



IS GOD  
AND FAITH  
EVERYTHING  
TO YOU?



HER HOLINESS SRI SATHGURU  
SWAMI GNANANANDA SARASVATHI

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Few words...

The devotees of H.H. Sri Sathguru Swami Gnanananda Sarasvathi celebrated the twenty seventh anniversary of Her acceptance of Sanyasa (Sanyasa Ashrama Svikarna) on the 25th and 26th of May 2002 with unbounded enthusiasm and devotional fervor.

On the 25th Smt. Geetha Chandrasekhar and party sang Bhajans, which was followed by Prasadam distribution. On the 26th the festivities began in the morning with Homams and Pada puja. Dr. T. Narayankutty M.A. PhD spoke on Guru Mahima. Prasadam was distributed. In the evening Sri Pithukuli Murugadas and party sang Bhajans and then Sathguru gave Her Anugraha Bhashanam, which is reproduced in this booklet.

Traditionally in most ashrams and mutts the birthday and/or the Mahasamadhi day (aradhana) of the Guru is normally celebrated. The anniversary of the renunciation of the Guru is rarely celebrated. Why is this so in Sri Peetam?

To understand this we must first look into the two types of renunciation mentioned in the scriptures, Vividisa Sanyasa and Vidwat Sanyasa. Vividisa Sanyasa is when an aspirant renounces the world in order to attain God. When the Buddha, Sri Ramana Maharshi or Swami Vivekananda took Sanyasa it was as a means of liberation. When the Upanishadic sage Yagnavalkya, an illumined soul left the world it was Vidwat Sanyasa – it was an outward expression of an inward realization, an external affirmation of an internal fact. These Great Souls have no need of Sanyasa- their hearts; minds and souls are dyed ochre. But they take Sanyasa either keep up the tradition or more importantly because they have a Divine

Task, to teach the way to God and more importantly to work for Loka sangraham, the integration of peoples and in spread the message Vasudaiva Kutumbakam (the world as the family of God).

Sri Sathguru took Vidwat Sanyasa in 1975. There was nothing to be attained-it was just that by renouncing the world it became easier for Sri Sathguru to spread Her message and carry forward the task of Strengthening Dharma.

Sri Krishna says:

Na me Parthasti Kartavyam trisu lokesu  
kincana  
Naanavaaptam avaptavyam varta eva  
ca karmani

I have. O Partha, no duty, nor do I have anything to attain in the three worlds, yet I continue in action.

Every action of His is directed for the welfare of beings. This is the different between the mundane ascent and a divine descent. The sage after the culmination of his sadhana teaches because it his nature to help others without any selfish motive. The Jagathguru must; it is the reason of his being; it is the purpose of his birth. Every action of his is dedicated to the welfare of the worlds. The illuminated sage teachers because he wishes to; the Jagathguru teaches because he must. Every action of His is a teaching, not necessarily to humankind, but also to higher and lower order of beings. The Jagathguru, Sri Sathguru once said, is not a Jagathguru unless he is the Guru of all – even a worm or a blade of grass.

And when such a Jagathguru renounces it is not to seek Liberation, but to proclaim that He has come to fulfill His Divine Destiny and that there are no bounds to His compassion. As a

householder Yagnavalkya taught in crowded sabhas king's courts, as a sanyasin he taught the worlds. And so it is with Sri Sathguru. As a close disciple put it, She gave up piloting a small seven seater to pilot a huge ocean liner to help humanity cross the ocean of samsara.

Samkara leaving Kalady to become Bhagavan Bhasyakara, Ramana leaving Madurai to become the Maharishi, these renunciations were for themselves and the world.

But this Sanyasa was for us alone.

It is for this that the devotees at Sri Peetam gather every year on Vaishaka Purnima day – to celebrate a renunciation that was meant for Loka Sangraha and Vasudaiva Kutumbakam – two ideas that run through this little booklet.

