OM SAI BUDDHAAYA NAMAH

(Buddha Puurnima, 26 May 2002)



Bhagavaan Shree Sathya Sai Baba is the latest advent of the Divine in human form, just as Bhagavaan Buddha's advent about 2500 years ago in order to uplift humanity in moral and spiritual terms. There are striking similarities between the two.

First, Buddha was known as Buddha the Compassionate. So is Sathya Sai who is compassion and kindness personified. Both of them epitomize the qualities of *dhaya* and *dharma*, i.e. compassion and righteousness based on love and non-violence. Love all, serve all. For both, *Ahimsa* is *paramo-dharmah*. Help ever, hurt never is the single most important motto.

Second, Buddha was so called because he was the enlightened person, and the cause of enlightenment of fellow human beings. Therefore, he is called Maha Maanava, a highly exalted human personality. Sri Sathya Sai is the quintessence of spiritual wisdom and practice of human values. He can be truly called Maanavatha Dharma Nirmaatha, the builder of the culture of human values. Both of them exemplify *Buddhi Yoga*, the *yoga* of creative intelligence for self-transformation and realization. Both are world preceptors (*jagat gurus*) of supreme wisdom. Aadhi Shankara calls the Buddha as the Prabuddha, the perfectly awakened one, and also as the emperor of all the *yogis* in Kali Yuga (*Kalau Yoginaam Chakravarthi*). Baba is acknowledged to be the emperor of Universal Spirituality, *Prapancha Aaadhyaatmika Chakravarthi*. Buddha or for that matter Buddhism is free from dogmas, it is not a proselytizing religion. So is *Sanathana Dharma* as expounded by Baba. It is a universal, ancient but ever new, eternal and pervasive moral and spiritual value system.

Third, Buddha's form radiates ineffable peace in tranquility and serenity. He was called the prince of peace. So also Baba is the picture of *Prashaanthi*, perfect peace in contentment and bliss. Both combine supreme detachment within and *Dhaarmik* activism on the outside.

For peace, Baba says master your mind and become a master of the mind like Buddha. To control the mind control desires, and to control desires control the senses. Bliss is within one's own-self and not outside, according to both the Buddha and Baba. It is only with the control of senses that one can reach the state of peace and bliss, as exemplified in the life of Buddha and Baba. Bhagavaan Baba also says where there is truth there is bliss, where there is bliss there is peace, and where there is peace there is God. Bhagavaan Buddha's quest for peace led him to formulate the eight-fold path, which includes *Samyak Dhristhi*, total or good vision, *Samyak Vaak*, good speech, *Samyak Shravanam*, good listening, *Samyak Bhabhaana*, good thought and *Samyak Karma*, good actions. Similarly, Baba says watch your Words, Actions, Thoughts, Character and Heart. Both the Buddha and Baba stress silence to steady the mind. Truth (or God) is envisioned in the depth of silence, in deep contemplation.

Due to the divine inspiration of Baba on this Buddha Puurnima morning when He entered the Sai Ramesh Hall, filled with thousands of Buddhists and devotees from Nepal, Sri Lanka, Thailand, Japan and India among others, in His resplendent deep orange coloured robes, my thoughts were so intensely focused on the two divine advents, that the *Sai Buddha Gaayathree Manthra* began to jell in my mind. This Manthra, in *Vedhik Gaayathree* format, is composed of 24 letters with three parts of 8 letters each:

Om: Dhayathmanaaya Vidhmahe Sai – Budhhaaya Dheemahi Thannah Shaanthah Prachodhayaath

Meaning: We have come to know of this divine personality with supreme compassion. We whole-heartedly contemplate this divine Sai Buddha, the embodiment of supreme wisdom and spiritual power. We pray that this embodiment of divine PEACE and BLISS bestow on us the same felicity of peace and bliss and lead us to enlightenment and liberation.

The above Sai Buddha Gaayathree Manthra can be contemplated by anyone, at any time and at any place. Thereby a seeker gains the capacity to be kinder and more compassionate to all living beings; it also increases the power of discrimination between good and bad, and the permanent and transient as well as the power of determination to pursue righteous actions for human welfare. Furthermore, the Manthra yields inner peace and happiness and above all enlightenment, resulting in reaching the state of Sai Buddha-hood! Hail to Sai-Buddha!

Note: It is significant as in the case of the Sai Gaayathree that the number – equivalents of the letters contained in Sai Buddha Gaayathree total 109 according to the rules of Maharishi Vara Ruchi. On a par with the Sai (Eashwara) Gaayathree, it can be taken to mean that the recitation of this Manthra for 108 times will take the seeker to the final 109th step, as reaching the tassel (Sumeru) in the rosary (*Japamala*).

SAI BUDDHAM SHARANAM GACHHAAMI!

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