

BRAHMA SUTRA

By Vasantha Sai

On the 25th of May 2008 at 10:15 am, Swami came in His chair in Whitefield and took my letter and a copy of this book from Eddy.

PROLOGUE

Sankalpa, the Divine Will is the cause of creation. It emerges as the primordial sound, the Sabdha Brahman. Swami said, “The first sound of the Vedas, ‘Agni meeley’ took birth as your form.”

The first word Agni, or fire, emerged as a jyothi from Swami and took birth as my form. The first chapter of Brahma Sutra explains this state. My body represents Prakrithi. I am bringing New Creation filled with amrit. To show this, amrit appeared on my hands. I have written about this in the book.

How has this book come? It is only through Swami revealing all. In the end, Swami gave the title, ‘Brahma Sutra’. It was the same with my first book. Swami asked me to use the experiences that I had recorded in my diary. Later He gave the title ‘Liberation Here Itself Right Now’.

Who is writing this Brahma Sutra? Agni, the first sound takes birth as a human being. It lives its whole life as sadhana. After attaining the state of Brahma, it creates a universe like itself, full of fire and light. In the final stages of sadhana, it expands as infinite Brahman and writes the Brahma Sutra.

One can write a commentary on the Brahma Sutra, expounding on the principles, but the Truth therein cannot be fully revealed. It can only be known through direct experience.

The sound Agni comes in human form, reveals itself through action and returns to its original state. Light became body; body becomes light. It merges back in Swami.

Agni- Sound-Asthi-Sat Brahma Sutra
Jyothi-Light-Bhathi-Chit Prema Sutra
Body-Prema-Priyam-Ananda Mangala Sutra

Sage Vyasa was able to write the Brahma Sutra as he was an aspect of Vishnu. In the Bhagavad Gita, Lord Krishna says, ‘Of sages, I am Vyasa’.

No one has written the Brahma Sutra from direct experience. At first, I had given the title of this book as ‘Sathya Yuga Declare’. Swami changed the title to ‘Brahma Sutra’! The reader may find that familiarity with Swami’s book Sutra Vahini may help in understanding this work.

Sri Vasantha Sai

Sutra 1

'Athatho Brahma Jijnaasa'

THEREAFTER, THE INQUIRY INTO THE BRAHMAN

29 January 2008 Morning meditation

Swami : You are *Agni!* The first sound of the Vedas is Agni. That sound assumed your form. You are the fire of wisdom. You have come to burn ignorance, lack of knowledge and all karmas to ashes.

Vasantha : Swami! What are You saying?

Swami : The first sound is Agni. It assumed your form; you came taking Agni as the form. You are creating the whole universe as the first sound of the Vedas. You write about this.

Vasantha : Swami, how to write? What do I know about the Vedas?

Swami : You write. It will flow on its own.

End of meditation

I contemplated how to write...

In the Rig Veda, the first word of the opening verse is 'Agni'. It says...

*'Agni Meeley Purohitam Yajnyasya Deva Mritvijam Hotoaram Ratna
dhatamam'*

The Vedas glorify the worship of Agni, fire. Agni is verily Narayana. The first sound of the Vedas is Agni. Swami told me, "You have come taking the first word as your form." The Vedas emerged from God and were heard by the sages who lived lives of righteousness, never slipping from the path of truth.

The Vedas emanated from the inhalations and exhalations of the Divine breath. They were heard from no embodied entity. They did not arise out of anyone's imagination. Hence, they are described as impersonal and eternal. From whom did they originate? From Brahman alone. Veda means knowledge; it always "is." It has no beginning and no end... It can only be experienced.

These are Swami's words in Sutra Vahini, regarding the Vedas. Swami continues...

Vedic scriptures derive their validity through Brahman and their value from Brahman, for Brahman is the source of the illumination they contain and confer...Only the scriptures can liberate people. They regulate

one's life and foster it, guarding it from grief. The Vedas offer comforting counsel; they deal with people affectionately and lead them forward, for they are received through venerable personages who attained the highest knowledge, Brahman...

