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**Dedicated wholeheartedly
to our ever Loving
BHAGAVAN BABA**

**With Koti Pranaams
Ghandikota V. Subba Rao**

Om Shree Sai Ram

SUBMISSION and DEDICATION

Shree Sathya Sai is the most modern *Avathaar*. He is the most wondrous, splendid Divine Personality. He is the King of the Empire of the Universal Eternal Spirit. Sai validates all Scriptures and the world's scriptures - ancient as well as more recent ones, in turn validate him. He is the embodiment of Divine Love Supreme. He is also the embodiment of *Manthras, Yanthras and Thanthras* - the triadic Spiritual manifestations of the Eternal Sounds, holy geometric and hallowed Strategies for the Vision of the Divine. The *Avathaar* in his own words, is characterized by Triplets and Septets, symbolically speaking, *THRAYEE SAPTHAMAYEE*.

This book is titled **SAITHREE: Manthra, Yanthra Thanthra** or Sai's Eternal Wheel of Spirituality; it contains an exposition of the Saithree Manthras, the Sai Yanthra or Chakra, and Sai Thanthra, along with supportive articles relating to Bhagavaan Shree Sathya Sai Baba.

It is Bhagavaan Baba who blessed and bestowed the inspiration for **Sathya Sai Eeshvara Gaayathree** to my revered father, Ghandikota Subrahmanya Shaastri, a doyen of *Vedhik* learning, culture and practice. Again, it is Bhagavaan Baba who enlightened me on the Holy *Gaayathree Manthras* and, in the process, inspired me to express the **SAI Suurya Gaayathree** and the **Sai Hiranyagarbha Gaayathree**.

It is Bhagavaan who coined the expression Saithree, the composite term for the three Sai Gaayathrees, which along with the Sai Yanthra or Chakra, form the core of this book.

It is to be noted that a more phonetic system of English spelling of Sanskrit words, as favoured by Baba, has been used throughout the text.

This book is essentially based on the talks given by the undersigned in *Thrayee Brindhaavan* in the Divine presence of Baba and in Prashaanthi Nilayam.

Prashaanthi Nilayam

— Ghandikota V. Subba Rao —

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Om Shree Sai Ram

Preface

For the second Edition

"**Gayathri Manthra**" is the queen of all *Manthras*. We find a reference in the *Vedhas* proclaiming that this Glorious *Gayathri Manthra* sprang out from the Divine face of Sree Mahavishnu, the Lord supreme, at the time He profoundly decided to create this universe. *Rig, Yajur, and Saama Vedhas* are the expanded forms of *Gayathri Manthra*. That is why *Gayathri* is called *Veda Maatha*. One need not chant any *Manthra* other than *Gayathri*, since *Gayathri Manthra* contains the essence of all *Manthras*, says **Bhagawan Baba**. That is why Swami very often arranges for the "*Samasti Upanayanam*" and Himself initiates into *Gayathri Manthra* to all *Brahmachari*-children.

My revered father Shri P.S.A. Subramania Chettiar was greatly inspired by what Bhagawan says about *Gayathri* and also *Gayathri Manthra*. In fact, Bhagawan Baba appeared in his dream giving His Divine *Darshan*. The form of His Divine appearance was changing and ultimately the Divine form of *Gayathri Maatha* fixed in his mind. The very next day, our Beloved Bhagawan permitted **Sri Sai Padhuga Trust**, Madurai to install a Divine Mother *Gayathri* idol in Prasanthi Nilayam. The *Prathishta* of *Veda Maatha Gayathri* was gloriously performed by the Divine Hands of Bhagawan Baba at Prasanthi Nilayam on the 9th October 1998. Regular arrangements have been made for daily *pooja* to the divinely installed *Veda Maatha Gayathri* and hundreds of devotees assemble at the *Gayathri* temple chanting with deep devotion *Gayathri Manthra*. Hundreds and thousands of devotees now realized the significance and glory of *Veda Maatha Gayathri* and also *Gayathri Manthra*, and they are granted boons by this Divine Mother in response to their prayers.

I also recall another glorious divine event that took place at Prasanthi Nilayam. **SRI SATHYA SAI SORNA ADITHYA PADHUGA RATHAM**: Bhagawan on sun God Golden chariot: More than 5000 years ago, "**SHUKA BRAHMA RISHI NAADI**" (message inscribed in palm leaves by *Shuka Brahma Rishi*) has proclaimed that **Bhagawan Sri Sathya Sai Baba** will ride the Sun God Golden Chariot at Prasanthi Nilayam at around 7:05 a.m. on Monday, being the "6th *thithi*", of Krishna paksha in the month of "Bhaadhra Padha" of the year "Eeshwara". on the 22nd September 1997. The words of great rishis are always sathyam (true) and it happened and our Bhagawan Baba slowly climbed the steps of the high Golden Sun chariot in his own dazzling Divine Glory when His Divine Figure was illuminated by the Brilliant and Golden rays of the Rising Sun, as the traditional music was encircling and Vedhik manthras chanted. It is said that a darshan of our beloved Bhagawan riding this *Sorna Adithya Padhuka Ratham* will grant to the devotee "**SAALOKYA KAIVALYAM**" (living with the divine or spiritual realm.)

Sri Sai *Padhuga* Trust, Madurai, with due reverence expresses its deep sense of gratitude to our most loving Bhagawan for having chosen the Trust to be a humble instrument to make the above divine events happen.

Why do I recall all these glorious, historical, divine events that took place at Prasanthi Nilayam? Yes-that is the Booklet **SAITHREE Manthra, Yanthra, Thanthra**, as written by Shri Ghandikota V. Subba Rao, a well-known, learned scholar. This small book gained the status of "Talk of Prashanthi Nilayam" in a few days of its release.

Saithree refers to three *Gayathrees*: i) "**SAI EESHVARA GAYATHREE**" inspired and revealed by the eminent Vedic scholar Shri Ghandikota Subrahmanya Shastri, the revered father of the author of the book, ii) "**SAI SUURYA GAYATHREE**", and iii) "**SAI HIRANYAGARBHA GAYATHREE**" both conceived and revealed by the author himself by the divine inspiration in the divine presence of Bhagawan Baba. Wonderful photos have been annexed to each of the above three *Gayathrees*. The added spiritual attractions of this book are i) the divine YANTHRA of SAITHREE GAYATHREES in the form of circles, triangles, curves etc ii) the *manthra* "SAI SHIVOHAM" (Sai *Panchakshari*) and Bhagawan Baba has created the photo annexed to this Sai Shivoam. (The title: "SAITHREE" is also coined by Bhagawan only).

The author says that "Sai Suurya Gayathri" was revealed by him by inspiration from Bhagawan Baba when He rode the Sri Sathya Sai *Sorna Adithya Padhuka Ratham* and **this fact** gave a linkage of this Book to Sri Sai *Padhuga* Trust and brought my vision still closer to the spirit of this holy book.

On a small survey, we could find that the first print of 4000 copies of this book was too small to satisfy the demand for the Book from all directions, and hence Sri Sai *Padhuga* Trust proposed to reprint this book.

Again the "SAITHREE YANTHRA" page, annexed to this book, relates to **all the above three *Gayathrees*** conveying the divine message of Avatharhood by means of diagrammatic representation. This is the essence of all teachings of our Bhagawan. Therefore Sri Sai *Padhuga* Trust prepared the SAITHREE YANTHRA inscription on copper metal sheets, so that the devotee can sprinkle "*Manthra Theertham*" (holy water) and / or make *Abhishekam* in the process of his *pooja*. We placed our above proposal of reprinting this book, at Bhagawan's lotus feet. While our Most Merciful Bhagawan graciously approved the above proposal, He also advised us with abundant Love to translate the above book in Tamil so that the message may reach each home where Tamil is spoken. Accordingly this project also has been taken up by Sri Sai *Padhuga* Trust with the Divine Blessings of our Bhagawan. Our pleasure knew no bounds and we prostrated before His lotus feet, shedding tears of *Aananda!*

We also approached Shree G.V.Subba Rao about the matter and he was pleased to permit Sri Sai *Padhuga* Trust to get the book reprinted, not only that, he also was pleased to supply additional material to be annexed to the Book as supplements. We also got permission from the authorities of Shree Sathya Sai books and publications Trust, Prashaanthi Nilayam. We express our heart-felt gratitude to Shree G.V.Subba Rao and also to the convener, Sri Sathya Sai Books and Publications Trust, Prashaanthi Nilayam, for their kind gesture.

We asked Shree J.V. Krishnamurthy (JVK) a member of our Sai *Padhuga* family to arrange for reprint of the above book. He has brought out this reprinted book in a nice, handy and beautiful pattern. Messrs Kala offset, Madurai has done the DTP and Graphics and prepared the multicolor wrapper with profound clarity and printed the book to assume a sense of perfection and attractive get up. Sri Sai *Padhuga* Trust expresses their sincere thanks to Sri J.V.K. for his efforts put in for the book to come out.

We now humbly dedicate this small flower of spiritual fragrance with utmost devotion and Love at the Lotus Feet of our Beloved Lord Bhagawan Shree Shree Shree Sathya Sai Baba *vaaru*.

Jai Sai Ram

P.S.A.S. Srinivasan Chettiar,
President, Sri Sai Padhuga Trust,
Madurai

12 November 2000

Saga of Saithree



**OM SAAYESHVARAAYA VIDHMAHE
SATHYA DHEVAAYA DHEEMAHI
THANNAH SARVAH PRACHODHAYAATH**

“We realize that Sathya Sai is Divinity personified.
We meditate on this God of Truth.
We pray this All in All Divinity to lead us on the path of liberation.”



The sounds of this Sai Gayaathree *manthra* are reverberating in the hearts of the Sai devotees around the world. Why so? Because Bhagavaan Shree Sathya Sai Baba, the wondrous and splendorous Divine advent, an epitome of Universal Love, has captured the hearts and souls of millions of people irrespective of caste, class, color, country, creed and culture.

Baba is the *Aadhyaatmika Chakravarthi*, Emperor of Universal Spirituality, He is the supermagnet of Divine Love and Service, He is the *Avathaar* with miraculous powers of materialization of spiritually charged articles, and also with mind-boggling medical miracles including the rescue of people from the jaws of death. He is the fountain of Universal Methaphysics, dispensing highest spiritual wisdom in the simplest language. He is the *Jagath Guru*, The Universal Preceptor.

Baba is the *Sanaathana Saarathi*, the ancient and yet ever modern, Eternal Charioteer guiding humanity by His timeless teachings, preachings and reachings. His man-making or transforming miracles are unprecedented in human story. He is the master of micro- and macro- management skills, inspiring, monitoring, and executing a large number of both small and mega size social service projects, provided free of cost. His activities are always marked by **Love, Grace and Perfection**. In effect, He is the Universal Divine Mother, SAI MAATHA who is the embodiment of **Sathyam, Shivam, Sundaram** (Truth, Goodness, Beauty). He is supremely detached “within” and intensely active “without”, always working for the welfare, progress and happiness of all.

Baba’s life is indeed His message, which in essence is “LOVE ALL SERVE ALL”; similarly, we should make our life vibrate with the practice of His message. Hail to Shree Sathya Sai Baba! The *Avathaar*, the Divine Advent of this age.

The book Saithree Manthra, Yanthra, Tanthra inspired by, and dedicated to, Baba is now in its third edition. This book basically addresses itself to the paramount question of how to live one’s daily life in Sai Consciousness through the use of:

1. **SAITHREE**, the three Sathya Sai Gaayatree *Manthras*, the holy sound formulae together termed Saithree by Baba.
2. **Sathya Sai Chakra** or Yanthra, a map of the field of SAI spirituality, potentized and blessed repeatedly by Bhagavaan Baba.
3. **Sai Tanthra**, the strategy for gaining a vision of the Divine.



OM, SHREE BHAASKARAAYA VIDHMAHE
SAI - DHEVAAYA DHEEMAHI
THANNAH - SUURYAH PRACHODHAYAATH

“ We know this Self-shining Entity.
We meditate on SAI as SUN God, as Sai Suurya.
May this Divine Light enlighten us on the path of Liberation.”



Spread of SAITHREE

The impact and ramifications of this book published in a number of Indian and European languages have been manifold; It is entirely because of the inscrutable Power and Divine Glory of Shree Sathya Sai Baba that chantings of Saithree, particularly Sai Eeshvara Gayathree and its resultant vibrations, have spread all over the world.

All the developments and happenings, a few examples of which are given below, have taken place entirely on the own initiatives of Sai devotees:

1. **Saithree chantings** have been incorporated in the regular programs of adoration of Bhagavaan Baba by a large number of Sai Samithis around the world.
2. Numerous Sai Samithis have organized study sessions especially devoted to the Saithree *Manthra, Yanthra and Tanthra*.
3. **Sai Gayathree Yagnas** are being performed in a number of places utilizing, among others, the Saithree Manthras while pouring oblations by individual Sai devotees into the sacred fireplaces. (These Yagnas should be purely voluntary and participatory sacraments, not priest -driven rituals. They must be free of publicity or solicitations of any kind. The organizers should be only facilitators and not dispensers).
4. Parents are naming their girls Sai Gayathree Or Saithree!
5. Framed and laminated colour pictures of Sai *Chakra* are now adorning the shrines and walls of many households of Sai devotees around the world.
6. Metallic versions in copper and in silver of the Sai *Chakra* have become the focal point for daily contemplation or formal worship by a large number of people in many countries.
7. In the Far Eastern countries, pictures of Sai *Chakra* are hung up at the entrance of the doorways of houses to remove negative influences and promote positive vibrations.
8. Saithree temples have been constructed in India and abroad. In Colombia, South America, a Sathya Sai temple with an unusual pyramidal top in crystal, has been recently built near Bogota, the capital city. It is also the first ever temple with a huge Sai *Chakra* in striking strong colors (to suit the circumstances of the country) installed flat on the ground in the middle of the prayer hall.
9. A Sai devotee from Russia, a physicist, has been inspired to assemble and erect a four foot high glass and enameled structure (like a christmas tree) concretizing the Saithree format. It is indeed an innovative representation of “Flowering of the Tree of **Sai Consciousness**”.

10. Saithree *manthras* have been put to Karnaatik music and also mellifluous Hindusthani music.
11. In a dance drama performed by Bal vikas children in Delhi, in the Divine Presence of Baba, the children danced to the tune of the Sai Gayathree.
12. A Sai Devotee from Canada has expressed the essentials of Saithree manthras and Sai Chakra in beautiful poetry in English.



**OM PREMAATHMANAAYA VIDHMAHE
HIRANYAGARBHAAAYA DHEEMAHI
THANNAH - SATHYAH PRACHODHAYAATH**

“We know this embodiment of Divine Love, Sathya Sai.
We meditate on this golden wombed divine personality.
May the Truth - incarnate, Sai, lead us on the path of Truth, Love and Liberation.”



Some Impacts of SAITHREE

Deep faith in Sai and inspiring energy from Baba are the underlying currents contributing to the extraordinary beneficial effects derived from the chanting and meditation on Sai Gayathree Manthras; some examples of these impacts are given below:

It has been reported that in the recent prolonged ethnic fight in the Balkans, the loud playing of Sai Bhajan songs and the chanting of Sai Gayathree, pacified violent confrontations.

Again, food relief teams from Sai Organizations in Singapore and Malaysia, operating in North Korea, then reeling under a severe drought followed by typhoons and floods, encountered formidable difficulties in their humanitarian mission. Apparently, all the obstacles were miraculously removed with the continuous chanting of the Sathya Sai Gaayathree. According to the team members even the advancing typhoon stopped short of the particular coastal area where the relief teams were operating!

In a distant interior area of north eastern India, an ardent Sai devotee and seva dhal volunteer was kidnapped and tortured brutally by the insurgents. The devotee was unexpectedly released alive when he started chanting the Sai Gaayathree with confidence and faith.

Once I questioned Svaami whether Manthras are potent in this faithless and doubting Kali age of violence. He emphatically declared that Manthras are eternally potent when they are chanted with wholehearted devotion.

Hail to the glory of Saithree! The day is not far off when chanting of Sai Bhajans and Saithree Manthras are regularly used in pacifying violent conflicts raging in many parts of the world. When man fails, Sai manthras come to our rescue!

Third Edition of Saithree

The second edition of the book, **Saithree – Manthra Yanthra Tanthra** has now been translated entirely or in parts into Hindi, Malayalam, French, Spanish, Italian, Russian, Croatian and Slovenian. The English and Telugu versions have had to be printed repeatedly.

The structure and contents of this third edition in English basically remains the same, except for the inclusion of further supplements as supportive material, namely: Reflections on Divine incarnations (supplement 5) Sathya Sai's comments on *Mahaavaakyas* through *Linga* creations (supplement 8), Sathya Sai creations of Vibhuuthi, Lingas and Jewellery (supplement 9) and Sathya Sai's seven fold hand gestures (supplement 10).

In view of the insistent demand of a number of devotees from around the world, the supplement 11 with a set of 108 Names of Bhagavaan Sathya Sai Baba based on the phraseology used in the Sai Chakra, has been added to assist in the daily worship, adoration and meditation of the Sai Chakra.

The writer of this book wishes to express his heartfelt thanks to Shree Sathya Sai Paduka Trust, Madurai, for their readiness to publish the third edition and also to Shree Srinivasan Chettiar of the Trust for his illuminating preface.

Chitrabhaanu
Maagha Purnima
15 February 2003

Ghandikota V. Subba Rao
PRASHANTHINILAYAM

I

Saithree Manthras

This latest divine incarnation of **Shri Sathya Sai** has multiple dimensions, manifold powers and multifarious manifestations. The mission, purposes and activities of this *Avathaar* are many sided and designed for the spiritual progress and welfare of humanity.

However, attention is focused here on three important aspects of the Sai Phenomenon related to our life and living: our triple bodies, our triple levels of existence and our triple states of consciousness.

Saithree is the composite name coined by Baba for three **Sathya Sai Gaayathree Manthras** dedicated to Baba. These Manthras enable us to live in Sai Consciousness.

THREE BODIES AND STATES OF CONSCIOUSNESS

In Vedhik literature, there is a recurring theme of three types of forms at our body level.

1. The outer-gross, physical, material body *sthuula dheha*
2. The subtle, inner, astral, subconscious body *shuukshma dheha*
3. The innermost and final form, the causal body *kaarana dheha*

We must try to separate and understand the scope of the three levels of our existence:

1. The **body** level in the waking state
2. The **psychosomatic** level of the intellect, experience locked into subconscious, memories and ego in the dream state
3. The **causal life-force** (*praanik*) level in the deep sleep state

These forms and levels are experienced in various ways during the three states of waking, dream and deep sleep.

The individual or microscopic aspect of existence, at the body / waking level (involved with *karma*) is called *Vishva*; the subtler astral body at the dream level is called *Thaijas*; and the causal (deep sleep / unmanifest) life level is called *Praajna*. *Aathma* is the permanent feature of all these three states, and yet, it is apart and transcends the three states into the transcendental super-conscious state (*thureeya*) where, in an enlightened person in *samaadhi*, it experiences *Parabrahman* (the Supreme Absolute Reality) directly. *Aathma* is the witness of all the states mentioned above.

LINKAGE WITH COSMIC DIVINE FORCES

Each individual conscious entity is also linked to the cosmic level: 1. The collective macrocosmic level of all physical bodies (*vishvas*) is called *Viraat*; 2. The sum total of all subtle bodies is called ***Hiranyagarbha***, and 3. The sum total of all causal bodies (*Praajna*) is called *Eeshvara*. The wakeful state (*jaagratha avastha*) is the last state in the order of involution. When we, as individual conscious entities, link ourselves

with the cosmic Divine level of these three forms, we align ourselves with the respective causes and attain progressive emancipation from the endless cycle of birth and death (*krama mukthi*).

In the Rig-vedha and Yajur-vedha, we find hymns about the processes of creation. At the cosmic, *Praajna*, level of deep sleep (the unmanifest or latent state), God is called **Eeshvara**. When the ideational principle takes effect, we have the **Hiranyagarbha** aspect. This is where the transcendental waters of creation become organized into the life-supportive forces. *Eeshvara* manifests itself from **Parabrahman**, and **Hiranyagarbha** manifests itself from **Eeshvara**. **Viraat** manifests itself from *Hiranyagarbha*. *Prakrithi* or nature is the manifestation of *Viraat*. The Supreme Cosmic Divine Principle inheres as well as transcends its three macrocosmic states of **Viraat** (Cosmic Body), **Hiranyagarbha** (Cosmic Mind-Intellect) and **Eeshvara** (Cosmic Life). *Hiranyagarbha* is the indweller, the inner controller, the *Antharyaamin* : it is the thread that runs through all the flowers of the garland, the unifying principle of the individual with the collective, THE DIVINE LOVE PRINCIPLE, the *Suuthraathma*.

DIVINE UNIVERSAL LOVE PRINCIPLE

The *Brahma Suuthra* is the cosmic divine thread of Love, **the cause of all causes of all manifestations**. Here, there is no logic chopping; only the intellectuals are fond of that, as Bhagavaan Baba says; "if you link the Self at the body level with the cosmos, you shall attain great expansion. Through Love, you multiply your power to infinity. Such meditations are taught in the *Upanishaths*. First, link self with family; then, gradually with friends, society, city, country, planet, solar systems, galaxy, universe (as in *Jyothi / Light Meditation*). Remember that the powers of the microcosm are multiplied manifold as it links closer and deeper with the macrocosm."

The *Purusha Suuktha* of the *Rig-vedha* tells us to link the individual with the cosmic at various levels, the physical level being the first. Then come the linkage at the mental level. In the super conscious states, sages and yogis have had the vision of **Hiranyagarbha** (meaning golden, Self-shining seed force, from which are generated the universes). Consciousness persists through all the states of evolution/involution. At the **Hiranyagarbha** - *thaijas* level is the spiritual heart, where one can meditate to foster the link-up with the Cosmic Divine Intellect.

All these forms relate to cosmic energies, with which the individual links through meditation. **This Hiranyagarbha or Supreme Love Principle** is the first manifestation from *Parabrahman*, the never-changing Supreme Being. As *Bhagavaan Baba* states, **"I separated myself from myself in order to love myself."** From the **Hiranyagarbha** emanated the universe and, in the process, all the components of the cosmos. The macrocosm and the microcosm have the same structure: The living cell (*Anda*), human embryo (*Pinda*), and cosmos (*Brahmaanda*) are all egg shaped or *Linga*- shaped.

GOLDEN LINGA EMERGES FROM BABA'S MOUTH

On Mahaashivaraathri 1999, Bhagavaan came to emit from His divine stomach an **effulgent golden Linga**, exemplifying the Divine Love Principle. *Hiranyagarbha* is Divine Love. Baba refers to mother's love, which

transforms blood into milk for the baby's sustenance. We experience this **loving-mother principle** from the first day of our existence. Similarly, Divine Love emerges from the navel and rises up from the spiritual heart, on our right side. I witnessed the emission of this Golden Linga from Baba's mouth on Mahaashivaraathri day 1999. On this occasion, Baba smacked the Linga three times on stone ground, saying that Divine Love is unbreakable, because it is solid Love! He said that this **Hiranyagarbha Linga** bestows Spiritual Power to achieve liberation. Love is the bonding and organizing principle of the universe, and of the microcosm. It interpenetrates everything. **Sathya Sai is the Hiranyagarbha in an embodied form.**

THE HIRANYAGARBHA PRINCIPLE

The epithets of *Prema (Love)* and *Sathya (Truth)* that appear in the Sai Hiranyagarbha Gaayathree are authenticated by the reference to the Hiranyagarbha Principle in the *Upanishaths*, particularly *Brihadharanyaka Upanishath*. These are also authenticated in Baba's talk on **Hiranyagarbha**; The word **Sathya** is divided as **Sa-Thi-ya, Sa** and **Ya** representing God and **Thi** symbolizing *Prakrithi (Nature)*. In other words, the absolute Supreme covers the phenomenal middle; Nature is sandwiched between the divine principle of noumenon (the substratum of all phenomena) and the same Supreme Divinity.

1. **Prema.** It was in Delhi that I witnessed Baba as a great magnet of universal love power, drawing hundreds of thousands to Him. He is Love Incarnate. Hence mighty, the first line of Sai Hiranyagarbha Gaayathree reads, **PREMAATHMANAAYA VIDHMAHE**. This means that we have come to realize that Sai is the embodiment of Divine Love.
2. **Baba is also Hiranyagarbha**, with the shining golden love principle emerging from him as a solid Linga. Therefore, the second line of the Sai Hiranyagarbha Gaayathree reads, **HIRANYAGARBHAAYA DHEEMAHI**. This means that we meditate with all our heart on this golden -wombed divine Sathya Sai. In such a meditation, the feeling, I am linking with **Sai Hiranyagarbha** the cosmic Divine Mind and Intellect, should be evoked. Such a linkage is bound to greatly enhance our mental and intellectual energies.
3. **Sathya also signifies Hiranyagarbha.** The third line is the key to the Sai Hiranyagarbha Gaayathree. This *Avathaar's* name is **SATHYA**, and He also stands by the truth principle. He is the God of Truth. It is said in the Upanishaths that the second name of **Hiranyagarbha** is **Sathyam**. Hence, the third line reads, **THANNAH - SATHYAH PRACHODHAYAATH**. This means: May this God of Truth and Love lead us on the path of liberation. *I was extremely thrilled when Baba Himself graciously filled this third line when I was stumbling for the right words.*

The taking out of the **Hiranyagarbha Linga** by Baba has twin benefits: At the individual level, those who witness (or deeply meditate on) its emergence are freed from rebirth and, at the Collective or World level, the birth of the Linga from the Divine Stomach results in the spread of *Saathvik* Selfless, egoless Love at a time when the world is engulfed in mortal hatred and violence. That is why Baba recently declared that He would *be taking out Hiranyagarbha Lingas* in future years. **Enlightenment and liberation through Love is the message of Baba for the New Millennium.** Love is the emanation of Truth, Truth is the current and

Love is the bulb it illumines. Through Truth you can experience Love, through Love you can visualize Truth, says Baba. The three Sai Gaayathrees are potent for facilitating the linkage of the individualized Self (**Jeevaathma**) with the **Omni or Supreme Self (Paramaathma)**. Transformation through love must occur at all three levels: the waking, dream and deep sleep stages. That is the **Sai Vision** for the new millennium. Take the example of a coconut. The hard outer shell is comparable to the waking or **vishva state**; the soft kernel to the dreaming or **thaijas state**, and the water, the innermost element, to the deep-sleep or **praajna state**. Out of the water comes the kernel: out of the primeval waters arose love, the foremost or first principle, the **Hiranyagarbha**, who is called the first born in the *Vedhas*. Creation comes out of Divine Love. The human is the pinnacle of God's creation and, as such, has all the potentiality to attain oneness with Divinity through the path of Divine Love .

ॐ ॐ ॐ

"Manthra means "potent formula". Man makes Yanthras machines, Manthras make man! The maker of Yanthras is called a scientist; The maker of Manthras is called a Saint. Manthra will save you from being caught in the coils of this worldly life, which is infested with death, grief and pain. Thanthra means the methods of utilizing Manthras for one's own good." Baba.

ॐ ॐ ॐ

SAITHREE MANTHRAS

Sathya Sai is also the **Sai Suurya** (Sun God). The Sun is the most impressive manifestation of self-fulgence in a physical form. Similarly, **Sathya Sai Baba is the most powerful manifestation of Divine Energy in human form**. That is why he rode the Golden Sun Chariot, symbolizing a historic event in the unfoldment of the Sai Avathaar. Thousands watched that event on 22nd September 1997; The Sai Suurya Gaayathree was inspired on that occasion. This Manthra relates to the *Viraat* or body level in the cosmic form.

The Sai Hiranyagarbha Gaayathree manthra came as a flash when Sathya Sai was emitting from His mouth the golden Linga on MahaaShivarathri in 1999. This manthra enables us to link with the **Divine Cosmic Mind, Hiranyagarbha**.

With regard to Sai (Eeshvara) Gaayathree, which was revealed in 1977 by the revered Vedhik Scholar Ghandikota Subrahmanya Shaasthriji, it serves as a bridge to the Divine Cosmic Life Principle of Eeshvara in Sai. These three Manthras enable us to live in close communion with Sathya Sai, the living Divinity.

SAI EESHVARA GAAYATHREE

**OM SAAYEESHVARAAYA VIDHMAHE
SATHYA - DHEVAAYA DHEEMAHI
THANNAH - SARVAH PRACHODHAYAATH**

Best Chanting / Meditation

Time : **Dawn**

Individual State relating to

Cosmic State

PRAAJNA relating to

EESHVARA

SAI SUURYA GAAYATHREE

**OM SHREE BHAASKARAAYA VIDHMAHE
SAI - DHEVAAYA DHEEMAHI
THANNAH - SUURYAH PRACHODHAYAATH**

Best Chanting / Meditation

Time : **Noon**

Individual State relating to

Cosmic State

VISHVA relating to

VIRAAT

SAI HIRANYAGARBHA GAAYATHREE

**OM PREMAATHMANAAYA VIDHMAHE
HIRANYAGARBHAA YA DHEEMAHI
THANNAH - SATHYAH PRACHODHAYAATH**

Best Chanting / Meditation

Time : **Dusk**

Individual State relating to

Cosmic State

THAIJASA relating to

HIRANYA-GARBHA

CHANTING SAITHREE

Manthras are the bridges that enable us to cross from the individual to the collective cosmic Divine consciousness, so that we realize the **totality of our Being**. This is merging, or Liberation (*Mukthi*).

At *Brahma Muhuurtha* (early morning time), we are fresh from the deep sleep (*Sushupthi*) state of Praajna, is the best time to chant Saayeeshvara Gaayathree, so that our causal body is linked with the **cosmic life principle** of Sai Eeshvara. The waking state (*jaagrath avastha*), which is at its maximum at midday, is the appropriate time for chanting the Sai Suurya Gaayathree; and the right time for chanting the Sai Hiranyagarbha Gaayathree is the evening, before we slip off into the dream state of *Thajasa*.

It may be noted that each of these three Manthras dedicated to the Lord Sathya Sai are in the holy *Vedhik* metre called Gaayathree (the chanting of which leads to Liberation). Each Gaayathree mantra consists of three parts, each part containing eight holy Vedhik letters, thus totaling in all twenty-four letters (signifying the twenty four cosmic life principles). The first part of each Gaayathree Manthra denotes **adoration**, the second part relates to **meditation** and the third part connotes **prayer**. Gaayathree stands for the Universal Mother Goddess principles of Life, Love, Learning, Light and Liberation.

Therefore the vedhik metrical form of Gaayathree is the most potent vehicle for linking with the Cosmic Divine Energy embodied in Sathya Sai.

The above Three Gaayathrees constitute a single entity, which may be called **Saithree, a term coined by Bhagavaan Baba**. This three-in-one sacred formula signifies the three Divine Glories of Shree Sathya Sai as the Divine governor at the gross or physical level, at the subtle or psychosomatic level, and at the vital seed force or causal level.

Saithree, the triple Sai Gaayathree Manthras, which are dedicated to Bhagavaan Baba are powerful aids to devotees in enabling them to live in **Divine Sai Consciousness**. Bhagavaan Sathya Sai, in accordance, with His mission of making everyone realize their inherent divinity, multiplies the devotees capacities and faculties of perception, action, and response, and also energy levels, by purifying them and suffusing them with **Cosmic Divine Power** through His unbounded Love and **Absolute Eternal Bliss Form**.

