

His name is Siva shankar



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Siva Shankar Baba

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□□ HOW WOULD YOU DEFINE YOURSELF?

Just before this question came up in Sathsangh, these singers were singing 'Every person is bound to attain this State one day'. I have attained this state already. Believing that everyone will definitely attain this state some day, I share these divine experiences with seekers; I am a guide. In present day situation, anything else I say will lead to controversy.

I can call myself God. There may be adequate justification. Or I can call myself a Mahaan and give sufficient explanation. Or I can call myself a Siddha and rationalize it. But the time is not ripe for you to understand why I address myself God; that's because you have not yet attained that state.

You know the taste of a sweet, only after you eat it. Explanations can never make you comprehend anything; only experience can. Otherwise it is the case of the 'six blind men' attempting to describe an elephant.

Siva Shankar Baba has undergone various experiences in life. He already tastes the nectar called God. Spirituality cannot be explained; it needs to be experienced. Only He who can understand himself realizes his leader. Today you are a human being identifying yourself with the name you have given your body. I am immersed in the bliss of the Soul that is beyond the body. The language you speak and understand is different. I speak a different language. Linking these results is chaos.

It is easy to ask a Japanese for water by sign language. There are universal symbols to represent drinking water or toilet. A foreigner will fail to understand if you ask these in your native language. Mine is the language of the Soul; yours is that of the body. The two are not in tune at present.



Currently the synchronization is achieved by thoughts only. Beyond a level, words become redundant. A person sought clarifications from Buddha. Buddha replied, 'On the condition that you must not speak for one whole year. You must be with me, listen to my discourses and observe my actions. At the end of that year, I will answer any question you have'. So for one whole year, the person was with Buddha observing all that Buddha did. At the end of the stipulated time, Buddha asked the seeker to state his questions. The man replied, 'I have no questions' and

seated himself under a tree in the nearby garden. He heard the sound of laughter and turned to see another person seated nearby asking him, 'You also came seeking clarification from Buddha?' Apparently this person too had come with a similar intention a year before.

You need to understand a Mahaan. He cannot be described.

That, which you seek, can take any form at will. Adi Sankara was on a pilgrimage to Kasi seeking the blessings of Kasi Viswanatha. He felt thirsty. A cobbler offered him water from his leather bag. Adi Sankara grew furious and said, 'Low born, Move away', to which the cobbler asked, 'whom are you asking to move away: this body or the Athma within this body?' Only then Adi Sankara understood that it was Kasi Viswanatha Himself who had come in the form of a cobbler to enlighten him. Lord Siva appeared in the form of a butcher to Somasi Nayanar who trusted Sundaramoorthy Nayanar's words.

He who begins to see divinity in all beings in this world, gradually attains that Divinity. You can't become a Ph.D in one day. You need to start off with Kinder Garten basics. This is the training program. See everything as God, know that this Eternal whole Bliss, Poorana Anandham pervades everywhere and is in everything. Then you will comprehend Divinity.

Once you reach that state, you will not differentiate anything. You will suffocate when others choke. You will be pained by others' distress. This state of empathy is possible. But you need to have mind training, mind taming. It takes time. Delight in looking on other's life as your own, share what you have with others and treat everyone equally. Lord Nataraja is in a dance of Eternal Ecstasy in such loving hearts. God exists in those who treat others' sorrows as their own. This is Vallalar's realization. Love is God. When a person's being overflows with compassionate love, he becomes equal to God Himself. This is the finding of all Mahaans.

So many people visit here. And Baba is impartial towards everyone. There is no agent between you and me. In fact, I have my lunch only after seeing every one of you, however long it takes.



☐☐ I HAVE THE CONFIDENCE THAT I AM IMPARTIAL AND LOVE EVERYONE, SO WHAT IS WRONG IN ADDRESSING MYSELF GOD?

God is no different from Love. Most people do not understand this concept.

Thiruvalluvar says, 'Grace is the child of Love'. He, who is bestowed with Grace, is the embodiment of Love. He showers Love. He showers Grace. Grace and Love are no different.

Grace and Love are no different.

If you eat a mango and plant the seed, it grows into a mango tree. This tree yields around thousand mangoes. The seeds of those thousand mangoes grow into thousand mango trees. And this grows manifold.

This is how the mango tree called Love multiplies. The seed called Love grows into the tree called Grace. Grace yields several Love seeds. The process goes on eternally of its own accord. This is how the world functions. He who understands this concept becomes what I am.

God can assume any form.

Pilgrimages those days, involved taking the Ganges water in a kavadi to Rameswaram and performing abhishekham to Lord Siva; taking a handful of sand from Rameswaram and dissolving it in the Ganges. Eknath was on such a pilgrimage. When he reached Ramanathapuram, he saw an exhausted donkey, its tongue rolling out in thirst. Moved by pity, Eknath gave the donkey, water from his kavadi. His fellow travellers chided him, 'You carried water across these two thousand miles for Siva and now you have wasted it on a donkey. How can you hope for salvation?' Eknath replied, 'You have not understood spirituality. Siva whom I came seeking from across two thousand miles, has graced me by His presence five miles before the place'. God can take on any form. If He cannot, then He is not God. He is present as all forms in this world. If you think He will not take on the form of a donkey, the fault is in your comprehension.

Thiruvilayaadal Puranam records that in Madurai, a pig died soon after delivery. The just born needed to be fed. Sundareswara Himself took the form of a mother pig and fed the orphaned pig. MahaVishnu assumed the form of a wild boar in His Varaha Avatara. At Bhadrachala, Rama took the form of a buffalo to grant darshan to His devotee Gopanna. That is your history. Shirdi Sai Baba presented himself in the form of a black dog to accept his devotee's bread. To prevent his devotee from taking sour curds, he came in the form of a cat and upset the container. How many such records you have come across!

I have visited Kailash nine times and had several divine experiences. During my visit four years ago, I did not get any experience. I wondered why because every visit prior to that had always bestowed me with experiences. Only then I realised that there was nothing more to be experienced. The first visit, I saw Lord Vinayaka. Can you believe this? It seems to you like a Vikramaditya story, doesn't it? You are unable to believe it, because you have not yet gained that experience. People are unable to believe in others' experiences, until they personally undergo it. This is the way of the world!

On one of my visits the devas with their respective vehicles paid their respects to me. I asked them, 'It is I who must worship you. Why are you showing me respect?' They responded in chorus, 'You are BadriNarayana Bhagavan Himself. That is why we are showing you reverence'. You may refuse to believe this. But that is the truth, regardless of whether you accept it or not.

The aim of this human life is to discard what is unworthy; the aim of life is to sing eternally the praises of that Lord dancing deep within our hearts. The date on the calendar you tore today represents one day in your life. It is not a piece of paper; it is a day in your life. And how many days are wasted thus! What did you achieve yesterday or the day before? Have you ever analyzed your life? You ask me, 'What is there of

life?' Here is Vallalar's reply: 'The scenes I saw in ThiruPonnambalam were moments of bliss; there was a radiant mountain, Jyothi. How do I describe the spectacle I saw beyond the seven veils of illusion? God alone knows the immensity of my fortune. I was not myself; it was indeed Him within me.' That is the state of being transported to realms of never-ending bliss. We melt into the Oneness. Then there is no distinction of the object that is seeing and the object seen. There is nothing like the worshipper and the worshipped. Everything becomes one.

Arunagirinatha describes Muruga. 'Aren't you the jolly, easygoing, frolicking, unperceivable One? Tell me the secret of rising above the fetters of my physical being.' That is the highest state of evolution. If you ask me how I attained this state, my reply will be 'Only God knows. I don't remember anything. This body was not there. The Divine Light devoured my physical form. How can this physical being explain the experience of that Divine Light?' This is the answer I give to people who ask me about my death experience.

I saw my dead body. I was in a state of ecstasy which I later knew had lasted for more than two-and-a-half hours. By the grace of KotiSwami, I saw a four and a half feet high Siva Linga at Pazhanimalai. I was asked to explain. How do I explain in words some experience that the soul has undergone? You may have observed when you are meditating; suddenly a tremor passes through your body. What do you remember prior to that? This is spirituality's route. Vallalar expresses inability to describe his experience in words. Then he proceeds to cry out in sheer ecstasy. Once that bliss is attained, nothing in the world will appease you. The only intoxication worth striving for has drawn you into Its folds.



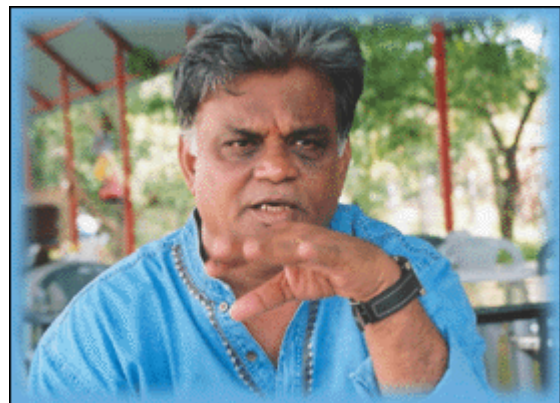
□□ SIVA SHANKAR BABA KNOWS HE IS GOD. HE ALSO KNOWS THAT PEOPLE WILL NOT ACCEPT THIS STATEMENT. WHO WILL UNDERSTAND THAT GOD HAS STRUCK AT THE VERY ROOTS OF MY BEING, TRANSFORMED ME AND MADE ME HIS ABODE? PEOPLE WILL NOT UNDERSTAND.

Siva Shankar Baba knows that he is a Siddha Purusha. But how will you understand this? What is the yardstick with which you will try to analyze whether I am Siddha purusha or not?

A Gnani knows himself. Once he has realized himself, he worships himself knowing that he and God are one and the same. Vallalar sings, 'My Lord, My Master, the Ruler of my soul pervaded my spirit; when I think of this, springs of bliss gush forth from within my being. How do I ever explain the bliss I experience?' When Siva Shankar Baba states this, you find it difficult to accept it. Whereas there were so many Mahaans before our times, who have shared their moments of bliss. I am not singled out for divine bliss. You too are welcome to it. You have not sought it, so you have not attained it. Seek and you shall attain. Ask and you shall receive. Knock and the doors shall open. You have not asked, so you have not obtained. What can I do about that? You are frittering away your lifetime in chasing material needs. Is life to be spent on materialistic pleasures? When will you start seeking that Lord who is the only One worthy of being sought?

Adi Sankara came across a tiny puddle of water in which some fish were struggling. He requested the passers by for some water. They replied, 'Don't you have any other work? Drought has led us to struggle for the past ten years for drinking water. We need to walk ten kilometres for fetching drinking water. What do you know of our problems?' Adi Sankara asked for the way, walked the ten kilometres to the pond, fetched water and poured water in the puddle. The fish jumped happily in the pond. Immediately the clouds darkened and there was a heavy thundershower. Adi Sankara told the villagers, 'Here is such an easy way to appease the Rain God. And you tell me that you have been suffering for the past ten years without water.' This is the ecstatic height of love that a Mahaan can attain.

Only when such experiences happen, we start understanding spirituality. Scriptural knowledge is of no help. You do not become a spiritualist with half-baked knowledge you dish out of books. Experience is the best guide. There is no relationship between scriptural knowledge and spirituality.



By experience, one can attain the state of Kannappa Nayanar who was illiterate. He is now offered a sanctum on par with Lord Siva, all because of his love for the Lord. Spirituality does not result from knowledge. It is 'Valarivu' that is always existing within

you. And love is the only device using which you can realize the force within. One becomes a Gnani from what he has learnt of life. And this learning comes from within. It surfaces only when you fight against the human tendency to be appreciated for your knowledge. You must decide that you really don't care whether you are handed bouquets or brickbats. Neither praise nor criticism affects a Gnani. Whether you garland or strike, a Gnani neither rejoices nor grieves. Neither joy nor sorrow affects him.

Once you attain this state, you can accomplish anything you want. Once your thoughts are focussed and strong, whatever you think, happens. You can convert a mud house into a golden tower. You can cure a sick person. But you cannot use this for your selfish needs or boast about it. You cannot use it on yourself. A bank manager can sanction you a loan of five lakhs. That is his job. But if he takes thirty thousand rupees to pay for his son's education, he will be behind bars.

A Mahaan gains so much power; but he cannot use it for himself; if he does, it becomes a misuse. God punishes him. A Mahaan is powerful enough to help you. But he needs to test you if you are worthy of his help. He has to make you fit enough to receive His Grace. Fresh milk turns rancid if the container is not cleaned properly. You are vessels. I have to cleanse you of your worldly karmas before you benefit by my Grace. Spirituality is the process of cleansing - Doing away with the negative karmas and refining the good ones. Otherwise one desire will just lead to another. You will complain of monetary problems. Once it is solved, you will squander it away on unnecessary habits. It will come to naught.

A true Gnani attempts to transform you from your very roots. He does not stand to gain anything from you. His task is to transform you. Spirituality does not feed your desires. Spirituality uproots your desires.

I should not give you something just because you ask for it. Like a mother who spans her child for trying to catch hold of a scorpion, a Mahaan advises you, diverts your attention from bad to good; if necessary, he will take you to the right path by force.

All and sundry cannot do this for you. If someone's interest is your money, he will predict that it is your good time, or praise you to the skies or scare you. I do not indulge in any of these pranks, because there is nothing I want. Someone brings me food; I eat. If not, I will fast. It does not make any difference to me. I do not have any craving or yearning.

