

The Dawn of Global Spirituality

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What is the ultimate goal of human life? What is the ultimate truth of all existence? The answers to both of these lie in a single source, which is the highest point human thinking and consciousness has ever reached: This source is called Advaita Vedanta. This is the universal truth for all of humanity.

For various reasons, recorded and compiled literature of Vedanta is available presently in India, and in the same language, Sanskrit. This does not make Vedanta Indian or Hindu. Vedanta is Global. It is Universal. It is Truth. Vedanta is the end wisdom of the vast collection known as Vedas. It is condensed in Upanishads.

Kanchi Mahaperiyava Chandrasekharendra Saraswathi has said that there are records of Vedanta existing in the entire world, divided into 32 geographic regions. Vedic language, He said, is the oldest and universal language, even Sanskrit and Tamil are descended from it, also proving how each letter of Vedic language transformed in different cultures.

By its nature of Truth, Vedanta is called non-dual or Advaita. The appearance of entire world, as distinct objects, is illusion or Maya. It is all just creation in a dream. The Self is in reality the dreamer, not this human with body and mind, which is just one of many characters in the dream.

God is that highest character who is beyond the universe, creating and destroying it. Since the Self creates the universe of illusion like in a dream, the Self is God, or Parabrahma. The objects in universe is not distinct. It is all one consciousness, just as dream with all its characters is one unit. Sarvam Brahmamayam. Characters in your dream are essentially you.

Since the Self is the origin of the world, the Self, which is God or Truth, is the Mother. Spiritual Path is simply, we the children (ego and individuality) going back to the Mother (pure consciousness or truth). This is Vedanta. It is simply, the honored wisdom, Sri Vidya. The Mother is simple Sri Maatha or Amma. Sri Vidya is Vedantic, and is beyond the six sects or Shanmathas of Hindu faith.

Thus, the Self or Amma, who is pure undivided consciousness creates the illusion of this world, and illusion of Self as an individual with ego. Why? Leela or play, says Vedanta. Amma being playful, is called Lalitha. But, why? Bhagavatham 10.32.20-21 says, Krishna often manifests and vanishes, playing so with Gopis. The intention is, absence creates a more intense desire to unite, and when attained, the joy is more.

Varaha Upanishad says human birth comes only after gaining merit in 1000s of previous non-human births. This is in accordance with Evolution Theory, starting with Algae, to plants,

invertebrates, vertebrates, mammals and finally human. Human birth alone is capable of intellectual discernment, comprehending the truth and elevating in consciousness.

If I am a human after many many births, Amma's play of our separation through Maya has reached full maturity. Now the obvious goal is to reach Amma as quickly as possible. Yet, as Bhagavad Gita 7.3 says, only 1 in 1000 humans strives to realize truth, and only 1 in 1000 of those finally succeeds. This rarity of humans is on the spiritual path.

Depending on the mindset evolution, 16 stages can be broadly discerned in the Spiritual Path. Further, fine differences within each stage can be enumerated into multiple aspects.

Gita 3.27 emphatically says God's Will alone prevails throughout, and all actions are due to this alone. There is absolutely no question of human free will. Any thought of human having his own will is a clear misconception, an effect of Maya, which will be erased in higher spiritual stages.

Why is Divine Will absolute and dominant? Because, the universe as Maya was created solely so that reunion would be more enjoyable. Our inner Self, as well as Amma, is eager, even desperate for reunion. This is why Amma conducts every action, Herself, toward acquiring or maintaining everything spiritual or material, required for Advaita. This is revealed in Bhagavad Gita 9.22. It is this Grace and infinite compassion, that Amma is eager, that every person from every culture on earth, reaches the ultimate goal.

Just like the infinite rays of sun warm and give life to everyone, saint or sinner, young or old. So too, Amma has manifested time and again in various cultures in various forms, to guide the spiritual among humans towards truth. Amma loves variety. That's part of Her Leela. So, no two of Her manifestations across the world pertain to the same stage or same aspect in the spiritual path.

Mindset evolution is a continuum. So there are infinite stages or aspects essentially possible. However, in an optimal classification, 16 stages with 48 aspects can be discerned. Amma's manifestations for these cover the entire geography of the world, in all major cultures and language families. Each of these pertain to the Global Vedanta, and so are not limited to the cultures of those regions alone.

To avoid redundancy, Amma did not manifest the same aspect, in two different places. None of these manifestations occurred when Vedanta was a global culture. As cultures developed in these geographies, the manifestations were appropriated into the cultures, and were called deities.

The spiritual significance of these deities were also ingrained in the appropriations. The materialistic 999 of 1000 people developed system of worship and rituals around these deities, to yield various benefits. But, the Spiritual rare souls in the cultures, benefited from Amma's manifestations, and advanced spiritually, and reached the truth. In some cases, they recorded

their experiences and revelations for posterity, which would be integral to the religious literature of the culture. Examining this literature, would reveal reproductions of the Vedantic Truth.

Some cultures might not apparently exist today, but cannot be written off as extinct. The erstwhile magic of proselytization, colonization, and conversion by force are vanishing rapidly in the current age. Youngsters question the imposed blind faith. More youngsters want to go “atheist” which they define as “spiritual but not religious”. Some revive these ancient ‘pagan’ cultures.

Even the most recent manifestation of Amma of the current list has been quite a while ago. Of course, certain manifestations are ‘scheduled’ in the future: Messiah, Kalki, Maitreya. But, will these happen? Look at Avalokiteshwara. He will become a Buddha only if every soul attains Nirvana. But, that can never happen – this is the very nature of the world. So, the promise of these divine manifestations must be taken as the manifestation itself.

There were no manifestations when Vedanta was global. Today, we are again reaching globalization. Information is freely available to share across cultures. In fact, cultures and languages are slowly dissolving in favour of the global oneness. This is why manifestations are going to/have stopped.

What is the need of the hour? We can see a globalized world again. Once, Vedanta remained one global corpus of truth. We need to revive this state. The Maharishis of past had only the Vedantic truth and revelations with them.

We have additionally, the manifestations too across cultures, for which history is proof. We need to recognize the 16-fold path, and the manifestations as various aspects within this cross-cultural Vedantic path.

Whenever any person from any culture decides to go spiritual, he transcends all cultural notions, and adopts this Vedantic path, the timeless path of the great seers. He recognizes the deity of his own native culture, as the Self or Amma, as also the deity of all other cultures, each with unique significance, and appreciates this Abheda or non-distinction.

Irrespective of whether or not a person recognizes Amma’s manifestations, he will be lead through the spiritual path till the final goal. However, recognizing the manifestations, from different cultures, will cultivate an environment of peace and tolerance in this world.

History is proof that only the most peaceful of civilizations have attained the greatest heights of thinking. Moreover, the spiritual path will be a joyful one, appreciating Amma’s variety and Leelas, Her unbound compassion and love towards all Her children.

The most esoteric, fundamental and powerful Mantra of Amma in Sri Vidya is the 15 syllabled Panchadashi, added with a secret 16th syllable to make it Shodashi, the 16 lettered Mantra.

This Mantra contains Bijaksharas or Seed syllables, and is viewed not just as a worshipping means, but as Amma Herself.

Varivasya Rahasya of Sri Vidya exponent Bhaskararaya gives detailed meaning and explanations of this Mantra, letter by letter. Of many layers of meanings in this Mantra, one is the Upanishadic or Vedantic meaning, which is most relevant to the present mission.

