

Sri Vidya Sai Srinivasa Shodasha Darshanam

Sai Venkatesh

Introduction

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 has said that there are records of Vedanta existing in the entire world, divided into 32 geographic regions. 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, then 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 a total of 68 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 and 68 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 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 16 stages with the 68 aspects are listed. The mindset/observation in each is briefly outlined. The manifestations corresponding to these are also mentioned.

1. Satsanga: Association with the Wise is the beginning of Spiritual Wisdom

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

So, I understand two things. First, all life and all activity trace themselves to the one higher power, ie the Sun. Seeing the sun as the visible God, the Vainakh Caucasians represented this God, **Dela Malx**, by a Swastika - power and goodness at the origin radiating in all cardinal directions.

Second, I see that the nature of goodness, ie the spirit of God pervades everywhere - life, nature, stone - everything. Nothing in the world explains this better than the Inukshuks of the Inuit. These are human like figures made of stone, and left in the wilderness of snow, to help passers by know that there is life, help and culture here. Here the stone plays the role of a man - saying that both have the same spirit within. This spirit is the very nature of God - Silla, and His all-pervading nature. These aspects depict His role as the Creator.

In essence, I see a power higher than any independent creature controlling everything in the form of destiny. What I see is that higher power who created everything and monitors creation from His abode so high. This is the Divine Providence of Gitchi Manitou, the Great Spirit worshipped in Native America. He ordains destiny. He punishes and rewards people for actions. As the Natives say, He hid deep inside us, the knowledge that we create our own reality.

God seems to have effect on every creature, like as if God has a thousand hands and legs - "SahasraSheersha Purushah Sahasraakshah Sahasrapaath", begins the Purusha Suktha. This is the all-powerful Creator Afekan, who is revered in Papua New Guinea and other parts of Melanesia. As such an ordainer of destiny, He is the ultimate judge and punisher - I see Him in the destructive/finisher aspect.

Even the most powerful person in the universe is subject to his law. It looks like we are merely puppets - we are all characters in His dream, that He creates, He Himself animates and executes. This dreamer-dream relation is best captured in God as Pulga revered by the Andamanese.

It is as though He controls the entire universe holding it within His hand. He is the only Supreme, the Gye Nyame Olorun Mulungu worshipped by Sub-Saharan Native Africans. He manifests as the various spirits or Orishas. He is the Ogun, who will take me through the three states of awareness - the awake, 'unborn' dream and 'dead' sleep, to the fourth - the fundamental consciousness that underlies all these three. That is who I really am, and that is Him as the spirit within me.

By virtue of these observations, I am convinced that nobody or nothing else is worthy of worship in this universe. He is the God, Allah. "La Ilaha Il Allah". All creation, the entire universe, is His magnificence. So, He is Baha, meaning the Glorious. As the Sufis say, the body is a niche, the soul a glass within which He shines radiant, where He is the olive tree, which neither the west nor east wind disturbs, and the oil of the tree is true wisdom. He takes us beyond Nasud, Malakuth and Jabarath the three states of wake, dream and sleep, to the fourth.

2. Dharma: Nothing purifies the mind more than righteous activity

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

Yahweh or Jehovah, meaning “I am that I am”. He is the One God, as in there is absolutely nothing in this universe apart from the One single unit, that is God.

In fact I see ten key qualities in this world, the Sefirot as His emanations: wisdom, knowledge, understanding, kindness, beauty, severity, eternity, foundation, kingship, glory. Thus, He as these emanations is the Tree of Life, called Kalpavriksha. This is the vast banyan tree as said in Bhagavad Gita 15.1-2, with leaves as hymns, twigs as sense objects, branches as the three modes of active, passive and pure. The tree also teaches two key lessons. First, what you sow, you reap. This is the universal law of Karma. Second, a tree gives fruit which contains seeds. While the tree eventually grows old and decays, the seeds from the fruit sprout to life. This is the principle of births and rebirths. The law of Karma carries on for multiple rebirths. God is seen as this infallible law of multiple law of births, as the Chuvash Kiremet Tree of Life worshipped in Siberia and Turkic-Mongolic faiths. This is the manifestation of the Eternal Blue God Tengri, who is the crown of my head, while I stand in the center of my world, my mind as its creator, the bird with large wings, who takes flights of thoughts.