Alexander expressed his desire to meet the enlightened Dandemus. He sent his general to fetch Dandemus. Accordingly the general went to the prophet and told him, 'Alexander the Great wants to meet you and has sent a palanquin to fetch you'. Dandemus replied, 'If Alexander wants to meet me, let him come here'. The general was shocked, having been so long accustomed to people getting elated at being summoned by the emperor. The mystic said, 'This tree offers me shade. The stream nearby gives me water. I eat the fruits and roots that nature has provided in abundance. I have no wants'. The general warned, 'Alexander will behead you', and the prophet laughed, 'It is this body he will destroy, I can always assume another body'

This is the true state of a Siddha Purusha. He does not believe that the body is real. He is capable of taking on some other form. That is true liberation - Separating the spirit from the body in one's lifetime. I am eternal. I have no end. Death is not the end of me. This is spirituality. You cannot destroy me. You can put an end to this body addressed as Sivashankaran. But you cannot destroy this inner body called Sivashankaram. I can take on some other form. This is what we call '*Parakaaya Pravesham*'. It is a siddhi. But I do not make use of it. This is a healthy body, so why should I discard it? I attained self-realization with this body as my vehicle, and God Graced this form with His Divine Presence. So I maintain myself well. As saints sang, 'Liberate us from this cycle of births and deaths' and again 'If we can enjoy Your presence within us, then let us take more births'. Seems contradictory, but this is the bliss one attains from realizing God's presence within.

As long as the body is used to satisfy materialistic urges and talking lies and inflicting verbal injuries on people, it is a bane to us. You surrender yourself to the Lord and He makes you His abode, then this physical form as the instrument becomes a boon. You will be able to see His Golden Lotus Feet, His winsome smile, His blazing (red) form. Then you will seek more births for the sake of retaining the Lord within. This is my state.

Whether you believe this or not, I am least bothered. Siva Shankar Baba has realized divinity. Will I have achieved this if I continued to be a businessman? Everything changes at some point. When God decides the time is ripe, He will sever all your bonds and make you His instrument. Then you will have no interest in material wealth, family etc. Thevaram sings that it is God who conquers us, experiences our karmas and makes us revel in thoughts of Him always. Then we constantly sing His glories.

Like the Saivite saint sings, 'I wallowed in the mire like a stray dog. God bathed me in His eternal compassion and placed me on a pedestal'. Such exquisite expression! They have recorded their

experiences so beautifully in Thevaram, Thiruvachagam, and ThiruArutpa (Hymns in praise of the Lord). Unless people have undergone such experiences, they cannot sing of it.

'Your love mellowed my heart, brightened the light within; the bliss of divine nectar pervaded my being. O my only treasure. O Lord! I constantly sang your eternal praise and have now attained you. Tell me what I must do further.' At this state, you will ask of God what work He has for you.

He who is a Siddha is Lord Siva Himself. So declares Thirumoolar. Siva and Siddha Purusha are no different. That is why it is said the ways of a Siddha Purusha are the ways of Siva.

Or you can look upon me as a Guru. The saints speak of this too - 'So many devas have worshipped Siva. There is nothing to be had from worshipping Siva. Revere your guru and you will attain what you want'. But again, there are several so-called gurus who assume that a saffron dress is enough to project them that way. As a human being, you do not know to differentiate between a diamond and a pebble. So how will you know who is right and who is wrong? People are unable to identify the real guru. They get disillusioned following people masquerading as gurus. Thiruvalluvar says, 'Some people pretend to have renounced everything and cheat the world; the five elements laugh in derision at this pretence'.



□□ WHEN YOU DO NOT HAVE ANY NORMS TO UNDERSTAND THE TRUE WORTH OF A GURU, HOW WILL YOU ACCEPT ME AS A GURU?

Not possible and more so when you see me interacting so casually with everyone, moving as one among you.

There are times when I may be chatting with someone who is wearing a saffron dress (as part of the rituals connected with Sabarimala pilgrimage); a new entrant would assume he is Baba and prostrate before him. (Baba laughs). It has happened so many times.

A true guru inspires people to learn from his life that is his message.

I never seek anything from whoever coming to me. See for yourself - there is no Hundi (charity box) here. I do not charge you anything for meeting me. My time is free for you. And I do not indulge in any gimmick. My instrument is love and I have transformed everyone into loving souls. Someone brings fruits, some other brings eatables, and these are distributed to the crowd. Samratchanites delight in sharing what they have. How did I achieve this? I made myself love personified. And this spreads to others. Just as a yawn causes others too to yawn, love evokes love. It happens of its own. And this is what you see in Samratchana. All these people who bring you eatables, belong to middle class families only. They may come from several miles away. But they are prepared to take the burden of bringing these all the way, just for the joy of sharing: that Baba has imbibed in them. In today's society, where people are unwilling to share even the temple prasadam(food offering), fearing that their share of fortune will decline, I am nurturing an organization of people who love to share what they have with others. This is how divinity spreads. People do not realize that divinity does not co-exist with selfishness.

The world is presently very selfish. If X asks Y to buy a lottery ticket for him, Y loses his peace of mind from that very minute. What if X wins the prize? Y would start feeling that it was his luck that X got the prize. People find it difficult to tolerate the happiness of others. A Mahaan is one in a million. When a person attains enlightenment, he becomes a Mahaan(saint). Otherwise lagaan(reins) - he is fettered by worldly desires.

People find it difficult to express love to their own family members. Whereas though I have no relationships, I am able to hold so many people in my love. This power is infused with Grace. This Divine Grace exists in you too. This is electromagnetic energy. Grace is able to instill love in so many people.

By being an example to people, I have been able to inspire them into revering everyone as God.

But you find it difficult to accept me as God, as the son of God, Siddha Purusha, or even a guru.

At present, the only term you seem to understand is 'social service'. Baba runs a hospital, a school, has so many free socio-economic-cultural courses; so he is doing social service! This is the role you understand me in. I know I am God. But for your understanding, I render social service: free medical services, help poor people get married and so on. People assume these are the main activities of a Mahaan.

A true Mahaan can accomplish anything by his very thought, his sankalpa. By my very touch, I have cured so many people of cancer. I can quote thousand such incidents. People started asking, 'If he can cure with his touch, where is the need of hospitals?' This is the problem with society. It tries to find fault in every good thing that you do. And if you do not do good, they will find fault with that too.

They say, 'Sathya Sai materializes vibuthi (holy ash). Is this not wrong?' Try telling them, 'Go to Paramacharya then. He does not perform any such miracles'. They allege caste distinction there. Society has something negative to say of everyone. Basically people do not have a need for any saint. They need

a reason to hide this fact. They seek reasons to squander away their lives. When one starts finding excuses for every single action that is the end of life.

That's why I decided to wait for the right time. If I start speaking on the lines of Jesus, society will try to crucify me. Jesus meant well. But he spoke much before the time. He said, 'I will demolish and reconstruct in three days time'. He meant his physical form. People thought, 'How many years it took for us to build this synagogue strong and firm. How dare he talk of demolishing it!' and crucified him.

Initially I did speak the language of Jesus. But watching the trend, I became cautious. I must not become another Jesus. Society may build a church or a temple for me later. But whom does that benefit? There was no one to offer Shirdi Baba oil for his lamp. But much after his time, society built several temples in his name. People stoned Prophet Mohammed; they tried to poison Buddha. They humiliated Vallalar who cried out, 'I spread my treasures, but there were no takers'. History records that the world never made use of Mahaans.

I am not prepared to go the same path. So I have a strategy for myself, bending when the wave sweeps in and standing up after it recedes.

The time is not yet ripe for me to accomplish the task I have come for. Till then, I play along the way of the society; it understands concern for studies, health, economic independence; I created avenues for these and people have started talking good of me! I am now totally non-controversial. People say, 'Baba is a good person. He is doing so much good for society'. Long ago, I gave a quotation, 'I have not come to grind stones; I am a sculptor all set to chisel divine statues'. I promised to help people realize the Divine. Unfortunately for people, they are not interested in this. They want to get shaped into grinding stones; what can I do?

I came to speak of inner (Cosmic) transformation; society is interested in only cosmetic changes. These are two languages vastly different from each other.

What people seek of me, they assume is spirituality: promotion/increment, owning a house, getting married, having an affectionate family and so on. This is their ambition. They do not know beyond that. They seek the external world. I want to give them the inner world, the world of Light. These are two different things. It is a waste of time trying to give you internal transformation till you have mellowed and are ready for it.



A rat came running to a saint asking for protection from a cat chasing it. The saint turned it into a cat, then into a dog, and then a tiger to protect it from those animals. Then the rat-tiger came running again saying it was scared of the eagle. The saint realized that though he had changed the rat gradually into a tiger, its basic instinct remained that of a rat only. That is why it was afraid of the eagle.

Similarly, a person comes to me seeking material benefits. I grant him that. Then he will ask for something else. And this goes on. There is a succession of wants from marriage to affection between spouses, progeny, children's education, vehicle and house, and so on. I want to grant you an inner transformation - help you realize that you are the tiger. But as long as you are a rat at heart, what you had undergone is an external change only.

Since the time is not yet ripe to effect this inner transformation in aspirants, Siva Shankar Baba has changed his methodology. I do not call myself a reformer even. The country is not yet ready for reformation. The very people for whom you start a revolution process will forsake you if they face a problem.

So, though I am God, I am saying I am not God. Though I can call myself a God man; I am saying I am not a God man. I may be a revolutionary, but society is not prepared to stand by me.

So I am doing social service; the language that society understands. This is my role as of today.

Some day, people will understand Siva Shankar Baba's divinity, the social transformation that will result from it, which I have come to achieve. There need not be any doubt about that. In the near future, the entire world will acknowledge my state. I am all set to be a phenomenon in World History.

But what is the use if I speak of it now? Take note of these words I have spoken. When the time comes, you will realize that every word of mine is true. I know every step of mine. The result of my every step is already in my vision.

Take this example. We started spiritual service in a small place in Mannady. Then we moved to Besant Nagar, from there to Neelankarai. Now we have moved to thirty-two acres in Kelambakkam. (these are places in Chennai)

I am growing. I faced so many hurdles. Did anything affect me? Neelankarai premises were burnt to ashes; I renovated it in just ten days time! As I mentioned in a TV interview, 'Vali acquired half the power of his opponent. I gain the full power of anyone who opposes me'

My spiritual prowess will be recorded in world history; I do not live for myself. In fact, meditation, penance is more to my liking. Left to myself, I will wander off to a forest and do meditation somewhere in a cave, by a stream. I will not feel hunger. My interest is meditating on God. But God is not letting me go. He likes my commitment to work and so gets me working twenty hours a day. And even then, I go about my task with a smiling face. Even if I have to retire to the forest, it is God who takes care of me. So how can I refuse any task He gives me? (Laughs)

It is He who granted me this Divine Bliss. So I have to do that which pleases Him. If I go away in the quest of something of my choice, He will take away this Divine bliss from me. So though I am put off by the fact that society is not yet ripe to realize this divinity within; the reason why I am doing this service to the presently thankless society is because God wills so.

Though at a human level I am not enamoured of this work,

I am in the service of society because God bade me accomplish this task.



□□ HOW ARE YOU DIFFERENT FROM THE SAINTS AND GURUS OF YORE AND FROM THE CONTEMPORARY ONES?

Just look at me and you will know the difference. (Laughs)

I dress like any normal person. Yet, I have renounced everything. And I am more knowledgeable than most saints.

Basically I am a management man, whereas most of the spiritual leaders did/do not have any worldly exposure. Even saints like Ramakrishna Paramahansa who attained high levels of spirituality were ignorant in worldly ways. It is recorded that Kali (A Hindu deity; pronounced Kaali) told Ramakrishna Paramahansa, 'Son, you are spiritually evolved, no doubt. But these worldly people are cleverer than you are. They will trick you into conferring on them your grace. Transfer your powers to Vivekananda who is shrewder than you.'

Assume an illiterate person bags a lottery prize of ten crores. His lack of knowledge will prevent him from using that money wisely. Sycophants can easily fool a gullible person. In fact, by the time that ten crores reach him, he will be taken for a ride. This is how society is.

Penance yields grace. Grace by itself can achieve nothing. One must have the worldly knowledge to manage it. Grace is the language of the skies. Management is related to the world. Arunagirinatha (a Saivite saint) sang, 'Muruga, you granted me rich knowledge. And then, you granted me the bliss of Your Love.' It is God who mellows us enough to love Him. This stage is relevant to all Mahaans. But there is one aspect beyond that. The knowledge we have acquired must be used in the service of the Lord who granted it to us.

Take Samratchana and Ramarajya (spiritual complex). There are so many opportunities to do service. Before I give you any task, I must enrich your skills. Otherwise the work will suffer. Your thoughts are noble, you have come to render service, and you are in the good books of God, no doubt. But you must have the requisite skills for that job. If a small organization like ours cannot function without necessary skills, how can an unskilled person serve God's mission? If you understand this comparison, you will comprehend why Lord Siva chose Siva Shankar Baba to serve Him in this Kaliyuga.

I do not deny that there have been and are great saints. God delegates tasks based on each one's capacity.

Paramacharya explains in his book 'Deivathin Kural'(God's Voice): 'Veda Ratchanam (preserving the Vedas) is an arduous task. I have devoted my entire lifetime to it'. His main portfolio was VedaRatchanam. Towards this, he motivated people to adopt the lifestyle of their ancestors, study Vedas and bequeath that experience to posterity.

