

SRI SATHYA SAI INTERNATIONAL ORGANIZATION

108 MIRRORS



TO

Know Thyself

Birthday Study Guide



Offered with love and gratitude at the lotus feet of

Bhagawan Śri Sathya Sāi Bāba

108 NAMES OF BHAGAWAN SRI SATHYA SAI BABA

108 Mirrors to “*Know Thyself*”

A Study Guide for Deep Contemplation

Part 1 of 6

(Names 1 through 18)

NOVEMBER 2024

The Sri Sathya Sai Scriptural Studies Committee is releasing a set of study guides based on the 108 nectarine names of Bhagawan Śri Sathya Sāi Bāba. The six guides feature 18 names each, and focus on how all of us can personally reflect the ideals embodied in these names in our daily lives and get to know the deep divine aspects of our True Self.

Coincidentally, the theme of the 99th birth anniversary of our divine Master is “Know Thyself.” It was evident that the unseen hands of the Master Designer and Planner had already set the wheels in motion by creating this coincidence or the congruence of ‘Divine incidences.’

How can all of us benefit from this opportunity?

1. We can regularly chant the divine names. Swāmi has said that in Kaliyuga, chanting the name of God (*Nāmasmaraṇa*) is the easiest way for liberation.
2. We can memorize these names as they are released in batches of 18 to make it easier to remember them over time.
3. We can read the commentary after each name to understand its spiritual significance.
4. We can spend time with the self-reflection questions at the end of each section and choose how we will embody the quality of each name in our daily life.

If you wish to listen to all 108 Names being chanted, we recommend you visit this YouTube link: <https://youtu.be/BogqrQDGErA>.

We strongly believe that our sincere attempt to Sensitize, Anchor, and Integrate (SAI) through these four approaches will enable us to heighten our spiritual frequency and widen our awareness to embrace the expectations of the Avatar.

In the coming months, let us all use these Study Guides to create better versions of ourselves. Then, for the grand centennial Birth anniversary in 2025, we will be ready to offer our lives as a pure holy offering at the lotus feet of the Divine Master.

This will resonate with the last line of the Divine Prayer which Swāmi gave to the world: ‘Take my everything and let me be an instrument to work.’

Happy Birthday dear brothers and sisters!

Sri Sathya Sai Scriptural Studies Committee

INTRODUCTION

When the Sri Sathya Sai Scriptural Studies Committee decided to offer a series of study guides based on the 108 nectarine names of Bhagawan Śri Sathya Sāi Bāba, a unique opportunity was seen to provide “108 mirrors” in which all devotees could see their own Divine reflection. As Sathya Sāi Bāba has declared,

“Everything is in you. Everything is the reflection of your Inner Being. Everything is a manifestation of the Supreme Absolute Reality (Brahma). Consider yourself as Brahma.”

–Śri Sathya Sāi Bāba
July 30, 1996

“Be reminding yourself, ‘I am not different from God’.”

–Śri Sathya Sāi Bāba
November 23, 1983

“The easiest path is to feel ‘I am You, You are I,’ so that there is no other object. When the vision is concentrated on the Ātma within, both are one. This is the easiest, royal path to comprehend the Reality.”

–Śri Sathya Sāi Bāba
May 13, 1994

In this Introduction, Swāmi defines spiritual practice in general as *upavāsa* or *upāsana*, which means that by doing *nāmasmarana* we are staying with God or sitting close to God, in order to absorb Divine qualities and develop Divine vision.

Any of the 108 names of Bhagawan Śri Sathya Sāi Bāba is nothing short of our own name, in the sense that it represents our Divine nature. Swāmi is putting forward one goal of any spiritual effort, which is to learn to live and act in accordance with our Divine Nature or Divine Self, while at the same time we gradually leave behind the limitations of our mundane, physical self.

As Swāmi said, “Soham, Sāi Ram, Śivoham—they all mean the same.” So, while chanting any of the Divine names, we are actually articulating

the natural sound of our breath, which is continuously affirming, “I am God.”

This affirmation is the underlying common thread in each of the 108 different names. The way to approach a Divine name is to get immersed in its meaning, and to see in that meaning “the One We Really Are.”

Bhagawan Śri Sathya Sāi Bāba has continuously reminded us of this principle in so many ways...

God is as Near as You Consider Him to Be

In Sanskrit, fasting is called upavāsa and it means something far more significant than missing a meal! It means “living with,” or “living near.” With whom? Near whom? Near and with God. Upavāsa means living in the unbroken constant presence of the Lord, through nāmasmarana.

–Śri Sathya Sāi Bāba
February 15, 1969

The word upasana means that you are sitting near God. During winter, if we sit near a heater, we get the benefit of warmth. We do spiritual practice (upavāsa) because we want to get close to God and stay near Him. What is the benefit of being close to God? The benefit is that the divine nature of Being-Awareness-Bliss (Sat-Chit-Ānanda) of God will come upon us and the bad qualities will disappear. This is how we should understand the meaning of upavāsa.

–Śri Sathya Sāi Bāba
June 13, 1973

The Proper Way to Experience God

All the forms in which God is worshipped are products of the human imagination. The proper way to experience God is to feel, with all your inner being, that you are the Divine itself. That experience will make you feel the

presence of the Divine in all beings and in all things.