I also observe that the law of Karma has created a duality. A world below of men, subject to the laws of Karma, and a world above, where God resides, free of Karma. Thus I see God as Rangi Papa, the earth-sky mother-father worshipped in the Pacific. Traversing these worlds is my real essence as sevenfold - physique, phantom, desires, breath, latent tendencies, individual soul and Absolute soul, birth after birth.

But also, this isn't the only duality. There is duality in direction too. By His actions conforming or against ethics, I keep moving closer or farther to God. I keep moving up and down through the various levels of heaven, earth and hell, while the tree pervades all the levels. Thus, I alternate as the bird with feathers soaring high in the skies (escaping rebirths), and as the serpent slithering underground in the depths below earth (getting caught in rebirths). I see God as Ququmatz Quetzalcoatl, the feathered serpent of Meso-America. Through the day as the sun shines I live life, while after dusk, Ququmatz carries the black sun through the dark regions, where my mystical rebirth happens, my last rebirth ever. It is the cocoon stage coming out of which, I, erstwhile a caterpillar, am now a butterfly, irreversibly transformed forever.

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

3. Viveka: Discriminating what is actual and what is apparent

Understanding God in His triple role, I now look at the universe. I see that things that seem so diverse are not really that disconnected and disjoint. I can see a commonality, a thread

underlying all of creation, that connects everything with every other thing in the universe. I begin to understand how creation came about.

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

God originally was in the unmanifest state, Avyaktha, as pure spirit called Shen. Then, Prakrithi starts evolving, while Purusha watches silently. The glory of spirit is brought forth as Prakrithi gradually descends from spiritual to material realms. This is the life-force or Qi. The result of this is creative energy vibrating called Jing, which results in all of creation. Thus, I see God, who is the Atman as Tao or Kami manifesting as the Japanese Shinto triality of **Shen-Qi-Jing Mitsu-Tomoe** everywhere, each of the three containing Yin and Yang. "From Tao came One, From One came Two, From Two came Three, and From Three came the World", says Tao te Ching, Ch.42. It is this understanding that will lead me through multiple stages, to realize that I am Kami, the fundamental consciousness, which manifests in 800 million forms everywhere.

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

Also, I see God in yet another triality. As the Triple Goddess, I see a youthful Baalaa, a middle aged Sundari and an old Bhairavi - this is the **Brigid Triskele** worshipped in Celtic, Germanic and Nordic Europe. While Mitsu-Tomoe represents triality in a material level. Triskele is the triality as a functional level - same Goddess, but three different modes of activity - Rajas or active, Sattva or pure and Tamas or passive.

Understanding the various aspects of the universe in terms of these fundamental modes, is what gives birth to science, and scientific research. It opens up the vast base of knowledge left to us by our ancestors, or Pitrus. For most practical purposes materialistically, God is too inaccessible to reach directly - this is where our ancestors help us, and they are none other than God itself. This is aptly venerated in the spirituality of Madagascar - **Zanahary Babakoto** is the Lemur, denoting our ancestors worthy of worship. It is interesting that such a view conforms to evolutionary theory too.

Also, this takes me to a deeper perspective of the world - beyond material appearances. This is the energy perspective - everything as fundamental vibrations of consciousness - this is what modern science has come to accept lately. Be it matter or force, fundamental modes of vibrations create them all, and determine their roles. These fundamental vibrations, by our ancestors, have been identified as 51 - Aksharas, or the Word of God. Our own fundamental core - our soul is the word. This, the spirituality of Amazon has understood exceedingly well - God, the mighty **Tupa**, is indeed our Word Souls.

