



**Guru Sri Subramaniam**  
(1929 - 2007)

# Living with God

The Autobiography of  
Guru Sri Subramaniam



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by  
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## Foreword

**G**uru Sri Subramaniam's autobiography, "Living with God", has been compiled from a series of recordings made by him recounting events of his life. It has been left, as far as possible, as it was recorded, save for any grammatical additions necessary to render it into a written form.

The purpose of the book is to show people what he was able to achieve in a very short span of time, serving God, obeying the will of God, and applying everything that God wanted him to do. In a highly sceptical world, he knew that people would naturally wonder: how do you live if you have no money and have taken the vows of poverty? The proof of the pudding is in its eating, and that proof is Skanda Vale, the monastery he established in the gentle, rolling countryside of Wales.

Step by step, with great precision, Skanda Vale came into being, from its state of dereliction to a place of beauty and perfection where God could reside. Guru never questioned where the money, people and resources would come from. His obedience to Divine will was absolute. Having surrendered his identity to God, his mind, body and senses were the instrument of the Divine, and in this consciousness his interaction and experience of God was immense. Obedience is a part of the

nature of the monastery and the whole structure that came into being. Skanda Vale was constructed from nothing because of that obedience. People who go to Skanda Vale now see it as a miracle, but it isn't, it is the Nature of God. It is a testament to the fact that God is not an imaginary thought or idea. God is not a belief. If you surrender your will to God, God will give you directions and, more importantly back them up in material terms, with the funds that are necessary to do God's work.

The story, though, of Skanda Vale is for a later book. "Living with God" takes the reader to the beginning of Guru's journey, when he was a child and when the first seeds were sown that would, much later, become Skanda Vale and the Community of the Many Names of God. It describes his coming to the west shortly after the Second World War, when Europe was still picking up the pieces of its recent devastation; how he settled down to begin fulfilling the task he had been given by God to update spiritual consciousness there, and it ends at the point of his life when he is ready to leave London for Wales and embark on the new challenge of establishing a monastery.

As the title suggests, his autobiography has an underlying theme, which is to bring people to God, show them how to develop a partnership with God, to embrace God in their lives, so gaining God's assistance with all the challenges that life presents. He did this by getting to know people, spending time with them, giving them food and warmth, sharing their lives, making them realise that he was not there to take their money but to give them the experience of love and caring that God is about.

The incidents that Guru recounts, full of his sense of fun and mischievous humour, might not conform to one's preconceived idea of a "holy" book, but Guru was never a conformist, and there are shelves and shelves of such books filling the bookstores already. Why then another one? No, he wanted to spread his net wider, and present the man he was. He wanted to make himself as accessible as possible to everyone; that was his God given duty. He wanted to engage the doubters, the disbelievers, those with an alert, enquiring

mind. He did not want to divorce people from their lives. On the contrary, he wanted to encourage them to live, whilst alongside that develop a spiritual foundation to their living. He turned the orthodox tradition of Guru worship on its head by first forging a successful career in the theatre, then later setting up a thriving florist business, so that he could teach people and care for them free of charge. In this way he was truly a revolutionary amongst Gurus. It was not an easy task, because many people viewed his activities in the theatre with great scepticism; they could not see how spirituality and the theatre could be blended. As he has stated in this book, though, music was the soul of his work, and he utilised every minute of the day to make it work. It was on that basis of devotion, dedication and work that he established a firm foundation of non-involvement with materialism. His hope was that some measure of the spiritual *sadhana* and practices he followed would rub off and some element of spiritual consciousness would grow within his devotees. It was never his agenda to convert people; he wanted to enrich people in whatever belief they followed so that, for the rest of their lives, they would have a much fuller and happier life.

This, then, is the story he tells in these pages, full of his personality and wit, in the hope that, by reading about his way of life, people will be inspired to discover their own Divinity. 'People should never miss any part of living in the world that they are in,' he once told me, 'for there the Spirit of God reveals Himself in its beauty, reminding us, all the time, of the impermanence to which we are related. "I create, to preserve, to destroy, to recreate." That should be etched in the mind of every human being.'

MW



## Introduction

**M**y name is Guru Sri Subramaniam, and I am the Lord's emissary. The word "Gu - ru" means "remover of ignorance", and the Lord resides in the Guru's heart - full of compassion, full of love, always intent on stirring up the force of liberation in all life, to give that life the knowledge and *shakti* to proceed on its journey. That is why the "Guru" is important.

Devi, the Divine Mother, usually resides at the top of a human being's head. The energy and power that flow through me is not mine but the Divine Mother's. There is nothing I can do without the grace of God. God is the Guru. Almighty God. Any Guru, therefore, who is worth his salt can never be a pompous human being. If you want to call him anything, call him a very efficient traffic cop, directing traffic towards liberation. He removes the obstacles and ignorance of men to evolve and integrate with God.

You cannot be a Guru if you have studied; you have come from the Lord. The plug, or connection, to Almighty God for knowledge exists in you. When you have a purpose in life, a command from the Lord, you will obey that command. You will not flinch a muscle. You will receive all the graces necessary to help you on your journey.

