

SRI SATHYA SAI INTERNATIONAL ORGANIZATION

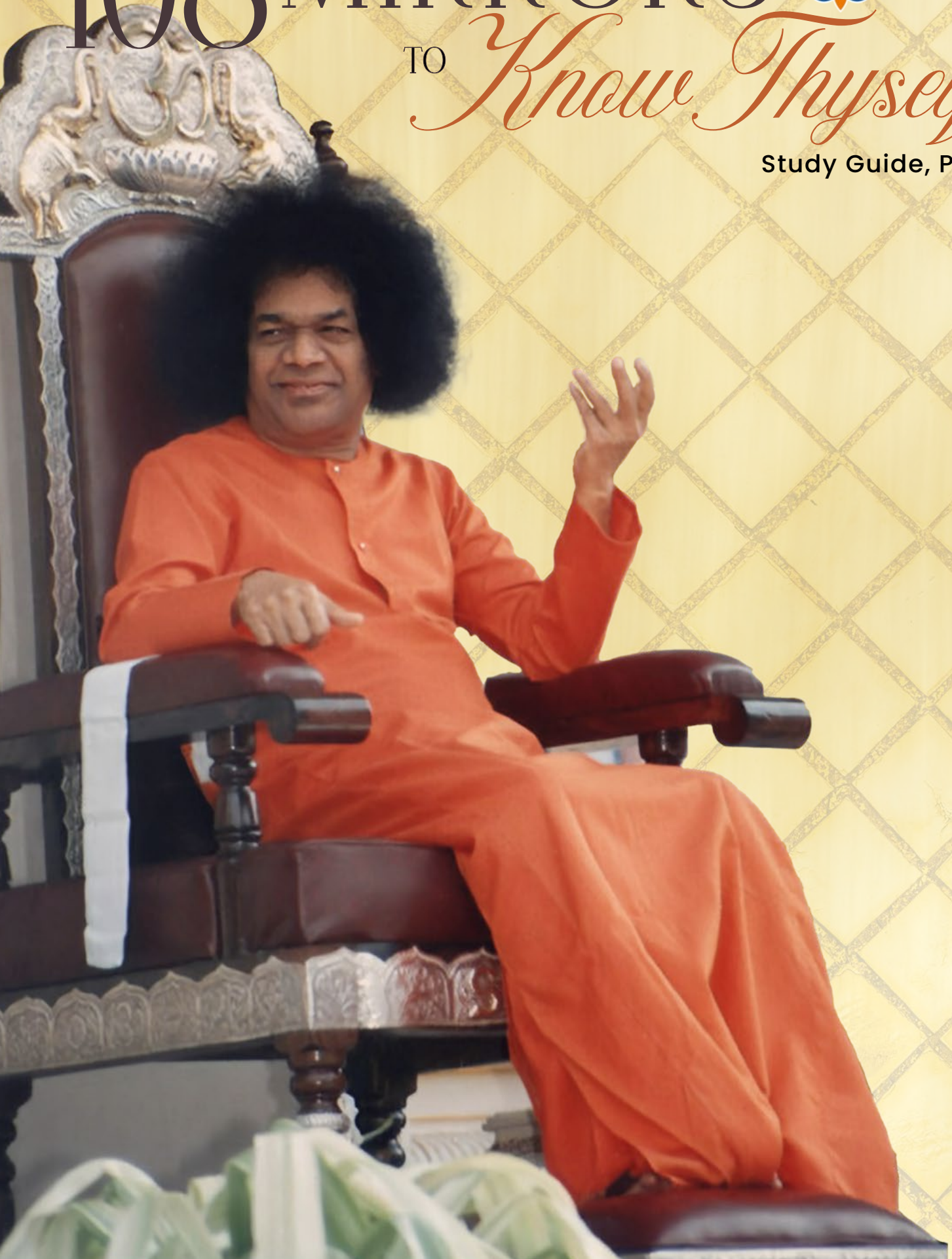
108 MIRRORS



TO

Know Thyself

Study Guide, Part 2



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 2 of 6

(Names 19 through 36)

FEBRUARY 2025

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.

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](#).

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.'*

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 nāmasmaraṇa.

–Śri Sathya Sāi Bāba
February 15, 1969

The word upāsana 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.

–Śri 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.

—Śri 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.

—Śri 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).

—Śri 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.

—Śri 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.

—Śri 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 Śrī Sāi Yasaḥkāya Shirdi Vāsine Namaḥ
Salutations to Śrī Sāi who was famous in His previous body as
the resident of Shirdi

As the morning of March 23rd, 1940, dawned in the village of Puttaparthi, fourteen-year-old Sathyanarayana Raju began materializing sweets, flowers and food for the members of His household, by a simple wave of His graceful hand. Hearing of this, His father confronted Sathya, demanding that He reveal who He was and what He was doing. The young Sathya's unexpected reply stunned him, "I am Sai Bāba."

Sai Bāba of Shirdi was virtually unknown in Puttaparthi and so the father could not understand His reply. But, as time went by and the young Sathya became famous as Śrī Sathya Sāi Bāba, He was surrounded by an ever-widening circle of devotees, including devotees who had known Shirdi Sai. They were drawn again to Bāba at Puttaparthi because they recognised in Him the same universal love, profound wisdom and miraculous nature of the Sai who lived in Shirdi. Bāba's Divine love flowed again to all as

a constant stream of materialisations, healings and astounding miracles. As at Shirdi, Bhagawan Bāba taught that all are embodiments of the same Divinity that He is:

Fill every act with Love. Let no one suffer the slightest pain as a result of your thought, word, or deed. Let this be your spiritual practice (sādhana), for you are all; you injure yourself, when you injure another. You are Sai and all, too, are Sai. How can the hand pluck out the eye of the body, to which it belongs? I have come to light the Lamp of Love in your hearts, so that you can, with that Light, see Sai in everyone.

–Śrī Sathya Sāi Bāba
Bhagavatha Vahini

Śrī Sathya Sāi Bāba taught us to love all and serve all, as He is present in all as Love, which He said is our true Self (Ātmā).

Self-Reflection

1. How do you see and recognise the Sai in your relatives, friends and all those you meet? What change would this bring to how you respond to them?
2. How has Bāba's teaching that He is the One Self in all transformed your life thus far?