4. Vairagya: Discard the useless and focus on the real

I learnt that the world is not as powerful or as diverse as I initially thought. I am now more interested in knowing about God than about the world. Transcending diversity means transcending qualifications. God is beyond all classifications called Ganas, and qualities called Gunas. So, He is called **Ganapathi**. Being beyond all qualifications is the secret by which He rules over everything in this world. Since He has the entire universe Vishwa, under His command Ajna or Sena, He is Vishwaksena. Understanding all this has given me clarity or Buddhi, on the mechanism of the universe. Now whatever worldly activity I do, I'll surely attain accomplishment or Siddhi.

God also manifests as Pranava Mantra Aum, the primordial sound of all creation. Aum has three parts A, U and M representing creation, preservation and destruction. They also represent the three Gunas Sattva, Rajas and Tamas. But Aum is also the Turiya or the fourth, which is the basis substrate of the other three, beyond the three qualities. This Aum is Vedamatha **Gayathri**, who is the essence of Vedas, or wisdom revealed by the ancestors. She takes three forms of the three twilights, corresponding to A, U and M. As Thara, She is the Thuriya. She has control over the 51 Akshara Matrukas, or 'little Mothers'. Thus, all of nature, which are nothing but modes of vibration, are under Her control.

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

5. Yoga: Acquire the 6 Virtues, and elevate your consciousness

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

In celestial realm He as Kala Bhairava defeated Manmatha, Yama, Daksha, Brahma, Andhakasura, Tripurasura, Jalandhara and Gajasura, representing the various vices of lust, wrath, greed, pride, delusion, envy etc. Kala Bhairava controls time, showing that time is the best teacher in imparting Vairagya. As Vijnana Bhairava He taught Parvathi, while as Adi

Bhairava He taught the world various ways to achieve Vairagya, as Adi Yogi. He taught Ashtanga or eight steps, Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi.

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

I followed the Ashtanga. In Dharana, I held on to my favorite images and symbols of God. In Dhyana I, the Dhyatru focused on the chosen imagery, the Dhyeya. Various thoughts came in the mind, and I redirected all of them towards the focus. Soon, the visualizations started creating a story, an experience of their own. Soon, I was so engrossed in the visualization that the Dhyatru sensation was dissolved. Completely oblivious to everything else, only the beautiful visualizations remained, flooding me with a feeling of bliss. This is Savikalpa Samadhi.

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

6. Mumukshu: Clarity of vision leading to thirst for liberation

I am still relishing in the bliss of Savikalpa Samadhi. What immense and pure bliss this trance is! God Himself is this bliss, no doubt. This is why, the earliest humans ever, the Khoisan Bushmen give so much importance to trance. They sing and dance, intensive, extensive, to enter trance, and taste the bliss that is God **Taro Nlari**.

Also, all the negativity such as temptations etc have vanished, as a fire cleans all impurity by burning it to ashes. God is Agni, the holy fire. This is also the fire or Dhuni tended by the Yogis, Nathas etc. The result, the blazing light or Jyothi of fire, is the complete clarity that I get after Dhyana and Samadhi. This is pure wisdom as Medha or **Ahura Mazda**. This is what Zarathustra describes as the “mental fire”.

I am completely turned away from material world, my mind has been purified, I understood God as not just the greatest, but also the form of pure bliss. He is called Skanda, meaning bliss. I am now qualified, ready and interested in understanding more about God, the Brahman. A person in search of Brahman is Brahmin, and Skanda loves such people. So, He is called **Subrahmanya**. Agni is nothing but the power of Skanda called Shakti or the Vel.

For me, now eager to know the truth and attain God, Skanda appears as Guruguha, the preceptor who lies secretly within the cave of the heart, and can be reached only if one has the qualification of Vairagya. Only Vairagya can destroy the six elements of Kama Krodha, Lobha, Moha, Madha and Matsarya. So Skanda is the six faced God Shanmukha, who dwells in the Sahasrara as the union of Purusha and Prakriti. Skanda shows Himself to me as the qualities of Brahman. The bliss of Samadhi is Brahman. He is pure bliss, He is pure love and beauty as Muruga.

