

# Sri Vidya Sai Srinivasa Shodasha Darshanam

Sai Venkatesh

## Prathami

I look around me, and I see the world. I see plants, animals, insects, birds, mountains, rivers, clouds, stars. Every living thing is made up of so many organs beautifully connected seamlessly functioning. I marvel at the eye, brain, heart, legs, hands, lungs and so on. I see that the body as a whole functions to perform certain action, and all its components are controlled accordingly. Similarly, all living things, though independent are controlled by some higher path, in which the earth and universe evolves.

I see a power higher than any independent creature controlling everything in the form of destiny. This higher power is the God, Allah, the one who created everything. He ordains destiny. He punishes and rewards people for actions. Even the most powerful person in the universe is subject to his law. I see nobody or nothing else worthy of worship in this universe. "La Ilaha Il Allaha".

All creation, the entire universe, is His magnificence. So, Allah is Baha, meaning the Glorious. I see Allah as the ultimate creator, as Brahma or Ka. I also see Him as the ultimate destroyer who delivers judgement, as Shiva or Eesha. So I see Allah as Ka+Eesha or Aadhi Keshava.

## Dvitiya

Between creation and destruction, this Allah is not inert. He regularly interacts with the world, by rewarding good and punishing bad. Good are those qualities that take me closer to Him, bad takes me away from Him. In this way, from time to time, He announces His presence. He is Yahweh or Jehovah, meaning "I am that I am".

In fact I see ten key qualities in this world, the Sefirot as His emanations: wisdom, knowledge, understanding, kindness, beauty, severity, eternity, foundation, kingship, glory. Thus, He as these emanations is the Tree of Life, called Kalpavriksha. This is the vast banyan tree as said in Bhagavad Gita 15.1-2, with leaves as hymns, twigs as sense objects, branches as the three modes of active, passive and pure. The Sefirot is the connecting link between the two worlds of Sky and Earth; between God and Man.

Thus, God, who I saw in the creator-destroyer role also takes the preserver role Vishnu. Together, the three roles are the main operations or Karma of the universe Vishwa. So, I see God as Vishwakarma, the one who is Prajapathi Brahma with swan mount, Pashupathi with five faces, as well as Sarvamedha Yajnapurusha who is the Virat Vishwaroopa.

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## **Tritiya**

Understanding God in His triple role, I now look at the universe. I see that things that seem so diverse are not really that disconnected and disjoint. I can see a commonality, a thread underlying all of creation, that connects everything with every other thing in the universe. I begin to understand how creation came about.

Fundamentally everything in the universe has a pure existence, as its fundamental core, in that it simply exists. This is called Prakasha or Purusha. Then it has attributes like name and form. This is called Vimarsha or Prakrithi. These are non-different yet distinct, and are inseparable. This duo is the Yin-Yang, or Ardhanareeshwara.

God originally was in the unmanifest state, Avyaktha, as pure spirit called Shen. Then, Prakrithi starts evolving, while Purusha watches silently. The glory of spirit is brought forth as Prakrithi gradually descends from spiritual to material realms. This is the life-force or Qi. The result of this is creative energy vibrating called Jing, which results in all of creation. Thus, I see the Path or Destiny talked about earlier, called Tao, manifesting as the triality of Shen, Qi and Jing everywhere, each of the three containing Yin and Yang. "From Tao came One, From One came Two, From Two came Three, and From Three came the World", says Tao te Ching, Ch.42.

Shen is Hara, the Dharmin, whereas Qi and Jing are feminine and masculine forms of Dharma, as Hrimathi and Hari, and Appayya Dikshitar in Ratna Traya Prakashika says the triality is God as Shiva-Shakthi-Vishnu, such as what one sees in Meenakshi Kalyanam.

## **Chaturthi**

I learnt that the world is not as powerful or as diverse as I initially thought. I am now more interested in knowing about God than about the world. Transcending diversity means transcending qualifications. God is beyond all classifications called Ganas, and qualities called Gunas. So, He is called Ganapathi.

This He represents by His form as Pranava Mantra Aum, the primordial sound of all creation. Aum has three parts A, U and M representing creation, preservation and destruction. They also represent the three Gunas Sattva, Rajas and Tamas. But Aum is also the Turiya or the fourth, which is the basis substrate of the other three, beyond the three qualities. This Aum is Vedamatha Gayathri, who is the essence of Vedas, or wisdom revealed by the ancestors. She takes three forms of the three twilights, corresponding to A, U and M. As Thara, She is the Thuriya.

