



SHRI SUKHAVANAM'S
DIARY

(1979)

YOGI RAMSURATKUMAR BHAVAN

These notes appeared in *Saranagatam*, published by the Ashram in Tiruvannamalai. We found in them the facts, what did happen, and nothing about the feelings of the devotee... This diary is a treasure...

Note of Saranagatam's editor

“Shri Sukhavanam, even as a young man, was greatly drawn to Bhagavan Yogi Ramsuratkumar and spent as much time with Him as was allowed by Bhagavan. He had maintained diaries of which that relating to 1979 alone has reached “*Saranagatam*”. Extracts are published below with the dates as some of the events gain significance.”

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JANUARY

1st January

Bhagavan said to all those with him:

“You people are very lucky to have come here today. Anybody who spends even a fraction of a second with this beggar will be benefited. Every moment of this beggar is moulded by Father. If anyone recollects to memory any moment of this beggar, which is interesting to him, it is enough: it is nectar, it is *Amritam* and ambrosia. He cannot get it by a vigorous *tapas* of thousand years. I tell you the truth.”

Swami also said that his whole life is the Ramayana and the Mahabharata.

2nd January

Shankararajulu mentioned Kasavanam Patti to Swami. Swami said that he could not be like Kasavanam Patti Swami or like Kalaikotu Muni Swami.

3rd January

Swami was talking about doing the work without expecting the results. Swami quoted the Bhagavad Gita *sloka* and said that we should offer all our actions which we have done in the past, in the present and in the future as Father's will. What we do, it is Father's work.

Principal (Shankararajulu) was talking about *Silapadhikaram* and *Manimekalai* in detail with Swami. Swami then asked the principal as to whether the teachings of the Buddha have been mentioned anywhere in those two books, *Silapadhikaram* and *Manimekalai*. The principal quoted some of the places. When he mentioned about 'Akshaya pâtram' which was found by Manimekalai in the island of Manipallavam, and mentioned about this previous owner Âputran, Swami asked whether it will come to anyone's hands now. Swami asked him to verify the 20th chapter of *Manimekalai* and state that it deals with actually.

6th January

Swami said that according to some people in North India, Hanuman has also written a Ramayana and it is said in a different manner. He said the actual happenings were given by Hanuman, but by Valmiki in a different manner. However, it is said that Valmiki's work is accepted by someone, that is, Rama. So, Swami said that, according to situations, the poets write.

8th January

While conversing about *saguna* and *nirguna upasana*, Swami laid stress on *saguna* only, quoting the saying of Shri Krishna in the Bhagavad Gita. While talking, Swami said :

“Once this beggar was with Ramdas, six or seven people were there. Ramdas said that according to the scriptures, a master can bless by thoughts, words, touch and smile. ‘Have any of you felt any of those here?’ All were keeping quiet. This beggar said he felt all. Then Ramdas laughed.”

That was one chapter.

After hearing this, the principal composed a poem conveying the context of Swami’s words. Swami was talking about Gopis and their unshakable faith and love towards Lord Krishna. Swami also mentioned as to how they had refused the words of Uddhava who went and preached to them about *nirâkara upasana*. Swami said that the Gopis asked Uddhava to go elsewhere with his trade as they were not ready to purchase them from him.

13th January

Bhagavan was talking in detail about J. Krishnamurti and his teachings. He mentioned that Krishna Ji attracted many foreigners in Europe and America and that even

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Communists cited his teachings. Swami mentioned Indira Gandhi's meeting with Krishna Ji last week which lasted for about four hours. Swami said that Krishna Ji is a mahatma, though he has got a different method of expression. Swami mentioned that the Paramacharya of Kanchipuram's main work is the protection of the Vedas and scriptures. Swami praised Swami Dayananda and said that Sri Aurobindo has great regard for Dayananda. According to Aurobindo, Swami Dayananda was the first to spread nationalism in this country. Swami said that he heard Krishna Ji's speech at Vasant Vihar in Madras and followed J. Krishnamurti to Madanapalle and then to Bombay. Swami said that the Nama is enough for him:

- Even after hearing his speech (Swami said), this beggar feels that he should remember Rama Nama only.

14th January

When Swami heard mention of *Nirguna upasana* in the speech (by KV J. on 08.01.79), he said:

- How can poets sing about nameless, formless, attributeless God? How can painters paint, sculptors make statues? It is not possible.

Swami was talking about J. Krishnamurti and his teachings and said that it is not for the masses; if you go to a village and say "please throw away the Scriptures, no Master, no Script were", they would not agree. It is for

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the people who want scientific explanation. Even Communists are following his teachings.

- Krishnaji is a Mahatma. This beggar's salutations to the lotus feet of J. Krishnamurti."

Swami was talking highly of Dayananda, who wanted people to read the *samhita* portion of the Vedas. Though he discouraged idol worship, he wanted the Arya Samaj people to read the Vedas. Swami spoke about Bhagavan Ramana, and while mentioning about Swami's stay in Tiruvannamalai, He said:

- If this beggar is in madness, he will say that this beggar has been living in Tiruvannamalai from eternity to eternity. He will say this beggar will be for millions and millions of years in Tiruvannamalai. If he is not in madness, he will say that 'this' has been here for the past 20 years.

15th January

TIRUVÛDAL FESTIVAL: *Mandagappadi* at Swami's house.

- This beggar has to be present here. Shiva will not mind the beggar's absence... Shiva and Parvati will not mind this beggar's absence.

He attended the *mangappadi* after having the first portion of the house cleaned up.

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- Father is the intelligent director of all actions that take place.

17th January

About Jambavan, Swami quoted a verse from the *Tulasi Ramayana* and described how he encouraged Hanuman to cross the ocean. Swami, while mentioning the unique state of Rama, quoted a *sloka* and said that he was “Ajai” as told by Lakshmana to Sita when Rama went chasing Maricha in the form of a deer. Swami wanted to write songs about Rama Rajjya as dreamt by Mahatma Gandhi. He said that the *Tulasi Ramayana* has described Rama’s rule.

19th January

Swami was talking about Seshadri Swami’s Jayanti today. Swami recalls his visits to Divine Life Society run by late Subburaja Iyer (Iyankulam). Swami said that he wanted Iyankulam because:

- It was connected to Ramana’s life; it is the place where Ramana threw his sacred thread.

Talking about Tilak Shastri’s father, Swami said:

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- He goes to Arunachaleshvara temple daily. But he has got the tendency of criticising others.

Swami said:

- It is all Father's will. This beggar has not only a limited vision, short in time, short in place. Father knows everything.