–Śrī Sathya Sāi Bāba
November 23, 1997

You are Human Only in Form, But Your Nature is Divine

What are the spiritual pursuits to be followed to become one with God? When fire and coal are placed apart, they remain as they are. Only when they are brought together and fanned can coal get transformed into fire. Likewise, go closer to God and love Him wholeheartedly. Such nearness and dearness to God will ultimately make you one with God.

You are human only in form, but your nature is divine. It is only the Ātmā that moves from top to toe. Whatever that is thought, said and done is due only to the presence of Ātmā. That is why Krishna has said, “You are eternal sparks of Myself.” You are the reflection of God. The purpose of the spiritual pursuits lies in the unification of man and God.

–Śrī Sathya Sāi Bāba
October 11, 1998

Benefits of Recognizing Our True Nature

When you regard the I (the individual self) as the Divine Self (Ātmā), you will be free from all suffering. In case troubles come, they will vanish like the snow on a mountain.

Why should you bother about these passing clouds? When you have gained awareness of the Self (Ātma Jñāna) there will be no need for you to worry about anything.

When you look beyond the body and the mind, you will understand your true nature—the Divine Principle in you. When you have realized this basic truth, you can carry on all your daily activities and do your duties in a spirit of dedication.

–Śrī Sathya Sāi Bāba
November 23, 1997

You are the Embodiment of Divinity

People are a combination of body, mind, and the Divine Self (Ātmā). On that basis only, it is said that you are not one person but three:

The one you think you are, the one others think you are, and the one you really are.

The one you think you are is related to your physical body. The one others think you are is related to your mind. The one you really are is related to the Ātmā. You are not the body or the mind. You are the embodiments of the Divine Self (Ātmā).

–Śrī Sathya Sāi Bāba
July 6, 1996

Outgrow the Idol, Picture, and Image

From a physical point of view you may consider yourself different from God. In the mental realm you should feel that you are the spark of the Divine. But from the Atmic point of view, you should realize that you are not different from God. You have to make every effort to realize this unity.

You should not distance yourself from Divinity based on body attachment. Without understanding your relationship with God, all your spiritual practices will be of no use. But once you understand this principle of unity, wherever you are, you are one with God.

–Śrī Sathya Sāi Bāba
October 11, 1998

You are human only in form, but your nature is divine. It is only the Divine Self that moves from top to toe. Whatever that is thought, said and done is due only to the presence of the Divine Self. That is why Krishna has said, “You are eternal sparks of Myself.” You are the reflections of God. The purpose of the spiritual pursuits lies in the unification of man and God.

–Śrī Sathya Sāi Bāba
October 11, 1998

In this and following months, let us all use these study guides to create better versions of ourselves. Then, for the 100th birth anniversary of our dearest Swāmi, we will be prepared to offer our lives at the lotus feet of the Divine Master.

Om Sai Ram,
Sri Sathya Sai Scriptural Studies Committee

Om Śri Bhagawan Sathya Sāi Bābāya Namaḥ Salutations to Bhagawan Śri Sathya Sāi Bāba

Bhagawan Śri Krishna, while giving the sacred teachings of the *Bhagavad Gītā*, the Celestial Song, to Arjuna, who was standing perplexed and disheartened before the great battle of Kurukshetra, blessed him with a divine revelation:

*Yadā yadā hi dharmasya glānir bhavati
Bhārata
abhyutthānam adharmasya tad
ātmanam śrijāmyaham*

Whenever there is a decay of *Dharma*, O Bhārata, and an uprising of *adharma*, then I embody Myself. (Bh. G., 4.7)

Bhagawan Śri Sathya Sāi Bāba has also blessed us with a similar revelation in a historic discourse of November 23, 1968:

“In order that you may attain the only goal of human life, namely, realizing the Divine and becoming Divine, the Eternal has limited itself and come in this human form. He will reveal the ideals of life again and re-establish them among all men.”

In this historic declaration, He reminds us that not only is He the very form of the Eternal, but that all human beings are truly divine. This understanding serves as a powerful reminder that our thoughts, actions, and interactions can reflect the higher virtues of love, compassion, and kindness. When we acknowledge our inherent divinity, we become motivated to strive for integrity, empathy, and service to others, fostering a sense of unity and purpose in our communities.

To underline this life goal and help us reach its realization, Sathya Sāi Bāba lovingly explains that the letters of the word Bāba stand for Being–Awareness–Bliss–Ātmā. By repeatedly chanting this Name at the beginning of the garland of His 108 Names and reflecting on its profound significance, we are assured of ultimately realizing our true Self (*Ātmā*) as the very form of Being–Awareness–Bliss (*Sat-Chit-Ānanda*) and achieving union with the Supreme Lord.

Self-Reflection



1. What will I do to gain a deeper realization of the fact that I am inherently a divine being as everyone else?
2. Being-Awareness-Bliss–How do we reflect this in our day-to-day living?