Understanding all this has given me clarity or Buddhi, on the mechanism of the universe. Now whatever worldly activity I do, I'll surely attain accomplishment or Siddhi. However Vishwa, the entire universe is fighting an inward battle, one where illusion or Maya must be overcome, so

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that spiritual progress and liberation can be attained. For this battle, Ganapathi is the commander-in-chief, giving necessary inputs and information about Maya and the world to win. So He is called Vishwaksena.

All understanding about the world and about God is contained in the four Vedas. These are the four heads of Brahma. The entire Vedic knowledge consisting of Aksharas Mantras or sounds, uses of various material things, various rituals that can be performed for various objectives, truths that have been understood by ancestors about God and about oneself, all these are available for use, and they pertain to achievement of Moksha or liberation, as well as other objectives Dharma, Artha and Kama. I have an important journey to make, the Kundalini. I am at the root of my body or Muladhara, the place where Ganapathi rules. Before I start my journey, I have to pack with me necessary information and practices from the Vedas.

### **Panchami**

The world does not attract me anymore. I am yearning to know about God, to know the truth and to reach God. This is Vairagya or detachment, and a burning desire towards renunciation, and only with this I can turn away from the world and overcome distractions in seeking God. God as Adi Bhairava Bhikshatana personifies Vairagya, and came to this earth to teach the path of Vairagya to the sages of Daruka Vana, who were well versed in Vedas and Yajnas, yet had not overcome desire and temptations, and thus were arrogant.

In celestial realm He as Kala Bhairava defeated Manmatha, Yama, Daksha, Brahma, Andhakasura, Tripurasura, Jalandhara and Gajasura, representing the various vices of lust, wrath, greed, pride, delusion, envy etc. Kala Bhairava controls time, showing that time is the best teacher in imparting Vairagya. As Vijnana Bhairava He taught Parvathi, while as Adi Bhairava He taught the world various ways to achieve Vairagya, as Adi Yogi. He taught Ashtanga or eight steps, Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi.

From His teachings various sects emerged: Kapalikas, Aghoris, Nagas, Kalabhiras, Naths, Digambara or Jains, Siddhars etc. Among these, Bhairava again came as Adinatha Rishabhadeva to establish the teachings as Nivrutti or Renunciation path, followed by Jains. Bhairava as Nandinatha started the Nath tradition, where in addition to Nivrutti, He gave Kriya Yoga, or the science of engineering oneself to achieve various effects physically and spiritually. Among the Nath Yogis, Vatuka Bhairava the youthful is Babaji living for long in the Himalayas, transmitting Kriya Yoga teachings to those that require such dimensions.

I followed the Ashtanga. In Dharana, I held on to my favorite images and symbols of God. In Dhyana I, the Dhyatru focused on the chosen imagery, the Dhyeya. Various thoughts came in the mind, and I redirected all of them towards the focus. Soon, the visualizations started creating a story, an experience of their own. Soon, I was so engrossed in the visualization that

the Dhyatru sensation was dissolved. Completely oblivious to everything else, only the beautiful visualizations remained, flooding me with a feeling of bliss. This is Savikalpa Samadhi.

In this material world, God, who is the essence of me as the life-force or Prakrithi, called Kundalini is coiled, dormant in the root of my spine called Muladhara. The journey of Ashtanga arouses the Kundalini, whereupon it traverses the length of the spine crossing energy centers or Chakras. In the end, it reaches the Sahasrara at the crown of my head, and unites with Purusha, who is resident there and this is the Samadhi. The union of Purusha and Prakrithi is called Yoga, and I see this as Yoga Narasimha, who is Paramapurusha seated on the serpent which is Kundalini. Yoga Narasimha is Kala Bhairava, seated in the Sudarshana Chakra representing Kala Chakra, the wheel of time. The journey of Naga as Kundalini is the essence of Naga Panchami, and Bhairava as Shiva, controlling the five elements, is worshipped by the Panchakshari.

### **Shashti**

I am still relishing in the bliss of Savikalpa Samadhi. I am completely turned away from material world, my mind has been purified, I understood God as not just the greatest, but also the form of pure bliss. He is called Skanda, meaning bliss. I am now qualified, ready and interested in understanding more about God, the Brahman. A person in search of Brahman is Brahmin, and Skanda loves such people. So, He is called Subrahmanya.

For me, now eager to know the truth and attain God, Skanda appears as Guruguha, the preceptor who lies secretly within the cave of the heart, and can be reached only if one has the qualification of Vairagya. Only Vairagya can destroy the six elements of Kama Krodha, Lobha, Moha, Madha and Matsarya. So Skanda is the six faced God Shanmukha, who dwells in the Sahasrara as the union of Purusha and Prakrithi.

