

SRI SATHYA SAI INTERNATIONAL ORGANIZATION

# 108 MIRRORS



TO *Know Thyself*

Study Guide, Part 4



Offered with love and gratitude at the lotus feet of

*Bhagawan Sri Sathya Sai Baba*

# 108 NAMES OF BHAGAWAN SRI SATHYA SAI BABA

## 108 Mirrors to “*Know Thyself*”

A Study Guide for Deep Contemplation

Part 4 of 6

(Names 55 through 72)



## PREFACE

The Sri Sathya Sai Scriptural Studies Committee is releasing a set of study guides based on the 108 nectarine names of Bhagawan Sri Sathya Sai Baba. 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. Swami 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 Swami gave to the world: *'Take my everything and let me be an instrument to work.'*

**Sri Sathya Sai Scriptural Studies Committee**  
**July 2025**

## 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 Sri Sathya Sai Baba, a unique opportunity was seen to provide “108 mirrors” in which all devotees could see their own Divine reflection. As Sathya Sai Baba has declared,

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

—Sri Sathya Sai Baba  
July 30, 1996

*“I am God; I am not different from God.’ Be conscious of this always. Keep it ever in mind.”*

—Sri Sathya Sai Baba  
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.”*

—Sri Sathya Sai Baba  
May 13, 1994

In this Introduction, Swami 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 Sri Sathya Sai Baba is nothing short of our own name, in the sense that it represents our Divine nature. Swami 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 Swami 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 Sri Sathya Sai Baba 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 uninterrupted constant presence of the Lord, through nāmasmaraṇa.*

—Sri Sathya Sai Baba  
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.*

—Sri Sathya Sai Baba  
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.

—Sri Sathya Sai Baba  
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 dear-ness 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.*

—Sri Sathya Sai Baba  
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.*

—Sri Sathya Sai Baba  
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).*

—Sri Sathya Sai Baba  
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.*

—Sri Sathya Sai Baba  
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.*

—Sri Sathya Sai Baba  
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 Swami, 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 Ananta Nuta Kartre Namaḥ* Salutations to Śrī Sāi, the endlessly praised Doer

The word *ananta* means 'endless' and the word *nuta* means 'praised', while the word *kartre* is derived (as the dative case) from the word *kartā* which means 'doer,' 'agent,' or 'creator.' In the highest metaphysical sense, Sai as *Kartā* implies that Sai is the ultimate agent behind all actions. Sai is the unseen hand that orchestrates the unfolding of destiny. He is the Doer behind all doers.

On a more personal level, Sai as *Kartā* refers to his role in transforming lives, healing, guiding, performing miracles, and bestowing grace. Many often recount how Sai intervenes in their lives, solves problems, grants peace, and uplifts consciousness. Thus, he becomes the Doer of good, whose glory is praised eternally. He is the *Kartā* of hope, the one who acts when all else fails.

In Advaita Vedānta the true *Kartā* or Doer is not the ego (*ahamkāra*) but the Self (*Ātmā* or *Brahma*). Those who are blessed with the true experience of Sai come to realize that He is none other than their own inner Self, acting through them. In this sense, Sai as *Kartā* means: 'All actions are truly done by Him through me. I am but an instrument.' This echoes the attitude of total surrender

(*śaraṇāgati*), where one submits all doership to the Lord and fully aligns with the Divine Will.

*When surrender is complete and all acts, words and thoughts are dedicated to Him, along with all their consequences, then, the Lord has promised that He will free you from sin and sorrow.*

—Sri Sathya Sai Baba  
September 1965

Jesus has also said:

*Do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. But seek first the kingdom of God and his righteousness, and all these things will be added to you.*

Matthew 6.31-33

When one chants "*Om Śrī Sai Ananta Nuta Kartre Namaḥ*," one surrenders the false sense of egoic doership, acknowledges Sai as the supreme agent of all action, and trusts His inner guidance, accepting life's events as God's will.