Swami asked to recite *Vishnu Sahasranâmam*. He praised the glory of the *Vishnu Sahasranâmam*.

21st January

- Everything happens according to Father's will. But we forget at times, it does not matter. When our finger is burnt we cry 'ah, oh', 'oi', but afterwards we say everything happens according to Father's will.

Swami said that we should be psychologically sound. The spirit should be there.

Swami said that in the whole of the *Tulasi Ramayana*, Rama's life is described as being at peace – *Shanti*. Only in two places, Rama is pointed out as weeping. One is when Rama is separated from Sita and the other is when Lakshmana is affected by the *Brahmâstram* of Indrajit. Swami also said that if that *shoka rasa* is not there, the *kavya* will not be readable !

22nd January

Swami said that Erode is a very important place in Swami's life. Swami said that whoever remembers any of the activities of this beggar will be benefited. Swami said:

- Somehow or the other, Father likes this Dirty Son of His. I don't know why!

23rd January

When Sitaram Ji informed about Alwar Tirunagari, the birthplace of the saint Nammalvar and mentioned the thousand year-old tamarind tree, Swami asked the Principal (Shankararajulu) about the famous Vaishnava place Thotadri (Vanama malai) or Nanguneri. The principal said that the parents of Nammalvar left him as a child under the tree as he did not take any milk or food. Swami asked:

- Who looked after the child?

The principal said that he was looked after by the Almighty. Swami, as if he did not understand that all are looked after by Father, took the principal's statement as a theme and delivered an *upadesa* about the creation on protection and destruction work of Father. He quoted the *Gita sloka*.

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Swami said that, according to Krishna, he will look after the good people and destroy the sinners. Swami said:

- In other places also he says, "I create this world, sustain it and annihilate it at the end".

While mentioning *Giri pradakshina* and an incident which occurred during *Giri Pradakshina*, Swami said:

- This beggar can make that poison into ambrosia – not, not this beggar. This beggar will appeal to Father to make it ambrosia.

Swami also asked Venkatachalam (postmaster) to do mental *Giri pradakshina* while he was at Erode, as he used to do when he was at Tiruvannamalai. Swami said:

- If you come round the *prakara* of Arunachaleshvara along with *sthala vruksha* seven times, it is like *Giri pradakshina*.

Swami assured Venkatachalam that:

- Father will see that by coming around seven times of the temple it is taken as *Giri pradakshina*.

26th January

Swami, talking about the protection of the Vedas, quoted Sri Krishna in the Bhagavad Gita as "*Sanatana Dharma*

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Palaka” and said that Father who rules and sees from eternity to eternity will find out as to how the Vedas should be protected.

Swami felt sorry that the communities which should take interest in protecting the Vedas is itself not paying much attention towards the Vedas. Swami said that the rulers do not pay attention, the people who have to protect the Vedas, they themselves are not doing it, then how will the Vedas be protected? Father will see how to do it.

He mentioned the non-support of the rulers for the protection of the Vedas. Swami said:

- In the Mahabharata, somewhere Bhagavan Vyasa says that the ruler who by his nature maintains *Dharma* is a good ruler.

Though Swami said he is limited by time and space and worrying about the protection of the Vedas and talking will not serve this purpose, in the end, he said that Father will make use of those words for the protection of the Vedas.

Swami also mentioned that Sri Aurobindo attached much importance to the Vedas. He also admired the greatness of the Acharyas of Kanchipuram and Sringeri and their efforts to preserve the Vedas.

28th January

Swami said emphatically that by remembering and repeating *Rama Nama* the mind will become sharper and fresher. Swami also said that J. Krishnamurti's words are not for the masses and that it cannot be spoken to the villagers who have got faith in idol worship.

Swami asked to read the songs of KV J. that had been sung on 08/01/1979. Swami pointed out the emphasis placed by KV J. on the Name of Swami and said:

- When this beggar says that if you remember this beggar's name you will be benefited, there must be something, otherwise this beggar would not have said it.

29th January

Swami appreciated Sivaramakrishnan Iyer's songs of the Ramayana and said that there is a Ramayana in every language and region. A version written in Hindi by a Muslim man, Malik Mohammed Jaicy is also popular, though not as popular as the *Tulasi Ramayana*.

Periavachan Pillai's *Pasura Ramayana* was mentioned to him. He wanted to hear it all. So, all 169 lines were recited to him and Bhagavan was very pleased.

Bhagavan asked to read the *Balakândam* of the *Pasura Ramayanam*. He was so pleased that he heard it three or

four times. Bhagavan said that it was full of the words of the Alvars and they touched his heart. Bhagavan, when talking of the *Pasura Ramayanam* in the *Balakândam*, said that is, "SANKSHEPA RAMAYANA."

Bhagavan said that Parasurama was also an incarnation of Narayana and that he handed over the charge. Bhagavan said that it was not destruction of *tapas*. Parasurama transferred all his *tapas* to Rama when it was time for him to take over the charge.

30th January

Bhagavan asked about the other five *kândams* of the *Pasura Ramayanam* and asked to recite that brief *sloka* which gave the gist of the *Ramayana*.

FEBRUARY

2nd February

Justice Ramakrishna was describing his meeting with the Paramacharya of Kanchipuram whose *darshan* he had been fortunate to have near the Tungabhadra. Every time he met the Paramacharya, the Paramacharya quoted something peculiar (unusual?). This time the quotation was : “If a tiger observes *Ekasasi vritam*, the next day there will be a disaster for the cows in the area.” The Justice said that the Paramacharya mentioned this when talked about some wicked people doing some good things.

After some time, Bhagavan asked him whether the lion (tiger) which observes *Ekadasi vritam* will be rewarded or not. The Justice said “yes”, and Swami said that though the tiger kills so many cows after observing the *Ekadasi vritam*, it will be better for the cows to have been killed by the tiger than by a butcher in a slaughter house. Justice Ramakrishna also said that it is better than being killed by a tiger that has not observed the *vritam*!

The Justice also quoted a *Gita sloka* and said that Krishna said that even a small good deed done by us will be taken into the account. He quoted line from the *rudram* and explained its meaning according to the

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Paramacharya of Kanchipuram. Bhagavan asked Sri Sivaramakrishna Iyer to recite his songs on the *Ramayana* when he said that he had composed 25 songs.

Ramakrishna Iyer was also talking about *pampa-sarover*, *rishyamukh*, *Sabari* cave, etc., which he had visited on the banks of the Tungabhadra. Bhagavan talked about Vidyaranya and the Vijayanagar kings.