7. Subheccha - Burning thirst for enlightenment, the Truth

Having seen the quality of Brahman, I now understand His interaction with the world. He as Skanda is the condensed essence of pure love, beauty, wisdom and bliss. The universe is what results when these qualities take the mood of playfulness or Leela. His qualities of love, wisdom and beauty are reflected in the world. He controls space and time. Measuring time as the relative cycle of sun around the earth, I see Him as 12 and 27 forms, representing the months and Nakshatras. Measuring space as the eight directions, I see Him as the Ashta Dikpalas headed by Indra.

Together, representing the universe and controlling space and time, I see Him as Surya Narayana. Locally to the earth, I see Him as the sun, source of all life. He emits light, to be absorbed by various celestial bodies and given back modified by their own properties. His play is the variety of energy reaching Earth from various directions at various points in time. In this manner, He is the Navagraha: **Surya** controlling Physic and Energy, **Chandra** Controlling Mind/Thoughts, **Angaraka** the Auspicious Finisher, **Budha** Using intellect for perfection, **Brihaspati** the Wisdom to increase one's value, **Shukra** as Prosperity, fertility and harmony, **Shani** Expiating Karmas quickly, **Rahu** Stimulating, variety and clarity through confusion, and **Kethu** Stimulating Mindset toward liberation.

As the source of all life on Earth, I see Him as **Inti**, worshipped by the Incas. This sun resides in the heart, center of life. His nature is that of Truth and Love. He spreads light and warmth on everyone, without making judgements - poor or rich, young or old, saint or sinner.

In further detail, 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.

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**.

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?

8. Sathya Vicharana - Stunning revelation of Reality

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

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

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

In essence, everything connected with the world, being transitory and impermanent, is unreal, while in contrast, Brahman is real. Satyam Brahma. It is only out of infinite and abundant compassion that Brahman takes this form as Buddha to reveal the truth to me. Brahman as the very ocean of compassion is 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. The form taken by Avalokiteshwara, not physical, yet not inert to the world, is Sambhogakaya. Avalokiteshwara is indeed the Kunzang Gyalwa Gyatso/Dupa, of the Bon faith. These aren't His only forms - in fact nobody can keep a count of His forms. Just call out with sincere love, and He will be right here, right now.

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

is a physical love, resulting in a contract of attaining Nirvana that will be positively fulfilled. The connections of Maitreya grow much deeper and further. This is a promise, an assurance, a prophecy of friendship, a concrete form of the compassion that is Avalokiteshwara. As such, Maitreya is in principle the Vedic God Mithra, worshipped among the Mitanni, the Hurrians, the Roman Mithraic sects, and Parsis, among others.

This stage of the spiritual path, Ashtami, has the most powerful element of compassion. This is the fundamental incentive, the catalyst, that keeps divine grace running, and which speeds divine blessings for everybody; for this reason Ashtami is called Tvarita. For this reason, every deity seems to be invoked in the context of Ashtami or the number eight: Durga Ashtami, Krishna Ashtami, Ashta Bhairava, Ashta Matrika, Ashta Moorthi Shiva, Ashta Vinayaka, Ashta Lakshmi Narayana Ashtakshari etc. But the key to all of this is compassion, Avalokiteshwara,

9. Anantha Vicharana - Revelation of Eternity and Infinity

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

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

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 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.

Shakti also appears as **Durga**, the one with multiple arms, indicating that She is infinitely capable. She appears as the nine forms or Nava Durga. She is pure Brahman as Shakti, not in the context of void or Shoonya as Kali but in the context of Poorna or fullness and of Sattvic

nature. Infinitely existent Kali is best seen in the absence of material world, while infinitely capable Durga is seen in its presence.

In the level of material world, Durga manifests as the Jiva or life, along with eight aspects of Prakriti as earth, water, fire, air, space, mind, intellect and ego, as Gita 7.4 says. With Jiva as the center and the 8 as rays, this is the Star of Shakti as **Ishtar 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 price - the ego or Ahankara.