The 15 syllables are split into 3 segments or Kutas, of 5, 6 and 4 letters respectively, and these are mapped to Rig, Yajur and Sama Veda, and the last letter of each Kuta is attributed to Atharvana Veda. Each of the 16 letters is seen to be one stage of the spiritual path.

In this context, the first Kuta, mapped to Rig Veda is read as KaE ILa Hreem, the meaning being one proceeds from creation (K), destruction (a), preservation (E) actions towards praising (ILa) Brahman (Hreem) and attaining spiritual progress. This represents stages pertaining to cultivating interest in Brahman and preparing oneself to attain the highest goal.

The second Kuta, Yajur Vedic, is read as HaSa KaHaLa Hreem, the meaning being Brahman (Hreem) is of the nature of Bliss (HaSa), Truth (Ka), Infinite (Ha) and Wisdom (La). In this stage, one learns about Brahman, comparing the properties with what is observed in materialistic world.

The third Kuta, Sama Vedic, runs as SaKaLa Hreem, meaning that everything (SaKaLa) is Brahman (Hreem) itself. This amounts to completely surrendering to divine Will giving up ego, and merging one's identity in Brahman. This is the state of simply being Brahman, which is one's true, pure and original state.

The three Hreems from the 3 Kutas are mapped to Atharvana Veda. Whatever is the learning of each stage, is consolidated and brought into practice, through these Hreems.

Going by Periyava's statement, we understand that Vedic language was universally spoken throughout the world initially, and then gave rise to the languages of all 32 regions in the world. It is also observed that whenever a language evolves out of an older one, people's identity shifts to the new language, and they do not associate themselves anymore with the older language and literature.

Thus, when Vedic language evolved into each of the different languages, people lost touch with the Vedic roots, and this is what necessitated Amma's various manifestations, each targeted specifically at a culture. The languages that originated thus, grew divergent giving rise to many more languages, and soon, became language families.

This means that, every language family is grown out of a single language, which ultimately grew from Vedic language. As many persistent language families are there, so many manifestations will definitely exist. Occasionally, we can observe that different branches of the same language

family might also be mapped to separate manifestations. This happens in large language families, where separate regions started to evolve their own religion and faiths.

In such manner, 33 manifestations are seen covering all cultures outside the Indian subcontinent. Within the subcontinent, one can see apart from Sanskrit and Tamil that Periyava mentioned, there are few language isolates, which are most likely remnants of larger language families.

These are Burushaski in Pakistan-Punjab-Baltistan, Kusunda in Nepal, Nihali in Maharashtra, Irula in Tamilnadu and Vedda in Sri Lanka, apart from Dravidian which is pan-Indian. The presence of these isolates and their regions within India mentioned have uncanny resemblance to the directions associated with various deities in the Shanmatha worship prescribed by Adi Shankara, if positioning based on Devi as Ishta Devata is considered.

For example, Kusunda in Nepal is the Gandaki region, most sacred to Vishnu, and this is in Northeast. So too, the northeast is mentioned as Vishnu in Devi Shanmatha. Similarly for Surya in Northwest with Multan, Ganesha with Southwest and Ashtavinayak temples, and Shiva with Southeast, with all the Pancha Bhootha Linga temples.

Skanda, given an asymmetric south position in Devi Shanmatha is seen as temples in Tamilnadu, Sri Lanka, especially Kataragama, which matches the legendary marriage with hunter family, and the Veddas, who are hunters. Devi with Shakti Peetas spread all over India is mentioned as the centre, and this maps with Dravidian which was pan-Indian.

Thus, with this mapping, we conclude that in subcontinent, the Vedic language gave rise to not one, but 6 language families, of which just one, Dravidian, survives today, with the others just as language isolates in their respective regions.

Thus, in total 39 cultural manifestations are obtained, 33 outside subcontinent and 6 within. Apart from these, there are five manifestations, which originate from same culture as others within the 39. For example, Judaism is mapped to the Levant, culturally, among the 39. Yet, there is Christ as a manifestation, which again maps to Levent, creating a duplicate, which is erroneous.

Understanding deeper, one understands that these five correspond to the five deities mentioned in Panchayatana system of the Vedas, each of which stand for one of the five element of nature.

First, Bahai, which focuses on glory of God, in His formless aspect as fire, is mapped to Devi in Panchayatana, who, similar to Bahai gives importance to Aksharas or names of God, as vibrations of consciousness.

Jesus Christ is seen to have lots of similarities with the Indo European Mithra, who is a Sun deity, including winter solstice as birthday, Son of God descriptions etc. Furthermore, Christ

rose on Easter Sunday, and is quoted in Bhavishya Purana saying how His philosophy resembles the sun. Christ is mapped to Aditya among the Panchayatana, who corresponds with Air element. Christ represents killing and resurrection of ego, which is the source of Prana, or life breath, as air.



Ganesha's very form is the Om Mantra, and this is the Omkar worshipped by Sikhs. This mapping corresponds with the water element, which is important in Sikhism, as evident in the very name of their holiest site - Amritsar.

Adinatha is mentioned in Shatarudriya Samhita as the incarnation of Shiva, and the Jain Tirthankara's symbol is the bull Rishabha, which is associated with ploughing the soil and fertility, all related to the land aspect. Further, the teachings of Yamas and Niyamas are down to earth, and directly pertain to terrestrial life, preparing for spiritual progress. Thus, Jainism is mapped to Land.




Buddha is mentioned in Bhagavatham and by Jayadeva, Adi Shankara etc as incarnation of Vishnu. The enlightenment of Buddhism corresponds with Chidprakasha, which is illumination from the Chidakasha, or consciousness viewed as the sky. This maps Buddha with the sky element.


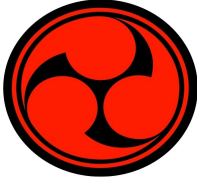

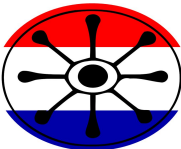
With these five added to 39, we get 44. Amma Herself, manifest as Lalitha Ambika, as the sixteenth stage, makes the total 45.




The remaining three are manifestations corresponding to the three Hreems in the Shodashi Mantra. These are direct manifestations from Vedanta, without reference to any geographical culture. They correspond to the global concepts of space-time, life breath, and formless truth respectively. With this, we get the final total 48.


Sl.No	Name	Culture	Description
Stage 1: Satsanga: Association with the Wise is the beginning of Spiritual Wisdom			
1	Dela Malx 	<u>Caucasian</u> (Eurasia)	I observe all life traces its source to the sun - a power higher than anything on earth - and the visible 'God', in His creator aspect. Sun constantly produces for welfare or Swasti of everybody - thus the symbolism.
2	Silla Inukshuk 	<u>Eskimo-Aleut</u> (Northern Canada, East Russia, Alaska)	I see that everything in the world - animate or inanimate - contains a spirit. Even stones, in the shape of man, give solace, warmth and relief to passers-by in extreme cold. If stones too can talk, the spirit of God is surely all-pervading. This is also the creator aspect.