### Self-Reflection

1. Do I truly recognize the Divine as the ultimate Doer in my life, or do I still cling to the idea that I alone control outcomes and resist the flow of Divine Will?
2. In what areas of my life do I withhold surrender, forgetting that even the smallest blessings flow from Sai the 'endlessly praised Doer'?

## *Om Śrī Sāi Ādi Purushāya Namaḥ* Salutations to Śrī Sāi, the Primeval Supreme Being

This name honors Bhagawan Sri Sathya Sai Baba as the *Ādi Puruṣa*, the primordial Divine Being, the original Cosmic Person from whom all creation emanates. The word *Ādi* means 'first,' 'primordial,' 'original,' while the word *Puruṣa* derives from the Sanskrit verb *pr*, which means 'fill,' 'complete,' 'make full,' and is connected with the word *pura*, which means city or body. So, *Puruṣa* is the 'One who dwells in the body,' implying the Divine Consciousness that pervades all.

In the *Ṛg Veda* (10.90), *Puruṣa Sūkta* describes the Cosmic Being with the words:

*Sahasraśīrṣā puruṣaḥ sahasrākṣaḥ  
sahasrapāt;  
Sa bhūmiṃ viśvato vṛtvā atyatiṣṭhat  
daśāṅgulam.*

*The Puruṣa has a thousand heads, a  
thousand eyes, a thousand feet.*

*Having enveloped the earth on all sides,  
he is present in man in a minute form.*

The phrase *atyatiṣṭhat daśāṅgulam* reflects the profound mystery of the Divine: fully pres-

ent in the universe, residing within the heart, yet always beyond, transcending all limitation and measurement. In Vedāntic symbolism, *daśāṅgula* (a span of ten fingers) refers to the spiritual heart-space in the human chest—the subtle inner chamber where the Self resides. It invites the seeker to perceive *Puruṣa* not just as the Lord of the cosmos, but as the eternal presence within oneself.

In a letter to a group of devotees from USA, first published in *Sanathana Sarathi* in 1973, Sri Sathya Sai Baba wrote:

*Within you is the real happiness, within  
you is the mighty ocean of nectar divine.  
Seek it within you, feel it, feel it, it is here,  
the Self.*

—Sri Sathya Sai Baba

In this light, invoking Sai as the *Ādi Puruṣa* is not merely a personal homage affirming His identity with the primordial Cosmic Being, but an inner call to awaken to that same eternal Reality dwelling within us!

### Self-Reflection

1. Do I truly relate to Sri Sathya Sai Baba not just as a revered human form, but as the very Cosmic Being—the *Puruṣa* who pervades all creation and resides in my own heart?
2. Am I regularly turning inward to feel the presence of the Self—that 'mighty ocean of nectar divine'—or am I still seeking fulfillment outside of myself?



## *Om Śrī Sāi Ādi Śaktaye Namaḥ* Salutations to Śrī Sāi, the Primeval Divine Energy

This powerful invocation acknowledges and reveres *Ādi Śakti*, the original, creative energy of the universe, from which all forms arise, as manifest in Sathya Sai Baba. *Ādi Śakti* is the feminine energy aspect of *Ādi Puruṣa*. Sathya Sai Baba has explicitly declared His identity as the embodiment of both *Śiva* and *Śakti*, the masculine and feminine cosmic principles. In a significant discourse delivered on Guru Purnima in July 1963, following His miraculous recovery from a paralytic stroke, He revealed:

*I have been keeping back from you all these years one secret about Me; the time has come when I can reveal it to you. This is a sacred day. I am Śiva-Śakti, born in the gotra of Bhāradvāja, according to a boon won by that sage from Śiva and Śakti.*

