and probably He wanted to test my faith in Him and that is why such a thing happened, He simply laughed and asked: “Will you publish this in TATTVA DARSANA?” This sadhu replied that he would publish as it is, the whole letter that this sadhu wrote to Him. He raised His hand and blessed us. Then He started enquiring into the details of our successful tour in U.P. and the names and particulars of distinguished people who were expected to come to Madras from far and wide to attend the Jayanti celebrations.

Detailed descriptions of Bhagavan’s commands to the sadhu to write specific editorials in TATTVA DARSANA and bring out books on him under the auspices of Sister Nivedita Academy are given in Part II of this sadhu’s GLIMPSES OF A GREAT YOGI. How Bhagavan’s immense trust and confidence in the disciple made Him command the disciple to carry out actions as His emissary and in introducing Ma Devaki as his “Eternal Slave” are highlighted in this part. It also throws light on the strong defence of His disciple by the Master when this disciple was subjected to severe criticism for writing the editorial, “The Eternal Slave”, in TATTVA DARSANA. On the day Sadhuji returned from Tiruvannamalai after the grand Ramnam Satsang of Yogi Ramsuratkumar Youth Association, on Monday, January 3, 1994, when Bhagavan made the devotees who had gathered in His abode read repeatedly the editorial, the trustees of Yogi Ramsuratkumar Ashram under construction expressed severe criticism in the presence of Bhagavan and He vehemently defended His disciple by emphatically declaring that it was He who had written the editorial through His disciple. M. Young, a follower of Lee Lozowick, in his biography, “**Yogi Ramsuratkumar Under the Punnai Tree**”, narrates the heated discussions that took place on that day:

“In early January there was a meeting at Sudama House between the ashram trustees and Yogi Ramsuratkumar. Several devotees were there, including Mani and his wife, Raji. The ashram project



already had momentum but a number of devotees were inflamed by the editorial written by Sadhu Rangarajan and refused to support the author's decision to accept Devaki as "eternal slave" and closest companion of Yogi Ramsuratkumar. Bhagavan read through the editorial and a heated argument ensued. Yogi Ramsuratkumar was furious. He told the trustees that he had asked Rangarajan to write the article; it was only done at his instruction. They objected to the photograph that had been taken of Yogi Ramsuratkumar and Devaki in the fall of 1993 on the ashram property, also printed in TATTVA DARSANA. They challenged the master, saying that they would not accept the photograph of the beggar with Devaki; furthermore they refused to show the respect to her that Bhagavan had indicated was appropriate, nor would they allow her to live in the ashram. "No!" Yogi Ramsuratkumar shouted at the trustees, reflecting their anger back on them. "Then let us not have ashram! Why are you building an ashram for this womanizer? You go and find somebody else as your guru and make an ashram for that man!" Yogi Ramsuratkumar shouted in a holy fury. It was like the roaring of a lion, and Sudhama House trembled from the power of it."