Skanda shows Himself to me as the qualities of Brahman. The bliss of Samadhi is Brahman. He is pure bliss, He is pure love and beauty as Muruga. He is pure wisdom as Medha or Ahura Mazda. Pure wisdom and truth is God's light, represented as the fire Agni, which is nothing but Skanda in the form of Shakti or the Vel. This is also the fire or Dhuni tended by the Yogis.

### **Saptami**

Having seen the quality of Brahman, I now understand His interaction with the world. He as Skanda is the condensed essence of pure love, beauty, wisdom and bliss. The universe is what results when these qualities take the mood of playfulness or Leela. His qualities of love, wisdom and beauty are reflected in the world. He controls space and time. Measuring time as the relative cycle of sun around the earth, I see Him as the 12 forms of Adithya, for the months. Measuring space as the eight directions, I see Him as the Ashta Dikpalas headed by Indra.

Together, representing the universe and controlling space and time, I see Him as Surya Narayana. Locally to the earth, I see Him as the sun, source of all life. He emits light, to be absorbed by various celestial bodies and given back modified by their own properties. His play is the variety of energy reaching Earth from various directions at various points in time. In this manner, He is the Navagraha, as Surya Chandra Angaraka Budha Brihaspati Shukra Shani Rahu Kethu.

## **Ashtami**

Brahman is pure bliss; The universe is His Leela; I understood this. I must now know the full nature and properties of Brahman. Brahman on one side, universe on the other, how do they compare?

At this stage Brahman appears in the form of enlightenment, called Buddha. This is not a physical form, but the wisdom itself as Vajradhara in unmanifest nature called Dharmakaya. This Brahman is the same Purusha-Prakriti united, called Samantabhadra, and is also the Kalachakra. Buddha takes physical form as a Guru, first as the Adi Buddha and then as Gautama Buddha. Buddha teaches the eightfold path of right view, resolve, speech, conduct, living, effort, mindfulness and samadhi, as well as the four noble truths of dukkha, samudaya, nirodha and marga.

Ultimately Buddha teaches me about Brahman as Three Existences or Trilakshana. Firstly, be it my own body or mind, or the world around me, everything that I see around me is changing, transitory and impermanent. Associating a real thing with transitory thing will only yield misery. As far as physical world is concerned, I cannot associate myself or my identity with anything that is transitory. So, I end up as physically non-existent, called Anatta or Anatma. Understanding this will lead me eventually to liberation, or Nirvana.

In essence, everything connected with the world, being transitory and impermanent, is unreal, while in contrast, Brahman is real. Satyam Brahma. It is only out of infinite and abundant compassion that Brahman takes this form as Buddha to reveal the truth to me. Brahman as the very ocean of compassion is Avalokiteshwara the Bodhisattva or Guanyin the Mother, who has a 1000 hands ready to help anyone in need, and refusing to attain Nirvana Herself, until everyone has attained enlightenment. The form taken by Avalokiteshwara, not physical, yet not inert to the world, is Sambhogakaya.

However, in our times, the Dharmakaya Buddha must descend in a physical form to impart the above teachings as truth. He will do so as Maitreya, whose name is derived from Mitra, the universal friendship arising out of compassion. But rather than the vague form of Karunya, Mitra is a physical love, resulting in a contract of attaining Nirvana that will be positively fulfilled.

This stage of the spiritual path, Ashtami, has the most powerful element of compassion. This is the fundamental incentive, the catalyst, that keeps divine grace running, and which speeds

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divine blessings for everybody; for this reason Ashtami is called Tvarita. For this reason, every deity seems to be invoked in the context of Ashtami or the number eight: Durga Ashtami, Krishna Ashtami, Ashta Bhairava, Ashta Matrika, Ashta Moorthi Shiva, Ashta Vinayaka, Ashta Lakshmi Narayana Ashtakshari etc. But the key to all of this is compassion, Avalokiteshwara,

## **Navami**

I learnt Sathyam Brahma, in the fact that everything else was transitory and impermanent. This leads me to now understand that Brahman alone is eternal and infinite. In Panchami, I saw how Kundalini the serpent Prakrithi rose and became one with Purusha. This is Narasimha sitting on the serpent, or Vishnu lying on the serpent Adishesha. Shesha means what is remaining. When Shesha uncoils, creation evolves. When it coils, creation dissolves. Together, Vishnu on Shesha is called Anantha, the infinite. Since Vishnu as Purusha is not actively seen in Kundalini path, Anantha refers to Shesha alone also. Anantha as Kundalini Prakrithi is seen as Shakti, which is Brahman itself.