Shastra (Scripture) means that which brings to memory what has been forgotten. Brahman is 'the very self' of every person. The scriptures direct and counsel everyone. People yield to delusions and become one with the darkness of ignorance caused by false values and attachment to the unreal 'I and mine'. But, the Scripture is the Mother; She does not give up. She persists and pursues; She reminds people of their goals in order to ensure that they will be saved.

Fire is produced by striking two flints or by rubbing two sticks together. Where is this fire? It was latent in wood. Fire appears through the action of rubbing the sticks.

Early man worshipped fire. The fire latent in the wood emerges by rubbing two sticks together; this is then used in yagna. The first sound of the Vedas is Agni, heard directly from God. Swami says that the Vedas emanated from the inhalation and exhalation of God. How does one qualify to hear the very breath of God? Swami answers this question in Sutra Vahini.

...they can be heard only by venerable sages who have attained knowledge about the Infinite Brahman and who have lived lives of righteousness.

The Vedas can only be known by the one who possesses the above qualifications. What are the Vedas? What is their role in the life of man? It is to regulate human life through the light of wisdom. The Vedas can free us from grief; relieve us from the cycle of birth and death and bring to mind long forgotten wisdom.

Prehistoric man did not live an ordered life; he did not know how to live. As his intellect grew, his capacity to learn also increased. At first, he lived alone. He then learned to live in a family and finally as part of society.

The Vedas counsel and guide man to know Truth; it is Brahman that exists as the 'I' or 'Self' in every individual. However, due to the false attachment to 'I and mine', delusion veils man and he remains in ignorance.

Swami says, "Everyone should discern the indwelling Self in each one. Brahman is the Selfness in every person."

Each man is Brahman. Each man is a walking Veda. There are not only four Vedas. Every human being is a Veda. The scriptures alone do not contain the Vedas; everything in Creation is a Veda. Every man, animal, bird, insect are verily 'walking' Vedas. The trees, mountains, oceans, seas, rivers all are Vedas. They are direct proofs of Truth. They counsel and guide us. Yet, oblivious to this, we live in ignorance. Those caught in the world of illusion and ignorance cannot see the light. God's voice has to be heard emanating from everything. This is Veda. Wisdom is Veda. Please understand that this Veda Maata, the Mother, has come only to rescue man.

Let us look at Agni further. One cannot see the fire latent in the wood. It is only when two pieces of wood are rubbed together that the fire emerges. The same applies to butter in milk. It is only when milk is churned that butter floats to the surface. In the same way, the Indwelling Lord cannot be seen externally. He exists within the heart cave in the form of a tiny blue spark. In order that the Indweller reveals Himself, the mind should be churned. One should watch

thoughts each and every moment and transform himself. 'Churning' means transformation. The fire of Brahman emerges as a result of this churning.

One should live life never wavering from truth; observe truth in thought, word and deed. One should live life for God alone. Churning the mind requires being in a state of continuous self-awareness, where not even a single wrong or evil thought arises.

Swami said,

"You brought the first sound by the Vedas, the fire, as your very form."

Swami often refers to me as fire flower. He calls me a fire flower because '*I touch nothing and nothing touches me*'. Fire is symbolic of purity. It signifies sacredness. Mother Sita passed the test of fire proving her purity. I purify every moment of my life as if entering fire. My whole life is yagna. I offer my feelings as the samiths to the fire. Each feeling is consigned to the fire. What are these feelings? They are the thirst for attaining God. This endless thirst becomes my feelings. I express my feelings in many different forms of writing. To make them suitable offerings to Swami, I purified my senses, mind, intellect, ego, everything and merged with Swami at Vashista Cave. Swami called this the state of Sudha Sathwa, pure consciousness.