Sathyam Śivam Sundaram  
Vol. 2

Sathya Sai Baba's love, compassion and nurturing presence reflect the boundless grace and tenderness, traditionally associated with *Śakti*, the sacred feminine principle. In the role of the Divine Mother, He exhibits supreme patience, boundless forgiveness, and an intimate concern for every detail of his devotees' lives, however small. Just as a mother feeds, teaches, and protects her child without expectation, Baba's actions spring from unconditional love. Whether scolding

to correct or embracing to comfort, His inner motive remains the same: the spiritual uplift of each soul. Once, talking to His students, He said:

*The love that exists between Swami and students is that of a mother and her children. Let anybody say anything, Swami is your mother. I am the mother to those who consider Me as their mother, father to those who consider Me as their father. I respond to you in accordance with your feelings. Even your own mother cannot give you as much love as Swami showers on you.*

—Sri Sathya Sai Baba  
May 11, 1971

Even the Bible offers a glimpse of this maternal divinity in God: “As one whom his mother comforts, so I will comfort you” (Isaiah 66:13).

Moreover, the name *Ādi Śakti* signifies that the same divine power which sustains the cosmos also dwells within the heart of the seeker. When one chants “*Om Śrī Sāi Ādi Śaktaye Namaḥ*,” it is not only an act of worship, but also a recognition of the presence of divine love, wisdom and creative power within oneself. Thus, this mantra serves as both invocation and affirmation: it honors the supreme divine power in the form of Sathya Sai Baba and simultaneously reminds the aspirants that they, too, are expressions of *Ādi Śakti*.

### Self-Reflection

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1. How have I experienced Sathya Sai Baba as the manifestation of *Ādi Śakti*, and in what moments have I felt his nurturing power guiding and transforming my life?
2. In what ways do I acknowledge and awaken the divine energy residing in my heart, and how does this awareness influence my thoughts, actions and relationships?

## Om Śrī Sāi Aparūpa Śaktine Namaḥ

Salutations to Śrī Sāi, the incomparable one, who possesses Divine Power

The term *Aparūpa* means ‘unexampled, extraordinary, without likeness, incomparable,’ and *Śaktine* is derived from the word *Śaktin*, which means the one who possesses *Śakti*, Divine Power. So, this Name is an invocation of reverence to Sri Sathya Sai Baba as the incomparable Divine Power, a power without parallel, transcending all names and forms.

Sathya Sai Baba frequently declared that He, as the Avatar, is the supreme Divine manifest, yet so are we—embryonic Divine sparks waiting to realize their true nature. His Avataric role is to awaken the Divine spark latent in all beings.

*God incarnates on earth for revealing to man his divine essence. Man has been endowed with wisdom so that he may use it for discovering the Divine within him.*

—Sri Sathya Sai Baba  
May 11, 1971

Similarly, there are two compelling biblical instances where Jesus affirms both His divinity and the divine status of His disciples. In *John* 10:30, he makes the startling proclamation: “I and the Father are one.” And a little later, in *John* 10:34, he cites *Psalm* 82:6 to acknowledge that his followers can also bear a divine designation: “Is it not written in your Law, ‘I said, you are gods’?”

Thus, the Name *Aparūpa Śaktin* carries a dual movement: an upward recognition of divine majesty and an inward turning to the power that enlivens us all. This power is not merely miraculous in the worldly sense; it is the power to transform, to transmute ignorance into wisdom, ego into surrender. This Name is a key to contemplative awareness. It serves as both invocation and affirmation: it honors the supreme Divine Power in the form of Sathya Sai Baba and simultaneously reminds the aspirants that they, too, are expressions of this Divine Power.

### Self-Reflection

1. Share experiences or insights where Sri Sathya Sai Baba acted in your lives as a guiding, protecting and transforming power?
2. How can we also honor and express that same divine power in ourselves through our daily actions?