To establish a monastery that unifies religions has been the most amazing task that the Lord has given me. Every single *mantra*, every single *tantra*, all have come because the energy of God brought it into the domain of consciousness. All the powers invested through every *avatar* have been made available to me. They are my weapons and I have used them to annul demonic forces. You know, children have toys. My toy is the finger; it is the *chakra*, the mind. I have been using the *chakra* since my youth, using it as St. Francis once did, to link with God and ask, 'Please save that life! Please look after this life!' Even now, when you see me sitting quietly, I am using my *chakra* to bless someone without him or her knowing it. The *chakra* is a special *devata* that will do your bidding, the Lord's bidding, to go and destroy negativity.

To be the instrument of the Divine Mother is a very daunting experience. People will never understand what it is like to carry such a power in your body and mind. My whole body ripples like the ocean, like the sun. The energy level is so high you can no longer control your faculties. Your mind is not your own, your body is not your own, nor your senses. Even if you were to use your senses it would be on a very superficial level; all your faculties are about the Nature of God. I feel like a dummy. The difference is, I have got immense power and grace from Devi. That is what total surrender means, learning to accommodate the vast power and grace of God. People will never know that until, one day, when the Divine Mother takes over. I am not looking for sympathy; I want people to understand. The only thing I do, to earth myself, is to behave like a clown. If I didn't, people would say, 'He's like a saint!' That would put me off immediately. It would be totally unacceptable because I wouldn't then be able to relate to people. On the contrary, I want to be like them. That is what the Lord asked me to do. That is why the Lord sent me to all parts of the world, meeting all kinds of people, living with them, working together with them, so that I could relate to them and they could relate to God.

It was not always easy. This time, however, God didn't want me to be some rare specimen of humanity meditating in

a cave. Nor did He want people to think, 'What a stuffy fool he is, if that is religion then I don't want it!' I am me! And I don't want to be anyone else, because the Lord has given me a task to do that I am doing, to show that God is love; love is God.

Before you are enlightened, you must deal with all the pain and displeasures that you have created. Through *karma*, you have to have paid that debt and attained *samadhi*. That, however, is not the end of the story, because the Lord has more in store for you. 'Though you have succeeded in paying your karma and becoming liberated, you can't be a bare-bottomed angel so soon!' He tells you. 'I have work for you. Go down, represent Me and do a job for Me!'

How can you represent the Lord, except by serving Him in the very humanity from which you thought you had been liberated? And you can't come into the world telling everyone, 'Hey, I am a liberated guy and have come here to liberate all these stupid people who are eating, drinking and fornicating!' Your heightened sensitivity to God will not allow you to think like that because you must serve humanity; all of life. You may think you are on a special trip free of pain and displeasure, but it is far from that. You will encounter intolerance, displeasure and all the pain that people can't cope with. You, though, will never give consideration to your body, or yourself, because you are now the instrument of the Lord.

Through many cycles of births and deaths I have experienced this, and in this incarnation I have heightened that service to God. If people come to me with some malady or problem and tell me they are unable to tolerate the pain and displeasure, then it is my duty to take a part of it from them and wear it on me. My job is to know when someone has no food, clothing or shelter. I must feel people's hunger; I must feel people's pain, anguish and uncertainty. When travelling, I spread my antennae out to bounce the vibration of my mind into the homes and lives of people, just in case someone is crying for help. I then make it my business to infuse into someone else's mind nearby the impulse to go and help that person. Whatever; I have to end the pain. I cannot tell people what I am doing, or receive a thank you, because it is the Lord

who is doing it; I am only the vehicle. My job is service to the Lord, Almighty God. If there is any separation between men and God then I am there, the bridge between life forces and God. It is my nature, in God, to enlighten people, to help them on their journey, to reassure them that they are not alone.

My love of God is absolute; not the God tucked up in the heavens somewhere, but the God in you, the Omnipresence and Omniscience of God. There is no believing involved – it is entirely a dialogue between the Divine and me. I am His servant. When you say, “I am the servant of the Lord”, you are the servant of all creation. You are there to serve God in that creation. That is the highest privilege you can have, the highest selflessness, and you will have it within you because you have graduated from *mahamaya*, the world of illusion that is *dukha*, sorrow, sadness, and have come to serve God. There is no other way to come to God but by service and by doing all you can to integrate with God.

Many *avatars* have come; they are there to help you on your journey. Don't scoff at the idea of Christianity, or Hinduism, Buddhism, any 'ism'; you can choose whichever one you want. And don't believe; identify yourself with them. They are all facets of Almighty God.

When you are gaining a lot of grace and power, and God has granted you a lot of boons, people call that individual 'God'. This is totally inaccurate. To contain God in a human being is almost impossible without the grace of God. You have to work very hard to have that grace. When Christ was on earth, people had a glimpse of Him. This amazing, mystical part of God was embodied in Christ. His service to God was absolute. He did not even exclude from his love the disciple who was going to betray him. His amazing ability to bring all together; the task of caring for everyone, of teaching people the way towards total integration with Him, was set out very clearly. It was not some superficial belief.