Om Śrī Sāi Joḍi Ādipalli Somappāya Namaḥ Salutations to Śrī Sāi, who appeared as Śiva-Śakti to save a devotee's child

While returning from Śrī Sathya Sāi Bāba's birthday in 1958, Sri Venkataraman's two-year-old daughter, Geeta Sudha (Mrs. Sudha Raghunathan today) passed away suddenly. Hearing their desperate prayers, Bāba appeared to the worried family members as an elderly villager, accompanied by two women and a man. They persuaded Sudha's parents that the old man could save their daughter. He held her, reciting *mantras* and applying *vibhūti* to her forehead, and the lifeless child immediately revived! When her grateful parents asked his name, the old man replied, "Jodi Ādipalli Somappa." He and his companions then walked into the hills and disappeared. Meanwhile at Puttaparthi, Bāba told those around Him how He had appeared and saved the girl.

When asked why He gave that name in particular, Bāba said it identifies Him as the Avatār of Śiva and Śakti. "I am Somappa," said Bāba. "Soma is Sa-Uma (Sa means Divine, Uma is the Divine Mother). *The place of My Residence is Ādipalli, the primeval village or Kailāś. It is Jodi* (meaning 'belonging to two') *because it belongs to Sa and Uma, Śiva Sakthi—the twin Prakriti and Purusha.*" Jodi Ādipalli Somappa therefore means 'the two who come from *Kailāśa*, Śiva and Śakti.' Thus, through this miracle, Bāba first announced to the world that He is the Avatār of Śiva and Śakti.

Professor Kasturi also recalled how Bāba showed him He was the Avatār of Śiva and Śakti:

Once when they were alone and talking about His Śiva Śakti (Śiva's consort) aspect, Bāba said, "Kasturi, look at me." Kasturi relates that as he looked up, what he saw was startling and deeply moving. Instead of Bāba's familiar appearance he saw Nandi the bull (Śiva's vehicle), upon which sat Śiva on one side and Śakti on the other in a characteristic pose. The vision remained before his eyes for a few seconds and then melted back into the Bāba that we all recognize. "Now do you understand, Kasturi?" Bāba gently asked.

Spirit and the Mind, p.170

Bāba taught that each of us is also the embodiment of Śiva and Śakti, and that we can manifest this Divinity in our lives:

Śiva-Sakti is in all, not only in Me; there is only the difference in power and capacity to manifest.

—Śrī Sathya Sāi Bāba
August 2, 1963

Man has-all the resources he needs in himself. He can tap them by identifying them and manifesting them, and by sharing them with others. He is Being, Awareness, Bliss (Sat-Chit-Ānanda); He is the embodiment of Śiva and Śakti (Śiva-Śakti Svarūpa).

—Śrī Sathya Sāi Bāba
February 26, 1987

Self-Reflection

1. How are Śiva and Śakti present in you?
2. How can you identify and manifest the resources that Bāba says exist in you?

Om Śrī Sāi Bhāradvāja Rishi Gotrāya Namaḥ Salutations to Śrī Sāi, who was born into the spiritual family of Sage Bhāradvāja

For eight days before *Guru Pūrṇimā* in 1963, Bhagawan Śrī Sathya Sāi Bāba compassionately took on Himself the paralytic stroke and heart attacks of a devotee. Although His left side was completely paralyzed, Bāba still insisted on giving His *Guru Pūrṇimā* discourse. Before the discourse, Bāba asked for water. He dipped His right hand into the cup, sprinkling water on His paralyzed left arm and leg. Then, to the joy of all present, Bāba rubbed His left leg with *both* hands, stood up completely healed and began His *Guru Pūrṇimā* discourse! During His discourse, Bhagawan Bāba revealed that the triple Sai Avatār of Shirdi Sai, Sathya Sai and Prema Sai were all born as the result of a boon granted to the Sage Bhāradvāja.

Baba said that Sage Bhāradvāja went to Kailāśa to ask Śiva and Śakti to attend a *yāga* (Vedic ritual sacrifice) he was performing. After waiting in the extreme cold for eight days while seemingly being ignored by Śakti, Bhāradvāja suffered a stroke that paralyzed his left side. Śiva cured him by sprinkling water on his left side. Śiva and Śakti then agreed to bless the sage's *yāga* with their presence. Śiva also told Bhāradvāja:

They would take human form and be born in the Bhāradvāja lineage (Gotra) thrice: Śiva alone as Shirdi Sai Bāba, Śiva and Śakti

together at Puttaparthi as Śrī Sathya Sāi Bāba, and Śakti alone as Prema Sai, later.

–Sri Sathya Sai Baba
July 6, 1963

Baba explained that, as atonement for Śakti ignoring Bhāradvāja for eight days at Kailāśa, His left side (*Śakti*) had been paralysed for eight days and was then cured through the sprinkling of water by His right side (*Śiva*).

This same Śiva and Śakti who blessed Bhāradvāja, and who incarnated as Śrī Sathya Sāi Bāba, are also present in each of us:

Being (Sat) is Śivam and Awareness (Chit) is Pārvatī. So, the combination is Ardhanārīśvara (half Śiva and half Śakti). Every one of us is Ardhanārīśvara.

–Sri Sathya Sai Baba
April 18, 1998

Śiva is not to be sought on the peak of a distant range of mountains, or in some other special place. You must have heard that sin and merit are inherent in the acts that men do; so too, Śiva is inherent in every thought, word, and deed, for He is the Energy, the Power, the Intelligence that is behind each of them. All energy, power and intelligence are in you; you need not search for them outside yourselves.

–Sri Sathya Sai Baba
February 20, 1974

Self-Reflection

1. Baba said, “Śiva is inherent in every thought, word and deed, for He is the Energy, the Power (*Śakti*), the Intelligence that is behind each of them.” What does this mean in practical terms in your day-to-day life?
2. How has Bāba’s teaching that you are Divine transformed your life?

Om Śrī Sāi Bhakta Vatsalāya Namaḥ

Salutations to Śrī Sāi, who loves and protects His devotees like a mother

Vātsalya means the love of a mother for her child. As our Divine Mother, Śrī Sathya Sāi Bāba lovingly promises that He will help us and never forsake us:

The totality of Divine Energy has come as Sathya Sai unto humanity to wake up the slumbering Divinity of every human being. I will not forsake you. I have come to help, to accompany, and to carry you. I can never forsake you. I will never fail in My duty to My children; but I shall be very grateful to each child of Mine who helps in My task.

My Bāba and I, p.170

Śrī Sathya Sāi Bāba said He is love, and that this same love is our own true nature. When He shows love on us, He is expressing His true nature and He asks that we do the same:

I exhort everyone to cultivate selfless Divine love (Prema), for I am Prema, and when you manifest Prema, you are only expressing Me, the Indweller of your heart.