5th February

Bhagavan asked Srinivasa Iyengar (a visitor who was regular in performing the *Sandhya Vandana* and reciting the *Valmiki Ramayana*) to learn the *Aditya Hridayam* by heart and prescribed it also to his younger sister who was not living with her husband.

6th February

Srinivasa Iyengar had come for *darshan* with his wife, Ranganayaki. Srinivasa Iyengar said the Guru's Grace must be there, it is more than everything. Bhagavan, said:

- Without Guru's grace, you cannot come to this beggar.

Bhagavan, while hearing problems of the college (from the principal, who was present), said:

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- It is like applying the broom to clean the room daily. Problems come daily and we have to solve them.

7th February

Bhagavan mentioned a book by Mythili Saran Gupta called "*Saketh*" *Ramayana*, in modern language and said that though it is not as popular as the *Tulasi Ramayana*, it is also read by many people in north India. Swami was talking about a Hindi poet who said that people say they serve humanity, society, etc. Serving humanity, society, etc. is like a donkey carrying a load on its back while Rama bhajans is the only *Ananda*. Swami compared him with the saint Thyagaraja who sang "*niti chala sukhama*".

Swami said that according to Sri Aurobindo, people should not keep quiet. They must always do work. Swami said that in the Aurobindo Ashram people even now are active all the time, doing work.

10th February

Bhagavan said:

- My Father makes use of this beggar's every movement. See what this beggar does. It is not possible to explain or convince anybody.

MARCH

1st March

Bhagavan asked whether any one priori to *Aruna giri* had sung songs linking Krishna to Muruga.

Bhagavan was talking with the Principal about the strike of college teachers and about the China-Vietnam war.

2nd March

Bhagavan asked the principal to sing the four *Thirupugazh* songs (No. 684, 547, 909 and 450), and we were all much pleased to hear them. Bhagavan said that he never gets tired of hearing these four songs, particularly the first and the fourth songs.

3rd March

Repetitions of songs 684, 543, 909 and 450 of the *Thirupugazh*.

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Bhagavan asked about the election of TNCC executives.

4th March

The talk was about the China-Vietnam war and the strike by teachers in the college. Again songs 684, 543, 909 and 450 of the Thirupugazh were recited.

7th March

Bhagavan asked for a book by Ra. Ganapathi called "*Kamak shi katakshi.*"

8th March

Topics:

- . Observations on astronomy and astrology
- . Strike by college teachers
- . China-Vietnam war

10th March

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Periasami Thûran's book "*Bharathiyum thamizhagamum*" was discussed.

13th March

K. V. J. sang 45 songs ex-tempore. Due to some defect in the tape, two or three songs got omitted.

They were talking about the biography of U.V. Swaminathan Iyer being written by K. V. J.. K. V. J. talked about his contacts with the Paramacharya of Kanchipuram with whom he had had contacts since he was 15 years of age.

14th March

Fourteen songs of K. V. J. were identified by the Principal as different in nature from the previous ones, since these songs contained Swami's name in each song at the end. Bhagavan listened the songs again.

15th March

Dandapani Shastrigal had come. He had earlier met with a 'cycle' accident. Bhagavan made enquiries about it and said:

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- In our religion, we think that everything happens according to karma accrued in the previous births.

Swami said that according to Swami Vivekananda, we only have ourselves to blame for any mistake and not others.

16th, 17th, 18th, 20th March

Sukhavanam's song on Bhagavan in the *sandham* meter was composed and heard several times.

23th March

Swami told a story from the *Ramcharita Manas* of Tulsidas about Narada.

Narada was proud of the fact that he was a true Brahmachari and there was no one like him. Narayana knew his mind and wanted to test him.

A Mayapuri was created and in it a most beautiful girl was conjured. Many young men wanted to win her hand. When seeing the girl, Narada also desired to win her hand. Somehow, he prayed to Narayana to give him Narayana's own beauty so that the girl could be attracted and that he could succeed in winning her hand.

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Accordingly, Maha Vishnu gave Narada *Hari saundarya*. (*Hari* also means monkey!)

Narada appeared before that very, very beautiful girl, thinking that she would readily accept him as he felt that he had got Narayana's beauty and that she would not give in to her other suitors. However, to his surprise, the beautiful girl got a scare saying "monkey" or some such derogatory thing.

Narada was angry and wanted to know why he was rejected by the beautiful girl. Then, by chance, he looked at his own reflection in a well and found that his face resembled a monkey in the water. Narada was furious with Vishnu for cheating him. He cursed Maha Vishnu that he will get into trouble once by leaving his wife and that a monkey will have come to his aid. That is how the monkeys (*vanars*) came to help Rama.

Swami was also talking about his work and Swami Gnanananda Giri's hint to do some work. Swami also talked about some others who pointed out that Swami, being an educated man, should do some work and eat; at least he could teach some children. Swami later said that every fraction of his moment is being utilised in the best possible way by Father and that Father has assured that this machine-instrument works well. Swami said that when Swami has got direct assurance from Father, he needs not bother about any comment even by Swami Gnanananda Giri. Swami said that all actions of Swami cannot be explained and that his very existence is only for the welfare of humanity. He said that though we can

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see here and now some of the activities can only be seen in the long run. He mentioned people's blaming him and said that they are also right according to their intelligence and capacity.

25th March

K. V. J.'s songs sung on 13/03/79 were heard by Bhagavan again. He wondered at the poetic beauty of the verses. He talked about the Paramacharya of Kanchipuram and said that,

- He his like the sun shining in the sky. If we have wealth like Kubera in this country, even then we are the poorest if we lose the Vedas and the Paramacharya of Kanchipuram.

Swami said that he would salute the dignitaries from where he was and quoted the incident from Tulsi Das's *Ramcharita Manas*. Shiva and Parvati were passing through the forest when Rama was seeping on account of this separation from Sita. Shiva instructed Parvati to salute Rama from where they were. Shiva himself did the same. Shiva told Parvati that through Rama is the incarnation of the *Purushottama* Himself, he suffers like this in this birth.

Bhagavan also remembered the incident of Ramakrishna Paramahansa giving all the sweets to Vivekananda without giving anything to other devotees.

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Bhagavan asked to read the songs of K.V. J. of 13/03/79. He wanted to hear song No 23 many times and finally said that there is some special significance and beauty in it. (Song No 46 in the book called *Anbu Mâlai*.)

27th March

Bhagavan said that Lord Krishna, before leaving his body on earth, said that he had committed two lapses and that he remembered them before departing from the body. One was that he delayed in coming to the rescue of Draupadi when her clothes were being pulled off. The other was that he did not go and see Vidhura before he passed away.