It must be stated here that the Saithree is not a substitute for the classical Vishvaa-mithra Gaayathree Manthra, which is the mother of all subsequent Gaayathrees. Saithree supplements the classical Gaayathree with special reference to the most modern *Avathaar*, Shree Sathya Sai Baba. While the classical Gaayathree opens the door of our intellect and spirituality, Saithree keeps us on the path of liberation with the help of Sai Power and Sai Consciousness.

SAI SHIVOHAM

As mentioned earlier the individualized conscious entity *Aathma* experiences the three bodies – physical, mental and causal or seed – in the three states of consciousness, waking, dream and deep sleep. It however, transcends them all. It continues to be steeped in the blissful state of oneness, *Ekathvam*.

The contemplation of this supreme state of oneness is expressed in the five-lettered *Panchaakshari Manthra*, which identifies oneself as none other than Sai-Shiva, the modern and yet primordial ancient principle of Divinity.

The meditations on the Saithree Manthras lead the aspirant to total enlightenment at the non-dual stage of **Sai Shivoam**, signifying the identity of the individual Self with the **Divine Cosmic Source, Force and Course** represented by **Sai-Shiva**.

ॐ ॐ ॐ

“In the Waking State there is knowledge and no bliss, in Deep Sleep state there is bliss and no knowledge; in liberation there is both. Liberation is just the awareness of your reality and the rejection of all contrary conceptions.” Baba.

ॐ ॐ ॐ

The meaning, significance, the concerns, linkages and the benefits and powers of each of the *Manthras* are detailed below: Tabulated elaboration of Sai Manthras along with their characteristics, appears in supplement 1 at the end of this Book.

SAI EESHVARA GAAYATHREE

**OM, SAAYEESHVARAAYA VIDHMAHE
SATHYA DHEVAAYA DHEEMAHI
THANNAH SARVAH PRACHODHAYAATH**

Meaning: "We realize that Sathya Sai is Divinity personified.
We meditate on this God of Truth.
We pray this All in all Divinity to lead us on the path of liberation."

CONCERNS AND LINKAGES

- a) **Body:** Causal (*kaarana*)
- b) **Sheath:** Bliss filled (*Aanandhamaya*)
- c) **State:** Deep sleep (*sushupthi*)
- d) **Aspect:**
 - i) **Individual:** *Praajna* (Latent / unmanifest state).
 - ii) **Collective or Cosmic:** *Svaraat / Eeshvara*
(Self-illuminating entity; Consciousness of the individual living with the Cosmic Divine Self)
- e) **Level of consciousness:** Deepest consciousness; attaining **Saaruppya** or essential equality with Cosmic Divine Self.
- f) **Manifest aspect of Divinity:** Sai Eeshvaraa (Sai as Supreme Divinity)
- g) **Faculty / Energy level:** *jnaana - shakthi* (power of spiritual knowledge)
- h) **Operational Value:** Egolessness through self-surrender.

REVELATION

Time : 24th December 1977
Occasion : Christmas Eve
Place : Thrayee Brindhaavan, Bangalore

CHANTING TIME

Ideally, 4 a.m. to 10 a.m. (morning, on getting up)

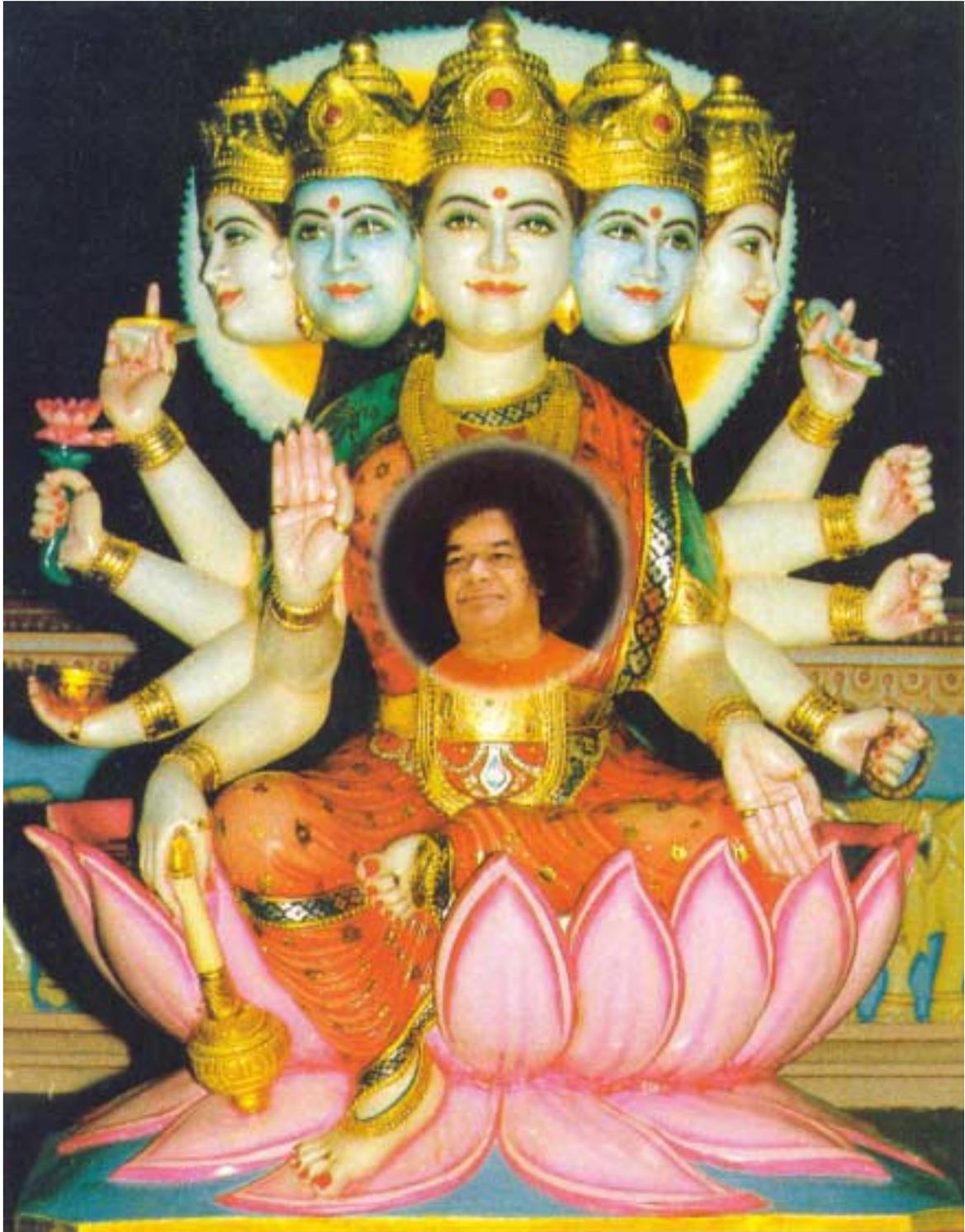
FORM OF MEDITATION

Sathya Sai is visualized at the heart of the five-faced *Vedhamaatha* gaayathree.

BENEFITS AND POWERS

Super-conscious illumination, culminating in Bliss; *saaruppya* (Living in Sai consciousness at the deepest level or totality of our personality).

Picture 1 SAI EESHVARA GAAYATHREE



SAI SUURYA GAAYATHREE

**OM, SHREE BHAASKARAAYA VIDHMAHE
SAI DHEVAAYA DHEEMAHI
THANNAH SUURYAH PRACHODHAYAATH**

Meaning: We know this Self-shining Entity.
We meditate on SAI as SUN God, as Sai Suurya.
May this Divine Light enlighten us on the path of Liberation.

CONCERNS AND LINKAGES

- a) **Body:** Gross
- b) **Sheath:** Physical / Food (*anna maya*)
- c) **State:** Waking (**Jaagrath**)
- d) **Aspect:**
 - i) **Individual: Vishva** (Embodied self in the waking state)
 - ii) **Collective or Cosmic: Viraat** (Macro cosmic Form: the Lord as manifested Cosmos)
- e) **Level of Consciousness:** Conscious of the outer world.
- f) **Manifest aspect of Divinity: Sai Suurya** (Sun God); attaining **Saalokya** living in the divine or spiritual realm.
- g) **Faculty / Energy level: Kriyaa - Shakthi** (power of action)
- h) **Operational Value:** Self - Sacrifice through service to others.

INSPIRATION

Time : 7:00 a.m. 22nd September 1997
Occasion : Bhagawan Baba riding the Golden Chariot
Place : Sai Kulvanth Hall,
Prashaanthi Nilayam

CHANTING TIME

Ideally, 10 a.m. to 4 p.m.

FORM OF MEDITATION

Visualize Sathya Sai as riding the resplendent Golden Sun Chariot.

BENEFITS AND POWERS

Health, strength, skill, stamina, culminating in **saalokya** (Living in Sai consciousness at the waking state) **Sanmaya**: filled with existential reality.

PICTURE 2 SAI SUURYA GAAYATHREE



SAI HIRANYAGARBHA GAAYATHREE

**OM, PREMAATHMANAAYA VIDHMAHE
HIRANYAGARBHAAYA DEEMAHI
THANNAH SATHYAH PRACHODHAYAATH**

Meaning : We know this embodiment of Divine Love, Sathya Sai.
We meditate on this Golden wombed Divine Personality. May the Truth-incarnate, Shree Sathya Sai,
inspire us on the path of Liberation.

CONCERNS AND LINKAGES

- a) Body: Subtle (*suukshma*)
- b) Sheath: Vital, Mental and Intellectual
(*praanamaya, manomaya, vijnaanamaya*)
- c) State: Dream (*svapna*)
- d) Aspect:
 - i) **Individual: *Thaijas*** (Embodied Self-shining entity in the dream state)
 - ii) **Collective or Cosmic: *Samraat / Hiranyagarbha***
(Sovereign or centrally-shining Love entity)
- e) **Level of consciousness:** (Subconscious -psychosomatic) Conscience.
- f) **Manifest aspect of Divinity: *Sai Hiranyagarbha Lingam*** (Golden-wombed Divinity)
- g) **Faculty / Energy level: *Ichchaa Shakthi*** (will power)
- h) **Operational Value:** Inner self-awareness through control of senses

INSPIRATION

Time: 6:15 a.m. 15th February 1999 Occasion: ***Lingodhbhavam***
(emergence of the Linga)

Place: Sai Kulvanth Hall,
Prashaanthi Nilayam

CHANTING TIME

Ideally, 4 p.m. to 10 p.m. (evening until sleep overtakes)

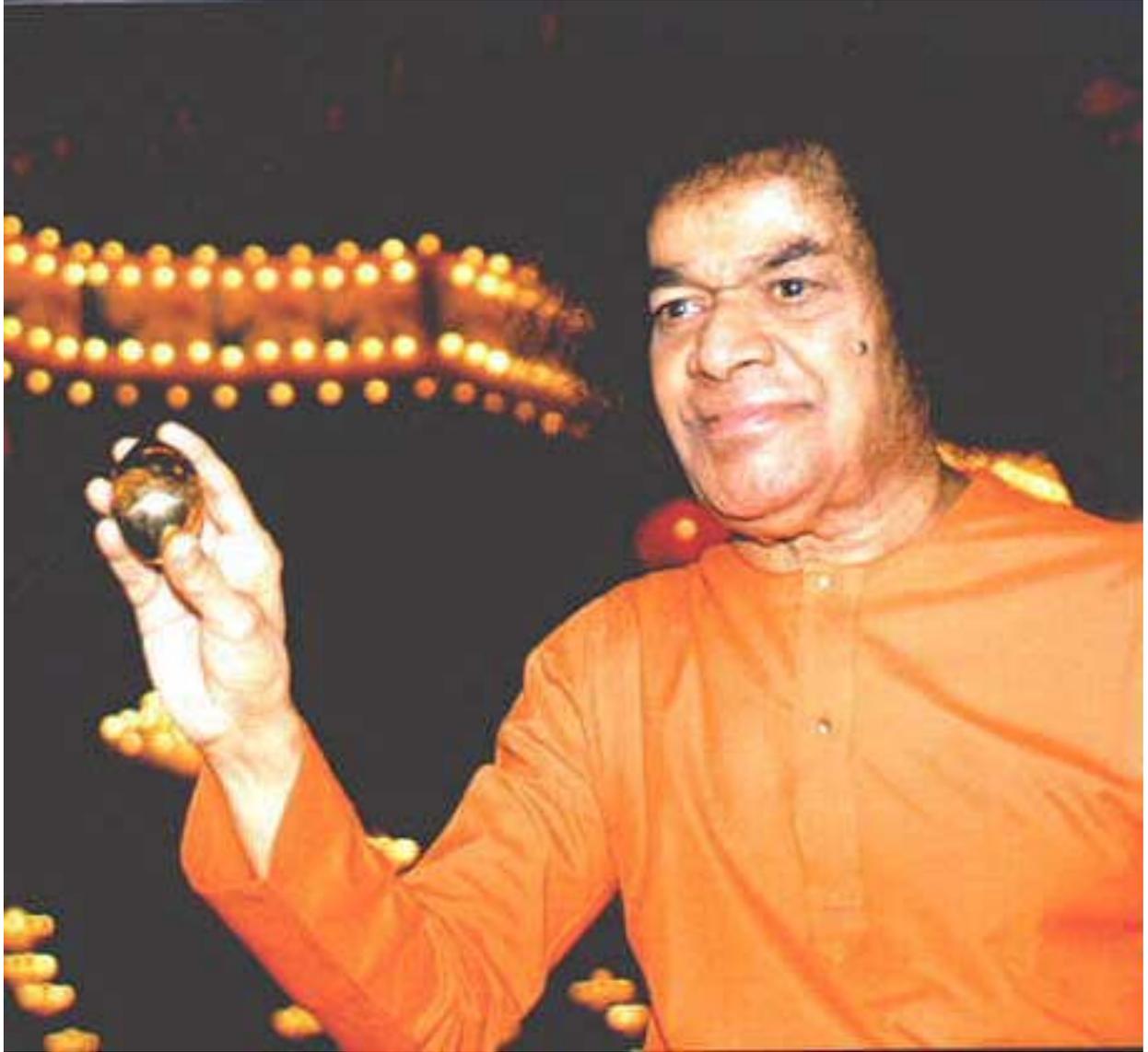
FORM OF MEDITATION

Visualize Sathya Sai as emitting the Hiranya - Garbha Linga from His mouth.

BENEFITS AND POWERS

Love and Truth, culminating in *Saameepya* (Living in Sai consciousness at the inner Heart level)
Chinmaya: Filled with God awareness.

PICTURE 3 SAI HIRANYAGARBHA GAAYATHREE



SAI SHIVOHAM

SAI SHIVOHAM

Meaning : I am Supreme Cosmic Divine Self (Sai Shiva)

CONCERNS AND LINKAGES

- a) **Body:** Bereft of body identification
- b) **Sheath:** Beyond senses
- c) **State:** Transcendental (*thureeya*)
- d) **Aspect:**
 - i) **Individual: Jeevanmuktha** (liberated while living)
 - ii) **Collective or Cosmic: Sarvaat / Sai Shiva** (Universal Eternally Self-shining Supreme entity)
- e) **Level of consciousness:** Constant integrated awareness of **oneness of Jeevaathma with Paramaathma.**
- f) **Manifest aspect of Divinity: Parabrahma Sai Shiva.**
- g) **Faculty / Energy level: Sathyam, Shivam, Sundharam, Aanandham** (Truth, Goodness, Beauty, Bliss)
- h) **Operational Value: nirvikalpa samaadhi,** (Super Conscious state, free from ideation)

INSPIRATION

Time : Morning 6th March 1997
Occasion : Mahaashivaraathri period
Place : Sai Kulvanth Hall,
Prashaanthi Nilayam.

CHANTING TIME

Inner contemplation at any time.

FORM OF MEDITATION

Visualise Sathya Sai at the heart of Shiva Linga gradually transcending Name and Form.

BENEFITS AND POWERS

Saayujya (merging / living in total identity with the Supreme Cosmic Divine Life, Sai-Shiva)

To sum up:

1. Sai Suurya Gaayathree leads to *Saalokya Mukthi*
2. Sai Hiranyagarbha Gaayathree leads to *Saameepya Mukthi*
3. Sai Eeshwara Gaayathree leads to *Saaruupeya Mukthi*
4. Sai Shivoham leads to *Saayujya Mukthi*

PICTURE 4

SAISHIVOHAM



II

Shree Sai Yanthra (Chakra) Divinised Field For Worship

In the ancient *Vedhik* tradition, the worship of the Divine takes mainly three forms:

1. **In the outer, physical or gross form**, an idol or image or picture of that divinity is worshipped; this is called representational type of worship, *Pratheekopaasana*.
2. That same divinity is worshipped in terms of **particular sound forms or sacred letter/ word forms**. This is called subtle type of contemplation, *Bhaavopaasana*.
3. If that Divinity is **fully internalized, and installed within the heart of the worshipper**, and worshipped with single minded devotion that worship is classed as Self absorption in the divinity *Ahamgrahopaasana*. If such contemplation becomes automatically continuous, **the distinction between the worshipped and the worshipper ceases** and the seeker is united as it were, with the Divinity.

Generally speaking, *Vedhik* Worship of a Divine Personality is performed through the composite use of:

1. **Holy sacred formulae** (*Manthras*),
2. Potentised **diagrammatic inscriptions** of letters / words pertaining to that Deity, *Yanthra* or *Chakra*,
3. A set of **specific procedures** or methodology of worship called *Thanthra*.

SATHYA SAI, WORLD'S SPIRITUAL BEACON – LIGHT

A great doyen of *Vedhik* learning, culture and practice, late *Shree Ghandikota Subrahmanya Shaasthriji*, the seer of Shree Sathya Sai Gaayathree Manthra (called a "**sage**" by Bhagavaan) had repeatedly authenticated the Divinity of Bhagavaan Baba, by using a number of scriptural criteria based on His name, the meaning of His Name, His Form, His characteristics and Qualities and His principles, practices, precepts, powers, philosophy, preachings, pursuits, teachings, glories and reachings, etc., The revered *Pandith* concluded that Baba is a Divine Advent and Baba indeed is the epitomy of all divinities. **Today Baba is the Supreme Spiritual Leader in the entire world. That is why this Divine Personality is the subject of dedication of the three Gaayathrees: Saayeeshvara Gaayathree** as early as 1977, the **Sai Suurya Gaayathree** in 1997 and SAI **Hiranyagarbha Gaayathree** in 1999. These three together have been termed by Baba as **SAITHREE**.

INSPIRATION FOR THE SAI CHAKRA

It is again the divine inspiration of Bhagavaan Shree Sathya Sai who is the presiding deity of the triple Gaayathree (or **SAITHREE**) manthras that prompted the preparation of this **SAI Yanthra** (or **SAI Chakra**); this is a diagrammatic representation of Sathya Sai related *Manthras*, characteristics, powers, principles, pursuits, philosophy, preachings, miracles, glories, service activities, vital message, etc., This *Yanthra* is the key to the understanding of the essence of Sathya Sai *Avathaar*. It is a potentised mapping of the Sathya Sai spiritual terrain, being a subtle expression of Sai in *Vedhik* terminology. It is a composite multi -metric portrayal of Sai spirituality. This *Chakra* was prepared at the holy *Brahma Muhuurtha* (early dawn time), Monday 11th October 1999; that same afternoon, Baba called this writer for an interview at which He blessed this *Yanthra* **thrice**, after a discussion of its contents. He potentised every word, line, and curve in the *Chakra* by touching them with His moving forefinger. (see the Sai *Chakra* pictures).

SAITHREE: SEPTET PRINCIPLES

Baba once explained that His *Avathaarik* divinity is usually expressible in terms of Septets, *Sapthamayee*. That is why the full title of this *Yanthra* is *Prathyaksha Bhagavaan Shree Sathya Sai – Three Sapthamayee Yanthra Chakra*.

The **Sai Chakra** is a mystic diagram of graphics of lines, circles, curves etc., containing the Sai's divine **seven dimensional seed-principles** inscribed in nine enclosures of the Sai Chakra (Nava Aarana) which enable a Sai devotee to realise his or her highest, Divine potential. **The Chakra or Yanthra maps out systematically the steps in the integral evolution of Sai Spiritual Consciousness. The sacred seed manthras, or formulae filling the diagram, contain in a nutshell the essence of Sai spirituality.** The **Sai Yanthra** contains an integral subtle picture of Sai phenomenology, theology and praxis to reach Divinity. That is why *Yanthra* worship is considered superior to image worship, which is at the gross level. The points of the *Yanthra* correlate with the inner forces in each individual and link them with divine cosmic energies.

The contemplation of the Sai Chakra activates or turns our inner wheel (*chakra*) of spiritual energy opening vistas of divine Truth, Goodness and Beauty i.e., *Sathyam, Shivam and Sundharam*, for realising the eternal, universal principle of Divine Bliss (*Aanandham*). The inner flowering of Sai consciousness results in the outer manifestation of pure Love for all beings, without distinctions, and of selfless service to the needy and suffering fellow–living beings. This is the fulfillment of life, leading to Self- and God Realization.

PICTURE 5 SHREE SAI CHAKRA IN SANSKRITH



॥ प्रत्यक्ष भगवान् श्री सत्यसायी, सप्तमयी, सायित्रीमंत्र यंत्र तंत्र चक्रम् ॥
 ॥ ध्यानं: यो देवःस्सत्यसायिनः बुद्धिं धर्मादि गोचराम् । प्रेरयेत्तस्य यतेजः, तद्वरेण्यमुपास्महे ॥



॥ सर्वनामधरं शिवं, सर्वरूपधरं शांतं । सच्चिदानंदमद्वैतम्, सत्यंशिवंसुंदरम् ॥
 ॥ दक्षिणेहस्तचालनविभूतिम्, वामे भक्तालेखनसत्त्वधरम् । आयुरारोग्य दातारम्, सायिधन्वंतरीमुपास्महे ।
 ॥ सर्वं मंत्रं यंत्रं तंत्रं स्वरूपाय सायिनाथाय नमो नमः ॥

MULTI - DIMENSIONAL POWER OF SAI CHAKRA

The divine *Yantras* are generally encircled by a square. This is called *Bhuv-Pura* or *Meru-Pura* or *Kailashpura*, the Apex, highly charged Spiritual City. This constitutes the Universal Stage or altar or enclosure, where the play of the individual, collective, and cosmic forces is at work in unison. This *Bhuv-Pura* has been reverberating since eternity with the sound vibrations of OMKAAR, **the source of all energies**. It is the sound expression of *Parabrahman*, the Supreme principle of **Eternal Universal, Absolute or Pure Consciousness**. OM is the Primordial Sound, the **Sound of all Sounds, the singular Soundless Sound, the Sound of Silence**.

OMKAAR also represents the base source of all religions, namely, **Sanaathana Dharma** the most ancient, and yet the most modern manifestation of spiritual consciousness. Bhagavaan Shree Sathya Sai is the embodiment in human form of the essence of all religions. **Baba is Sanaathana Saarathi**, the ancient and ever new Charioteer guiding humanity to its supreme goal of **Self- and God realization**, in **Oneness**, in **Unity**, in **identity with Divinity**. He loves all religions. He is a Universal divine personality without any differences relating to caste, country, color, creed, culture, race and religion. He emphasizes: **"There is only one race, the race of humanity; there is only one religion, the religion of love; there is only one language, the language of the heart and there is only one God who is omnipresent."** **"Love All. Serve All"** is **Baba's Universal Dharma**. The Bhagavath Geetha declares "*Samathvam Yogam Uchyathe*", Equal-mindedness is the true Yoga. That is why Baba speaks of the Septet of Equality of Universal Self:

- | | |
|---------------------------|-----------------------|
| 1. <i>Sama Dhrishti</i> | Equal Vision |
| 2. <i>Sama Ikyatha</i> | Integral Unity |
| 3. <i>Samagratha</i> | Total integrity |
| 4. <i>Sauhaardhratha</i> | Equal mindedness |
| 5. <i>Saumanasyam</i> | Equilibrium of mind |
| 6. <i>Saubhraathratha</i> | Equal fraternity |
| 7. <i>Samarasam</i> | Equal essence of Life |

The dot at the center of this Sai *Yantra* is the non-dual, monistic, five-lettered, holy formula for deep contemplation, namely, SAI SHIVOHAM - I am this Supreme Universal Divine Source, Force and Course, Shiva Sai. SAI is SHIVASHAKTHI. I am this *Shivashakthi*.

SO-HAM is the unstruck spontaneous sound vibrations of inhalation and exhalation of our inner vital force. Who am I? *Koham* is answered within by this SO-HAM— I am He. But who is He? He is SHIVA, the primordial Divinity present now here as SAI, hence SAI SHIVOHAM. I am no other but SHIVA SAI.

The central dot is the Light Supreme in the Sanctum Sanctorum; it is enclosed by an equilateral triangle the three sides of which represent: **Sathyam, Shivam, Sundaram**: Truth, Goodness and Divine Beauty. These are the triple spiritual illuminating impulses, radiating outward from the central area of the *Yantra* and thereby sanctifying the whole Sai *Mandala* or Sai spiritual field or terrain, which consists of **nine enclosures Nava-aavaranas** each enclosing a set of seven Sai Principles. **The Sai Spiritual terrain, in between the outer perimeter of the square and the inner triangle, is circumscribed by three circles, along which the three Sai Gaayathrees (named Sai-three by Baba) are inscribed. These are the hubs holding together the wheel of Sai Consciousness.**

The SAI-THREE is the core foundational support, as it were, of this multi-dimensional structure, SAI PRASHAANTHI KSHETHRAM - the Sai abode of perfect Peace, Tranquility and Bliss.

SAI'S SIXTEEN DIVINE ATTRACTING POWERS

Just as the Earth Goddess possesses the force of gravitational attraction, the Sathya Sai *Avathaar* exerts sixteen divine forces of attraction, sourced in the immense reservoir or great mass of His Divine Love: he wields these powers for transforming the inner psyche of the devotees and also bestows these powers on them

1. ***Kaama aakarshana***: Power to fulfill **legitimate desires** of devotees.
2. ***Buddhy aakarshana***: Power to activate and **stimulate the devotee's intellect** in the direction of enquiry of truth of the Self.
3. ***Shabdha aakarshana***: Power of **divine sound vibrations**, expressed through messages, teachings and instructions to seekers.
4. ***Ahamkaara aakarshana***: The power of **inflating the ego of the devotee in the first instance and then** deflating it to a point of egoless, leading gradually to the Vision of the Divine.
5. ***Sparsha aakarshana***: The power of **miraculous touch**, healing touch, purifying touch and holy touch.
6. ***Ruupa aakarshana***: Power of attraction of His Divine bewitching beautiful Form.
7. ***Rasa aakarshana***: Power of overflowing sweetness, compassion and grace-filled protection and assurances to devotees.
8. ***Chittha aakarshana***: Power of **heart-to-heart attraction**, which is inexpressible in words but evokes overwhelming response from the devotee.
9. ***Gandha aakarshana***: Power of His **divine fragrance**, exuding purity and holiness.
10. ***Dhairya aakarshana***: The power of **overwhelming courage** and self-confidence.
11. ***Smrithya aakarshana***: Power of phenomenal **memory of the past, present and future**.
12. ***Naama aakarshana***: The power of chanting **Sai's name** in terms of miraculous beneficial effects.
13. ***Beeja aakarshana***: Power of controlling or **operating the seed forces** of Knowledge, Consciousness, Time and Existence.
14. ***Aathma aakarshana***: Power of attracting the **totality of our Being**.
15. ***Amritha aakarshana***: Power of bestowing **Immortality**.
16. ***Sarva Aakarshana***: The sixteenth is the **combination** of all the above Powers constituting Integral Holistic Divinity.

(Supplement 4 contains detailed elaboration of SAI's Sixteen Divine Attracting Powers).

SIXTEEN RADIATIONS OF SHREE SAI CHAKRA

The above sixteen gravitational forces of Sai's Divine Love are the obverse of the following sixteen radiational aspects of the Sathya Sai *Avathaar*; these are epitomized in the Shree Sai *Chakra*.

The Inward Journey

This detailed explanation of the Sai *Chakra* begins from the outer square perimeter and sequentially **moves inward** in the direction of the central dot, ***Kendhra Bindhu***. ***This marks the inward journey of the seeker to the heart of Sai Spirituality.***

- I. Closely following the sides of the perimeter, the Seven Fold mission or purposes of the Sai *Avathaar* "**Shree Sathya Sai Avathara Prayojana Sapthakam**" are specified as follows:
 1. ***Aakarshanaaya Sarva Janaanaam***: Drawing all people of all ages, climes, castes, countries, colours or creeds, without any distinction, by His magnetic power of Universal Love.
 2. ***Vikarshanaayacha Dhushkruthyaam***: Weeding out the **wicked qualities** by His loving kindness, compassion and grace.
 3. ***Samskaranaaya Thaamasikaanaam***: Reforming the inactive, the ignorant and the lazy by activating them towards the performance of their duties.
 4. ***Samkarshanaaya Raajasikaanaam***: Redirecting the energies of the selfishly active and passionate persons into the performance of selfless and altruistic activities benefiting society.
 5. ***Utkarshanaaya Saadhunnaam***: Elevating the good and noble persons into ever higher levels of Spiritual Consciousness.
 6. ***Saakshaathkaaraayacha Bhakthaanaam***: Bestowing the direct Vision of the Lord to the true devotees.
 7. ***Prema Sevaa Prakarshanaaya Sambhavaami Padhe Padhe***: Manifesting by His own example, the principle of Selfless, Loving, Egoless service to the needy. Baba declares, He will assume repeated advents for the protection and spiritual elevation of humanity.

- II. Baba is the embodiment of the universal values of all religions. In the Yanthra are inscribed the symbols of seven religions, as examples: **Shree Sathya Sai Dharma Sapthakam**. These and other religions are sourced in, and therefore headed by the Ancient, Eternal, Universal Religion, *Sanaathana Dharma* symbolized by *OMKAAR*; **The Pranava stands for both the Immanent and Transcendental aspects of the Supreme Spirit, Parabrahman. That is why OM is shown lying partly outside and partly inside the Chakra.**

The **Zoroastrian** or Paarsi religion is symbolized by the flaming fireplace in order to burn away our bad thoughts and desires.

The **Jewish** religion has the Menorah as its symbol. It consists of seven branches of lamps indicative than **God created the world in six days** and the central shaft represents the **Sabbath**, the seventh day for rest.

The **Buddhist Wheel** stands for the **wheel of Time**, the wheel of *Samsaar*, the phenomenal world cycle, and most importantly for the **wheel of Righteousness** which is the key to the release from bondage to Time.

The **Jain religion** is symbolized by an outstretched palm of the right hand bearing the word "*Ahimsa*" or non-violence, which is the corner stone of the Jain faith. On top of the hand is the *Swasthika*, whose four sides represent the four types of destinies of man. On top of the *Svasthika* are three dots standing for spiritual knowledge, strong faith and good conduct as means of emancipation.

The **Christian cross** symbolizes Self – sacrifice by crossing or removing the ego.

The **Islamic moon Crescent**, with a star inside, is an inspiration for firm and steady faith in, and unflinching loyalty to, God.

The **Sikh symbol** consists of a double-edged sword, surrounded by a circular wheel or *Chakra*, held up by a sword on each side. **The Chakra stands for the principle of infinity**; the other symbols stand for Supreme Self-Sacrifice.

- III. In the areas between the religious symbols and the first circular space are shown the **Shree Sathya Sai Saadhana Sopaana Sapthakam**, the Seven Steps for Liberation.

