

SRI SUBRAHMANYA MAHARSHI

Ubhaya Bhaskar Praveena,
Lingale Suryanarayana,
Devastana Pandit
DEMYA 53450 (A.P.)



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1978.

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Om Namō Bhagavate Subrahmanya Mahadevaya

Om Namō Bhagavate Vasudevaya Harihi Om.

From times of yore India stood for the eternal values of mankind. Her cultural heritage stands majestic like her snow capped Himalayas. Empires have arisen and empires have fallen. But the kingdom of spirit that the seers and sages of India founded stands for all time, extending its arms to the farthest corners of the world in its fraternal embrace.

From the dim past of which history has no record India has produced innumerable sages. "What has the Hindu Nation been doing for thousands of years excepting producing sages" - asks the great Swami Vivekananda. It is not only true of ancient and medieval India, but it is, true of modern India as well, as the author rightly observes. The pages that follow gives in brief the account of the life-story of one such modern Saint, who never wanted any publicity. I had the privilege of sitting at his feet for a sufficient period of my life and drank deep the nectar of his teaching.

Sri Subrahmanya Maharshi is one of those rare souls to whom religion means not simply observance of certain rites or erudition in Shastras, but experience of the Divine presence. It is coming face to face with God, Sakshatkara. He used to live in God and move in Him at all times.

An attracting feature of his teaching is the harmonious blend of Karma, Bhakti and Gnana Yogas. To him Para Bhakti, Supreme Devotion and the highest knowledge are one.

For all appearances he looked like any ordinary householder, a Sanatana Brahmin, going round his normal duties from morning till evening. But under the cover of his householder's garb, any devoted disciple can discover a great mystic and a seer a Brahma-Gnanin, a Sthitaprajna of the Gitacharya. He is an ideal householder.

The author gives the main incidents of the Maharshi's life in brief. The author comes from a family which is highly devoted to the Maharshi. As such his treatment is authentic for the sources of information he mainly draws from the complete Life story of the Maharshi written by Ubhaya Bhasha Praveena. Sri Lingala Suryanarayana, a beloved disciple of the Maharshi.

The Lives of all greatmen
Teach us that we can
Make our life Sublime (Long Fellow)

OM TATSAT.

KANDARPA SURYANARAYANA, B. A.,

MANDAPETA :: East Godavari Dt.

A. P. : India.

AN UNKNOWN SAINT OF ANDHRA
SRI SUBRAHMANYA MAHARSHI,
Sree Raja Rajoswari Peetham and Sreerama Peetham

Established ; 1886

MAHENDRAWADA (P.O.) Via. ANAPARTHI.

East Godavari District.

(A. P)

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From time immemorial, India has preached, practised and lived the path of Sanatana Dharma. Contemporary India had produced during the nineteenth Century, very eminent personalities which it can be rightly proud of for all times to come. These personalities - they come from all walks of life and through the length and breadth of the country - in various spheres and fields - some in spiritual time to upkeep the traditional worth of the land, some in social line to eradicate social evils, some in the enlightened path of struggling for freedom - all were patriots and Karana Janmas (born with a purpose) in the real sense. It was more so because India was passing through a murky period under the British rule. The need of the hour was to inculcate, induce and strengthen moral, spiritual and patriotic values in the life of the people. Sri Subrahmanya Maharshi belonged to this category of people who strived to uplift the noble virtues which India boasts of.

A Saint lived in the village of Mahendravada, about ten miles from Samalkot in East Godavari District of Andhra Pradesh. A double storeyed building constructed by the disciples of the Saint stands there with utter calm and serenity. The only inmates now are the Saint's son and his family. Towards East, an Ashram was built and therein the lifesize marble statues were installed in the

usual japa pose of the Maharshi and his consort. These days the Nitya Dhupa Deepa Naivedyam (Regular offerings to lord) are performed by the Peetadhipati, the son of the saint. The Peetham called SREERAMA PEETHAM has also a DEVI PEETHAM installed by and worshipped by the Maharshi himself.