28th March

Bhagavan read out an article about the teachings of Madhavacharya as described by a Swami of Pejavar Mutt. The article said that one must always be doing some work. Work must be done even after attaining perfection. Bhagavan quoted a *sloka* from Malik Das of North India. Bhagavan said that, according to Malik Das, the big mountain snake or python and the birds do not do any work, but that they are getting their food by God's grace. So, it is Rama who gives food to all whether they work or not. Bhagavan also mentioned Malik

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Mohammed Jasay who wrote the *Ramayana* in Hindi. Bhagavan said that Jaisay had only one eye and that when people mocked at him, he said, “Are you laughing at the pot or the potter who made this pot?” – meaning, the Lord, the Almighty!

I read an article on Bhishma and talked about his virtues.

Song 654 of *Thirupugazh* relating to Chidambaram was sung.

29th March

Bhagavan said that he felt the presence of Shri Ramana Maharshi at the time of his stay at Tiruvannamalai in 1947. Bhagavan said that it was not felt when he left Tiruvannamalai and wandered about in the country. Bhagavan said that the feeling was again present in 1952 when he was with Papa Ramdas. Bhagavan said:

- Even now, this beggar feels that Ramdas is always present with this beggar.

Bhagavan said that after 1952, Swami Ramdas did not want Bhagavan there at the ashram and that he wanted Bhagavan to leave him. Bhagavan met Swami Ramdas after a few years in Bhavanagar in Gujarat when Bhagavan was there for a month. Bhagavan said that even then Ramdas used to say so many times, “Ramdas has nothing to give you. Please go away.” Bhagavan said

that it is faith, *shraddha* and *vishvas* to feel Bhagavan's presence and that if anybody thinks that Bhagavan is limited to this body, for him, Bhagavan is like that.

31st March

Bhagavan met some swami from Madurai staying at the temple cottage with some people. Some other swami called Anbuk Karusu from Tanjore gave five plantains to Bhagavan at the temple even when Bhagavan was refusing them. The swami from Madurai who gave Siddha medicine to people wanted some plantains from Bhagavan, but Bhagavan refused to give them as fruits were given by "Arau" or king to a beggar swami! But, when the skins of the five plantains were put into the coconut shell of Bhagavan, the swami from Madurai took all the skins and ate them before Bhagavan.

APRIL

1st April

Swami was saying that in spite of vehement protests Swami's coconut bowl was forcibly taken away by the Swami from Madurai. Swami was talking about the charitable activities maintained by Mukkur Jeeyar Swami.

Swami, while talking about different kinds of qualities of people that came to see Swami, said that though some people prostrate on the floor before Him, it is only formal. It cannot be taken as complete surrender. Those people grow angry when they feel that they are not responded to at a particular time by Swami, thinking that their self-respect is not recognised by Swami.

4th April

On the subject of the execution of Bhutto in Pakistan, Swami said that Bhutto had helped a lot for bringing China and America together, with great difficulty, when there were differences of opinion between them. Then, Swami quoted the Vedas and said that Father exists in Bhutto as well as Zia. "He is the killer as well as the one being killed."

5th April

Swami had the last para of the letter received from Periasami Thuran two days earlier read out. "The mango trees and the neem trees seem to enjoy the sun. They are shedding their old leaves and look young with the fresh leaves. I think they have a secret which man is unable to fathom. The Siddhas knew it; but they perhaps left no clue to the ordinary man. Perhaps Jivanmuktas like you know the secret to remain young."

6th April
Rama navami

Sukhavanam read all 108 songs composed by Rama Rajya and Swami blessed him with "Rama blesses you!"

7th April

An article by the Paramacharya of Kanchipuram in Kalaimagal on the cult of bhakti was discussed. Swami praised the Acharya as "a Real Master who has come to earth to serve humanity."

12th April

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Swami talked about Deivasikhamani who lived in Tiruvannamalai about 300 years ago and who was in control of the administration of the Sri Arunachaleshvara temple. Swami said that he founded the Karaikudi Mutt and that his samadhi is at Vettaivalam. Swami used to spend some time there since it was associated with the life of Ramana Maharishi.

13th April

Swami had read in a newspaper article that Valmiki had created 'lokas' as well as 'slokas'.

Swami mentioned a Hindi verse which said that Brahma created only six tastes (sweet, savoury, sour, bitter, hot, etc.) but poets created nine tastes (navarasas) and are therefore greater than Brahma.

Swami said that two foreigners from South America had met him. Swami asked them about their attending Roman Catholic churches. They said that in the churches they found priests only talking but not practising. They also said that in the East people were having Experiences.

14th April

Swami was talking about the greatness of Rama Nama as from Kambar.

Swami said that according to Tulsi Das, in Lanka, the house where Rama Nama was written in front was very beautiful. It was the home of Vibhishana Swami.

15th April

On receiving a green mango said to be fully ripe inside, Swami said, “its appearance is deceptive. It looks like raw but it is fully ripe.”

Swami also quoted a poem by Kabir Das and said that Kabir says that “only those who go deep into the water find it (pearl) and this lunatic is sitting on the shore and only looking at the ocean!”

Swami said that Kabir said that “when Guru and Govinda appear simultaneously, the mind enquired, “who to salute first?” Kabir said, “salute the Guru first and then Govinda because it is the Guru who showed Govinda.”

Swami said that Kabir emphasised the greatness of Rama Nama and Guru bhakti and that Kabir's Rama is not Dasaratha Rama (but the akhanda Satchidananda.)

Swami, while talking to Ramanujchari, quoted a song of Kali Das and said that the Palmyra tree is growing tall but does not give shade to travellers, pilgrims and its fruits are not accessible. Kabir says that, like that, it does

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not matter whether man is growing great, he must be useful to others.

Swami quoted Vivekananda, and said that we should be in the world just like children playing with toys. When the Divine Call comes from the Divine Mother, we should throw the toys and go to the lap of the Divine.

The manager of Shankara Mutt, Kanchipuram, was on camp at Tirupati (with the Paramacharya of Kanchipuram) and had written to the Hindu newspaper (on 13/04/79) about the ban of cow slaughter. Swami praised the Mutt for having written such a good letter which attached no religious importance to the ban, but the difficulties that would be experienced by farmers due to the lack of plough-bullocks as in the case of the Arab community suffering for want of camels.

21st to 25th April

Swami was concerned about the fasting of Acharya Vinobha Bhave.

26th April

Swami was happy that Acharya Vinobha Bhave had ended his fast by 4 p.m. He felt that it would be a great

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hardship if the government did not do anything about the fast of Vinobha.