His command to Sadhuji to attend the inauguration of the Yogi Ramsuratkumar Ashram at Tiruvannamalai and to abandon all his activities and remain by His side in Tiruvannamalai for some time to take care of the Ashram trust when a crisis are highlighted in this part. On the auspicious day of the laying of foundation stone of Yogi Ramsuratkumar Ashram, Saturday, February 26, 1994, Sadhuji arrived in the early morning at the Ashram site where Bhagavan, Devaki, and Swami Satchidananda were also waiting for him to start the ceremonies. After the homa, the foundation stone plaque was unveiled by Swami Satchidananda. Swami Chakrananda and Swami Virabhadrananda of Salem also joined us. After the homa, we came to Sudama for breakfast. Bhagavan asked Sadhu to give a talk on Ramnam and the World Ramnam Movement in the presence of Swami Satchidananda. Before Sadhu started his speech, Bhagavan told Swami Satchidananda, "This Beggar never gave initiation to anyone, but He gave Rangaraja the initiation into the Ramnam Taraka Mantra. When Rangaraja asked this Beggar what he should do from then on, this Beggar asked him to spread the work of Mataji Krishnabai. Rangaraja took it seriously and has put his heart and soul into the work." Swamiji asked Sadhu about the progress of the work. Bhagavan told the Swami that it has spread to Africa, America, Europe and Australia. Sadhu told Swamiji about the appointment of Sri Krishna Carcelle as International Convener of Ramnam Movement and his work in France. Master was all praise for the sadhu's work and then He asked him to speak. After Sadhu's speech, Bhagavan blessed Sadhu. Sadhu sought the blessings of Bhagavan and Swami Satchidananda for the success of the worldwide efforts to spread the cause and both of them blessed. Swamiji also promised to address the workers of the movement at Chennai. Dr. Radhakrishnan, President of YRYA, also was present when Sadhuji spoke. Sadhuji told Swami Satchidananda how Bhagavan had insisted that Sadhu should concentrate fully on the Ramnam movement. He also narrated that after his earlier tour of U.P., when he met Bhagavan on November 19, last year, Bhagavan insisted that Sadhu should stay with Him for a night in Sudama and He discussed with Sadhu His decision to keep Devaki with Him as His 'Eternal Slave'. Sadhu narrated the whole incident of the night and said, just as Papa wanted Yogiji to be away from Him, Bhagavan wanted the sadhu also to be away from Him, doing His work. When Sadhuji quoted Master's words, "Papa didn't allow this Beggar to be by His side and it was given to Swami Satchidananda to serve Him", Master laughed. Swami Satchidananda immediately remarked, "Papa had given foreign portfolio to Yogiji and home affairs to me; so also Yogiji has given home to Devaki and foreign affairs to you". When Sadhuji told that he had no urge to be physically present by the side of the Master and he felt the Master's presence all the time by his side, Swami Satchidananda said: "Father and son are one!"

Sunday, February 27, 1994, turned out to be a red-letter day in the life of Sadhu Rangarajan. Only on the previous day, in the presence of Swami Satchidananda and Bhagavan Yogi Ramsuratkumar, Sadhuji spoke about Bhagavan's command to him to concentrate on His work of spreading Ramnam in various parts of the country and abroad and Swami Satchidananda also remarked jovially that Bhagavan had given home affairs to Devaki and foreign affairs to Sadhu. Sadhuji could not believe that the developments on this day—the resignation of the trustees of the Yogi Ramsuratkumar Ashram Trust--could take such a sudden turn to make Bhagavan announce that Sadhuji should stop all his work outside and remain in Tiruvannamalai taking charge of the Yogi Ramsuratkumar Ashram work. The

developments began in the early morning when Swami Satchidananda and Bhagavan met again in Sudama and Sadhu also joined them over a cup of coffee prepared by Devaki.

True to the words of Poojya Swami Satchidananda of Anandashram, Kanhangad, referring to Bhagavan Yogi Ramsuratkumar and Sadhu Rangarajan, "Father and son are one!", Swami Mathurananda's words, "He is Your shadow and is always with You", and Bhagavan's response, "Yes, this Beggar is always with Rangaraja and he is always with this Beggar", the life of the sadhu proved to be one of total dedication and surrender to the Master and Master's acceptance of the disciple as His trusted representative and confident was glaringly manifest in the conversations of Bhagavan with the sadhu, and Bhagavan's constant directions and commands to the sadhu in the matters of His mission and the Ashram.

When this sadhu was sitting in the presence of my Master. A few villagers who came to the temple town of Tiruvannamalai on pilgrimage desired to have my Master's darshan and came to His abode. My Master, in the garb of a beggar and with a lighted cigarette in His hand, was sitting in the veranda and this sadhu in his usual ochre robe was seated by His side. Probably the poor and innocent villagers could not recognize my Master or they were wrongly directed by someone that they mistook this sadhu to be the Master. They appeared in front of this sadhu, prostrated, and placed their offerings at this sadhu's feet. This sadhu was embarrassed and upset and started directing them to my Master. But before this sadhu could complete his words to the visitors, my Master interrupted with a stern order in English, "Rangaraja, will you keep quiet?" This sadhu at once became silent. The innocent villagers came in one by one and offered their prostrations to this sadhu and left. After the last person had left, my Master turned to this sadhu and asked: "Rangaraja, why did you try to prevent them? They were doing the right thing. You are in this robe and they have offered pranams to you. That is the age-old tradition of this country and they have upheld the tradition." This sadhu replied, "But, Bhagavan, they came for your darshan." "What difference does it make, whether they prostrate to you or to this beggar? All goes to my Father! This beggar is not different from you!" Bhagavan lived what He preached.