Born in 1860 in Pamarru of East Godavari District in an Orthodox Brahmin family, the boy named Subrahmanya showed his Divine Amsas right from the boyhood. He would spend most of his time in meditation on the omniscient Lord and rarely join the group of boys of his age to play or read. He developed an excellent Bhakti towards Srirama at the age of five and very secretly used to offer his prayers to the Lord. He had his Darsan at all times at his wish. His father, Brahmanna, himself a great Rama Bhakta Scholar and pauranic - noticed the boy's enthusiasm in the spiritual field and ordained to a spiritual discipline under Sri Ayyala Somayajula Papayya Sastri, a renowned spiritual and God - realised Brahmin. The concentration and the ecstatic behaviour of the boy at the divine influence stuck him with surprise and so he soon initiated the disciple to TARAKAMANTRAM. This flared up the inner most fire for the Lord's vision always and communication with the Lord. Intoxicated with devotion, he used to experience the oneness with the Lord. He became drunken with Divine joy and witnessed the worthlessness of sensual pleasures and mundane affairs. He refused to marry, but bound by his father's word, he was to marry Bapanamba at the age of eighteen.

A peculiar incident happened while the devotee - young man was on his way to the bride's place. At a resting place near a choultry on Godavari coast in Rajah

mundry, he started weeping and thinking how he could escape the marriage for, that would mean a halt to his spiritual endeavours. Just then, an Avadhuta, who happened to be there at that time, looked at the young man and consoled him and asked him to report to him soon after the marriage. He blessed him that everything would go alright and there was no room for fear. As soon as the marriage was over, the young devotee met the Avadhuta who accepted him as his sishya after thorough and rigorous tests. He taught him all sadhanas. The Avadhuta, it is believed, is still alive - unapproachable to ordinary humans. He belonged to a high order of Avadhutas (an Avadhuta does not hold any ashram and is always absorbed in the Brahman) and is popularly known as "SANAARI VISVESWARA" papaya Viswanadha Avadhuta - his full name - had several other disciples whom he trained besides Sri Subrahmanyam. Among all, Sri Subrahmanyam was the most affectionate to his guru with his unreserved devotion and Guru - Seva. Sri Subrahmanya Maharshi mastered all the four types of Yogas (Mantra, Hatha Laya and Raja) according to Scriplures and then at the order of his Guru, took up Grihasthasrama. His daily routine was to get up at 3-00 A. M. and go to Dhyana Samadhi, performing Japa and all rituals of a Grihastha. His Naivedya-kanda (Offering food to the Lord) was a complete and real one for, while he invoked the Gods, would appear before him in physical form to receive the offering. He never took any food before it was offered to and received by the Lord, Srirama.

As for the Mahimas of the Saint, the Raja Yogi, they were many. He never like publicity. He once walked on the waters of Godavary. He showed Viswarupam to

a beloved disciple Sri Kandarpa Suryanarayana on the sea shore of Madras. To show people of his Identity with God, he appeared with the ten incarnations of Vishnu to a number of devotees. His appearances at various places at the same time, his Divya drishti (vision of all times and places), his bringing up of the sishyas, his healing touch and the kindness to all living beings etc., his detachment of the mundane things, the Sthitha-Pragnathwa etc., all bore testimony to his Divine Amsa. His face shown with utter calm and brightness that is unusual with ordinary people. One who approached him with doubts would find himself cleared off them at the very first darshan of the saint. He used to discipline those who approached him in humility and took up the entire responsibility of uplifting the subject from the earthly status to the one where the darsan of the Saguna-Brahman was as easy as peeling out a banana to one who could equally go into Nirguna Samadhi, to one who could easily live in the world with detachment like a lotus leaf on water; could poise himself in the ups and downs of worldly lives and still enjoy the bliss of Parabrahma. In one word, he made Moksham Karatalamalakam to everybody who approached him with sincerity, without reservations as to the caste, age and sex. His greatness lies in the fact that while he attained the supreme stage in the Adhyatma life, he never discontinued the ordinary rituals like Vighraha-Aradhana (worship of Idols according to scriptures) lest it should be a wrong guidance. Like Ramakrishna Paramahansa he lived as a saint in Grihasthasrama and denounced outright going as a Sanyasin in Kaliyuga.