3	Gitchi Manitou Wakan Tanka 	<u>Algic-Siouan</u> (Southern Canada, Eastern US)	That all-powerful God ordains everything on earth. He has thousands of eyes everywhere - nothing can be hidden from the Eye of Providence. The Great Spirit keeps complete watch over the world, and also has apparently hidden within each human, the knowledge that a human creates their own reality.
4	Afekan 	<u>Melanesian</u> (Papua New Guinea and Surrounding Islands)	This Almighty Ordainer also seems to have thousands of hands and legs, spreading everywhere. The Goddess Afekan manifests and operates in a multitude of spirits and deities, covering all aspects of existence. As the ordainer, I see God in His Destructive or Dissolving aspect.
5	Olorun Mulungu 	<u>Niger-Congo</u> (Western Africa)	Summarising the above observations, I see the absolute and total control God has over everything. It is like as if man is within the palm of His hand, fully controlled by God. This is precisely the Gye Nyame Adinkra symbolism. In His manifestation as Ogun, God takes me through the realms of awareness - alert, unborn and dead, into the fourth or Thuriya - seeing truth in all its reality.
6	Pulga 	<u>Andamanese</u> (Andaman and Nicobar Islands)	The entire universe is completely subject to His control and ordinance. It is like as if we are all characters in His dream, every action going on perfectly by His Will alone. The Andamanese are known to act based on signals obtained in dreams which is seen as an instruction of God..
7	Allah 	<u>Arabian</u> (Arabian Peninsula)	From all these observations, one thing becomes very clear - there is absolutely no other entity worthy of worship except the One God. This is the very fundamental Shahada of Islam. I will not bow down or worship to any other but the One God. The Sufis describe seeing God in solitude beyond the 3 realms - Nasud, Malakuth and Jabarath, into the Samadhi state.
8	Baha'ullah 	<u>Spiritual Fire</u>	Everything I see, is God's Glory - His Creation, His Ordinance, His Providence, His Perfection - all these are a reflection of His Infinite Glory. This is the nature of the One God - my God, that I worship. Importance is given to the names of God, containing the sacred letters or the Aksharas, that delineate His immanent glory.


Stage 2: Dharma: Nothing purifies the mind more than righteous activity			
9	<p>Yahweh</p> 	<p>Levant-Sinai Western Asia</p>	<p>I get some insight into how God ordains. The ultimate goal being attainment of oneness with Him, there are certain qualities that take me closer to Him, and certain that take me away. He ordains by rewarding the former, and punishing the latter. This is the basic tenet of Ethics - Dharma. I will do my duty or Karma, according to my Dharma. The 10 Sefirot or emanations of God the Ain Sof, are the preferred qualities of goodness. This expansion of God is the Kalpa Vriksha, the Tree of Life. Understanding truly the One God means understanding that the appearance of the world as distinct elements etc is an illusion, there is only one entity throughout in existence, and that is God.</p>
10	<p>Tengri</p> 	<p><u>Turkic-</u> <u>Mongolic</u> (Mongolia, Central Russia, Central Asia)</p>	<p>So, apart from creating and destroying, God regularly intervenes, in His preserving aspect. He is above the crown of my head, while I stand in the center of my world. Khokh Monk Tengri is the Eternal Blue God, who manifests as creation, symbolised by the wind horse with big wings, just like the flights of thoughts of the mind.</p>
11	<p>Atua</p> 	<p><u>Polynesian</u> (Pacific Islands)</p>	<p>I perform Dharma and Karma so that my mind may become pure, so that I become capable to receive true wisdom, and attain the Absolute. So, Dharma has now created a duality - a level where I remain and keep performing Karma, gradually purifying myself, and a level of God, where I can reach once I get pure enough. This is the God-Man or Moksha-Samsara duality, which God Atua manifests as Rangi Papa, the Sky father and Earth mother. I am in essence a composite of seven entities - physique, phantom, desires, breath, tendencies, individuality and soul, and the last three carry on beyond this body, and life.</p>
12	<p>Ququmatz Quetzalcoatl</p> 	<p><u>Meso-</u> <u>American</u> (Central America, South US)</p>	<p>Birth after Birth, I keep toiling in earth like a snake, getting rid of tendencies through Karma, until I finally escape this and soar the skies like a bird. This is precisely God manifest as the Feathered Serpent. He carries the sun up and down. In the day, as the sun shines, physical enjoyments are experienced. In the night, in darkness and absence of physical reality, I traverse as the Black Sun. It is</p>


			the stage of cocoon, and when dawn ends, I am mystically reborn, as a butterfly, transformed fully.
Stage 3: Viveka: Discriminating what is actual and what is apparent			
13	<p>Yin-Yang</p> 	<p><u>Chinese</u> (Northern China)</p>	<p>I observe the universe. I see that all existence is fundamentally reduced to a duality. There is fundamental existence, and then attributes like name and form. This is the God Dao manifest as fundamental duality of masculine-feminine; Purusha-Prakriti, or Yang-Yin. For example, if I say “the apple is sweet”, ‘sweet’ is Yin and ‘is’ is Yang.</p>
14	<p>MitsuTomoe</p> 	<p><u>Japonic</u> (Japan and Korea)</p>	<p>Further, I notice that the universe is not all that diverse as it looks. It is all the fundamental God or Kami manifest in three levels of existence - the unmanifest spirit or Shen, life-force or Qi, and manifest creative energy or Jing. These are the trinity mentioned in Trika as Avyakta, Mahad, Ahankara, and this is the Mitsu Tomoe of Kami Hachiman in the Japonic faith, which centers on the Spiritual Shen aspect of Dao, Shen-Dao or Shinto. All this is crucial understanding, along with meditative exercises, to finally reinforce the ultimate truth of myself - I am Kami.</p>
15	<p>Danu Triskele</p> 	<p><u>Celto-Germanic</u> (Central Europe, Britain, Scandinavia)</p>	<p>I now look at the universe in a functional, rather than structural level, and this perspective is much more holistic and different than the usual one. Apparent illusions of diversity are removed. I understand every entity in its functional role as one of three modes - active, passive or pure. These are Satva, Rajas, Tamas Gunas. God manifests in these modes, as the Triple Goddess Maiden, Mother and Crone. This is the aspect worshipped in Celtic Brigid and Norse Freya, who ultimately are manifestations of Goddess Danu, the Primordial Waters. She is Mother to both the restrictive Vritra and expansive Indra, symbolizing Tamas and Rajas.</p>
16	<p>Tupa</p> 	<p><u>Amazonian</u> (Eastern South America)</p>	<p>All creation is in reality, the fundamental existence or consciousness, operating in one or more of the three Gunas. Seeing these as fundamental vibrations of the field of consciousness, I observe that various modes of vibration are possible. These are called Aksharas, and in the domain of sound,</p>




			are the fundamental alphabets of the language. Thus, everything in existence, including myself, are of the nature of Aksharas. This is the Word-Soul of the Guarani faith, which is God Tupa Himself. The aim is completely dissolving my individuality, ego, and being the word soul, as I really am. Then, as waves dissolve into the still, deep ocean, all Aksharas dissolve into fundamental consciousness.
17	Babokoto 	<u>Malagasy Malayo Bantu</u> (Central Africa and Madagascar)	I now understand the significance and value of the wisdom left to us by our ancestors. This is an invaluable treasure, which guides me into knowing everything I need to. Ancestors certainly deserve respect, veneration. They are God Himself, manifest to show us the way. The Malagasy regard Babakoto, the lemur as our ancestor, and ancestors are the manifest God, since God Zanahary in His purest form is too far and inaccessible.
Stage 4: Vairagya: Discard the useless and focus on the real			
18	Dzil Diyini Diigo Sini 	<u>Na-Dene-Yeniseian</u> (Canada, Western US, traces in Siberia)	Ultimate zenith of ancestral wisdom are the ones given by the seers or Rishis. These have attained highest states of consciousness, and have passed on to us revelations of truth, called Vedas. This is of immense benefit in both materialistic and spiritual realms. In the spiritual progress, the various rituals, called Karma Khanda help immensely in purification, warding off evil spirits and energies, and sustenance. God, as the essence of Vedas is the four faced Brahma, representing the cardinal directions. This is symbolised by the four sacred mountains of the Navajo, given by the Holy Ones, whose wisdom is put to good use for maximal harmony between man and nature, and one's own spiritual progress.
19	Bu Luotuo 	<u>Tai-Kadai</u> (Taiwan, Far South China, Thai-Laos)	What is the ultimate essence of ancestral wisdom? It is that God is beyond all limitations of material world. In His aspect as Prajapathi, He rules over us, who are His subjects or Praja. In the Creative aspect, He was there before everybody else, at a time when there was no variety, no limitation, and Himself perfect in all respects. This is the aspect venerated as Bu Luotuo by the Zhuang, and as Brahma by the Thai culture.