MAY

1st May

Balaramaiah, the Siddha physician was talking with Swami about the Siddhas and alchemy. He mentioned the Swami who had attained jiva samadhi in a place called Velai Pillayar koil, near Shankarankoil, which had been witnessed by a Brahmin priest. He said that one Shanthananda had verified the pit after re-digging and found that the Siddha was alive.

He also mentioned one Annamalai Swami and his Guru, one Ammavasiammal. Balaramaiah mentioned one Karunakara Swami as his Guru who also left his body at will and is present even now. He attached great importance to Mayi Amma of Kanyakumari and a Swami of Malapatti.

An IAS officer by the name of Balakrishnan working at Baroda came. Swami immediately recollected Sri Aurobindo working there, first in the Revenue Department and then as Professor of English – vice-principal in a college. Sri Aurobindo spent 13 years at Baroda till 1901, when he left for Calcutta. Swami asked Balakrishnan to keep in touch with the Sri Aurobindo Centre at Baroda.

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When Ramakrishnan said that he read the Valmiki Ramayana daily as parayana, Swami asked him to recite Shri Aditya Hridayam which comes in the Yuddha Kândam of the Valmiki Ramayana.

2nd May

Swami said that there is much significance in the meeting of the four Acharyas at Sringeri. When Swami was conveyed Dr. Balaramaiah's critical comment on the Acharya, Swami said, "take it or leave it and still love Balaramaiah."

In this connection, Swami said that Kabir was all along in Kasi with the famous Vishvanath mandir but he discouraged idol worship. Swami Dayananda condemned rituals and idol worship but Sri Aurobindo had a great respect for Swami Dayananda. K. Krishnamurti said that there is no Master, no Scriptures. So, Masters work in different ways, but it does not matter. We have to salute them.

4th May

Sri K.V.J. sings 53 songs extempore – all recorded. Gnanagiri Ganesan had a stomach ailment – Swami recommended melon fruits till the ailment got uprooted.

6th May

Swami, talking highly of the glory of the Neem and Ashvatta (arasamaram) trees, said how the tree's leaves are being used as pesticide for the water in the wells in North India.

Swami said that many wise people of India think that Brahma Vidya can be learnt and understood very well only if we have the knowledge of the Vedas. We can learn the Brahma Vidya intellectually, but if we want a spiritual background, that is possible only by a study of the Vedas.

10th May

Swami said that people of wisdom are always happy wherever they are and in whatever circumstances they are, taking everything as the Will of God. He quoted from the Bhagavad-Gita and said that he who takes everything as the Will of God is a perfect man – he does not care if fire burns him, cold make him shiver.

Swami mentioned an article on Ramayana published on a newspaper wherein Rama is portrayed as divine at times and as an ordinary man at times. Swami said, "To me all incidents of Ramayana from his birth are Divine only!"

Swami spoke much about equanimity in taking good and bad, and that if we think that everything happens

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according to Father's will, who loves us, whatever happens is alright. It is enough? Swami said that Rama is Divine only. But, he shows as if he is a man in two places:

One – is when his brother Lakshmana was affected by the Brahmâstram.

Two – is when Rama is separated from Sita.

13th May

Bhagavan heard K. V. J.'s songs sung on the third of May and said that the songs No. 25 and 34 appealed to him very much.

It was the Paramacharya of Kanchipuram's Jayanti and Bhagavan said, "Long live the Acharya of Kanchi! Long live Chandrashekarendra Sarasvati!" He distributed sugar candy on account of the Paramacharya's birthday and said, "This beggar, Yogi Ramsuratkumar, salutes Shri Chandrashekarendra Sarasvati, Kanchi Jagadguru!"

14th May

Bhagavan heard all 52 songs of K. V. J. written from the tape and wondered at the talent of K. V. J. in singing them ex tempore. Bhagavan said that he has mastery over

the language and perfection in thoughts. He said that Tulsi Das emphatically says that if you find glory or generosity in a man, you must know that he must have been associated with satsanga. Otherwise it is not possible.

Bhagavan also said that, according to Tulsi Das, if a man is a great man in wealth, it is also because of his satsanga with a great Mahatma or by any members of his family. Bhagavan said that, in the case of K. V. J., he has got association with great people, especially Shanthamangalam Avadhuta Swami who played a great role in his life. His master U. V. Swaminatha Iyer must also have been a spiritually evolved person.

15th May

Bhagavan's appreciation of K. V. J.'s songs continued. Shri D. S. Sivaramakrishna Iyer was present. Bhagavan said, "Sivaramakrishna, K. V. J. sings in such a decisive manner that this Beggar is a man of knowledge beyond any doubts. This beggar is amazed when he sings ex tempore on this beggar. Though we have got this 'Guru Brahma, Guru Vishnu', telling that this beggar is each and every God, painting him as a perfect Master is very wonderful!"

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18th May

Bhagavan was chanting His Own Name without break.

19th May

Bhagavan was reciting his own name ceaselessly from 4 AM to 5 AM.

20th May

Bhagavan said that honest and dedicated workers like Gajaraj Ji also suffer, it is Father's Will. We are not able to understand Father's Lila. When told the dishonest people are seemingly very happy, Bhagavan said that it may be seemingly like that [it may seem like that, apparently] but who knows their mind? In the mind, they may be long-suffering and for outward appearances they may look alright. But honest people will be feeling happiness in the heart of hearts.

26th May

Bhagavan spoke about Lakshmana, who has been described as an angry and short-tempered person at times by Tulsi Das. Bhagavan said that when Lakshmana saw

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Bharata coming at a distance with (military) paraphernalia, his anger was much as was painted by Tulsi. In Mithila, when Sita's svayamvara was conducted by Janaka, Janaka said, according to Tulsi, that there are no Virs in the world: - as no brave. Vir is coming forward to lift the bow. Janaka then said, "Let Sita remain unmarried. The world is without Virs."

In another instance, Bhagavan said that Tulsi paint Lakshmana's anger at the non-coming of the sea God. Lakshmana said that it is the principle of lazy people to say God, God! Bhagavan said that Rama pacified Lakshmana and said that if by prayer the sea God does not come, then at least we can resort to anger or violence. Bhagavan pointed out other incidents in the Ramayana to illustrate that without navarasa, kavya cannot be presented to society in a readable condition.

Bhagavan also mentioned incidents such as Rama seeing Sita in the park at Mithila, the separation of Sita, etc. to show the navarasa in the kavya.

25th May

DDO's nephew, Karunakaran's proposed marriage was discussed. Marriage expenses were expected to be about Rs 10.000/= Bhagavan gave him the money, which the DDO hesitated to receive. Bhagavan said, "This is Father's blessing. This can be used in any way for the marriage."