I have often asked Ram Surat Kumar (a yogi who lived in Thiruvannamalai hills near Chennai) what his task was. He used to reply, 'My father (Lord Annamalaiyar) has not given this beggar (he would always refer to himself that way) any work. He has asked me to sit here'. And that is what the yogi did for thirty-five years. Some rich people built an Ashram for him; else he was happy with chanting 'Sri Rama Jayam' (Victory to Sri Rama)



A switch on the Main board controls the flow of electric current. A transformer elsewhere supplies power to this switchboard. This transformer gets its supply from electricity projects like SriPerumbudur, Neyveli Lignite or Kundha Hydroelectric project. But all we see is the glowing light, the working microphone. We do not see the process.

Mahaans like Ram Surat Kumar are passive energy (matter, Shiva principle). God does not give them active roles. He occupies them in penance. I am dynamic energy (Shakthi). God engages us to accomplish His task. He has equipped me with the power of penance. I store it like generator fuel and use it for my portfolio management. If you observe the lives of Mahaan, you will understand each one has his way of working.

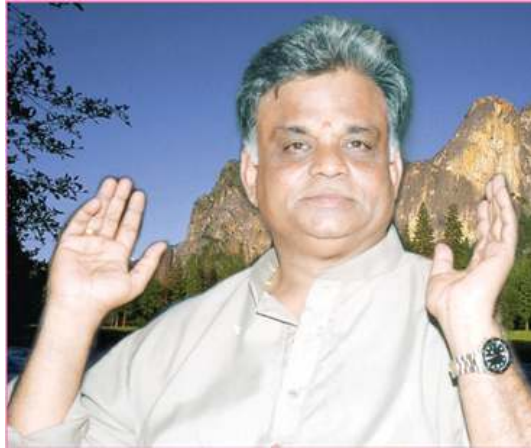
Vivekananda asked the Mahaan Bhavahari Baba, "I am rendering service to mankind. You are idle. Can you not do some service or start a movement?" to which Bhavahari Baba replied, "Let me relate a story. A thief was caught red-handed. The public cut his nose. Ashamed of his disfigurement, he hid himself in a forest. A group of woodcutters, taking him to be some saint, started glorifying him. In course of time, the congregation grew in numbers. One of them started imploring 'the saint' to accept him as his disciple. His pleas for a mantra intensified until one day the 'saint' took him aside, cut off his nose and said, 'This is how I became a saint'. Narrating this story, Bhavahari Baba told Vivekananda, 'Do you want me to lead one such group?' "

When you look into the working patterns and results of various spiritual groups, you will understand why Siva Shankar Baba chose a particular lifestyle, a pattern of dressing, administrative setup and how Samratchana has evolved into a successful institution. You will not understand it otherwise. Future events will help you understand how Siva Shankar Baba has been different from others.

Even now, an elderly person raised a question, 'You say that the path to Tirupathi will be blocked by natural circumstances and the world will start worshipping the Venkatachalapathy contained in your physical form. Why are you then projecting the idol at Kelambakkam instead of yourself?' It is a very relevant question.



□□ WHY DID I CHANGE MY WORKING PATTERN?



I am a result-oriented person. I choose the methodology most suitable for obtaining results. I have been changing my pattern of working from time to time. In 1992, I declared, 'I am that, beyond attaining which there is nothing else to seek. You seek and attain or you ripen in your search; either way what you attain will be Me'. Yet, recently I started saying, 'I am not a Mahaan. I am not God. I am not an Avatara Purusha (incarnation).' Which one of my statements is untrue: what I stated in 1992 or in 2001? I proclaimed that I was that God, whose vision sages do not gain even after several eons of penance. Why do I now call myself a social service person?

I know myself very well. But I descend to your level of understanding. There is a beautiful anecdote. A candidate applies for a job, 'I hold a Doctorate degree from this University...' in correct English. His application gets rejected on the grounds that his qualification is too high for the post. He applies again projecting himself as a candidate holding a Masters Degree, and this time his letter has a couple of deliberate mistakes. He gets rejected again. He applies repeatedly with the same result. Finally he writes a letter filled with grammatical mistakes, saying he has studied upto seventh grade, and does not have experience. He is appointed! This story sounds funny but this is the state of affairs in today's society.

I said I am God. I furnished you evidences: the blue flame emanating from my forehead, the white flame, the sun and moon in my eyes. I revealed so many divine forms in fire. I explained the divine marks on my palms and the soles of my feet. So many astrologers and Nadi specialists were amazed by the readings of my horoscope and Nadi (astrological predictions contained in palm leaf scripted by ancient saints). Yet people refused to believe. They were distracted by my physical appearance, they questioned my casual appearance, my dance, why people offered me poojas, and I answered every question patiently. I gave no room for any confusion to persist. So many years have passed by and yet they continue to question. What do I, the Divinity gain by convincing them? I know I am God. The praise or scorn of society does not affect me. But I have to reach across to the people, because that is the task I have set for myself. So I came down to saying 'I render social service'. Now everyone has started declaring, 'There is none to match Baba. So much service he does for society; he has an old age home, a school, a hospital. He distributes free food to everyone who visits his institution.' This is the language society understands. Mine is a higher language. But people prefer only a language suited to their level of understanding.

I asserted that my very touch could cure people of terminal diseases too. Society ridiculed me despite various proofs. They were not prepared to accept even the statements of specialists like the Neuro Surgeon Dr. Ramamurthy. Society is not prepared to accept anything that comes for free. So I stopped using my energy for curing people. Instead I established a free medical cell at Samratchana. When people come to me complaining of illnesses, I send them to the doctors here.

So many such things I performed at a higher state of divine energy. I was forced to speak the language of society. I can sing Thyagaraja Kritis (Thyagaraja was a renowned music composer; Kritis: songs), but the society is more interested in local jazz.

My methods have been result-oriented, tuning themselves to the contemporary times and the expectations of society without compromising on ethics. This type of adjustment has not been possible for the saints of yore and the present day gurus. But I have achieved this.

Look at this from another angle. Observe Samratchana in terms of organizational management or discipline: have you ever seen any other organization managed this way? Not possible in ancient times, because those were non-management days. Ours is the only spiritual organization that is run on a corporate management style. If you doubt my words, visit all spiritual establishments and then you will accept what I say is true.

Volunteers manage this organization; there is no paid staff here. Samratchana is run on practical commonsense management. Other saints find it difficult to mingle with the common people; they are trapped in the golden prison of formal rituals. I am one with the people. Everything that happens here comes to my knowledge. I am accessible to everyone. I know everyone personally; I know your strengths and weaknesses. So I am able to mould each one of you.

In other establishments, the spiritual heads do not know their devotees; they are always surrounded by some 'elitist' people. I know each one of you, right from who is adept in which song! No other spiritual establishment has learnt the art of volunteer service management like we have done. None else has mastered the technique of all-in-all spiritual management. We are a synergetic combination of everything that is good and of healthy organizational methods.

It is a special skill. And divine power is required to achieve this. Nothing can be accomplished by mere skill. There may be others with my type of qualification who may have travelled places like I have done. There may be perseverant workers, and public relations experts. But then, the power of penance is required to achieve what I have done. This does not happen to everyone. Like Thyagaraja (the music composer) implores Rama, 'Grant me the bliss of serving you and also the fruit of my penance across various births', it is the strength of my penance across ages that is helping me accomplish my mission

Take this instance. Someone gifted Samratchana a fig tree. We planned to install a kodi maram (dhvajasthambham; temple flagpole) in our temple at Kelambakkam (Chennai). The very next day, one of our volunteers fetched a sthpathi (temple architect). The sthpathi felt that a taller tree would suit the temple better. Any other spiritual head would have ordered for it through some middleman. I asked a volunteer who visits the forest office daily, to find availability of a suitable tree. I sent a similar message through one of our other volunteers to a retired forest officer in Mahendragiri hills (at Tirunelveli district in TamilNadu). Actually, I gave this task to six people. The retired officer from Mahendragiri informed me that such a tree can be obtained very easily at Nagercoil (another district in TamilNadu) for thirty thousand rupees inclusive of transport, and further requested me to accept this service as his contribution to our temple. One of the first estimates I received was for two and a half lakhs, see what a vast difference: more than eight times.

Any other spiritual establishment would have purchased a kodi maram for two and a half lakhs. Siva Shankar Baba, being a spiritualist with management skills, knows to delegate, and takes his decisions after considering all options.

This is the difference between Siva Shankar Baba, and the saints and gurus of yore and the contemporary ones.



□□ WHAT IS SAMRATCHANA? WHY DID YOU START THIS ORGANISATION? HOW IS IT DIFFERENT FROM OTHER HINDU RELIGIOUS ORGANIZATIONS?

Samratchana is a Sanskrit word meaning total protection. In villages, this word is colloquially used in Tamil to mean 'taking care'.

The first of Shirdi Sai Baba's ten quotations is 'whoever steps inside, I take over all his responsibilities'. This word 'Samratchana' reverberated within me in 1984 when I was in meditation. As I often quote, 'I am not what I seem to be externally'. The Lord ordains everything; He grants me the words.

It was in 1984 that the Samratchana logo as well as the phrase 'Saranam, Abhayam, Aiswaryam' appeared in my vision during meditation.. So also did the form of the Poorna Brahman idol that is now consecrated in our Kelambakkam temple. These come by intuition, by the Grace of God.

The symbol of Samratchana is the Lord's Lotus Feet placed on a Lotus blossom with eight petals – each petal representing the grace of each of the *AshtaLakshmis* (Lakshmi : The Goddess of Wealth); if you have wealth but not valour, what is the use? That is why eight petals depicting the eight *Lakshmis*.

Why Lord's Feet? So many saints have sung the glory of the Lotus Feet that grant protection to those who seek them; God resides in the lotus hearts of yogis.

'Saranam' is surrender. Surrender to whom? To God. The Lord's Feet are portrayed; surrender to them. Then Abhayam. I placed my hand there; my hands bear the marks of divine weapons of the dasavathara (ten prime incarnations of Lord Vishnu)– the divine conch, discus, bow and arrow, Muruga's lance, Shiva's deer and *mazhu* (a weapon). Once you surrender to the Lord's Feet, He grants you protection through me as His instrument and gives you overall prosperity signified by the presence of the Ashtalakshmis represented by the eight-petalled Lotus.

When you have surrendered to the Lord, I will grant you protection, wealth, education and a mind detached from worldly afflictions.

The blue flame in the logo represents salvation. Only when you attain this blue flame, will you be liberated from this human birth. Till then, you remain the physical form. If you are mellowed, I can grant you Moksha too. The sky is blue, so is the ocean. Krishna is blue. Science says that anything that is pure has a tinge of blue. Only when you attain that blue Jyothi, can you attain Moksha. This is what Samratchana's logo signifies.

Even the Poorana Brahman idol appeared to me in my vision ages ago. I augmented the strength of that power, the light within that idol with the power of my penance.

You cannot understand me. I am chanting the Lord's name every second. I may be in casual conversation with you, yet inside, the chanting is on. I continuously chant the ShivaShakthi mantra. I use *Shadakshara* mantra when I am blessing people. I have been chanting Shiva mantra for so many years now, it has become my very breath. This along with the power gained by doing charity is all set to grow to gargantuan proportions.

SakuntalaAmma composed these lines long ago, 'the day when a diamond crown will adorn you'. Samratchana was then at Mannady, Chennai. See for yourself, I have bequeathed a diamond crown to the Perumal idol. Another song goes '*Chandra Surya Nayana*' – 'the sun and the moon are your eyes'; a photograph taken by a German photographer has revealed the sun and moon in my eyes!

Everything written since 1984 about me, about Samratchana has come true, and you are witnesses to our growth. Be it SakuntalaAmma or Ilandevan or Pancharatna Bharathi, or Mahadevan, anyone – whatever they sang of us has become true, has it not?

The Viswaroopa idol you see at Kelambakkam temple was sparked by a vision I had way back in 1984. Ratnagiri Balamurugan Adimai Swamigal was surprised by the idol. Sri Ganapathi Stapathi who had come to inspect the temple for *kodi maram*, was taken aback and asked me, 'What *sampradaya* does the idol/temple follow?'

I replied, 'Mukkoor Lakshmi Narasimhachariar in his '*Kurai Onrum Illai*' quotes an incident. He was taking a dip in the holy Pushkarani (temple tank) at Tirupathi, when another pilgrim nearby uttered, 'Gohinda! Gohinda!' Mukkoor Achariar was just about to chide that man and correct his pronunciation to 'Govinda! Govinda!', when that man continued, 'O Lord! I had your darshan (vision) last year; you gave me prosperity. Grant the same this year too'. Only then the Achariar understood his *agnana*. The Lord was taking care of that pilgrim, which meant the Lord cares not for grammar or pronunciation, but for devotion.

I quoted this and said, 'Forget about whether I have built the temple based on a particular sastra. Today, in this city of Chennai, here is a temple where people are in thoughts of the Lord, attending satsangh (congregation) not minding the duration; the temple premises are so well maintained by the volunteers; this is one of the four temples in Chennai where Homam (ritual fire) is performed daily. The temple vibrates with the chanting of Suprabhatham, Vishnu Sahasranamam at 4:30 am, followed by daily homam, cow worship, chanting of Annapoornashtakam and distribution of prasadam (food offering). So many people recite Vedas during the homam, regardless of caste or gender. This is unique in itself.'

The Perumal idol is adorned with new and rich silk garments every day. He wears a two and a half kilo diamond crown with one hundred and seventy eight diamonds; apart from this, He has a golden crown, a silver garment, ten other crowns, and is housed in a marble sanctum. There is no gate. The temple premises are expanding on a daily basis. Flowers abound the vast temple gardens.