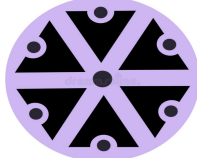
20	<p>Ganesha</p> 	<p><u>Nihali</u> (Southwest Bharat)</p>	<p>Now I understand firmly that God is beyond all classifications, all qualifications. He is the most Superior, transcendent of all worldly things, which are inferior and subject to qualifications. Since the world is limited, and tries to deceive me with illusions of diversity, I shall turn away from this world, and focus fully on God alone, who is perfect. While the three Gunas are three letters A,U,M of the sacred Aum, Ganesha, who transcends these is the fourth or Thuriya, and He is Aum itself, in fullness.</p>
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Stage 5: Yoga: Acquire the 6 Virtues, and elevate your consciousness

21	<p>Adinatha</p> 	<p><u>Spiritual Land</u></p>	<p>Having chosen God and discarded the world, I must prepare to attain the ultimate goal. For that, I must be completely pure. For this I observe the restraints of Ahimsa, Satya, Asteya, Brahmacharya and Aparigraha, as well as the ethics of purity, contentment, sacrifice, self-study and surrender. This is the path of Nivritti, of detachment and renunciation withdrawing oneself inward as Pratyahara, and to establish this path, God manifested as Adinatha, the bull-emblem Tirthankar. Through destruction of Kalpavriksha, He brought people out of their corrupt materialistic comfort zone, towards renunciation. The aim is to conquer temptations, desires and Karma tendencies. Such a conqueror wins - He is Jina.</p>
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22	<p>Bhairava</p> 	<p><u>Vahni</u> <u>Mandala</u></p>	<p>The efforts of Nivritti result in acquiring the sixfold treasure - Calmness, Sense restraint, Forbearance, Faith, Concentration and Dedication. This amounts to destruction of the six enemies - lust, wrath, greed, envy, delusion, pride. This Kala Bhairava symbolises by 8 acts of destruction - Tripurasura Andhaka, etc. With this, and using techniques such as breath control Pranayama, Asanas, and visualization/focus techniques, I can elevate my consciousness and awareness from the material to the spiritual realm. What happens is my life-force, viewed as Kundalini the coiled serpent, rises from Muladhara, the root of my body, crosses 5 energy centers - Svadishtana, Manipura, Anahata, Visuddhi, Ajna - to reach Sahasrara, the crown of the head. Stationed here is Purusha, while Kundalini is Prakriti, and the union gives bliss, clarity, wisdom and progress. The union is depicted</p>
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			as Lakshmi Narasimha, who is the same as Bhairava. Firmly understanding God alone is my focus, I dive deep into concentration, visualizing my favorite form of God, meditating on it, channeling all other thoughts toward the entity of focus. This is Dharana and Dhyana. I do this until all thoughts dissolve - even the sensation that I am doing this. My identity and individuality itself dissolves into the object of focus.
Stage 6: Mumukshu: Clarity of vision leading to thirst for liberation			
23	<p>Tora Nlari</p> 	<p><u>Khoi San</u> (Southern Africa)</p>	<p>As the result of this Dharana and Dhyana, when all thought, identity and individuality is fully dissolved, there exists only the singular consciousness, whose very nature is pure bliss - this is Savikalpa Samadhi, the experience of trance. It is a blissful state, it is my true state; this is what God really is. This is the only way to directly see and experience God, first-hand. The Khoi San bushmen attribute enormous significance to the trance state, centering all their rituals around it. The sing and dance extensively, all day and night, to intensify concentration and awareness, culminating in this blissful experience.</p>
24	<p>Ahura Mazda</p> 	<p><u>Persian</u> (Afghanistan, Iran, Central Asia, Azerbaijan)</p>	<p>Having experienced the bliss of Samadhi, I notice that I now have a wonderful degree of clarity. I understand first-hand that God is formless - He is pure truth and pure bliss. This is the Mental Fire that Zarathustra describes. God stands for righteousness and truth, and the clarity I now have is called Medha or Mazda. Fire represents the radiance and glory of God, and this is the basis of the Athars, or fire worshippers. This is also the fire or Dhuni tended by the Yogis, Naths etc.</p>
25	<p>Skanda</p> 	<p><u>Vedda</u> (Sri Lanka, Far South India)</p>	<p>I see God as pure bliss, called Skanda. I am now qualified, ready and dying of eagerness to understand more about God, the Brahman. A person in search of Brahman is Brahmin, and Skanda loves and is the beloved of such people. So, He is called Subrahmanya. He is pure love and beauty as Muruga, and this intense love affair gets a name - Mumukshutva, or yearning for liberation. Agni is nothing but the power of Skanda called</p>

			Shakti or the Vel. Skanda appears as Guruguha, the preceptor who lies secretly within the cave of the heart. Skanda shows Himself to me as the qualities of Brahman - pure love, beauty, wisdom and bliss.
Stage 7: Subheccha - Burning thirst for enlightenment, the Truth			
26	<p>Surya Narayana</p> 	<u>Burushaski</u> (Northwest Bharat)	The universe is what results when these qualities of Brahman take the mood of playfulness or Leela. His qualities of love, wisdom and beauty are reflected in the world. He controls space and time. As time, I see Him as the 12 Adityas, representing the months. As space as the eight directions, I see Him as the Ashta Dikpalas headed by Indra. His Chakra represents light, and the wheel of time, and lotus as life - these are the weapons of Aditya aspect. Shankha represents sound and war-cry instrument made of skeleton/bone, similar to Vajra - this and Gatha represent the Indra aspect. Together, controlling space and time, I see Him as Surya Narayana.
27	<p>Inti</p> 	<u>Andean-Amerind</u> (Western South America)	Locally to the earth, I see Him as the sun, source of all life. If He as Skanda is the transcendental radiance of bliss, here, He is the sun and fire of truth and love in our heart, easily accessible to all of us. The sun never refrains from spreading warmth and light to anyone - be it rich or poor, saint or sinner. He is just pure love, everywhere.
28	<p>Ukko Perun</p> 	<u>Uralic-Slavic</u> (East Europe, West Russia)	In the triality of individual-world-God (Jiva, Jagat, Ishwara), I see His Leela now in the Ishwara aspect. I see God, toying with the cosmos as His Leela, including mighty planets, stars, forces of nature etc. This is the Brahmaanda, and Surya, playing this game, is Indra, the Thunder Wielding King of Gods, the Perun Ukko worshipped by Finno-Uralic and Balto-Slavics. He emits light, to be absorbed by various celestial bodies and given back modified by their own properties. His play is the variety of energy reaching Earth from various directions at various points in time. In this manner, He is the