Shakti shows me the truth that Brahman is infinite. Shakti appears as Mahakali. She stands in a cremation ground in midnight, surrounded by corpses, wearing a garland of skulls, a skirt of severed arms and Her tongue dripping blood. Kala is time, and has the quality by which everything eventually decays, dies or is destroyed. And even when everything has met its end in death, Brahman still exists, and this is what Kali shows. Sometimes, Kali is seen standing on a silently reclining Mahakala Shiva, showing that among Purusha-Prakrithi, it is Prakrithi that evolves into creation and dissolves into destruction.

Shakti also appears as Durga, the one with multiple arms, indicating that She is infinitely capable. She appears as the nine forms or Nava Durga. She is pure Brahman as Shakti, not in the context of void or Shoonya as Kali but in the context of Poorna or fullness and of Sattvic nature. Her infinite nature translates into utilising every resource to reach the state of dissolution. This is Her nature as Kriya Shakti. From Her two eyes emerge Lakshmi and Saraswathi, representing the power of Will and Wisdom as Iccha and Jnana Shakthi. In each of these forms, Shakti shows the infinite nature of Brahman. Sathyam Anantham Brahma.

## **Dashami**

Understanding Brahman as truth and infinite only gave me its inherent nature. In this stage I understand what property makes it play with the world as a Leela. For this reason Brahman appears as the Guru.

Ramana Maharshi has said that the Self, or Atman is the ultimate Guru. So also, Yajur Veda Taittiriya Aranyaka 3.11.2 says the Sarva Atma, who is inside everybody, and under whose control all are made subjects, is the master Sastha. Sastha, who is the Nirguna Atman is the Adi Guru. Sastha combines the paths of wisdom and devotion or Jnana and Bhakti, approached by

the head and heart respectively. For this reason, while in Saguna or with form, Sastha is seen combining aspects of Hara and Hari, representing Jnana and Bhakti.

Nirguna Atman is nothing but the singular Aum, Ek Omkar, which is the name of truth, the ultimate creator, free from fear and enmity, timeless, undescending and self-existent, revealing Itself as the Guru and as the Guru's blessings. The Nirguna Guru in physical form, appears as the 10 Sikh Gurus starting from Guru Nanak. Sastha also appears as Dakshinamurthi.

What does the Guru teach? Sastha is called Bhoothanatha, who rules the world, seen as finite and transitory, made of the Bhoothas or five elements of nature. The elements of nature, or the world are Jada or inert, and have no sense of their own. It is Sastha or the Atma that gives life and light to these elements, and experiences them.

Thus, Sastha teaches two things. First, my own Self, the Atman is the Brahman I have studied about all along. While the Buddha tells that I am Anatta or physically non-existent, Sastha says Tat Tvam Asi, meaning I am that Brahman or Atman. This is my true identity.

Second, the Atman alone is sentient. It gives life to the various inert elements of the physical world, makes them function and relishes in it as its Leela. In other words, the world lacks sentience, while Brahman is pure consciousness Chid. Its sentience delighting in the world is the knowledge acquired by various senses etc. Thus Brahman is the form of pure wisdom Jnana. With this, I have learnt everything there is to know about the nature of Brahman. Sathyam Jnanam Anantham Brahma. Hearing these truths and contemplating within myself is called Shravana and Manana respectively.

## **Ekadashi**

I am not the body, mind. I am the Atman. Atman is Brahman. Aham Brahmasmi. The body, mind and world are transitory, impermanent, unreal, finite, and insentient. I as Atman alone am truth, eternal and infinite. I alone am sentient, and give life to this illusory world, through my thoughts. This is the truth I have learnt this far.

Learning intellectually, that is. This is not enough, until learning translates into experience. For this purpose, I have to assimilate and consolidate all these facets learned. I enter meditation, reaffirming these truths, and fixing my focus on the Nirguna Brahman, as Om. As and when thoughts arise I watch them, without paying heed or responding to them, since I know that mind and hence thoughts are unreal. They pass and drift away. Soon I reach a stage of no thoughts except Om. The Dhyaatru or feeling that 'I am meditating' vanishes. Om alone remains. Soon, Om also slowly disintegrates and vanishes. Now the experience is of intense pure bright bliss, with no other thoughts or interruptions except the awareness that I am experiencing this. This is Nirvikalpa Samadhi, the most intense and best experience that can ever happen to a person. This intense bliss is Brahman, which is what one truly is, and what one can experience, when all thoughts and distractions of unreal Maya are removed. It is also the same bliss observed in

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deep dreamless sleep, in the absence of any sensation or feeling about my mind, body or world. However, deep sleep is darkness, as in I am not aware that I experience this bliss. In Nirvikalpa Samadhi, it is light. I am aware of my experience.