Such cleanliness! Such beauty! Such exquisite decorations! How have we been able to accomplish this? Which other temple at Chennai is open beyond 9:00 pm? Where else will you find so many people singing to the Lord, chanting Vedas and mantras to His praise? Where else do you find devotees thronging in such huge numbers on all days, not just special days? Here it is always garland time, be it morning or evening. (Baba puns on the Tamil word *maalai* meaning 'garland' and 'evening')

All these gardens are maintained by the inhabitants of this Ramarajya spiritual complex. Everyone does some voluntary service at the temple – right from maintaining the gardens, polishing the temple floors, cleaning the pooja vessels...

Forget about whether the temple follows any particular sastra. This temple that is not bound by any particular sastra, is towering in stature above all other temples. What proof do you need of its *sannithyam* (sacredness)? You built so many temples. Yet Kelambakkam temple is bestowed with such prosperity; so many devotees visit here; every Pournami (Full moon day), we have free meals distribution in the afternoons and tiffin in the evenings; SathyaNarayana pooja and for this pooja, the worship materials are provided by us to each person and free of cost! Who else has been able to achieve this in spirituality?

If you think about all these, you will understand. This establishment called Samratchana was not created by the human being addressed as Siva Shankar. It was God who willed Samratchana to the world. At the stipulated time in Kaliyuga, when it has been ordained that people need to only come here, participate in the Yagams (fire offering on a large scale), eat well and attain a full fledged life, God's Grace is just waiting to reveal this Light, this Eternal Truth to the world.

This has not happened by human effort; it has happened because of God's *sankalpa* (will). The cause, effort, knowledge, wisdom, effect – every single thing is the Lord's decision. We installed a silver lizard in the temple. A golden one followed suit. The temple is designed on Lord Venkatachalapathy's crown. In the four towers of the temple, we consecrated the idols of Koti Mahaan, Paramacharya, Raghavendra

Swami, Shirdi Sai Baba. We have stairs on all four sides, the one facing the Lord with eighteen steps representing the eighteen siddhars and the remaining three sides, twelve steps each. The temple has four small sanctums for Vinayaka, Muruga, Ambaal and Ranganatha. Ramanuja is installed in the sanctum of Ranganatha. People quoted a lakh and a half for sculpting an idol for RamSurat Kumar. Today we have installed an idol that cost a few thousands only; and also allocated him a cot shaped in the form of Adishesha (Divine Serpent).

Observe how all these happen. God is doing His work perfectly. He guides us well. We just need to follow His guidance. This temple is bestowed with such divine power.

Samratchana happened thus. And that is how it has grown. Future will unveil the immense prowess of this institution. The latent divinity of Samratchana has been intensifying by leaps and bounds every twelve years. In 1983, I performed Kumbabishekam (consecration) for the Ayyappa temple at (my Poorvashrama) home. Samratchana shifted to Besant Nagar in 1996. Six years later... 2002 ... I have already specified that the Tamil year Chitrabhanu would be an eventful year. Just watch; there will be a tremendous change.

The auditorium is completed; the new school building is almost done.

We have come to make a mark on this world. A time is nearing when the world will speak of us. We know each other. We know our potential. It is no big deal talking about our accomplishments. Let us just keep doing our duty. The world will speak of us one day. I have already stated as my quotation, 'World's envy. God's pride'. Samratchana is an establishment that does God proud, and the world will covet our achievements. Ramarajya (spiritual complex) is not one of the resorts. It is the only resort.

My physical form holds as much divinity as the idol you see. How much ever I explain, you will continue assuming the idol to be different from me, till the right time comes for you to understand. That is because you are attuned to worshipping the divine forms inscribed on stone and paper. Even if you are with me twenty-four hours a day, you will not understand me. You have not gone beyond the physical limitations of the body. But I am telling you that it is the Holy Spirit within me that is operating through this idol too. So what matters who wears the diamond crown? Let Him wear it. When I eat, it is He who eats. There is a time fast approaching when people will understand what I say now.

I said, 'My word is as powerful as the idol.' And went on to say, 'Those who can visualize God in the stone idol, do so; those who can see Him in my words, realize Him in it. But focus on self-realization'. (Baba plays on the Tamil words 'Kal' meaning 'stone' and 'Chol' meaning 'word')

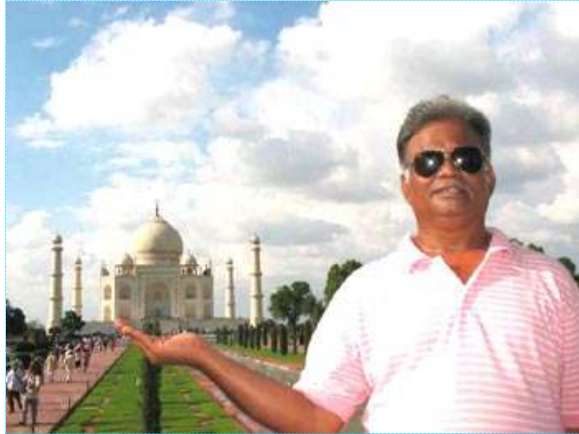
This idol came to Neelankarai on MakaraJyothi day, 2001. I had the Ayyappa idol for whose temple I had performed Kumbabishekam and the idol had accumulated the power of my penance. I transferred the power from this idol to the PooranaBrahmam idol (at Kelambakkam). I have been doing certain things like this. Only I know what I am doing. But keep this one thing in mind, 'My words and that idol are one and the same'.

Then why did I consecrate the idol? A time is coming when I will interact for limited hours only. It is not that I will not interact. I will. But I want to preserve my time for more and more of Atma Sadhana (spiritual elevation), which only is true. The power of Atma Sadhana will spread everywhere. This power will be felt through the idol. Whatever you want to tell me, you can tell the idol. Your prayers will be answered definitely.

I am That. Never would I tell lies. I gain nothing by convincing you. Divinity functions through this body and through that idol. At some point of time, I will focus on Atma Sadhana twenty, twenty-two hours a day. I want to grow to gigantic proportions spiritually.

We are aiming big. We are acting fast. Our decisions are right. It is the result that is important and not projection. One day or the other, this body will perish. Where is Rama's body or Krishna's or Shirdi

Baba's? Only the Jyothi (inner Light) remains. Only that is Truth. I have realized the Light. I had death experience two times in my lifetime - one during the Kumbhabhishekam of the Ayyappa temple (in 1984) and another during the consecration of the PooranaBrahmam idol (in 2001). I have undergone several spiritual experiences. There is nothing more left. I am result oriented and am looking at ways and means for a more productive Samratchana.



Coming to the second part of the question ; Samratchana is not a 'Hindu religious organization'. At Ramarajya Spiritual complex, besides temples, we have a Church, Mosque, Buddha Vihar, we are constructing a Gurudwara and a Jain temple; so it is obvious that Samratchana does not isolate any religion. Anyone attending daily sathsangh would have observed that Vedas are chanted here, so are the Bible and Quran. People of different faiths attend the Lalitha Sahasranama pooja (worship of Shakthi) performed every Friday and the Pournami Yagam (Full moon; fire offering on a large scale).

Deepavali (festival of Lights) and Christmas are celebrated with equal zest, as are the prime festivals of all religions. My philosophy is that the world cannot become one family if we exclude anyone; people must be free to worship any divine form they want, understanding that the form may be different, the Divinity is One.

And Samratchana is actually not an organization. It is a model of Vasudeva Kudumbakam (the concept of the world as one family). Amidst spiritual establishments, Samratchana stands a class apart as a spiritual family, because it has mastered the art of volunteer service. Samratchana has successfully eliminated the need for money as a resource as also the distinction of caste, creed, gender, materialistic station. There is no paid staff anywhere in this organization (I am using the term 'organization' because people seem to understand that better). Volunteers, who have understood My concept of Universal Love and the whole world being one family, render the various services during their leisure time. I never ask anyone to do service. I illustrate by doing it myself; I am the first volunteer of Samratchana. By observing me, people get drawn into serving everyone as God.

Samratchana is the center for self-realization, helping people become aware of their innate Divinity. Lack of material resources and lack of direction is deflecting people away from their divinity. Samratchana offers various facilities that cater to the needs of people making them healthier, self-sufficient leaders, so they can use their time to realize the Divinity that they are.

We resolve the fundamental problems of unemployment and insecurity that today's youth face, by providing knowledge resources free of cost, thus giving them self-esteem, and avenues to make their living. And in present day society where both parents work to make ends meet, the youth, who feel abandoned, find a caring shoulder in Baba. Volunteers willingly serve Samratchana's mission, knowing that Baba is always there for them, whatever be the circumstances.



□□ ORGANISATIONS ARE FINDING IT DIFFICULT TO RETAIN PEOPLE DESPITE RICH PAY AND INCENTIVES. HOW ARE YOU ABLE TO MOTIVATE PEOPLE TO DO VOLUNTARY SERVICE?

It is a very good question.

In a nutshell, the immediate answer is: they appeal to your mind, I appeal to your soul. So, there cannot be any better appeal. And, I am able to appeal to your soul because all the souls in the world belong to me. I am the Sole Authority for all your souls. That is why I coined a phrase 'There are no inmates in Ramarajya. All are soul mates'

Name another person who cares for everyone equally like me; you cannot. This option is available to you too. But you do not opt for it. You are very choosy. You are unable to express yourself even in love. You have all the time. While I am busy, I still find time to extend my care to you. You do have the time but you do not interact or you live in islands in small groups. You do not interact with everyone equally.

In my case you can see that so many persons give me foreign-made chocolates and I make it a point to distribute them among all. If you get something like that you will hoard and eat it. I give away everything. I am happy seeing you eat. I do not want to eat. I am very happy when I see you eat.

Another instance. There is this child from Bangalore; she recently lost her mother. I promised her sister and her that I would be their Mother. My heart is so mellowed, full of love – like the *Anicham* flower (a flower that goes flaccid when you smell it). I am like that. I have a very delicate heart. And you cannot purchase me with anything other than love because I am not for sale. And if you have the love, I will return it thousand fold. I will do thousand leaps for every single step you take towards me.

And like this I interact with every person while you cannot. I have my own methods of moulding persons. I am unaffected by anything. I do things for certain reasons. I may not tell you the reason. But I know what I am doing. Every step of mine is well considered. I just gave you a case study.

Like this, I know everyone's problems. You need not express them to me; I know them. At times I talk; at times I do not. Even 'not talking' is a prescription. When I talk, it is the other side of the prescription. You cannot understand how involved I am with all of you, whether you deserve or not. A few of you may not even deserve, but I am like that.

I always used to say, Bin Laden and Yasser Arafat have people who are prepared to drink cyanide and commit suicide for their sake. But a spiritual leader does not have that following. If you follow Bin Laden or Arafat or LTTE Prabhakaran, you will be given a position. You are prepared to die for these people, but not prepared to hold on to a spiritual leader. The state of *Sivam* that you attain after death can be attained during your lifetime by following a spiritual path. People proudly claim to be a Sathya Sai or Ram Surat Kumar devotee, but a small pretext makes them cast these leaders away. That is because people can always get some other spiritualist.

Society these days, has cast off spirituality as unwanted. People are prepared to travel sitting next to the toilets in trains if they do not get a berth, because they have decided to travel to a particular place. But they have decided against spirituality. So they are in a constant state of analyzing – is an A/C seat available; if yes, they want only second class A/C and so on. They have decided they will not travel in that particular train of spirituality, so they do not surrender.

And, my experience is most people think that they are doing a favour by coming to a Mahaan (*saint*), as if they are the very reason for a Mahaan's living. If the Mahaan seeks alms from them, they have a right to think so.

But Siva Shankar Baba has guts. He does not expect anything from anyone. He goes his merry way in a very casual style of living. He is not obliged to anyone. He does not subscribe to seeking anything from anyone because there is nothing he does for his sake. So what will he gain out of it? If something has to be done, God takes care of the resources required. Siva Shankar Baba will not compromise on his policies. He has not come to beg. He has come to give. He is totally a management man.

So first, I, Siva Shankar Baba speak to your soul. Second, I have no obligation towards anyone. Since I am not obliged, I am never flexible. I will do what I want. I am a slave to love and not to either power or money. I do not care for anything else.

Thirdly, there are two ways of managing an organization: pull-pull technique and push-push technique. Suppose you want to thread a needle. However much you push the thread into the needle's eye, it will travel a small distance only. If you pull it from your side, you can take it all the way to America. The push-push technique does not work; the pull-pull technique works. My management is pull-pull. I take the lead. I do not look back to see whether you are following me or not. I continue the work I have come for. What I want to do, I will do and I am doing, because it is God who is behind me. Even literally. So, I do not wait for anything else. If I had waited for people to toe the line, the organization would not have grown to such levels. I continue working even now.

I may not be a Jack-of-all-trades. But if ever there is a vacuum in this organization, I can fill it efficiently. I know a little of everything. I may not be the Master of that particular portfolio but I can manage without anyone. That is why I formed three quotations: 'Everyone is accountable'; 'Nobody is indispensable' (see *with what guts I say it*); 'No one is close or far to me'. This is the right state – a state of no wants.

Then why do I speak jovially with some and solemnly with others? That is my technique; a method for moulding people. For everything there is a technique. Every human being is a particular mould and no one is alike. And we need to mould everyone according to his cast. Technique Y may not work with person Z. That is why I handle each person in a different way.