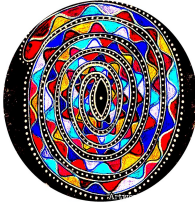

			<p>Navagraha or nine celestial bodies. He is also the 27 Nakshatras or asterisms, regions of the sky that the sun traverses through the year. All this energy in various combinations, creates conditions, conducive and detrimental, to the activities of humans on earth. All this is the Leela of Ishwara, but also remembering that the ultimate aim is to attain oneness with God.</p>
29	<p>Mari</p> 	<p><u>Basque</u> (Western Europe)</p>	<p>Now I see His Leela in Jagat. He controls as the Ashta Dikpalas for the eight directions. This is understood as the immense variety of the Earth. The Basque venerate this aspect as the Goddess Mari, who is seen as a snake aspect, since Kundalini is Prakriti itself. The four armed symbol denote this Goddess in Her variety as the four directions. Interestingly, all Basque deities, who are manifestations of this Goddess, are seen as belonging to earth or underground - no celestial or sky-based deities. This is His Leela in Jagat.</p>
30	<p>Suab</p> 	<p>Hmong</p>	<p>As much as Brahmaanda the macrocosm is His play, the microcosm is also His play. This is the body, the Pindaanda, which is the very reflection of Brahmaanda. If He dwells as the various deities there, He relishes His own play as various forces and spirits within my body. This is what the Hmong Miao say about the Surya, who is God Saub. Emotions, Afflictions, The Five elements, various senses, action organs, circulatory system, the ten life breaths, the ten vital fires, temperature, modes of activity, consciousness - everything is the Leela. Having understood the bliss that is God, and looking at the world as His Leela, many questions prop up within me. Why do people do what they do? If God is pure love and bliss, why all the suffering? What is the reality behind all this? I must now know the full nature and properties of Brahman. Brahman on one side, universe on the other, how do they compare? This is Subeccha, the burning desire for enlightenment. Unless the thirst is really intense and strong, enlightenment will not dawn.</p>



Stage 8: Sathya Vicharana - Stunning revelation of Reality

31	<p>Buddha</p> 	<u>Spiritual Ether</u>	<p>Answering my craving, Brahman appears in the form of enlightenment, called Buddha. This is not a physical form, but the wisdom itself as Vajradhara in unmanifest nature called Dharmakaya. This Brahman is the same Purusha-Prakriti united, called Samantabhadra, and is also the Kalachakra. Buddha takes physical form as a Guru, first as the Adi Buddha and then as Gautama Buddha. Buddha teaches the eightfold path of right view, resolve, speech, conduct, living, effort, mindfulness and samadhi, as well as the four noble truths of dukkha, samudaya, nirodha and marga. Ultimately Buddha teaches me about Brahman as Three Existences or Trilakshana. Firstly, be it my own body or mind, or the world around me, everything that I see around me is changing, transitory and impermanent. Associating a real thing with transitory thing will only yield misery. As far as physical world is concerned, I cannot associate myself or my identity with anything that is transitory. So, I end up as physically non-existent, called Anatta or Anatma. Understanding this will lead me eventually to liberation, or Nirvana.</p>
32	<p>Kunzang Gyalwa Dupa</p> 	<u>Tibeto-Burman</u>	<p>So, everything connected with the world, being transitory and impermanent, is unreal, while in contrast, Brahman is real. Satyam Brahma. It is only out of infinite and abundant compassion that Brahman manifests as Buddha to enlighten. Brahman as the very ocean of compassion is the Mother Herself as the Bodhisattva Avalokiteshwara Guanyin, who has a 1000 hands ready to help anyone in need, and refusing to attain Nirvana Herself, until everyone has attained enlightenment. Avalokiteshwara is the Kunzang Gyalwa Dupa, of the Bon faith, which combines the aspects of God as attributeless Brahman as Bumtra, Brahman with attributes as Purusha and Prakriti, as Ohlkar and His consort Chamma, and as the Guru Sherab.</p>

33	<p>Mithra</p> 	<p><u>Armenian-Kurdish</u> (Armenia, Eastern Turkey, Kurdistan)</p>	<p>Buddha must descend in a physical form to impart the above teachings as truth. He will do so as Maitreya, whose name is derived from Mitra, the universal friendship arising out of compassion. But rather than the vague form of Karunya, Mitra is a physical love, resulting in a contract of attaining Nirvana that will be positively fulfilled. This is a promise, an assurance, a prophecy of friendship, a concrete form of the compassion that is Avalokiteshwara. Maitreya is indeed the Vedic God Mithra, of the Mitanni, Hurrians, Armenians, Roman Mithraism, and Parsis, among others. Mitra in the Vedas is the rising sun Aruna, symbolising enlightenment and ultimate freedom from bondage, and this sunrise is His concrete unbreakable promise. In the Yazidi faith, the seven hued Mitra is seen as the seven-colored peacock angel Melek Taus, the one supreme manifestation of God descended to Earth to enlighten.</p>
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Stage 9: Anantha Vicharana - Revelation of Eternity and Infinity


34	<p>Wuagyl Ngalyod</p> 	<p><u>Australian</u></p>	<p>I understand that Brahman alone is eternal and infinite. Kundalini, in union with Purusha, is Vishnu lying on the serpent Adishesha. Shesha means what is remaining. When Shesha uncoils, creation evolves. When it coils, creation dissolves. Together, Vishnu on Shesha is called Anantha, the infinite. Anantha as Kundalini is seen as Shakti, which is Brahman itself. This is the Rainbow Serpent, worshipped by native Australians. The seven colors are the energy centers in the root, pelvis, navel, heart, throat, third eye and crown, and the understanding is that the infinite is the one singular soul manifest in all of the universe.</p>
35	<p>Gorgon</p> 	<p><u>Atlantis</u> (Sardinia, Crete, Italy, Africa North coast)</p>	<p>Shakti shows me the truth that Brahman is infinite, appearing as Adya Shakti Mahakali, worshipped in Atlantis and Minoan culture as the Neith Gorgon. She stands in a cremation ground in midnight, surrounded by corpses, wearing a garland of skulls, a skirt of severed arms and Her tongue dripping blood. Kala is time, and has the quality by which</p>

			<p>everything eventually decays, dies or is destroyed. And even when everything has met its end in death, Brahman still exists, and this is what Kali shows. Sometimes, Kali is seen standing on a silently reclining Mahakala Shiva, showing that among Purusha-Prakrithi, it is Prakrithi that evolves into creation and dissolves into destruction. Kali as the lion aspect Pratyangira, the One beyond death is the three eyed tongue lolling Gorgon, with disheveled hair made of snakes, Gorgon or Garjana meaning the roar of a lion.</p>
36	<p>Atabey</p> 	<p><u>Caribbean</u> (Atlantic Islands, Northern South America)</p>	<p>Particularly, the creation aspect views Her as the Mother Lajja Gauri, who gives birth to the universe - this is Her as the Goddess Atabey worshipped by the Taino Arawak-Caribbeans. She is extremely powerful, look at Her in Her creation. Call out and continually repeat and chant Her names - you will lose yourself in Her, in blissful Samadhi - this has been the experience of the mystics.</p>
37	<p>Shakthi</p> 	<p><u>Dravidian</u> (Spread throughout Bharat)</p>	<p>The primary manifestation of Shakti is Durga, the one with multiple arms, indicating that She is infinitely capable. She appears as the nine forms or Nava Durga. She is pure Brahman as Shakti, not in the context of void or Shoonya as Kali but in the context of Poorna or fullness and of Sattvic nature. Infinitely existent Kali is best seen in the absence of material world, while infinitely capable Durga is seen in its presence. Durga is a composite of Parvathi, Lakshmi and Saraswathi, representing the threefold power of Work, Will and Wisdom respectively. In the realm of fully created world, Durga symbolizes utilization of all resources, represented by varied weapons in Her numerous hands, such utilization leading to depletion of material energy, returning back to the state of nothingness that Kali represents.</p>