2

Om Śri Sāi Sathya Svarūpāya Namaḥ Salutations to Śri Sāi, who is the very form of Truth

Trikālabādhyam Sathyam: “Truth remains unchanged in the three dimensions of time—past, present and future.” This is a Sanskrit saying that Bhagawan Śri Sathya Sāi Bāba repeatedly quotes in His discourses. He also says:

*“The creation emerges from Truth and merges back into Truth,
Is there a place in the cosmos where Truth does not exist?”*

Visualize this pure and unsullied Truth.”

Truth is God, and God is Truth—a profound statement that encapsulates the very essence of the divine. But how can we come to realize this Divine Truth? Swāmi has manifested as the embodiment of formless Truth, guiding us on this spiritual journey. He chose the name “Sathya,” which means Truth, highlighting His role as the personification of this fundamental principle.

Seeking Truth goes beyond mere intellectual understanding; it involves living in harmony with the principles of honesty, integrity and love. As we align our thoughts and actions with these principles, we slowly awaken to the divine reality that resides within us. Ultimately, through devotion to *Sathya*, we can peel back the layers of illusion and connect with the profound, unchanging Truth that is God, experiencing the divine nature that permeates all existence.

Sathya Sāi Bāba came among us and blessed us with His *Darśan* (sight), *Sparśan* (touch), and *Sambhāshan* (conversation), to help us achieve the profound understanding that Truth is our own true Self, and to experience the highest Bliss from this realization. Bāba embodies this Bliss and constantly reminds us that we are also this Absolute, the Eternal, the One Truth without a second.

Self-Reflection

1. How will I practice the principles of honesty, integrity, and love to help me awaken to the divine reality of my True Self?
2. The name suggests that we live the TRUTH every day of our life. What are the challenges in expressing this ideal in today’s world?

3

Om Śri Sāi Sathya Dharma Parāyaṇāya Namaḥ Salutations to Śri Sāi, who is wholly devoted to Truth and Righteousness

Bhagawan Śri Sathya Sāi Bāba repeatedly emphasizes the importance of *Sathya* (Truth) and *Dharma* (Righteousness) in His teachings. These two principles are the pillars of a virtuous life and are essential for personal and societal well-being. Bāba encourages individuals to lead lives grounded in Truth and Righteousness, thereby fostering love, peace, and unity in the world. By embodying these principles, individuals not only elevate their own spiritual journey but also contribute positively to society, promoting a culture of integrity and compassion.

Truth is not merely the absence of falsehood but is a profound commitment to purity and unity of

thought, word, and action. Living in alignment with Truth leads to inner peace and spiritual growth, as it fosters authenticity and sincerity in relationships and interactions. *Dharma*, on the other hand, refers to the ethical and moral duties one has towards oneself, others, and the universe. Adhering to *Dharma* is the only means to cultivate harmony and justice in society. Everyone has a unique role in the cosmic order and fulfilling one's *Dharma* is crucial for the greater good. And the highest expression of Righteousness is Truth: *Satyānnāsti Parodharmaḥ*, i.e. There is no higher *Dharma* than Truth.

Self-Reflection

1. What will I do to strengthen my commitment to purity and unity of thought, word, and deed—and thus contribute to the greater good of society?
2. The decline of Dharma is the reason for man to lose his peace and happiness. How far is this true? How can we muster courage to lead a righteous life?

4

Om Śri Sāi Varadāya Namaḥ Salutations to Śri Sāi, who is the bestower of all boons

Bhagawan Śri Sathya Sāi Bāba is the bestower of all boons, embodying the qualities of compassion, love, and wisdom. He has the divine ability to grant blessings and fulfill desires, positioning him as a guiding force in the spiritual journeys of all who have surrendered to Him. His role as a bestower is rooted in the unconditional love, which is His divine essence. Jesus Christ said: “Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.” (Matthew 7:7)

Bhagawan Bāba also assures everyone that He will respond to those who earnestly seek Him. He encourages individuals to approach Him with sincerity and devotion, assuring them that their prayers would be answered in accordance with their spiritual growth rather than mere material desires. He teaches that true boons extend beyond physical or material fulfillment; they encompass spiritual enlightenment, inner peace, and the realization of one’s True Self. Through His

numerous discourses and interactions with devotees, He emphasizes that the ultimate boon is the awakening of Love, leading to a deeper understanding of one’s purpose in life. *“I give you what you seek in order to make you seek what I have come to give you, i.e. Realization itself!”*

This perspective fosters a journey of deeper understanding that true happiness and fulfillment come only from within. Material desires can serve as stepping stones leading us toward the higher aspiration of realizing our oneness with the universe and the divine. Bāba’s life demonstrates the importance of service to others as a path to receiving blessings. Through various charitable initiatives and educational programs, Sāi Bāba’s legacy lives on, helping people across the globe. Thus, as the bestower of all boons, He represents a profound source of inspiration, reminding everyone that true fulfillment comes from love, service and the quest for truth.

Self-Reflection

1. How will I strive to grow in unconditional love, my divine essence, and assist in awakening divine love in others (the ultimate boon)?
2. Would a boon wishing for all opportunities to simply serve humanity be something that one can ask for? Will it be meaningful for someone to pray for such a boon?