–Sri Sathya Sai Baba
April 1, 1974

Swami often addressed us as ‘Embodiments of Divine Love.’ He said that this Divine love was the most subtle aspect of His teachings. He tells us that when we know ourselves as Love we will see all others as embodiments of love. The path of love is the path of selflessness, for, He tells us, *“love is selflessness.”* The more we cultivate this Divine love that is Sai, the more our ego-self diminishes, until at last there is only He:

Love all beings—that is enough. Love with no expectation of return. Love for the sake of love. Love because your very nature is love. Love because that is the form of worship you know and like. When others are happy, be happy likewise. When others are in misery, try to alleviate their lot to the best of your ability. Practice love through selfless service. By this means, you will realize unity and get rid of the ego that harms.

–Sri Sathya Sai Baba
March 5, 1973

Śrī Sathya Sāi Bāba loved us all as His children, serving us selflessly and showering us with the love of a thousand mothers. When we live in that same selfless love each day, sharing that love with all, we are walking the path of love that leads to merger in our loving Mother Sai.

Self-Reflection

1. How does love dissolve your ego and lead to Self-realization?
2. What can you do to bring more of Bāba’s selfless love into your daily interactions with others?

Om Śrī Sāi Apāntarātmāne Namaḥ Salutations to Śrī Sāi, who is the Indwelling Ātmā in all beings

This name means Bhagawan Śrī Sathya Sāi Bāba is the One denoting (Apa) the inner (Antar) Self (Ātmā)—or the One who is the Self dwelling equally in all.

What is this indwelling Self or Ātmā?

Ātmā is another name of God. It is the same in everyone. The real name of Ātmā is love. Love is only one but it is present everywhere and can alleviate all sufferings. ... God has no specific name. He is present in man in the form of Ātmā. What does Ātmā mean? It means love only.

—Śrī Sathya Sai Baba
December 15, 2007

How are we to understand that love is the inner Ātmā of all? Swāmi lovingly explains:

Love, lover, and the loved –all three are one and the same. Without love, there can be no lover. Even if there are both love and the lover, without the loved, love has no function. In all three, love is the chief ingredient. That which is saturated chiefly and uniformly in everything, that is the supreme Lord (Paramātmā). So, there is no difference between these three. In all three, love (prema) is discernible as the Indweller of All (Sarva-antaryāmi). So, can't it be realized that everything is the embodiment of the Supreme Self (Paramātmā svarūpa)? Certainly, it can be realized, without fail.

Everything is suffused with love (prema). So, we can unhesitatingly declare that the supreme Lord is the form of love (prema-svarūpa). In the entire creation, in all living things, love is manifesting itself in various forms. The nature of love cannot alter, though it is known under different names like love for offspring, affection, devotion to God, desire (vātsalya, anurāga, bhakti, iṣṭam) etc., according to the direction in which it is canalised. But whatever the form, the essence cannot alter. On the basis of this knowledge and experience, the conclusion becomes clear that the Supreme Self (Paramātmā) is the inner Ātmā of all beings (Sarva-bhūta-antar-ātmā).

—Śrī Sathya Sāi Bāba
Prema Vahini, Ch. 37

Sāi Bāba dwells in us as love, the inner Self of all. His teachings show us how we can see Him manifesting everywhere in our daily lives. Directed towards the world, this manifests as love for one's children, reverence for one's parents and elders, as friendship, fascination, affection, infatuation or attachment; but it is the same love shining through the temporary limitations our minds impose on it. When all of that love is directed single-pointedly to God, it is known as devotion. When that love remains pure and unattached—as love for love's sake alone, love directed to the Supreme love—it becomes pure and reflects the Antarātmā, the inner Self.

Self-Reflection

1. Baba is the Self residing as love in the hearts of all beings. What would change in your daily life if you lived from this knowledge? How would your interactions with others change?
2. How do you progress from intellectually knowing that Bāba is the inner Self of all to having direct experience of it?

Om Śrī Sāi Avatāra Mūrtaye Namaḥ Salutations to Śrī Sāi, who is the embodiment of all Avatārs

Bhagawan Śrī Sathya Sāi Bāba says that God descends as an Avatār whenever the need arises. But on rare occasions, that need requires Him to incarnate as a *Pūrṇa Avatār*, or full Avatār, manifesting His full power and glory. Bāba said there have only been two full Avatārs thus far: Bhagawan Sri Krishna, 5000 years ago, and Bhagawan Śrī Sathya Sāi Bāba.

In 1968, Bāba revealed He is the form in which all previous Avatārs, and in fact, every name and form ascribed to God, are incarnated:

Since Divinity is enveloped by humanness you must endeavour to overcome the delusion (māyā) that hides it from your eyes. "This is a human form in which every Divine entity, every Divine Principle, that is to say, all the Names and Forms ascribed by man to God, are manifest.

–Sri Sathya Sai Baba
May 17, 1968

Avatārs come to re-establish *Dharma*, righteousness. Śrī Sathya Sāi Bāba says *Dharma* is also defined by the words of Lord Jesus, "Do unto others as you would have them do unto you." (Matthew 7:12) Bāba explains that the Avatār re-establishes *Dharma* through love:

It is to teach mankind the truth about this Divine Love that Love itself incarnates on earth in human form. The scriptures declare that the Divine descends on earth to teach mankind the ways of Dharma, Justice and Truth. "I incarnate on earth from

age to age to establish Dharma" (Dharma samsthāpanārthāya sambhavāmi yuge yuge). This is Krishna's declaration in the Gita. Once people are filled with love, all Dharma, all justice, and all truth will be installed in them. Without love, righteousness will be a mechanical ritual.

–Sri Sathya Sai Baba
September 2, 1991

He says that we are all embodiments of Divinity, and thus, Avatārs:

Everything happens in consonance with the Divine Will. So, we can assert that the saints, sages, ascetics, and men both good and bad are all Avatārs of the Vishnu entity. Avatārs are as countless as living beings, for each is born as a consequence of Divine Will.

–Sri Sathya Sai Baba
Bhagavatha Vahini, Ch. 28

All human beings are partial incarnations of the Divine (Amsavatāras). "A part of My eternal soul Self has become the jīva-individual soul-in the world of living beings " (Mamaivāmsō jīvaloke jīvabhūtaḥ sanātanaḥ) says Krishna in the Gita (15.7).

–Sri Sathya Sai Baba
August 14, 1990

What we see in Bhagawan Bāba is our Divine Self, manifesting at its highest potential. As Bāba says, He is God—we are also God. The only difference is that He knows it, while we don't yet. The purpose of our human birth is to realize our inherent Divinity.