Every moment I am facing the test of fire. This is for Sharira Nivedhan, the total offering of the physical body to the Lord. I want to offer the body fully by making it sacred, complete, youthful and virginal. It is not an ordinary task. I am performing this sadhana every moment with total awareness. This is a penance of fire. It is the fire of separation. The grief of separation from God scorches me like fire. Right from birth, the fire of separation consumed me. I performed Panchaagni tapas twice. My body is eternally fire.

Each of the five elements behaves in a different way. Fire rises upward. Air moves in all directions; the nature of water is to flow downwards. The earth has both high and low points, as mountains or as the plains. Space is all-pervasive; it is both inside and outside of a closed pot. Of all the five elements, fire alone rises upwards.

All the elements, apart from fire, manifest freely in Nature. For fire to be produced, some effort is required. Only certain types of wood can be rubbed together or two flints struck against each other. A matchstick has to be struck on the side of the box. Fire does not emerge until these actions are performed. In fact, fire is akin to action and will only emerge if action is performed.

Fire is the witness. Marriages are solemnized with fire as the witness. It is unfortunate if these marriages end in divorce, as vows are made in front of fire. When a promise is made in the presence of fire, it is affirmed as truth. Because the King strayed from truth, Kannagi's power of chastity burned the city of Madurai to the ground.

Chastity is also fire. It has the same power as fire. The fire of my chastity destroys the karmas of the world. Mother Sita's chastity was proven by the test of fire. Prema yagna is performed every day in Mukthi Nilayam. The photos of the sacrificial fire prove the purity of each word I write. I am fire, the first word of the Veda and the yagna fire shows how the chastity of fire would be. Through my writings, I am proving that I am Swami's Chitshakthi. One picture from the yagna fire, showed this power of my chastity. In it, Swami is seen seated above me, a mangalya of fire about to fall around my neck. Thus, Agni revealed who we are.

Every life or object in the universe has five qualities or states: Asthi, Bhathi, Priyam, Roopa and Nama.

Asthi – immortal existence, is-ness, Being. It is the Atma.

Bhathi – radiant light or luminescence. That which makes an object knowable is Bhathi.

Priyam - that which makes a thing or person dear to us. It is love or attractiveness.

Roopa – form

Nama –name

Asthi is the state of Being. Bhathi is luminescence, the capacity to enter and illumine the intellect. Priyam is attractiveness. These three are the nature of God. When name and form join these three, the universe takes form.

What is Bhathi or luminescence? What is this capacity to enter our awareness or intellect? It is the light of the soul. If this light is seen in all names and forms, then one will realize that the universe is verily a manifestation of God. My Agni nature reveals this wisdom and shines forth. This is Jnanagni, the fire of wisdom. I am born here to burn all the ignorance and karmas of the world with the fire of wisdom.

I am born as fire. I open the new gates of wisdom to ensure that ignorant people will not interfere in the future lives of Avatars. (refer to Prema Sai Pt. 1)

Asthi, the Being state is Sath.
Bhathi, luminescence is Chit.
Priyam, Prema is Ananda.
This is Sathchitananda.

Man, who is the reflection of these three qualities, gets entangled in a world of names and forms. He is born again and again caught in the illusion of 'I and mine'. The luminescence inherent in objects and people attract him; in his quest to possess them, he showers love on them. The lack of discrimination becomes the cause for his destruction. Man's ignorance hides God and causes attachment to people and objects of the material world. *This Vasantha Agni has come to remove this ignorance by kindling the fire of wisdom.*

When a yagna is performed invoking a specific god, Agni deva carries the offering to that deity. This Vasantha fire makes this universe an offering to the Primal Soul, Bhagavan Sri Sathya Sai. One Vasantha Agni, becoming Vasanthamayam Agni, makes itself as the sacrificial offering to God. Here Agni itself becomes the offering.

2 February 2008 Morning meditation

Vasantha : Swami, it is said in the nadis that the sceptre of Mukthi (the sceptre of Sathya) secured by Venkatesh Rajan in the celestial court and the Mukthi Stupi here, are the same. It is said the Mukthi Stupi, the dharma sceptre is a mirror image, is this correct?