38	<p>Inanna Ishtar</p> 	<p><u>Sumerian</u> (Mesopotamia - Iraq, Syria)</p>	<p>In the level of material world, Durga manifests as the Jiva or life, along with eight aspects of Prakrithi as earth, water, fire, air, space, mind, intellect and ego. With Jiva as the center and the 8 as rays, this is the Star of Shakti as Ishtar and Inanna, worshipped in Sumeria and Mesopotamia. The wonderful legend as Descent of Inanna highlights how the Goddess as pure consciousness Kundalini slowly descends through the seven levels, acquiring worldly stains and 'loss of dignity' at each level, and how She is successfully resurrected back to the realm of pure consciousness, but only after paying a costly price - the ego or Ahankara, symbolised by Her consort Dumuzi.</p>
39	<p>Dao Mau</p> 	<p><u>Austro Asiatic</u> (East India, Burma, Cambodia, Vietnam)</p>	<p>Finally, as the fully manifest world, She is Dao Mau - what the Vietnamese and other Austro Asiatic view as the Earth Mother Goddess Bhumi Devi, called Phra Mae Thorani or Vasundhara. In this respect, She is the epitome of tolerance and love, and She is the one who feeds us, Her children with nourishment and food, so that we may spiritually progress and reach Her. Durga's infinite nature translates into utilising every resource to reach the state of dissolution. This is Her nature as Kriya Shakti. In each of these forms, Shakti shows the infinite nature of Brahman. Sathyam Anantham Brahma.</p>
Stage 10: Jnana Vicharana - The Dawn of Wisdom, and Reality			
40	<p>Omkaara Dharmasastha</p> 	<p><u>Spiritual</u> <u>Water</u></p>	<p>I must understand how the world is Brahman's Leela. For this reason Brahman appears as the Guru. Ramana Maharshi has said that the Self, or Atman is the ultimate Guru, which Taittiriya Aranyaka says is inside everybody, under whose control all are made subjects, is the master Sastha. The paths of Jnana and Bhakti, approached by the head and heart respectively are seen in His form, combining aspects of Hara and Hari respectively. Nirguna Atman is nothing but the singular Aum, Ek Omkar, which is the name of truth, the ultimate creator, free from fear and enmity, timeless,</p>


			<p>undescending and self-existent, revealing Itself as the Guru and as the blessings of the 10 Sikh Gurus. What does the Guru teach? Sastha is called Bhoothanatha, who rules the world, seen as finite and transitory, made of the Bhoothas or five elements of nature. The elements of nature, or the world are Jada or inert, and have no sense of their own. It is Sastha or the Atma that gives life and light to these elements, and experiences them.</p> <p>Thus, Sastha teaches two things. First, my own Self, the Atman is the Brahman I have studied about all along. While the Buddha tells that I am Anatta or physically non-existent, Sastha says Tat Tvam Asi, meaning I am that Brahman or Atman. This is my true identity.</p> <p>Second, the Atman alone is sentient. It gives life to the various inert elements of the physical world, makes them function and relishes in it as its Leela. In other words, the world lacks sentience, while Brahman is pure consciousness Chid. Its sentience delighting in the world is the knowledge acquired by various senses etc. Thus Brahman is the form of pure wisdom Jnana. With this, I have learnt everything there is to know about the nature of Brahman. Sathyam Jnanam Anantham Brahma. Hearing these truths and contemplating within myself is called Shravana and Manana respectively.</p>
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Stage 11: Tanumanasi - Contemplation, Concentration and Clarity


41	<p>Hanuman</p> 	<p><u>Surya</u> <u>Mandala</u></p>	<p>Learning intellectually is not enough, until learning translates into experience. I have to assimilate and consolidate all these facets learned. I enter meditation, reaffirming these truths, and fixing my focus on the Nirguna Brahman, as Om. As and when thoughts arise I watch them, without paying heed or responding to them, since I know that mind and hence thoughts are unreal. They pass and drift away. Soon I reach a stage of no thoughts except Om. The Dhyaatru or feeling that 'I am meditating' vanishes. Om alone remains. Soon, Om also slowly disintegrates and vanishes. Now the experience is</p>
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			<p>of intense pure bright bliss, with no other thoughts or interruptions except the awareness that I am experiencing this. This is Nirvikalpa Samadhi, the most intense and best experience that can ever happen to a person. This intense bliss is Brahman, which is what one truly is, and what one can experience, when all thoughts and distractions of unreal Maya are removed. It is the same observed in deep dreamless sleep, in the absence of all sensation or feeling about mind, body or world. But, deep sleep is darkness, as in I am not aware that I experience this bliss. In Samadhi, it is light. I am aware of my experience. The mind is a monkey, restless and naturally untamed - young Hanuman. Initiated into Rama Japam is the taming of the mind, as a consequence, Hanuman merges one with Lord Rama experiencing intense bliss. This taming of the mind is Nidhidhyasana. Controlling the mind and Prana or life breath are the same, since they have the same source. So also, Hanuman, the mind monkey, is Maruthi, son of the wind God which is life breath. As the 11th Rudra, He is Shiva with the five faces as aspects of Vishnu, with Anjaneya, Narasimha, Varaha, Garuda and Hayagriva as Prana control, restraint of thoughts, contentment, removal of evil effects, and perfection of wisdom. The two letters Ra and Ma contain the essence of Vishnu and Shiva Mantras, which represent Jnana and Bhakthi. Rama is a Tharaka Mantra which is sure to grant salvation.</p>
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Stage 12: Sattvapatti - Removing all blemish and attaining Purity