These are:

- | | |
|--------------------------|---------------------------------------|
| 1. Sathsankalpam | Good resolution |
| 2. Sath - Sheelam | Good company and character |
| 3. Sathkarma | Good deeds |
| 4. Saalokya | Living a spiritual life |
| 5. Saameepya | Living in close proximity to Divinity |
| 6. Saarurpya | Experiencing divine nature and Bliss |
| 7. Saayujyam | Becoming one with the Divine |

- IV. In the first circular space is inscribed the Shree Sathya Sai Suurya Gaayathree *Manthra*:

**OM SHREE BHAASKARAAYA VIDHMAHE
SAI-DHEVAAYA DHEEMAHI
THANNAH-SUURYAH PRACHODHA YAATH**

Meaning:

We recognize this Self-effluent Divine Advent, Sathya Sai. We meditate on Him with all our heart. We pray that this SAI SUN GOD dispel our inner darkness and bestow on us health, strength, stamina, skill and success in our daily duties.

V. In the inner space covered by Sai Suurya Gaayathree are the seven petals on which are inscribed the seven miraculous powers of Baba. These are **Shree Sathya Sai Mahimaa Sapthakam**:

1. **Magnetic Miracle of Universal Love:** (*Vishva Janeena Dhivya Aakarshana Shakthi*)
2. **Materialization Miracles:** Undepleted power of creating a variety of articles of spiritual significance to the recipients, like sacred ash (*Sahaja Sankalpa Dhivya Dhavya Shrushti Shakthi*).
3. **Mind Boggling Medical Miracles:** removing illnesses of the body, mind and intellect and above all of the ego; rescuing devotees from the jaws of death; appearing simultaneously at different places (*Aadhi Vyaadhi, Apamruthyu Harana, BhavaRoga Nivaarana Shakthi.*)
4. **Mighty Metaphysical Miracles of teachings, preachings and reachings;** expressing deep philosophical truths in the simplest possible language, understandable by the laymen and appreciated even by *Pandiths* (*Jnaana, Vijnaana, Sujnaana, Prajnaana, Prabodha, Pradhaana, Prasaara Shakthi*).
5. **Miracles of Monumental Mega Public Service** activities, and projects in the fields of free education, free medical services, free potable drinking water supplies, etc, (*Prema Sahitha Apaara Loka Sevaa Paraayana Shakthi*).Capacity or power of rendering, with egoless, selfless Love, services to the needy.
6. **Micro and Macro Management Miracles** of planning, executing and managing a variety of smallest to highest tasks (*Laghu Brihath Kaarya Nirvaahaka, Vyavahaara Dhakshathaa Shakthi.*)
7. **Magnum Man Making Miracles** i.e. changing, reforming, transforming, metamorphosing a vast number of persons for spiritual progress and welfare (*Sarva Janaabhyudhaya Nishreyasa Parivarthana Shakthi*).

V. In between the above seven petals, and closely following the inner perimeter of the first circle, are inscribed the **Shree Sathya Sai Dhevatha Shakthi Sapthakam**, the seven-fold divinities with their respective powers. These powers are embodied in *Bhagavaan* Baba who states that the self same divinities and powers are present in a **seed form** in all individuals too.

1. **Gaanaapathyam** represents the power of intellect
2. **Vaishnavam** represents the power of right action.
3. **Shaivam** represents the power non-dual, unifying knowledge.
4. **Shaaktham** (Divine mother) represents the power of universal divine love.
5. **Braahmyam** refers to the power of beneficial creative activity.

- 6. **Sauram** represents the vital sacrificing power.
- 7. **Aathmeeyam** represents the power of the supreme Aathma, Self.

VII. Across the intervening spaces between the seven leaves is inscribed **SHREE SATHYA SAI NEETHI SAPTHAKAM**, the seven-fold moral disciplines; these are seven codes of conduct for seekers:

- 1. **Dhamam** Control of outer senses
- 2. **Dhayaa** Kindness and compassion
- 3. **Dhaanthi** Mastery of inner senses
- 4. **Dhaanam** Giving, sharing, caring, serving.
- 5. **Dharmam** Righteous altruistic Self- sacrificing service to the needy.
- 6. **Dhairyam** Courage with Self-confidence
- 7. **Dhyaanam** Contemplation and Meditation

VIII. In the inner second circle, Shree Sathya Sai Hiranyagarbha Gaayathree is inscribed;

**OM PREMAATHMANAAYA VIDHMAHE
HIRANYAGARBHAYA DHEEMAHI
THANNAH -SATHYAH PRACHODHAYAATH**

Meaning :

We know this embodiment of Divine Love Sathya Sai. We meditate on this golden wombed Divine Personality. Let this God of Truth destroy our six demonic qualities of anger, lust, pride, infatuation, greed and jealousy and vivify our mental and intellectual and loving faculties and lead us on the path of LOVE and Spiritual Elevation!

IX. Following the inside perimeter of this second circle, the **SHREE SATHYA SAI AATHMA DHARSHANA SAPTHAKAM** the seven fold stages of Self Awareness and Realization are inscribed:

- 1. **Aathma Vichaarana:** Self Awareness through Self-enquiry
- 2. **Aaathma Vishvaasam:** Developing Self-Confidence
- 3. **Aathma Vijnaanam:** Acquiring Wisdom of the Self.
- 4. **Aathma Nivedhanam:** Living in Self-Surrender
- 5. **Aathma Santhrupthi:** Gaining Self-Satisfaction
- 6. **Aathma Thyaagam:** Selfless, Self-Sacrifice
- 7. **Aathma Saakshaath - Kaaram:** Reaching the state of Divine Bliss in Self –Realization

X. On the seven petals between the second and third circles is inscribed the **Shree Sathya Sai Upaasana Sapthakam** - Sai's seven ways to God, *Braahmik* consciousness. Baba stated that these are the names of the Universal Divine Mother, **Gaayathree**. They apply equally to Bhagavaan Baba who is Shiva Shakthi. Furthermore, the faculties to pursue these methods are latent in the devotees.

The first method is called **Sathyavathi**, the quest for truth, investigating the underlying unity of consciousness in all the phenomenal diversity and contemplating on the *Upanishadhik* statement *PRAJNAM BRAHMA* consciousness is Universal Reality.

The second method is called **Angavathi** or **limb based** method by contemplating the Divine in its partial manifestations in nature (e.g. the five great elements).

The third method is called **Anyavathi** which proceeds by contemplating the Divine through various **Sacred Symbols** or insignia (e.g. Idols or pictures representing the glorious forms of divinity).

The fourth method is called **Nidhaanavathi**, the slow, but sure and steady path of **graded steps** to spiritual communion in devotional Self-Surrender.

The fifth step is called **Sujnaanavathi**, the path of acquiring right **knowledge of God, Nature and the Man**: Living in the consciousness of **Ayamaathma Brahma**: This *Aathma* is God the true Self is God.

The sixth step is called **Vijnaanavathi**, reaching the highest state of wisdom of experiencing unity in all the diversity of the world and then contemplating the statement - **THATHVAMASI - Thou Art That**.

The seventh is called **Prajnaanavathi**, which is the state of constant integrated total awareness in Bliss Supreme; experiencing the truth of the great aphorism, **Ahambrahma Asmi**: I am Brahman, the Supreme Divinity.

(Supplement 6 contains a detailed elaboration of Sai's seven-fold vision of the Divine).

XI. The inmost third circle contains the Shree Sathya Sai (Eeshvara) Gaayathree:

**OM SAA YEESHVARAAYA VIDHMAHE
SATHYA-DHEVAAYA DHEEMAHI
THANNAH-SARVAH PRACHODHAYAATH**

Meaning:

We have come to know through scriptures, preceptors and by our own experience that Sathya Sai is the Supreme Divinity. We meditate whole heartedly on this God of Truth. We pray that He, the Omniscient, Omnipotent, Omnipresent Divine Personality destroy our ego and primal ignorance and grace us with Liberation!

XII. **The Shree Sathya Sai Siddhaantha Sapthakam**: the seven basic Sai Values and principles for practice are inscribed on the seven petals in the inside area of the third circle. These are:

1. **Sathya** Truth
2. **Dharma** Righteous action
3. **Shaanthi** Perfect peace
4. **Prema** Selfless Love: Love all

5. **Ahimsa** Hurt never: Non violence
6. **Thyaaga** Help Ever: Serve all
7. **Aanandham** All these culminating in Bliss in communion with God, Nature and Man.

XIII. In the fourth circle is the equilateral triangle, the three sides of which enclose the principles of **Sathyam, Shivam, Sundaram**, (Eternal Truth, all inclusive Goodness and Divine Beauty) the triple essence of Sathya Sai *Avathaar*. The person who knows Truth (**Sathyam**) and **who lives his life in virtue (Shivam)** will radiate Divine Beauty (**Sundaram**) in Bliss (**Aanandham**).

XIV. At the center of this whole diagram is the non-dual holy formula **Sai Shivoam: I am Sai Shiva**. This continuous unbroken consciousness will result in liberation and also unity with **Shiva Sai Mahaadheva, (Saayujyam / Kaivalyam)**. The inspiration for this holy formula came on *Mahaa Shiva Raathri*, 1996.

(Supplement 7 contains an elaboration of similarities between Shiva and Sai: Shiva Sai Mahaa Dheva).

XV. The goal of the whole journey is reaching the mountain top when one's whole being is filled with the awareness or, alternatively, reaching the inmost depths of consciousness: **Sarvam khalvidham Brahma**: All this is Brahman. This is the state of liberation-while-living (**Jeevanmukthi**). This is the **Secret of the Sai Chakra**.

XVI. The spiritual Seeker internalizes this **Sai Chakra** and firmly installs in his body, which then becomes **Prashanthi Nilayam**, the abode of eternal peace. **This mode of Worship of the Sai Chakra is called the Sai Thantra**. As the devotee steadies this internal *Chakra* worship, his **Kundalini** (the coiled spiritual energy at the basal plexus) gets awakened, gradually courses upward to the **Sahasraara Chakra** (the thousand petaled lotus) in the crown of his head; the flow of Sai divine nectar becomes overwhelming. The Seeker is then liberated!

III

Sai Thanthra Seven Steps to Sai

The triad of Sai *Manthra*, Sai *Yanthra* and Sai *Thanthra* constitutes the essence of the worship and contemplation of the Sai Avathaar. The three Gaayathree Manthras dedicated to Shree Sathya Sai have been explained in Sai-Three, the composite name given by Bhagavaan Baba (also published in Telugu *Sanaathana Saarathi*, September 1999). The Sathya Sai oriented, holy, potentised diagrammatic *Yanthra* portrayal has also been explained in the earlier section on Shree Sai *Chakra*. This section deals with the third aspect, Shree Sai *Thanthra*.

The **Sai *Thanthra*** consists of the principles of praxis or the methodology of Sai Worship. It outlines the steps for the internalization of the Sai epitome of Love and other powers; such internalization is also a prerequisite in the external spread of the Sathya Sai message of love for the benefit of humanity. Etymologically *Thanthra* is derived as "*Thanyathe visthanaryathe ithi Thanthrah*" Sai *thanthra* therefore denotes the spread of Sai message of LOVE and Service. In its external meaning *Thanthra* connotes a manual of worship. *Thanthra Shaasthra*, the Science of *Thanthras* states that, generally speaking such worship consists of the four elements: *Vijnaanam* (wisdom or metaphysics), *Dhyaanam* (meditation), *Karma* (the procedures) and *Charya* (the daily practice and experience).

Bhagavaan Baba attaches more importance to internal contemplation than external ritual-bound actions. His emphasis is **on experience** based on actual practice, not ritual or philosophy. From this standpoint, Sai - *Vijnaanam* is **to cultivate equal mindedness** and unitive or equal vision, with a universal in look and outlook of "**Love all serve all**".

Sai *Dhyaanam* (Meditation) is marked by the practice of Divine Love (*Dhaiva Preethi*); "God is Love and live in Love," says Baba. Morality in society (*Sangha Neethi*) is the essence of **Sai Karma**. Selfless, loving, ego-free service to the needy is the path of daily action, Sai *Charya*. The above four elements are possible only if there is an underlying fear of sin (*Paapabheethi*).

The *Lalitha Sahasra Naama* or the Thousand Names of the Universal Divine Mother Goddess says that She is easily accessible or attainable through inner contemplation; It is very difficult to realize Her through outer worship. As Baba says, "our life's journey begins in the realm of Nature (*Prakrithi*); moves on to attachment to worldly activities (*Pravritthi*). We must then step out into **Nivritthi**, inner detachment from worldly matters; and finally enter the realm of **Nirvritthi**, the pure spiritual transcendental state (*Thureeya*). Therefore, in Sai spirituality, we should move away gradually from the usual ritualistic worship towards the contemplation of the Supreme Self, the patent embodiment of which is the latest Divine Advent, Shree Sathya Sai Baba. It is to be noted that Baba calls not only Himself as *Aaathma-Avathaari*, but also, all conscious living entities possessing *Aaathmik* power although in a latent form.

SAI TRIPLETS AND SEPTETS

In Svaami's words, Triples and Sevens, Thrayee Sapthamayee symbolize His embodiment Principle. *Thrayees* signifies the *Vedhik* essence of triple threes:

1. Sath, Chith, Aanandha:

Being, Awareness, Bliss

2. Sathyam, Jnaanam, Anantham:

Basic Truth, Experiential Knowledge of the Self, and Infinity

3. Sathyam, Shivam, Sundharam:

Truth, Goodness and Divine Beauty

These are Baba's inner, inherent characteristics (*Svaruupa Lakshana*). The Sai Septets are Sathya Sai Baba's outer or manifested aspects (*Thatastha Lakshana*). On the Shree Sai *Chakra*, nine-septets have been inscribed. These are:

| | |
|--|--|
| 1. Seven-fold mission or purposes of Sai <i>Avathaar</i> or the transformational Septet | Sai Jana Parivarthana Sapthakam |
| 2. Love of all faiths | Sai Sarva Dharma Sapthakam |
| 3. Seven-fold steps to liberation. | Sai Sopaana Sapthakam |
| 4. Seven-fold miracles of Sai | Sai mahimaa Sapthakam |
| 5. Sai's Deity Septet | Sai Dhevathaa Sapthakam |
| 6. Sai's seven-fold moral code | Sai Neethi Sapthakam |
| 7. Sai's seven- fold Self - awareness for liberation | Sai Aathma Dharshana Sapthakam |
| 8. Sai's seven - fold contemplations | Sai Upaasana Sapthakam |
| 9. Sai's human - value Septet | Sai Siddhaantha Sapthakam |

Baba declares that all these powers are in fact latent in all of us. Also, He states that our own inherent nature is *Sath-Chith-Aanandha*: Being, Awareness, Bliss. However, in order to manifest these latent power and energies, it helps to undertake the recitation of Sai Gaayathree *Manthras*, the contemplation of the Shree Sai *Yanthra* (or *chakra*) and the practice of the Shree Sai *Thanthra*. Such worship consists in the inner installation of Shree Sai *Chakra* followed by the practice of Sai *Thanthra*-system of seven-fold disciplines (Sai *Kriyaa Yoga Sapthakam*). It must be stated here that Sai is universal and so is His message. Therefore, any person without distinction can have equal access to Sai *Manthras*, Sai *Yanthra* and Sai *Thanthra*. As Bhagavaan Baba Says, **we should accept one's own breath as the *Manthra*, one's heart as the *Yanthra* and one's body as the *Thanthra*. There is no need to seek them outside of one Self.**

SEVEN STEPS OF SAI THANTHRA

Basically, SHREE SAI *THANTHRA* is the purification, transformation, dedication and sanctification of the body, senses, mind, intellect, heart, the ego complex and in fact our very Being. For this purpose, the Sai-three manthras (inscribed within the *Yanthra*) are combined with the Sanskrith verses

written outside the perimeter of the square in the *Yantra*, in order to formulate a seven-fold schema for Sai contemplation and *Puuja* or formal adoration and worship of the *Chakra* in seven steps.

First: Body related transformation

Bend the body by the performance of our daily and occasional duties and obligations with disciplined character. This is the essence of **Sai Karma Yoga**. For the proper discharge of our obligatory duties, we need a healthy body and mind. We therefore need to seek the grace of **Sai Dhanvanthari**, the Divine Doctor of doctors by repeating, verbally and then mentally, three times the following verse which was graciously blessed by Baba at the time of the installation of the idol of Dhanvanthari, the Divine Physician, an *Avathaar* of Vishnu:

**DHAKSHINE HASTHA CHAALANA VIBHUUTHIM
VAAME BHAKTHA LEKHA LASATH KARAM
AAYURAROGYA DHAATHAARAM,
SAI DHANVANTHAREEM UPAASSMAHE**

Meaning: We contemplate on Shree Sai who holds in His left hand a big bunch of letters collected from devotees seeking His divine grace to cure their illnesses of body, mind, intellect and ego; and, Who at the same time creates *Vibhuuthi* (sacred ash) merely by waving of His right empty palm and distributes it to the needy and suffering. May this Sai Dhanvanthari bestow on us health and longevity!

The first step in the formal worship is *Namaskaar*-Offering salutations by joining both hands and if possible by making full-bodied prostrations (*Saashtaanga Namaskaar*) before the altar of the Sai *Chakra*: by repeating the above verse three times.

Second: Senses related transformation

Sanctify the senses with dedicated selfless loving service to the needy. This is the essence of **Sai Dharma Yoga**, the key to welfare and progress of the Society. In order to increase our capacity and faculties for the performance of loving, selfless- service activities, it is appropriate that we repeat at least three times, both mentally and verbally, the following meditative verse composed by the Seer of Shree Sathya Sai Gaayathree, Shree Ghandikota Subrahmanya Shaastri:

**YO DHEVASSATHYA SAA YINAH,
BUDDHIM DHARMAADHI GOCHARAAM
PRERAYETH THASYA YATTHEJAH,
THADHVARENYAM UPAASSMAHE**

Meaning: Let the effulgent energy of Shree Sathya Sai, which pervades our heart as pure consciousness, inspire, guide and actually direct our senses to perform **dhaarmik** or altruistic service activities with Selfless Love. We meditate on this Self-effulgent Divine Personality.

The second step in the *Puuja* is **Aavaahana, Invocation**. The worshiper invokes or installs the Sai *Chakra* in his heart by a gesture of turning his two palms inwards towards his heart area. This is repeated three times, along with the above verse.

Third: Mind related Transformation

Mend the mind, to make it steady and strong through *Manthra*, meditation, and silence. This is the essence of **Sai Dhyana Yoga**, the yoga of communion.

By repeating three times verbally as well as mentally, the following verse, frequently declared by Bhagavaan Baba, we attain **unity of thought, word and deed**, thereby gaining peace, bliss and spiritual energy.

**SARVARUUPA DHARAM SHAANTHAM,
SARVA NAMMA DHARAM SHIVAM
SATH CHITH AANANDHAM ADVAITHAM
SATHYAM SHIVAM SUNDHARAM**

Purport: This **Shiva Sai** bears all names. He is the very form of Peace. He is the embodiment of the non-dual principle of Being, Awareness and Bliss. He is the **Shiva Shakthi** characterized by Truth, Goodness and Blissful Beauty.

The third step in the formal worship is **meditational**. The devotee meditates briefly in his heart in silence and with '**even breathing**', while dwelling on the meaning of the above verse.

Fourth: Intellect related Transformation

Awaken the Intellect by the proper use of the sense of discrimination between wrong and right, and pursue the right course with determination. This is the essence of **Sai Buddhi Yoga**, the yoga of intellect.

For the above purpose, we need to pray to Sai Suurya who dispels the darkness of our ignorance, bestows **the eye of wisdom** and discrimination and also the strength and stamina to pursue the spiritual goal with determination. This is achieved by repeating seven times both verbally and mentally the Shree Sai Suurya Gaayathree Manthra. The inspiration for this *Manthra* came on the morning of 22 September 1997, when Svaami rode on the Golden Sun Chariot in Prashaanthi Nilayam.

**OM SHREE BHAASKARAAYA VIDHMAHE
SAI - DHEVAAYA DHEEMAHI
THANNAH-SUURYAH PRACHODAYAATH**

Purport: We know that Sathya Sai is the effulgent Supreme Divine Personality. We install, and meditate on that Personality, in our heart. We pray that this Sai Sun-God dispel our darkness of ignorance, remove our animalistic tendencies, and bestow on us vitality, health, strength and intellect.

While chanting the **Sai Suurya Gaayathree**, the devotee performs the fourth step in formal worship, **Abhisheka** – or water abluion by sprinkling drops of water on the Sai *Chakra*. The *Manthra* is repeated seven times while sprinkling water.

Fifth: Transformation of Inner Conscience

Purify the heart and fill it with faith, selfless devotion and Love towards God and His creation, "**Love All and Serve All**" says Baba. This is the essence of SAI **BHAKTHI YOGA** - the devotional communion, which bestows God's grace on us.

In order, therefore, to increase, manifold our capacity to Love God and His creation, there is no better manthra than verbally and mentally reciting at least seven times a day the SHREE SAI HIRANYAGARBHA GAAYATHREE. The inspiration for this *Manthra* came in the morning of 15th February 1999 (Mahaa Shiva Raathri Day when Svaami took out the Golden *Linga* from His Mouth).

**OM PREMAATHMANAAYA VIDHMAHE
HIRANYAGARBHAAYA DHEEMAHI
THANNAH-SATHYAH PRACHODHAYAATH**

Purport: We come to understand that this Shree Sathya Sai is the incarnation of Divine Love. We meditate on this Golden- Wombed Divine Personality (while taking out of his mouth the Golden *Lingam*). Let this God of Truth weed out demonic qualities and multiply our capacity and power of Divine Love and thereby lead us on the path of liberation, through the path of Devotional Service with Love.

The fifth step in the formal worship is **offering of flowers** to the deity worshipped. The devotee while chanting the Sai Hiranyagarbha Gaayathree seven times, while placing flowers on the altar of the Sai *Chakra*.

Sixth: Transformation of the ego complex

Give the good-bye to the Ego which is the last to go, by self-surrender and sacrifice, and above all, by the acquisition of experiential knowledge of the Supreme Self.

This is the essence of SAI *JNAANAYOGA*, egolessness and selflessness with spiritual knowledge. The ego is the biggest obstacle to Self-realization. Body identification should go. The process of *Aaathmik* discovery and identification with *Aaathma* (Divine Self or God) is the unailing path for liberation.

For removal of the ego, self-surrender and sense of detachment from bodily and worldly desires are necessary. The feeling that there is One ***Paramaathma***, the **Supreme Omniself** that abides in all of us, should be steadily cultivated and experienced.

For strengthened conviction of this knowledge, it is appropriate to keep repeating verbally and mentally at least seven times a day the holy shree **Shree Sathya Saayeeshvara Gaayathree Manthra**. This manthra was revealed by the revered Shree Ghandikota Subrahmanya Shaastri on Christmas Eve, 1977 in the holy presence of Bhagavaan Baba in Thrayee Brindhaavan, Bangalore.

**OM SAA YEESHVARAAYA VIDHMAHE
SATHYA-DHEVAAYA DHEEMAHI
THANNAH-SARVAH PRACHODHAYAATH**

Purpose: We have come to recognize through scriptures, preceptors and our own experience, that Shree Sathya Sai is God Himself. Let this universal, eternal effulgent Supreme Divine Personality inspire us in such wise that all our energies, thoughts and deeds are spiritually oriented. We meditate with all our faculties on this Sathya Sai as the embodiment of all divinities who pervades our heart. May He liberate us from the bonds of ignorance and worldly attachments.

The sixth step in the formal worship is **offering of food, *Naivedhya***. The devotee while chanting the **Saayeeshvara Gaayathree seven times**, while placing fruits as offering on the altar of the Sai *Chakra*.

Seventh: Total unitive transformation

Live in constant integrated awareness of Supreme Reality culminating in a state of identity of the individualized Self with the Supreme Omniself. This is the essence of **Sai *Brahma Yoga***.

For achieving this integral state of Brahmik consciousness, the seeker constantly remembers and dwells on the five-lettered, non -dual holy formula of **Sai *Shivoham***: "I am Sai Shiva". He attains *Saayujya Kaivalya*, the state of oneness with Divinity in transcendental Bliss. (The inspiration for this non-dual formula came during *Mahaa Shiva Raathri* period in 1996).

The seventh and last step of formal worship is **Aarathi**: the devotee, at the end of his contemplation for three minutes on the meaning of Sai *Shivoham*, waves (camphor) lights in a clockwise direction for three times pointing towards the altar of the Sai Chakra.

To sum up, Shree SAI *THANTHRA* implies:

1. The steady contemplation of the truths contained in the holy **Sai *Chakra***, particularly the three **Sai Gaayathrees, SAITHREE**.
2. The continued performance, with devotion, of one's own duties and obligations, while being engaged in loving Selfless Service to the needy; and
3. Living a life filled with Love, Service and Bliss in constant integrated awareness of the all pervasive Supreme Reality.

Om That Sath

IV

SUPPLEMENT 1

The Revelation of Sathya Saieeshvara Gaayathree

The Occasion was Christmas Eve of 24th December, 1977. The place was the Sathya Sai Mandhir in Brindhavan, Whitefield, near Bangalore. The assembled audience consisted of a group of students and faculty members of Shree Sathya Sai College as well as a number of visiting devotees. It was in the **glorious presence** of Shree Sathya Sai Baba himself that a great *Vedhik* scholar *Pandith* Ghandikota Subrahmanya Shaasthri was inspired to announce Shree Sathya Sai Gaayathree_ the mystic formula devoted to Shree Sathya Sai. This reads as follows:

**OM SAYEESHWARAAYA VIDHMAHE
SATHYA - DHEVAAYA DHEEMAH
THANNAH - SARVAH PRACHODHAYAATH**

Meaning

"I know through *Gurus* and *Shashthras* i.e., Scriptures and by direct experience that Sai is God Himself: He is Bhagavaan and Eeshvara. I meditate on this form in my heart with all my mental faculties. He is the embodiment of truth, divinity, universal consciousness and the one who pervades all the worlds. I pray to such a Saiparameshvar to direct our intellects to engage in auspicious and righteous activities. I meditate on this great form."

This Sathya Sai Gaayathree, like other Gaayathrees, **is on par with *Vedha Manthra*** or mystic formula. It has 24 letters; it consists of three lines, each with eight letters. Such a composition has unique properties. According to ***Maharishi Vararuchi***, the numerology of all letters adds up to 108. That is why recitation is to be done 109 times to realize the full effect or *Siddhi*, realization of God, which is signified by the 109th number, *Meru* or the tassel of a rosary of *Japamaala*. *Ashtoththara Shatha Naama* - the 108 names - chanting leads to the realization of God, which is the goal.

Every Gaayathree *Manthra* has a revealing prophet or Rishi and a presiding deity- ***Adhishtana Dhevatha***, who is the subject of the *Manthra*. This mantra is expressed through the inner workings of Sathya Sai through the mouth of *Pandith* Shree Ghandikota Subrahmanya Shaasthree in the presence of Shri Sathya Sai Baba. Needless to say that Sai Baba himself is the presiding deity of this mystic formula or *Manthra*

**Picture 7 Baba With Sri Ghandikota Subrahmanya Shaastree
The Revealer Of Sai Gaayathree**



Shree Subrahmanya Shaastri expressed the essence of the Sathya Sai Gaayathree in a verse of metrical form, (*Anushtup Chandhas*).

**YO DEVASSATHYA SAAYINAH
BUDDHIM DHARMADIGOCHARAAM
PRERAYETH THASYA YATH THEJAH
THADHVARENYAM UPAASMAHE**

This verse means:

Let the effulgent energy of Sathya Sai, which exists always in my heart as pure consciousness enveloped by the body, direct or influence our mind-intellecets to take the path of *Dharma*-(virtue) *Shaanthi* - (peace), *Sathya* - (truth), and *Prema* - (love).

The seer of Sai Gayaathree is “an immortal sage”

The revealer of The holy Sai Gaayathree shed his mortal coil on *Akshaya Shuddha Paadyami* the first day of the Dhashara festival in Prashaanthi Nilayam. Later, on the evening of the tenth day of *Vijaya Dhashami*, Bhagavaan Baba after the *Jhuula* or swinging ceremony was over, delivered a special eulogy on Pandith Ghandikota Subrahmanya Shaastree, in the Puurnachandhra Auditorium overflowing with thousand of devotees. The following is a translation of the original Thelugu version of Baba’s words on Pandith Ghandikota Subrahmanya Shaastree:

“Over many eons, generation after generation, billions of people have sung the praise of the unique Bharatheeya culture. However the *Vedhik* component of this great culture has been declining because of the eroding effect of time and also because of the weakening of the human mind. Today there is sadly an acute shortage of scholars who could teach the common people the meaning and significance of the *Vedhas*, the *Vedhaantha* and related disciplines. If today the *Vedhik* culture is not restored, the very fate of Bhaaraath’s position and prospects will be seriously affected.”

“If the reverence and respect for *Vedhik* culture is gone, the name and fame of Bhaaraath will be destroyed. Bhaaraath’s life and vital spirit are based firmly based on the *Vedhas*. Therefore the Sathya Sai institutions are ready to dedicate their efforts for the cause of restoring the *Vedhas*.”

“Ghandikota Subrahmanya Shaastree is a fully ripened doyen of *Vedhik* knowledge; he lived a long, fulfilled life. Recognized as the standing court scholar of the principality of Vizianagaram, he achieved great fame. He was an unequalled *Vedhik* scholar in the entire state of Aandhra Pradesh.”

“He not only lived up to the high standards of *Vedhik* living, but also fulfilled his life with devotional surrender with immense love for Svaami. Having imbibed the nectarine essence of all the *Vedhas*, this great scholar sincerely believed in the truth that Sathya Sai is verily the embodiment of all divinities. Possessed with such faith, he spent his last days in the closest proximity of Svaami in Prashaanthi Nilayam. He was blessed with a very long, fulfilled life.”

“In his loving memory and also for the promotion of *Vedhik* learning and culture, I am today inaugurating the Shree Sathya Sai Ghandikota Subrahmanya Shaasthree Vedha Shaasthra Parishath. Subrahmanya Shaasthree will remain an immortal person. With a broad and nectarine heart he earned the right to immortality. It is therefore proper that his great ideals and excellent qualities and, above all, his valuable *Vedhik* teachings deserve to be widely disseminated. Sincerely hoping that Bharatheeyas will continue to follow the *Vedhik* path and thereby recapture Bhaarath’s ancient glory, I extend my blessings to you all.”

The Vision of Sai Suurya Gaayathree

The Auspicious Time

It is mentioned in *Shuka Naadi*, a 5000 year old text of prophecy, that an *Avathaarik* personality with the name Sathya would be drawn, seated in a golden sun chariot, by His devotees at around 7:05 a.m. on Monday, the sixth *thithi* of *Krishna Paksha* in the month of *Bhaadhra-Padha* of the year named Eeshvara, on 22nd September 1997. And so it happened in Prashaanthi Nilayam. On that auspicious time and day, as the brilliant rays of the rising sun streamed in all directions, Bhagavaan Sathya Sai Baba, dressed in His customary ochre robes, emerged out of His **Kailaash-like divine residence**, the frontage of which was adorned by a striking frieze of Shiva -Nata Raaja. As Bhagavaan slowly climbed the steps of the high golden Sun chariot there were tumultuous sounds of traditional music combined with the loud and mellifluous *Vedhik* chanting in unison by the yellow, silk-clad students of the Sathya Sai Institute of Higher Learning. Bhagavaan was then seated on a golden throne, which was canopied by a golden umbrella. At the back of the throne there was a huge golden disc of the Sun God.

