

## Ati Rudra Mahā Yajña – Highest form of worship of Lord Śiva

*"This Ati Rudra Mahā Yajña has to be performed in several places in future. This Yajña is everyone's concern. It is not limited to one country, one religion or one caste. It is performed for the welfare of the whole world. If you continue to perform this Yajña, soon the people of the entire world will become united. (...) Where there is unity, there will be purity. Where there is purity, there will be divinity."*

–Sathya Sai Baba, *Yajñas and the Vedas are for whole world*, Divine discourse on 19th August 2006, ARMY in Prashanthi Nilayam



According to this Swami's wish, from 2007 to the present day, the following Ati Rudra Mahā Yajña's were held under the guidance of chief priest (*pradhāna ācārya*) **Sri Nanjunda Dixit Mama**,



who led, according to Svami's will, the first as well as the following Sai's ARMY's:

1. Puttaparthi, August 2006
2. Chennai, January 2007
3. Adichunchanagiri, August 2008

4. Kaulalampur, Malaysia, July 2010
5. Chengra, Thailand, June 2011
6. Atlanta, May 2014
7. Whitefield (Brindavan), March 2015
8. Badrinath, June-July 2015
9. Muddenahalli, October 2015
10. Thiruvannamalai, July-August 2017

After the successful conduct of the Ati Rudra Mahā Yajña at Prasanthi Nilayam in August 2006, Swami decided to conduct the same in the city of Chennai in January 2007. The days and timings have been determined by Bhagavān himself. He ordained that this **Chennai Ati Rudra Mahā Yajña** shall be performed at the beginning of the auspicious time of *Uttarāyaṇa*. The date of commencement will be 19th January 2007 and the final day will be 30th January 2007.

The morning session will be started in the *Brahmamuhūrta* time (between 4.00 AM and 5.30AM) and concluded around 10.00 AM. The afternoon session will commence from 2.00 PM and will be over by 4.30 PM. These will be followed by divine discourse by Bhagavān, lectures by scholars and specialists and music and cultural programs. The proceedings will come to close by 5.30 to 6.00 PM.

It is one of the rare of the rarest event in the world where the *Yajña* is presided by Yuga Avatār Bhagavān Baba himself. Bhagavān is visiting Chennai after a gap of 10 years and blessed are the youth of Tamilnadu who have undertaken to conduct this yajña under the immediate presence of Swami.

Bhagavān Baba also personally approved the installation of Sanctified and Divine Energised Crystal *Śricakra* in each of the 11 *homa kuṇḍa* and also a Crystal *Mahā Meru*. This is unique, and done for the first time in the world.

Holy water from Gaṅga, Yamunā, Godāvarī, Kṛṣṇa, Kaveri, Mānasasarova Lake in Tibet etc., were collected from its very source of emergence. To this, for the first time in the world, the following ingredients have been added.

1) Each syllable (*saṃskṛt akṣara*) – 51 in all – relates to a specific herb, a specific body part, a specific curative effect of the disease concerning that body part, a specific *vāhana* – animal or bird, a specific *mantra*, a specific *yantra* and the 51 *śakti pīṭh*. These herbs have been perfectly identified, and made into a fine powder, whose decoction is added to the holy water,

cooked in pure rose water.

2) Great efforts were made to collect the following *pāda dhūli* (sand from the feet) of the following animals and also from various points.

The most important significance is that the *pāda dhūli* (sacred dust) collected from the Lotus Feet of our most beloved Bhagavān Sri Sathya Sai Baba Varu has been added. This is because the sacred dust from the Lotus Feet of Bhagavān carries the total Divine vibrations and protects the Devotees everywhere. The word “SAI” signifies the fact that “SA” represents the *bīja mantra* of Mahā Sarasvatī (Omniscience) and the word “I” represents the core centre of the Divine Energy (Omnipotent). When one calls ‘SAI’ from the bottom of His/Her heart, he/she connects the Omniscience with the Omnipotent and there the Omnipresence of Bhagavān occurs instantaneously. That is why the holy of the holiest *pāda dhūli* of our beloved Bhagavān Baba has been added to the sanctified water in all the *kumbhas* (*kalāśa*) established in the *yajña śālā*.