Self-Reflection

1. Where might you need to "re-establish Dharma" in your own personal life, and how might you do that?
2. How does Bāba's statement that we are all Avatārs relate to His teaching that true Self-confidence is confidence that you are the Self or Ātmā?

Om Śrī Sāi Sarva Bhaya Nivāriṇe Namaḥ Salutations to Śrī Sāi, who dissolves all fears

Śrī Sathya Sāi Bāba says, “Every step in the career of the Avatār is predetermined.” It should then be a great comfort to us all that His first words after declaring that He was Sai Bāba in 1940, were a loving promise to His devotees: “I have come to ward off all your troubles.”

Mankind today is beset by troubles and their attendant fears. We may have health, happiness, wealth, beauty and every physical comfort, but each of these brings with it the fear we may lose them. This fear of loss is the root of all our worries, which Bāba defines as ‘mentally created fear.’ Regardless of the reason for our fear or how great our fears are, Bhagawan Bāba is the remover (*Nivarana*) of all (*sarva*) our fears (*bhaya*).

Sri Krishna’s description as ‘the fear of the fears of this world’ (*Bhagavatham* 10:13:13) is equally true of Bāba, who is ‘the same Krishna’, the full incarnation of Love (*Prema Avatār*) come again. Śrī Sathya Sāi Bāba’s Divine life is filled with innumerable examples of Him delivering His devotees from fears, dangers, disease and despair. Bāba lovingly reminds us, “Why fear when I am here? Put all your faith in Me. I shall guide and guard you.” We need only remember Him and have faith that, however dire our circumstances,

no matter how powerful our fears. Bhagawan Śrī Sathya Sāi Bāba is infinitely more powerful than any of the fears. For the omnipresent, omnipotent and omniscient Sai who guides and guards us, there is nothing impossible; no problem He cannot solve; no fear He cannot dissolve:

I am with you always, guarding and guiding you at every moment. Whatever you need, ask Me; I will provide. Like the rivers that flow and merge into the sea ultimately, whatever seva you do to anyone, reaches Me only. Hence, don’t fear for anything. Why fear, when I am here? Do not hesitate to ask Me for whatever you may need. Surely, I will provide everything to you.

–Sri Sathya Sai Baba
March 20, 2007

The Lord is the unseen foundation on which your life is built. He is the source, sustenance, and strength. Without His will no leaf can turn, no blade of grass can quiver. What firmer foundation can you desire than this? Once you know that the Lord, the Omnipotent Power, is the mainspring of your life, there will be no fear anymore.

–Śrī Sathya Sāi Bāba
December 8, 1964

Self-Reflection

1. What role can you play in dissolving the fears of others, and supporting them to greater faith and trust?
2. We all find ourselves in the midst of fears or stresses in life. At these times, what can you do to always remember Bāba’s assurance, “Why fear when I am here?”

Om Śrī Sāi Āpastamba Sūtrāya Namaḥ

Salutations to Śrī Sāi, who was born in the lineage of Sage Āpastamba

Fourteen-year-old Sathyanarayana Raju revealed in May of 1940 that He was the reincarnation of Shirdi Sai Bāba, of the Āpastamba Sūtra, the spiritual lineage or school of the Sage Āpastamba.

Sage Āpastamba was a devotee of Śiva who, through severe austerities, gained the *darśan* and blessings of Lord Śiva. He was the author of the Āpastamba Dharmasūtra.

While *sūtra* in this context means a collection of aphorisms on spiritual truths, it also means 'thread.' Śrī Sathya Sāi Bāba is the rarest and most precious jewel in the lineage thread of Sage Āpastamba.

Furthermore, Śrī Sathya Sāi Bāba teaches that we are all like flowers strung on the same thread, thus illustrating the teaching that the same Divinity resides in us all:

The principle of Divinity is one, but it is seen in many diverse forms. See this garland of flowers. There are flowers of many colours in it, but the thread in them is one. The thread does not undergo any change. It was the same thread yesterday and will be the same tomorrow. But the flowers were buds yesterday, they have blossomed today and they will wither away tomorrow.

The human body is like these flowers. Today you are young, like a fully blossomed flower,

but tomorrow you will become old, like a withered flower. The body undergoes all these changes, but the principle of the Ātmā in the body is changeless in all the three periods of time.

The principle of Brahma is like the single thread that runs through all the flowers of the garland. It is present in all beings. Beings undergo change, but the principle of Brahma remains the same always.

–Sri Sathya Sai Baba
July 4, 1996

While each of us appears as an individual with a different outer form and traits that change over time, we must remember this is only an impermanent appearance. The Self (*Ātmā*)—which is also called the 'I,' awareness or love—is the permanent, unchanging Divine thread (*Brahma sūtra*) within us all.

Having the firm and steady conviction that we are this inner Self (*Ātmā*) is true Self-confidence. Self-confidence leads to Self-satisfaction, blissful contentment with being the Divine Self, undistracted by the ego's desires. When we have Self-satisfaction, we are prepared for self-sacrifice, the sacrifice of our false self or ego. When this false ego is sacrificed, the true Self or *Ātmā* is revealed and we attain permanent Self-realization.

Self-Reflection

1. Baba tells us to have confidence that you are the Self, the unchanging Divine thread linking all beings. How and when have you experience this Self-confidence in your life?
2. Examine yourself from your earliest memories up until now. Your body has changed and grown. Your mind has changed. What is it within you that has never changed?

Om Śrī Sāi Abhaya Pradāya Namaḥ Salutations to Śrī Sāi, who grants fearlessness

Bhagawan Śrī Sathya Sāi Bāba is the bestower of fearlessness on all who have faith in Him.

When you have full faith, God will surely help you and make you fearless. People who have faith in God will never be let down.

–Śrī Sathya Sāi Bāba
May 1994

One of Bāba's most famous words, which He has shared since His days in Shirdi are, "Why fear when I am here?" Dr. Hislop (H), then asks:

H: *Bāba says, 'Why fear when I am here'. That must have a wide and deep meaning. Will Bāba speak of it?*

SAI: *'I am,' refers to the Self (Ātmā), who is always everywhere. The Ātmā is like the lion, without fear. 'Fear', refers to the body, which is subject to worry, depression, trembling and fear. Body is like a sheep, wavering this way and that way. Body is always looking for information, gathering information, questioning. Whereas Ātmā, like the lion, is full of courage and without fear. 'Ātmā' is God. You are God. God is omnipresent. This 'I' is you. That 'I' is you. You are all.*

Conversations with
Bhagawan Sri Sathya Sai Baba

As long as we believe we are the body, we will be subject to fear. The greater the faith in our inherent Divinity, the less fear we will have. When we realize the 'I,' the Ātmā, we will be fearless:

Man is the Self, embodied (Ātmāsvarūpa), that is, Fearlessness-embodied (Abhaya-

varūpa). If he knows his real nature, he will give no room for weakness or cowardice.