42	<p>Vishnu</p> 	<p><u>Kusunda</u> (Northeast Bharat)</p>	<p>With Samadhi. I think I have finally crossed all boundaries of Maya, and open my eyes, only to see all the Maya back. What use is this bliss if it exists only in some meditative state and not in my actual daily life? First, I can experience bliss only if I enter Samadhi. Second, no Samadhi, no bliss. Third, I am Brahman, Sathyam Jnanam Anantham. Fourth, This world is unreal, and I am not the mind and body. These 4 are the obstacles because of which I lose</p>
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			that bliss if I am out of Samadhi. To destroy these, Brahman appears as Vishnu, meaning One who pervades within. My blissful Self is Vishnu. I am very much attracted to that bliss, and want to taste it again and again. Vishnu as Krishna, keeps me enchanted fully to Him, making me know more about Him. I understand how He took the 10 forms or Dashavataras. He makes me understand how everything happens by His Will alone. Humans can do absolutely nothing on their own, as He says in Bhagavad Gita 3.27.
43	<p>Kouros Apollo</p> 	<p><u>Balkan</u> (Greek, West Turkey, Albania, Bulgaria)</p>	<p>He shows me the power of His Will by manifesting as the original God of Greeks and Romans, who rules over the four cardinal directions and the 12 Gods of the Olympian Pantheon. This He shows as the Sixteen Pointed Sun of Vergina of Kouros Apollo. By this He clearly establishes the power and infallible dominance of His Will. Apollo, in the Delphian Oracles clearly says how the varied deities of the pantheon are but one God, and Apollo is the greatest Kouros. It is the Delphi temple which clearly states "Know Thyself, and you shall know God".</p>
Stage 13: Asamsakthi - Culmination of Non-Attachment			
44	<p>Amun Ankh</p> 	<p><u>Nilo-Saharan</u> (East and North Africa)</p>	<p>I understand not just the power, but the nature of His Will - a certain purpose, which in Gita 9.22 He says: He Himself carries out what is required to attain or to maintain the state of eternal blissful union with Him, which is attained through constant Bhakthi, and thinking of oneself as non-different from Him. Thus, every action He does is directed towards spiritual progress and attaining liberation. Krishna Vitthala is Mauli, the loving Mother who is always eager and would do anything to be one with Her children. His Will is entirely focused only on getting people away from the influence of Maya, and to be one with Him forever. In the Gita 18.66, He gives a promise of liberation from sins if I completely surrender to Him. This promise He manifests as the Ankh of Amun of Egypt, which</p>

			<p>represents death (of sins), by a Tau cross, and resurrection giving eternity by a circle. The circle and cross are joined, which means, surrender will certainly and directly take me to liberation. This is His promise. Krishna is Amun, Obscure like Sastha, life breath as Hanuman, Surya Narayana as Amun Ra. The Ankh He holds constantly, and this is the assurance of Amun, who, the blue colored God with a feathered cap is Narayana Himself, the Nile originating from His feet. Understanding all this has developed immense trust within Me. So much that, I now completely surrender to Him and His Will, called Sharanagathi. I no longer have no worries about anything whatsoever. He will take care, I am 100% sure.</p>
45	<p>Yeshu Krishta</p> 	<p><u>Spiritual Air</u></p>	<p>I understand that Samadhi was only by His Will, not because I made efforts. His Will is always for liberation, favourable to samadhi. I don't have to worry saying that bliss is lost. It's not lost. What happens if I surrender? Gita 18.66 says He will liberate me from sins. Sin is whatever keeps me away from liberation. In this case, the 4 obstacles. Central to all this is the "I" or Ahankara. Krishna means attraction; but Krishta means attracted, which is my state right now. Kanchi Mahaperiyava told how Biblical story of Adam and Eve is actually Upanishadic tale of Atma and Jiva as birds sitting in a tree, Atma not involved but Jiva indulging in the fruit representing world of Maya. This led to feeling of individuality or ego or Ahankara which Bible terms Original Sin, and says Christ or Krishta will liberate. Ramana Maharshi explains the crucifixion of Jesus Christ. Christ as Son of Man is the ego. Cross is the body. Crucifixion is killing of Ahankara, and Resurrection is gloriously Surviving as the Self. Since Krishta is Brahman as Atman, the world of Maya, which gets life from the Self, is also manifestation of Krishta. Crucifying means punishing the Ahankara, which is the fundamental root for this world of Maya. Ahankara is not killed</p>


			<p>but is transformed, just as Christ is transformed from Son of Man to Son of God. Because of God's Will, bliss is accessible to me anytime, and not conditional upon effort. The very notion of 'my effort' is nothing but delusion.</p> <p>Because of complete surrender, I am now a sheep, without identity or thoughts of my own, blindly following my Good Shepherd, the Christ, who is leading me to liberation, by transforming the Ahankara.</p> <p>Christian Mystics, including St John of the Cross have described the transformation that lead to this beautiful dawn of infinite love. After the Purgation, ie purifying one's mind, and illumination of Savikalpa, one attains that elevation of the Subheccha stage. But this is hardly the end. Then comes the terrible Dark Night of the Soul. In the first, you are left completely broken, confused and shattered. You understand that you are nobody, that the world is unreal - this is the Sathya Vicharana. In the Second Dark Night, any remaining sense of "I" is clearly wiped off - absolutely nothing can be done by your effort, is what you now understand - this is the Sattvapatti-Asamsakthi stage. Then it is perfect unification, and endless eternal love, forever.</p>
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Stage 14: Padarthabhavana - The Phase of Unseeing the Unreal

46	<p>Shiva</p> 	<p><u>Irula</u> (Southeast Bharat)</p>	<p>Two obstacles that are remaining: "I am this" and "I am not this". To remove this, Brahman appears as Sadashiva - the eternally auspicious. Sadashiva is the Lingam - the aniconic representation originally from Arunachala. Arunachala is a tall pillar of fire, whose nature as infinite without beginning or end indicates this pillar of fire is Brahman. Among the natural elements, there is a difference between fire and other elements. When water mixes with a foreign entity such as colored liquid, water changes to the nature of that liquid. But when fire mixes with anything, it doesn't transform itself. Rather it burns the foreign entity, making the latter also into fire. Fire is all consuming, dissolving everything into</p>
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			<p>itself. This is called Laya, and Shiva is the Lord of Dissolution or Laya.</p> <p>This is the teaching of Shiva. I, Brahman am of the nature of fire. I don't have to worry about losing Samadhi and bliss because of encountering the world of Maya. In fact, it is I who give life to Maya. This is best understood by the concept of dream. I am the dreamer. I lie down, and I create an entire world of my own. I also create many characters out of which one I call myself. This dream world is in no way real, and the dream me is in no way related to the real me. Finally, all these are my creations, and thus, my own self.</p> <p>Similarly, the physical world is nothing but my own creation, and I am Brahman. Since these get life from me, they are all me indeed. Previously I understood as Brahman is Me, the Unreal World is not Me. Now I understand that Brahman is Me, the Unreal World is also Me. I understand the profound truth: Sarvam Brahmayam.</p>
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Stage 15: Thuryaga - Effortless and Natural Bliss

47	<p>Nirguna Parabrahman</p> 	<p><u>Soma</u> <u>Mandala</u></p>	<p>Thanks to Sharanagathi I understood Samadhi is not through my efforts and thus is always accessible. Statements like "I attained Samadhi" and "I can't attain Samadhi" have no meaning anymore. Now I also understood that this world, body and mind, though unreal are creations of Me alone, and thus are Me indeed. Statements like "I am this" and "I am not this" are no longer valid, since everything is Me indeed. With this, all obstacles to experiencing continuous Samadhi are removed.</p> <p>The result is that I have entered Sahaja Samadhi: effortless Samadhi which lasts forever. I don't have to put any effort to consolidate truth and shoo away thoughts of Maya. Truth about nature of Me and the world have been firmly established after sufficient enquiry. All efforts to maintain the state of bliss and Samadhi will happen automatically by God's Will. All thoughts of this world can no longer affect me, since</p>
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			<p>I now know these are just various entities of my own dream, all unreal.</p> <p>With none of these interfering, I am constantly in the blissful state of fundamental consciousness, aware of the eternal truth, free from thoughts, cares, worries and miseries, always in ecstasy of Samadhi. The waking state or dream state are no more real; they are all just dreams. I don't care if they exist or do not exist. That is, I am beyond birth, death and life. This is Sat-Chit-Ananda Paripoorna Parabrahman. This is the height of Spirituality and Brahman in this state is the Atman itself. And this is the Guru. This is a state where Sadhaka, Guru and Brahman all merge into One. This is the height and purity of Advaita.</p>
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Stage 16: Lalitha: Joyous Play with the Mother