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. 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.

10. Jnana Vicharana - The Dawn of Wisdom, and Reality

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

Ramana Maharshi has said that the Self, or Atman is the ultimate Guru. So also, Yajur Veda Taittiriya Aranyaka 3.11.2 says the Sarva Atma, who is inside everybody, and under whose control all are made subjects, is the master **Sastha**. Sastha, who is the Nirguna Atman is the Adi Guru.

From His two eyes emerge **Lakshmi** and **Saraswathi**, representing the power of Will and Wisdom as Iccha and Jnana Shakthi, manifest both during creation and dissolution. Sastha combines the paths of wisdom and devotion or Jnana and Bhakti, approached by the head and heart respectively. For this reason, while in Saguna or with form, Sastha is seen as Shankaranarayana combining aspects of Hara and Hari, representing Jnana and Bhakti. This is nothing but controlling the mind, and the senses. This corresponds to Manasa and Vachaka, what Lakshmi and Saraswathi represent.

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

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

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

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

11. Tanumanasi - Contemplation, Concentration and Clarity

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

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

The mind is a monkey, restless and naturally untamed. This I best see as the young Hanuman, mischievous. He plays havoc on the spiritual attempts of sages. However, when He grows up, He is initiated into Bhakthi of Rama and Japam of Rama Mantra. This represents the taming of

the mind, as a consequence of which, Hanuman fruitfully uses His immense Shakti, Siddhi and Buddhi, while also merging in oneness with Lord Rama and experiencing intense bliss at the height of Bhakthi. This taming of the mind is Nidhidhyasana, resulting in Samadhi which is bliss.

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

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

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

12. Sattvapatti - Removing all blemish and attaining Purity

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

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

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

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

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**. 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”.

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

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

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 represents death (of sins), by a T-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, the Hidden or Obscure like Sastha, while the rest of ogdoad were directly perceivable. Amun is the air or life breath, Prana as Hanuman. And as Narayana is seen as Surya Narayana, Amun is seen as the sun 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.

13. Asamsakthi - Culmination of Non-Attachment

I now understand that everything happens by the Will of Brahman, and I surrender completely to Brahman. Which means, me progressing spiritually, performing Nidhidhyasana and experiencing Samadhi was all only by His Will. My Samadhi was not because I made efforts in Nidhidhyasana, but because He Willed it. His Will is always for liberation, which means His Will is always favourable to experiencing samadhi. I don't have to worry saying that bliss is lost. It's not lost.

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

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

Ramana Maharshi explains the crucifixion of 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 but is transformed, just as Christ is transformed from Son of Man to Son of God.

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

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

In fact, the Christian Mystics around the world, including St John of the Cross have beautifully 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.

14. Padarthabhavana - The Phase of Unseeing the Unreal

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

It is at this stage Brahman appears as **Sadashiva** - the eternally auspicious. Sadashiva is the Lingam - the aniconic representation originally from Arunachala. Arunachala is a tall pillar of fire, whose nature as infinite without beginning or end indicates this pillar of fire is Brahman. Among the natural elements, there is a difference between fire and other elements. When water mixes with a foreign entity such as colored liquid, water changes to the nature of that liquid. But when fire mixes with anything, it doesn't transform itself. Rather it burns the foreign entity, making the latter also into fire. Fire is all consuming, dissolving everything into itself. This is called Laya, and Shiva is the Lord of Dissolution or Laya.

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

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

Similarly, the physical world is nothing but my own creation, and I am Brahman. Since these get life from me, they are all me indeed. Previously I understood as Brahman is Me, the Unreal

World is not Me. Now I understand that Brahman is Me, the Unreal World is also Me. I understand the profound truth: Sarvam Brahmamayam.

15. Thuryaga - Effortless and Natural Bliss

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

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

With none of these interfering, I am constantly in the blissful state of fundamental consciousness, aware of the eternal truth, free from thoughts, cares, worries and miseries, always in ecstasy of Samadhi. The waking state or dream state are no more real; they are all just dreams. I don’t care if they exist or do not exist. That is, I am beyond birth, death and life. This is **Sat-Chit-Ananda Paripoorna Parabrahman**.