The mind is a monkey, restless and naturally untamed. This I best see as the young Hanuman, mischievous. He plays havoc on the spiritual attempts of sages. However, when He grows up, He is initiated into Bhakthi of Rama and Japam of Rama Mantra. This represents the taming of the mind, as a consequence of which, Hanuman fruitfully uses His immense Shakti, Siddhi and Buddhi, while also merging in oneness with Lord Rama and experiencing intense bliss at the height of Bhakthi. This taming of the mind is Nidhidhyasana, resulting in Samadhi which is bliss.

Ramana Maharshi said controlling the mind and Prana or life breath are the same, since they have the same source. So also, Hanuman, representing the mind monkey, is Vayu Putra Maruthi, son of the wind God which is life breath. He is the 11th among the Ekadasha Rudras. Rudras, born of Brahma, bring about destruction of unwanted elements. So too, Hanuman representing Nidhidhyasana, removes unreal and unwanted thoughts and distractions of Maya.

Hanuman is an incarnation of Shiva with the five faces of Tatpurusha, Vamadeva, Aghora, Sadyojata and Ishana. Yet, by seeing Brahman as Vishnu Avatara Rama, Hanuman performs Nidhidhyasana and achieve Samadhi, merging into one and becoming Vishnu, with the five faces of Anjaneya, Varaha, Narasimha, Garuda and Hayagriva respectively. The five faces describe various results of controlling the mind starting with Tatpurusha Anjaneya face corresponding to Vayu or Prana control. Aghora Narasimha in South or Yama direction represents restraint of distractions and thoughts. Vamadeva Varaha is Sampatprada inculcating feeling of contentment. Garuda removes all evil effects that arises due to wrong thoughts on the mind. Finally Hayagriva is Ishana meaning perfection that arises out of Atma Jnana.

If Hanuman represents Nidhidhyasana-Samadhi visibly and physically, Rama is the Sookshma or subtle representation. The two letters Ra and Ma contain the essence of Vishnu and Shiva Mantras, which represent Jnana and Bhakthi. Rama is a Tharaka Mantra which is sure to grant salvation. Japa or chanting of Mantra continuously is the most effective way to tame down one's thoughts bringing full control over one's mind in Nidhidhyasana, and Rama Nama is the best among Japa. Raama the name itself translates to bliss and enjoyment, which is the Nirvikalpa Samadhi.

## **Dwadashi**

I have now truly understood the nature of Brahman, of my own self, and have in reality experienced the bliss of Self-Realization through Samadhi. I think I have crossed all boundaries of Maya, and open my eyes, only to see all the Maya back. Theoretically I might have understood that all this is insentient, unreal, and so I can stay aloof without being deceived by Maya. However, that bliss of Samadhi is gone! What use is this bliss if it exists only in some meditative state and not in my actual daily life?

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There are 4 factors. First, I can experience bliss only if I enter Samadhi. Second, no Samadhi, no bliss. Third, I am Brahman, Sathyam Jnanam Anantham. Fourth, This world is unreal, and I am not the mind and body. These 4 factors are the anchors holding which I could taste Samadhi. Unfortunately, these 4 are also the obstacles because of which I lose that bliss if I am out of Samadhi. These must be destroyed.

For this reason, Brahman appears as Vishnu. Vishnu means One who pervades within. My Self that I saw and tasted blissfully as Brahman is Vishnu. I am very much attracted to that bliss, and want to taste it again and again. Vishnu is Vitthala or Krishna, the attractor. He is called Madan Mohan meaning the enchanter. He keeps me attracted fully to Him, like He did with the Gopikas, and puts this attraction to good use. At times He appears, and at times He vanishes, so that I constantly think of Him and Him alone, as He says in Bhagavad Gita 18.65.

Constantly thinking of Him helps me know more about Him. I understand how He took the 10 forms or Dashavataras. If He Himself appears in the world from time to time, maybe the world is not so unimportant as I thought. He makes me understand how everything happens by His Will alone. Humans can do absolutely nothing on their own, as He says in Bhagavad Gita 3.27.