He was strongly believed to be an incarnation of Sankara. In his life time, his sishyas had his darsan in

the form of Sankara. He preached oneness of Siva and Vishnu. He himself revealed once that for the purpose of Brahma-Bodha (imparting of eternal knowledge) only, he had to come over and take a birth and that birth or death never existed for him. Although he very much disliked showing out his powers, occasionally he used to exhibit them when it became necessary to mend a man's heart or sheer casually sometimes out of affection towards devotees.

The sage had performed Sri Rama Sapthaha Yagnams (continuous worship for 7 days to Lord Sri Rama) twice in his life time with a will for the good of the humanity. Rama Bhakta Hanuman appeared before the Saint in such times and expressed joy at the way they were performed. According to his disciples, the Maharshi used to be in Samadhi at all times, even while he was in normal discourse with other or engaged in wordly actions - but all was being unnoticed by others. He relaxed in Yoga-Samadhi in sleep. He would narrate his Anubhuti (Spiritual experience) to his beloved devotees,

Once he had to go to Eluru at his Guru's command. As he passed on through in the hot sun, he felt hungry and thirsty. He noticed some ripe fruits in a nearby bush. Thanking the Lord for showing an instant mercy thus, he plucked some and started Manasika-Naivedyam (offering without ritual) to Lord Sri Rama. Soon Sri Krishna appeared before him as an eight year old boy with his flute in mouth. Sri Krishna ate some fruits, satisfied and told the Saint that both of them were one and only one and three was no difference. Saying thus, Sri Krishna disappeared. Relieved of the strain and hunger he pro-

ceeded with sweet remembrances of this experience and told his Guru about the same. There were a number of other occasions when the Saguna Brahma (Physical beauty of Lord) pleased the saint with his Darsan at various times.

The most important aspect of his Sadhana and training was to unite the Mantram, its presiding deity and one's mind in meditation so that full results come forth. He used to tell that in order to have Sakshatkara of the Lord one has to cultivate good number of virtues. He demonstrated through his life that while performing the duties of the household, one could still attain the highest perfection and salvation. He preached what he believed and showed to all disciples Pratyaksha Nidarsanams (Physical proof) of the Omnipotent in which he believed. He practised Achala Parabrahma way but never ruled out Saguna Aradhana. He was also a great poet and composed numerous Kirtanas and Krithis (Songs) and wrote a number of books on Advaita Philosophy which the ancient seers had advocated as a way of life one should lead, in order to break the chain of birth and death and attain the supreme. He emphasised the need for a perfect spiritual Guru for attaining progress in that line. He belonged to Bhrugu-Sampradaya.

He possessed Ashta Siddhis but rarely exhibited them. His countless devotees were uplifted in life to marvellous heights and attained paripurna Brahma Tathava with so much ease that otherwise was impossible.

The instances when Sri Subrahmanya Maharshi showed off his miraculous powers and showered grace upon

his devotees were numerous. Out of the scores of such events, a few are cited here for the readers to know of the Super human nature of his being :—

As was pointed out earlier, the Naivedyam, as a part of the sixteen sevas of Saguna Aradhana, signified to the Maharshi the real sense of the word with the presiding deity appearing before him to receive the food. As the Lord wanted to testify to the world through this saint of the non-duality of Prakriti-Purusha and of the different forms of the Saguna Brahman, one-day it so happened that Sri Rama whom the Maharshi worshipped as God, appeared as Sita and Parvati to receive the Naivedyam (19. 6. 1941) In othes instance (15. 1. 1944), the Devi appeared as Sita in a dancing pose at the time of this ritual.