–Śrī Sathya Sāi Bāba
February 17, 1964

Thus, according to Śrī Sathya Sāi Bāba, we can attain true fearlessness by realization of the Self. What practical everyday steps can we take to realize the Self?

The way to realize the Divinity that is in everyone is to cultivate love, which is the only Divine trait. There are three sides to love forming a triangle. They are: (1) Love gives and never receives; (2) Love is fearless; (3) Love is changeless. The love that develops between a mother and child or a husband and wife is subject to change as it pertains to the body. It is only illusion (bhrama). You should become Brahma shedding bhrama. The Divinity in you is changeless, blemishless, without beginning or end. Just as a dhoby removes the dirt in a cloth and restores its original whiteness by washing with soap beating it on stone, man should try to regain his vision of the pure effulgent Self (Ātmā) by washing his heart in the water of love with the soap of steadfast faith (śraddhā) on the stone of sacrifice (tyāga). This is the way to realize one's Inner Realisty, which is Truth, Wisdom, Eternity and Divinity (Satyam Jñānam Anantam Brahma).

–Śrī Sathya Sāi Bāba
April 8, 1993

Self-Reflection

1. What is the difference between having your fears removed by Bāba and being fearless?
2. What do you think Bāba means when He says love is fearless?

Om Śrī Sāi Ratnākara Vamśodbhavāya Namaḥ

Salutations to Śrī Sāi, the One who was born in the Ratnākara dynasty

Bhagawan Śrī Sathya Sāi Bāba is the charming jewel of the Ratnākara clan. Since He took birth (*udbhava*) in the clan (*vamśa*) named Ratnākara, His birth name was Ratnākaram Sathyanarayana Raju. One meaning of Ratnākara in Sanskrit is 'The jewel mine.' Bāba's life and teachings are indeed mines of spiritual jewels, from which the precious gems of His words are freely given to all. In Sanskrit, Ratnākara also means 'creator of jewels,' and Bāba is famed as the creator of jewels, which He gave to His devotees to express His infinite love, and provide protection for them.

Ratnākara is also one of the appellations of the ocean, as the source of jewels like pearl and coral, two of the nine sacred gems of Hinduism. Likewise, Bāba is the infinite ocean of God, within which are the priceless jewels of His Love and Grace. Bhagawan gently reminds us that to gain those jewels, we must be willing to dive deep and be submerged in Him:

Those who want to secure pearls from the sea have to dive deep to fetch them. It does not help them to dabble among the shallow

waves near the shore and say that the sea has no pearls and all stories about them are false.

Likewise, if a person wants to secure the love and grace of this Avatār, he must also dive deep and get submerged in Sai Bāba. Then only will he become one with Me and carry Me in his innermost heart.

God Lives in India, p.15

Ratnākara is also the name of the highway robber and hunter who transformed himself into Sage Valmiki through the chanting of the divine name. Thus, this name is also indicative of the potential that rests within each and every one of us. As the proverb goes, "Every saint has a past and every sinner a future."

Swami's birth name, Ratnākaram Sathyanarayana Raju, also presage His Divine mission and destiny. *Ratnam*—jewel, *Kara*—creator. Sathya—true, Narayana—Indwelling Divinity in All. Raju—King. Thus, His name revealed Him to be the creator of jewels, the True Indwelling God in All, the King.

Self-Reflection

1. What does it mean to you to "dive deep and get submerged in Sai Bāba," the True Indwelling God in All? How can you do this in your daily life?
2. Since we are One with the Divine by nature, in what ways do you see yourself and all others as the precious jewel of Divinity?

Om Śrī Sāi Shirdi Sai Abhedā Śaktyāvatārāya Namaḥ Salutations to Śrī Sāi, who is the incarnation of power not different from that of Shirdi Sai

Sri Thammiraju Manchiraju, one of Śrī Sathya Sāi Bāba's high school teachers in Uravakonda, shares an astounding miracle that shows very clearly that Śrī Sathya Sāi Bāba is not different (*abhedā*) from Sri Sai Bāba of Shirdi.

In 1940, shortly after Śrī Sathya Sāi Bāba had left Uravakonda, Sri Thammiraju's wife Kamesvaramma asked the local children to look after her five-year-old son, Ramarao, while she went to the village well. She gave them a cup of sugar and asked them to go into their shrine room with her son, sing bhajans, offer the sugar to Bāba's picture and then share the rest as prasād. She then left to get water from the well.

The children sat down together to sing bhajans to Bāba. As they sang, Bāba Himself appeared as Sri Sai Bāba of Shirdi, seated in the shrine room on the wooden plank that the young Sathya Sai had given them! The awestruck children offered the sugar to Shirdi Sai Bāba, who ate a little, then gave some to each of them as prasād. Hearing his mother returning, Ramarao ran out to bring her to meet Shirdi Sai Bāba.

However, when they returned, they found only the village children seated there. Kamesvaramma asked the children, "Where has He gone?" The children pointed solemnly to Bāba's photo and said, "We saw Him go into that picture." Kamesvaramma later asked Śrī Sathya Sāi Bāba the reason for the miraculous visitation. Bāba

replied, "You were sad that I had come away to Puttaparthi; but I can be here and still be there. I knew you would believe this only when the children spoke about what they saw." Sri Thammiraju asked Him, "Why did You choose the Shirdi form instead of Your own form?"

Baba replied, "There is no 'that form' or 'this form.' Both are one!"

As Sathya Sai and Shirdi Sai are not different, it is no surprise that their teachings are also identical. Shirdi Sai Bāba's highest teachings were that we are not different (*abhedā*) to Him:

I am you, you are I. There is no difference between you and me. That which constitutes me constitutes you.

Sai Bāba's Charters and Sayings 1.112

In Puttaparthi, Śrī Sathya Sāi Bāba taught exactly the same:

Do not posit distance between you and Me; do not interpose the formalities of the Preceptor-disciple (Guru-śishya) relationship, or even the attitudinal distinctions of the God-Devotee relationship, between you and Me. I am neither Guru nor God; I am You; You are I; that is the Truth. There is no distinction. That which appears so is the delusion. You are waves; I am the Ocean. Know this and be free, be Divine.