The Legend of Brahma - Ratha

At the driver's seat of the elevated golden chariot, a big golden idol of four-faced Creator Brahma was installed. Legend has it that Brahma was the charioteer of Shiva when the latter journeyed along with Shakthi first to *Vaikuntha* where He halted for a while, and proceeded later to destroy the super demon *Thripura Asura*. *Thripura Asura* was the materialist ruler of the triple cities made of gold, silver and iron, the metals of the materialists!

Conquest of *Thripura Asura*

Similarly, Bhagavaan Shree Sathya Sai Baba, who symbolizes Shiva - Shakthi, journeyed from His Kailaash-like residence in the golden Sun Chariot, with a golden image of Brahma in the driver's seat, to **Prashaanthi Mandhir which is comparable to Vaikuntha**, since the former is adorned with striking paintings of Vishnu's ten **principal incarnations** - *Dhasha Avathaars*. While Shiva with Shakthi undertook the journey to destroy the demon *Thripura Asura*, Baba can be said to embark on this memorable golden Sun chariot drive for the purpose of eradicating the **triple evils: 1- Eeshanaa- thrayam, 2 - Thaapa - thrayam, 3- Dhosha - thrayam.** *Eeshanaa-thrayam* means the triple negative desires for . wealth, .wife, and children. *Thaapa-thrayam* denotes the triple afflictions - *Adhi-bhouthika, Adhi-aathmika and Adhi-dhaivika*.

These are troubles caused by: outside elements (e.g. snakes), own bodily afflictions (e.g. fevers), and sudden fate-induced natural disasters like typhoons and earth-quakes.

Finally, ***Dhosha-thrayam*** are the triple defects: 1. ***Mala*** - the soil of past accumulated bad habits. 2. ***Vikshepa*** - mental distractions, thoughts and counter thoughts, and 3. ***Aavarana*** - the cloud of ignorance or *Avidhya* and the thick shroud of *Maaya* - the primal worldly illusion.

The inner meaning of the golden sun chariot

The golden Sun chariot, with its rider, its charioteer, its four wheels, its seven yoked horses, etc., connotes, inner meanings at the individual or Jeevaathma level on the one hand, and also at the collective at the *Paramaathma* level on the other.

At the individual level the **body** is like a **chariot**, which is valuable as a vehicle for our life's journey. At the cosmic level, the Sun rides His chariot for his journey across the skies, illuminating and energizing the worlds.

The **four wheels** of the golden chariot may be taken to mean, at the individual level, the two legs and the two hands. Together connoting instruments of mobile activism. Alternatively, the wheels mean the four prime driving goals of the life of the individual *Dharma, Artha, Kaama, Moksha*; (Righteousness, Wealth, Desire-fulfillment and Liberation) . At the cosmic level, the four wheels represent the **four directions**, or the **four Vedhas**, which spell out the totality of guiding knowledge.

At the level of the individual embodied Self, the **Seven Horses** of the chariot represent the seven prime entities-**the five senses, the mind and the intellect**. Alternatively and elaborating more fully, the seven entities in the body can be identified as:

- | | |
|---|--|
| 1. <i>Pancha - Bhuuthas.</i> | The five great elements |
| 2. <i>Pancha - Thanmaathras.</i> | The five subtle principles |
| 3. <i>Pancha - Praanas.</i> | The five life - breaths - |
| 4. <i>Pancha - Koshas</i> | The five covering sheaths |
| 5. <i>Pancha- Karmendhriyas.</i> | The five action senses |
| 6. The <i>Pancha - Jnaana- Indhriyas.</i> | The cognitive senses |
| 7. <i>Anthahkarana - chathushtaya.</i> | The inner psychosomatic equipment |

The seven horses represent the **seven worlds**, at the cosmic level.

In regard to the **driver of the chariot**, it is **Buddhi** or intelligence at the individual level, and it is the **four - faced creator Brahma** at the cosmic level.

The background of the **golden Sun** represents the **individualized Life Energy** and, at the cosmic level, it is the **Sun God or Suurya - Naarayana or Vishnu**, who runs and maintains the cosmos by His unlimited energy.

Sai as Shiva-Shakthi

The **seated divinity** in the Golden Sun Chariot is **Shiva with Paarvathi**, at the primal cosmic level, and at the individualized level it is **Sathya Sai** the Divine in human form. The meaning of the word Saayee in Sanskrith is: (Sah=Shiva) + (Ayee= Shakthi) i.e., Shiva -Shakthi! Baba Himself declared He is Shiva-Shakthi. Swami also related how Shiva with Shakthi gave a boon to the great sage Bharathwaja that he would be born thrice in the Sage's lineage during *Kali Yuga*. Furthermore, Baba created a picture of Himself in the Shiva Linga, declaring to the great *Vedhik* scholar, late Ghandikota Subrahmanya Shaasthri, that the picture represented Baba's true form (*Nija Svaruupa*). It is then that the *Vedhik Pandith* pronounced Baba

as Shiva's incarnation, based also on a number of Vedhik criteria for establishing the Shiva aspect of Sathya Sai!

Picture 8 Bhagavaan Shree Sathya Sai Baba on the Golden Sun Chariot



The emergence of Sai Suurya Gaayathree

It was on that auspicious day and holy moment that I saw that holy Sai personality in all **His dazzling divine glory** seated in the golden Sun chariot with His figure illuminated by the golden rays of the early morning Sun approaching the Prashaanthi Mandhir. The sight was overwhelming and the holy vibrations reverberated throughout the Sai Kulvanth Hall. It was then that I began to chant spontaneously the Sai Gaayathree Manthra:

**OM SAA YEESHVARAAYA VIDHMAHE
SATHYA - DHEVAAYA DHEMAHI
TANNAH - SARVAH PRACHODHAYAATH**

In that process I began wondering in my mind as to the connection of the Sai *Avathaar* with the Sun God. Then I mentally began to chant the **classical Suurya Gaayathree**. While chanting the **Sai Gaayathree** on

the one hand and on the other, mentally contemplating on the **Suurya Gaayathree** dedicated to the Sun God, I went on mixing the two in such wise that a combination of the two flashed like lightning in my mind. While I contemplated on Svaami in the *Suurya-Mandala* or the Sun-Disc, unintentionally and spontaneously *Sai Suurya Gaayathree* emerged as follows:

**OM SHREE BHAASKARAAYA VIDHMAHE
SAA YI DHEVAAYA DHEMAHI
THANNAH SUURYAH PRACHODHAYAATH**

In effect we realize that this brilliant *Sai Suurya* represents the pure, eternal, illuminating divine consciousness within us. (The meaning of this Manthra is given in page 20.)

My joy knew no bounds when it turned out that the total number of letters in this *Sai Suurya Gaayathree* came to 24, its three parts numbered eight letters each and the *Manthra* is in holy Vedhik meter called Gaayathree! There is another interesting feature of this *Manthra*. When we apply **Maharishi Vararuchi's** numbering rules for the respective syllables in the *Manthra*, the total, comes to 97. The first number of this sum 9, stands for *Shiva* or *Purusha*, and the next number, 7 stands for Shakthi or Prakrithi. In juxtaposition, 97 stands for Shiva and Shakthi, which is the meaning of Saayee (Sah+ Ayee) in Sanskrith.

Benefit of Chanting Sai Suurya Gaayathree

Sai meaning Shiva-Shakthi, bestows **Aayush**, life breath or longevity and Suurya, the **Sun God**, bestows **Aarogyam**, good health. Therefore, if this *Sai-Suurya Gaayathree* is chanted wholeheartedly the *Manthra Japa* bestows **long, healthy divine life** to the meditator.

OM THAT SATH

Revelation Of Saayeeshvara:

Svaami's True Form

This is the story of an extraordinary materialization of Bhagavaan Shree Sathya Sai Baba of an unusual picture signifying the true form of Shree Sathya Sai

On one *Shankara Jayanthi* day, Svaami asked my late revered father Shree Ghandikota Subrahmanya Shaasthri to address a large gathering of devotees in the spacious Puurnachandra Auditorium. My father, a master of *Vedhik* learning and practice, dwelt at length on the divine glory of Baba with several *Vedhik* divinities e.g. *Gaayathree*, *Dhatthaathreya - Vishnu*. By a slip of memory, my father forgot to mention the *Shiva* aspect of Baba, although Shiva happened to be his *Ishta Devatha* or favorite form of Divinity. All through the rest of the day, he regretted this omission.

Picture 9 Saayeeshvara



BABA'S TRUE FORM

The next morning, after the regular Bhajan was over, Baba called us inside and graced us with a memorable interview. The discussion centered on the triple *Vedhik* paths of *Karma*, *Bhakthi* and *Jnaana*, (Work, Worship and Wisdom) and the triple divinities *Brahma*, *Vishnu* and *Rudhra*. At the end, Baba led us into the Bhajan Hall and showed us around the new decorative installations in the Bhajan Mandhir. Baba then stopped in front of the Shirdi Baba painting and lovingly materialized an unusual color picture,

declaring to my father. "**Idhi Naa Nija Svaruupam**" (This is My True Form). This electrified my revered father and also astounded me.

SAI LINGESHVARA

The first striking feature of this created picture is that Baba's bust image is at the heart of the *Linga* form of *Maheshvara*. *Saayeeshvara* is thus *Lingeshvara*, the force pervading the universe. *Sadhaashiva Linga* represents the ever auspicious *Aathma* beyond all duality. **The Lingam is the symbol of creation and the Godhead.** Baba used to produce, on *Mahaa Shivaraathri* nights, *Lingas* from inside Him and He has materialized innumerable *Lingas* from His Divine Palm. Baba stated, "Having witnessed the emergence of the *Linga* form (on *Mahaa Shivaraathri*) I assure you that you are released from the bondage of birth-death cycles." Baba once created for my father a *Linga* with *Svaami* inside.

A second time, he created a *Neelakantheshvara Linga* - a blue- throated *Linga* symbolizing the control of poisonous substance and advised us that the **water offerings poured over the Linga should be drunk for better health and vitality.**

SAI AS SHIVA AVATHAAR

It was my father's faith that Sai represented the Shiva *Avathaar*. He reached this conclusion by systematically applying *Vedhik* criteria for comparisons of the two divine entities Shiva and Sai, through analogies, similarities, and congruencies in such matters as their names, meanings of names, physical features, outstanding qualities and powers (gracing, veiling, and liberating powers) and teaching of supreme Knowledge of Truth. The book "Shree Sathya Sai *Avathaara Vaibhavam*" in Telugu contains a number of articles and poetic compositions attesting to his faith in Sai as the contemporary *Avathaar* or Incarnation of Shiva - Shakthi. **Lingas and Vibhuuthi creations are the two chief hallmarks of the two divine entities, Shiva and Sai.**

SAI AS VIBHUUTHESHVARA

Secondly, the materialized *Linga* picture, with Baba's bust inside is prominently marked on its forehead by three horizontal thick lines of *Vibhuuthi*, the sacred ash, the most precious and potent object for spiritual elevation as well as for prosperity, health, and healing properties.

Once, on my father's ninety second birthday, Baba poured a fistful of *Vibhuuthi* on his head, putting some of it on his tongue! On another occasion, Baba materialized for my father *Vibhuuthi* and wet sandal-paste-smear-silver medallion with *Saamba-Shiva* picture on one side and the Shiva Manthra "*Om Namah Shivaaya*" on the other side, saying that Baba's angelic messenger brought it from Kailash after Shiva Puuja there! Hail for Shiva Sai Mahaa Dheva!

The three horizontal ash lines are called *Thripundraka*. As mentioned in the *Brihajjaa Baalopanishath*, the three lines represent the trinity, **the three fires and the three worlds.** As Baba says, *Vibhuuthi*, as the mark of Shiva, is applied by Him to our brow to remind us that we too are Divine. Shiva smeared Himself

with *Vibhuuthi* after He reduced *Manmatha* or *Kaama*, the demi-God of desire, to ashes. Therefore *Vibhuuthi*, as Baba says, signifies triumph over tantalizing desires. *Vibhuuthi* or sacred Ash is symbolic of the ultimate reality which remains when the cross of ego is burnt away by the fire of illumination. Ash or dust is the final unchangeable condition of things and as such, it is a symbol of Divinity and Cosmic Dissolution. ***Vibhuuthi* given by Baba constitutes a warning lesson, to the receiver to give up all desires and to burn all passions, attachments and temptations and make oneself pure, holy and sacred and hence eligible for liberation.**

SAI AS OMKAARESHVARA

Thirdly the materialized picture of Shiva-Sai is encircled by ***Omkaar***, the primordial and eternal symbol of Brahman - "*Om Ithi Ekaaksharam Brahma*" - the Universal Absolute. It is the signature tune of God. Om-Aum - is the sum of all teachings of the Vedha about the Godhead and the systems of adoring. It represents the "*OM THATH SATH*" - principle: **That is the Truth, I am the Truth and Truth is One** ; *Soham* is the unstruck, spontaneous sound emanating from the process of inhalation and exhalation of our life or vital breath. ***Soham*** transmutes itself into Om when the distinction between He and I has dissolved in **Yogik trance** or *Samaadhi*. The enveloping *Omkaar* in the picture bespeaks of Shiva - Sai as *Omkareshvara*.

SAI AS NAAGALINGESHVARA

Fourth, the materialized picture of Shiva-Sai portrays, at the back, the raised hoods of the seven - headed ***Sesha Naaga*** or the primordial Divine Serpent of Worldly *Maaya* or illusory divine energy hovering as an umbrella over the Shiva - Sai - Linga. **The seven heads represent the seven worlds created by Maheshvara.** The hydra-headed snake is charmed and fascinated by the Divine Snake-Charmer's Flute music, as it were. So long as nature or man subserves and adores the Supreme Divinity, it is freed from its deadly, poisonous desires and attachments to evanescent worldly attractions, and then by its attention on Divinity gains power which enables it to support the seven worlds on its head. In another sense the raised seven hooded serpent represents the upward flow of *Kundalini* energy breaking through the six energy centers (*Shat- Chakras*) and eventually reaching the seventh centre of *Sahasraara*, the thousand petals lotus overflowing with the nectar of immortality. **The raised hooded serpent is also symbolic of the totality of both inner and outer energy in dedication of Shiva - Sai Linga.**

The *Linga* picture materialized by Baba adorned by *Sesha Naaga* portrays the *Naaga Lingeshvara* aspect of *Saayeeshvara*.

THRAYEE SAAYEESHVARA

The fifth feature of the Shiva - Sai *Linga* picture is the portrayal of the three Sai Figures - Shirdi Sai, Sathya Sai, and a proxy of forthcoming Prema Sai. The past and future Sai figures are shown in the upper left and right hand corners of the pictures while Sathya Sai figure is in the centre of the *Linga*.

The three Shiva-Sai's: Shirdi Sai representing austere Shiva aspect, Sathya Sai symbolizing the energetic Shiva-Shakthi aspect; and the forthcoming Divine loving mother Shakthi aspect is Prema Sai. These three

Shiva *Avathaars* straddle the three centuries, 19th, 20th and 21st when unprecedented violence on a global scale and regional wars require divine loving pacification of the demonic forces within man. The triple Sai principle exemplified in the picture represents *Sadhaa Shiva* or *Parabrahman*.

SAI AS GANGESHVARA

The Sixth feature of the materialized Saayeesvara picture is the **stream of water** flowing out of the mortar-like platform on which rests the Shiva Linga. It is symbolic of the sanctified *Gangaajal*-water of the holy river Ganga emerging from Kailaash, abode of Shiva. **It represents the controlled outpouring of life-supportive holy waters for the benefit of all creatures.** An interesting event happened recently. Baba, before switching on the electric button, for releasing the first installment of piped safe drinking water to a number of parched villages in Ananthapur district, passed by me. I was holding this Saayeesvara picture and addressed Svaami as Gangaadhareshvar in tune with the water - flow shown in the materialized Sai picture. What was shown in the picture came to pass three decades later in 1995!

SAI AS MRITHYUNJAYESHVARA

Shiva Sai **ever auspicious, ever beneficent** (*Shankara*) and ever **munificent** and therefore worthy of **adoration, worship** and **meditation**. The garland of flowers adorning the shivalinga represents a devotional offering to the **Lord of life and death as well as liberation**. He is worshipped therefore as Mrithyunjayeshvar, the conqueror of death, He bestows the Supreme Knowledge enabling the devotee to end the vicious cycle of birth- disease- death and rebirth.

This is the story of how my aged and ailing father was rescued from the jaws of death by Shiva-Sai: when he was completely bed-ridden with severe complications after a compound fracture of the hip, one morning he even passed into a long coma and the doctor warned us of the impending doom. When we gave up all hope, a telegraphic message reached us that all would be well and that I should bring my father to Puttapparthi for Baba's sixtieth birthday celebrations. My father woke up shortly thereafter with a smile on his lips and narrated, to the astonishment of the doctor, that all through that period Baba was sitting close to the bed, conversing with him, and even invited him for Baba's 60th Birthday celebrations. Thereafter the Vedhik scholar lived for a year and half in Prashanthi Nilayam where he received Baba's *Dharshan, Sparshan and Sambharshan*, i.e. seeing, touching and conversing with Divinity practically every day.

SAI MEDITATION

This remarkable Saayeesvara picture materialized more than three decades ago lends itself admirably to **both Saguna** (with name and form as Shiva - Shakthi Sathya Sai) and **Nirguna** (or transcendental inner illuminating *Lingas and Omkaar*) meditations. My revered father was meditating on both aspects of Sai as represented in this unique picture created by Bhagavaan Baba.

It is the inner "Sai inspired illumination" that expressed itself in the revelation of the Manthra, Shree Sathya Sai Gaayathree by that selfsame outstanding *Vedhik* personality Shree Ghandikota Subrahmanya Shaastri on a holy day. (Christmas eve) in a holy place, Brindhaavan (Divine Baba's residence in Whitefield) at a holy time (evening *Sandhya* or sunset time) and in the very holy direct presence of the

contemporary Shiva *Avathaar*, Bhagavaan Shree Sathya Sai Baba Himself (Who graciously called the renowned *vedhik* scholar as *Rishi*). The holy Manthra reads as follows.

**OM SAA YEESHVARAAYA VIDHMAHE
SATHYA -DHEVAA YA DHEEMAHI
THANNAH- SARVAH PRACHODHAYAATH**

The purport of the Sathya Sai Gaayathree Manthra is as follows: We realize through scriptural criteria, through selfless preceptors and above all by our own direct experiences of Sai's miracles of divine love, creations, miracles of healing of our physical and mental ills, miracles of omniscient knowledge and Teachings and also miracles of His loving, mega, free public service activities that Sathya Sai is Divinity Incarnate. We meditate with all our heart on this God of Truth with firm faith and trust. We earnestly pray to that All-in All Divinity that He in His infinite mercy and compassion inspire us, guide us, direct us, and lead us in our pursuit of the liberating path of Truth, Right Action, Peace, Love, Non-Violence and Selfless Service or Sacrifice.

RECENT AFFIRMATION BY SVAAMI

In the recent magnificent Sai Padhukaa (holy sandals of Sai) celebrations, the whole of Prashanthi Nilayam reverberated with the mass chanting of the Sai Gaayathree. At the end of the Divine Sandal Adoration Ceremony, Bhagavaan came up to this writer and lovingly stated "Subba Rao! Did you listen to the continuous Sai Gaayathree chanting" and graciously remarked: "Your father is truly immortal (*amara*)". Some two weeks earlier, before this writer could show the original Saayeeshvara picture materialized for his revered father, for reassurance by Baba, Svaami Himself came by this writer remarking: "Where is Saayeeshvara?" It was then that I took out the picture from my pocket. Baba then reaffirmed that it was indeed materialized for my father. This event once again electrified this writer's heart. I fell then at Baba's Lotus Feet. Baba lovingly asked me to keep it and be happy adoring and sharing it, thus reconfirming after a span of thirty odd years of the truth of Sai- Shiva!

SAI SHIVOHAM

Shree Sathya Sai's Sixteen Divine Attracting Powers

Two types of characteristics mark Divinity. The first is termed *Svaruupa Lakshana*, Its true, inherent, Absolute nature. The *Upanishaths* declare It to be inexpressible by words and in fact unreachable by the Mind. *Apraapya Manasa Sah*. The second is called *Thatastha Lakshana* or its partial attributes and manifestations. When Divinity descends in human form, "*Dhaivammaanusha Ruupena*", it is said, it manifests sixteen aspects of selfless, loving , universal attractive features or powers. The following is an exposition of these sixteen attracting aspects of the Divine Advent of Shree Sathya Sai Baba. These are similar to the traditional sixteen types of attractions of the Universal Divine Mother, Jagath Janani.

First and foremost is “*Kaama aakarshana*” or the desire fulfilling power. There are countless instances of Baba fulfilling the legitimate desires of devotees such as advancement in life in terms of moral, material, monetary or even marital aspects in order to elevate our thinking in the direction of spiritual growth. Svaami- Himself free from all desires - is like the *Kaama Dhenu* or the proverbial Celestial Wish-fulfilling Cow, ever ready to fulfill the wishes of God-loving, Sin-fearing devotees. But at the same time, Baba emphasizes that selfish worldly desires multiply and enmesh our personality in attachments and bondages. He therefore instructs us to keep a strict ceiling on our desires for our own good or *Shreyas*. Second He is tireless in teaching that material or monetary or marital (family) objectives should only be pursued through virtuous or righteous or *Dhaarmik* means. Pure motives and right means are much more important than the ends, however mighty and useful they may appear to us. *Artha* and *Kaama*- wealth and desire-fulfillment should be used in the development of the yearning for liberation from worldly attachments, (attainment of *Moksha*). ***Moksha*** is *Moha Kshaya* the destruction of all worldly infatuations, says Baba.

The second type of attraction of a living Divinity is termed. “*Buddhyaakarshana*” the power to activate, stimulate and fulfill our intellectual capacities. He is the bestower of the power of reasoning, power of discrimination and power of renunciation of worldly attachments. As Bhagavaan Krishna says: **“*Buddhi Graahyam Atheendhriyam.*”** Perception of Truth is not amenable to senses; the intellect at its best is capable of grasping it. Baba stimulates our intellectual powers and capacities to gain a glimpse of the Transcendental. Svaami with His dazzling brilliance of intellectual clarity and richness, removes the cobwebs of our doubts and sets us on the path of *Buddhi Yoga*, the Yoga or communion based on Intellect. He sets us on the path of inquiry “*Koham*” who am I? “*Naham Dheham,*” “*Naaham Manah,*” I am not the mind or senses - I am not a mere body. *Soham* I am the very Divinity.

The third aspect of the power of divine attraction is the “*Ahamkaara-aakarshana*” the power of transformation our ego sense. Svaami Himself free from the coils of the ego (*Aham-Kaara Varjitha*), He sometimes inflates our big ego before deflating it and destroying our false ego, which is the greatest obstacle to Spirituality. Many Scientists and scholars visit Svaami to show off their learning and,

soon enough, their ego bubble is pricked. I had been witness to the scene of a great logician who was tongue-tied in the presence of Baba and also of a noted scientist having had to eat his humble pie! Being omniscient, Baba corrects such people and frees them from their false pride of learning or achievement and bestows on them humility, character and wisdom. Baba quickly puts the power-mongers, and ego-players in their proper place, some times in a blunt manner but more often by diplomatic skills subtly influencing their inner psyche.

The fourth power of divine attraction is called “*Shabdha Aakarshana*” the power of sound. Baba's words and teachings cast a spell on us. They are put into simple language but are pregnant with profundity and depth. They produce powerful vibrations in the hearts of scholars as well as laymen.

Baba represents the primal power of pure sound consciousness - ***Shabdha-Brahma-Mayee***. *Shabda* also connotes the *Vedhas* containing the most ancient but ever new or fresh eternal wisdom. Baba is therefore called *Vedha Purusha*, the embodiment of *Vedhik* Wisdom. Whatever Baba says is truly *Vedhik* as attested by one of the greatest scholars of Bhaarath who was also the Seer of the Sathya Sai Gaayathree. This scholar stated that Baba's words are on a par with *Vedhik manthras*, although Svaami does not, as a rule, impart any *Manthras* or Himself practice any manthras or meditation. But His words have the deepest impact on our subconscious.

The fifth power of His Love and Grace-filled attraction is called “*Sparsha Aakarshana*” the power of divine touch; it is healing touch. His is a sin-erasing touch; It is a purifying sacred and holy touch. By our touching His lotus feet or His touching us with his open palm on, the top of our head, there is a descent of divine energy or *Shakthi Paatha*. This is called "*Hastha Masthaka samyogam*" by which the thousand petaled lotus blooms; His touch of the space between our eye brows awakens the "*Aajnaa Chakra*". His touch of the heart centre (Anahatha Chakra) provokes spiritual vibrations! This writer has been blessed and experienced these effects of Baba's divine touch. There are innumerable instances of His curative powers by His mere touch.

The sixth is the power of attraction of Baba's divine form "*Ruupaakarshana*" Svaami's forms are splendid and wondrous. His spiritual form has an aura of radiance!

The formless Divine takes on a beautiful form on the earth, "*Dhaivam Maanusharuupena*" in order to liberate humanity from the shackles of ignorance and worldly illusion. Baba's form radiates an aura of beautiful light bluish color, as was revealed in the Kirilian photographs taken by Dr. Frank Baranowski. These spiritual vibrations purify the environment around Baba and spread truth, righteousness, Love and Peace all around.

The seventh power of attraction of Baba is called "*rasaakarshana*" sweetness personified. His words are sweet; His bearing is sweet and grace filled; His gestures and movements exude Love and compassion. Baba is "*Raseshvara*"-the Lord of Mellowed Ambrosia of supreme delight and inexpressible

sweetness of inner Bliss. The devotees imbibe this sweet nectar of association with Baba. It is this nectar of Love and Bliss of Baba which attracts millions of people from all around the world.

The eighth power of Baba's attraction is called "*Chitthaakarshana*" *Chittha* is the storehouse of our past and present memories and unfulfilled residual desires and impressions from our previous lives, called "*vaasanas*" which haunt us in the present and will continue to affect our future also. Baba, like Krishna, can be called ***Chittha chora*** - the stealer of all our dominating desires, thereby making us desire-free!

Baba relieves us from the burdens of our past lives; he wipes our dirty "state" clean and fills with Love of God, (*Dhaiva Preethi*) fear of Sin, (*Paapa Bheethi*) and morality in Society, (*Sangha Neethi*). These three constitute the corner stone of Baba's teachings which are quite appropriate to this age marked by disbelief in God, also marked by the most heinous crimes against persons and public property and an age characterized by immorality and corruption in all strata of society and walks of life.

The ninth power of Baba's attraction is called "*Gandhaakarshana*" the power of His divine fragrance. He exudes a fragrance of Purity, Holiness and Loving Grace and Compassion. As the *Upanishath* states "*Duuraath gandho vaathi*" Svaami's spiritual fragrance spreads far and wide purifying our polluted thoughts and our environment polluted with pride and prejudice, hatred and violence.

Many devotees have attested to the fact that when Baba approaches them, they experience a sweet smell. The divine fragrance from His created *Vibhuuthi* removes our bad thoughts, evil propensities and harmful habits.

The tenth is the power called "*Dhairya-akarshana*" the power of overwhelming courage and self-confidence. Baba's early life was a saga of calm courage and great patience in the face of heavy odds, of severe hardships, of physical and mental violence on His person. He was the object of calumny and poisonous envy from some of the villagers.

Baba's life is His message and therefore our life should also exemplify the lessons and messages of His life. As Baba teaches, we should "Face the Devil" with courage, confidence and patience; "Follow the Master" by performing our duties and obligations, with unflinching faith; "Fight to the End" the negative forces within and outside; and finally "Finish the Game" of life with Love and Bliss in our heart.

The eleventh power of Baba's attraction is called "*Smrithyaakarshana*". *Smrithi* means powerful memory power; Svaami has phenomenal memory reaching far into our past and present and deep into our future too. Many devotees have attested to Baba's divine vision, "*Dhivya dhrishti*" peering into every nook and corner of their past conduct and behavior, warning them of the future hurdles or problems to be

faced. There is no way of hiding from Baba's **all seeing eyes!** When a new student denied he smoked, Baba instantly created a photo showing the student clandestinely smoking!

Baba enchants us by memorable stories, anecdotes and legends from the distant past, with graphic detailed description of ancient heroes, materializing even the ornaments they wore (e.g. the crown, jewels of Raama and Seetha, the diadem worn by Krishna, the pearl necklace given to Hanumaan by mother Seetha which the former rejects because they did not vibrate with the sound of Raama's name etc.).

Baba, on occasion, bestows good memory power to devotees and scholars, too. When I was busy taking notes of His explanations of "*Brahma Suuthras*", He stated that there was no need for me to do so, as He was guaranteeing that I could recall whenever necessary His words. By placing His divine palm on the top of my head, He graciously bestowed on me the power of recall and memory of His valuable teachings and messages.

The twelfth power of attraction of Baba is "Naamaakarshana" The power of His Sacred name. Chanting of His Holy Name with faith, works miracles of healing; ensures success in our undertakings; helps in overcoming accidents and above all, in the removal of our elemental fears of death. All these effects have been testified and recorded by numerous devotees from all parts of the wide world.

As Baba says, spiritual discipline is deep penance and meditation for the *Kritha Yuga*, the performance of *Vedhik* sacrifices in *Thretha Yuga* and of elaborate ritual worship in *Dhvaapara Yuga*. But in this *Kali Yuga*, mere remembrance and repetition of the Lord's name - "**Naama Smarana**" - is the panacea-as repeatedly mentioned also in the Puraanas. Baba boldly declares: "I answer to whatever name of God you use." The name, **Naama** - evokes the response of the Naami, the named divinity.

The thirteenth power of Baba's attraction is called "Beejaakarshana Shakthi" Divinity exercises elemental or seed force and incorporates it in all beings. The Geetha says, "*Beejam Maam Sarva Bhuuthaanaam*". Know Me to be the eternal seed power, the cause of germination of all Beings. All beings are born from the seed of Brahman, the Supreme Divinity. He is indeed the seed force of all Manthras or holy, thought- articulations in terms of seed syllables and words. They represent the basic energies of various deities presiding over the forces of Nature and Cosmos as a whole. These are basic sound forces and seed manthras or primal utterances of Divinity calling forth various manifestations of power. These are the seeds of supreme knowledge of reality (*Brahma Vidhyaa*), seeds of conscious speech (*Vaak Beeja*), seeds of illusory energy (*Shakthi Beeja*), seeds of existence (*Lakshmi Beeja*), seeds of desire (*Kaama Beeja*) and above all, the seeds of time and destruction (*Kaala Beeja*). Baba activates these seed forces; **Baba validates all Manthras and scriptures , and scriptures validate the Sathya Sai Avathaar.**

The fourteenth power of Baba's attraction is called "Aathmaakarshana": Divinity attracts our inner Being, *Antharaathma*. It is called soul-power attraction drawing the sense oriented Self towards the experience of the bliss of divinity.

The principle of the pure unsullied Inner Being, *Athma* is LOVE filled. That is why the great sage Yaagnavalkya tells his wife Maithreyi, "*Aathmanasthu Kaamaaya Sarvam Priyam Bhavathi*". Everyone loves his Self, which is all-pervasive. It enjoys Bliss in the Awareness of Being. The *Paramaathma*, or the Supreme Omni-Self, attracts individualized inner beings. As Svaami says, when a person moves away from the attachment to sense-objects, he is freed from the grip of I-ness and mine-ness, his identification with the body (*Dhehaathma Buddhi*) is destroyed and in its place comes the identification with the Indwelling Divinity. This results in the experience of divine Bliss consciousness.

The fifteenth power of attraction of Baba is called "*Amrithaakarshana*" *Amritha* is the elixir of life in divinity. Unbounded Love and immortality are the signs of Divine Life. The individual self prays to Supreme Divinity to bestow on a life of Love, Light and Immortality in the following *upanishathik* words.