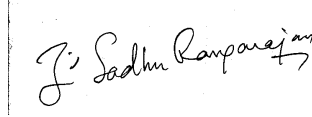
On Friday, March 1994, Justice Arunachalam arrived and discussed about the affairs of the Trust. Master first asked Sri Arunachalam to name Sadhu as the Managing Trustee, but on second thoughts He said, He did not want the sadhu to be detained in Tiruvannamalai permanently as He felt "Ramnam work is very sacred and important and Rangaraja has to attend to it." He also said, "In the present circumstances, this Beggar wants Rangaraja to be here as a moral force and He would like to relieve Rangaraja for Ramnam work as soon as things start moving smoothly in the right direction."

In the evening, when again the sadhu, Mani, Sundararaman, Kulottungan, Raji, Viji Akka and Devaki met in the presence of Master, He said He felt relieved that by the presence of Justice Arunachalam we could continue the work. Bhagavan repeated: "This Beggar wants Rangaraja to be here only till the crisis is over. Rangaraja is doing a far greater work of Ramnam. Ramnam work is of far greater importance than the work of Ashram. He must be released as early as possible. This beggar wanted him to be here as a moral force and strength to others. When the situation improves he has to return to the most important work of Ramnam."

GLIMPSES OF A GREAT YOGI, Part III, covers the most important events in the life of Bhagavan Yogi Ramsuratkumar in the last decade of His life. Bhagavan's dialogues and conversations with the sadhu covering vast areas of knowledge including religion, philosophy, culture, national and international matters during the periods of stay of the sadhu with the Master and during his frequent visits to Master's abode, His discussions with trustees of the Ashram, His messages and commands through devotees to His disciple in the discharge of the work to fulfill the mission entrusted by the Master, His summons to the sadhu to come to Tiruvannamalai for consultations and His directions with regard to important matters concerning Him and the Ashram and authorizing Sadhu to reply on His behalf to criticism of Ashram in the press, His incessant guidance and directions to the sadhu with regard to various activities of the sadhu inside the country and abroad, and the regular epistles of the sadhu reporting to Bhagavan about each and every activity undertaken by him, till the Mahasamadhi of Bhagavan are narrated in detail. The visits of Sadhu on behalf of the Master to distant countries in

spreading the Master's mission, the visit devotees from abroad to Bhagavan's abode, the setting up of Bharatamata Gurukula Ashram & Yogi Ramsuratkumar Indological Centre in Bangalore with the blessings of Bhagavan, the consecration of Sri Bharatamata Mandir and the Mahakumbhaabhisheka are described in this part. The incessant flow of epistles from the disciple to Bhagavan reporting about each and every activity and seeking His permission and directions with the date of the epistles of Sadhu, the conversations of the sadhu with Bhagavan in detail with date and time and the names of devotees of Bhagavan present on the occasions of his visit are all given in detail. The whole narration in all the three parts, is, indeed, not the intellectual work of this sadhu, but the spiritual outpouring of the inspiration that his Master produces from the disciple's bosom. Come, let us swim in the Ganga of the spiritual experiences of this humble Sadhu with the Great Master, Yogi Ramsuratkumar. The release of Yogi Ramsuratkumar Centenary Commemoration Volume of GLIMPSES OF A GREAT YOGI, to which Sri Truman Caylor Wadlington wrote an inspiring Foreword, proved itself to be a grand and comprehensive compendium on the life and mission of one of the greatest Avatars of the Divine in the recent period in the history of Bharatavarsha— BHAGAVAN YOGI RAMSURATKUMAR MAHARAJ. May the grace and blessings of the great Master enable spiritual seekers, especially the devotees of Bhagavan to have a grand vision of the Divinity in human form who lived and moved in our midst in our lifetime.

*Vande Mataram! Aum Sri Ram Jai Ram Jai Jai Ram!  
Aum Namo Bhagavate Yogi Ramsuratkumaraya!*



[Editorial, TATTVA DARSANA, Vol.40, No.4, October-December 2023]

#### **GURU BHAKTI**

True devotion to Guru is not in parrotlike chanting the Master's name, singing His praise, and adoring His pictures or idols, expecting some miraculous returns of material benefits and worldly comforts, without acceptance of cent percent divinity of the Master and of His every thought, word, and deed.