***Kalāś with water from the holy Mother River Gaṅges during  
ARMY in Badrinath 2015***

*Pāda dhūli* (sacred dust) collected from the following animals and from various points for ARMY in Chennai 2007:

a) Elephant right leg

- b) Lion right leg
- c) Tiger right leg
- d) Go-shala (cow shed)
- e) Cobra living place (ant hill)
- f) River-sea sangamam
- g) Sacred river bed
- h) Sacred temple tank
- i) Meeting point of three streets before a temple
- j) *Tulasi* madam (where thulasi is grown)
- k) Pure saffron
- l) Pure pachai karpooram (mint/camphor)
- m) Pure cardamom/lavang/nutmeg and *netmet* leaf powder
- n) Pure extract of rose, jasmine, sandalwood
- o) Pure sandalwood powder etc.

These were collected, purified as per *mantra Śāstras*, then added to the herbal powder before making into a concentrate decoction.

The decoction thus added to each of the *kumbha* (*kalaśa*) containing the holy water ensures that all evils are warded off, the sacred and sanctified water receives the fullest divine energy both from Bhagavān Baba and those of the *mantras* of the Lord chanted continuously. This holy water would be sprayed (*prokṣaṇam*) on all the devotees present on the concluding day of the *Yajña* by the Divine hands of our most beloved Bhagavān Sri Sathya Sai Baba. Lucky are those who gets this blessing.

This information is provided with a view to ensure that every devotee fully utilizes the opportunity to be present during the *havan* (*homa*) and receive the blessings of our most beloved Swami – Bhagavān Sri Sathya Sai Baba.

[http://www.saibabaofindia.com/sairam\\_updates\\_chennai\\_Yajña\\_3.htm](http://www.saibabaofindia.com/sairam_updates_chennai_Yajña_3.htm)

[http://www.saibabaofindia.com/sairam\\_updates\\_chennai\\_Yajña\\_faq.htm](http://www.saibabaofindia.com/sairam_updates_chennai_Yajña_faq.htm)



*Swami performs the Praṇa Pratiṣṭhā (life-instilling ceremony) for the Sai Sundaresvara Liṅgam at Chennai at the start of the Ati Rudra Mahā Yajña*

No matter how unique and glorious was this ARMY in the physical presence of the beloved Bhagavān Sri Sathya Sai Baba, even greater was the Swami's lesson about surrender and inner transformation which happens to His students during this ARMY in Chennai. This experience is so beautifully described by **Aravind Balasubramanya**. His classmate **Jagdish Chandra** was one of the students whom Baba assigned the task of holding a speech on spirituality during ARMY in Chennai. But before his story, here are Aravind's important remarks about the meaning of the word *surrender* and the Sanskrit word *śaraṇāgati*, translated in English by the very term –surrender.

**ŚARAṆĀGATI vs SURRENDER**

The dictionary defines surrender as ‘give up, hand over or submit to authority’. Therefore, surrender is oft understood to mean capitulation or backing down. It connotes weakness and an inability to resist. It is considered as the last resort of those who are not brave enough because the brave would rather lose everything than surrender! However, *śaraṇāgati* (which is translated into English as ‘surrender’) is very different. It is also a sort of ‘giving up’ but it is not capitulation. Instead of weakness, it connotes strength, humility and wisdom. It is the first resort of the brave because those that aren’t brave do not deserve the peace and joy that it brings.

So, what is this *śaraṇāgati* (surrender) which is completely opposite in it’s meaning compared to the surrender that is defined in English dictionaries? Here is a lovely episode in which

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*Days come and ages pass, and it is ever he who moves my heart in many a name, in many a guise, in many a rapture of joy and of sorrow.” – RABINDRANATH TAGORE*

Bhagavān Sri Sathya Sai Baba explained to a college student the spiritual meaning of surrender and its beautiful benefits.