***ASATHO MAA SATH-GAMAYA,
THAMASO MAA JYOTHIR-GAMAYA
MRITHYOR-MAA AMRITHAM- GAMAYA***

Immortality cannot be attained either through actions, through progeny or through wealth. Only by sacrifice, meaning sacrificing totally the possessive and the ego senses, is immortality possible.

The sixteenth is the totality of the above fifteen attractive powers and it is called "*Sarvaakarshana shakthi*" Baba's integral, holistic, Divine, universal personality exercises in totality all the fifteen powers mentioned above. He is the embodiment of all Divine principles. He is omniscient, omnipotent, omnipresent, omni-named and omni-formed, the very omni Self.

I. - Reflections on Divine Incarnations

Bhagavaan Baba is the contemporary *Avathaar* of the age. The whole lore of the Divine Incarnations is extremely fascinating. It is a great mystery. How, when, what form does the attributeless, quality-less and formless take on an appearance (in this case, in human form). What does the divine advent mean? ***Ava-Thru-Karane*** means “**To descend in order to accomplish a task**”, the task of liberating and saving the world and humanity from disasters, nature made and man made. These days, most disasters are man made. The entire last century has been marked by man’s inhumanity to man: also, there has been even the brutalisation of man. Bhagavaan says: “To be human is to be humane”. Mankind has become bereft of kindness and humanness. It has become brutish through excessive indulgence in animal pursuits: in food, sleep, mating instinct, prejudice, sloth and fear and insecurity. At present, the stage has been reached where there is even a demonisation of the human. Rampant excesses in the six cardinal vices: *Kaama* (lust), *Krodhaa* (anger), *Lobha* (greed), *Moha* (infatuation), *Madha* (pride) and *Maathsarya* (jealousy) mark this age.

Timing and Mission of Avathaars:

1. *Avathaars*, or Divine Incarnations, occur when the world is filled with cruelty and killings, where the meek and humble are oppressed and there is aggrandizement by those drunk with power and riches. At such times, an *Avathaar* plans His place of birth and His parents, His pursuits, and His preachings, in order to save humanity from man-made disasters.
2. *Avathaars* also come to liberate humans from the repeated cycle of births and deaths. We, as humans have the intellectual capacity of discrimination and determination. The link with the divine intellect gives us the capacity to determine our course of action and to fulfill it.
3. The Divine takes human form to allow the human to recognize and realize its own divinity. This is the descent of God to facilitate the ascent of the human to the level of divinity.

Krishna had said: “Those who know, study and understand the mystery of the birth of the birth less, of their teachings and philosophy, and the values of the *Avathaars*, are liberated”. After having left the body, those who have steeped themselves in the lore of the divine personality, can be sure to reach Me. For they are innately divine and are coming home. They attain Me.” How are we to know this shall happen? An outstanding example is that of the great king Pareekshith, who was cursed by the son of a sage when the king, tired of waiting for the sage to come out of *Samaadhi*, foolishly, out of hurt regal pride, placed a dead snake around the sage’s neck and left. The sage’s son did not know who the perpetrator was, but in his fit of temper released the curse that whosoever committed the deed shall die by the bite of a poisonous snake within seven days. When the affronted sage learned what his impulsive son had done, he admonished the lad, saying that if a benevolent king loses his life, the people would suffer, and that Pareekshith was a good king. So, Pareekshith, who had only one week to live, asks Shuka *Maharishi* how to attain to liberation in

such a short period. The sage advises the king to hear the glory of the story of the Divine Incarnates, particularly Krishna. In fact, listening the *Bhagavatham* in seven days is enough to result in liberation.

We must go into the past, so that we don't repeat the mistakes of the past. This is the story. This is the glory. Therefore we should strive to know all about this *Avatharik* phenomenon. In this age we are fortunate and are contemporaries of this Sathya Sai *Avathaar*. In the present *Kali Yuga*, when there is violence, conflict, hatred and killing fields, when there is so much agnosticism and atheism, it is much easier to attain to God than in any other age, because the threshold for liberation is lowered. Just mere remembering, even a trace of thinking about God, is enough for liberation. Bhagavaan Baba says: "Just watch Me, be in the present, My present is intensely omnipresent".

Why do *Avathaars* come? How many *Avathaars* are there? What types are there? What are their "modus operandi". They appear out of their free will. **The first reason *Avathaars* come in response to the deepest yearnings of the *Saadhus* and the good and the noble who long to see God in a form that they can comprehend easily and see, touch and converse with. "As you think, so it becomes".** The power of the positive mind multiplies with the support from nature and all around. The stage will be reached where the devotees cannot bear to separate themselves from the divine even for a second. The **main reason** the *Avathaar* has come now is that the souls whose yearning for divinity is so overwhelming, having reached great numbers that in His great mercy, He descends. This land of Bharath provides a galaxy of *Bhakthas* (devotees) who have seen, touched and had intimate divine *leelas* with the Lord in whatever form they held dear.

The second reason is that when wickedness has saturated the hearts of everyone, transformation and not destruction is the answer. In these *Kali* days, the *Rakshasa* (demonic) quality is present right within everyone. The *Vishnu Puraana* and the *Skaandha Puraana* tell that in the *Kali Yuga* more people are liberated than at any other period because the threshold requirements have been lowered. There is not a great ocean to cross but a little river and even the boat is given to you: the boat is the Name of God. *Avathaars* are countless and limitless, in the almost infinity of space and time: "*Avathaaraa hi asankhyeyaah*". There are 200 billion stars just in our own galaxy and there are such countless galaxies. Therefore, it would be foolish and incorrect to say that there is only one book, one time, one story, one god-man or prophet. It cannot be so. In the infinity of time and space, countless manifestations of the Divine take place.

There is a third reason for the *Avathaar's* advent: namely, to unlock the secrets of the Universe to man. "You are divine, I am not separate from you." When a questioner asked Baba: "Are You God?", He replied: "Yes, I am God, but this is only half the truth. The other half is that You are also God. The difference is that I know it, and you don't."

To say "I am God" to some of us may seem blasphemous. But it is the supreme non-dualistic truth, it is the greatest secret of the *Upanishaths*. This truth is conveyed in the five great Upanishadhik statements: *Prajñanam Brahma* (Totality of Awareness is Divinity), *Ayam Aatma Brahma* (The Divinity is right here), *Thath Thvam Asi* (Thou art That), *Aham Brahmaasmi* (I am the Divine) and *Sarvam Khalvidham Brahma* (All indeed is Divine). Bhagavaan Baba backs up these statements by the creation of *lingams*: *Jñāana lingams*, *Universal lingams*, *Hiranyagabha lingams*, etc.

AVATHAARS ARE SEVEN-FOLD

1. AMSHAVATHAAR

In this category can be included the plenary incarnations that are invested with magnificent power. Declaration of the advent of an *Amsha Avathaar* comes in general terms. These are appearances, not births as in the case of men. There is a declaration by the *Avathaar* of His *Avathaarhood* in conformity with *Vedhik* criteria: the *Naama*, *Ruupa*, *Kriya* and *Dharma* – name, form, righteous actions and pursuits, appropriate to the time and place of the *Avathaar*. An example is **Vaamana**. A young boy takes three strides, covering the three worlds. In the process, He punishes the egoistic Emperor Bali by pushing him down into the nether world.

2. KALAAVATHAAR

This *Avathaar* exercises partial, functional powers e.g. **Dhanvanthari Naaradha** and **Vyaasa**. **Naaradha** continuously sings the glories and activities of the Lord perambulating all over the universe. **Vyaasa** (called **Vedhavyaasa**) rearranged the *Vedas*, reorganizing them to bring forth the ones most useful for mankind at this stage. Dhanvanthari, the Divine Physician, is one of the *KALA Avathaar* or functional incarnations of **Vishnu** for the propagation of AAURVEDHA – the wholistic *Vedhik* system of Medicine for health and longevity.

3. AAVESHA AVATHAAR

This type of *Avathaar* represents an explosive, revolutionary manifestation of divine energy. A “one-shot deal”. An outstanding example is **Narasimha Avathaar**, who took form only for Prahlaadha, to save him from the cruel persistent attempts to destroy him by his *Raakshasa* father, Hiranyakashipu.

Another example of an *Aavesha Avathaar* is **Parashuraama**, the AXE-MAN. When rulers became arrogant with power, this *Avathaar* systematically wiped out such rulers and relieved the people from oppression.

This 20th century has been marked by such rampant cruelty and massive violence which were expressed in two world wars and over 400 small wars, with killing fields in S.E. Asia, S. Asia, the Middle East, the Balkans and Southern Africa. Man has become so arrogant that the German philosopher Nietzsche went so far as to say that God is dead. At this dark time, when Nazism, Fascism, Imperialism, and Neo Imperialism thrive, when *Adharma* is running riot, the time is ripe for an *Avathaar*. In this century, it is man made wars that caused most of the loss of life. There is need for reforming and restructuring the world society for total transformation.

4. JÑAANA AVATHAAR

This type of *Avathaar* is the Torch Bearer who comes to lift up and elevate our consciousness, e.g. **Kapila**. He teaches his own mother, as it is described in the Bhaagavatha, revealing the secrets of life, nature and the Self and the interconnection between God, nature and man. The unity inherent in all diversity and all-

pervading. Other examples of other *jñāana Avathaars* include **Datthaathreya**, **Buddha** and **Aadhi Shankara**.

5. MAAYA AVATHAAR

This *Avathaar* operates by concealing and veiling and then revealing. The best example is **Raama**. He acted as the ideal man. Raama's story is all written up in Baba's own words in *RAAMA KATHAARASA VAAHINI*. First he was **Dasharatha Raama**, then **Seetha Raama** and finally **Raaja Raama**. In each situation and role in life, he exemplified the ideal. He always respected the wishes and fulfilled the promises made to his people. There are seven aspects of Raama's life:

- Respecting the vows of the father;
- Standing by truth like a rock;
- Respecting the people's wishes;
- Absolute fidelity to one wedded wife;
- Punishing the wicked demons;
- Protecting noble souls, the *Rishis*;
- *Dharma Rakshana* (safeguarding righteousness)

RA and MA, the very mantra of this sacred name is so powerful that if there were two stones, one with RA, and the other with MA written on them floating in the ocean, these 2 rocks would find their way to each other and unite.

6. LEELA AVATHAAR

The most brilliant example we know of, of this category of *Avathaar*, is **Krishna**. He was perfect in all 64 aspects of an *Avathaar's* life. He was born in prison and brought up among the poorest folks and rose, right through to all the levels of leadership, from the village to the district, to the state level, and finally to the all-India level. He was a King-maker, but refused to accept the crown Himself. He was the greatest metaphysical teacher, *Jagath Guru*. Whomsoever He touched, whoever saw Him, was immediately in bliss. His presence attracts and cultures one. He is an example of *Poorna* (full) *Avathaar* as He exercised almost all divine powers. His miracles were countless.

7. VIBHUUTHI AVATHAAR

Bhagavaan Shree Sathya Sai Baba is a *Vibhuuthi Avathaar*. With this Divine Incarnation, miracles galore happen every hour on the hour! Bhagavaan Baba sleeps and eats little. Yet He is an undepleted source of miraculous power. His powers are not the result of any practice of *Manthra*, *Yanthra* and *Thanthra*. He is one with all the yogis but transcends all the categories as *Yoga*, *Yaaga*, *Puuja* or *Yogeshvara*. The Bhaagavath Geetha speaks of the infinite number of excellences in *Vibhuuthi Yoga*. He is both *Yogeeshvara* in the sense of being the Lord of all *yogis*, and *Yogeshvara*, in the sense of Master of all *Yogas*. Thus He is the embodiment of all *Vibhuuthis* or excellences. Baba meets all the characteristics of an *Avathaar* as enumerated in the *Vedhas*. Bhagavaan Baba is supremely detached within, and yet, intensely

active without. We are all supremely fortunate to be around Him. The very thought of Him will uplift you. The powers He displays are absolutely innate and spontaneously natural to this *Avathaar*.

The glory of this *Avathaar*, is such that He walks barefoot, simply, bends to take our letters, pats us on the back, smiles and jokes, consoles and counsels. Such is the wonder-glory of the present *Avathaarik* incarnation of Bhagavaan Shree Sathya Sai Baba who can be truly called a “*VIBHUUTHI AVATHAAR*”.

II. QUADRUPLE AVATHAARS: A SEVEN-FOLD COMPARISON Of RAAMA, KRISHNA, BUDDHA AND SATHYA SAI

In the history of Bhaarath, there have been four great *Avathaars*. These are Raama, Krishna, Buddha and now Sathya Sai. A seven-fold comparative analysis of their characteristics in terms of their powers, purposes, principles, pursuits, preachings, precepts and philosophies, is detailed below:

1. Divine Form

RAMAA shines by His commitment to Truth in Thought, Word and Deed. A man of one word, one wife and one arrow, He kept his vow or word, wedded only one wife, and wielded one weapon, a bow and arrow, a



Picture 10 Raama

perfect marksman. That is why He is called **Sathya Sundhar, Truth-Filled Beauty.**

KRISHNA shines by His most attractive loving, personality. That is why He is called *Shyaam Sundhar*, the enchantingly dark, beautiful form.

BUDDHA shines by his deep meditational beauty with half-closed eyes in peace, silence and serenity. He can be called therefore as *Dhyaana Sundhar*.

SATHYA SAI shines by His wondrous, splendid, miracles of Love with His endless materializations of *Vibhuuthi* and other articles. That is why we call Him *vibhuuthi sundhar* the *Vibhuuthi*-filled Divine form.

2. Divine Hands

RAAMA is pictured in His hands by a drawn bow and arrow ever ready for the punishment of the demonic in order to protect the holy and the noble. That is why He is called *Kodhanda Paani*.

KRISHNA is pictured with a whirling discus in His hand used for the punishment of the wicked, protection of the virtuous and safeguarding Dharma. That is why He is called *Chakra Paani*.

BUDDHA sits in a lotus posture with his right index finger of his upward pointed right hand touching the tip of the right thumb, symbolizing the union of the individual Self with the universal Self. Therefore, he can be called as *Jnaana or Adhvaya Mudhra Paani* (non dual-supreme-wisdom-handed).

SATHYA SAI by his mere hand gestures performs, on a daily basis over a period of seventy years, (i) magnetic miracles of universal loving attraction; (ii) mighty materialization miracles consisting of articles of spiritual significance; (iii) mind-boggling medical miracles; (iv) magnificent metaphysical miracles (of preachings, teachings and reachings); (v) micro and macro management miracles; (vi) miracles of magnum and mega public service projects and above all; (vii) man-making or transformation miracles. He can be rightly called the *Mahaa Mahimaa Mudhra Paani* (the divine personality with extraordinarily miraculous and powerful hand gestures).

3. Divine Roles

RAAMA concealed His divinity under the cover of Maaya. He was play-acting a powerful role model, Aadharsha Purusha, of an ideal son, disciple, brother, friend, opponent, ruler and father; He is therefore called a *Paathra-Dhaari*.



Picture 11 Krishna

KRISHNA on the other hand was the *Suuthra Dhaari*, the king maker and puppeteer who pulls all wires on the great stage of the Mahaa Bhaaratha.

BUDDHA is known as BUDDHA the Compassionate. Therefore he can be called the *Dhayaa Dhaari* (the Wearer of the mantle of compassion).

SATHYA SAI can be rightly called *Prema Dhaari*. He wears the garment of Love and comes to the rescue of devotees in different lands.

4. Divine Guide

RAAMA is called the charioteer of Righteousness, *Dharma Saarathi*.

KRISHNA is rightly called *Vijaya Saarathi*, the charioteer of the Victory of the Paandavas, the Dhaarmik line of devotees.

BUDDHA emphasized and taught eight-fold disciplines for individual and social transformation (*Samskaranas*). These are right vision, aspiration, speech, conduct, work, livelihood, effort, mindfulness and contemplation. So, he can be termed as *Samskarana Saarathi*, the charioteer on the path of virtuous transformation.

SATHYA SAI can be justly called *Sanaathana Saarathi*, the charioteer of the ancient but also ever new eternal and universal path of Sanaathana Dharma.

5. Divine Values

RAAMA destroyed the demons representing the inner six-fold enemies of arishadvarga: kaama, krodha, lobha, moha, madha and maathsarya (Anger, Lust, Greed, Infatuation, Pride and Jealousy), called the *Arishadvarga*.

KRISHNA stands for the *Harishadvarga* the six-fold divine qualities of spiritual Wisdom, supreme detachment, great valour, forgiveness, righteousness and incomparable fame.



BUDDHA practiced and expounded the six paramount virtues, Paaramithas, of alms-giving (Dhaanam), morality (Neethi), forbearance (Kshema), zeal (Shraddha), meditation (Dhyaana) and wisdom (Viveka). Therefore, he can be called *Paaramithaa Shadvarga Dharshaka*.

SATHYA SAI stands for *Sai Shadvarga*, the six-fold human values of *Sathya, Dharma, Shaanathi, Prema, Ahimsa and Thyaaga*. Truth, Right Conduct, Peace, Love, Non-violence Service and and selfless loving Sacrifice.

Picture 12 Buddha

6. Divine Mission

RAAMA was an ideal and just ruler wholly dedicated to the public interest and welfare. As *Raaja Raam* he did not compromise on the virtuous code of conduct and integrity. He is therefore called a *Raaja-Dharma-Nirmaatha* or builder of a System of Government of Law, Justice, Equity based on Vedhik principles.

KRISHNA was a people's leader all through, although He never aspired to rule. He organized a grand coalition of democratic forces and destroyed any ruler who was anti-Dhaarmik and anti-people. He was a

propagator of people's rights as well as duties. He can be called truly a *Prajaa-Dharma-Nirmaatha*. He was the champion of the poor and the oppressed sections of society. Sathya Sai Baba called Him the first ever builder of an egalitarian order of Society, *Sama Samaaja Nirmatha*.

BUDDHA is hailed by Aadhi Shankara as the *Prabuddha*, the perfectly awakened one. He was also the cause of enlightenment of fellow humans through the practice of deep meditation, Dhyaana Yoga. He can be therefore called *Dhyaana Dharma Pravarthaka*.

SATHYA SAI is the protector, active promoter and practitioner of Human Values. That is why He can be called *Maanavathaa-Dharma-Nirmaatha*. He is *Sarva Dharma Pravarthaka*, the Champion of all faiths, the Promoter of all genuine spiritual paths on the basis of Universality and Love.

7. Divine Essence

RAAMA was called even by His mortal demonic enemy Raavana as the embodiment of all virtues - *Raamo Vighrahavaan Dharmah*.

KRISHNA was termed, by the great cosmic sage, historian and poet Maharashi Vedha-Vyaasa, as the fullest Divine Personality: *Krishnasthu Bhagavaan Svayam*.



BUDDHA was called by Aadhi Shankara as the emperor of yogis in Kali Yuga (*Kalau Yoginaam Chakravarthi*).

SATHYA SAI is indeed, as thrice emphatically asserted by the great doyen of Vedhik learning, Ghandikota Subrahmanya Shaasthree (the Seer of Sathya Sai Gaayathree), the embodiment of all Divine principles, *Saayinasthu Sarva Dhevathaa Svaruupah. Ithi Sathyam! Ithi Sathyam! Ithi Sathyam!*

Conclusion

RAAMA is called *Maayaa Maanusha Mangala Muurthi* or the Sacred Personality, who concealed His divinity under the guise of a human being. He is called a *Maaya Avathaar*.

KRISHNA is called *Leelaa Maanusha Mangala Muurthi* - the playful Auspicious Divinity, in its fullest sense. He is rightly called a *Leela Avathaar*.

Picture 13 Sathya Sai

BUDDHA is truly a *Jnaana Maanusha Mangala Muurthi*, the Auspicious Personality of Supreme Wisdom, a Mahaa Maanava, the most exalted human being. He can be called a *Jnaana Avathaar*.

SATHYA SAI can be rightly called *Mahaa Mahimaa Maanusha Mangala Muurthi*: The holy Man of mighty, mega, magnum, majestic miracles of Love, Compassion and Grace on a universal scale. That is why He is the quintessential prototype of a *Vibuuthi Avathaar*.

Sai's Seven-Fold Vision of The Divine

or

Sai Upaasana Sapthakam

The word "*Upaasanaa*" is derived from *upa* + *aasana*, "*upa Sameepe*" meaning near and "*Aasanaa*" which means seat: *Upaasana* therefore means **being seated close to Divinity. The key is dedicated practice in the constant awareness of the Supreme Reality.** In metaphysical systems, it is called *Kriya Yoga* (effort-or-practice related *Yoga* or communion with the divine). In the *Thantra* system, it is expressed as *Puuja* - worship with sixteen services. (*Shodasha Upachaara Puuja*). In the *Smritis*, *Upaasana* is the practice of meditation in various forms. In the *Puraanas*, *Upaasana* is essentially devotional activity.

Upaasana in the essentially *Vedhik* system of Sai Spirituality consists of seven-fold steps in Universal Divine Consciousness. The names of these methods, as Baba has stated, are also the names of *Vedha-Maatha*, Gaayathree embodying the sum and substance of all the *Vedhas*. Further more, the capacity to pursue these methods is embedded in the heart of every human being. That is the declaration and promise held out by the *Avathar* of this age, Bhagaavan Shree Sathya Sai Baba, Who can be described by the seven names given below and hence can be reached by the seven corresponding methods.

1. *Sathyavathi*: Quest for Truth

Although Divinity exists in our heart, it does not become manifest until and unless a person, as Baba aptly says, dwells on it continuously and realizes its potency. Although there is milk in the udder of the cow, it has no use for the nourishment of its limbs; only when the milk is drawn out, boiled, cooled, cultured into curd, and then churned, can the butter be extracted, which is in turn boiled and made into ghee; only then can the milk be used to gain strength and stamina. Thus, only after churning of the heart, the mind and the intellect can a person gain a vision of his true Self. The churning of the **heart** is ***Bhakthi Yoga*** - the devotional path, as taught by the sage **Naaradha**. The churning of the **mind** is ***Raaja Yoga***, the royal path of mastering the mind, taught by the sage **Pathanjali** and churning the **intellect** is termed ***Jnaana Yoga*** - the path of experiential wisdom, as taught by ***Aadhi Shankara Acharya***.

The quest for God is the quest for Truth, which is basically the truth of one's own real Self. Like oil in the mustard seed, ghee in milk, water and fire in the bowels of the earth, fire in wood, God is present in a **latent form** in everything, particularly within one's Self. It is through the discrimination and determinative intellect that a person can sense unity in all the multiplicity of the world and the cosmos. *Sathyavathi* is the method of bringing our intellect to intuit this truth of unity in diversity. Vision and intellect are harmonized to cognize the omnipresent Divinity. That person who, with one pointed enquiry, discovers the underlying divinity in all objects succeeds in having a vision of his own truth by his own self-effort. With this firm knowledge, the Lord

assures, "I shall be visible to you as all this and in all this" *Maayaatheetham Idham Sarvam Jagath Avyaktha Muurthina*.

2. Angavathi: Contemplation on Partial Manifestations

Angavathi connotes the adoration and contemplation of the many mighty manifestations of Divinity in nature. These manifestations are called Anga, limbs, or parts of the whole cosmic person. The scriptures postulate the non-difference, between limbs and person. In Spirituality, the parts lead to the whole, which subsumes the parts. In that sense, the Universal Being is the Fire, the Air, the Sun, the Moon and the stars: "**Agnih Vaayuh Aadhithyah Chandhramaa Nakshathraani,**" states the *Vedha*. The sixteen rays of *Kalas* of the cosmic as well as the individual being consists of the Five Great Elements, the five action senses, the five cognitive senses, the sixteenth being the vital or *Praanik* Energy pervading the whole body.

In the *Purusha Suuktha*, the cosmic personality of the God-Head is adored as the collective form of thousand eyes, thousand feet, thousand here denoting infinity.

**SAHASRA SHEERSHAH PURUSHAH,
SAHASRAAKSHAH SAHASRA PAATH**

The Lord is in all: He sees through every eye. He thinks through every mind. He operates unseen among all beings, which constitute His limbs. **Through one form, we can adore him as all forms**, says Bhagavaan Baba. This is called "*Vaishvaanaropaasana*", contemplation of Divinity, as the embodiment of all elements and forms. This is also called "*Prathi ruupopaasana*" or the worship of the Lord as present in all beings who are only His own images. The One pervades the all.

3. Anyavathi: Focusing on Symbols

The adoration of idols or images as a support for focusing our vision is called "*Anyavathi*". The Deity is personified with particular features and attributes in order to facilitate ease of concentration and contemplation. Baba says, the spiritual seeker experiences the presence of the Divine by picturing the multi-faceted aspects and symbolizing, in perceivable ways, the attributes of each facet, as it were.

An idol is created to correspond to the image, which is but an imaginable form of the deity. The Cosmic personality of the Godhead is seen in the image or idol **Yagna Purusha**, the presiding deity of the Cosmic Divine Force. **We train ourselves to see God even in a stone idol** that is viewed as only a preliminary means to fix our thoughts in a concrete visible form, endearing to our inner feelings. The idol form is called "*archaavathaar*," a divine incarnation for the purpose of worship. As the *Puraana* states: *Upaasakaanaam Kaaryartham; Naama, Shabdha, Bhaava, Guna Kriyaanusaarena Kriyathe Brahmanaa ruupakalpanaa*.

Attributing specific names, sounds, qualities, characteristics, functions and activities creates the divine forms. This is called "*Bhaava prathima-Upaasana*" or "*Pratheekopaasana*", that is, adoration of concrete images, idols or symbols describing the divine in its various aspects. For example, Vishnu is pictured with

four hands (symbol of four directions) holding a conch (symbol of primeval word or sound), a wheel (symbol of time) and a mace (symbol of Might and Majesty). Similarly, as Baba says, Ganesha is adored in the aspect of power of overcoming obstacles, like an elephant that clears the path in a dense forest. His single tusk symbolizes sharpness and concentration. In respect of **Shiva**, the facet of disintegration and dissolution of the universe is symbolized by the **three-pronged trident**, the prongs representing the **three periods of Time**. **Ramah** is pictured with a *Kodhanda* or the bow and arrow, the weapon for punishing the wicked and thereby promoting virtue; it is called the **Dharma dhanda**. Krishna, the manifestation of Universal Love, Grace and Charm, wears on his forehead peacock feathers symbolizing the ego-less seeker, and a flute on which he plays enthralling and elevating tunes. The **facet of Wisdom** is pictured as the Goddess **Sarasvathi** playing the *Veena*, or a stringed musical instrument, symbolic of **our heart strings**, responding with harmony and sweet melody to the gentle tunes of the True, the Good and the Beautiful. Thus, the song of the Universal Divine Mother is tuned to **Sathyam, Shivam, Sundaram**.

All the world's faiths use a variety of sacred symbols; This indicates that truth (and spirituality) has many facets and every facet adds its own lustre and value. Thus the **Christian Cross** carries the message of the elimination of, or crossing out the " I " or ego-sense. The **Zoroastrian Fire symbol** signifies casting into fire our lower instincts and impulses. The **Buddhist Wheel** is a reminder of the endless wheel of time to which we are all bound and of the wheel of righteousness that can release us. The **Islamic Crescent and Star** represent steady faith and unswerving loyalty to God. The **Vedhik Om** or **Pranava** represents the **Universal Eternal Process of Being and Becoming**. Om is the ultimate formula for the all- inclusive Universal Divine Consciousness.

As Baba says, through all these symbols, images and idols, the seekers contemplate on the Divinity's pleasing beneficent personification. By fixing their thoughts on the various divine aspects, they experience the delight that wells up in their devoted hearts!

4. **Nidhaanavathi: Steady Devotion**

This is the easy, **step by step gradual climb**, up the hill of Spirituality. leading steadily but surely to the final step of liberation. This is the path of devotional surrender. Baba emphasizes that the path of devotional love and surrender - *Nidhaanavathi* - through gradual, is the unfailing means of liberation, particularly in the present age of *Kaliyuga*. The steps in this path are as follows:

1. **Shravanam** Listening to the glory of the Lord.
2. **Keerthanam** Singing joyously of His gracious qualities.
3. **Smaranam** Recapitulating the majesty and mercy of the Lord.
4. **Paadha Sevanam** Aspiring to serve the lotus feet of the Lord.
5. **Archanam** Offering prayers to the image of the Lord.
6. **Vandhanam** Offering gratitude through obeisance to the Lord.
7. **Dhaasyam** Serving and surrendering to the Lord.
8. **Sakhyam** Confiding in close friendship with the Lord.
9. **Parama Viraha** Experiencing agony at the slightest separation from the Lord.

Aasakthi

10. **Aathma** Dedication of all thoughts, words and deeds to the Lord and living
Nivedhanam In constant contemplation of the Lord in Self-surrender.

5. Sujnaanavathi: Worldly detachment

The fifth step is called the path of acquiring right knowledge about the inter-relationship of the triad, God, Nature and Man. The seeker begins to indirectly experience that only the Divine is supremely real and the others, only images or shadows of the glories of God. He begins to withdraw from objects and gains a state of increased purity, light and goodness of heart. The dream or illusory nature of the world begins to dawn and gradually result in the emergence of a Vision of the Pure Being that is completely separate from the objects. The seeker is in the state of **deep detachment, although still aware of the "goings on" in the mundane world.**

6. Vijnaanavathi: Seeing Unity in Diversity

This is the state of non-ideation of objects. He perceives only the inner essence and not the outer physical form of things. He leaves the realm of indirect experience of Being and moves into the realm of direct experience of Reality. The seeker reaches the highest state of Wisdom namely, that of experiencing Unity in all the diversity around him.

7. Prajnaanavathi: Constant Integrated Awareness

This is the state of constant, integrated total awareness in Supreme Bliss, experiencing the truth of the great aphorism, "**Aham Brahma Asmi:" I am Brahman**, the Supreme Being. This is the state of super consciousness in Oneness. This is the state of transcending all conditions and circumstances. There is complete absence of desire, thought or ideation. This is the ultimate flowering of pure, absolute, unsullied consciousness, "**Sarvam Khalvidham Brahma**," All is Brahman.

Seven fold Vision of the Divine

This is the culmination of Sai's seven-fold path to Constant, Integrated, Total, Universal Divine Consciousness. As Baba states, these names *Sathyavathi, Angavathi, Anyavathi, Nidhaanavathi, Sujnaanavathi, Vijnaanavathi, and Prajnaanavathi* are the appellations for the Universal Divine Mother Gaayathri, the *Sarva Dhevathaa Svaruupini*. These names apply equally to Bhagavaan Sathya Sai Baba, Who is the *Sarva Dhevathaa Svaruupah*. In fact, Baba declares that these seven fold aspects (*Saptha Mayee*) are latent in the human being and the ultimate purpose of human life is their true realization.

Shiva - Sai Mahaa Dheva

Dhaivam maanusha ruupena

The Divine comes down in human form in order to elevate the human, **the crown of his creation**, to the level of the Divine. Divine incarnations-over the vast scale of time are many: "*Avathaara Hi asankheyaah*," as the *Vishnu Puraana* states. **Although each of the Avathaars possesses all divine powers, they exercise selective powers to the specific periods, and purposes as appropriate to the specific problems required to be tackled.**

Shiva and Sai similarities

We try to fathom the nature of a particular *Avathaar* by comparing and contrasting, and establishing similarities, equalities or congruences with an established divine Personality in respect of their mutual characteristics, metaphysics or philosophy, powers, activities, appearances, including their names and their meanings; we then come to an inferential conclusion that the given divine manifestation or *Avathaar* closely approximates or resembles the primordial divine principle or Form described in our ancient scriptures.