Getting closer to Him, I start understanding not just the power, but the nature of His Will. He doesn't do things randomly. There's a certain purpose, but what purpose? He Himself says in Gita 9.22 that He Himself carries out what is required to attain or to maintain the state of eternal blissful union with Him, which is attained through constant Bhakthi, and thinking of oneself as non-different from Him. Thus, every action He does is directed towards spiritual progress and attaining liberation.

True that He by His own Leela created and operates the world. But Vitthala is also Mauli, the loving Mother who is always eager and would do anything to be one with Her children. So, Krishna's Will is entirely focused only on getting people away from the influence of Maya, and to be one with Him forever.

Understanding the nature of His Will has developed immense trust in Krishna within Me. So much that, I completely surrender to Him and His Will, as He said in Gita 18.66 called Sharanagathi. I no longer have no worries about anything whatsoever. He will take care, I am 100% sure.

### **Trayodashi**

I now understand that everything happens by the Will of Brahman, and I surrender completely to Brahman. Which means, me progressing spiritually, performing Nidhidhyasana and experiencing Samadhi was all only by His Will. My Samadhi was not because I made efforts in Nidhidhyasana, but because He Willed it. His Will is always for liberation, which means His Will

is always favourable to experiencing samadhi. I don't have to worry saying that bliss is lost. It's not lost.

What happens if I surrender? Gita 18.66 says He will liberate me from sins. Sin is whatever keeps me away from liberation. In this case, the 4 factors or obstacles I told about earlier - "I attained Samadhi", "I can't attain Samadhi", "I am this" and "I am not this". Central to all this is the "I" or Ahankara, this has to be destroyed.

Krishna means attraction; but Krishta means attracted, which is my state right now. Kanchi Mahaperiyava told how Biblical story of Adam and Eve is actually Upanishadic tale of Atma and Jiva as birds sitting in a tree, Atma not involved but Jiva indulging in the fruit representing world of Maya. This led to feeling of individuality or ego or Ahankara which Bible terms Original Sin, and says Christ or Krishta will liberate.

Ramana Maharshi explains the crucifixion of Christ. Christ as Son of Man is the ego. Cross is the body. Crucifixion is killing of Ahankara, and Resurrection is gloriously Surviving as the Self. Since Krishta is Brahman as Atman, the world of Maya, which gets life from the Self, is also manifestation of Krishta. Crucifying means punishing the Ahankara, which is the fundamental root for this world of Maya. Ahankara is not killed but is transformed, just as Christ is transformed from Son of Man to Son of God.

What does this mean? I now understand that Samadhi was not because of me but because of God's Will. Which means, it is accessible to me anytime, and is not conditional upon my effort of Nidhidhyasana or anything else. Though different stages of this spiritual path might have appeared as my effort, all of these are completely God's Will alone. The very notion of 'my effort' is nothing but delusion.

In fact I have now lost completely all sense of doership. I only see God's Will performing all actions, and Brahman itself as Krishta destroying the original sin or the root of Maya ie Ahankara. Because of complete surrender, I am now a sheep, without identity or thoughts of my own, blindly following my Good Shepherd, the Christ, who is leading me to liberation. Christ does this by transforming the Ahankara, and teaching the fundamental Advaitic Truths as a Guru.

## **Chaturdashi**

I have lost sense of doership completely because of complete surrender. This means two of 4 factors are destroyed. Other two are remaining: "I am this" and "I am not this".

It is at this stage Brahman appears as Sadashiva - the eternally auspicious. Sadashiva is the Lingam - the aniconic representation originally from Arunachala. Arunachala is a tall pillar of fire, whose nature as infinite without beginning or end indicates this pillar of fire is Brahman. Among the natural elements, there is a difference between fire and other elements. When water mixes

with a foreign entity such as colored liquid, water changes to the nature of that liquid. But when fire mixes with anything, it doesn't transform itself. Rather it burns the foreign entity, making the latter also into fire. Fire is all consuming, dissolving everything into itself. This is called Laya, and Shiva is the Lord of Dissolution or Laya.

As the intense form of Shiva, Veerabhadra represents the Laya or dissolution. Sati represents the Mahamaya, the great illusion. Sati burns herself in the fire symbolising Jnana, in the face of insults caused by father Daksha, who represents Ahankara or ego. Then Shiva as Veerabhadra descends and destroys the Ahankara and Yajna which represents the spirit of procreation. All forces good or evil, who identify with Ahankara are punished and defeated. Finally, Shiva restores Daksha with head of goat out Aja. Aja also means immortal in Sanskrit, signifying once ego and all other obstacles is destroyed, one can cross over the cycle of births and deaths.