For the Athi Rudra Maha Yajña, Swami had picked several students to accompany Him. The 'duties' of these students involved delivering a speech during each day of the Yajñam. My classmate, **Jagdish Chandra**, was one among the several students who were part of Bhagavān's entourage. This beautiful dialogue on the true meaning of surrender happened between Jagdish and Swami. Just as I am grateful to Arjuna for asking his doubts of Lord Kṛṣṇa, am grateful to Jagdish for this dialogue with Swami because the message is as poignant as the Bhagavad-Gītā. In fact, I feel it is a concise summary of the Gītā.

**This narration is in Jagdish's own words now.**

"I was to give a talk the next afternoon at Thiruvanmiyur. The previous evening, as we were having dinner with Bhagwan, Swami enquired as to who would be speaking. Swami had decided the order of the speakers beforehand, and so, I knew it was my turn. I presented myself accordingly.

"*Yemi maatladutavu* (What will you speak)?"

"Swami I would speak on Swami as our *Guru*..."

"Aha! What is the meaning of *guru*?"

"Swami, in the sacred texts it is stated that, in the word *GURU*, 'Gu' stands for *guṇātīta* (beyond attributes) and 'Ru' stands for *rūpavarjita* (beyond forms)."

"Alanti vallani yavarinena choosava (Did you ever come across someone, a *Guru*, like that)?"

I was awestruck for I was in the very presence of such a Being, my *Guru*. I pointed my folded hands towards Swami and said,

"*Swami meeru* (You Swami)!"

"*Kani naaku roopam unde* (But I have a form)!"

Swami was referring to the contradiction to the definition of *Guru* which I had chosen.

"*Swami roopam undina lekapoyina, meere na Guru* (Swami, with or without form, I know only you to be my *Guru*)!"

Swami smiled. He then asked me the details of my talk which I told him. I was happy at the interest he was showing in my talk. However, at the end of our conversation, surprisingly Swami said to everyone around, "*Naaku telusu, me andara manusulo chaala doubts unnayee.*

*Ee rozu annee clear chestanu. Adagandi.* (I know, you all have a lot of doubts in your mind. I will clear those doubts today. Ask!)”

It was not merely manna from the heaven but verily the heaven itself! Each one of us chose to ask what was innermost in our hearts. When my turn came, my question was,

“Swami, *śaraṇāgati ante yemi* (Swami, what is the meaning of Surrender)?”

“*Śaraṇāgati ante neeku yemi artham ayyinndo, mundu adi cheppu* (First you tell me what you have understood of the word *śaraṇāgati*).

“Swami, of what little I have read and heard from elders, offering my everything to God is Surrender...”

“GOD DOES NOT WANT ANYTHING FROM YOU SIR!” Swami said, “At every point in time if you remind yourself - ‘Whatever is happening is good for me’ - then you have surrendered to me.”

Swami continued to explain.

“Do you know how to drive a car?”

“Yes Swami...”

“How many gears are there in the car?”

“Swami 4...”

“Yes! First, second, third and fourth gear. There is also a reverse gear. Tell me, is there any problem when the car runs in the first gear?”

“No Swami...”

“What about the second or third or the fourth gears?”

“No problems Swami...”

“Then where is the problem?”

I just shrugged in ignorance. Swami answered His own question.

“The problem comes when there is a change of gears! So what do you do when you change gears in a car?”

“Swami, we use the clutch”

“Correct! When you use the clutch, the change of gears is smooth. Similarly in life, there are gears - front and back - HAPPINESS, SORROW, HAPPINESS, SORROW. Just as in car, our lives too continue whether we are in happiness or in sorrow but the problem arises only when there is change or transition from happiness to sorrow and vice versa. For life too there is a

clutch. The clutch for life is the thought that, 'Idi Naa Manchi Kosame (Whatever happens is good for me).'