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

16. Lalitha: Joyous Play with the Mother

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

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

Here lies a beautiful secret, the ultimate truth of Sri Vidya. In Sri Vidya, Brahman is seen as the Universal Mother, Sri Maatha, who is always sixteen years old. Since Atman gives rise to the world, Atman is the Mother of the World. Also since Atman is the ultimate Guru, who brings me to full Spiritual progress out of compassion that I be one with Brahman, this unmatched Karunya

and Vatsalya is the quality of a Mother. The Mother Amma is known as Lalitha Ambika, the playful, since She loves to play or Leela. This youthful childish nature of Amma is why She is called Baalaa.

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

Sri Sai Venkatesha

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

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

Venkatesha 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 pure form of this as Suddhananda Nilayam Oppiliappan.

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

Thiruparkadal: Prasanna Venkatesha is Doosheshwara Shiva

Valasaravakkam: Venkatesha is Venkata Subrahmany

Thiruvattaru: Adi Keshava worshipped as Thiru Allah by Arcot Nawab

Sogane, Shimoga and Secunderabad: Venkatesha is Panduranga Vittaleshwara

Vepanjeri: Venkatesha is Dashavatara Vishnu Roopa

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

Saidapet: Venkatesha is Prasanna Venkata Narasimha

Dwarahat: Sai Baba is Kriya Babaji

Thirumala Suryaprabha Vahanam: Venkatesha is Surya Narayana

Thirumala Bhoopala Vahanam: Venkatesha is Dikpaala
 Thirumala Hamsa Vahanam: Venkatesha is Saraswathi
 Thirumala Kalpavriksha Vahanam: Venkatesha is Kalpavriksha
 Vellore Nava Sai Mandir: Sai Baba as Navagrahas
 Mulbekh and Alchi: Maitreya with features of Venkatesha
 Aurangabad, Ajanta: Padmapani Avalokiteshwara resembles Venkatesha
 Bhadrachalam, Mambalam: Sri Vidya form of Rama is Lalitha Ambika
 Kolhapur: Alankara of Venkatesha for Mahalakshmi
 Chempazhanthi: Balaji Venkatesha as Bala Durga with same hand postures
 Chennai: Lalitha Ambika as Kalikambal with Meru
 Kanchipuram: Varadaraja as Anantha Naga Ooragathan
 Kallidaikurichi: Sri Yantra as Kambangudi Kulathur Sastha
 Durga Kund, Varanasi: Balaji as Venkatesha and Hanuman
 Chinnalampatti: Venkatesha Alankara for Hanuman
 Kollam: Christ as Guru with Chinmudra and Baalaa Yantra in Jagat Jyoti Mandir
 Thirumala: Venkatesha as Parabrahman, Ananda Nilayam
 Oppiliappankoil: Venkatesha as PArabrahman, Suddhananda Nilayam
 Venkatesha Sahasranama: VishwaSrugh VishwaSamharta Vishwarupa is Vishwakarma
 Ranganayakam by Dikshitar: Ranganatha is Ganapathi Samaana Vishwaksena
 Lalitha Sahasranama: Lalitha is Gayatri, also Brahma Roopini
 Entha Mathramuna by Annamayya: Venkatesha is Adi Bhairava
 Shatarudra Samhita: Shiva is Rishabhanatha
 Srimad Bhagavatham Canto 5: Rishabhanatha is Vishnu Avatar
 Bukkaraya Sandhi: Venkatesha is Neminatha
 Venkatesha Sahasranama: Venkatesha is Buddha
 Pralaya Payodhi by Jayadeva: Jagannatha Keshava is Buddha
 Mahaperiyava: Jesus Christ name derived from Eesha and Krishna
 Srikr Bhashya: Venkatesha as Veerabhadra



OM SRI SAI VENKATESHAYA NAMAH