This is the teaching of Shiva. I, Brahman am of the nature of fire. I don't have to worry about losing Samadhi and bliss because of encountering the world of Maya. In fact, it is I who give life to Maya. This is best understood by the concept of dream. I am the dreamer. I lie down, and I create an entire world of my own. I also create many characters out of which one I call myself. This dream world is in no way real, and the dream me is in no way related to the real me. Finally, all these are my creations, and thus, my own self.

Similarly, the physical world is nothing but my own creation, and I am Brahman. Since these get life from me, they are all me indeed. Previously I understood as Brahman is Me, the Unreal World is not Me. Now I understand that Brahman is Me, the Unreal World is also Me. I understand the profound truth: Sarvam Brahmamayaam.

## **Panchadashi**

Thanks to Sharanagathi I understood Samadhi is not through my efforts and thus is always accessible. Statements like "I attained Samadhi" and "I can't attain Samadhi" have no meaning anymore. Now I also understood that this world, body and mind, though unreal are creations of Me alone, and thus are Me indeed. Statements like "I am this" and "I am not this" are no longer valid, since everything is Me indeed. With this, all obstacles to experiencing continuous Samadhi are removed.

The result is that I have entered Sahaja Samadhi: effortless Samadhi which lasts forever. I don't have to put any effort to consolidate truth and shoo away thoughts of Maya. Truth about nature of Me and the world have been firmly established after sufficient enquiry. All efforts to maintain the state of bliss and Samadhi will happen automatically by God's Will. All thoughts of this world can no longer affect me, since I now know these are just various entities of my own dream, all unreal.

With none of these interfering, I am constantly in the blissful state of fundamental consciousness, aware of the eternal truth, free from thoughts, cares, worries and miseries,

always in ecstasy of Samadhi. The waking state or dream state are no more real; they are all just dreams. I don't care if they exist or do not exist. That is, I am beyond birth, death and life. This is Sat-Chit-Ananda Paripoorna Parabrahman.

This is the height of Spirituality and Brahman in this state is the Atman itself. And this is the Guru. This is a state where Sadhaka, Guru and Brahman all merge into One. This is the height and purity of Advaita.

### **Shodashi**

The very heights of spirituality has been attained. The ecstatic experience of blissful Sahaja Samadhi is constant and uninterrupted. Amidst the dream world of Maya with all its unreal entities, the bliss of Samadhi gives absolute uninterrupted stillness.

But, wouldn't a corpse experience the same blissful stillness, liberated from and oblivious to the world? Why is it that after Sahaja Samadhi, I am not a corpse yet? I know God's Will isn't random. Why am I alive?

Here lies a beautiful secret, the ultimate truth of Sri Vidya. In Sri Vidya, Brahman is seen as the Universal Mother, Sri Maatha, who is always sixteen years old. Since Atman gives rise to the world, Atman is the Mother of the World. Also since Atman is the ultimate Guru, who brings me to full Spiritual progress out of compassion that I be one with Brahman, this unmatched Karunya and Vatsalya is the quality of a Mother. The Mother Amma is known as Lalitha Ambika, the playful, since She loves to play or Leela. This youthful childish nature of Amma is why She is called Baalaa.

After reaching and constantly tasting Sahaja Samadhi, it is Amma's Will that I play on, using this world, even though knowing very well it is unreal, as the setting. The scene is like this. I am the dreamer. I lie down, dreaming of this world, knowing very well that it is a dream. Beside Me is Me, as Amma, knowing very well that I am Amma. As I blissfully remain in Sahaja Samadhi, dreaming, Amma points to various things in this dream, and we are happily enjoying watching this. This is the play of Amma. Sure stillness is how bliss manifests after death, but while alive, bliss manifests as Amma's love, and to experience this, I as/and Amma play. This is called Jeevanmukthi.

### **Sri Sai Venkatesha**

In the present age of Kali Yuga, Amma who is Parabrahman has taken the form of Lord Venkatesha. This is proved in the temple of Thirukodikaval near Kumbakonam, where Lalitha Maha Tripurasundari gives Darshan as Venkatesha.

The reason for this manifestation is particularly so that Amma can bring everybody to spiritual progress, towards finally attaining liberation. Accordingly, Amma Lalitha Venkatesha who is

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Brahman appears as various deities or Gurus in each of the 16 stages as explained above. Indeed the deities mentioned till now, which cover all major faiths of the world, are all none other than Lalitha Venkatesha. These are seen in various temples and literature.