*Life constantly shifts between the gears of sorrow and happiness*

Come to think of it, all problems come only when we transition from joy to sorrow or vice versa. When we fall into sorrow from joy, there is frustration, irritation, anger and depression. When we are exalted to happiness from a sorrowful situation, there is pride, ego and attachment. All of them are harmful. Instead, when dropping into sorrow from joy or vice versa, if we say, "This is good for me. That is why Swami is gifting it to me", then none of those negativities will arise. This technique will ensure that we don't float in the skies nor bury ourselves underground. It makes sure that our feet are firmly on the ground. It will lead us to be equanimous and thus, permanently peaceful.

This is what Kṛṣṇa told Arjuna in the Kurukṣetra battlefield.

*sukha-duḥkhe same kṛtvā, lābhālābhau jayājayau*

(The one who is equanimous in happiness-sorrow, profit-loss, victory-defeat, is the one who has truly surrendered !! )

"Whosoever, follows this, I assure him complete feeling of surrender towards me!" Swami declared to Jagdish that day. But, it did not end there. A very interesting climax ensued.

The next day's proceedings of the Yajña turned out to be catastrophic as there was a problem with the PA system at Thiruvammiyur. Swami was apparently upset as things could not be heard properly. Though Jagdish delivered his speech flawlessly, it seemed flawed thanks to

the PA system. Swami seemed to look at Jagdish as if to say that He wasn't happy with his talk. The confirmation came when they returned to Sundaram, Swami's abode in Chennai. Swami looked at Jagdish angrily and said, "*Yemi baaga maatalad ledu* (You didn't speak well at all)."

Jagdish's heart sank! The sole purpose of doing anything – including speaking in the Divine presence – is to make Swami happy. Even though the whole hall had applauded, it meant nothing to Jagdish because Swami was upset. He did not have the strength to face Swami even during the dinner session. Ironically, that very day, he was seated closest to Swami for dinner! Swami frowned upon him and asked one of the senior devotees, "*E abbayi yela matladedu* (How did this boy speak)?"

Oblivious of what had happened until then, the devotee started heaping praises on Jagdish! Every word was like a scratch on Jagdish's bleeding heart and he continued to sit with his head down. He was very sad.

Swami simply ignored Jagdish and the words of the devotee and said aloud, "*Yemi baaga maataladledu* (Didn't speak well at all)!"

Then came the biggest jolt for Jagdish. Swami looked at him and said, "*Śaraṇāgati gurinchi okka mukka kuda mataladaledu* (You didn't even speak a word about Surrender)!"

He was referring to the conversation that took place the previous day.

In spite of all his dejection, Jagdish's mind revolted. He was screaming inwardly, "Swami this is unfair! I was not supposed to speak on that topic. My topic was GURU! Why are you doing this to me?"

Immediately Swami asked, "*Yemi Raa Nee Śaraṇāgati* (What is your Surrender)?"

Jagdish was hit by a thunderbolt. The noise in his head was instantly silenced. He realized that he had grasped the theory the previous day but had failed in the practical exam on this day! He had been shifted from joy to sorrow and he hadn't applied the clutch of surrender by saying, "This is all good for me."

And even as he understood, a smile seemed to blossom on Swami's face. There was so much love. Jagdish was now in tears. He went to Swami and said, "*Tappu ayyipoyindi Swami, kshaminchandi* (I made a mistake. Please forgive me Swami)!"

Swami smiled at him and said, "Your speech was good."