Swami : I was born in the lineage of Venkavadhuta because he prayed that God should be born in his family. You were born due to the prayers of your ancestors. You are My mirror image. We are One... there is no difference. Man attains Truth by walking on the path of dharma. You followed dharma. You have attained Truth following this path. Now dharma follows you. The scriptures teach that all should follow dharma. When dharma declines, Sathya is born to establish it again. You came and laid a new path – the Prema path, for dharma to walk on. You are the Prema horse with the two horns of Sathya and Dharma. The Prema horse became the path on which the 'Om' chariot rides. Now, the Prema horse sits on the chariot and shows the path; dharma follows it. Brahma- charya is the charioteer. It is your Brahmacharya, your chastity. Your chastity is the Agni Ratha, the Chariot of fire.

End of meditation

Now let us see an explanation for this.

Before the construction of the Mukthi Stupi in Mukthi Nilayam, we consulted the Kagabujandar Nadi. The nadi said that the sceptre of Mukthi acquired through the penance of Venkatesh Rajan in the celestial court and the Mukthi Stupi are the same.

I was born due to the prayers of my ancestors. Swami says the dharma pillar, or Mukthi Stupi, is the mirror image of Him, the sceptre of Truth. I am Swami's mirror image. The nadi also says, "She, who has attained the half of God." From the time of my birth, I have searched only for God.

Through my intense love for God, I have lived a life of righteousness and have attained Him, merged in Him. For the one who has attained the Lord by following the path of dharma, dharma now follows him.

An example. Though I desired to marry God, I was told that it was not possible and was married in the normal way. This caused me great pain and I cried many tears. After crying and yearning for over 46 years, Swami told me to compare my wedding photograph with a picture of Him in His youth. The form of the one whom I married and Swami's form looked like they were cast from the same mould. Swami then said that dharma entered into the action of my marriage and that it was He alone whom I had married. This proof shows that as I had followed dharma, dharma followed me.

In February 2008, the nadis were consulted again. The texts confirmed that Swami was in the form of the one I married. I married only Swami.

In April 2003 Swami said, "Rama and Sita did not waver from the path of dharma even in thought. Their life together defines Prema and exemplifies chastity. The first syllable of Rama, 'Ra' and the second syllable 'dha' of Seetha, unite to become Radha, you. You have fire like chastity. You have offered everything to God. Due to this, the karmas of the world are burnt and Universal Liberation is bestowed."

Swami said that since I have sanctified my whole life in this way, dharma now follows me. The scriptures teach dharma. Manu, the first man, lay down the codes of dharma; it is called Manu dharma shastra. There is a code of dharma for each and everyone. There is a dharma for a king, dharma for ministers, individual dharma for men and women, political and social dharma. Dharma prevails only when each follows his prescribed code of dharma. When dharma declines, God descends as Avatar.

The cycle of Nature revolves around man's observance of dharma. When man performs actions by walking on the path of dharma, rains come. When the rains come at the proper time, the seasons follow as they should. Crops and food are plentiful. Man is sustained by and born through food. When he deviates from dharma, Nature is affected. The harmony in Nature is disturbed and it shows its fury. At this time, God descends as Avatar to establish dharma.

Like the cycle of Nature, the establishment of dharma also follows a recurring pattern. In every Yuga, there is a need for the descent of the Avatar to establish dharma. Why this repetition in the decline of dharma? Through inquiry, I found that it is due to the lack of Prema. I am showing through my life that when dharma is followed with Prema as its basis, it will not be destroyed. Swami refers to this when He said, "You laid a new path of Prema."

In 2002, on the day of Vaikunta Ekadasi we performed Prema yagna in Mukthi Nilayam. In a picture from the sacrificial fire the 'Om Chariot' appeared. Hanuman is seen driving the chariot, the Prema horse underneath. Why a Prema horse?

Swami said,

"You will perform Aswamedha Yagna and conquer the whole world. Prema is the Aswa, horse. The new yuga has Prema as its foundation. Founded on the basis of Prema, Dharma will not falter."