All great *avatars* came to refresh your mind and your way to integrate with Almighty God. The reference that Christ was the only Son of God is also inaccurate. Everybody is a child of God. Everybody is working out their *karma* to return to God,

only they may not have graduated yet for this return.

The purpose of your birth, and your journey through life, is to identify yourself with God. When you talk of spirituality, what is it? Spirituality is about burning up all your *karma*, your debt, so as to transcend all boundaries and integrate with God. The form does not matter. Through time you have taken many forms, you have associated with many cultures; you have grown up to discover your potential towards spirituality. That is why you are born. It is a voyage of discovery. You are divine by birth. Not a leaf falls from a tree without the Lord knowing because the leaf is a part of the nature of God; its structure and growth; its existence is about the *shakti* of God.

What is my background? Why is it that I have more privileges spiritually than other people? You must remember; our lineage has not started now, in this life. There is a past that all people have. You know, for many years after I came to Britain I avoided any reference to my past. As I am talking about *karma*, it is relevant that I now speak about it. *Karma*, for me, has been many experiences throughout my many incarnations; experiences fashioned and moulded from one cycle of birth to another over many centuries - from Krishna and Lord Rama to Christ and the great sages and saints. I have had that personal experience and schooling to go through, to pay my *karmic* debt. I was with all the *avatars* like Krishna and Ramakrishna, and I still have a direct link with them. When I was to go to Ramakrishna he told his disciples, 'Brahmananda is coming today. He is the playmate of Krishna!' And there began my journey with Ramakrishna, seeing him go through the desire for Mother. I have come down, down, down the line, and this is not the last. From my last incarnation to this took nine years. I am now almost completing this round and who knows where I am going next; I am not interested in it.

There were many disciples of Ramakrishna. Because of Ramakrishna's power, he granted many boons to disciples who hadn't earned it. There is no guarantee that a boon granted by a great saint will carry a person's spiritual *sadhana* to its conclusion. I have seen the minds of people completely distorted by these boons. I have met Ramakrishna's disciples in this

incarnation who have been taxi drivers and junkies and who have even ended up in prison. I have seen them. They come to see me; I have asked them to come and see me so that I can tell them, 'Look, you are going the wrong way, stop it because you will end up in prison.' That, though, is exactly what has happened.

The Divine Mother has offered me materialisation, transportation and other powers. Many times She has offered such powers but I have always refused. 'Please, please, I don't want them!' I tell Her. 'I have seen how they warp the outlook of others spiritually and they will destroy my link with You. I just want You!'

The power you have realised through many cycles of births and deaths can never be taken away if it is earned properly and not received as a boon. From a young age, nobody can tempt you with materialism. Look at the life of the Buddha, or St. Francis of Assisi. They were born to very rich parents; I was no different. You know, I am indebted to my parents. I am indebted because they did not spoil me. Yes, I was born with a golden spoon in my mouth. But, like St. Francis and the Buddha, I spat it out. It was a total obstruction for me to do God's will. Although I am very lucky to be born a privileged human being, I never allowed that to interfere with my spirituality. I came to know the Lord's will at the age of nine. From then onwards, the experiences I received from my mother were invaluable for my development spiritually.

Poverty is a must! That is so important because it means that you must totally rely on God. Lord Rama was a most amazing *avatar*, a very exact prince, like Siddhartha, upholding the law of God at every level, even when it caused him to suffer. When your life, your future, is about service to humanity and reliance on God, you are truly free.

All my life I have relied on God. I have shown that God is free by example. No money; no materialism. I never asked anybody for any money. I have never, ever picked anybody's pockets. It would have been an insult to God. The way to God is free. It is easier to be a Guru in the eastern world; people there naturally provide you with all you need. This time, God has

sent me to the western world and, though people here are not used to Gurus, the Lord has always provided every single thing I needed to fulfil my duty. But I had to live in the outside world, to share the daily life of people, to understand what their worries were about and what holds them back from going to God. I met a lot of people on my way who were very helpful and who I, in turn, helped on theirs.

This book you are going to read is about such people. It is a deeply felt tribute to them, beginning with my family and continuing with the friends and companions I made in my life. It is also, though, a book to teach people by offering a glimpse of the life of a Guru; a Guru who was very easily accessible, a Guru people could relate to.

If you want to follow a Guru, or an *avatar*, don't worship him or her, nor make comparisons between one Guru and another, they are all the same. Never fail, however, to make a comparison between yourself and the great masters such as St. Francis of Assisi, the Buddha and other *avatars*. They are the examples we must try to emulate if we are going to bring some semblance of balance in the world. My immense love for all the *avatars* is there, as part of my nature, because I have been with them before. Live like they have lived. Act like they have acted. Above all, never, ever kill in their name. Not one of them has ever told anybody to kill life in their name, or for any religion.

One day I am going to die, and like what happened in the time of Ramakrishna, you will build a nice little mausoleum and put me underneath there. The shoes I once wore as Brahmananda, and this time it is Guru Subramaniam, are still being polished and the lamps still lit! I wonder what you will put on my grave? They are lighting lamps everywhere, not just on one grave, on so many graves over all the different incarnations from the time with Krishna and all the *avatars*. People think you are marvellous when you die, but when you are living, they have no time for you!