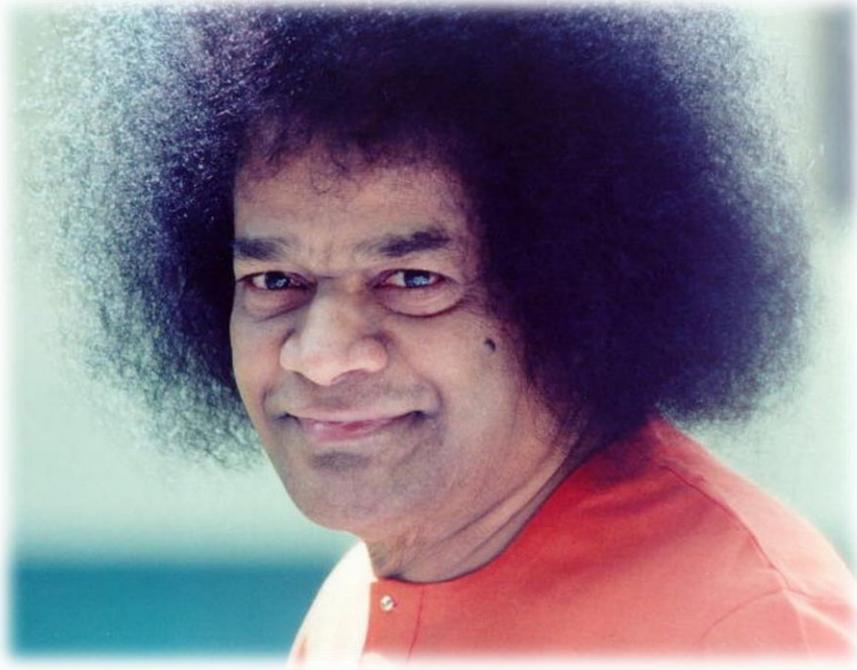
This time, Jagdish did not float. He remained grounded. He knew that Swami's praise for him was not because of his glory. It was because **it was good for him**.



*Jagdish Chandra speaking in the Divine Presence at the Ati Rudra Mahā Yajña in Chennai 2007*



*Kṛṣṇa and Arjuna on Kurukṣetra battlefield*



***The Prayer of Surrender as written by Swami to a devotee...***

*"Why get agitated? Let Me take care of all your business. I shall be the one who will think about them. I am waiting for nothing else than your surrender to Me, and then you do not have to worry any more about anything. Say farewell to all fears and discouragement.*

*You demonstrate that you do not trust Me. On the contrary, you must rely blindly on Me.*

*To surrender means: To turn your thoughts away from troubles, to turn them away from difficulties that you encounter and from all your problems. Leave everything in My hands saying, "Lord, Thy will be done. Thou think of it." That is to say, "Lord, I thank you, for you have taken everything into your hands, and you will resolve this for my highest good."*

*Remember that thinking of the consequences of a thing is contrary to surrender. That is to say, when you worry that a situation has not had the desired outcome, you demonstrate that you do not believe in My love for you —you prove that you do not consider your life to be under My control and that nothing escapes Me.*

*Never think: How is this to end?... What is going to happen? If you give into this temptation, you demonstrate that you do not trust Me. Do you want Me to deal with it — yes or no? Then you must stop being anxious about it! I shall guide you only if you completely surrender to Me. And when I must lead you on a different path than the one that you expect, I carry you in My arms.*

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*What seriously upsets you is your reasoning, your worrying, your obsession, and your will to provide for yourself at any price. I can do so many things when the being, in his material necessities as in his spiritual ones, turns to Me saying, "You think of it," and then closes his eyes and rests quietly.*

*You will receive a lot, but only when your prayer relies fully upon Me. You pray to Me when in pain so that I intervene, but in the way you desire it. You do not rely on Me, but you want Me to adjust to your requests.*

*Don't behave like sick ones who ask for a treatment from the doctor, all the time suggesting it to him. Do not do that, but rather, even in sad circumstances, say, "Lord I praise and thank You for this problem, for this necessity. I pray You to arrange things as You please for this terrestrial, temporal life. You know very well what is best for me."*

*Sometimes, you feel that disasters increase instead of diminish. Do not get agitated. Close your eyes and tell me with faith, "Thy will be done. You think of it." And when you speak thus, I accomplish a miracle when necessary. I think of it only when you trust me totally. I always think of you, but I can help you completely only when you rely fully on Me." (BABA)*