5

Om Śri Sāi Satpurushāya Namaḥ Salutations to Śri Sāi, who is the True Cosmic Being

The trinity of *Sat-Chit-Ānanda* (Being-Awareness-Bliss) represents the essential nature of *Brahma*, the ultimate divine reality. Bāba has a special way to convey in simple language the highest philosophical concepts. To illustrate the above profound philosophical terms, He compares *Sat* with water and *Chit* with sugar; when the two are mixed the result is a sweet syrup, i.e. *Ānanda*, Bliss.

This bliss is not a fleeting emotion but rather a deep, abiding joy that arises from the awareness of one's true being. Bāba is the embodiment of this True Being, *Sat*. He is also the *Purusha*, the universal Consciousness that transcends individual identities and physical forms. *Purusha* is the unchanging, eternal essence that witnesses and

observes unaffected the fluctuations of the material realm of *Prakriti*. The famous hymn *Purusha Sūktam* from the Rig Veda starts with a verse that Swāmi repeatedly quotes in His discourses: *Sahasraśīrṣā puruṣaḥ, sahasrākṣaḥ sahasrapāt*, which translates to: "Purusha has a thousand heads, a thousand eyes, and a thousand feet".

All beings are a manifestation of the Cosmic Being. That's why Bāba says: "Whoever you meet, you meet Me." Seeing Him in everyone as the *Satpurusha* is the means to cultivate a sense of compassion, love, and service towards all humanity. Separateness is an illusion. Treating others with respect and love is the direct path to the realization of the oneness of all.

Self-Reflection

1. What will I do to cultivate my sense of compassion, love, and service to humanity, and thereby see myself and everyone as embodiments of the Divine?
2. How does the awareness that Sāi is all-pervasive, and He is cosmically present everywhere influence our day-to-day living?

6

Om Śri Sāi Sathyaguṇātmānamah Salutations to Śri Sāi, who embodies all qualities of Truth

Bhagawan Śri Sathya Sāi Bāba is often referred to as *Sathyaguṇātmā*, a Sanskrit term meaning “the embodiment of all qualities of Truth.” The term *Sathyaguṇa* highlights the attributes of truth, integrity, peace, love, and morality—qualities that define his philosophy and the path he encouraged everyone to embrace. At the core of His teachings is the principle of Truth. Truth is not merely a moral ideal but a fundamental divine principle that underpins both the universe and human existence.

Bāba’s life is a testament to the power of living authentically and transparently, promoting a lifestyle rooted in honesty and sincerity. He reminds us of the ancient *śloka* from the sacred text of *Manusmṛiti*: *Sathyam bruyāt priyam bruyāt; na bruyāt sathyam apriyam*, which means “Speak

the truth, speak in a pleasant way; do not speak the truth in an unpleasant manner.”

This aphorism highlights the balance between truthfulness and compassion in communication, suggesting that how we convey our messages can significantly impact others. It serves as a guideline for authentic and responsible communication, where the intent is not merely to convey factual information but to nurture relationships through a thoughtful and loving approach. Bhagawan Śri Sathya Sāi Bāba placed a strong emphasis on a life of ethical conduct, integrity, compassion and peace. The inner tranquility of a peaceful mind is essential for achieving the well-being and peace of society.

Self-Reflection

1. How will I practice always speaking with the qualities of authentic compassion and truthfulness, and thereby promote peace in my family and society?
2. Swāmi is an embodiment of all Divine qualities. Swāmi resides in all of us. This implies that we too should be an embodiment of all His Divine qualities. How do we know we have imbibed these divine qualities?

7

Om Śri Sāi Sādhu Vardhanāya Namaḥ

Salutations to Śri Sāi, who is fosters and protects all virtuous and pious people

The word *Sādhu* means good, virtuous, honest, one who leads a straight and unerring life. Bāba has come to protect all those who tread the right path and ensures their well-being. Thousands of years ago Śri Krishna said in the *Bhagavad Gītā*:

*Paritrāṇāya sādhubnām
vināśāya ca dushkṛtām
Dharma samsthāpanārthāya
sambhavāmi yuge yuge"*

For the protection of the sādhus, the destruction of the wickedness and the establishment of Dharma, I take birth age after age. (Bh. G., 4.8)

In this Kali Yuga He has come again in the form of Sathya Sāi and assures all noble people that their lives are under His loving care. He often stated that divine grace is bestowed upon those who earnestly seek truth and live in alignment with higher ideals. Through His numerous humanitarian initiatives, He demonstrates His commitment to uplift all individuals, especially those who embody noble qualities.

Self-Reflection

1. What do I identify as my higher ideals and noble qualities, and how will I practice them in order to spread spiritual as well as worldly prosperity?
2. What adjustments in our life must we make in order to give more time and energy towards the ideals of protecting sadhus, destroying wickedness and the establishment of Dharma?

Om Śrī Sāi Sādhujana Poshañāya Namaḥ Salutations to Śrī Sāi, who fosters and guides all noble people

Bhagawan Śrī Sathya Sāi Bāba has declared: “*My task is not merely to cure, console and remove individual misery, but is something far more important. My main task is Establishment of Dharma (Dharma Sthāpana), Fostering the Wise (Vidvān Poshañā) and Protection of the Vedas (Veda Samrakshaṇa).*”

Sathyam Śivam Sundaram, Vol. 2

Sathya Sāi has come to reestablish the right way of living by guiding individuals towards a deeper understanding of their purpose, encouraging them to rise above the pursuit of mere comfort and embrace high ideals. He highlighted that true fulfillment comes not from material posses-

sions but from fostering compassion, integrity and selflessness.