–Sri Sathya Sai Baba
July 19, 1970

Self-Reflection

1. Have you ever reflected on the fact that you, by nature, are an "incarnation of power" no different from the Divine? How can you express your power in service to others, in the spirit of "Love All, Serve All?"
2. Baba said the truth is that there is no distinction between us, and that which appears to separate us from Him is the delusion. He has also stated that "God is Love. Love is God." How does Love help us dissolve the delusion and evoke the experience of Oneness?

Om Śrī Sāi Śankarāya Namaḥ Salutations to Śrī Sāi, who is Lord Śiva

The Divine name Śankara is one of the 108 names of Lord Śiva and has many meanings. Bhagawan Śrī Sathya Sāi Bāba said Śankara means *“that He causes by His Grace, Sham, that is, Ananda (bliss) at the supremest level,”* *“cause of auspiciousness,”* and *“the One who causes blissful awareness.”* Another interpretation is that Śankara is composed of ‘Śam,’ (good) and ‘Kara,’ (doer); thus, Śankara means the doer of good, or, the benefactor.

Śankara can also be interpreted as: the one who remains the same during all actions—the unchanging one; the destroyer of all doubts (Śanka—doubt, hara—destroyer), and can also mean the destroyer of difficulties (Sankata Hara). These are all apt descriptions of Śrī Sathya Sāi Bāba, who is both Śiva and Śakti, and so it is fitting that Śankara is included in Bāba’s 108 names.

Śrī Sathya Sāi Bāba was the giver of Bliss and the cause of all auspiciousness. He was the foremost of those working for mankind’s highest good. His every thought, word and deed arose from selfless love and were for the re-establishment of righteousness, which He defined as love in action. He spoke only truth and regardless of circumstance, He remained ever peaceful. He destroyed the difficulties of His devotees through His loving protection, and their doubts through His Divine teachings. Every moment of His life was lived as

loving selfless service to the entire world. The life of Bhagawan Śrī Sathya Sāi Bāba is the example we follow in our own lives, and Bāba told us how to use His example to reach liberation:

The way in which the Avatār has to be used for one’s liberation and uplift is by watching His every step, observing His actions and activities, following the guiding principle of which His life is an elaboration. Mark His love, His Compassion, His Wisdom, try to bring them into your own life.

—Sri Sathya Sai Baba
February 26, 1968

Living the lessons learned from Bhagawan Bāba’s selfless example purifies our mind, allowing us to see the truth that He, the Avatār of Śiva Himself, lovingly taught us: That we are all that same Śiva, the One Divinity residing in all beings:

‘Śivoham, Śivoham—was the exclamation that rose from the souls that knew the Truth in a flash of illumination, after long years of cleansing the mind through the process of penance (tapas). I am Śiva; Śiva am I—Though denoted by many names and recognised in many forms, the Divine Principle is One, without a second. It is Śivam and it is latent in each being, including man.’

—Sri Sathya Sai Baba
February 20, 1974

Self-Reflection

1. How can you, too, be a “cause of blissful awareness, a doer of good, and a destroyer of doubts and difficulties” like Śiva? What are some occasions in life that give you this opportunity?
2. How can you bring alive, in your daily life, the Love, Compassion, and Wisdom of the Divine that is latent within you?

Om Śrī Sāi Shirdi Sai Mūrtaye Namaḥ Salutations to Śrī Sāi, who is the Incarnation of Shirdi Sai Bāba

Shirdi Sai Mūrti means the one who is the form or embodiment of Shirdi Sai. Devotees have had many experiences in which Śrī Sathya Sāi Bāba showed that He and Shirdi Sai Bāba are one and the same. Śrīmatī M. L. Leela from Chennai recalls one such Divine experience from 1944:

Once on the banks of the Chitravathi Swāmi wanted me to read a book written by His schoolmaster Sri Kondappa on Bāba's life. When the portion "Shirdi Sai Bāba is now reborn as Śrī Sathya Sāi Bāba" was read, Swāmi's form changed to that of Shirdi Sai Bāba. From among the crowd, my father arose shouting, "Hey Sai, hey Sai!" and rushed towards Bāba and hugged Him tight. Swāmi found it very difficult to release Himself from my father's embrace till the form changed back to that of Sathya Sai!

Lokanatha Sai Ch.6, p.55

Yet, Bāba Himself says it was not His miracles that proved He was the incarnation of Shirdi Sai Bāba, but His all-encompassing love:

Though the Shirdi body and this body are different, the person in the body (dehī) is the same; and, so I recognise and reward all who come to either place. ... This selfless Divine love (Prema) is My distinctive mark, not the creation of material objects or of health and happiness, by sheer exercise of Will. You might consider what you call 'miracles' as the

most direct sign of Divinity; but, the Prema that welcomes you all, that blesses all, that makes Me rush to the presence of the seekers, the suffering and the distressed in distant lands or wherever they are, that is the real sign! It is that which declares that I am Sai Bāba.

–Sri Sathya Sai Baba
October 5 1967

Whether in Shirdi or Puttaparthi, Bāba is not just His physical body. At Shirdi, Bāba says, "He who thinks that Bāba is in Shirdi alone has totally failed to know Bāba." Likewise, those who think Śrī Sathya Sāi Bāba was in Puttaparthi alone have also totally failed to know Him.

My Body, like all other bodies, is a temporary habitation; but My power is eternal, all-pervasive, everlasting! This body has been assumed, to serve a purpose: the establishment of Dharma and the teaching of Dharma. When that purpose is over, this Body will disappear, like the bubble on the waters.

–Sri Sathya Sai Baba
December 25 1970

Baba says that He is the Embodiment of Love. He is the Omnipresent Divinity, the Self or *Ātmā* residing in the heart of every one of us, and as He said, "*The real name of the Self (Ātmā) is love.*"

Self-Reflection

1. Baba said that *Prema* is His distinctive mark. How can you make *Prema* the distinctive mark of your own life?
2. What can you do to recognize that *Prema* is the nature of each person, in each body, and begin seeing all beings as expressions of that one distinctive mark?

Om Śrī Sāi Dvārakāmāyi Vāsine Namaḥ Salutations to Śrī Sāi, who is the resident of Dvārakāmāyi

Among the many Shirdi Sai devotees drawn to the young Sathya Sai's presence was Gali Śarada Devi, later known as Śaradamma or Pedda Bottu. She was deeply devoted and visited Shirdi Bāba many times. In 1917, Shirdi Bāba told her He would meet her again when He took birth again in Andhra Pradesh, where He would be known again as Sai Bāba.