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Bhagavan then narrated an incident as told by Chanakya...

The sea is giving water to the clouds and gets water afresh by means of rains. Water, after being used by the world, again goes into the ocean. So, the sea gets back the water given by it in some other way.

Bhagavan also said that there was one Swami by name of Gomati Das Maharaj at Ayodhya. He wanted to feed thousands of persons on a day. All were fed. There was a shortage of ghee during the feeding. Gomati Das Maharaj asked the people to bring the water of Sarayu river in some pots. Water was brought and served as ghee. The people who ate felt that it was real ghee only. After the function was over, Gomati Das Maharaj asked the people to purchase some ghee for the same number of pots (as has been used for the feeding) and instructed them to pour it into the Sarayu river.

After telling this story, Bhagavan asked the DDO whether he now had any hesitation in accepting the amount! Bhagavan also said emphatically that it is only Father's blessings for the marriage.

28th May

Bhagavan was singing Yogi Ramsuratkumar ceaselessly in a different meter.

31st May

Bhagavan said, quoting a song in the Tulasi Ramayan, that in a balance, if we put all the pleasures that are obtained in svarga and apasvarga on one plate, and the happiness that is obtained in the company of good people, satsanga for half a second, on the other plate, we can see that the happiness of the satsang plate will weigh more than all the pleasures of all the worlds!

JUNE

6th June

The DDO (B. G.) was saying that he feels Bhagavan's presence anywhere he thinks about Bhagavan and that some special energy or force enters within when he thinks of Bhagavan. During the course of the talk, Bhagavan asked him to recite the Siva Puranam of Manickavachagar three times. Gajaraj Ji did it three times. Bhagavan quoted a sloka from the Bhagavad-Gita, "Ishvara..." and said that we should have faith that everything happens by the Grace of God.

When Gajaraj Ji told that Bhagavan's presence is felt if we remember Bhagavan's name anywhere, Bhagavan said that the nature of a real Yogi is like that. A real Yogi or Mahatma is always in communion with God. God is present everywhere and so the Yogi is also present everywhere. Bhagavan said, "From 1952, this beggar is in the hands of Father. No doubt about it. People may call dirty, mad. But Father uses this dirty sinners body for the best use. No question of fearing anybody."

7th June

Bhagavan kept chanting Yogi Ramsuratkumar ceaselessly. He asked for “Pallandu, pallandu” – the first few lines to be sung a few times. Bhagavan also said that “Ulagam unnai” sung by Swami Mayananda is one of the most beautiful songs on Bhagavan. Bhagavan said that when singing Pallandu, a new atmosphere is created.

8th June

Bhagavan said that Prahalad did not obey his father Hiranya. Vibhishana did not obey Ravana and left all his relatives including Ravana. Gopis left their husbands when Krishna was present in Brindaban. Bharata did not obey his mother. Tulsi Das says that if anybody is not liking “Rama-Sita Path, they are equal to one crore enemies.” If anybody remembered any of the above even for a second, they are blessed.

(June - Dates not known)

Swami asked Gajaraj Ji to recite the Shiva Purana three times. Swami said, His master Swami Ramdas was always remembering Rama Nama. But Swami is not remembering Rama Nama. However, during the course of the talk, Swami said that Swami is doing whatever Father ants him to do. If Father wants him not to remember Father, he does not even remember Father.

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Swami emphatically said; " This beggar is in the hands of Father only and whatever action he does is conditioned by Father."

Swami asked Sukhavanam to recite Purusha Suktam and also recite "Na karmana". He talked about Shri Rudram also.

Swami was talking about the Holy Bible with the principal. He mentioned the descent of the Holy Spirit. Swami said that unless he is baptised with the holy spirit, he cannot bless people. One must be self-realised and only then he can be a Master of devotees. Swami said that it is the raising of the kundalini Shakti.

Swami talked about the sapta kannikas and said that the Supreme Reality takes all the forms according to the wishes of the people like sapta kannikas, Devi, etc. All Father's Grace.

"This beggar's feeling is that has very rarely seen such a great political leader like Indira Gandhi." He felt that the things that are happening now are just to betray her.

Swami enquired about Jayaraman's (Tapovanam) injury sustained 13 days earlier. He said that it should be taken as a symbol of God's work. Swami said that when Hanuman was tied by the Brahmaastram by Indrajit, he was taken before Ravana. There, Hanuman said, "I am not ashamed of being tied up by enemies because I'm doing my Master's service." He added that when Ravana asked Hanuman why he had destroyed his garden and all

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that, Hanuman replied that he wanted to see Ravana and without doing al that it would not have been possible to see him.

Swami extolled satsang and how satsang can fetch intelligence and wealth to a man who has been associated with Mahatmas.

Swami quoted a sloka from Tulsi Das and said that good people and wicked people are the cause of sorrow – when the former cause sorrow by parting, the latter does it by meeting.

JULY

Ani Thirumanjanam. Swami was talking about temple Gopurams and thousand pillared mandapams. Swami said that it is only Faith which is necessary for us. He said, "If you have faith, this beggar is not here also." He said, "This beggar and Meenakshi Sundareshvara are the same." He said that Perumal Raju likes to be called painter rather than teacher. Swami described how the Great Painter paints in space without ink, brush, cardboard, etc.

Swami said, " By the grace of Faqther and by the grace the grace of Arunachaleshvara and Apeethakuchambal; by the grace of the Paramacharya of Kanchipuram and all the mahatmas, the 'Sky Lab' will not fall on people or land. It will fall somewhere in the Indian Ocean or some other ocean.

Swami again ascertained the time of the fall of the 'Sky Lab' and said that it will not fall where people live.

Swami was taking about the people living in the world according to circumstances, and mentioned Bhishma's sacrifice of his life for complying with the fascination of his father, Shantanu for a boat woman by the name of Parimalakanthi/Satyavati. Swami said that according to

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Tulsi Das for him, the people to whom Rama and Sita are not dear, are like crores of enemies irrespective of their relationship – father, bother, mother or husband. Bharata left his mother for the sake of Rama and Sita, Vibhishana left his brother.

Swami said that fire was cool in the case of Hanuman when his tail was set on fire in Lanka by the grace of Sita. Swami mentioned that Sita was so pure that the fire did not burn her. Swami also said that Hiranyakashyap put Prahalad into the fire but the fire did not burn him. So, they have all enjoyed special grace. Father's grace is there – so Indira Gandhi has got special Courts.