<https://hubpages.com/religion-philosophy/A-dialogue-on-Surrender-with-Swami>



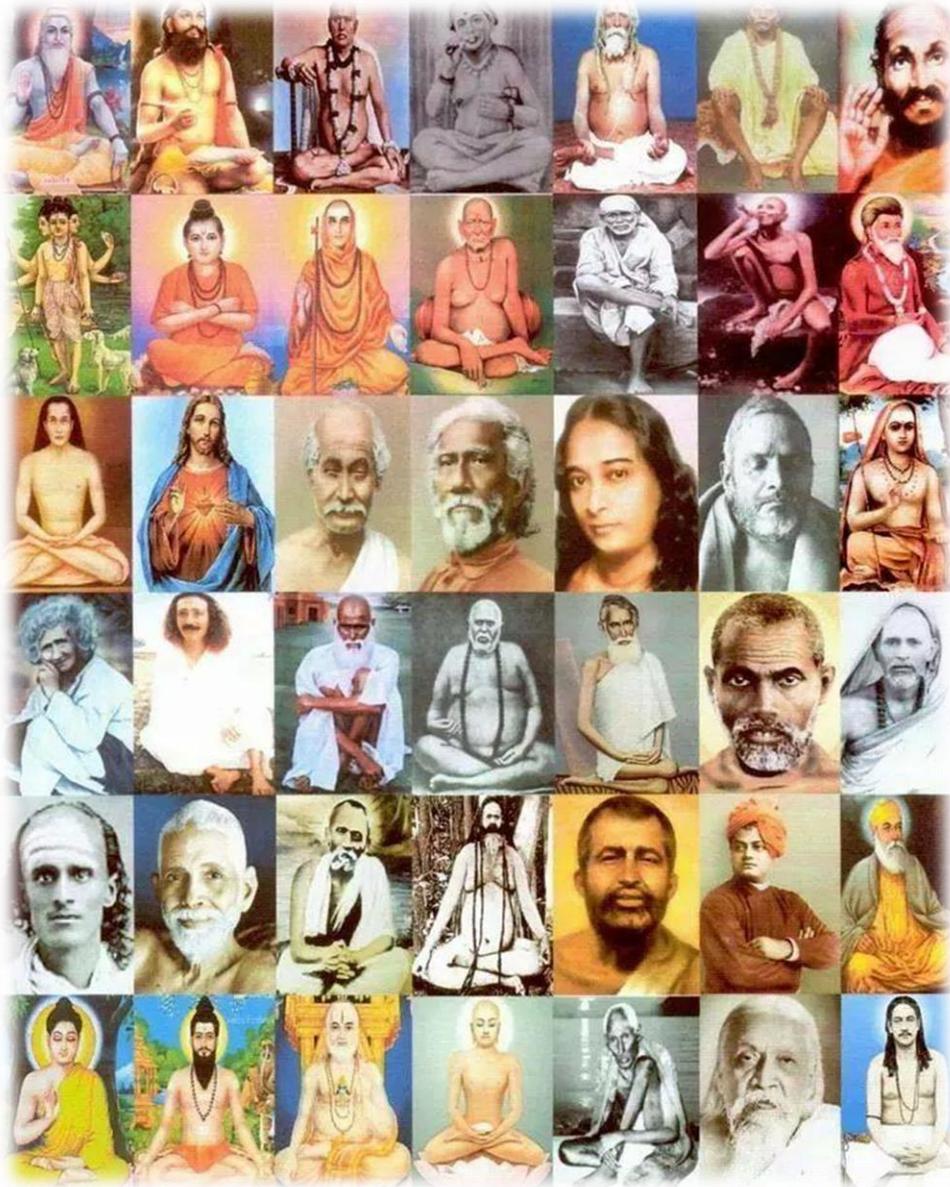
*“He it is, the innermost one, who awakens my being with his deep hidden touches.*

*He it is who puts his enchantment upon these eyes and joyfully plays on the chords of my heart in varied cadence of pleasure and pain.*

*He it is who weaves the web of this māyā in evanescent hues of gold and silver, blue and green, and lets peep out through the folds his feet, at whose touch I forget myself.*

*Days come and ages pass, and it is ever he who moves my heart in many a name, in many a guise, in many a rapture of joy and of sorrow.”*

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