## 59. Om Śrī Sāi Avyakta Rūpiṇe Namaḥ Salutations to Śrī Sāi, the Form of the Unmanifest

The term *Avyakta* means ‘unmanifest, invisible, imperceptible’, and in a philosophical context, it refers to the universal Spirit, *Paramātmā*, the Source from which all names and forms emerge, and the ultimate End into which all manifested plurality dissolves. *Bhagavad Gītā* (8.18) states:

*avyaktād vyaktayaḥ sarvāḥ  
prabhavanti ahar āgame  
rātri āgame praliyante tatraiva avyakta  
samjñake*

*From the Unmanifest all manifested  
beings arise at the coming of day;*

*at the coming of night, they dissolve into  
that same Unmanifest, so called.*

‘Day’ and ‘Night’ here are metaphorical references to the cosmic day and night of the Creator (*Brahmā*), which span billions of human years each. This cosmological model of creation (*śṛṣṭi*), sustenance (*sthiti*) and dissolution (*pralaya*) happening in vast, repeating cycles, can be meaningfully paralleled with the Stoic doctrine of cosmic conflagration (*ekpyrōsis*), according to which at the end of time the cosmos is consumed in Fire (*Pýr*), only to be reborn in a perfectly ordered way,

following the design of the Cosmic Reason (*Logos*).

In both cosmological models the First and Ultimate Principle, either named *Prakṛti* or *Pýr* is the Divine Unmanifest (*Avyakta*). The salutation “*Om Śrī Sai Avyakta Rūpiṇe Namaḥ*” honors Sai as the embodiment of the Unmanifest taking form for the welfare of all humanity. Though the Supreme Reality transcends name, form and attributes, it assumes a perceivable form to guide aspirants in daily life. Sai, as the Form of the Unmanifest is the visible gateway to the Invisible, bridging finite perception with the Infinite.

His life, teachings and divine works align the aspirant’s worldly living with the deeper inward movement toward liberation. By dwelling among people with simplicity and compassion, Sathya Sai Baba awakens the forgotten knowledge of the Self, gently turning minds away from attachment and towards *mokṣa*—liberation from the cycle of births and deaths. He does not reject the world, but sanctifies it, making daily life a medium for spiritual realization. Thus, Sai manifests the Unmanifest to liberate the bound.

### Self-Reflection

1. How does the presence and guidance of Sai, as the manifest form of the Unmanifest, influence the way I respond to challenges, choices, and responsibilities in my everyday life?
2. If I truly recognize that I myself am a manifestation of the Unmanifest, how should this transform my sense of identity, my attachments, and the purpose of my actions in the world?



## *Om Śrī Sāi Kāma Krodha Dhvamsine Namaḥ* Salutations to Śrī Sāi, the Destroyer of desire and anger

This sacred mantra salutes Sathya Sai as the destroyer (*dhvamsin*) of desire (*kāma*) and anger (*krodha*), the twin forces that bind the soul to *samsāra*. As the *Bhagavad Gītā* (2.62) explains:

*When a person dwells on sense objects, attachment (rāga) for them arises; from attachment desire (kāma) is born, and from unfulfilled desire arises anger (krodha).*

On the other hand, when desire is fulfilled, it often evolves into greed (*lobha*), demanding more of the same fleeting satisfaction. This cycle deepens bondage and inner agitation. Hence, attachment (*rāga*) is the root problem. It is the first link in the chain of spiritual bondage.

True fulfillment can never come from the impermanent; it arises only through union with the eternal. The *Taittirīya Upanishad* (2.1) declares:

*He who knows That, which is hidden in the cave of the heart, the highest space, enjoys all desires, united with the all-knowing Brahma.*

This does not imply indulgence but transcendence. All desires dissolve in the fullness of Self-realization, for Brahma is complete (*pūrṇa*), lacking nothing.

Some may object, noting that *kāma* is one of the four goals of human life (*puruṣārthas*). But Sathya Sai Baba teaches the right understanding and combination of these goals: unite *dharma* (morality) with *artha* (welfare), and *kāma* (desire) with *moksha* (liberation). This subtle teaching realigns our pursuits—not by suppressing desire, but by sublimating it into the quest for liberation.