Using the established criteria for such comparisons, **twenty-five elements** or considerations are elaborated below; pointing out that the Sathya Sai *Avathaar* closely resembles the Shiva principle. Hence the appropriateness of the ending of the *aarathi* (waving of lights) song with the expressions, Shiva Sai -Mahaa -Dheva.

Shiva 's Boon to the great sage Bharadvaja!

That Sathya Sai Baba is an incarnation of Shiva-Sakthi is attested by the Bharadvaja incident, when the great sage, visiting Kailash, thought he was neglected by Shiva and Shakthi involved in their cosmic dance: later, Shiva graced sage Bharadvaja with a boon that He would be born thrice successively in the Bharadvaja Gothra or lineage: first, Shiva alone as **Shirdi Sai**, then Shiva and *Shakthi* together as **Sathya Sai**, and Shakthi alone as **Prema Sai**.

Sai Name and meaning: Shiva -Shakthi

The name **Saayee** itself means: Shiva -Shakthi. Etymologically, the first letter **Sa(h)** signifies the supreme divinity Eeshvara, or Shiva. **Ayee**, the second word signifies Shakthi, Ambaa or the Universal Divine Mother. If the two letters are joined, the euphonic combination becomes **Saayee**: If the word "**Eesha**" is reversed in its Sanskrit rendering, it becomes Shaayee, further reducing to Saayee or Sai, for short. Thus Svaami's name, as well as its meaning, points in the direction of Shiva.

Shiva Sai's universality

Baba draws to Himself devotees from all classes, castes, creeds, cultures, conditions, countries and from all types of people, just as Shiva whose devotees include both angelic as well as demonic persons. He is equally accessible to one and all, **unlike Vishnu whom Dhevathas adore**, but whom *Raakshasas* abhor. Vishnu, in charge of maintaining the world, uses *Dhanda* (the big stick) and massive weaponry to bring into *Dhaarmik* line the wicked and the demonic.

Shiva Sai's accessibility

Baba is easily accessible and also easily pleased just as Shiva who is called "**Bhola Shankar**." He is "**Sulabha Prasanna**" and *Aashu-Thosha*. Baba daily walks around the lines of devotees graciously accepting their letters; he reaches them Himself with materializations of sacred ash, *vibhuuthi*. He ministers individually to the needs and requirements of His devotees by the loving grace of His love-filled miracles.

In the famous *Vedhik* hymn, "*Namakam*" or *Shatha Rudhreeyam*, Shiva is adored as "*Kruthsna Veethaaya Dhaavathe Sathvanaam Pathaye Namaha!*". Salutations to Shiva, who rushes to help and rescue the devotees. So does our Svaami, as attested by innumerable devotees from all over the wide world. Just as Shiva is termed as "*Adhya Vochath*". Baba praises even a small mustard seed-like service rendered by them in terms of pumpkin -size encomiums!

Shiva Sai's core teaching

In regard to metaphysics, the Shiva oriented principle of **Shivoham** and the Sathya Sai teaching of **Soham** are non-dualistic, reflecting the *Mahaa-Vaakyas* "*Thath Thvam Asi*" and "*Aham Brahmaasm*" - "**Thou Art That**", and, "**I am the Divine**". In Shiva worship it is laid down that the worshipper must develop the feeling of one-ness with Shiva: "*Soham Bhaavena Puuyajeth*." In the case of Vishnu it is near-blasphemy to say "*Vishnoham!*"

Sai Dhakshinaa Muurthi

Shiva is the primal preceptor in the form of Dhakshinaa Muurthi. He is the Lord in Kailash facing the Southern direction - Dhakshinaa Muurthi. He is the Lord of love and mercy, **Dhaakshinyam**. He teaches profound spiritual lessons by "*chinmudhras*" or symbolic hand gestures, in which the right thumb (representing *Paramaathma*, the Supreme Self) closing with the index finger (*Jeevaathma* or the individual Self) indicates fullness or *puurnathvam*. The other three outstretched fingers indicate the moving away of the identification with qualities of *Sathva*, *Rajas* and *Thamas* - goodness, Passion and Inertia. Through these divine hand-gestures, Shiva as Dhakshinaa Muurthi boons the gift of supreme Liberating Knowledge, "*Jnaana Dhakshina*".

Similarly, the foundation of Sai's teaching is "*Adhvaita*," non-dual equality of the individual and Cosmic Self. Like Dhakshinaa Muurthi, he is truly "*Adhvaita Jnaana Bhaaskara*," the Sun of the Knowledge of Supreme reality. Svaami's silent, creative and transformational activities are affected, as it were, by His *Shanmudhras* or six types of hand-gestures or circling movements of the hand and fingers.

Shiva Sai's Stature and Looks

Shiva is described in Namakam as short in stature and handsome in form "*namo hrasvaayacha vaamanaayacha*." He is also praised as being eternally youthful. "*Namo madhyamaayacha apagalbhaayacha*." Baba can be described in similar terms of short in stature, youthful and handsome in his divine demeanor - short in stature but mighty in mind-boggling miracles!

Shiva Sai as *Jataa Juutee*

Shiva is described as "*jataa juutee*," with curly matted locks of hair. It is said in Rudhram: "*namah kapardhinecha vyuptha-kashaaya cha*", prostrations to the Divine with (matted) curly hair and who is also clean-shaven! Shiva's hair is described as completely black "*hari kashaayopaveethine pushtanaam pathaye. Namah*." Similarly Baba's hair is curly, bushy, and black bearing striking resemblance with the description of *Jataa Jutee*. His is also clean shaven, "*Vyuptha keshi*" like Shiva.

Shiva Sai's colors

Shiva's form is described in the vedhik hymn: "*Asau yasthaamro aruna utha babhrus-sumangalah*", crimson red and orange which are the early morning colors of the Sun. **These are also the colors of Baba's dress**, which is sometimes light red, sometimes deep red but almost always orange, the most auspicious color.

Shiva Sai and *Vibhuuthi*

Shiva's body is adorned with holy ash resulting from the burning of all desires as represented by *Manmatha*; it also signifies the truth that ultimately, every thing is not only transient but reduced to mere ashes or dust at the end. Shiva is therefore, called "*kaamaari*" the destroyer of lust and also *Bhasmoddhulitha Muurthi*, a divinity covered with holy ash. Similarly Sathya Sai who is bereft of any selfish desire used to be covered with holy ash, gushing out as stream from his empty hands during the Mahaa Shiva Raathri celebrations! Like Shiva, Baba can be truly called a *Vibhuuthi Sundhara* (adorned by holy ash). *Vibhuuthi* is the hall mark of Shiva and so is Sathya Sai's. *Vibhuuthi* teaches us the lesson: **Dust we are and to dust we return**. This *Vairaagya Bhaava* frees us from body oriented attachments.

Shiva Sai as *Lingodbhavakara*

Shiva's first manifested form took the shape of a mighty egg-shaped column of radiant effulgence, the "*Jyothirlinga*", which represents the primordial source, force and fulfillment of all Life. Linga symbolizes the loving union of God and Nature, Purusha and Prakrithi, the Basis of all creation which is pervaded by Divinity. During *Mahaa Shiva Raathri* days, Baba used to materialize a variety of Lingas in His stomach and emit them from His divine mouth symbolizing the cosmic creative act. He also creates Shiva Lingas of all types from his empty hand and gifts them to devotees. Furthermore, He has taken out the original Lingas underlying the idols in Somnaath, Badhrinaath and other such holy places recharging them in the process

and restoring them back to their original niches and pristine glory. Baba is truly a Lingodbhava-kara because Shiva *Lingas* continue to emerge, as willed by Him from His mere empty palm.

On *Mahaa ShivaRaathri* of 1961, Baba took out from his mouth the **Aathma Linga** as a visible evidence of the *Aathmik* principle of Divinity, which is inherent in all. During the 1974 Mahaa Shiva Raathri Festival, Svaami manifested a ten-inch long- *Aathma Linga*. He then made the astounding declaration that the sight of this Aathma Linga which is described by Kapila Maharishi, would free one from the transmigratory cycle of births and deaths! **That Linga assumed different colors every ten minutes!**

Shiva Sai's Simplicity

Simplicity and an austere bearing are the hallmarks of Shiva, who is called *Alankaara Varjitha*, free from ornamentation, unlike Vishnu who is praised as *Alankaara Priya* or the one pleased with decorations. In the entire *Vedhik* pantheon of deities, every deity except Shiva, are bedecked with ornaments, practically from head to toe. Shiva although without ornaments showers all rich ornaments on his devotees; Kubera owes his proverbial wealth to Shiva.

Similarly Baba is simple and austere, does not even wear a watch, although he creates time-pieces at will! Like Shiva he is truly *Alankaara Varjitha*, bereft of ornaments, and also **Ahamkaara Varjitha**, with no trace of egotism. While free from ornaments, Himself Baba graciously materialises day-in and day-out jewellery, gold chains, lockets, wrist watches, icons of gold and precious stones for His devotees. He, like Shiva, is a divine Jeweller showering *Vibhuuth,i* *Lingas* and precious ornaments. These articles serve as talisman of protection from the ills of body, mind and ego.

Shiva Sai's Adornments

The adornments of Shiva are only natural entities, like the crescent moon, radiating cool rays, the serpents round his neck and arms and the thousand-hooded Divine Serpent over His Linga (*Naaga Linga*), symbolizing His Mastery over the Mind (*Moon*) and the myriad senses (*serpents*).

Shiva Sai's Multiple Forms

Like Shiva who is adored in the *Vedha* as **Viruupebhyah Vishvaruupebhyah**, Baba can take any form, assume different names, and appear in several places at the same time. Baba, when He was young, visited *Virupaaksha* temple along with a party of relatives and the then Chairman of Bellary Municipality; it was vouchsafed that He was seen simultaneously inside the Sanctum Sanctorum of the deity as well as under a tree outside the temple. Sai Literature has numerous instances of Baba's simultaneous multiple appearances at far-away places!

Shiva- Sai as Gangaa Dhaari

Baba, like Shiva, is a *Gangaa Dhaari*, the bearer and giver of *Gangaa* waters. Baba in His early teens used to be given, an oil bath by His mother by His mother on His birthdays. On such occasion, Baba declared that there was no need to pour any water over His head: and lo and behold! **Water started flowing from the top of His head and spilled over the mother and an attending relative!**

Long afterwards in 1997, Baba gifted a safe, piped drinking water supply to a million people in the parched Ananthapur District. He is truly a **Gangaa Dhaari** like Shiva who is associated closely with life-supportive waters, as mentioned in several hymns of Namakam dedicated to Shiva.

Shiva - Sai as Jala Muurthi

Shiva is called Jala Muurthi, the life-supportive water-form. Salutations are offered in Rudhram or Namakam to that Divinity which is closely associated with lakes, rivers, wells, reservoirs and water falls. Once I told Baba that hydrologists are skeptical of the long-term viability of water supply to the proposed Sathya Sai Water Project in the dry Ananthapur district and that the abiding solution is the inter-basin water transfer from the far-away Godhaavari river. Baba then made the astounding declaration that He guarantees water supply **to the project for many centuries, provided the water pipe-lines are built strong enough to last that long!** In any case, the Godhaavari originates in **Thryambakeshvara** and He pointed out to His heart as the true place of origin of these waters!

Shiva Sai: Three Eyed?

When Svaami was in his early twenties, a restless youth who was an incorrigible cricket fan, was given the task of attending to Baba. Baba was reeling out cricket scores of a match being played in far away Madras in order to keep the youth happy! Even then, the boy kept asking questions to Svaami, particularly about the third - eye of Shiva. Svaami looked intensely at the young man, when a **jet stream of Vibhuuthi shot out with gale force from the middle space of the eye brows of Svaami suchwise, that the youth was catapulted to the other end of the hall!** The story is narrated in "Man of Miracles" by Howard Murphet, and also reconfirmed to me recently by the then youth, now in his early sixties. Shiva is adored as *Thryambaka*, the three-eyed one, in the famous hymn of liberation "*Thryambakam Yajaa Mahe Sugandhim Pushtivardhanam Urvaarukamiva Bandhanaan Mrithyore Muksheeya maamruthaath*" and so is Sai Baba a *Thrayambaka* the three-eyed one with his **Jnaana Nethra**, the third eye of wisdom, always open.

Shiva Sai as Doctor of Doctors

Shiva is worshipped in the "*Shatha Rudhreeya Hymn*" as being *Prathamo Dhaivyo Bhashak* as the primordial divine doctor. In the same Vedhik text, Shiva is adored as *Vishva Bhashaje*, *Vishvaaha Bhashajee*, *Shivaa Rudhrasya Bhashajee*. He is the expert physician curing all the ills. Another hymn praises Him as the Lord and Master of the world of Medicines, *Bhuvanhave Vaarivaskruthaava Oshadheenaam Pathaye Namah*. Like Shiva, Baba is the doctor of doctors, effecting innumerable cures of many illnesses of body, mind, Intellect and the Ego by his mere divine touch; Svaami materializes *Vibhuuthi* with curative properties, as well as actual medicinal tablets; He performs miraculous surgeries, including the materialization of the necessary Surgical instruments as asserted, confirmed and reconfirmed, particularly in Howard Murphet's writings.

Shiva Sai and Celibacy

Shiva as Dhakshina Muurthi, is a complete celibate, teaching by silence the non-dualistic unity of Jeevaathma with Paramaathma. He is surrounded by the eternal celibates: Sanaka, Sanandha, Sanath-Kumaara and Sanaathana, the four mind-born sons of the creator Brahma. Thus Shiva is called Brahma - *Charyaashrama Priya* (fond of celibacy).

Similarly, Svaami is a complete celibate, Brahmachaari, who is in constant integrated Braahmik consciousness, teaching non-dualism all His life. He is also surrounded by the student ***Braha Chaaris***, ***Brahmachaari Pariveshtitha***. Svaami repeatedly declares that **His only property is His students**.

Shiva Sai as Yogeeshvara

Shiva is the **Lord of Yogis**, Yogeeshvara; while Vishnu (Krishna) is the **Lord of the Yogas, Yogeshvara** (see the 18 yogas in the Bhagavath Geetha). Sathya Sai is ***Yogijanapriya***, the darling and nourisher of the Yogis. He closely instructs, guides and sustains them to achieve perfection **as in the case of the *Yogik practitioners in the Nara-Narayana Guha, to whom He gifted a vessel producing food and drink whenever needed!***

Shiva Sai as Mruthyunjaya

Shiva is the master or conqueror of death; he is called Mruthyunjaya. Baba protects and saves devotees from untimely death i.e., "***Apamruthyuhara***" as in the case of Mr. Cowan in Madras, Mr. Raadhaakrishna of Kuppam and Pandith Ghandikota Subrahmanya Shaasthry in August 1985.

Shiva Sai's Seating

Shiva is seated on a tiger skin, ***Vyaaghra Charma Aaseena***, suggestive of the control of cruel animalistic qualities. Svaami, in Prashaanthi Mandhir, is daily seated on a chair underneath which is a tiger headed skin. **In his wandering youth days, Svaami's only luggage piece was a tiger skin (with a pair of towels)!**

Shiva Sai's Selfless Service

Shiva is an ascetic, a renunciate, a ***Mahaa Viraagi***, and is dedicated to ***Loka Sangraha***, the welfare of the worlds (e.g. He swallowed deadly poison and saved the world). Svaami, likewise, is supremely detached within and intensely active without and performs loving selfless service, through free educational, medical, humanitarian relief activities, such as provision of drinking water supply to millions of people.

He tirelessly teaches **Sai Shadvarga**, the six human values of truth, righteousness, peace, love, non-violence and selfless service / sacrifice for ***Lokasangraha*** in order to counteract the poison of ***Arishadvarga***, the six inner enemies of Lust, Anger, Greed, Attachment, Pride and Jealousy.

Shiva Sai, the *Athyaashrami*

Svaami like Shiva is universal transcends caste, class, creed, country, culture, and so on. He is beyond all orders and categories; He is truly an ***Athya Aashramee***, like Shiva. He teaches universality: "There is only one Race, the race of humanity; only one Religion, the religion of love; only one Language, the language of the heart and only one God, and He is omnipresent!"

Shiva Sai : *Yantha, Manthra and Thantra*

For each aspect of Shiva, there is a symbolic *Yantha* or numerical (and geometrical) representation. In the case of Shiva, The Absolute, it is number nine. The number five signifies letter "Shi" in the science of Manthras and the letter "va" equal the number four, making a total of nine. Number eight signifies Eeshvara connected with creation. And number seven signifies an Avathaar, which is the hallmark of Shiva Shakthi. Sai is Sapthamaye, with seven fold powers, principles, and purposes.

Similarly, for each manifestation of Shiva, there is a Manthra or sacred sound-formula. As Rudhra - Shiva Mahaa-Dheva, the Manthra in Gaayathree form is:

***THATHPURUSHAAYA VIDHMAHE, MAHAA DHEVAAYA DHEEMAHI THANNO RUDHRAH
PRACHODHAYAATH.***

In respect of Bhagavaan Baba, the Gaayathree mantra is as follows:

***OM. SAAYEESHVARAAYA VIDHMAHE
SATHYA - DHEVAAYA DHEEMAHI
THANNAH - SARVAH PRACHODHAYAATH***

Similarly, for each manifestation of Shiva, there is a Thantra, a schema of adoration, worship and prayer. In the case of Shiva, the adoration is through the chanting of the ***Shatha Rudhreeyam***; the worship is done by pouring water over the holy *Linga (Abhishekam)* and the prayer is contained in the *Vedhik* hymn of Chamakam. In the case of Sathya Sai, there are similar forms of adoration, worship and prayer; Sathya Sai Gaayathree chanting, Sai *Ashtothara Naama Puuja* and Haarathi with the waving of lights. The *aarathi* song is addressed to Shiva-Sai Mahaa-Dheva! and finally comes the distribution of *Vibhuuthi*, which is the hallmark of both Shiva and Sai, the visible manifestation of ***Shiva Thathva*** being the non-dualistic principle of "*Soham*" (Sah + Aham= I am Divinity): Sai Shivoham.

In conclusion, we meditate on Sai Shivoham, the five lettered, non-dualistic *Panchaakshari* Manthra. **It signifies oneness of Shiva, Sai, and our Self**; this is in contrast to the dualistic *manthras* of *Namasshivaaya*.

Sai Shivoham means that I am the Supreme Cosmic Divine Self (Sai Shiva): this is the teaching of both Shiva and Sai and also the supreme teaching of ***Adhvaita Vedhaantha*** taught in the *Upanishaths*.

Shree Sathya Sai's Comments on Mahaavaakyas through Linga Creations

Bhagavaan Shri Sathya Sai Baba, as the incarnation or embodiment of *Aathmik* consciousness, is tireless in explaining, stunningly in the simplest possible terms the highest philosophical or, I should say, metaphysical or transcendental *Upanishadhik* statements. His casually repeated comments on the *Mahaavaakya Chathushtaya*, the four greatest declarations of Supreme Reality, are unequalled in the entire literature of *Vedhaantha* which is replete with elaborate but, I must say, very recondite and polemical commentaries of the various *Aachaaryas* (preceptors).

Svaami not only uses simple imagery, similes and metaphors, but also most uniquely illustrates these aphoristic **Truths** by the materialisation of divinised objects representing or symbolizing such Truths in the most telling manner. One of the latest innovations in the young computer World, is called Virtual Reality. It is "Reality as it were"; as though it were real. Supreme reality, by itself, transcends the senses. It is above senses. The instruments of knowledge we have in this body are below the senses. Virtual Reality is only a reflection of Reality; at best it is an appearance of Reality like *Maaya* in *Vedhaantha*.

Bliss is the Lord's form

Thaiththireeya Upanishath describes the bliss-filled form of the Divine Self, called *PURUSHA*, which is also the Omni-self, or the supreme personality of the Godhead. This is pictured as a bird in a telling passage of this *Upanishath*. It says: Love is His head, *Thasya Priyam Eva Shirah*. Joy is His right side or wing, *Modho Dhakshinah Pakshah*. Delight is the left side or wing of this bird or *Purusha*, *Pramodhah Uttharah Pakshah*. Bliss is its Central truth or heart, *Aanandha Aathmaa* and *Brahman* is its tail or support, *Brahma Puchcham*. In this connection, there is the vast ocean of Bliss in total awareness of the Supreme Reality, *Aanandha Samudhra*. When the Sun of knowledge, or *Jnaana Bhaaskara*, rises and its radiance heats up the waters of the Ocean of Bliss, vapors of consciousness rise and envelop the universal sky. Thus, Consciousness pervades the entire universe. This constant integrated awareness is called *Prajnaanam* and that is the Light that spreads its radiance all over the Cosmos and hence the statement *Prathishthaa*. Again Baba uses another telling imagery, ***Prajnaanam Brahma***.

"Prajnaanam Brahma" is symbolised by Brahmaanda Linga

Prajnaanam Brahma is the foremost of the great declarations of truth explained in the *Thaiththireeya Upanishath* in the *RigVeda*. It declares categorically that *Brahman* is pure awareness. This is called a *Svaruupa Lakshana* or a statement, which lays bare the essential nature of *Brahman*, the Absolute Reality. It is said to be a *Svasvaruupa Vaakya* expressing the inherent essence of our own self or witnessing Self as being nothing but total awareness or fullest consciousness which pervades the Cosmos. This statement is

expressed in the general, third person or impersonal form. Baba explains the import of this primordial nature of *Brahman* in the most unique manner. He says body or *Amgam* is the *Sangam* or meeting place of the Spirit, on the one hand, and Matter or *Prakrithi* on the other. In the *Jangam* or the moving Spirit or Self; there arises the primordial manifestation of the vision of the *lingam* - from which emerge all micro and macrocosmic entities. In illustration of this unique statement that the all-pervading consciousness is *Brahman*, Baba materializes the *Anda Pinda Brahmaanda lingam*. This signifies the egg-shaped basic living cell, the egg-shaped human embryo as well as the egg-shaped macrocosmic universe.

He explains that the outer cover of the egg-shaped *LINGA* is the *Anda* or *Prakrithi*, the female principle and the inner *Rasa* or essence is the *Pinda* or *Purusha* or the male principle. These are mutually related and integrated. The outer shell is made up of matter and the inner core is Divinity itself. Thus, the body is a vessel containing *Jeevaathma*, the apparently individualised Self-effulgent Divinity. All living beings, including an *Avathaar* or God in human form, are expressions of *Anda Pinda-Lingam*, which is also the shape of the *Brahmaanda* or cosmos, every particle of which is animated by Divine Consciousness.

Baba says that if one is completely free from anger and jealousy one can experience the vision of Divine Unity in all its Cosmic Diversity. It is the vision of unity in multiplicity that the *Mahaa Vaakya: Prajnaanam Brahma* evokes in us. In other words, the I, or, the Self in the microcosm, is the same as that in the macrocosm. This is the essence of the *Anda-Pinda-Brahmaanda Lingam*.

By contemplating on the profound truth, that the consciousness in the living cell (in the living human embryo, in the individual living being and in the innumerable universes or, cosmos as a whole) is nothing but the Self-same divine entity, we expand our individualized, self-limited consciousness into the Universal Divine Consciousness. The air in the bubble is the same as the air in the outside. When the bubble bursts, the air inside merges with the air outside.

This stage is called *Saalokya*, living in the realm of Spiritual Consciousness, expressed in the corresponding statement "I am in the Light". It signifies the expansion of the "I" consciousness into the "He" Consciousness, and finally culminating in the unifying "We" consciousness. Baba says that all knowledge related concepts of *Ajnaana*, *Jnaana*, *Vunaana*, *Sujnaana* (negative, positive, specialized or spiritual types of knowledge) are only modifications of one and the same principle of *PRAJNAANA*. *Prajnaana* is immanent in the *Anthahkarana* as the inner principle, which absorbs and interprets the messages received through the senses. All the sense organs are *Jada* or insentient by themselves. It is *Prajnaana* that animates and activates the inert senses and makes them instruments of inner consciousness. *Prajnaana* is the master who presides over the physical, mental, intellectual, emotional and ego oriented expressions of our Mind. Therefore, it is not correct to equate *Prajnaana* with mere intellect, knowledge or wisdom. These inner, sense-oriented entities are transient or impermanent.

All the senses function because of the divine, all-pervasive consciousness that operates in every being. All the great elements are pervaded by *Prajnaana* or divinity. For example, in water the Divine is present as *Prajna*. That is why, when a person becomes unconscious, water is sprinkled over him in order to restore his latent power of consciousness. The universe consists of innumerable objects within all of which, the one unchanging eternal principle is the *Aathma*, that is *Prajnaana*, and that is *Brahman*. There is no difference between *Prajnaana* and *Brahman*. Constant integrated awareness, or *Prajnaana*, is *Brahman* itself!

**OM, Shree Bhaaskaraaya Vidhmahe
Sai-dheevaaya Dheemahi
Thanna-suuryah prachodayaath**

This *Manthra* links the devotee with the Cosmic Divine Body visualized as Sai Suurya (Sai as effulgent Sun God).

"Ayam Aathma Brahma" corresponds to Sadhaashiva Linga

The second great declaration is **Ayam Aathmaa Brahma**; this individual living Self is nothing but the Omni-self. This is termed as an *Anubhava Vaakya*. This statement is in the nature of an experiential statement flowing out of the glimpse of Divinity. This declaration is from the *Atharva Vedha (Maanduukyopanishath)*. The light of Supreme All Pervasive consciousness is experienced in the inmost self. This statement internalizes the external light of Divinity. This corresponds to the feeling that, the Supreme Light of Divinity, is very much in the apparently individualized self.

The body is the moving temple of God and the deity inside is *Jeevaathma*, the embodied self imbued with the Eternal Life principle or the *Shiva Thathva*. If there is no Shiva principle in the body, it becomes only a *Shava* or a mere corpse. Shiva is the Light of Life and, as such, this statement corresponds to the mark or Linga of the eternal life principle. This *Sadhaa Shiva Linga* symbolizes the Person who is ever of the form of *Shiva*. Here and everywhere, night and day, in joy and grief; he is *Shivam* (happy, auspicious and graceful). Bliss or *Aanandham* is his breath, his motive force, his demeanor, and His inner and outer expression.

Baba materializes and then instructs us to install, the *Sadaashiva Linga* in our Consciousness and all things will be revealed to us by the grace of the Divine Indweller. *Ayam Aathma Brahma* brings us close to Divinity. It is thus comparable to *Saameepya Mukthi*, which is the state where we are freed from worldly thoughts and when all thoughts dwell only on the Divinity Supreme. This declaration revolves around the meditation on *Thejas* as the illuminating *Shiva* Consciousness. "That Light is in Myself"- is the ineffable experience of a spiritual practice called, *Jyothir Dhyaana*, internalizing the vision of the radiant *Sadhaa-Shiva-Principle*, or *Linga*, installed within oneself.

In terms of Sai Consciousness, the Spirit of the *Mahaavaakya*, **AYAM AATHMA BRAHMA**, corresponds to the Sai Hiranyagarbha Gaayathree.

**OM Premaathmanaaya Vidhmahe
Hiranyagarbhauya Dheemahi
Thannah-sathyah Prachodhayaath**

This Manthra links the devotee with the Cosmic Divine Mind visualized as Sai Hiranyagarbha (Sai as the Golden Wombed God).

"Thath Thvam Asi (thou art that)" symbolized by Jnaana linga

The third great *Upanishadik* declaration is **Thath Thvam Asi** - Thou art that. This statement is from the *Chaandhogya Upanishath* of the *Saama Vedha*. The great *preceptor Uddhaalaka Aaruni* instructed his son *Shvethakethu* in the secret of *Brahma Vidhyaa* - the Science of understanding of the Supreme Reality. This great instruction is repeated nine times to drive home the point that the *Jeevathma*, the individual Self,

should be realized as nothing but *Paramaathma*, the Supreme Omni-Self. ***Thathvamasi Swethaketho!*** is the final instruction of *Uddhaalaka Maharishi*. This is therefore called *Brahmopadhesha Vaakya*, the instructional declaration.

The spiritual aspirant for liberation or *Mumukshu* is directly addressed in the second person singular case and told, in no uncertain terms, that, he and the Divinity are one and the same. It corresponds to the realisation that, the Light of Supreme Divinity and the Light of Consciousness within are identical: "I and the Light are the same". *Thath Thvam Asi* is symbolized by *the Jnaana Lingam*, the high water mark of realising the supreme knowledge or *Brahma Vidhya*. It is repeated nine times - nine being the representation of *Parabrahma* so that one is established firmly in the conviction that he is not the body, not the senses, not the mind, not the bundle of *Vaasanas* or the ego-self. He is nothing but Divinity, The Supreme Self

This statement evokes the state of *Saarupyam* attaining the same form or characteristics of Divinity - being free of all other qualities. It corresponds to the principle of the eternal life breath -*Vaayu Thathva*- which permeates all beings. The particular spiritual exercise to reveal this state is called *Sathyavathi*, the incessant search into one's own truth. The search of *Koham*, who am I, results in the knowledge of *Brahman*. This statement is represented by *Jnaana Linga* - the mark of supreme knowledge, as created by Baba.

In terms of Sai Consciousness, the spirit of *Mahaavaakya*, ***THATH THVAM ASI***, corresponds to the **Sai (Eeshvara) Gaayathree**,

***OM Saayeeshvaraaya Vidhmahe
Sathya-dhevaaya Dheemahi
Thannah-sarvah Prachodhayaath***

This Manthra links the devotee with the Cosmic Divine Life visualised as Sai Eeshvara (Sai as the Supreme God).

Aathma Linga signifies "Aham Brahma Asmi" - I am Brahman

The fourth great declaration is ***"Aham Brahmaasmi"***. This is from *the Brihadhaaranya Upanishath* of the *Yajurvedha*. It is in the first person singular case, expressing first hand knowledge with experience. This is called *Anusandhaana Vaakya*. The true import of this statement signifies the complete alignment of oneself with the Supreme Cosmic Self defined as ***Sathyam, Jnaanam, Anantham, Aanandham Brahma***. Truth, Omniscience, Infinity and Bliss characterize the *Parabrahman*.

This statement is represented by the infinite space principle *Aakaasha Thathva*. The fruit of the realisation of this great declaration is *Saayujya* itself, uniting with Supreme Divinity. Its vision is symbolized by the creation by Baba of *Aathma Linga*: the *Aathmik* consciousness is united with *Braahmik* consciousness. The *Brihadhaaranya* prefaces this great statement with an introductory declaration: *Brahma Vaa Idham Agra Aaseeth*, ***"Verily, in the beginning, this was all Brahman"***. It is then stated that *Brahman* knew Himself as ***"I am Brahman" "Aham Brahmaasmi"***. When It knew Itself as *Brahman*, It became the Supreme All in All *"Thasmaath Thath Sarvamabhavath"*. Then, the *Upanishath* declares that the one who realizes the import of this great truth becomes Himself the All-in-All. It is so even now with respect to the demi-Gods, Rishis and humans. Even the demi-Gods cannot prevent the human from becoming this All-in-All, for the

human Self has become their own Self! In terms of the analogy of Light of Consciousness, the meaning of this great statement is "I am the Supreme Light". Therefore, the truth of this statement is represented by Baba's creation of the *Aathma Linga* emerging out of his stomach and mouth on *Mahaashiva Raathri* night. The *Aathma Linga* is the ultimate experience of *Braahmik* consciousness. As Baba states: "The *Aathma Linga* is like the pot containing sea water, immersed in the self same sea". "It is just like sugar only; which can be made into dolls of various shapes and forms". "Just as water freezes into ice, *Aathma* freezes into the individual". It remains the self-same water.