Chennai

June 2002

Page 7 of 20

**Sri Sathguru's discourse on the 26th of May 2002 on the occasion of Her Holiness Sri Sathguru Swamiji's 27th Sanyasa Ashrama Svikarna Dina at Kalyana Nagar Association, Mandaveli Chennai.**

NARAYANA

You all have been listening to Sri Murugadas's bhajans. The fact I want you all to understand is, to sing like Sri Murugadas, you have to have a lot of Bhakti. This cannot be attained by just going for Bhajan classes alone and learning to sing. Singing with Bhakti cannot be done just like that. And at what age is he singing! Murugadas is eighty plus years. To be able to sing like this is possible only because of the Grace of God. God's Grace can be received by anyone who feels the need of it from the bottom of his heart. A great amount of Bhakti should be there. If you have that great Bhakti, you will definitely receive God's Grace.

This goes without asking, without saying. It will come automatically. I am very happy that you all are here; today is a very important day. On the occasion of the Sanyasa Ashrama anniversary. I remember that he was one of the first people to come, twenty-seven years back. I am feeling very glad to say this. Today is a very auspicious day, not only because of the Sanyasa Ashrama anniversary, but also if you look at the events happening [here and elsewhere in India], you will understand. Now there are a lot of troubles and hardships or difficulties that are occurring regularly.

We Indians do not have the same outlook as that of the citizens of the other countries of the world. Having an ancient heritage and having originated and lived in the Vedic tradition, Indians do not have the same outlook as other peoples. The Shastras say a person who is of a small mind will think only of his family as his own and

the others as alien to him and as strangers. But a person of the highest level sees the whole world as his family, as one family. Everyone in this world belongs to one family only, not even two. All creation is one. This is what is called “Vasudaiva Kutumbakam”. All creation is one. This is the teaching of Hinduism. This is what is called “Sanathana Dharma”, ie, the Dharma will protect one’s life. So you need not worry about all these and go on asking God for anything.

You can all live like Kuchelan can’t you? Did kuchelan ask for anything? He did not ask for anything from anybody. He used to just chant the name of Krishna, as he only knew Krishna. Kuchelan’s wife said, “well, you have a maharaja friend, haven’t you? You go and ask Him and get something. We are really suffering terribly”. They were really suffering so much and she was telling the truth. As soon as Kuchelan went there, he forgot about it all completely,

as he was always thinking about Sri Krishna only. He was always in Ishwara Smaranam. After seeing Sri Krishna and while returning, he thought, "He took only the beaten rice. I did not offer Him anything else". While returning, he was very happy and joyful. Midway, all of a sudden, he thought, "I did not tell Him anything or ask Him for help. When I reach home, what shall I tell him?" He got mildly upset over it and that too for a very short time. When he reached home, he was astonished to see what was in store for him and what Mahalakshmi Kataksham means. This is what is called Saranagati.

When we surrender it should be total surrender. It is easy to say, "I have surrendered. I have surrendered completely." It is not at all easy to do it. That ego, 'I', - this Ahamkaram should go. Then only you will get Rakshai (Protection). That feeling of 'I' should go, should go completely. "God is

everything for me. Whatever way God shows me, I am ready to take that path”, should be one’s feeling.

“I want this, I want that” – you need not ask for anything. If you are really in need of something. He knows that He should give it. It comes without even asking. But for that, you have to live in Truth and have real Bhakti.

To go and ask God that “I want this. I want that”, is not wrong, but it is not true Bhakti. Bhakti means love of God and an unshakeable faith in Him. This is what is called Bhakti.

So, in our Hindu religion, which is a universal religion, we do not differentiate. We should also not differentiate. This, I have to say very strongly today because the situation is like that. So, you all have to be very watchful. You all should know one thing – you all should have selfless, true love for Bharat Varsha. That is

patriotism – love for your country. This should be there. All those who live in India are Indians; whether he is a Christian or a Muslim, remember he is an Indian Christian or he is an Indian Muslim. Therefore, he belongs to India. We must remember that and accept them. And when they accept Hindus then there will be no trouble in India. If there is trouble in other countries or others try to make trouble here, it will not have such an impact. We have not done anything wrong. It is they who have done wrong. We have not done it. So, we have not only to be united, but also live in harmony.

This is one think that all of you have to keep in mind – that ultimately there are no Indian Christians or Indian Muslims or Indian Hindus. There are only Indians who stand up for their country with full patriotism and true love for their country. This is what matters most. Regarding this, even if we have not done it till today, start to

do it now. Because it is going to be very necessary now. Anything can happen. Whatever is to happen, even if it is a big war, it should not worry us.