Three categories of incidents which amply support, his sadhana and teachings could be pointed out. (a) His own experiences throughout life connecting God's Sakshatkara at various times, places and the non-duality. Two of such examples were given in previous para. To tell further :— "Wonderfully enough, as the Maharshi was absorbed in teaching to his disciples, three Ramas with bows on shoulders and shining with ornaments gave darsan to the Maharshi and disappeared". This happened on 17. 10. 1945 and was narrated by the Maharshi later.

(b) Establishing his identity with God/Lord Vishnu, as he appeared in various forms of Vishnu's incarnations at one time or other to a number of devotees. Some times his disciples in meditation would see the vision of the Lord or Devi and immediately a transformation of the vision into the physical form of their Guruji, the Maharshi.

Sri Lingala Suryanarayana, saw the Maharshi arrive at him through Akaasagamanam (floating in air) a while the former was resting in Vegayammmapeta (1941).

Sri Mushti Bapanna, a disciple, had a vision of Maha Vishnu (1943), etc.

As a proof of his Divine birth thus, Smt. Lingala Sita-mma, a disciple, had a darsan of Ugra Narasimhavatara of the Lord followed by the Guruji's darsan (1945).

(c) Experiences of his disciples who were trained to divine bliss form of the third category, Smt. Nimishakavi Venkataramanamma, a devotee from Rajahmundry, had a darshan of Sri Raja Rajeswari Devi in broad daylight at the Devi Peetham at Mahendravada.

Years after the Mahasamadhi of the Maharshi, Sri Vedula Satyanarayana Murty had the darsan of the Saint, just when he was about to start to Mahendravada for the celebration of Satha Varshikotsavams (1960). Sri Aravapalli Venkateswara Sastri, a noted Anjaneya Upaasaka had the darsan of the Maharshi as Sri Dakshinamurty (1972). Smt. Tamirasa Venkata Subbamma had the darsan of the Saint when she was meditating in her house.

Foregoing information should be viewed in totality to know of the Saint's powers. And as he used to say, these things were not an end in themselves. One should go further to explore the higher experiences culminating in self-realisation,

The sakthis the Gayathri, was to be worshipped as a clearance from the cell of MAYA, to reach the goal of self-realisation. He worshipped Sita and Parvati as one and the same from of Prakriti, the Devi, and even demonstrated, that there was no difference between the Purusha and Sakti. The most powerful Sri Puja Rajeswari Devi-Peetham he installed in his Raja-Mandir is still a mark of boon to all devotees, who say that by worshipping and praying there, all difficulties and entanglements withered away in wordly life. The Devi showed astonishing proofs of her affection towards devotees in difficult situations, while the Saint was alive and thereafter also. Devi Navarathrams (Dussera Celebrations) are being celebrated at this holy place regularly since ninety years on a grand scale.

On his Countrywide tour ordered by his Guru, the saint visited Yogis and Yoginis belonging to the tunes much ahead of Mahabharata, and learnt some secrets of Yoga. He was a perfect Yogi as he mastered all Yogas. After his Niryanam (Maha Samadhi) in 1949 a Rajayogashramam was founded on his name and is functioning with its headquarters at Mahendravada.

A disappointing fact is that the saint never allowed any publicity during his lifetime. That is the reason that this great soul is unknown to many people in the country, although there existed many sishyas all through. Only after his Nirvana, his life history was written and published by Ubhaya Bhasha Praveena Sri Linkala Suryanarayana, a beloved deciple of the Saint. Other books written by the Maharshi and his disciples are also published now. It is to be hoped that the Pracharaka Sangham will be

much more active now and do a good service in propagating the teachings of the Maharshi which were full of Bhakti and of great spiritual values.

After the Maharshi, his mantle has fallen on his beloved disciple Sri Kandarpa Suryanarayana, B. A., Mandapeta, East Godavari District, A. P., India.

A peep through his life history or any of his works reveals to one the magnanimous personality of the Maharshi.

O m

Santi Santi Santi

By

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Above books are available on request from—

"The Subrahmanya Maharshi Raja Yogaashramam"