Swami asked about the political situation. I informed him that Morarji Desai had resigned. I also informed Swami that Dr. Balaramaiah had found a statue (vigraha) of Nataraja and Somaskanda at the time of digging the foundation for Amman Temple at Erumbur. Swami said that those statues must have been buried and concealed at the time of Muslim invasions. Swami said that our duty is to build a temple and install the idols and their duty is to break them and rob them. Everybody has to do his own duty. Swami mentioned the historical incident of invasion by Mohammed Ghazni on the temple of Somnath. He said that after many centuries, the temple was rebuilt by Sardar Vallabhai Patel and that Swami also had visited the temple.

Swami was talking about the importance and significance of performing "shraardham." He mentioned Arjuna's conversations with Shrikrishna stressing the need for

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"Tilodakam" to ancestors. He quoted an incident from the Ramayana where mention is made of Tilodakam to Jadayu and Dasarath by Sri Rama.

Swami talked about a poet who sang about Shajahan in which it is said that Shajahan says that Hindus are good because they offer tilam (gingelly/sesame) and water to their ancestors who died hundred of years ago but my sons are not giving me even a cup of Jamuna water! Swami said that Shajahan was imprisoned during his last few years by his son Aurangzeb. Shajahan was very fond of the water from the river Yamuna. While in prison he could not get any Yamuna water.

Swami emphasized the necessity to do the ceremony and said the atmosphere in the house on the day of the ceremony would be different and father's (ancestor's) presence could be felt.

Swami had been making daily enquiries about the developments at Delhi, where there was a crisis and no government could be formed. Charan Singh appeared to be the choice and by 23rd July the Congress (I) and Congress (Swaran Singh) decided to give support to Charan Singh. Swami commented that there is a change in the atmosphere after these parties announced their support.

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Formation of Ministry by Charan Singh.

Swami said that the entire political atmosphere had changed. He also said that there might be some defections after the ministers are sworn-in.

Swami continued to voice his concern about the political activities at the Centre. He mentioned how Indira Gandhi's support was attained by Charan Singh and how she was being treated now.

AUGUST

The preface to the book called Arunachal Puranam by Saiva Ellapa Kovalar by Sri L.V. Jaganathan running to about 30 pages was read out and Swami greatly appreciated K.V. Jaganathan's writing.

Swami was concerned about a child in serious condition because of diarrhoea. He made repeated enquiries. On the 12th he went to Shastri's house at 9 PM and asked writer of the diary to recite Swami's name. After reciting for half an hour Swami said, "thank you, if anybody recites this dirty beggar's name, he helps this Beggar's Work."

Swami wanted to test the tape recorder and sang "Jai Hanuman, Jai Hanuman." He said that Hanuman will come to help whenever we recite his name. Swami sang, "Sitaram Sita Ram and Jai Hanuman, Jai Hanuman" and in the middle of the singing, he said, "Sometimes this beggar feels that Hanuman protects this beggar." "Jaya Hanuman Jaya Hanuman." "In north India, people believe that Hanuman comes and protects those people – the sadhus, sanyasis – whenever they feel some danger; and maybe on account of that, but whenever this beggar feels these difficulties he comes. Jaya Hanuman, Jaya Hanuman."

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"This beggar feels Hanuman comes to protect this beggar" – and especially for devotees of Rama. I am not such a devotee, but Ramdas initiated this beggar into Rama Nama."

At this time Shiva Ramakrishna Iyer intervened and said to Swami that, "Swami is not a devotee of Rama but Rama himself." Swami laughed and laughed and continued to sing, "Jaya Hanuman."

"Rama was also protected by Anjaneya so many times." Laughing... Shri Ramakrishna Iyer said that Swami is also protected by Him.

Swami cognised, "It is Father's promise to this dirty sinner that if anybody remembers the dirty son of Father in whatever bhava, in whatever form and in whatever name, Father will bless him and I have full confidence in my Father's promise. If anybody has got no other faith except that this beggar is his friend, this beggar will go there. That is all. No question of any divinity here. But, if anybody thinks that this beggar is his friend and he will come to his help when needed, this beggar will come. Whether he takes this beggar as anyone associated with any divinity or not; but is simply that this beggar is his friend. That is all. It does not matter whether anybody has got faith in God or not, but, if he has got any association with this beggar and he thinks that this beggar is his friend; he will come and help when help is needed from the friend. I am sure of that. That is all. Whatever bhava, this is why this beggar with so much faith and

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conviction asks the people to remember this beggar's name."

"Otherwise, if there is doubt about it he will not say that. Swami Ramdas, all life long, asked the people to remember His Master's Name – Rama Nama. This dirty beggar, having the courage of asking people to remember his name is on account of Father's promise. Not only that; Father's promise. I can assure that if anybody remembered this beggar's name anywhere, he will help this beggar's work in this life. Not only that, his work will be done but so far as this beggar's work for which this beggar is here in this form, that work will also be done."

The President of the country dissolves the Parliament. Swami expressed concern over the events leading to the dissolution.

Swami continued to express interest in the political developments at New Delhi.

Swami said that the senior Acharya of Kanchipuram who was at Belgaum at that time had accepted the offering of Swami sent through two persons of Villupuram town. Swami said that they had come and given the news. Swami was pleased to know that the Acharya has recollected "this beggar" when they informed the Acharya about him. Swami also mentioned his first darshan of the Acharya at a place called Vanagiri in Tanjore district. Swami was talking about the Acharya's

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contact with Swami when the former had camped at Tiruvannamalai with the junior Acharya of Kanchipuram.

SEPTEMBER

5th September

Swami said that anybody who remembers Swami anywhere helps Swami's work, besides helping themselves because it is Father's work Swami does.

7th September

Swami was mentioning that a great burden on Swami is over by the completion of two years by the padayatra party and everything is finished by evening today.

22nd September

Swami praised the quality of Bharata and said that according to Tulsi all characters of the Ramayana are all devoted to Rama in one form or the other. When Vibhishana is devoted in one way, Ravana also showed his devotion to Rama in his own way. Swami said that people who say "no God" are constantly remembering

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God. Swami said, "I have asked Sukhavanam and Sivaramakrishnan to sing about this beggar as Rama himself."

Swami was talking about Appaya Dikshithar and Nelakanta Dikshithar who was then Chief Minister in the court of Tirumalai Nayakkar at Madurai.

Swami said that in the Bhagavad Gita : Krishna tells Arjuna that he should not fear fighting as he has been proclaimed as a Master of Archery, a brave warrior and that it is better to die than getting the name of Coward.