Yatho Dharmas Tatho Jaya. If you live a Dharmic life, there will be a shower of God's Grace. By God's Grace there will also be victory. So you need not worry about this. But we should not do wrong. If we do any wrong, we cannot expect God's help. This is something we must remember, we cannot expect God's help if we do wrong. Therefore we must all change our ideas whether we are Muslims, Christians, or Hindus. You should all change your ideas and think in the form of only Indians, with love for your own country, love of each other, your own – they are all your brothers. This is called Vasudaiva Kutumbakam isn't it? This was not said recently; it was written many thousands of years back. We all have to follow the Vedas now. For our unit, it is very essential. If there is no unity,

then you can't survive. Then there is no hope for us. If we fight amongst ourselves, we'll become weak. If we become weak, we will become victims for the enemies.

If I go to a mosque or a church, I will pray to Narayana for I see Him everywhere. He exists there also,. We understand and sympathise with other beliefs, so we don't force our beliefs on anyone. We accept all views. Each one has the right to pray according to his beliefs, hasn't he? No one says no to it. But if you try to impose your religion on anyone or fight someone saying your religion is better, then it is wrong. It is very wrong. You cannot force it on somebody else. This is not non-violence.

The Hindus say, "Ahimsa Paramo Dharma". The highest Dharma is Ahimsa. It is Sarva Dharma. In everything you need that Ahimsa. So we don't accept or we will not do that.

Forcing a person to accept or we will not do that. Forcing a person to accept any religion is wrong. You see, in Hinduism we have so many Gods and Goddesses. All are the same, but each one has a meaning. One aspect of God or Goddess is shown in each form. Due to our previous Samskaras and Vasanas of our previous births, we choose our God or Goddess we want in this birth. So we should not find fault with others. We must be lenient, tolerant and understanding of other people. We should not be selfish. We should not be selfish and expect everybody to do what we want. Neither should they expect us to do what they want. This is what is called “live and let live”, isn't it? You should live and let live. Live in Truth and in Purity. Live in Satyam and in Dharma. The Shastras say Satyameva Jayate.

They write it only as “Satyameva Jayate”, but the full quotation is, “Satyameva Jayate, Naanrithm”.

Naanrithm means “not falsehood”.  
Satyam wins and will be victorious, but  
not falsehood [Naanrithm]. So live in  
Truth and in Purity.

If anyone lives in Truth and in Purity, he  
or she need not fear, as there is always  
the Grace of God and God’s Protection.  
None need doubt this. When you  
surrender or do Saranagati, you should  
not doubt God. You should totally  
surrender to God with true Bhakti and  
unshakeable faith. What else do we  
have? We have only our duty. We  
have to do our duty correctly. God will  
not do that. You will have to do your  
duty. So, you do your duty and live a  
good, clean life. There are very many  
things in this words, which we cannot  
do. If you want to attain everything in  
this world and you keep worrying  
about it, you will only fall ill. If you do  
anything today to the best of your  
capacity, God will not expect you to do  
anything more. So you have to do your  
duty to the best of your capacity. God

will not expect anything beyond that. So you live that clean, good life. “Satyam, Dharma – follow these two correctly. That is all you have to do. God will take care of the rest.” – this faith should be there. This is for our personal lives.

But for the whole world, that is, for our country and for our religion, we have to be very tolerant, understanding and sympathetic. There are so many people – you should not think, just because some Pakistani did something, all Muslims are like that or just because some Christian did something, all Christians are like that. All people are not the same.

You have the good and the bad everywhere. For instance, Dr. Abdul Klam. You should be proud of him! You see, he is a Bharat Ratna! He did not get it for nothing. When his helicopter crashed, he got up from there and he was not upset. In fact, at

that time he said, “God has saved me to serve my country”. Can you see his patriotism? So like this, be patriotic to your country. But to all your countrymen – your brothers and sisters, be understanding and kind. Take them all into your fold. They are all Indians. This is one thing I want to remind you all, because the circumstances may be such that you may be driven to think in other terms. Don’t think in other terms. I have been telling this to all those who come to me. Remember this, be strong, and be sure that His help will be there, His protection will be there and His Blessings will be there.

Narayana



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