Where many noble individuals suffer due to the erosion of fundamental human values, Sathya Sāi Bāba’s mission serves as a beacon of hope. He has inspired countless people to reclaim their inner strength and live a life rooted in love and service. By advocating for a return to ethical living, He reminded humanity that the essence of life lies in nurturing virtues and creating a harmonious society, thus uplifting the spirit of all noble souls (*sādhujanas*) who seek the path of truth and righteousness.

Self-Reflection

1. What will I do to reclaim my inner strength for living each day with loving compassion and selfless service—and thus fostering a more noble, harmonious society?
2. One of Swāmi’s purposes is to foster and guide noble souls. Since Swāmi is in each one of us, the aspiration should be to ensure that we too firstly become knowledgeable in His teachings and then live exemplary lives so that others can emulate us. How challenging would this be ?

Om Śri Sāi Sarvajñāya Namaḥ Salutations to Śri Sāi, who is the all-knowing One

Sathya Sāi is the indweller in every being, embodying the divine essence that transcends individual identity. He possesses an intimate understanding of each person's life. Throughout His life, Bāba has demonstrated this profound knowledge by revealing deep, hidden secrets to individuals who sought His guidance. Numerous devotees recount experiences when, during a personal interaction, Bāba communicated personal insights that were not previously known to anyone except themselves. This ability to address the innermost thoughts and feelings of people shows His Omniscience and inspires faith among all.

His omnipresence, omniscience and omnipotence enable Him to offer guidance and support to those in need. His advice is a beacon of light, guiding individuals away from unfavorable circumstances and towards paths of peace and fulfillment. Countless testimonials detail how

Bāba's counsel helped people navigate crises, resolve conflicts, and make critical decisions in their lives. By embodying the qualities of a true spiritual guide, Sathya Sāi fosters a sense of security and reassurance, reminding His followers that they are never alone in their struggles and His divine support is always available to them.

He frequently cites the verse, "*Yad vijñānena sarvam vijñātam bhavati*" (Knowing That by which all else becomes known) as the declaration of the Śruti, the Veda. Through this quote, He encourages everyone to seek the knowledge of the Absolute, which grants knowledge of all things. In doing so, He reminds us that the quality of All-knowing is not exclusive to Him; rather, it is the inherent right of all individuals, as their true essence is the Divine Self, which is One with Bāba's Divinity.

Self-Reflection

1. How will I deepen my awareness that I am One with the Loving-Divine-in-All, without separation, and thereby directly experience the greatest of all knowledge?
2. How can I read the Scriptures better with a full intention to imbibe greater meaning so that I can re-purpose my life?

Om Śri Sāi Sarva Jana Priyāya Namaḥ Salutations to Śri Sāi, the One who is dear to all

One may sincerely contemplate the fact that Sāi is dear to all. There are thousands of people who have not had any physical interaction with Sathya Sāi Bāba or seen Him in person. Yet, their devotion and willingness to transform themselves into individuals of higher consciousness is remarkable. What is motivating them on this spiritual journey of discovery? It is Bāba's purest unconditional love that kindles the urge to become humans of love and truth.

Śri Sathya Sāi Bāba declares, *"I must tell you that total adherence to truth, absolute selflessness, universality and spontaneous outpouring of love are to be seen only in Sāi and nowhere else. Sāi has not an iota of self-interest. Sāi is motive-*

less. Sāi deals with spiritual aspirants (sādhakas) according to their deservedness. Sāi will continue to love even those who revile Him. Sāi will not forget anyone, even if he forgets Sai."

—Śri Sathya Sāi Bāba
December 25, 1984

As Swāmi addresses us as Embodiments of Love, we have to sincerely strive to shed the identification with body and mind and inquire the self-imposed boundaries that prevent us from being our true selves. As we intensify more our incessant Self-inquiry, the closer we become to our Self and express the purity and selflessness in life.

Self-Reflection

1. How can I develop my natural capacity to shower love and joy to all—and thereby experience my True Self as an Embodiment of Love?
2. How can, in my life, I increase my love orbit to include as many people as I can especially those I dislike so that they remain dear to me?

Om Śri Sāi Sarva Śakti Mūrtaye Namaḥ Salutations to Śri Sāi, who is the embodiment of all divine powers

Professor Kasturi states, “Bāba is the Idol or symbol of all Śaktis (powers). He is extolled by this Name, the embodiment of *Ichcha Śakti*, *Kriya Śakti*, and *Jñāna Śakti*, the energy that Wills, the energy that Acts, and the energy that Knows. Bāba is the unfailing reservoir of these three, from which all beings draw their supply. So, He is *Sarva Śakti Mūrti*, embodiment of all powers. The motivator of the will, deed and the thought is He and none else. Bāba guides the will, shapes the deed and formulates the thought.”

Garland of 108 Precious Gems

One of the ancient Tamil scriptures “Thiruvashagam” states that only with the grace of God, can God be worshipped. On many occasions, Swāmi clearly declares that we should seek the grace of God for that serves as a direct line to God when we are in need of Him.