Baba's promise was fulfilled in 1940, when Śaradamma met the young Sathya Sai in Uravakonda. She was stunned to hear Him ask in the voice of Shirdi Sai Bāba, "So, you have come my child!" He also jokingly reminded her "You still owe me 16 rupees from my Shirdi incarnation!" Seeing her shocked expression, Swāmi smiled, saying He only mentioned this so she would know He was truly Shirdi Sai Bāba. Śaradamma knew then beyond any shadow of a doubt that the young Sathya Sai was the same Shirdi Sai, the resident of Dvārakāmāyi, whom she had met so often in the past.

Shirdi Sai Bāba named the dilapidated mosque in which He lived 'Dvārakāmāyi.' 'Dvāra' means door, and Dvārakā was the name of the city in which Sri Krishna lived. *Mayi*, means mother. In the Dvārakā Māhātmya, Dvārakā is described as the place in which Krishna still resides, the place which grants liberation to all who visit it. Of Dvārakāmāyi, Shirdi Bāba said:

This is Dvarakā Mayi of ours in which you are sitting. This wards off all dangers and anxieties

ies from her children. Highly merciful is this Masudi Ayi. She is the mother of those who place their entire faith in her. If they are in danger, she will save them. Once a person climbs into her lap, all their troubles are over.

Sai Bāba's Charters and Sayings

This is a perfect description of Bāba Himself. Bāba is the Divinity residing in the masjid, highly merciful, the doorway of liberation, and the loving mother removing the troubles of all who placed their faith in Him. Both at Shirdi and Puttaparthi, Bāba taught that He is the One Divinity dwelling within each of us:

I fill all space. All that you see taken together is Myself. I do not shake or move.

All that is seen is my form; ant, fly, prince, pauper.

Sai Bāba's Charters and Sayings 1.66-67

We should consider that this Love is present in all. It is the form of the Divine. Because the Divine is present in all, whomever you love, you are loving the Divine. Forgetting this sublime and all-encompassing conception of Love, men today have lost themselves in narrow alleys. To promote among men love between humanity and God, the Divine descends on earth from time to time. For what purpose is the advent? To promote the Love Principle is His primary purpose.

–Sri Sathya Sai Baba
May 30, 1992

Self-Reflection

1. How can you be the *Dvārakā Mayi* (an embodiment of love, a refuge from anxieties, an inspiration for liberation) for those around you?
2. In the Gita, Sri Krishna says that He incarnates to establish righteousness. As you live in accord with the Love Principle, how would that re-establish righteousness in your life and others'?

Om Śrī Sāi Chitrāvati Taṭa Puttaparathi Vihāriṇe Namaḥ Salutations to Śrī Sāi, who dwells in Puttaparathi on the banks of the Chitravati river

Just as Ayodhya on the banks of the Sarayu was chosen by Sri Rama, and Vrindavan on the banks of the Yamuna was chosen by Sri Krishna, the village of Puttaparathi, on the banks of the Chitrāvati, was chosen by Bhagawan Śrī Sathya Sāi Bāba as the site of His Divine birth, life, and Mission. Puttaparathi was sanctified by His Divine Presence for 85 years and the sacred sands of the Chitrāvati were the site of many of the young Sathya Sai's astonishing miracles.

Long ago, as the result of a curse, anthills (*valmika*) began to spread through the village of Gollapalli. The town's name was changed to Valmikipuram (anthill town) or Puttavardhini (many anthills), which became known over time, as Puttaparathi. This same Puttaparathi has long been associated with Divinity. Sathya Sāi Bāba revealed to His early devotees that the Avatār, Nārāyana rishi, had meditated on the site of the Gopala Swāmi temple in Puttaparathi, and that Valmiki, the author of the Ramayana, had also meditated in Puttaparathi.

While inaugurating Prasanthi Nilayam on His birthday in 1950, Swāmi said:

The auspicious word Puttaparathi can be split into two words, viz, Puttu—birth, life and Parti—not having, devoid of change. Those who reside here in Prasanthi Nilayam and Practice meditation, bhajan and other spiritual activities will have no more births.

The Valley of Peace, p. vii

Sri N. Kasturi said that Puttaparathi also represents our body. The sacred river Chitrāvati, also known as Devakanya, the Divine Maiden, represents the *Chitta Vāhini*—the Mind Stream. When our mind is always concentrated on Swāmi, and directed to Him, our thoughts will also become sacred. Then, as Bhagawan Bāba has said, our hearts will become a Prasanthi Nilayam where Swāmi resides:

*Each one of you must make your own heart a Prasanthi Nilayam. Transformation must begin from this very moment. Analyse your words, deeds and thoughts, and get rid of the evil ones that harm you and others. Cultivate fortitude (*sahana*), firm peace (*śānti*), and speaking the truth (*sathya*). Presently your mind flutters and squats on all and sundry objects in the Universe. It refuses to stay only on one idea—God. Like the fly that sits on fair and foul, denies itself the opportunity of sitting on a hot cinder, your mind too flees from all thoughts of God. The fly will be destroyed when it sits on fire; so too your mind will be destroyed, when it dwells on God. Desires cease, when God seizes the mind. In fact, since desire is the very stuff of which the mind is made, it becomes non-existent and you are free.*

—Sri Sathya Sai Baba
September 26, 1965.

Self-Reflection

1. How can you ensure your mind continues to dwell on God instead of worldly matters?
2. What are three practical ways you can transform your heart into a Prasanthi Nilayam?
3. How would your life change if your heart were transformed into a Prasanthi Nilayam as Swāmi has asked?

Om Śrī Sāi Śakti Pradāya Namaḥ

Salutations to Śrī Sāi, who bestows energy, power, and vitality

Śakti means energy or power. Pradāya means to give. Thus, Śakti Pradāya means that Śrī Sathya Sāi Bāba is the giver of all forms of energy or power.

Yet there is an implication to this which we often overlook. Bāba says, *“Man extols God as omnipresent, omniscient, and omnipotent, but he ignores His Presence in himself!”* Bāba is Omnipotent, *Sarva Śakti Mūrtiḥ*, the embodiment of all forms of energy, and also the one who gives that energy to us. This means that our very life-force, and our energy to will, act and think, is both His gift, and also a form of Sai Himself.

The power latent in you is the same as in God. Because of his physical form, man appears to be different. Never be carried away by these forms. Put your faith in the Divine power. The mind (manas), the intellect (buddhi), the limited human consciousness (chitta) and the inner instrument (antahkarana) appear to be different. But the energy that activates them all is one.

–Sri Sathya Sai Baba
November 22, 2000

The terms used are different but the meaning is the same. Energy is Brahma and Brahma is energy. The cosmos is filled with energy. All

that you, see and all that you do are energy. You observe an object. You see an individual. Both the object and the individual are manifestations of energy.