In the year, 2007, on Vaikunta Ekadasi, a picture from the Prema yagna again showed Hanuman riding a chariot. A horse is also seen in the chariot, with a dog sitting behind. The dog represents dharma. On Dharmaraja's journey to heaven, dharma followed him in the form of a dog. It is the same here; where the Prema horse goes, the dharma dog follows. Why is Hanuman the charioteer? He represents pure Brahmacharya. So Swami said, "Hanuman symbolizes your chastity. This is a chariot of fire."

This fire of chastity will achieve all. The nadis for the Mukthi Stupi declare Swami as the 'Sceptre of Mukthi' and 'Sceptre of Truth' and me, His mirror image, as the 'Dharma chakra sceptre'. The Mukthi Stupi shows the functioning of my kundalini. The blueprint emerging from my Sahasrara fills the space through the Stupi; thus, my chastity or Brahmacharya will permeate the whole world. Now, the establishment of Dharma is based on my Prema. The whole world will move towards Sathya on the path of Dharma founded on Prema.

Manu created the law of dharma. Vaivaswata Manu was the son of Surya, the sun god. God Himself first taught yoga to the Sun. The Sun in turn taught it to his son Manu. This Manu laid down the codes of dharma.

Swami said that Radha is the mirror image of Krishna. The love of Radha and Krishna is supreme. Swami says I am His mirror image. This love is not physical. It is the Supreme Atmic principle. It is the one Atmic principle that functions as two. Ordinary or worldly love is not real. The love for the Atma or Self is the basis for everything. Love arises for all due to the Atma in them.

Ordinary love for another is not real. Man longs for bliss and love thinking that he can derive it from another. In truth, love flows from ones own Self to another.

Here is an example. A man thinks he derives happiness from his wife. In fact, it is the bliss of the Self he is enjoying and has nothing to do with her physical form. Due to his delusion, attachment and affection arise. As a result, he weaves a web of love around his family. The husband, wife, parents, children and relatives are all in the web. If one is able to come out of this Maya web of body attraction; if he realizes that bliss comes from the Atma within, He will experience true joy.

The bliss of the Self, returns to us from another. For example, when we throw a ball against a wall, it returns to us. If our Atma enjoys bliss by perceiving the all-pervading Atma, then we will get bliss from each and every aspect of creation. This is what Radha experienced. This is known as reflection. Creation is a reflection of Krishna. If this Atmic principle is clearly understood, that God and His creation are one, it is bliss everywhere.

I see Swami everywhere. I am doing sadhana so that everyone can realize this Atmic principle. It has no relation to the body. It is not the web of limited attachment or ordinary human love. It is Supreme love for the Omnipresent God. Supreme love assumes the form of Supreme wisdom and the gates of Truth open one after another.

In Mukthi Nilayam, the Prema yagna fire is the witness for Truth. All the pictures taken of the yagna prove this. The yagna fire thus shows that the first word of the Veda has come in my form.

The first Sutra teaches an important lesson. What is that lesson? One who devotes his life to earn the knowledge of the Atma must himself possess holy virtues. Virtuous discipline and character is power. Those who lead a virtuous and disciplined life will never come to harm. They are endowed with sacred merit.

'Athatho Brahma Jijnaasa'

Thereafter, inquiry into Brahman.

After securing the qualification of virtuous living first, one should proceed to know the Brahman. Swami refers to my virtuous life, since birth itself, by calling me Agni. How would it be if the very first sound of the Vedic verse 'Agni meeley' were to take birth as a human? Would it not consume everything other than virtue, good conduct and chastity? This is the essence of the first Sutra.

Only leading a life never faltering from righteousness, can one can inquire into Brahman. My life has been virtuous from birth itself. This is why Swami calls me Agni. If the first sound of Veda takes birth, how will it be? It will be an embodiment of virtue, discipline and purity. It will burn all other qualities. This is the essence of the first sutra.

The inquiry into Brahman can begin only when one has lived a virtuous life.