As human beings are the crown of creation, we are endowed with tremendous amount of power, intelligence, and discrimination. By default, we are divine. However, due to the identification with mind and body, we tend to misuse the faculties

provided by God. As we are prompted by senses and impulses, we tend to use the three powers, namely the power of Will (*Ichcha śakti*), Action (*Kriya śakti*), and Knowledge (*Jñāna śakti*) in manners unbecoming us, the humans.

Swāmi advises us “*You have three great powers: the power of the Will (Ichcha śakti), the power of Action (Kriya śakti) and the power of Knowledge (Jñāna śakti). Direct all three towards God; Desire Him, Serve Him and Know Him. Do not let senses and the emotions run away with you on their back. Hold them in check. Set before them the goal of God. If your emotions prescribe one direction, guide them in the contrary direction; that is the way to counter their evil.*”

–Śri Sathya Sāi Bāba
September 1972

When the three powers are directed towards Him, they are utilized for the highest. When we direct all our energies towards Him, we begin to become Him, losing all the selfishness and limitations. We begin to recognize the divine spark in us, and our conduct and behaviour become fitting our true nature, Sāi.

Self-Reflection

1. How will I direct the power of my Will, Action, and Knowledge toward God—and thus begin to recognize the Divine spark in myself as my true nature?
2. We too are endowed with divine qualities and power. What divine power do we have and how can we acknowledge and increase this power every day?

Om Śrī Sāi Sarveśāya Namaḥ Salutations to Śrī Sāi, who is the Lord of all

Professor Kasturi states, “All manifestations of God-head are subsumed in the Śrī Sathya Sāi form and name; ...Swāmi declares, *‘I am the worshipped in all places of worship. I accept all prayers, all offerings made in all Yajnas.’* Bāba declares, *‘Do not be misled by My descent and compassion which makes Me move among you as one of yourselves and mistake Me as human. I am Sarva-Devatā Svarūpa. All manifestations of Godhead are but limbs and part of this Sathya Sāi form.’*”

Garland of 108 Precious Gems

One of the most common attributes or qualities of God that has been ascribed to God is the ability to accept surrender from devotees. This concept of surrender comes from the dual mind-set that God and devotee are separate. As spiritual beings, it is our responsibility to go beyond this dual identification and contemplate the spiritual truth of Oneness. Bhagawan states “This word, surrender, has been misinterpreted and people promote idleness in the name of surrender. We think that our mind, thought, and body have been surrendered to the Lord.

This, in fact, is not true and is in the direction of deceiving the Lord. We are undertaking to cheat the Lord. Your mind is not under your own control and under such circumstances, how can you hold it and give it to the Lord? You have no

control over your own body. If you have a small cut, blood oozes from your body and you run to a doctor asking for a bandage. If this is your body and if you have complete control over it, why is it that you are not able to control the outflow of the blood. In this context to say that you have surrendered your mind and body to the Lord is a statement which is untrue.

This word “surrender” conveys that there is someone who gives and someone who accepts and that you are surrendering to someone. There is a feeling of duality implied in this word surrender. A man with a dual mind is half blind. In this manner, while he remains with this dual thought, how can he recognize the non-dual aspect? The true meaning of surrender is the recognition of the fact that in everyone and everywhere God is present. The recognition of the presence of God in all individual souls is the true meaning of the word surrender.”

Summer Showers, May 1974

Swāmi declares, *“Surrender means offering everything to the Divine and giving up the idea of separation between oneself and the Divine. There can be no true surrender if there is a sense of separation. There must be the conviction that it is the same Divine who dwells in all beings.”*

–Śrī Sathya Sāi Bāba
October 6, 1992

Self-Reflection

1. What will I do to realize that I am an eternal spark of the Divine—a manifestation of the Godhead, not separate or different from Sāi Bāba?
2. Since Swāmi is declared to be the Lord of all is it not imperative that we should be knowledgeable in all religions and have faith in all the paths leading to GOD?

Om Śrī Sāi Sarva Sanga Parityāgine Namaḥ Salutations to Śrī Sāi, who has renounced all worldly attachments

In order for us to relieve ourselves from the bondage of worldly attachments, Bhagawan Bāba advises us with a beautiful analogy:

“There is a small story. In this country, it has been the tradition for some people to trap monkeys. What they do is to take a big pot with a narrow mouth and put something attractive into that pot. They put the pot where the monkeys move about. The monkey easily puts its hand into the earthen pot. The monkey gets the material that is in the pot into its hand by claspings it. Its fist is full of that material and the fist gets bigger and is blocked. The monkey cannot remove the hand. The monkey then thinks that someone in-side the pot is catching hold of its hand. There is no one inside the pot holding the hand. What is holding the food inside the pot is the hand of the monkey. The moment it can give up what is in its hand, the hand can come out of it. Alas! the monkey does not realize this.”