Children of the younger generation may not understand great philosophies. They understand love. You need to be a friend to them. If you are bossy with them, the work will not get done. You should deal with them like a friend. And they will feel like coming here. Gradually they start loving you and your institution. They feel that the one way to express their love for Baba is to do what Baba likes. They may not know God; they may not know spirituality. But they love Baba. So they do everything that will make Baba happy. Baba is service-oriented. So they also start serving society. This is how I motivate people into service. Rome was not built in a day. It takes time.

I took particular interest in spirituality in 1988. Those days I was taking care of my business as well as attending to people's spiritual needs. For each person who came, I used to buy coffee or tea or coco cola, dosas (a *snack*) to eat. We had no publications then that would generate money. Everything was spent out of my pocket. I used to get them *vadas* (a *snack*) in the evening. This is how I moulded everyone.

To make this a model world family, I had my own long-range vision, strategy. Every Pournami (full moon day), we used to charter tourist buses and visit some pilgrim centres. And I always bought some packets of food for them to eat during the way. I had to do all this to bring people together. They must be able to identify themselves as part of one family. We used to visit Thirukkazhukkunram*, Madurantakam*, Thiruvakkarai*, Mailam*, Seshadri Swamigal Ashram*, and Thiruvannamalai*. I would serve everyone food at Mailam. In Seshadri Swamigal Ashram, I would arrange for chapathis and puris for all of them. I took care of every single thing very meticulously for everyone who came to me. Then all of us would perform *pradakshina* (*circumambulating*) of the Thiruvannamalai hills, singing bhajans. (* these are pilgrimage centres)

I have nurtured this organization, placing every step for it. It did not grow in one day. I strove. Only then did it make geometrical progression. Others would have created an establishment and placed a chief,

treasurer, secretary and such others. These people may not have the commitment nor know the organizational culture. The fifth day will mark the end of such an establishment.

I moulded all the individuals first and I made an institution of them. I gave individual attention to everyone who came to me and then created an institution. That is why it is so strong today. As I repeatedly mention: if you place twigs as one bundle on the pillion of your cycle, they will fall off when you ride. So the villagers bundle them as sets of ten twigs and then tie up the several small bundles into one big bundle. Now when this big bundle is tied to the pillion, it will not fall off whatever happens. I made small 'bundles' of people and then united them to make a big bundle and I am carrying them. This is the technique.

I have toiled. I have paid meticulous attention to every single detail and have done even menial work for this organization. This establishment is the result of such tremendous efforts and I always have my vision. I always have the projection of what will happen. And my projection has never failed.

My idea is to give you a quality life. I gain nothing out of this. You must always keep this factor in your mind. The only reason I do all these is because, you have come with faith in me, believing that visiting me will give you happiness. That faith must not be unfounded. That is why I have made so much sacrifice; compromised so much on my comforts. My mind always works on perfecting the comforts of life I want to bestow on you.

How much of patience one needs, to achieve all this! Saying is something. Making people follow in tune with the system you know will work, is a different matter altogether.

For instance, some days ago, we planted a thousand saplings in our Kelambakkam gardens. Recently we planted 1500 saplings. How did I accomplish this? The first step was getting the pits ready. A team was formed that fetched the trees from the Forest Department. They got 1100 saplings for Kelambakkam and 400 for Vengaleri. Then we motivated all the inmates of the colony, and they planted the saplings in the morning. I personally went to Vengaleri, motivated the persons there and got the 400 saplings planted. Is it an easy task planting 1500 saplings in half a day's time? But we did achieve this!

You must understand that I think about you all the time. Even you do not think about you any time. That is the problem.



I do not have any relatives in the world nor any property or wealth to hold on to. All the time I am thinking about you, the organization and what next. I pay attention to every small detail. There are times I may chide some persons. But I do not harbour dislike for anyone nor do I nurture anger. My sole intention is your welfare; I do everything to mould you. If you contemplate, with maturity of thought, on everything that has happened to you, you will understand how much effort Baba has put in to mould you. You had so many weaknesses, and my contribution to your personality is phenomenal. You will not understand it now, but will, when you get the results. I give total care to everything. I place myself in the shoes of every

individual who comes to me. I visualize myself at his emotional level. I do not have any particular emotion of my own. I analyze what he needs. You can say I act according to the age group of every individual. I do this all the time but it is not for myself. Imagine how much earnest and conscientious activity is needed to bring up such an institution, and single-handedly. Think about this and only then you will understand.

I can be like any other *head of institution*, sitting right royally and claiming ownership for everything that turns out right. But at some stage, there will be a communication gap. In our institution, there is no opportunity for any communication gap. I know every single thing that happens here. You yourself know how I handle individuals. Right from welcoming persons to arranging a birthday gift for a child, how fast I arrange things. I plan every single thing very meticulously.

By being an example to persons, I have been able to inspire them to do service. Let us see a few instances.

The gates of Samratchana are open to all. There is no watchman. Is this not amazing - verily the eighth wonder of the world? Even a halfpenny worth factory has half a dozen watchmen; this is a public institution and its gates are wide open to everyone. A gate that does not bar anyone's entry! *One* place that welcomes everyone without any differentiation!

Secondly, the footwear stand. There is no paid staff anywhere in this institution. The footwear stand volunteers are well placed in jobs elsewhere, earning a good salary, or college/school students. They willingly receive your footwear and by the time you return, they polish them. These children have been fascinated by Baba's policies. Since Baba says everyone is God, I am God and so are you. They polish your footwear treating them as God's sandals. Even if Muruga or Jesus or the Buddha comes in the form of a human being, these children will not have missed the opportunity, because they have already learnt to treat everyone as God.

We offer food to everyone who comes here. You will hear it announced on the mike several times, 'food is being distributed in the canteen, please go and partake of it'. Visitors to this place will never return hungry.

There is no other place in Tamil Nadu where this type of free food distribution (*Anna dhaanam*) is done. There are places in Karnataka and North India that do *anna dhaanam*, but not in Tamil Nadu. That is why Tamil Nadu has faced such scarcity of rains. Offer food to the hungry, and you can rest assured that there will be rains. The temples in Tamil Nadu have started *anna dhaanam* now. This is a welcome sign.

We should not postpone the implementation of a good idea. Make a beginning. And good always begets good. In this way, Samratchana has not only built a team of dedicated volunteers but also imparts the service motive in others who come under its umbrella, to enable them to volunteer service as and when the need arises.

Samratchana holds many such lessons in every one of its activities. I have been able to canalize several thousand persons in the right direction. There are so many entertainment channels on television, yet people throng this place wishing to hear bhajans and discourses. It is the Divine power within each person that draws him here.

I am accessible to everyone. These gates are open to everyone. And I impart benefit to everyone who comes to me.

This is the answer to this question- Absolute sacrifice, absolute hard work, complete use of the brain and thorough efficiency. Only when there is the drive within to accomplish, can one do all this. And if you watch you will know, I do not undergo the slightest tension despite doing so much work.

One problem that middle class persons face in India is the question, 'What will happen to my family after my death? I do not have any savings.' Ninety per cent of the middle class members are terrified by this

prospect, whereas Samratchanites have no such fear. We are there to take care of them. The success of Samratchana is the result of the ability to break the fear psychos, the feeling of insecurity. And everyone has his or her own needs. I accept everyone without any feeling of disparity. I personally know everyone here. I know your problems much better than you do yourself. I may not talk about it; I have my ways of dealing with people. In the meanwhile I am assessing you. I determine whether you are fit enough to receive my help. But when I decide to help you, I do it perfectly. There will be nothing lacking in that.

I can bear the cross for you if you are unable to bear it for yourself. It is very difficult for you to understand me. It is very difficult for you to analyze my methods or me. I am doing whatever God tells me. God is seated as the All Powerful Force in me. He is all knowing, all pervading. He guides me. I can never go wrong. And I do various things to do away with your ego that is the barrier for your spiritual progress. That is one more of my contributions to your growth. I find faults and I have my own reasons. I may not disclose the reasons. But everything I do is for your good. It is for your good I make you shed your ego. I make others also understand what they should not do.

And once you decide to work for me, I will help you do a perfect job. I will guide you to perfection. When you are wrong I will chide you. When you are right I will appreciate you. Who will transform you and help you realize yourself, if not me? You have come to me with the belief that Baba will do you good. Then it is my job to do you good and elevate you. Whenever I differ from you, I am tough and firm on you. But I do not retain it. I will joke with you the very next second. All these are for your own good.

I have conquered anger and hatred. You have relationships, friends, and affections. I do not have any of these. I am just doing my duty as God has willed it to be done. I have no particular affection for anyone. I practise what I preach. I did not abandon my family. When the time came, God eased me out of family life at the age of 48, and that too after my family members had settled well in life. They left of their own accord; that is how it happened as the *leelas(play)* of God. I have never failed in my duty. I had three sisters. It was I who got them settled in life. I performed the *shashtiapdhapoorthi* of my parents. It was I who provided my brother good education. It was only when I fulfilled all my worldly duties that God freed me of worldly bonds, to take up this role of Baba. God never left me obliged to anyone. If I have to meet God this minute, I will chat with Him casually. I have no fear of Him, because I have fulfilled all that He has set for me to achieve.

This is my methodology. I have lived for certain prescribed principles. I continue to do so.

I have principles. So I am fit enough to be the Principal of this University, this institution, the Head of this *Vasudeva Kutumbakam*.



□□ YOUR TECHNIQUE OF MANAGING THE ORGANISATION IS BASED ON COMMON SENSE APPROACH TO SELF-BETTERMENT TO WHICH THE MASSES CAN RELATE EASILY. HOW DID YOU ARRIVE AT THIS METHODOLOGY? DID YOU EXPERIMENT IN THE BEGINNING?

Though I achieved self-realization in 1984, for four-and-a-half years after that, I was just on pilgrimage. I did not commence any spiritual work.

There is no record of the happenings in the life of Jesus between his childhood and around 30 years. Recently I viewed 'Bible', a documentary film on Jesus Christ. The film-makers have projected the life of Jesus Christ in a different angle. The movie is a dialogue between John, the Baptist, and Jesus, on the incidents in the life of Jesus from his early years. Joseph and Mary take Jesus to the Church, and Jesus remains there for three days. They return searching for him. Mary of Magdalene is depicted as being in love with Jesus. After Joseph's death, Jesus' mother Mary reveals to Jesus the secret of his birth and shows him the pearls and gems brought by the seers of the East. Jesus tells Mary of Magdalene, 'I have come for some other work. I have no place for love in my life'. He is shown as a human character wearing a pair of trousers, shirt. When Jesus gets baptized, a form is shown leaving his body and then he wanders about in the desert, Satan tries to tempt him. The incidents have been visualized superbly. What is known of Jesus is, he wandered for a major part of his life and emerged suddenly at 30. They have portrayed him as typical human being till the demise of his father.

From 1984, when I had the experience of spiritual realization, till around 1988, I visited every one of the spiritual leaders, observed their working pattern, their infrastructure, and designed my system of working. I did not start off anything suddenly. I observed many spiritual leaders, and arrived at my own system that would prove to be good and constructive.

Secondly, moulding people is like teaching in schools. Each teacher has his own pattern of teaching. Some will conduct lectures, and pupils will doze half-way. It is an old method of teaching. We must not talk much. We must make the children observe. They should develop their own pattern of thinking. That is the latest: getting children involved in the learning process. If Siva Shankar Baba gives discourses like any other Mahaan, they will go waste. People are not interested in listening to discourses.

I decided to get people involved in this system of work. So I chose two phrases based on 'humanitarian consideration' and 'human resource management'. Wanting to serve is 'humanitarian consideration'. Focusing one's abilities to transform society and oneself is part of human welfare activity through the management of human resources. I wanted to formulate a management philosophy that was a combination of humanitarian consideration and human resource management. Siva Shankar (Baba addresses himself with his *poorvashram* name) had led a life of comforts that he discarded in his love for the Divine. And God has graced him with all comforts even now. If money were the primary consideration, then there would be no difference between others and us. People may lose their trust. I eliminated the need for money as a resource.

Individuals must be motivated to nurture their talents and also make use of their talents to serve others. That is exactly what I did. So the doctors who visit Samratchana on a regular basis offer their services to the medical cell, and those who are constrained by time send us the sample medicines they get. This is how our medical service started.

I have never asked anyone to do service. Individuals got and get motivated into service by the example I set. Every volunteer here has chosen the service he or she is doing now. As long as he or she realizes that he or she is serving God and is committed to that service, I do not disturb him or her. If someone breaches his commitment to God's service, he no longer holds that service. That is how it has always been. I am very particular that there must be no blemish in our service to God. My approach is to offer

opinions on someone's work and not about anyone's personality. I do not harbour any personal hatred or anger. If your service does not meet my expectations, I may differ with you. No one is close to me or far from me. As long as there is no problem with the service, I do not disturb anyone. It was not my choice. It was yours. You have chosen to perform. You can excel only at what you are interested in. If a task is not to your liking, your concentration will waver. You cannot force anyone to do anything against his will. I do not compel anyone; I offer advice when required. Attaining the Lotus Feet of the Lord is 'Upaayam'; rendering service by virtue of having realized this fact is 'Upeyam'. Which is why I quote a marriage episode as example. There is no use sitting idle near the bride and the groom. Someone has to take care of the reception; someone must attend on people at the dining hall, yet another needs to take charge of the store-room. Then the hosts will be grateful to you forever. We are fast approaching a *Srinivasa Kalyanam, Meenakshi Kalyanam, Valli Kalyanam*. There is no use clanging bells for the Lord in prayers. Start doing some service, God likes those who serve His mission. Ramanuja was taught the *Ashtakshara* mantra as the means to salvation and warned that if he uttered it to anyone else, he would be consigned to hell. Despite that warning, Ramanuja climbed atop the *Thirukoshtiyur* temple tower (*South India*) and taught the mantra to the general public. God loves such people who, regardless of the risks involved, are in constant service to His children. That is why Ramanuja's disciples had such immense love for him.