In terms of Sai Consciousness, the spirit of the *Mahaavaakya* **Aham Brahma Asmi** corresponds to the **Non-dual Sai Panchaakshari** (five-lettered) Mystic formula, **Sai Shivoham**. This *Manthra* exemplifies the identity of the devotee with Sai-Shiva (the Modern as well as the ancient Primordial Absolute Divinity).



Picture 14 The imagery of Ganga merging in the ocean

First, there is the ocean of *Aathmik* bliss. *Aanandha* is the very form of *Aathma*. We are all waves of the ocean of Bliss, in terms of *Aadhi Shankaraachaarya*'s immortal poetic work of devotion called **Aanandha Lahari**. When the Sun of *Braahmik* consciousness shines and spreads its divine rays on the Ocean of Bliss, the waters evaporate creating vapours of (Bliss) Consciousness which rise and envelope the entire space. Thus consciousness pervades the Cosmos with all its microscopic life forms as well as the macroscopic Worlds. This phenomenon corresponds to the import of the first great *Vedhaanthik* declaration, **Prajnaanam Brahma**: Total Awareness is the very nature of the Cosmic Self. In order to illustrate the all inclusive concept of *Braahmik* consciousness, Baba speaks about and materialises from his stomach-womb, as it were, the *Anda Pinda Brahmaanda Linga* which was emitted through his mouth on *Mahaa Shiva Raathri* days. The *Linga* is the egg-shaped total Cosmos in which exists the *Andas*, the egg-shaped

living cells, the *Pindas*, the egg-shaped human embryos as well as the egg-shaped innumerable universes, ***Brahmaanda***. This Linga symbolises the statement ***Prajnaanam Brahma***.

To continue the metaphor of the ocean waters vapourising and spreading everywhere, **the second phase** begins when these vapours accumulate as rain-bearing clouds. These clouds, when they rise and touch the snowy abode of *Shiva* in the *Himaalayas*, precipitate as individual raindrops. This stage corresponds to the second *Upanishadhik Mahaavaakya*, ***Ayam Aathma Brahma***:

This *Aathma*, embodied as *Jeevathmas*, is nothing but liquefied vapours of all-embracing consciousness. The formation of these raindrops of consciousness in an individualised form; is symbolised by Bhagavaan Baba's creation and emission of ***Sadhaa Shiva Linga***. *Jeeva* is none other than *Shiva*, and without *Shiva* or vital *Praanik* force, the *Jeeva* will turn into *Shava*, or a corpse only. ***Dheho Dhevaalayah Prokthah Jeevo Shivah-Sanaathanah***, which means that the body is a temple of God, and the *Jeeva*, the embodied soul, is none other than the most ancient and yet the ever fresh eternal *Shiva*.

Baba's stunning, symbolic creation of *Sadhaa Shiva Linga* is the most appropriate reminder and homage to the eternal *Shiva* principle in the *Jeeva*, the embodied *Aathma* or Self.

Now, the **third stage**: The individual raindrops combine together and form into the life supportive waters of the Ganga which gurgles down the *Himaalayan* mountain slopes and enters the vast plain of *Aaryaavartha*. In its journey down the hills, and plains, it keeps rushing forward to its destination at *Ganga-Saagar* - the meeting point of *Ganga* with the ocean. After all, the *Jeevathma* cannot live in separation of the *Paramaathma* and the inexorable law of divine gravity helps it reach the Ocean of Divine Bliss Consciousness.

The rushing, down-flowing river is propelled by the instruction, ***Thath Thvam Asi***, the third great *Upanishaahik* declaration: "Thou art That". *That* stands for *Paramaathma* and *Thou* stands for *Jeevaathma*. This stage corresponds to the statement **"I and the Light are the same"**. Baba wonderfully manifests a *Linga*, which is called *Jnaanalinga* to symbolise the essential import of this *Maha Vaakya*! It represents the light of Supreme Knowledge of the essential unity of *Jeevaathma* and *Paramaathma*.

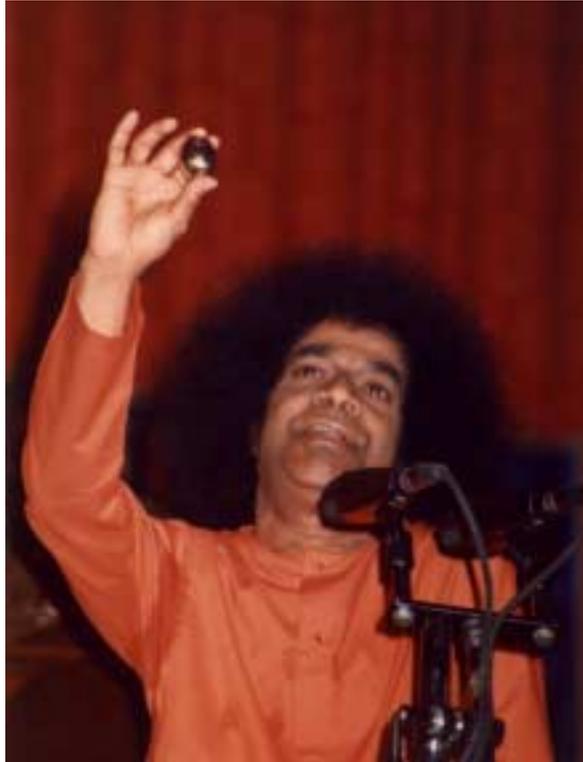
The *Jeevaathmas* are in the form of the river of life Ganga, which keeps yearning to reach and unite with the ocean of *Paramaathma*. But then, the *Jeeva*, which has acquired on its Journey the dirt and dust and all types of selfish trash, is to be purified before it can unite with the ocean. The ocean, therefore, keeps pushing the river till such time that its purifying salinity penetrates more and more into the rushing dirty river water. This is the high-tide time when the ocean of Bliss overflows into the backwaters, which are drained of their dirt in the process.

When the river of life is finally received by the waters of the ocean of bliss, the merging River of Life experiences the import of the **fourth** great *Upanishadhik* declaration, ***Aham Brahma Asmi***; "I am the Brahman; I am the Supreme Light and Supreme Love and the Supreme Truth". Having tasted the nectarine divine essence, the merging river is filled with bliss: ***Raso Vai Sah; Rasagguhyevaayam Labdhvaa Aanandhee Bhavathi***:

This is the most profound statement exemplifying the fullest alignment of the *Jeevaathma*, the embodied individual self, with the *Paramaathma*, the Supreme Omniself. Baba symbolises the import of this great statement, ***Aham Brahma Asmi***, by the creation and emission of the *Aathma Linga*, symbolizing complete Self-Realisation and Identity with Brahman.

The above four great declarations are the highest quintessence of *Vedhaanthik* wisdom. Baba is the most modern divine commentator who illumines the *Mahaavaakyas* by concretizing their import through the Creation of various types of *Lingas*. In effect, Baba's *Linga* creations reveal the essential unity of the *Jeevaathma* with *Paramaathma*.

Picture 15 Sathya Sai Baba Creating Linga



I. Sathya Sai's Creations of Vibhuuthi, Lingams and Jewellery

or

Sathyam, Shivam, Sundharam

Vibhuuthi connotes Truth, **Sathyam**.
Lingam denotes Goodness, **Shivam**.
Jewellery indicates beauty, **Sundharam**.

Introduction

Bhagavaan Shree Sathya Sai Baba, out of His unimpeded willpower, creates, naturally and spontaneously, wonderful, innumerable objects by a mere wave of His empty hand. Among those objects, three in particular are considered sacred and unique. They are *Vibhuuthi*, *Lingams* and Jewellery. This Divine sport of materialization signifies His Divine *Avathaarik* powers. He is indeed the Creator with the triune aspects of **Sathyam, Shivam, and Sundharam**: Truth, Goodness and Beauty. **Vibhuuthi**, sacred ash, as we all know, is that which is changeless and is the ultimate state of things---so it stands for Truth, the never changing Reality----**Sathyam**. **Lingam** is present in man in the subtle form of the auspicious life principle, without which man is Shavam, or only a corpse. Hence *Lingam* signifies Goodness, **Shivam**. **Ornaments or jewellery** with dazzling splendor represent *Prakrithi* or the Universal Divine Mother principle of Beauty, Grace and Love. They stand for **Sundharam**--Divine Beauty. Baba is indeed the embodiment of Shiva Shakti spreading waves of Divine Bliss and Peace, *Aanandham* and *Prashaanti*.

I. Mystery of Vibhuuthi creation

Every day at Dharshan time, both morning and evening, and also in interviews, Baba materializes *Vibhuuthi* by a mere wave of His open, empty palm, and pours it into the hand of His devotees. For many years, during the festival of Mahaashivaraathri, Baba performed *Vibhuuthi Abhisheka*, anointing with sacred ash His former form, a Shirdi Sai idol. Baba inserts His arm into an inverted empty vessel held above the idol, and sacred ash pours out in a stream, stopping when His hand is withdrawn, and resuming again when He puts His arm into the upturned vessel. It was indeed a shower if not a storm of *Vibhuuthi*, drenching the open, wide platform. Thousands of devotees had witnessed this Divine miracle. Oftentimes Baba materializes small containers overflowing with the sacred ash and gifts them to His devotees in the interview room. Thrice he presented such containers to the members of our family. In India and abroad there are many cases of sacred ash emerging and covering the pictures and photos of Baba. I myself have witnessed such remarkable happenings in a number of places. Our family of four generations, visiting Baba for more than four decades, has been fortunate in receiving created *Vibhuuthi* from Baba's Divine hands on hundreds of occasions.

Picture 16 Sathya Sai Baba Creating Vibhuuthi



Baba's daily, unending *Vibhuuthi* creations over a long span of decades, are the hallmarks of a Shiva Avathaar. Their number runs into hundreds of thousands.

Why does Baba gift created Vibhuuthi?

First, *Vibhuuthi* is a highly sacred article. It is a sign of detachment from sense-oriented desires. *Vibhuuthi*, as a mark of Shiva, is applied by Baba to our brow to remind us that we too are Divine; “Man minus desire is God” says Baba. Shiva smeared Himself with *Vibhuuthi* after He reduced Manmatha, or the demi-god of desire, to ashes. *Vibhuuthi* therefore, signifies triumph over tantalizing desires. *Vibhuuthi* or sacred ash, is a symbol of the ultimate reality, which remains when the cross of Ego is burnt away by the fire of illumination. Ash, or dust, is the final unchangeable condition of things, and as such it is a symbol of divinity and final cosmic dissolution. *Vibhuuthi* gifted by Baba constitutes a warning lesson to give up our fleeting desires and to burn up all passions, attachments and temptations and make oneself pure, holy and hence eligible for liberation.

Second, The *Vibhuuthi* gifted by Svaami is not only auspicious but also potent in preventing and curing illnesses. It has therapeutic properties. That is why Svaami puts created *Vibhuuthi* in the mouth or asks the recipient to eat the whole thing right then and there, or instructs that a daily dose be taken with water or at times rubs it directly on the forehead or chest of the devotee. Svaami showered *Vibhuuthi* on the head of my revered father, Shree Ghandikota Subrahmanya Shaastree on a number of occasions.

Third, Svaami’s created *Vibhuuthi* alleviates mental illnesses, disturbances, needless fears, depressions and emotional imbalances. It removes the deleterious effects of so-called “evil spirits” or “evil thoughts”.

The following prayer relating to Baba’s *Vibhuuthi* is often related at the time of distribution of *Vibhuuthi* after Sai Bhajan sessions.

***Paramam Pavithram Baba Vibhuuthim,
Paramam Vichitram Leela Vibhuuthim,
Paramaartha Ishtaartha Moksha Pradaatham,
Baba Vibhuuthim Idham Aashrayaami.***

“Baba’s *Vibhuuthi* is most holy; it is most amazingly miraculous. It yields worldly as well as spiritual benefits, including the gift of liberation. That is why I take recourse to Baba’s *Vibhuuthi*.”

The Upanishaths describe the power and potency of *Vibhuuthi* in many ways. *Vibhuuthi* is called *Rudhra Veeryam*, the vital power of Lord Shiva. Lord Shiva as Rudhra burned the universe into ash at the time of dissolution. This signifies that everything in the phenomenal world is ultimately bound to be reduced to ash. “Dust we are and to dust we return.”

In the Upanishaths, *Vibhuuthi* is described as having five-fold powers, with five names: “*Vibhuthihi Panchabhihi Naamaabhihi Bhrusham*”. *Vibhuthihi Bhasitham, Bhasma, Kshaaram, Rakshethi, Bhasmano Bhavanthi Panchanaamaani*.

1. *Vibhuuthi* is so-called because it leads to prosperity, abundance of means of sustenance and, Special affluence. *Aishvarya Kaaranath Vibhuthihi; Bhuutikaram Bhuthihi; Visheshena Bhuthihi Vibhuuthihi*.

Thus the *Vibhuuthi*, created by Svaami, not only confers the material wealth of all types, but also the wealth of spiritual wisdom in particular.

2. *Bhasmam: Sarva Agha Bhaksha Rivaath: Vibhuuthi* is called *Bhasmam*. That which destroys sins is called *Bhasmam*. *Vibhuuthi* that Svaami gives the devotees removes the evil qualities and sins of the recipients.

3. *Vibhuuthi* is called *Bhasitham: Bhaasanaath, Bhaasakath, Bhasitham Vibhuuthi* that Svaami creates makes HIM shine in His own glory of His values and powers when He, out of His overflowing love, gives that *Vibhuuthi* to His devotees it makes them also shine by their good conduct and character. Character is power.

4. *Vibhuuthi* is called *Kshaaram: Aapadhaam Kshaalanaath. Vibhuuthi* protects the receiver from all types of physical dangers and mental ailments. At the same time *Vibhuuthi* removes the six inner evil qualities of *kaama* (lust), *krodha* (anger), *lobha* (greed), *moha* (infatuation), *madha* (arrogance) and *maathsarya* (jealousy). Svaami's created *Vibhuuthi* is a shining representation of the six virtues (human values) of *Sathya* (truth), *Dharma* (righteousness), *Shaanthi* (peace), *Prema* (love), *Ahimsa* (non-violence) and *Thyaaga* (selfless service and sacrifice).

5. *Rakshaha: Apa-Smaaraka Bhava-Bheeti Bhyaam Abhi-Rakshanaath Vibhuuthi* acts like a talisman, warding off evil spirits. That is why it is called a protective armor.

The sacred ash created by Baba is marked by the above characteristic powers is illustrated by the experiences in our family. Once Baba created *Vibhuuthi* and in giving it to me he explained that it stands for enlightenment: Shiva is adorned with *Vibhuuthi* because he is the embodiment of supreme spiritual wisdom. In this context, Baba taught me in an exclusive session the meaning, import and metaphysics of the *Brahma Suthras*, containing the quintessential meaning of *Vedhaantha*.

On another occasion, Baba cured longstanding, acute pains caused by perforations in the small intestines. He poured created *Vibhuuthi* in my son's mouth and also rubbed it on his stomach and from then on the pains disappeared. On another occasion, Baba created a fragrant, granular type of *Vibhuuthi* for my eldest daughter-in-law, who had been childless for 17 years, guaranteeing that she would be giving birth to a son within a year. Later, for her easy delivery, he created a special type of crystal candy. It all happened just as Baba predicted.

On yet another occasion, when my son was afflicted by numbness of the arms and could not use them, Baba created *Vibhuuthi*, rubbed it on his arms and he was instantly cured of the ailment.

Once, when one of my relations was affected by depression and an acute behavioral problem, Baba created *Vibhuuthi* to help in its alleviation.

II. Mystery Of Linga Creations By Baba

The word *Lingam* is derived from the root meanings of *Leeyathe* and *Gamyathe*. *Lee* stands for *Leeyathe*, meaning That from which all names and forms emerge. *Gam* stands for *Gamayathe*, meaning, That towards which all forms proceed. The shape of *Lingam* is the nearest approximation to the beginning-less and formless Divinity (*Purusha*). The *Andaanda* (living cell) *Pindaanda* (living embryo) and *Bhrahmaanda* (cosmic egg) are all egg-shaped. The microcosm and the macrocosm have similar *Linga* shapes and structural principles.

Shiva *Shakyathmakam Jagath*: The form of *LINGA* signifies the union of the principle of SHIVA (spirit) and SHAKTHI (nature): Shiva *Shakthyoscha chihasya melanam Lingamuchyathe*, declare the *Puraanas*. When Shiva's divine sound vibrational power (*Naadha*), according to the *Thanthras*, acts upon the material energy

(*Bindhu Shakthi*) the creation of *Linga* takes place. These are thus the manifested forms of Shiva Shakthi. According to the *Linga Puraana*, *Lingas* are countless and of many types too. Of these the *Lingas* of precious stones have a special significance: *Vajra*:diamond *Lingam*, *Marakatha* (emerald) *Lingam*, *Muthya*: (pearl) *Lingam*, *Neela*: (sapphire) *Lingam*, *Padhmaraga*: (ruby) *Lingam*, *Gomedhika*: (garnet) *Lingam*, *Vaiduurya*: (cat's eye) stone *Lingam* and *Suryakaantha*: (crystal) *Lingam*. It is said that these are made by *Vishvakarma* and worshipped by the demi-gods. If a devotee worships the *Lingas* with purity of heart and devotion, they will confer various benefits. 1. *Rathna* (precious stone) *Lingam* confers fame, 2. Stone *Lingam* confers energy, 3. Metallic *Lingam* confers wealth, 4. Wooden *Lingam* confers happiness, 5. *Parthiva* (clay) *Lingam* confers occult powers.

Abhisheka, water pouring, is performed along with ritualistic worship and *Homa* (fire offerings) to thousand Shiva *Lingas*, chanting *Manthraas* for propitiating RUDHRA-SHIVA, for the removal of strife, discord and unrest, and various calamities, and for spiritual progress. During Baba's *Dashara Yagna*, such *Linga* worship takes place along with oblations of ghee into the sacred fireplace.

Picture 17 Sathya Sai Baba Creating Lingas



***Lingodbhavam*, or the Emergence of holy Lingas from Baba's stomach**

In 1961, during the sacred Maahashivarathri festival, ***Aathma Linga*** emerged from the mouth of Baba and slid into His palm. Emergence of *Linga* is to make people understand the attributes of the Divine whom none can measure His potentialities, nor gauge its significance, or powers; Svaami gives a glimpse of His Divine attributes, and allows the devotees to witness the powers of Divinity that is amidst them for their benefit and benediction. In 1974 devotees witnessed the emergence of a ten centimeters long Shiva *Linga*. This signifies the emergence of the Time and Space principles in a *Linga* form. In *Purushasuktha*, a *Vedhik* hymn dedicated to the personality of the Godhead, it is mentioned that Divinity transcends everything by ten measures, *Dashaangulam*. Svaami assured the devotees that those who witnessed the emergence of the *Lingam* on Mahaashivaraathri day would be freed from the cycle of birth and death. Svaami, on His visit to the famous Somanaath and Badharinaath temples, by a mere wave of His hand, brought out Shiva *Lingas* that were hidden deep in the earth. He also performed Puuja to the *Lingas* with created flowers and *Vibhuuthi* and thus recharged these hoary *Lingas*. After a while, He sent them back to their original places.

Four Mahaavaakyas in relation to four types of Lingas

On one Mahaashivaraathri day, Baba, who is called *Lingeshvara*, or the Lord of *Lingas* in Prashanti Bhajans, explained at length the metaphysical significance of various types of *Lingas* in terms of the four great aphorisms in the *Upanishaths*.

1. The first *Maahaavaakya* is “*Prajnaanam Brahma*” The word *prajna* means eternal, limitless consciousness. The first *Mahaavaakya* identifies Divine consciousness with Brahman. Such consciousness is all pervasive. It exists in the smallest as well as the largest entities: in *Anda*, *Pinda* and *Brahmaanda*, in the microcosm as well as the macrocosm. Baba says, “*Angam* is the body. *Jangam* is the moving spirit. The *Sangam*, or confluence of the *Angam* and *Jangam* signifies Divinity.”

This all-pervasive Divinity is present in all forms from the minutest atom up to the vastest object in the cosmos. The emergence of ***Brahmaanda (cosmic) Linga*** from Baba's abdomen took place in 1974. Inside the *Brahmaanda* *Linga*, the *Navagrahas*, the nine planets were revolving. The *Linga* contained all the planets and their satellites, the primal fire and the clouds of primal dust too. There is an eye imprinted on the *Lingam*, the eye of the One Eternal Witness. The message of that creation is that there is only one principle of Divinity in the entire cosmos. So, **one has to acquire the vision to see unity in diversity**. And every individual has to expand his consciousness with the feeling that one has to move from “I” to We, and from We to He. *Vishvam Vishuumayam*: the cosmos is filled with Divinity. There is no distinction here between the three---*Jeeva*, *Jagath* and *Dheva*, God, Nature and Man. **Being spiritually conscious of the *Brahmaanda Linga* confers knowledge of the Divine Cosmic form, *Viraat*.**

2. The second *Mahaavaakya*, or great statement, is “*Ayamaathma Brahma*” This great aphorism is found in the *Maanduukya Upanishath* of *Aatharva Vedha*. It means, “This Self is Divinity.” Here the individual soul, *jeevaathma*, attains proximity, or *Saameepya*, to the Universal Divinity, *Paramaathma*. The

truth of this *Mahaavaakya* is related to *Sadhashiva Lingam*. When Baba gifts this *Lingam* it confers wealth, welfare and wisdom of liberation.

Svaami materialized for my father a striking coloured picture which portrayed His bust in the *Shiva Linga* canopied by the hood of the seven-headed serpent and declared that it is His true form. On another occasion Baba materialized a blue streaked *Neelakanthesvara Linga* for my father, instructing him to drink the water poured over it for better health. Yet again, Baba gifted a created dark blue *Shiva Linga*, *Neelalohitha Linga* for removal of physical ailments.

3. The third great statement is “Thatvamasi” - this *Mahaavaakya* is in the *Chandogyopanishath* of the *Saamavedha*. This *Mahaavaakya* instructs the devotees, “You are verily He, or the Divine.” Thus it confers direct wisdom of Reality. Thus this *Mahaavaakya* is related to *Jnaana Lingam*. Contemplation of this statement results in enabling the devotee to reach the *saaruupya* stage of acquiring divine qualities. Often Baba materializes with a wave of His hand *Sphatika* (crystal) *Lingas*, and gifts them to His devotees. Sometimes *Sphatika Linga* emerges from His abdomen. This *Linga* confers *Adhvaitha Jnaanam*, non-dual wisdom.

4. AHAM BRAHMAASMI, the fourth great aphorism is in the *Briha-dhaaranyaka Upanishath* of the *Yajurvedha*, meaning “I am *Parabrahma*, I am the Supreme Reality, Supreme Light or *Paaram Jyothi*, and Supreme Self or *Paraamaathma*.” This is the highest Truth. The individual and the Divine are one. There is no second. This is related to *Aathma Lingam*, signifying merger of the individual soul in the Divine Supreme Spirit, or omni-Self.

Baba in recent years has been taking out from His stomach golden *HIRANYAGARBHA* *Lingas*. *Hiranyagarbha* is the primordial divine LOVE principle. The emergence of these *Lingas* signifies the injection of badly needed Love Energy in a situation of growing hatred and violence in the world.

5. SAI SHIVOHAM

Bhagavaan Shree Sathya Sai Baba manifests *Brahmaanda*, *Sadhaashiva*, *Jnaana*, *Aathma* and latterly the *Hiranyagarbha* golden *Lingas* in full view of His devotees who witness them with reverence. The witnessing or the contemplation of these types of *Lingas* leads the devotees to realize the truth: “Sai Shivoam.” I am He, the SAI as Shiva, the Supreme Divinity. Svaami says, “To a casual observer, the materialization of a variety of *Lingas* may appear to be magical, but it is certainly not. One with an inner vision will realize that this phenomenon of materialization in a thrice is the characteristic aspect and a part and parcel of wondrous Divine sport, *Leela Vibhuuthi*.”

Anecdotes relating to Baba’s materialization of articles will make us forget our limited self and also the transient phenomenal world, especially when we have the opportunity of directly witnessing this splendorous Divine creative act. In fact, Baba’s main concern in performing miracles or materializing things is to make us forget our own little stories and divert our attention to the glory of His Story, which is the true HISTORY. Who is Baba? He is **SaiEeshvara**, and the five-lettered non-dual *Manthra*, **Sai Shivoam**, connotes the visible manifestation of the Divine principle in every one of us.

If one desires to describe SaiEshvara's glory one should read the following verse in the Vedhik chant, Namakam, hymns in praise of Shiva-Shakti; these ten names are best used in the adoration of Shiva Sai.

1. *Uurdhva Lingaaya namah*: Salutations to the heavenward Linga
2. *Hiranya Lingaaya namah*: Salutations to the white silver Linga
3. *Dhivya Lingaaya namah*: Salutations to the effulgent Linga
4. *Suvarna Lingaaya namah*: Salutations to the golden Linga
5. *Bhava Lingaaya namah*: Salutations to the All existent principle
6. *Sarva Lingaaya namah*: Salutations to the All-in-all Linga
7. *Shiva Lingaaya namah*: Salutations to the highly auspicious Linga
8. *Jvala Lingaaya namah*: Salutations to the flaming Linga
9. *Aathma Lingaaya namah*: Salutations to the Linga of the Supreme Self
10. *Parama Lingaaya namah*: Salutations to the transcendental Linga

III.The Mystery of Jewellery Creations by Baba

Materialization of a variety of strikingly beautiful jewellery is verily a manifestation of Baba's miraculous power in terms of **Sundharam**, the beautiful aspect of Divinity. Baba has under His control the powers of the five elements and has a unique spiritual potency as well, which also substantiates His super spiritual powers. In the very first hymn of *Rigvedha*, it is stated:

OM; Agni Meele Purohitham
Yagnasya Dhevam Rithvijam
Hothaaram Rathna Dhaathamam

The word *Agni* (fire) in Sanskrith is derived from the root *Agri* which is used to denote the first principle of Divinity. In the *Vedhik* sacrifices of Yagnas and *Yaagas*, in which sacred fire assumes a significant place, God plays the role of *Purohith*, the organising priest, who is hailed as the well-wisher, conferring auspiciousness. He is also the offerer of oblations, known as *Rathna Dhaathamam*, meaning one who confers a wealth of gems. In Sanskrith, the word *Rathna* stands for perfect love and bliss, Aanandham. From a spiritual point of view, *Rathna* stands for radiation of self-effulgence and lustre, and spells out creative power with total awareness, *Prajna Shakthi*. Agni is the Hotha, the presiding overall priest, with a unique, lustrous personality. He is the very embodiment of light and delight---Eeshvara, the Supreme Lord. That is the reason for our awareness of inner joy, instasy expressing outwardly as ecstasy. This is the bliss of the Self, Athmaanandhaam; Paramaanandham, the highest Bliss; *Brahmaanandham*, Divine Bliss.

The gem or *Rathna*, can be compared to the self-effulgent *Aathma*. *Rathna* is not to be treated as a mere stone; see God even in a stone, as Baba says. According to the scriptures, there is nothing in the world devoid of Divine consciousness. This is the rationale for the so-called idol worship.

In *Vedhik* culture, images or idols of gods and goddesses are bedecked with jewels, with the only exception of the Shivalinga, the visible manifestation of the formless primordial Divinity; Eeshvara means one who

possesses all types of wealth, including gemstone jewellery. Why is He not decorated with jewels? *Shakthi* or *Prakrithi* is His very body. Hence He showers graciously boons of varied types to His devotees with the aid of *Shakthi*, the Primordial Universal Mother's energy principle in Him. Baba is Shiva Shakthi Svaarupa; no wonder He gifts wealth of all types and jewels of many kinds. He is the Super Emperor of Prashaanthi Nilayam, the abode of perfect Peace and Bliss Divine.

He possesses six types of wealth, *Shat-aishvarya*. Like Shiva, Sathya Sai remains very simple and austere. He does not wear a watch or any jewellery, but gives watches and jewellery to His devotees. Baba is indeed *Rathna Dhaama*, the abode of beautiful ornaments, *Rathna Kaara* the maker of jewellery and *Rathna Pradhaatha*, the gifter of ornaments. No wonder His family name was Rathnaakara. He is the very mine of precious stones, a treasure house of gems. He deserves all those aforesaid appellations because He gifts ornaments, such as rings, pendants, bangles, chains and earrings. set with rubies, pearls, diamonds, sapphire.

Picture 18 Sathya Sai Baba Creating Jewellery



Seven-fold significance of Baba's gifts of jewellery

Materialization of beautiful jewellery gifted to devotees bespeaks of Baba's miraculous overflowing powers of Love and Beauty; He Himself says that they are like His visiting cards, giving a glimpse of His Divine glory.

They substantiate Baba's Divine munificence. He is the 'giver' par excellence.

They are tokens of His unique and unsullied Love, Grace and Benediction.

They serve as panacea for ills of the body, mind, intellect and the ego.

They establish an inextricable link between Baba and the recipient of the gifts, warding off dangers.

They serve as a means of communication to Baba of the trials and tribulations, of the joys and sorrows of the recipients.

They radiate a unique lustre that bestows spiritual energy.

Uniqueness of gem studded jewellery

Precious stones are formed in the bowels of the earth. Gems are the product of a continuous process of heating, melting and hardening of particles of the components required for the formation of a gem. In this process they are rid of the dust and impurities in them. Age cannot wither, nor custom-steal the value of these gems. The very word gem has become a synonym for something unique and precious. The preciousness associated with gems is due to their high value, rarity and unique self-effulgent lustre. **First** it takes thousands of years for the formation of gems in the bowels of the earth. **Second**, their discovery is a matter of both effort and chance. **Third**, a lot of labour and skill are required in cutting, sharpening and polishing them. Baba materializes superbly fashioned jewellery in a trice. Is it not a proof of Baba's extraordinary Creative Divine Power? **Navarathnas, the nine gems**, possess nine types of powers in curing physical and mental ailments and also in overcoming malefic influences of the nine planets. Baba gifts rings set with nine gems to His devotees. Since generally speaking, ornaments are worn close to the body, they serve as antennas, transmitting messages of dangers or calamities, which are then averted by Baba. Sai literature refers to a number of such incidents to substantiate this effect on His devotees.

The point to be noted in this context is that the jewels set with gems are the products of the handy-work of God, Nature and Man combined. Our ancients gave a prestigious place to the use of three M's: They are *Manis* (gems), *Muulikas* (herbs) and *Manthras* (sacred chants). Only *Yogis* and *Thapasvins* can make best use of their powers for the benefit of mankind.

Baba's powers of creation and dissolution

Once Baba asked a student, "What is the most valuable thing in the world?" The answer was "diamond". At once Baba materialized by a mere wave of His hand, a palm-sized single diamond. He explained, showing His empty palm, that it was created out of nothing. Then He closed His fist and opened it again. The diamond had vanished. Baba added that it emerged out of *Shuunyam* (empty space) and vanished into the same *Shuunyam!* (emptiness.) **From nothing comes everything and everything disappears into nothing!**

Baba explains the dynamics of materialization. By Baba's Omni-will and unique powers, self-effulgent energy combines with the molecules required for the production of an article willed by Him. Baba added that every article in this world is constituted of the five great elements. The five elements are manifestations of Divine power. Hence he warned one and all not to pollute and misuse the five elements!