In the same manner, this enormous pot of the world has got what may be called a selfish mouth. We enter this pot through this selfish mouth of the world in order to satisfy our desires. For that reason, we are getting caught in it. If we simply give up what we have caught, then there is no bondage. This is called vairagya. Vairagya does not mean giving up your home, giving up your wife and children and going to the forest. To make an attempt to decrease your desires is called vairagya. This has also been described by saying less luggage and more comfort make travel a pleasure. If we can decrease the luggage of desires, then our journey of life will become a pleasure.”

Summer Course, 1977

Self-Reflection

1. What desire(s) will I choose to decrease or limit so that I can be free to enjoy my life's journey and experience my full essence as a Divine being?
2. What is the importance relevance and role of vairagya in spirituality?

Om Śri Sāi Sarvāntaryāmine Namaḥ Salutations to Śri Sāi, who is the Indweller of all beings

Bhagawan Bāba repeatedly stated that the indweller of all beings is God. He encourages us to understand and be aware of the Oneness based on this principle. Swāmi always addresses us as embodiment of divine Self. He further states,

“First of all, you must understand that God is omnipresent. There is no place where you do not find God. The essence of the teachings of all scriptures is that God is present everywhere. Out of their ignorance, some people argue that God is limited to a particular place. It is impossible for anyone to describe Divinity in full measure. God is one, but people may describe Him in various ways depending on their feelings. Divinity is one. It is sign of ignorance to divide God in the name of religion and limit Him to a particular name and form. God is limitless and boundless. He is Sarvāntaryāmi (the all-knowing Inner Motivator). He is Sarva-bhūta-antarātmā (indweller of

all beings). How can anyone describe such Divinity? God is present in everyone in the form of the Divine Self (Ātmā). Develop such Self-confidence and spirit of oneness.”

*–Śri Sathya Sāi Bāba
May 23, 2005*

Professor Kasturi refers to a declaration by Bāba about His nature to a devotee.

When someone asked Him, “What is this power that You possess by which You are able to read us like a book?” Bāba replied, *“This is no power which I have earned; this is no power which I use in specific instances; This is My very nature. I do not ‘enter’ into your mind, and ‘discover’ all that lies hidden there and ‘reveal’ them to you; I am ever there; I am the motivator of all minds. You cannot think or feel or act without My being aware of it.”*

Garland of 108 Precious Gems

Self-Reflection

1. How will I nurture my capacity to experience the Divine presence in everyone and everything, everywhere, in every moment?
2. How can I be aware of my Self when I relate to people and circumstances at all times?

Om Śrī Sāi Mahimātmāne Namaḥ Salutations to Śrī Sāi, who is Greatness personified

Professor Kasturi states, “*Mahimā* means glory. His glory is witnessed by grateful recipients every moment in every land. He is unique among all Divine manifestations. He is free. He is full.”

Garland of 108 Precious Gems

If we observe Swāmi’s life and contemplate on it to imbibe His ideals in our lives, it is evident that Bāba walks His talk. In other words, there is absolute purity and unity of thought, words, and deed. There is absolute discipline in His behavior. He conducts Himself according to the truth He proclaims. Bhagawan Bāba’s true nature, which is unconditional love, is expressed in His thoughts, words, and deeds. He is totally selfless. Swāmi advises us “*Remove the restlessness prevalent in society and establish peace and goodness by practising purity and unity of thought, word, and deed (trikāraṇa śuddhi). Wherever you look*

in this world, law and order is conspicuous by its absence. To revive and establish law and order in the world, practice Truth and Righteousness, Sathya and Dharma.”

–Śrī Sathya Sāi Bāba
July 24, 1996

If we examine to see what is preventing us from being our true Self, we find that it is because of the restlessness of the mind and lack of unity of thought, word, and deed. The mind is restless because it assumes doer-ship of actions. Because of the identification with mind, we feel the separation. When we firmly convince ourselves of our true nature, the mind calms down and becomes an instrument of the Self. When mind is calm, the body and senses also become calm. Hence, the purity and unity of thought, word, and deed is achieved when we truly are aware of our real Self.

Self-Reflection

1. How will I celebrate the glory and greatness of this Divinity embodied in myself, in each other, and even in every pulse of energy throughout this creation?
2. How can I live His message every moment of my life?

Om Śri Sāi Maheśvara Svarūpāya Namaḥ Salutations to Śri Sāi, who is the very form of the Supreme Lord

Professor Kasturi says, “*Maheśvara* is another name of *Śiva*, meaning Auspiciousness or profusion of favors. *Maheśvara* also means the Supreme God, the Sovereign of all the Gods. Since Bāba has graciously declared that He is *Sarva-Devata-Svarūpa* (all names and forms are His), *Visva-virat-Svarūpa* (the Cosmic form), He is undoubtedly *Maheśvara Svarūpa*.”

Garland of 108 Precious Gems

Swāmi had blessed many of His devotees with various visions of Him appearing in many forms of divinity. He expressed His divinity to His devotees as a way of strengthening their faith in God, providing solace, and for many other reasons. These are all testimonies of His true nature. Swāmi also has declared that all of us are embodiments of divinity. He quotes the ancient scriptures and provides an understanding of what they mean at a deeper and practical level.