This is another way for serving God. Either rendering service to everyone or getting involved in God's service. This is penance by itself. Serve God's mission with your thoughts focused on God always. Volunteers here serve of their own volition. They contribute their manual or intellectual services, so there is no cost component involved. I did not have to ask for donations to pay for the medical services. I have been able to inspire doctors into voluntarily contributing their medical services or supplies. Such an easy method. And we have been able to attend on many sick people without charging them any fee. I motivated every individual this way. I created an organizational philosophy that would appeal to them. Everything is stabilized now. It is only in this organization that so many people render service so willingly. There are times I am tough with you, so that you achieve perfection. Very recently, I was asked, 'What is the difference between you and other spiritualists?', to which I replied, 'No one else has been able to motivate people to do free voluntary service'. We have our own brand of dignity now, because we have never sought anything from anyone. We need not stoop in front of anyone; we can always hold ourselves high for this one reason. We have saved on the money, by being able to inspire people to serve free of cost. This is my first contribution. I do not have any use for your money. Share your knowledge resource with those who come here. This is my philosophy.



Secondly, there are two ways of managing an organization: pull-pull technique and push-push technique. Suppose you want to thread a needle. However much you push the thread into the needle's eye, it will travel a small distance only. If you pull it from your side, you can take it all the way to America. The push-push technique does not work; the pull-pull technique works. My management is pull-pull. I decided to lead by example, rather than preach. So in all types of service, I take the lead. This is my second contribution.

When individuals saw me setting the chair or mike for someone, they came rushing to serve, in the thought, 'If Baba can, why not me?'. For instance, we have someone to attend to sorting out the e-mails and letters before these come to me for reply. Earlier, I used to do this work myself. When Samratchana functioned at Mannady (*Chennai*), I used to sit up late night after Sathsang, to complete all the correspondence work, before taking rest. Sometimes, it would take till 5:00 AM. And I just cannot sleep till the work is done. So every service we have here I started it, and someone took over from me. I am the first volunteer of this organization. This is my third contribution.

First, eliminating the need for money as a resource. Second, without compelling anyone, motivating individuals to volunteer service in some area of their liking. Third, illustrating how to render service to God. This has been my management approach. Rome was not built in one day. The process and philosophy of managing Samratchana started in 1988. During that period, I was running a courier company too. I was able to balance this work and my spiritual service. I put in so much hard work. Seeing me work, individuals were inspired to follow suit. The youth who understood my language of Love, started serving Samratchana in a big way, and in one sense, it was this that inspired elders too. So many individuals have helped this organization grow to its present stature. There is a pattern of working and the organization is also well structured. It is a clean, transparent organization; even a small mistake is made public. This is one of the very few organizations where everything is open for discussion. I analyze my personal philosophy. I analyze organization work. We are one big family. No one has any problem here and I never let anyone down.

As I mentioned, whatever I do is a way to mould you. The organization took its own time to grow big. Many of the individuals who were part of the organization's growth are settled overseas or in other places. I have everyone in mind. I know every minute detail of the services contributed by everyone. Samratchana is poised for an international-level growth. Those who were part of Samratchana's mission will definitely be given preference. This is my working philosophy. Whatever task you set for yourself here, as long as you are committed to it, you will continue in it. I will never interfere, except by way of guiding you as to how it can be done better. You trusted me and I will never let down your trust. Even in a worldly sense, people who are ungrateful come to naught, so declares Thiruvalluvar. So how much of gratitude a person of my stature, a *Mahaan* will have for those of you who are serving God's mission. Common-sense logic. You have done something for my work of God. So I am ever grateful to everyone who has participated in this organization in some way. And I am constantly at work for Samratchana's growth and service to the world at large.

Not all of you may know how much work I do. For instance, today (30th July 2002) I had to leave at 9 o' clock in the morning for a function organized by Kamakshi Swamigal (*a priest*). One colony resident sought to attend my Daily Homam, today being the birthday of his son who is settled in USA. I asked him to be present at 8:45 AM for the homam. I e-mailed a greeting to his son. One of our schoolboys gave me a card. I gave him a chocolate and cool drink and organized for the card to be put on the school notice board. You should start observing even the small details of my working pattern. I attended the function; prostrated at Kamakshi Swamigal's feet (*I do all these. Everyone is God. Unfortunately, people fall at others' feet for receiving some favours from them like a college seat, or some political position. It has become a practice with people nowadays. No one prostrates out of respect; that is why I do not encourage anyone falling at my feet. The entire world is the Lord's. And He is present everywhere. Think of everyone as Muruga or Ayyappa or Vishnu and prostrate before him, what is wrong with that? The foundation of spirituality is striking at the roots of your ego. But people do not want to lose hold of their ego*). Then I attended to my counselling and correspondence work at Neelankarai. I watched the 'Bible' movie. Some visitors came from France. I took them on a tour around the colony. And I am here now for Sathsang. Every day, I put in so much of work. I do not have any personal commitment. So I am able to work full time for God. You have some continuing worldly attachments, which you will be free of some day. Then you can also contribute your full time service to the Lord. It is good to be able to serve the Lord, and it is possible for everyone to reach that level.

This is the answer then. Samratchana did not happen in a day. It grew gradually, watered by the efforts of sincere volunteers. And I set the pattern by the message of my life. I am even now and will ever be an example for others to follow. I never believe in passing the buck. My management philosophy is deputise, decentralize and supervise. When I entrust a responsibility to someone, I give him a free hand. I never interfere. Interference tells on their self-confidence. I allow him to learn on the task. And I am always around to clarify when he has any doubt. I watch to see if the work is done well, because it is for the overall organization growth. But I do not interfere. Assume you are coaching a child to swim. Initially the

child will be afraid. You will stand in water holding the child while he learns to maneuver his hands and legs. Once he has gained some confidence, you will stand on the bank and watch him swim along in the confidence that you are with him. Gradually he will learn swimming against the current, with or without your physical presence. He will gain enough confidence to teach. He will save others while they are sinking.

This is my methodology. I will be with you initially. I gradually move away from the scene of action, and watch you to see if you are able to perform well. Like this, I have motivated so many persons. But if anyone errs, I correct him. And our volunteers immediately follow up with apology letters, 'I want to serve. There is nothing else I want'. I have moulded so many individuals in the right direction.

There is no personal benefit for me in any of these. Someday, when you analyze this with maturity of thinking, you will realize you have gained absolute self-esteem, understanding the management philosophy that Baba has imbibed in you. You will understand how well you have been moulded. People are basically emotional persons who are very easily affected by criticism. I understand all your sentiments and all your weaknesses. Gradually one day when you become more mature, you will understand my contribution to the positive thinking and perfect way of management of Samratchana. This is my contribution to management philosophy.



☐☐ WHAT INSPIRED YOU TO START THE SCHOOL?

I am a practical philosopher. I have my own visions for the future. We had some additional infrastructure that could be utilized. I had the possibility of starting a youth hostel, working women's hostel and old-age home apart from a school.

I felt the time is not yet ripe for setting up a youth hostel and working women's hostel; if people joining there are not of a basic positive mould, it would turn into a perennial headache for us.

I have been into this spiritual service since 1988 and have found that transforming elders is an arduous task. I have given my very best. I cared for each one of them. I motivated them. Trying to make the grown-ups unlearn became an unproductive process. They were comfortable with a particular way of thinking and found it difficult to take a different course. This frustration made me change my system of working. I felt it would be easier to mould youngsters. This was one reason for starting the school. 'Catching them young' and inculcating values in them.

I was not inclined to start an old-age home either. There was a possibility that the place will be afflicted with the negative thoughts of some elders who may have the habit of worrying over everything. At the initial stage, people with positive thoughts/open mind are required. Youth suits the purpose better. This was another reason.

Thirdly, most of the volunteers I trained over the years have settled overseas or elsewhere. I am running short of volunteers. The school was a way of motivating children into prospective volunteers.

Only time will prove whether my approach is right or wrong.

If you analyze, you will understand that no where else is education imparted with such comforts and at such nominal rates. And we will be giving them the best.

Every one of our school children is shaping into a multifaceted personality, master of many trades! Like our Samratchana youngsters who have been trained already and have carved a niche for themselves in the outside world, these children too will make a tremendous impact on society.

We have arranged special remedial classes for our hostel students to enhance their inherent capabilities; an unheard-of concept in boarding schools.

Elders are determined not to get transformed. So I am concentrating on our future leaders; I have a vision for at least 2000 children. My vision has always come true. I will be proud of every one of those children who live up to my value system.

That is why I started the school. I wanted to do something good for the future of India. And the future is not you and I.

Look at India in three stages: the earlier generation, which fought for freedom, and whose members are now running from pillar to post for receiving their pension. Then they have to present evidence of their sacrifices. This is the sad state of affairs now.

The next generation that has grown during the 54 years of Independent India has miserably failed in its duty to the nation. India of such an ancient heritage is in a very pitiable condition now. Malaysia and Singapore are extremely successful nations these days, and remember they were given individual identity long after India's freedom. The excuse we give for our plight is 'excess population'. Ridiculous! China has a larger population than ours, but is it not a world leader today? Chinese exports hold a major share of the export market. Chinese goods are sold in every country; such is their quality. Chinese are respected wherever they go.

We, Indians, are scorned; we stooped down discarding our personal sense of honour. We have failed in our duty. At least now, we need to nurture a prosperous nation. The next generation is our only hope for a bright future. The only way to mould them is to conduct a school that would nurture their value system in the right direction.

Earlier, grandparents used to narrate stories from the Ramayana and the Mahabharatha (Epics) and also the Panchatantra and tales of kings like Harishchandra, which instilled in the child a sense of values. Nowadays, these grandparents have been interned in old-age homes, or forced to work past retirement age. They are in no position to feed the child's inquisitive mind. Both the parents having to work for a living do not have time for their children. And if the teacher is money-minded, there ends the child's growth. Education today has become highly commercialized. And the external environment is also not conducive for imbibing values, what with entertainment channels, print media and politics diverting the children onto a wrong track. Every sphere of activity seems to have its own failings. So who takes responsibility for the child's growth?

It is this thought that propelled me to start a school, to inspire the future leaders of tomorrow to delve into the ancient heritage of our nation.

The need of today is a value-based education that will lead the children on to the right path, shielding them from the negative effects of cinema, gossip, politics and the like. I had the conviction that we could impart such education, with the right mix of materialism and spirituality, to shape youngsters into fine human beings who will do the nation proud. I will never compromise on what I envisage. It is for the children, the parents and the teachers to fulfill the objective.



□□ WHAT WAS THE PURPOSE BEHIND SETTING UP A COMMUNE AT KELAMBAKKAM?

When we moved our Samratchana centre to Neelankarai from Besant Nagar, Baba used to stay at Neelankarai in a room upstairs. Four or five volunteer boys used to stay on the premises.

Other volunteers came on a daily basis to perform service and go back. Devotees who were employed elsewhere used to come in around 7:00 p.m., and return home after the satsang was over after around midnight. They used to leave Samratchana premises only after Baba retired upstairs.

Many persons who identified themselves with the organization, shifted from their homes to occupying houses for rent in the Neelankarai area, to contribute their services better. Their priority was to be with Siva Shankar Baba, to be of service to Samratchana. This asserted the fact that there were so many persons with such involvement. This is the first reason. They accorded priority to Samratchana activities. That was the prime reason. Many volunteers participated with great enthusiasm till the conclusion of daily Satsang. Full-time volunteers (but not employed elsewhere) served throughout the day without the least trace of tiredness. That set me (Baba) thinking on how good it would be if all of us could stay together as one family, a model of *Vasudeiva kutumbakam*.

One day I was travelling to Vengaleri (*our rural development centre*), a volunteer who accompanied me happened to mention that there was land measuring eight acres for sale en route, at Kelambakkam. We visited that place. It was overgrown with thorny bushes. Since the place was not suitable for *Samratchana* activities, I decided to set up a residential commune there. We commenced construction work here on the basis of making those who purchased apartments as the collective owners of this place.

On the 5th of June 1999, some miscreants, provoked by an envious “spiritualist”, set fire to Neelankarai premises. Almost the entire ashram was reduced to ashes. By God’s grace there was no casualty. In satsang that very evening, I asked the assembled devotees to sing our traditional pre-Harathi song: ‘*Kurai Onrum Illai Kanna*’ (‘we have no unfulfilled desires’). Everyone was in uncontrollable tears. I was the only one cool and composed. Months later, someone read a Nadi that stated, ‘There will be an attempt on your life and your ashram will be burnt down; but you will build a castle’.



I was determined to carry on with Samratchana activities whatever be the obstruction. So the satsangh was shifted temporarily to the premises at Kelambakkam and renovation work carried on at Neelankarai. Every day at 7:00 a.m., 200 volunteers arrived, eager to rebuild the place. They removed the debris. Even girls joined in the welding work. Every *minute* task of renovation was carried out only by my volunteer force. I am thankful to everyone who stood by the organization at that time. It is a momentous task. It is no big deal serving an organization when it is at its peak. When an organization is hobbled by negative elements, those who stand by it are the loyal ones.