Venkatesha appears as Venkusa the Guru in Selu, MH. He was the Guru of Sai Baba, and during Mahasamadhi declared that Sai was His representative. Sai Baba, who is Dattatreya incarnate is the Guru of the present Kali Yuga. This can be seen in the fact that no other Guru Samadhi attracts as many devotees and visitors as Sai Baba of Shirdi. Thus, Sai is Venkatesha.

Thiruparkadal: Prasanna Venkatesha is Doosheshwara Shiva  
Valasaravakkam: Venkatesha is Venkata Subrahmanya  
Thiruvattaru: Adi Keshava worshipped as Thiru Allah by Arcot Nawab  
Sogane, Shimoga and Secunderabad: Venkatesha is Panduranga Vittaleshwara  
Vepanjeri: Venkatesha is Dashavatara Vishnu Roopa  
Jillelaguda: Venkatesha is Hari Hara Roopa with Lingam as crown and Matsya tail  
Saidapet: Venkatesha is Prasanna Venkata Narasimha  
Dwarahat: Sai Baba is Kriya Babaji  
Thirumala Suryaprabha Vahanam: Venkatesha is Surya Narayana  
Thirumala Bhoopala Vahanam: Venkatesha is Dikpaala  
Thirumala Hamsa Vahanam: Venkatesha is Saraswathi  
Thirumala Kalpavriksha Vahanam: Venkatesha is Kalpavriksha  
Vellore Nava Sai Mandir: Sai Baba as Navagrahas  
Mulbekh and Alchi: Maitreya with features of Venkatesha  
Aurangabad, Ajanta: Padmapani Avalokiteshwara resembles Venkatesha  
Bhadrachalam, Mambalam: Sri Vidya form of Rama is Lalitha Ambika  
Kolhapur: Alankara of Venkatesha for Mahalakshmi  
Chempazhanthi: Balaji Venkatesha as Bala Durga with same hand postures  
Chennai: Lalitha Ambika as Kalikambal with Meru  
Kanchipuram: Varadaraja as Anantha Naga Ooragathan  
Kallidaikurichi: Sri Yantra as Kambangudi Kulathur Sastha  
Durga Kund, Varanasi: Balaji as Venkatesha and Hanuman  
Chinnalampatti: Venkatesha Alankara for Hanuman  
Kollam: Christ as Guru with Chinmudra and Baalaa Yantra in Jagat Jyoti Mandir  
Thirumala: Venkatesha as Parabrahman, Ananda Nilayam  
Oppiliappankoil: Venkatesha as PARabrahman, Suddhananda Nilayam  
Venkatesha Sahasranama: VishwaSrug VishwaSamharta Vishwarupa is Vishwakarma  
Ranganayakam by Dikshitar: Ranganatha is Ganapathi Samaana Vishwakarma  
Lalitha Sahasranama: Lalitha is Gayatri, also Brahma Roopini  
Entha Mathramuna by Annamayya: Venkatesha is Adi Bhairava  
Shatarudra Samhita: Shiva is Rishabhanatha  
Srimad Bhagavatham Canto 5: Rishabhanatha is Vishnu Avatara  
Bukkaraya Sandhi: Venkatesha is Neminatha  
Venkatesha Sahasranama: Venkatesha is Buddha

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Pralaya Payodhi by Jayadeva: Jagannatha Keshava is Buddha  
Mahaperiyava: Jesus Christ name derived from Eesha and Krishna  
Srikar Bhashya: Venkatesha as Veerabhadra

*In Sri Vidya, the Absolute Parabrahman, which is the Self or Atman is seen as Universal Mother. For present Kali Yuga, Mother is manifest as Venkatesha and Sai Baba as God and Guru respectively. The deities worshipped by all major sects and faiths in the world, are all forms of Mother. They represent Her manifestations in various stages of a person's spiritual progress. The following illustrates this in detail. All these deities are Mother itself, and comparing any two of them would be absurd. Worshipping any of these automatically invokes all forms and takes you fully in the spiritual path, irrespective of whether you recognize the manifestations of various deities on the way. Abheda Nithya Suddha Buddha Muktha Sacchidaanandamaya Parama Advaita, sings Muthuswami Dikshitar. The key and starting step is Abheda, to see all the deities, all humans, all paths of spirituality as one and same. Without Abheda there is no liberation.*

**OM SRI SAI VENKATESHAYA NAMAH**