Bhagawan declares, “*In those days, the population of the world was only in thousands. Considering each of them the form of God, it was declared, Sahasra sheersha purusha (the Supreme Being has a thousand heads and bodies). With the passage of time, the population swelled from thousands to lakhs and from lakhs to crores. Then it was said, God is mukkoti devata swarupa, meaning He is in the form of three crores of beings. Today the world population has increased to nearly 600 crores. All are the forms of God.*”

–Śri Sathya Sāi Bāba
April 11, 2003

In other words, the whole creation, including humans, animals, insects, and all being is a manifestation of God.

Self-Reflection

1. How can I take time to contemplate on how every being, and everything, is a manifestation of God—and open my heart to the Divinity existent throughout creation?
2. How can I bring value and excellence to all that I do?

Om Śri Sāi Parthi Grāmodbhavāya Namaḥ Salutations to Śri Sāi, who took birth in the village of Puttaparthi

Professor Kasturi states “Parthi is the name of the village where the Sathya Sāi Avatar has manifested and where Bhagawan Śri Sathya Sāi Bāba has centered His mission. Puttaparthi (putta–snake mound) can also refer to the human body where the six poisonous cobras, Lust, Anger, Greed, Attachment, Pride and Jealousy dwell. If in each of us, the Divine is manifested, then we are saved, for we become Praśānti Nilayam.”

Garland of 108 Precious Gems

The above analogy is a deep reflection on the path of Self-realization. When the awareness of Divine is not invoked, our mind and body tend not to be cultivated. Although the divine grace is plenty and available to all, we tend to take it for granted. Once the divine grace is made aware to us, we begin to transform both externally and internally. The place chosen by Śri Sathya Sāi Bāba for His mission transformed into a beautiful place of interest for many across the world, and

the sole reason for that was the physical presence of Divine.

Bhagawan Bāba declared *“Then who brings about evil and good? We ourselves, is the answer. Rain falls equally on ploughed and unploughed land. Only the ploughed land derives benefit from it. The clouds are not to blame. The fault lies in the ignorant idler who lets the land lie fallow. The grace of God is ever at hand, it has no ‘more or less,’ no ups or downs. We draw upon it, more or less, and use it for our good.”*

[Sathya Sāi Vahini, Chapter 12](#)

Once the awareness of divine is understood, our duty is to overcome the six inner-negative qualities so that the true nature, the Divinity, shines through the mind and body. This holistic approach or process leads to ceasing the identification of mind and body, and the true Self is manifested.

Self-Reflection

1. What should I do to reduce my personality desires—which, if not fulfilled, can lead to Lust, Anger, Greed, Attachment, Pride, and Hate—and thus free myself to experience my inherent Divinity?
2. Puttaparthi means “the land of anthills.” Swāmi’s birth transformed it into a heaven on earth. Similarly, how can my birth also give more light and peace to the place and people where I am born and living?

Om Śri Sāi Parthi Kshetra Nivāsine Namaḥ Salutations to Śri Sāi, who resides in the holy abode of Puttaparthi

According to Professor Kasturi, Bhagawan Bāba has said, the Avatar happens in a place which is selected for its potentiality in radiating the message and its historic destiny.

Garland of 108 Precious Gems

As the previous divine name explains, once the Divine installs itself in a place, that place becomes the place of reverence and worship. The same approach can be applied to the human mind and body. When the Self is understood, then our lives become truthful and verily Divine. The perspective of life changes for the better. It transforms from self-centeredness to selflessness.

Bāba declares, *“The Creator has endowed man with numerous marvellous qualities. Besides the six virtues mentioned earlier man also got vices. The opposites of the six virtues are desire (kāma), anger (krodha), greed (lobha), delusion (moha), pride (mada) and jealousy (mātsarya). These are known as the six enemies of man. They are part of creation. The mind is the master of these vices. Man tries to train the mind to overcome these vices. But this is not easy for all. The reason is that being unaware of how to control the mind, man becomes an easy prey to its vagaries. Everyone*

should strive to find out how to use the mind in any situation, at any time and in any circumstance.”

–Śri Sathya Sāi Bāba
December 25, 1997

Swāmi further states *“In fact, where is the moon? Not in the distant sky. Our mind itself is the moon. We are unable to gain control over the mind because of these six inner enemies coming in our way. Is it not a fact that even the bright light of the moon on a full moon night is not visible if the clouds come in its way? The moment the clouds move away, the moon is visible. Similarly, you have to do constant repetition of the name of God (nāmasmaraṇa) in order to drive away the clouds of these six inner enemies.”*

–Śri Sathya Sāi Bāba
April 7, 2006

As the rural village of Puttaparthi shone when the Divine chose it to be the birthplace, our hearts, mind, and body also shine through once we become aware of the divine within. Then, each one of us will naturally become a Praśānti Nilayam, spreading peace and bliss just by being ourselves.

Self-Reflection

1. How should I nurture my capacity for unconditional peacefulness—inner peace that is not dependent on any external circumstances—and radiate that peacefulness day-to-day?
2. How can I feel auspiciousness and have the belief that I am born for a divine purpose?

For the consistent spelling of Sanskrit names and philosophical terms, the International Alphabet of Sanskrit Transliteration (IAST) has been used extensively throughout this Study Guide as it makes it possible for the reader to read the Sanskrit text unambiguously. Read more about the IAST [at this link](#).



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