We did not waste a single thing. We sold every salvageable item. The Pillaiyar idol we have today is made out of the silver that melted in the fire. In ten days, the place was refurbished. Those were the magnificent days of Samratchana. Every visitor to Samratchana was invited to tour that place. Persons would say in a choked voice, ‘Baba, at least earlier, Samratchana had tailoring, typing, computer classes to tour. What is there to see now in these ashes?’ I would reply, ‘It is more important to tour the place now’. The visitors would be stunned to see the amount of labour going on; every one of my volunteers put his/her heart and soul into the task. His/her only aim was to see Samratchana up and functioning.

The intention of the offenders was to deal out a loss that we may not be able to bear. But I was determined that I would never retract from my work of God. True to Churchill’s words ‘In defeat, defiance.

In victory, magnanimity'. I stood my ground. I did not want to halt Samratchana proceedings whatever be the cost. During day, Samratchana renovation work went on. Evening we would have sathsangh at Kelambakkam.

Time and destiny ensured that we start a centre at Kelambakkam. We did not plan for it. It happened of its own accord. And it started developing at a God-decided rapid pace. I went on a pilgrimage to Kailash, by which time the Anjaneya garden was ready. That was a phase when everything picked up. We laid an earthen road and then a tar road. The compulsion for such an enormous growth of Kelambakkam was the fire incident. After 1996, Samratchana has seen growth of tremendous proportions. God planned it that way. Once the Poorana Brhamam temple at Kelambakkam was built and the idol was consecrated and kumbhabhishekam was performed, I devised a pattern of working – morning sathsangh at Neelankarai and evening sathsangh at Kelambakkam. And we decided to continue performing the homams and Pournami yagams at Kelambakkam (these were done at Neelankarai prior to Kumbabhishekam).

All these are beyond the realm of the human mind; there is a Divine Hand at play. Prior to our moving here, there was no proper road in Kelambakkam. The entire area developed so well only after we arrived here. The old Mahabalipuram road has now become an info-tech highway! So many software units are on this road. Everything happens as per (God's) Master plans. My first reply to this question is: everything was decided by God, I did not plan anything.

The second motivating factor was: so many of our volunteers understanding the concept of Vasudeiva Kutumbakam, as in Andal's Thiruppavai '*Koodiyirundhu kulirndhelo*' (*mingle in confluent Bliss*). Third was the fire incident. And the fourth factor was the stupendous success of this concept of commune.

Over the years, many individuals came to me for counselling. The problems persons have can be classified into issues related to dwelling, health, emotional disturbances pertaining to family and prosperity. I wanted to give them a single solution for all their grievances.

Everyone has a dream to own a home. If a person takes a loan of five lakh rupees to construct a house, he will land up paying a monthly loan interest of Rs.5000. And it will take years for him to pay up the principal amount. As his family grows in size, he has to take care of his children's expenses – school fees, transport, medical expenses, marriage expenses and so on. He will find it very difficult to cope up with the loan repayment. He will take another loan to offset this loan. Ultimately, he will repay the loan by selling the house for which he underwent so much of mental turmoil. This is the major problem of middle class. Or, having been employed for 30 years, he would obtain voluntary retirement and invest all this money to safeguard his home. How will he meet his food expenses then?

I wished to provide a solution to these problems by constructing houses at an affordable budget for Samratchana volunteers. This is why, the Ramarajya commune has a common kitchen, common places of worship. In a typical middle class family where both parents work to make ends meet, children return from school in the early evening, they eat the food available in the kitchen and tend to themselves till the parents return home late in the evening. Children tend to start missing the parental love that is essential at that age. So also, elderly people cannot be left alone at home, and so the need for a social outing is not met. So I started this housing at an affordable price with many facilities. Parents need not worry about their children. The question of security problem is also solved, since it is a commune of like-minded individuals who consider themselves as part of an extended family (*Vasudeiva Kutumbakam*).

The next is to provide a solution to health problems. There are the concepts of prevention and of cure. Some ways of preventing health problems is good drinking water, exercises to ensure physical fitness. If a health problem sets in, there must be a doctor available nearby to take care. We have a state-of-the-art air-conditioned hospital on our campus, equipped with many medical facilities.

The commune is a reflection of my wish to attend to the housing and other worldly problems of Samratchanites who have invested their faith in me across the years.

We became involved more with this project because of its success. Earlier when persons visited me, their relatives scorned them, 'Don't you have any other work? Why are you visiting that *samiyar*?' There was a time when visiting me was a discomfiting situation for many. But you are now reaping the benefits of the trust you reposed in me. Whoever believed me like the Azhwar, '*Even if the whole world derides me, my Lord, I will forever cling to You*', have done well in life. They have acquired material comforts: car, air-conditioner, own house. And they are very peaceful too, in the company of like-minded persons during Sathsangh, worshipping idols of their choice. It is an all-in-all spirituality. A common kitchen managed by volunteers caters to the palate of the residents, at a nominal cost. There is a gym that helps the residents tune their physique. And mental harmony is nurtured by the free yoga classes and meditating in the serene meditation hall. In fact, the whole environment provides such blissful serenity not easily available in the external world. A library feeds those who are in quest of further knowledge. The commune has vegetable gardens, departmental store and post office. There is a transport facility to ply people to their offices, colleges. Hi-tech facilities include Internet, Video conferencing and telephone access. There is a Church, Mosque and Buddha Vihar apart from the temples for various deities. A Jain temple and a Gurudwara are under construction.

There is nothing lacking here. We have a school, we have an air-conditioned hospital, such wonderful infrastructure. We live amidst nature's bountiful blessing.

Those who scorned my volunteers are now asking them to recommend to me (their need) for an apartment here. They have come to realize that I champion your cause always. Time has proved to them that we are wise, and we are treading the right path. This concept of living is our challenge to society and it has become our reply too to the society that scorned us.

God decides every step. All plans are His (Master) plans. He is the Grand Master. So everything that happens, happens well. In the coming times, more persons will be asking this question in rapid succession. They will wonder how we conceived this idea. It is our success that has brought forth this question.

We have stabilized now. We have never needed, nor will ever need any external support. We have progressed well, and will continue to taste success.

Instead of creating individual infrastructure, I wanted to create common infrastructure. Since we are part of a metropolitan city, we are not constrained by the need to create accommodation for everyone who visits us. The place has well-connected transport, so persons can actually stay in nearby hotels and come to visit us.

I have many plans for the colony. It will be a paradise in its own way. We are constantly improving its facilities. It will be a radically different concept. Those who stood by Samratchana during the fire incident, and all those volunteers who have served Samratchana in any way will be accorded priority over others. All facilities will be free for them. For others, there will be a nominal charge for food and accommodation. There will be no need to consult me on this. Everything will be automated, volunteers will be given an identity card and the facilities will be automatically arranged for you.

Everything has a cost attached to it. I do not want to drain the resources of volunteers who have sacrificed so much for this organization. So my future policy will be to provide facilities free of cost to volunteers and charge the others nominally. Those who invested their trust in me are the beneficiaries. We will be planning more excursions for our school children, more pilgrimages for the volunteers. We visited Kailash (*Mt. Kailash in the Himalayas is considered the abode of Lord Siva*); we will be visiting Kathirkamam (*There is a temple for Lord Muruga in Kathirkamam, a pilgrim centre in Sri Lanka. Kathirkamam is hailed as 'Kailash of the South'*).

I have a lot of plans. And all those plans will materialize. I am waiting for the right time. No one individually gains anything by this, neither you nor me. But everyone is a beneficiary. So many of you serve so selflessly. One person's service is used for another's benefit. Volunteers serve as doctors, teachers, gardeners and the benefit is for all of us. Everyone's service is useful for everyone. In the near future, this will be recorded as a momentous achievement.

This is similar to Russian communism. But Russian communism did not attend to the soul, and so it withered away. I based my spirituality on the concept of communism. Do not worry about whether you offer your prayers to God or not. Render service. This is my working philosophy.

Kunkuliya Kalinga Nayanar became one of the 63 nayanmars (*Saivite saints*) by offering incense (*Oothuvathi*) to the Lord. Amarneethi Nayanar washed the clothes of devotees and has a place in the list of Nayanmars. Appar Swami tended to the temple gardens. If you study the lives of Nayanmars, you will realize that by rendering such service, they got into the Lord's good books. So it is with Azhwars (*Vaishnavite Saints*). Thiruppanaazhwar sang the glory of the Lord. Andal helped her father Periyazhwar string garlands for the Lord. And they have secured a place among Azhwars. Whoever sings the Lord's praises is Thiruppanaazhwar. Whoever strings garlands for the Lord is Andal. This is what life is all about.

I am chiselling Azhwars and Nayanmars here. I am doing it very casually and silently. You can be what you are, wear any dress you please.

I have not swerved from whatever our sastras have established. We have Suprabhatham (*morning invocation*) being sung to the Lord, Yagams (*fire offering*), cow worship, *Neivedyam* (*food offering to the Lord*), Vishnu Sahasranamam (a garland of Lord's thousand names), the Vedas, the Quran and the Bible, Bhajans and Sathsang. I have transformed your service into penance. Whatever you do, you are doing for your own temple, church, mosque. Simple, is it not?

I am motivating and moulding you without your being aware of it. You are elevated spiritually every day.

Examine yourself and you will find that soon after you became a resident of our commune, you would have become healthier, overcome your depression, became more active. And this is happening in such a casual manner. Everyday, I ask the doctors who serve the colony's hospital how many patients they attended upon that day. Their reply has always been, 'We are waiting for patients. No one comes'. This proves that my philosophy has been right. There must be hospitals. But there should not be any patient, because residents live in a healthy, nature-blessed atmosphere.

I have chosen a radical system of working in everything I do. I have novel ideas. We have emerged successful now. Why should we bother about anyone's testimonial? And now, the time has come when those who defamed us are coming round and according us recognition! Time is proof that we have been and are on the right path. I am doing good to everyone, including those who scorned us and they are gradually realizing their erroneous deeds. We are different in every aspect. We are following the paths shown by Vedanta, the Quran and the Bible. But we do not turn the limelight on us. I am so casually dressed but I am much more knowledgeable than many spiritual leaders, though I have not practised austerities like they have done. My knowledge is cached within me; it is the Lord who expresses Himself through me. Why must I then gorge down knowledge gleaned from books? I have attained the destination; I have achieved the result, so why would I waste my time on the means (i.e. acquiring knowledge)?

You have taken the right decision in coming to me. Everyone has progressed well and rapidly in life after coming here. We live in comfort, we are to ourselves; we do not give in to any confusion. We are very healthy. There is no dearth of facilities here, and we are also blessed with potable water, something that is rare everywhere else. To reiterate, if you contemplate, with maturity of thought, on everything that has happened to you, you will understand how much efforts Baba has put in to mould you and how well he

has expressed His care for you in tangible ways, by the facilities he has given you. My contribution to your personality has been phenomenal.

We are in nature's embrace, eating well, attending to our daily tasks, worshipping the Lord, excelling in arts and culture besides settling to well-deserved rest with minds not distracted by anything else. There is nothing else to seek of life.

We are on the right track, our march is always onward; our march is always forward.



□□ WHAT ARE YOUR FUTURE PLANS?

To quote Jesus Christ, 'My time is yet to come'.

As far as I am concerned, I have accomplished all the tasks that God ordained for me. Everything is ready. I have often explained, there are three foundation blocks for the success of an organization

- Structure
- Development of skills
- Co-ordination of views

I have implemented a stable structure and provided ways for development of skills.

As far as the third parameter is concerned, there are like-minded spiritual organizations all over the world. As of now, they lack the spirit of amity among themselves. When they are prepared to prioritize spiritual service above everything else, then co-ordination of views is possible. I am willing to wait because I have done what I should. My gates are wide open to receive anyone who steps inside. I can provide them all possible comforts. I have an organization that can take care of all their needs.

To speak of quantitative growth of the organization, I have seen huge numbers. I am not willing to market our spiritual prowess. There needs to be a spiritual renaissance impelled by a keen awareness in the outside society. When people decide that a spiritual awakening is ready for them, let them come to me. I can take care of them. My reply is 'I am ready, are you?' They must, of their own accord, feel the drive for self-realization. I do not stand to gain or lose if anyone comes or not. I do not have any expectations. For me, the world is finished. I am at peace with myself. So the external world holds no attraction or aversion for me. I am ready; the world is not. I will wait for the right time.



□□ WHY IS THAT THE PEOPLE TODAY ARE IN AN ETERNAL STATE OF RESTLESSNESS EVEN WITH ALL THE ECONOMIC SECURITY AND MATERIAL COMFORTS? WHAT IS YOUR SOLUTION TO ALL THE UNHAPPINESS AND MISERY IN THE WORLD TODAY?

The tree visible above the ground has its roots under ground. The sorrows and conflicts that disturb your peace are the repercussions of your actions; the root is within you. What you really lack is peace within.

This was the solution Siddhartha (Buddha) obtained in his quest for peace. Many researches have been conducted since time immemorial on how to attain peace. A number of seers have clarified this issue. Yet this question has been rocking humanity, because people have never shown interest in implementing the solutions offered by wise men.

Mind is the reason for all discord. Thayumanavar (a Tamil seer) declares, 'Divinity does not reveal itself to those who have not tamed their minds'. Thirumoolar (a Tamil prophet) states, 'If the mind is mellowed, one need not practise yoga or chant mantras. If the mind is mellowed, the path to Divinity becomes clear'.

People confuse the mind with the heart. The mind is located in the middle of the forehead where the breath concentrates. Yogis discipline their breathing and achieve mind control. Gnanis (sages) discipline their minds and achieve breath-control.