Significance of jewellery gifted by Baba

Once Baba materialized a golden pendant with six corners (hexagon) set with three gems, one white in color, the other red and yet another black. He gifted the pendant to an old devotee. He said that the six colors stand for the six inner enemies, *Kaama*, *Krodha*, *Lobha*, *Moha*, *Madha*, *Maathsarya*, or lust, anger, greed, infatuation, pride and jealousy. These three coloured gems represent the three gunas---qualities of

Saathvik, Raajasik and Thaamasik, that is, goodness, passion and ignorance. He added that He had created them and set them in the pendant.

To a *sumangali*, married lady, Baba once gifted a three-stranded black beads chain. He explained that the three strands stand for *Dharma* (righteousness), *Artha* (wealth), and *Kaama* (desire). A married couple is partner in fulfilling these three *Puurusharthas* (goals of life). But the achievement of the fourth goal--- *Moksha* or liberation is based only on individual, not joint striving.

Baba once remarked while materializing gifts and handing them over to the devotees, that people concentrate their attention on the materialized article, forgetting the Creator of those gifts! In this context, Baba observed that one should take Hanumaan as the ideal. Did He wear the pearl necklace given by Mother Seetha? No, He began breaking every pearl in order to see whether they contained the name of Raama! However valuable a thing may be, without the magic touch of Shree Raama and Raamanaama, it would be useless--- that is the thinking of Hanumaan. He then created the self- same dazzling pearl necklace with 108 pearls. We all forgot what Svaami said earlier and fell head over heels to see the created necklace, forgetting Svaami, the Creator! This is *Maaya*, the worldly illusion!

The materialization of varied ornaments signifies Baba's ***Praajna Shakthi*** (spiritual power), ***Prema Shakthi*** (love power) and ***Praana Shakthi*** (vital power). In Sai *Shruti*, Baba's residence in Kodaikanal, we witnessed innumerable materializations of ornaments of ancient times as mentioned in our epics. Once, as Baba was narrating anecdotes from the Raamaayana, He materialized a diamond ring, gifted by King Janaka to Raama during Seetha's wedding. He also materialized a *Chuudaamani* (diadem) that belonged to Seetha. Baba's miracles and *leelas* (sportive acts) make one forget one's self, being lost in wonder and thrill. Baba's *Chamathkaars*, miracles, are meant to make man forget his little story so that he may focus his attention on the Glory of the Divine Story, the true HISTORY. Wonderful and mysterious are Baba's Divine sports! Yet one must know who Shree Sathya Sai is. Let us meditate on Baba who is Shiva Shakthi Svaruupa, remembering the famous verse from Shankaraachaarya's *SAUNDHARYA LAHARI* describing the Universal Divine Mother reclining on the lap of Her Lord in the *Mani Mantapa* (jewelled audience hall) in the island of gems.

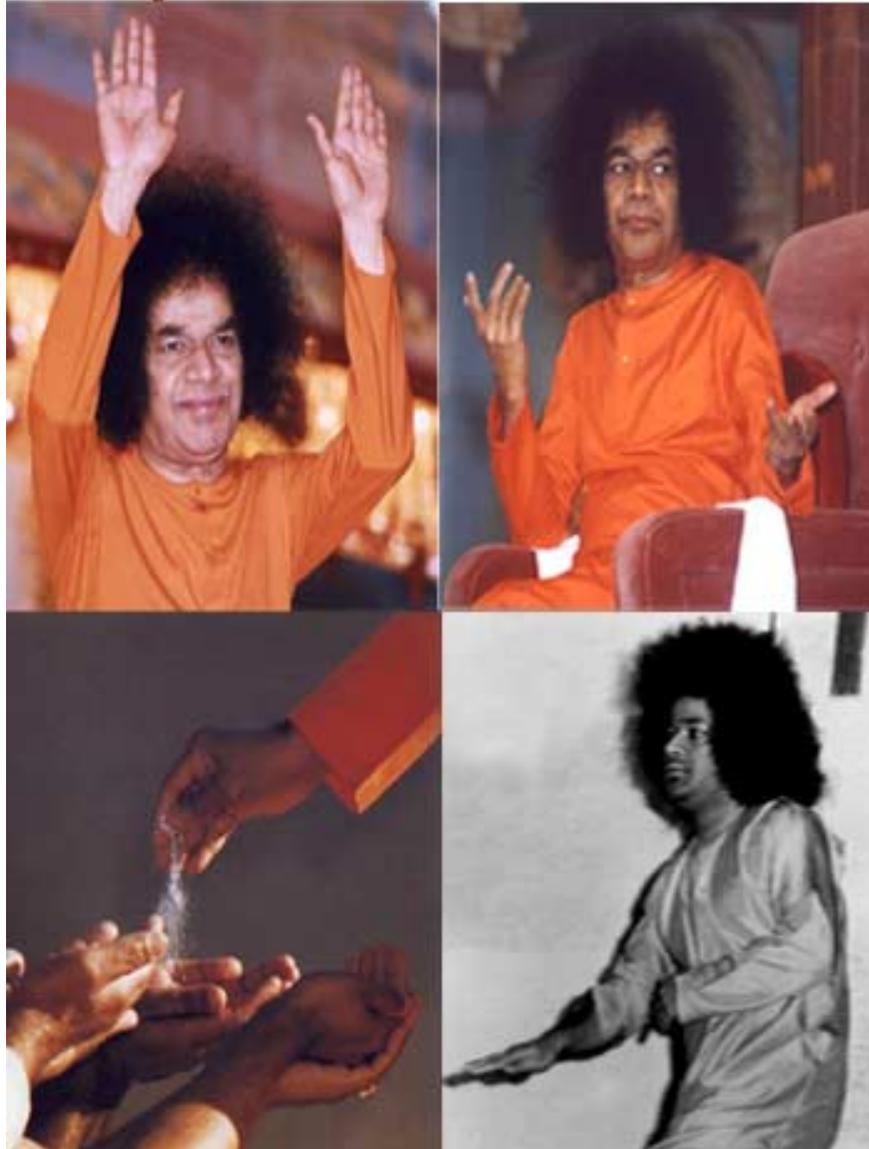
***Manidehveepe Neepo Pavanavathi Chintamani Gruhe,
Shivaakaare Manche Parama Shiva Paryanka Nilaye,
Bhajanthi Thvaam Dhanyaaha Kathi Chana Chidhaanandha Lahareem.***

Meaning: "In the beautiful pavilion called *Chintamani* situated in *Manidhveepam*, (island of gems) Lord Parameshvar is seated in an auspicious swing. Goddess Parvathy, keeping her head on the lap of Parameshvar, is resting blissfully and peacefully enjoying the fragrant and cool breeze wafting from the woodlands of the Kadhamba trees of *Manidveepam*. Those who can visualize this beautiful form of the Universal Mother Goddess and meditate on Her will be bathed in waves of Divine Bliss. Those devotees are indeed fortunate."

Sathya Sai when meditated on as the Universal Divine Mother, AMBA, the embodiment of Sathyam, Shivam, Sundharam, will shower the nectar of Life, Love, Light and Liberation.

Hail to Sathya Sai!

Sathya Sai's Hand Gestures



Sai's Seven Fold Hand Gestures

or

Sai Hastha Mudhra Sapthakam

Divine **Shree Sathya Sai Baba's Hand-gestures** and finger movements, whose real meaning and significance is not easy to fathom, are essentially seven fold. These thoughts on His *mudhras* were jotted down on the afternoon of *Mahaa Maaghi* (the holy full-moon day in the month of *Maagha*) when Baba was graciously distributing apples in the *Mandhir* in Prashaanthi Nilayam.

Shree Raama, the *Maayaa Maanusha Avathaar* is called *Kodhanda Paani* (bow and arrow handed). Bhagavaan Rama Chandra had His Divine bow to remove negativities for the welfare of the universe and the devotees. **Shree Krishna**, the *Leela Avathaar* is described as *Chakra Paani* (discus-handed). Lord Krishna was adorned with the *Sudarshana Chakra* that protected *Dharma*, and provides *Aanandham* (bliss) to the devotees. The most modern Avathaar of Sathya Sai, the *Vibhuuthi Avathaar*, is adorned with a number of *hastha mudhras* (hand-gestures) as indication of His Divine capability of removing negative qualities of the devotees and transforming them into the divine. This Sathya Sai *Avathaar* can be rightly termed as *Saptha Mudhra Paani* (the One with seven-fold hand gestures).

No one can fully understand the innumerable *mudhras* of Baba. There are separate meanings for every small gesture according to the time (*kaala*), context (*sandharbha*) and situations (*paristhithi*). However, the Divine gestures are simplistically categorized into seven distinct holy groups to satisfy a number of queries of the devotees. It is admitted that the supreme authority to elucidate the meaning of the gestures is the Almighty Baba Himself.

Seven fold Hastha Mudhras of Shree Sathya Sai

First is the **Abhaya Mudhra**. It is the gesture of the raised right hand allaying fear and assuring protection to the devotees.

Second is the **Varadha Mudhra**. It is the downward pointed right palm bestowing gifts and boons to the devotees.

Third is the **Anugraha Mudhra**. It is the gesture of raising both hands indicating blessings for the progress and welfare of the mass of devotees. It may also be called '*Yoga Kshema Mudhra*'.

Fourth is the **Srujana Mudhra**. It is the gesture of the circular waving of the right palm, pointed downwards for materialising spiritually charged articles (e.g. sacred ash)

Fifth is the *Thirodhana Mudhra*. It is the gesture of circling the right palm in an outward direction driving away impurities or negativities in the surroundings.

Sixth is the *Tharjani Mudhra*. It is the gesture of writing in the air with the index finger. This may indicate communication with extra terrestrial forces

Seventh is the *Shakthipaatha Mudhra*. It is the gesture of activating the devotee's spiritual energy by Baba.

The transmission of spiritual energy from Baba

The transmission of spiritual energy from Baba to His devotees can take many forms. This blessing is termed in *Yogik* parlance as *SHAKTHI PAATHA* – the descent of Divine Energy of a Divine Personality.

1. The first method takes place through the intense gazing of Baba into the gazing eyes of the devotee. This is called *AKSHI SAMYOGA SHAAKTHI PAATHA*.
2. The second is the mental method of concentrated thought through which Baba sends out powerful waves of spiritual energy to the seeker-devotee in his hour of need. This can be effected also through an object like a ring or chain materialized earlier by Baba and is given to be worn by the devotees. This is called *MAANASA-SHAKTHI PAATHA*.
3. In the third method, Baba puts his hand on the heart (lotus) of the devotee charging it with love and energy, activating the *anaahatha chakra*. This is called *HRITH-SHAKTHI PAATHA*. This method also results in the alleviation of heart ailments.
4. In the fourth method, the divine personality places his full stretched right hand on the crown of the head of the spiritual seeker and blesses him. This is called *HASTHA MASTHAKA SAMYOGA* – the union of the right palm of Baba with the top of the head of the devotee. This results in the nectar of Divine bliss overflowing from the head downwards. This method helps in the activation of the *sahasraara chakra*, the thousand petalled energy charka.
5. In the fifth method, Baba responds to the sincere heartfelt request of the seeker who is allowed to place, in humble supplication, his head and both hands on the feet and toes of Baba. The feet and toes of Baba exude *PRAANIK SPIRITUAL ENERGY*. In this manner the sin-erasing, life-supportive and protective energy is transmitted to the deserving devotee.
6. In the sixth method, Baba lovingly places the right index finger on the mid-eyebrow space, activating the *aajna charka*, the supreme knowledge center of energy.
7. The seventh method combines all the above aspects in one single total event of great spiritual significance. The devotee supplicates in loving, self-effacing humility by falling full length in front of Divine Baba; the seeker places his both hands and head on the Lotus feet and toes of Baba while looking in deep absorption and with wide open eyes into the gazing eyes of Baba. He then places his open right hand on the head of the devotee and blesses at the same time. In this moment of mutual touch at *PRAANIK* and spiritual levels, the devotee experiences incomparable, inexpressible, ecstatic, and overflowing bliss in his inmost being.

This writer has been blessed at various times by Baba with the opportunity to receive personally all the seven types of *shaktipaatha* listed above. As a result of the divine loving, grace-filled touch of Bhagavaan, the writer experienced waves of inner peace and ineffable bliss.

Hail to the miraculous touch of Baba!

Adoration of Sai Chakra with 108 Names

Preliminaries: The formal worship always begins with the remembrance of Lord Ganesha, the remover of obstacles on our path of worship.

OM SAI GANESHAAYA NAMAH

Salutations to the Divine Sai Ganesha

The worshipper faces East or North with the laminated or metallic Sai Chakra in front, placing the Chakra either in a standing position or flat on a plate to hold water for ablution. Sitting cross-legged in the lotus position (*Padhma aasana*) on a soft but firm seat, with the spine straight, in a calm, composed, collected and contented frame of mind, absorbed in Sai Consciousness.

A preliminary step in steadying the mind is to do three *praanaayaams*, controlled breaths: slow inhalation through the left nostril, followed by breath retention for a little while ending with a slow exhalation through the right nostril. This constitutes one cycle of breathing.

The First Step in Sai Chakra worship is to offer full body or bent head salutation with both palms together pointing towards the heart chakra (*Anaahatha*) while reciting in a contemplative mood, the verse addressed to **Sai Dhanvanthari** (Sai as Divine Physician):

**DHAKSHINE HASTHA CHAALANA VIBHUUTHIM
VAAME BHAKTHA LEKHA LASATH KARAM
AAYURAROOGYA DHAATHAARAM,
SAI DHANVANTHAREEM UPAASSMAHE**

The Second Step is to invoke Bhagavaan Sathya Sai as installed in the Sai Chakra by reciting the verse:

**YO DHEVASSATHYA SAA YINAH,
BUDDHIM DHARMAADHI GOCHARAAM
PRERAYETH THASYA YATTHEJAH,
THADHVARENYAM UPAASSMAHE**

At the end of the recitation, move the upturned right and left palms together towards the heart by repeating :

**SHREE SAA YISUURYAM AAVAAHAYAAMI
SHREE SAIHIRANYAGARBHAM AAVAAHAYAAMI
SHREE SAA YEESHVARAM AAVAAHAYAAMI**

Thereby, Sai as Sun–God, and Sai as the golden wombed Love principle, and Sai as Cosmic Life Divine are installed respectively in the heart of the worshipper.

The third step is meditation on Sathya Sai as installed in the brilliant Sai Chakra by slowly reciting and contemplating the following verse, which means that Sai bears all names and forms, He is Being, Awareness and Bliss in **Oneness**. He is Truth, Goodness and Beauty!

SARVARUUPA DHARAM SHAANTHAM
SARVA NAMMA DHARAM SHIVAM
SATH CHITH AANANDHAM ADVAITHAM
SATHYAM SHIVAM SUNDHARAM

The fourth step is called “*Abhisheka*”, or ablution, which consists of sprinkling water drops from a flower dipped in water on the Sai Chakra, while reciting with the mind focused on Sai as Sun God, the Sai Suurya Gaayathree seven times:

OM, SHREE BHAASKARAAYA VIDHMAHE
SAI DHEVAAYA DHEEMAHI
THANNAH SUURYAH PRACHODHAYAATH

The fifth step is adoration or worship by offering flowers or flower petals or *vibhuuthi* (sacred ash) on the Sai Chakra, while reciting with the mind focused on Sai as Hirannyagarbha, the Sai Hiranyagarba Gaayathree seven times:

OM, PREMAATHMANAAYA VIDHMAHE
HIRANYAGARBHAAAYA DEEMAHI
THANNAH SATHYAH PRACHODHAYAATH

In addition, time permitting, *Ashtothara Shatha Naama Puuja* is performed by reciting each of the following 108 names of Sathya Sai (derived from the phraseology of the Sai Chakra) as given below. At the end of each name, flowers, flower petals or *Vibhuuthi* or raw rice grains wetted in turmeric, are sprinkled on the shining Sai Chakra.

The Sixth Step is offering of food or *NAIVEDHYA*, by placing fruits in front of the Sai Chakra. While reciting the Sai Eeshvaara Gaayatree seven times, sprinkle a few water drops each time on the food offering while reciting:

OM, SAAYEESHVARAAYA VIDHMAHE
SATHYA DHEVAAYA DHEEMAHI
THANNAH SARVAH PRACHODHAYAATH

The Seventh and final Step is “*Aarathi*”, after contemplation of the meaning of the five lettered non-dual mystic formula SAISHIVOHAM , “I am Sai – Shiva”, the primordial DIVINITY in the effulgent living human form of Sathya Sai. Attention is focused on the central dot of the Sai Chakra. The devotee visualizes a burst of multi-colored effulgent light radiations proceeding from the central dot of the Chakra and enveloping the surroundings and also penetrating the interior of the devotee’s heart space.

As a final adoration of Sai Chakra, the devotee waves camphor lights in a clockwise direction three times before the altar of the Sai Chakra while chanting SAI SHIVOHAM in a subdued tone by all the congregation. At the end, *Prasaadham*, sanctified food offerings -preferably fruits- should be distributed to the devotees along with *Vibhuuthi*.

These holy 108 names can be used also in performing Saithree related Yagnas; Oblations can be poured into the flaming *Yagnakanda* or sacred fire place by loudly chanting each name and adding “SVAAHAA” (gesture of offering to the Divine) instead of “NAMAHA”.

108 Names for use in the Sai Chakra Puuja

1. *OM SARVA JANA AAKARSHANA SHAAKTHAYE NAMAH*
Salutations to the Attractor of all people
2. *OM DHUSHKRITHYA VIKARSHANAAYA NAMAH*
Salutations to the Repeller of Wicked Qualities
3. *OM THAAMASIKA SAMSKARANA SHAAKHTAYE NAMAH*
Salutations to the Activator of the Inactive
4. *OM RAAJASIKA SAMKARSHANA SHAAKTHAYE NAMAH*
Salutations to the Impeller of Altruistic Service by Selfishly Active
5. *OM SAADHUJANA UTHKARSHANA SHAAKTHAYE NAMAH*
Salutations to the Spiritual Preceptor of the Good and Noble People
6. *OM BHAKTHAJANA SAAKSHAATHKAARA DHAA YINE NAMAH*
Salutations to the Bestower of Divine vision to the True Devotees
7. *OM PREMASEVAA PRAKARSHANA SHAAKTHAYE NAMAH*
Salutations to the Promoter of selfless Loving Service to the Needy
8. *OM SANAATHANA DHARMA PRAVARTHAKAAYA NAMAH*
Salutations to the Preceptor of the Eternal Universal Values
9. *OM PRANAVA AAKAARAAYA NAMAH*
Salutations to the Embodiment of Universal Primordial Sound Energy, OM
10. *OM ZORAASHTER DHARMA BODHAKAAYA NAMAH*
Salutations to the Lover of Zoraasthrianism
11. *OM YUUDHU DHARMA PRIYAAYA NAMAH*
Salutations to the Lover of Judaism
12. *OM BOUDDHA DHARMA PRIYAAYA NAMAH*
Salutations to the Lover of Buddhism
13. *OM JAINA DHARMA NAMAH PRIYAAYA NAMAH*
Salutations to the Lover of Jainism
14. *OM KREESTHU DHARMA PRIYAAYA NAMAH*
Salutations to the Lover of Christianity
15. *OM ISLAM DHARMA PRIYAAYA NAMAH*
Salutations to the Lover of Islam
16. *OM SIKH DHARMA PRIYAAYA NAMAH*
Salutations to the Lover of Sikhism
17. *OM TAO DHARMA PRIYAAYA NAMAH*
Salutations to the Lover of Taoism

18. *OM SATHSANKALPA PRASAADHINE NAMAH*
Salutations to the Motivator of Good Resolutions
19. *OM SATHSHEELA VARDHKAAYA NAMAH*
Salutations to the Promoter of Good Conduct and Character
20. *OM SATHKARMA PRABODHAKAAYA NAMAH*
Salutations to the Inspirer of Good Deeds
21. *OM SAALOKYA STHITHI PRASAADHINE NAMAH*
Salutations to the Gifter of Spirituality
22. *OM SAAMEEPYA STHITHI PRASAADINE NAMAH*
Salutations to the Gifter of Divine Proximity
23. *OM SAARUUPYA STHITHI PRASAADINE NAMAH*
Salutations to the Gifter of Divine Nature
24. *OM SAAYUJYA MUKTHI PRADHAA YA NAMAH*
Salutations to the Bestower of Supreme Liberation
25. *OM VISHVA JANEENA DHIVYA AAKARSHANA SHAKTHAYE NAMAH*
Salutations to the Embodiment of Universal Loving Divine Attraction Power
26. *OM DIVYA DHRAVYA SRUSHTI SHAKTHAYE NAMAH*
Salutations to the Embodiment of Mighty Materialisation Miracles
27. *OM AADHI VYAADHI BHAVA ROGA NIVAARAKAAYA NAMAH*
Salutations to the Embodiment of Mind-boggling Medical Miracles
28. *OM JNAANA, VIJNAANA, SUJNAANA, PRAJNAANA GURAVE NAMAH*
Salutations to the Embodiment of Metaphysical Miracles
29. *OM APAARA LOKA SEVAA PARAAYANAAYA NAMAH*
Salutations to the Embodiment of Monumental Public Service Projects
30. *OM LAGHU BRIHATHKAARYA NIRVAAHAKA DHAKSHAKAAYA NAMAH*
Salutations to the Embodiment of Micro and Macro Management Miracles
31. *OM SARVA JANA ABHYUDHAYA PARIVARTHANA KAARAKAAYA NAMAH*
Salutations to the Embodiment of Man-Making Transformational Miracles
32. *OM GAANAAPTHYA SHAKTHAYE NAMAH*
Salutations to the Divine Power of Universal Intellect
33. *OM VAISHNAVA SHAKTHAYE NAMAH*
Salutations to the Divine Power of Right Action
34. *OM SHAIVA SHAKTHAYE NAMAH*
Salutations to the Divine Power of Non-Dual, Unifying Knowledge
35. *OM SHAAKTHA RUUPAYA NAMAH*
Salutations to the Divine Universal Loving Mother
36. *OM BRAAHMYA SHAKTHAYE NAMAH*

- Salutations to the Creative Activism
37. OM SAURA SHAKTHAYE NAMAH
Salutations to the Divine Sacrificing Power
38. OM AATHMA SHAKTHAYE NAMAH
Salutations to the Power of the Divine Self
39. OM DHAMA GUNA SHEELAAYA NAMAH
Salutations to the Controller of Outer Senses
40. OM DHAYAA SVARUPAAYA NAMAH
Salutations to the Epitomy of Kindness and Compassion
41. OM DHAANTHI VARDHAKAAYA NAMAH
Salutations to the Master of the inner Senses
42. OM DHAANA GUNA SHEELAAYA NAMAH
Salutations to the Divine Altruistic Personality
43. OM DHARMAATHMANE NAMAH
Salutations to the Embodiment of Righteousness
44. OM DHAIRYA GUNA VARDHAKAAYA NAMAH
Salutations to the Bestower of Extraordinary Courage
45. OM DHYAANA SHAKTHI PRADHAAYA NAMAH
Salutations to the Bestower of the Power of Meditation
46. OM AATHMA VICHAARANA PRABODHAKAAYA NAMAH
Salutations to the Promoter of Self-Enquiry
47. OM AATHMA VISHVAASA PRADHAAYAKAAYA NAMAH
Salutations to the Developer of Self Confidence
48. OM AATHMA VIJNAANA BODHAKAAYA NAMAH
Salutations to the Preceptor of Wisdom of the Self
49. OM AATHMA NIVEDHANA KAARAKAAYA NAMAH
Salutations to the Motivator of Self-Surrender
50. OM AATHMA SANTHRUPTHI PRADHAAYA NAMAH
Salutations to the Bestower of Self-Satisfaction
51. OM AATHMA THYAAGA NIRATHAYE NAMAH
Salutations to the Exemplifier of Self-Sacrifice
52. OM AATHMA SAAKSHAATHKAARA PRAHAAAYINE NAMAH
Salutations to the Bestower of Self-Realization
53. OM SATHYAVATHYAI NAMAH
Salutations to the Preceptor of the Path of Truth
54. OM ANGAVATHYAI NAMAH
Salutations to the Preceptor of Divine Contemplation

55. *OM ANYAVATHYAI NAMAH*
Salutations to the Preceptor of Adoring Divinity through Sacred Idols
56. *OM NIDHAANAVATHYAI NAMAH*
Salutations to the Preceptor of the Devotional Path
57. *OM SUJNAANAVATHYAI NAMAH*
Salutations to the Preceptor of Right Knowledge
58. *OM VIJNAANAVATHYAI NAMAH*
Salutations to the Preceptor of the Wisdom of Unity in Diversity
59. *OM PRAJNAANAVATHYAI NAMAH*
Salutations to the Preceptor of the Supreme Wisdom of Constant Integrated Awareness
60. *OM SATHYA SVARUUPAAYA NAMAH*
Salutations to the Embodiment of Divine Truth
61. *OM DHARMA SVARUUPAAYA NAMAH*
Salutations to the Embodiment of Righteousness
62. *OM SHAANTHI SVARUUPAAYA NAMAH*
Salutations to the Embodiment of Supreme Peace
63. *OM PREMA SVARUUPAAYA NAMAH*
Salutations to the Embodiment of Divine Love
64. *OM AHIMSA SVARUUPAAYA NAMAH*
Salutations to the Embodiment of Non Violence in Thought, Word and Deed
65. *OM THYAAGA SVARUUPAAYA NAMAH*
Salutations to the Embodiment of Selfless Loving Service and Sacrifice
66. *OM AANANDHA SVARUUPAAYA NAMAH*
Salutations to the Embodiment of Divine Bliss
67. *OM KARMA YOGA BODHAKAAYA NAMAH*
Salutations to the Preceptor of the Path of Dedicated Actions
68. *OM DHARMAYOGA PRAVARTHAKAAYA NAMAH*
Salutations to the Preceptor of the Path of Righteousness
69. *OM DHYAANA YOGA PRAKARSHAKAAYA NAMAH*
Salutations to the Enlightener of the Path of Meditation
70. *OM BUDDHI YOGA PRAKARSHANAAYA NAMAH*
Salutations to the Preceptor of the Path of Intellectual Awareness
71. *OM BHAKTHIYOGA PRABODHAAAYA NAMAH*
Salutations to the Preceptor of the Path of Devotional Self-Realization
72. *OM JNAANAYOGA PRADHAYAKAAYA NAMAH*
Salutations to the Bestower of Experiential Wholistic Wisdom

73. *OM SAI BRAHMA CHAITHANYA PRASAARAKAAYA NAMAH*
Salutations to the Bestower of *Braahmik* Divine Sai Consciousness
74. *OM SAI KAAMA AAKARSHANA SHAKTHAYE NAMAH*
Salutations to Sai's Desire Fulfilling Power
75. *OM SAI BUDDHI AAKARSHANA SHAKTHAYE NAMAH*
Salutations to Sai's Power of Activating the Intellect
76. *OM SAI SHABDHA AAKARSHANA SHAKTHAYE NAMAH*
Salutations to Sai's Power of Divine Sound Vibration
77. *OM SAI AHAMKAARA AAKARSHANA SHAKTHAYE NAMAH*
Salutations to Sai's Power of Attracting and Eliminating the Ego
78. *OM SAI SPARSHA AAKARSHANA SHAKTHAYE NAMAH*
Salutations to Sai's Power of Miraculous Touch
79. *OM SAI RUUPA AAKARSHANA SHAKTHAYE NAMAH*
Salutations to Sai's Power of Divine Beauty
80. *OM SAI RASA AAKARSHANA SHAKTHAYE NAMAH*
Salutations to Sai's Power of Overflowing Sweetness
81. *OM SAI CHITTHA AAKARSHANA SHAKTHAYE NAMAH*
Salutations to Sai's Power of Heart-to-Heart Attraction
82. *OM SAI GANDHA AAKARSHANA SHAKTHAYE NAMAH*
Salutations to Sai's Power of Divine Fragrance
83. *OM SAI DHAIRYA AAKARSHANA SHAKTHAYE NAMAH*
Salutations to Sai's Power of Overwhelming Courage
84. *OM SAI SMRITHY AAKARSHANA SHAKTHAYE NAMAH*
Salutations to Sai's Power of Phenomenal Memory
85. *OM SAI NAAMA AAKARSHANA SHAKTHAYE NAMAH*
Salutations to the Power of Chanting Sai's Name
86. *OM SAI BEEJA AAKARSHANA SHAKTHAYE NAMAH*
Salutations to Sai's Seed Power of Consciousness
87. *OM SAI AATHMA AAKARSHANA SHAKTHAYE NAMAH*
Salutations to Sai's Power of Attracting the Totality of our Being
88. *OM SAI AMRITHA AAKARSHANA SHAKTHAYE NAMAH*
Salutations to Sai's Power of Bestowing Immortality
89. *OM SAI SARVA AAKARSHANA SHAKTHAYE NAMAH*
Salutations to Sai's Total Power of Holic Divinity
90. *OM SAI SARVA RUUPA DHARAAYA NAMAH*
Salutations to the Embodiment of All Forms

91. *OM SAI SARVA NAAMA DHARAA YA NAMA H*
Salutations to the Bearer of All Names
92. *OM SAI SATH CHITH AANANDHA SVARUUPAYA NAMA H*
Salutations to the Embodiment of Being, Awareness, and Bliss
93. *OM SAI ADHVAITHA PURUSHAAYA NAMA H*
Salutations to the Non-Dual Divine Personality
94. *OM SAI SATHYA SHIVA SUNDHARA SVARUUPAAYA NAMA H*
Salutations to the Embodiment of Truth, Goodness, and Beauty
95. *OM SAI HASTHA CHAALANA VIBHUUTYAI NAMA H*
Salutations to the Creator of Vibhuuthi by Mere Weaving the Hand
96. *OM SAI AAYURAROGYA DHAATHRE NAMA H*
Salutations to the Bestower of Health and Longevity
97. *OM SAI DHANVANTHAREE SVARUUPAAYA NAMA H*
Salutations to the Divine Doctor of Doctors
98. *OM SAI SARVA DHEVATHAA MUURTHAYE NAMA H*
Salutations to the Embodiment of All Divinities
99. *OM SAI MANTHRA, YANTHRA, THANHRA, SVARUUPAAYA NAMA H*
Salutations to the Embodiment of Mystic Formulae, Diagram and Methods
100. *OM SAI UCHITHA VIDHYAA DHAAYINE NAMA H*
Salutations to the Provider of Free Education
101. *OM SAI UCHITHA VAIDHYA SAHAAYA KAAYA NAMA H*
Salutations to the Provider of Free Healthcare Services
102. *OM SAI UCHITHA SUJALA PRADHAA YA NAMA H*
Salutations to the Provider of Free Drinking Water Supply
103. *OM SAI ANEKA PRAJAAHITHA DHARMAKAARYA THATHPARAAYA NAMA H*
Salutations to the One Dedicated to Altruistic Activities
104. *OM SAI ADHVAITHA PANCHAAKSHAREE UPADHESHAKAAYA NAMA H*
Salutations to the Bestower of the Knowledge of the Non-Dual Five Lettered Manthra SAI SHIVOHAM
105. *OM SAI SUURYA GAYATHREE SPHUURTHI PRADHAA YA NAMA H*
Salutations to the Inspirer of the Sai Suurya Gayathree
106. *OM SAI HIRANYAGARBHA GAAYATHREE DHARSHANA KAARAKAAYA NAMA H*
Salutations to the Manifestor of the Sai Hiranyagarba Gayathree
107. *OM SAI EESHVARA GAYATHREE DHARSHANA DHAAYAKAAYA NAMA H*
Salutations to the Bestower of the Vision of Sai Eeshvara Gaayathree
108. *OM SAI SHIVOHAM MANTHRA SAARAAYA NAMA H*
Salutations to the Essence of all Manthras, SAISHIVOHAM