When Ramaswamy (a devotee) quoted Krishna regarding satvic food, Swami said that according to Ramtirtha, satvic food includes taking through all five senses which are mouth, ear, nose, eyes, and the body, thinking that we are feeling God's presence there.

23rd September

Swami was enquiring about Hari Swami whose Samadhi exists in Sundareshwarar temple, in Agraharam. Swami said that the names of ancient Rishis such Vasistha, Gautama, Vyasa etc. that are mentioned in the Vedas are very sacred. He also said that the most ancient scriptures in the world available now are the Vedas, especially the Rig Veda.

OCTOBER

1st October

Jayaraman of Tapovanam mentioned a prediction by the astrologer B.V. Raman that there would be a rule by spiritual masters during 1982 and that India would lead other nations. Swami felt happy. He had been talking and predicting the same for years. Swami said, "it is the prediction of Shri Aurobindo and Swami Ramtirtha."

17th October

Swami said, "This beggar was talking with Gajaraj Ji in madness since morning. This beggar said that, 'this beggar is in the form Nataraja in Chidambaram. This beggar is not limited to the body from head to foot. If one hundred people recite this beggar's name in different places, all the one hundred persons will be helped simultaneously. No question of this beggar going there in this form.' Gajaraj Ji was saying that when Gajaraj, Shankarajulu and Vishvanath were talking about this beggar in Melur College, they felt this beggar's presence there."

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Swami quoted Shri Krishna in the Bhagavad Gita, and recited a Sanskrit sloka.

Swami said, "This beggar told to Vishvanathji that he can see this beggar in the form of Vriddhagirishvar and Vriddhambika. For Shankarajulu this beggar said that he can see Him if he goes to the Minakshi Sundareshvara temple. This beggar told Gajarajji that Chidambaram Nataraja is this beggar."

Swami also said that the entire Vedas and Puranas are all the glory of Swami only. Swami said, "K. V. J. and Periasami Thuran sing about this in a different way. Dr. T.P. Minakshisundaram in his own way, Sukhavanam in his own way, Prema in her own way; but all are right. All are right, but it is not also all."

20th October

Swami asked Shri Perumal Raju about his pilgrimage to Tirupati. Swami asked about the question of Swami which Perumal Raju has put to Venkatachalapathi. And in answer, Swami said the Telugu word "nenudha" means "verily myself". Swami said that He is not confined to the body.

26th October

Swami spoke about the greatness of the senior and junior Acharyas of Kanchipuram and their way of protecting the Vedas and Vedic scholars. Swami emphatically mentioned about the glory of the Vedas and the need to protect them.

Swami was saying that though the Shastris seem to be having some worldly problems the expression on their faces is such that they are contented. This is only due to the study of Vedas.

29th October

Swami asked him to read the article of Rajaji in Kalki Dipavali Malar on "Thamizh Maraigal". Swami was talking about the glory of the Vedas and the need for preserving them. Swami emphatically said that there will be peace and contentment wherever Vedic hymns are recited. Swami quoted Vivekananda's words and said that : whatever existed in the past, whatever now exists, and whatever will exist in the future are all in the Vedas. They are having their seeds in the Vedas in one form or the other.

30th October

Swami asked to read the article of Rajaji (in Kalki Depavali Malar on "Thamizh Maraigal") and wanted to tell the meaning of Kambar's song on Nammalvar, which was quoted in the article. Swami said that the ardchavataramurtis that are in the temples are incorporation of God himself.

NOVEMBER

16th November

Swami said, "When this beggar is waiting for you to come inside, and you talk there, even a minute's talk by you on the way here will disturb this beggar's work. Even after my telling you so many times, it happens. It spoils my work. If anybody who does not know this beggar does something, it is alright. But when some friends with whom this beggar moves here is also doing the same thing, it is something which this beggar is not able to bear. This beggar has been moving since 1947 in unknown places, unknown circumstances, unknown people and experiencing this type of thing."

17th November

Swami mentioned the disturbances last night. He said that when Shastris (four or five) joined together and recite Veda mantras, so many disturbances like shouting, vadhyam, etc. happen. But they are never disturbed. They go on reciting the Veda mantras.

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Swami said that this type of state is not with Swami. Swami emphatically said that Father's work is being done by Swami, without disturbances, to the entire satisfaction of Father, though it looks like there are disturbances outside.

DECEMBER

1st December

Mrs. Gajaraj asked Swami's permission to sing His name. Swami said, "That Name is immortal – forever. It can be sung." Singing of Swami's name was going on for hours with many visitors coming and going. Sundara Shastrigal invited Swami to witness the completion of the "Ayusha Homam" which was being performed at his place for Swami on his Jayanti Day (Swami's birthday). Swami went to Sundara Shastrigal's house and returned after taking lunch there.

4th December

Swami said that the back door had been replaced with the help of a carpenter, who had attended to the chariot work. Swami said that this was possible only now after three years of occupation of the house.¹

¹ Editor's note : This carpenter had been paid inadequately for his work; as though to compensate Bhagavan paid more than the carpenter asked!.

24th December

Venkatraman complained that he could not control his mind. Swami said that nobody can control the mind and that it is only Father who can control the mind.

Swami said that Tulasi Das said, "Rama, you have created the mind and you alone can control it." Swami asked Venkatraman to take any portion of Valmiki Ramayana and to recollect it to his memory again and again.

Swami said, "If we allow our minds to wander on the lilas of Rama and Krishna, we see that our mind is arrested there. If anybody says that he controls the mind, it is all false. Mind control is in the hands of Father."

In this connection Swami narrated many incidents from Tulasi's Ramcharita Manas. Swami was found in a state of ecstasy when he was talking about Tulasi Ramayana. Swami said that according to Tulasi, the scene of Rama and Lakshmana going to the forest followed by Sita in between was like Maya between Brahman and Jiva. Swami, with eyes full of tears, told of the first meeting between Rama and Sita at Mithila from Tulasi which is as follows:

In Mithila, Vishvamitra asked Rama and Lakshmana to bring some flowers for the puja. Both of them had come to a garden to pluck flowers. At that time Janaki had come to worship at the temple of Girija nearby and request Devi to give her a suitable husband. Somehow,

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Rama saw Janaki while coming around the temple. Janaki also saw Rama. There were some sakhis, some friends with Janaki. Janaki was looking at the side where Rama was going but showed some trees or creepers pointing out the side where Rama was hiding, to her friends. Rama, while returning after plucking flowers, said to Lakshmana, "Lakshmana!" – Swami shed tears – "Raghuvamshis never look at a girl; I saw a girl! I do not know why I did like that!" Janaki also said the same thing to her friends."