A Gnani realizes the world is an illusion. This is the state of the Buddha. 'The world is afflicted with miseries. The world is transient. The world is illusory.' Gnanis advise us to overcome our desires that are the root cause of all miseries. That is the state glorified by the Azhwars (Vaishnavite saints), 'Once you have overcome your desires, you are on the path to Divinity'.

What prevents you from becoming detached? - Your attachment to the world, materialistic pursuits, your family; your pre-occupation with name and fame. Until you overcome this attachment, you cannot attain peace. Arunagirinatha was a libertine; at one point of time, people avoided him because he was afflicted with a contagious disease. His sister went to the extent of offering her body to appease him and that marked the turning point in his life. He transformed himself, realizing that desires hampered his happiness, and then became a saint. He devoted his life to singing the glories of Lord Muruga ('Kandar Anubhuthi' verses). Pattinathar coveted wealth. Lord Siva presented Himself as Pattinathar's son and wrote to him, 'That needle without an eye and a man of wealth, both come to naught'. Pattinathar embraced sanyas, thanks to his son.

Only when people fail in their repeated attempts to satiate their desires, do they realize that all these are transient, and then develop detachment.

No child has ever heeded its mother's warning, 'Do not touch fire; it will burn your fingers'. Only when the child gets hurt, does it realize the consequence of its action, and exercises care then onward.

Life consists of wisdom gained from experience, not knowledge gathered from books. In school lessons, you read that 'desires are the root cause of all evil'. But you never imbibed the meaning of this statement. If you had, you would have followed it and would have never been disgruntled with life. People do not realize that it is worth discarding desires, instead of attempting to fulfill them. This is the problem society has been facing.

Economic security and material comforts can satisfy your physical needs, but they can never contribute to your inner peace and harmony. And unless you are at peace with yourself, external disturbances will continue to affect you. Inner peace will radiate only when you sweep away the desires that continue to plague your mind. You have not yet infused the interest to clean your mind of desires, but continue wondering why people's minds are cluttered. Like you dust the trash outside, you need to sweep away the

dirt of desires that cloud your mind. Then you will enjoy the peace of silence. The initiative has to come from you.

Every country talks of banning atomic missiles, quoting that as the reason for the present turbulence. Assume China, Russia and America do away with all the missiles they have. People will make use of some other weapons to fight. Even if they discard all these seventeenth century arms, they will fight with stones, the Neanderthal age weapons. Not weapons, but agitated minds, cause conflict.

No weapon can trouble a peaceful mind. Nothing can destroy the peace in the world then. You must focus on this angle.

At Samratchana, we are blessed with peace, seek the company of noble persons in the sathsangh, retire peacefully to bed, wake in the morning and get back to work. You enjoy peaceful sleep; you do not have any idle time. It is idle time that confuses a person.

When a person mingles with like-minded persons (sathsangh), he gets rid of any ill feelings that may have obstructed his peace. Psychologically, if a person is let alone, all sorts of negative thoughts invade the privacy of his mind. When he is in the company of good individuals, he is cured of this psychological illness. So, one remedy is to concentrate on positive thoughts and be with positive minded persons.

Think good. How can a restless mind find peace unless it is contented? And the initiative has to come from you. At Samratchana, we are peaceful. We are able to accomplish good. Here, you have chosen this as the right way of life for yourself, so you are at peace. When every person seeks contentment, the world attains the peace you are enjoying.

You sought peace, hoping to find it here. And so you have attained it. This is what Jesus said, 'Ask and it shall be given to you. Knock and the doors shall open. Seek and you shall attain'.

People have not yet asked for peace. They sought the material comforts of car, bungalow and family, wherefrom can they attain peace? None of these can give you peace, because peace is not external. Only when individuals obtain all the material comforts they sought, will they realize that these really do not bring peace. You will not seek anything then; you will be happy receiving God's grace. This contentment will guide you here; else you will continue searching for you do not know what.

Ask music connoisseurs. They will tell you that the *sruti* (fundamental note) never changes. Only the raagas (tunes) keep changing.



There is a constant *sruti* controlling the music of your life. It is 'I want happiness'. You seek happiness through marriage, affection between spouses, progeny, children's education, vehicle and house, wealth, and so on. You dance to the tunes of your desires. If you would just care to reduce 'I want happiness', you will realize that you are the very 'I' you seek. And then you will realize that your quest is for this 'I', the innate peace within you, whereas desires land you in the vicious cycle of birth and rebirth.

You owned a cycle and were happy with riding it to office. The day you see your neighbour riding a motorbike, your mind revolts. You nurture a desire to buy something better.

What caused this desire? Envy! Your cycle was performing well. In fact, when you become a rich person and fall prey to diabetes, your doctor will advise you to pedal every day. You might as well have stuck to your original life-style. You would not have fallen sick then.

Jealousy leads to desire. If your desire is not fulfilled, anger ensues. This irritation causes you to spout filthy words. If you had been contented with whatever you had in the first place, you would have never landed yourself in this mire. This is the pitiable state of society. It hankers for one thing or the other and finds itself in a quagmire.

Mind is like a monkey, jumping here and there. Desires have to be weeded out. The first step in spirituality is letting go of your desires. Pattinathar(a saint) declared that there are three steps to actualize your self, 'Love, the Lord's Name, and mingling with noble-minded persons'. Desires find no room in a mind that reverberates always with the Lord's name. You can wash your body with soap; your mind needs to be cleansed with the soap of integrity. Integrity is the synchronization of your thoughts, words and deeds. If you say something and act differently, you are leading a false life. When you rise above this temptation, and harmonize your thoughts, words and actions, you will have attained peace.

Remember that no one is really bothered about your monetary status; so do not flaunt the wealth you do not have, just to impress others. Ask a buyer; he will convince you with ample reasons why he bought a house. Ask a seller and he will quote numerous instances of how that house wrecked his happiness. So a house does not contribute to either the joy or sorrow of a person. If you are happy, you feel your house is the reason. If you are unhappy, you blame it squarely on that cement structure!

You married in the hope of finding happiness; so why are so many divorces happening? The source of happiness is not anywhere else; it is within you. If you are happy, the world seems happy. If you are sad, the world seems gloomy. Everything is a reflection of your thoughts.

If you have conquered your thoughts, you have conquered the world. The lotus stalk grows as deep as the pond will allow it. Only you determine the heights to which you grow; no external factor plays any role.

I can offer you advice; but advice is worth giving only when it is followed. Jealousy, the resulting desires, and the false living styles adopted- these are the reasons for the present-day miseries in the world. People waste their time in gossip and spoiling other people's lives because their mind is cluttered with the dirt they have accumulated.

No one is permanent. Even the Mahaans (saints) whose idols we have consecrated in the sub-towers of our temple (at Kelambakkam) - Shirdi SaiBaba, Koti Mahaan, Raghavendra Swami, Paramacharya and Ramanuja;- none of them is physically present now. This physical form is a perishable commodity. Even the kings get reduced to ashes after death. The Earth prides in the fact that no man is physically immortal. When you understand that the world is transient, you will seek the Only Eternal Being, God. When you reach that state, you will learn the three ways of protecting your mind from disturbances as elucidated by Arunagirinatha, 'O Mind! Here are the three ways of safeguarding yourself from the onslaught of desires.

1. Give without hoarding (Karavaadu iduvai). Do charity in some way, may be sharing your knowledge, serving others, anything you can. The fragrance of a flower remains in the hands of the one who has held it. You will find joy in giving, regardless of whether the recipient has felt the happiness or not.
2. Let your thoughts focus always, on the Lotus Feet of the Lord. (Vadivel iru Thaal ninaivai ninaivai)
3. Know that the Lord is the doer, you are His chosen instrument. (Viduvai, Viduvai, vinai yaavayume)'

Think that you are the custodian of God's wealth. And He has given you the opportunity to perform. When you realize this, you will feel a surge of happiness within you.

The problem is that society is not willing to apply these principles. Start doing charity, be honest to yourself and to everyone, and free yourself from desires. Rise above the habit of hoarding petty things for future use.

As long as you have desires, you will be in pieces.

Once you subjugate your desires, you will be at peace.



☐☐ WHAT IS YOUR MESSAGE TO THE FUTURE LEADERS-TODAY'S YOUNGER GENERATION?

Message One : The future is yours.

Message Two : You are the future.

Message Three : You can mould your future.

You are the future, you can mould your future and the future belongs to you. Not everyone makes use of the available opportunities. The outside world is presently in disarray. At this juncture, the children residing in Kelambakkam spiritual centre and those studying in SushilHari School must imbibe the atmosphere they have been provided with. You must utilize this opportunity and equip yourself for your work of restoring peace and amity in the world.

This is the age when you can plan for your future. Study well. Inculcate values.

Be hale and healthy. Health is very important. If you lose your health, there is no use acquiring knowledge.

Each one of you has some inherent talent. Nurture it. Using your talent is one of the many options available to you for making a living.

Anyone can shine as an individual. People find it difficult to shine as a team/institution. Train yourself right now to be in a position to contribute to the success of your team.

We are giving you ample opportunities. You have all the facilities at Kelambakkam spiritual centre to develop yourself into a multifaceted personality. Make use of all the facilities here.

Do not be a very serious person. Strike a balance. You must know to be jovial too. It will come in useful if you choose a marketing career. A serious person has no place there; you must know how to interact with people.

We have a good collection of books in our library here (at Kelambakkam centre). We have many educational CDs. Cultivate an interest in these; it will help expand your knowledge horizon.

Learn the social habits of all nations. When you are in Rome, do as Romans do. You must hold on to your values, but no situation should throw you off balance.

Know to differentiate between love and lust. Indians assume that the West has a flawed culture. It is not totally so. There they have learnt to establish a very sophisticated interpersonal relationship. Not everyone lands up having a relationship based on lust. Initially Indians have a terrible time adjusting to the Western culture, as a result of which they are ridiculed for their 'poor social habits'.

Know that each person is an individual in his/her own rights. Master the art of teamwork. The social habits you get trained in, will help you be an efficient team member.

If our Indian youngsters can put in long hours at the United States, why not here? Learn to wake early and train your system to adapt itself to long hours of work. Only then can you call yourself an international citizen.

Equip yourself with good dress sense. Table manners are essential. You need not be extremely sophisticated, but you must know to use fork and spoon.

I can teach you everything that is essential for a worthwhile living. If you want to balance the nature of the materialistic and spiritual worlds, imbibe what I tell you. I belong to the best of the East and the West. It is up to you to make maximum use of me. I can train you in all fields.



Learn to be clean. Train your breathing system so that you do not snore during sleep. Otherwise you will become a burden.

You must care for others. Avoid jealousy. Everyone has some good quality. Learn from others, but do not lower yourself by feeling jealous of them. Jealousy will lead to hatred and you will never be able to lead a normal life. Knowledge is your greatest asset and anything you learn when you are young will be deeply imprinted in your mind forever. People can rob you of your wealth, but knowledge is everlasting. So cultivate good habits right now.

Enhance your learning skills. There are so many educational channels: Discovery channel, BBC and so on, diversify your interests. Strive to be a genius. Only when you accept you do not know about something, can you learn.

Education, Devotion, Discipline, Cleanliness, an inclination towards arts, aesthetics, physical exercise, manners, good habits, these need to be learnt right from childhood. Only then you will be able to outdo others. If you gain confidence in yourself, you have won the world. This will not happen in one day. I am not very much concerned if you do not perform very well at studies; but you have to inculcate good qualities.

You have a great responsibility towards the nation. It will do you well to remember this always and do what you can for your country.

Know one thing. I will be jovial. But I am keenly perceptive of what goes on around me. As long as you follow values, I will give you respect. It is in your own interests to ensure you are in my good books always.

I know to mould you, but you must develop the inclination to be moulded.





Siddha Yogi Shri Siva Shankar, fondly known as, 'Baba', was born on the 28th of January 1949. He graduated in Chemistry from the University of Madras and also finished his Post Graduate Qualifications from the Chartered Institute of Transport (U.K.), The Indian Institute of Road Transport (Pune) and from the Institute of Rail Transport (Delhi).

He was leading a very successful worldly life. He was a business man, news reader and editor of a technical journal. His life changed in 1983 upon his search for God. He visited the Holy shrines of Thiruvannamalai, Palani, Kasi, Kailash, Kanyakumari, Amarnath, Badrinath, Mahendragiri, and several others. Blessings from Spiritual Masters overflowed. Many miracles happened to those who were with him during his search for God. Siva Shankar was gradually being elevated to greater and greater levels in Spirituality until a time came when He realized Him and God were one and began having the bliss of experiencing the Divine within Him. From then on, the power of His penance and grace rose so high that there was no power greater than Him - He became, verily, the Supreme - the embodiment of Truth, Wisdom and Purity.

That having attained which there is nothing more to attain

That having sought which, there is nothing more to seek

That power is this 'Siva Shankaram'

He does not don robes of a Sanyasi or ordain any external symbol of a saint because the 'Temple' is within each one of us and is not marked by any external paraphernalia. Without the barriers of caste, religion, gender, age or economy, Baba runs a self-realization centre in Chennai, India called, "**SAMRATCHANA**".

He gives spiritual counselling to the grieved and needy, heals & cures various ailments and solves numerous problems of suffering humanity with his prayers. He practices informal spirituality where there are no barriers between him and the seeker. He, being the first volunteer of His brainchild 'Samratchana', works nearly 22 hours a day for making our world a better place.

"Service to Mankind is service to God"



Publisher's Profile

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