–Sri Sathya Sai Baba
July 20, 1997

If we truly understand the implications of this, we realize that Bāba is the energy of which everything and everyone is composed. We then see that everything around us is Bāba, as energy, and we first realize “I am in His Light.”

Looking within, we realize He is also the energy comprising our mind and body, the energy enabling us to think, speak and act. Seeing that He is everything we thought we were, we become His Prasanthi Nilayam, His sacred abode of peace, and we then realize “His Light is in me.”

Seeing that it is Bāba, as energy, filling everything around us and everything within us, we begin to ask what Swāmi said is the most important question on the spiritual path: Who am I? Because if all there is around us and within us is Bāba, where is there room for a separate identity called ‘I’? Seeing this, we realize “I am that Light. The Light that is Sai!”

Self-Reflection

1. Knowing that Bāba is the energy behind all, how does that change your attitude towards the people you know, all beings on the planet, and the entire cosmos?
2. What changes will this knowledge inspire in your life?

Om Śrī Sāi Śaraṇāgata Trāṇāya Namaḥ Salutations to Śrī Sāi, who saves those who surrender

Śaraṇāgata Trāṇam is the process of saving those who surrender to the Refuge. Before we begin any journey, we must first know three things: Where we are, where our destination is, and how we are to reach it. Without these we risk ending up lost. Likewise, before we embark on the journey of 'surrender to God,' we must know three things: Who am I? What is surrender? What is God? Śrī Sathya Sāi Bāba's teachings provide us with a detailed map so we can start early, drive slowly, and reach the destination of surrender safely.

To answer these questions, Bhagawan Bāba speaks about the two stages of surrender. The first stage is surrender in daily living, which leads to the second stage, of complete surrender.

Baba's teachings on surrender in daily living are intensely practical and shift the focus of our daily lives from 'self-centred,' to 'God-centred' living:

Surrendering to the Lord is surrendering all thoughts and actions, not wishing for the fruits of the action, not doing action to gain its fruit but doing the action because it is one's duty. The act is dedicated to the Lord and the results, therefore, are borne by the Lord. Actions done thus—fruits abandoned at the time of the action—such action is free of karma. Since the ego, in this way, is not fed and cultivated, it disappears before long.

Conversations with Bhagawan
Sri Sathya Sai Baba, p. 15

This disappearance of the ego brought about through the first stage leads naturally into the second stage of surrender:

Then there is surrender to God. But surrender does not mean just doing all actions in His Name. Surrender to God is when the entire Universe is known as His body. Surrender is when doer, deed and object are all God. It cannot be forced. It comes naturally. Faith is the foundation; surrender is the peak.

Conversations with Bhagawan
Sri Sathya Sai Baba, p. 28

One surrenders to himself. Recognition that the Self (Ātmā) is oneself is surrender. Surrender really means the realization that all is God, that there is nobody who surrenders, that there is nothing to be surrendered, nor is there anyone to accept a surrender. All is God. There is only God.

Conversations with Bhagawan
Sri Sathya Sai Baba, p. 102

When the ego disappears, there is no longer any duality, and this is known as complete surrender. In this stage, Bāba tells us that He will provide even more than we ask:

When you have surrendered yourself completely to God and become God's child you don't have to tell God what you want. He will give you more than you have asked for.

Conversations with Bhagawan
Sri Sathya Sai Baba, p. 7

Self-Reflection

1. How can you support yourself and others to surrender "all thoughts and actions, not wishing for the fruits of the action" in your daily life—and thus be 'saved' from *karmic* actions?
2. How can you support yourself and others to slowly but surely begin to experience that "all is God, that there is nobody who surrenders, that there is nothing to be surrendered"—and thus be 'saved' from the illusion of separateness from God?

Om Śrī Sāi Ānandāya Namaḥ Salutations to Śrī Sāi, who is Bliss

Bhagawan Śrī Sathya Sāi Bāba said, *“I am Ānandasvarūpa (embodiment of Supreme Bliss); My nature is Ānanda; Ānanda is My sign.”* Bāba lived His life in bliss, shared His bliss with all and showed us the path to unveiling that Bliss, which is our true nature.

Baba said **said** that, just as fire has colour, light and heat by nature, Divinity also has three qualities, Pure Being, Pure Awareness, and the Bliss of Being-Awareness:

Being (Sat) is that which exists forever. It is steady, changeless, pure, and selfless. Such is the principle of Sat. Then comes Chit. It means awareness or consciousness. Wherefrom does Bliss (Ānanda) originate? The combination of Sat and Chit is Ānanda. That is why everyone aspires for happiness from birth to death.

–Sri Sathya Sai Baba
July 13, 1996

Thus, the evidence we are all Divine embodiments of Being, Awareness and Bliss is within the experience of every one of us:

There are three desires or urges, which every ‘I’ has to fulfil: (1) I must live. This is the prompting from the core of Immortality, Sat. (2) I must know. This is the reminiscence of the omniscience, of which the ‘I’ is a spark. (3) I must be happy. This is the evidence of the Ānanda, which is innate in the individual.

–Śrī Sathya Sāi Bāba
Sathyam Śivam Sundaram, Volume 3

Baba said that when we experience happiness, it is not due to an external cause. We are gaining a glimpse of our Divine blissful nature. This is why Bhagawan Bāba said ‘happiness is union with God’:

The yearning for Bliss is the best proof of our holy nature. Man is Bliss; he seeks Bliss; Bliss is Blessedness for him. Since God is Bliss, happiness is union with God. Nothing else can award that joy, which is unaffected by whatever happens or does not happen.

–Sri Sathya Sai Baba
December 2, 1982

Baba taught that by following the path of love, we will experience bliss and that bliss, love and the Self (Ātmā) are different names for the same thing:

Love confers peace, prosperity, success, auspiciousness, and bliss. They are not separate from each other. They are the various aspects of love. The Principle of Love is present in everyone in the form of Ātmā. The Ātmā is infinite and eternal. That is why the Vedas declared, The Divine is Truth, Wisdom and Infinity (Satyam Jñānam Anantaṃ Brahma). Where is God? He is everywhere in the form of Ātmā. He is present in all beings. All names and forms are His. He is the embodiment of truth and bliss.

–Sri Sathya Sai Baba
April 15, 2004

Self-Reflection

1. How can you grow in your capacity for love that is changeless, selfless and fearless—and thus experience the Ānanda (Bliss) of union with God?
2. What are some ways you can constantly remember that your true nature is bliss?

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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