48	<p>Lalitha Ambika</p> 	<u>Vedanta</u>	<p>The very heights of spirituality has been attained. The ecstatic experience of blissful Sahaja Samadhi is constant and uninterrupted. Amidst the dream world of Maya with all its unreal entities, the bliss of Samadhi gives absolute uninterrupted stillness. But, wouldn't a corpse experience the same blissful stillness, liberated from and oblivious to the world? Why is it that after Sahaja Samadhi, I am not a corpse yet? I know God's Will isn't random. Why am I alive?</p> <p>Here lies a beautiful secret, the ultimate truth of Sri Vidya. In Sri Vidya, Brahman is seen as the Universal Mother, Sri Maatha, who is always sixteen years old. Since Atman gives rise to the world, Atman is the Mother of the World. Also since Atman is the ultimate Guru, who brings me to full Spiritual progress out of compassion that I be one with Brahman, this unmatched Karunya and Vatsalya is the quality of a Mother. The Mother Amma is known as Lalitha Ambika, the playful, since She loves to play or Leela. This youthful childish nature of Amma is why She is called Baalaa.</p> <p>After reaching and constantly tasting Sahaja Samadhi, it is Amma's Will that I play on, using this</p>
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			<p>world, even though knowing very well it is unreal, as the setting. The scene is like this. I am the dreamer. I lie down, dreaming of this world, knowing very well that it is a dream. Beside Me is Me, as Amma, knowing very well that I am Amma. As I blissfully remain in Sahaja Samadhi, dreaming, Amma points to various things in this dream, and we are happily enjoying watching this. This is the play of Amma. Sure stillness is how bliss manifests after death, but while alive, bliss manifests as Amma's love, and to experience this, I as/and Amma play. This is called Jeevanmukthi.</p>
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In the present age of Kali Yuga, Amma who is Parabrahman has taken the form of Lord Venkatesha. This is proved in the temple of Thirukodikaval near Kumbakonam, where Lalitha Maha Tripurasundari gives Darshan as Venkatesha.

The reason for this manifestation is particularly so that Amma can bring everybody to spiritual progress, towards finally attaining liberation. Accordingly, Amma Lalitha Venkatesha who is Brahman appears as various deities or Gurus in each of the 16 stages as explained above. Indeed the deities mentioned till now, which cover all major faiths of the world, are all none other than Lalitha Venkatesha.

Venkatesha is the God, the Parabrahman, the Mother that manifest in all these stages in these different forms. He is the entire Spiritual path Himself. In Thirumala, He the pure bliss of Sahaja as Ananda Nilayam Venkatesha. Near Kumbakonam, He is the purer form of this as Suddhananda Nilayam Oppiliappan.

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

Thiruparkadal: Prasanna Venkatesha is Doosheshwara Shiva

Valasaravakkam: Venkatesha is Venkata Subrahmanya

Thiruvattaru: Adi Keshava worshipped as Thiru Allah by Arcot Nawab

Sogane, Shimoga and Secunderabad: Venkatesha is Panduranga Vittaleshwara

Vepanjeri: Venkatesha is Dashavatara Vishnu Roopa

Jillelaguda: Venkatesha is Hari Hara Roopa with Lingam as crown and Matsya tail

Thirumala Suryaprabha Vahanam: Venkatesha is Surya Narayana

Thirumala Bhoopala Vahanam: Venkatesha is Dikpaala

Thirumala Hamsa Vahanam: Venkatesha is Saraswathi

Thirumala Kalpavriksha Vahanam: Venkatesha is Kalpavriksha

Vellore Nava Sai Mandir: Sai Baba as Navagrahas

Mission Global Spirituality - Sai Venkatesh

Mulbekh and Alchi: Maitreya with features of Venkatesha
 Kolhapur: Alankara of Venkatesha for Mahalakshmi
 Chempazhanthi: Balaji Venkatesha as Bala Durga with same hand postures
 Kallidaikurichi: Sri Yantra as Kambangudi Kulathur Sastha
 Chinnalampatti: Venkatesha Alankara for Hanuman
 Kollam: Christ as Guru with Chinmudra and Baalaa Yantra in Jagat Jyoti Mandir
 Ranganayakam by Dikshitar: Ranganatha is Ganapathi Samaana Vishwaksena
 Entha Mathramuna by Annamayya: Venkatesha is Adi Bhairava
 Venkatesha Sahasranama: Venkatesha is Buddha
 Pralaya Payodhi by Jayadeva: Jagannatha Keshava is Buddha

A Stuti or praise hymn extolling the 48 listed manifestations is presented below. Viewing the 16 letters of the Shodashi Mantra, ie the sixteen stages, as the 16 Thithis or days in a lunar fortnight, the Stuti consists of 16 lines after an initial invocation line. Each of these lines contain exactly 24 letters, representing the 24 hours in each day. The idea is that if this song is sung, one would have contemplated Amma in all Her forms, every day of the fortnight, every hour of the day. The starting syllable of each line taken together spell out the esoteric Shodashi Mantra.

ॐकार विनायक साईनाथ गुरु पादुकाभ्यां सदा प्रणमाम्यहम्॥
 कल्याणी एकाकिनी स्वप्नाक्षि अल्ला व्यापिणी झंढफलं ददातुमाम्
 एकाक्षरीं याहव द्विचरं वियदादि जगदकर्म नीलपक्षिं भजेऽहम्
 ईश्वर्या त्रिस्थाया धर्मी-धर्माभेदाया विद्याक्षर रूपिण्या पालितोऽस्मि
 ललितायै विघ्ननाशिन्यै ब्रह्मणस्पति गणेश विश्वक्सेनाय नमो
 हींकारिण्याः निरागायाः नृयोग दिगंबरात् आदि भैरवात् परं नही॥
 हंसिन्या छौषड् गुह्यायाः वैकट-सुब्रह्मण्यस्य मोद मेधायाः दासोऽहम्
 सावित्र्यां पिण्डाण्डायां रविप्रख्या अचबुगु शशु राके भक्तिं करोमि
 कामाक्षि निर्वाणसुखदायिनि मैत्रेय करुणालहरि बुद्धे पाहि
 हरसिद्धी आदिशक्ति दुर्गा भूदेव्यां प्रकृत्यां नागायां भक्तिं करोमि
 लकुलेश्वर्या रिहर गुरुमूर्तिः धर्मशास्ताः तत्त्वबोधिण्याः दासोऽहम्
 हींशरीरिण्याः प्राणरूपिण्यां राम क्षय सूहयाञ्जनेयात् परं नही॥
 सर्वत लृगोविन्द कूबकल्व सूक्ष्मपरां कृष्ण विष्णुरूपिण्यै नमो
 कमलासनाया ईशपुत्रैः पशुपाश विमोचिन्या कृष्टैः रक्षितोऽहम्
 लयकरीं लिङ्ग शिवमूर्तिं वीरभद्र लृभव नीलकण्ठं वन्देऽहम्
 हींकार वेदोपनिषद् सच्चिदानंद आत्म गुरुरूपिणी संरक्षतुमाम्॥
 श्रीमाता श्रीविद्या श्रीनिवासा तिथिहोरा बाला श्री वैकटेशा मङ्गळम्॥



||Om Sri Sai Venkateshaya Namah||