Sai, who is *Ānanda svarūpa*, devoid of selfish desires and anger, becomes the model and mirror for the spiritual seeker. By meditating on Sai with full devotion we begin to reflect His Love. Divine Love is the truest force to conquer desire, for it is desire divinised. In this love, *kāma* is transformed, and *krodha* disappears. Then arises true Peace and Freedom, which form our original nature. Through the power of love, we transcend desire and its fiery offspring, anger, and awaken to our true, blissful nature as God-realized beings.

### Self-Reflection.....

1. Sai is ever free from desire and anger—am I allowing His presence in my heart to burn away my own inner enemies?
2. When desire or anger arise, do I identify with them—or do I stand as the silent witness, the Self, who is already free?

## *Om Śrī Sāi Kanakāmbara Dhāriṇe Namaḥ* Salutations to Śrī Sāi, who wears a golden-colored robe

This beautiful invocation, salutes Sathya Sai as the One who wears (*dhārī*) the golden-hued garment (*kanakāmbara*). Although Sri Sathya Sai Baba used to wear orange robes, the term *kanakāmbara* is not about literal colour but symbolizes His divine radiance that shines brighter than any material hue. For the devotee, Baba's robe gleams with the brilliance of gold, for it is not the dye of the cloth but the purity of the wearer that illumines the garment.

Baba's robe, always clean, neat and modest, becomes a symbol of the inner purity of heart that the devotee must cultivate. Moreover, the spotless cloth reminds us that, while external cleanliness is not a substitute for inner virtue, it should be carefully maintained. In an age where modesty is increasingly set aside, Baba's carefully buttoned and fully covering robe stands as a quiet yet powerful lesson. It teaches us the dignity of dressing with propriety, not out of sheer obligation, but out of respect and reverence for others and ourselves.

When Baba emerges for *darśan*, His robe—simple yet regal—shines with a golden aura. His slow, graceful steps and gentle smile bestow *ānanda* to the fortunate eyes that behold Him. The color orange itself is significant in the Hindu tradition. It is the color

of *sannyāsa*, renunciation. Baba's choice of simple, saffron-orange garments reminds us of the ideal of non-attachment, of a life lived not for hoarding possessions or pleasures but for seeking truth and self-realization. His robe becomes a living sermon on simplicity. In a world increasingly driven by consumerism and desire, Baba silently teaches that joy lies not in accumulation but in letting go.

Just as Baba's outer dress is radiant and clean, our inner raiment must be of gold—truthful, loving, and selfless. Only then can we partake in the joy of our true nature and realize the *ānanda* that Baba embodies. He constantly reminds us that it is not the outer dress, but inner purity that truly matters:

*There is no need to put on the orange robe to become a sadhu. The heart must be pure. Ravana put on a guise of an ascetic to kidnap Sita. His garb only concealed his evil intent. It is the evil qualities that have to be given up.*

—Sri Sathya Sai Baba  
January 7, 1988

Thus, *kanakāmbara* is not merely a physical description; it is an invitation. It is about wearing the colour of renunciation within, shining like gold in character, and remembering that the soul's garment is made of virtuous fabric, woven with threads of detachment, grace and divine joy.

### Self-Reflection

1. When I behold Baba's simple yet radiant orange robe, how can I open my heart more fully to receive His quiet teachings through His form?
2. Is the "garment" of my own heart as clean and modest as Baba's robe? What attachments, desires, or habits must I gently let go of to live more simply and purely, in harmony with my true Self?

## *Om Śrī Sāi Adbhuta Charyāya Namaḥ*

Salutations to Śrī Sāi, whose actions are wondrous and miraculous

This sacred invocation venerates Sathya Sai Baba's miraculous works (*adbhuta* means astonishing, miraculous, and *charyā* means activity, work) as not mere spectacles, but divine signals of His inner purpose: the transformation of the soul. Sai Baba has often emphasized that these acts are His 'visiting cards,' intended only to initiate seekers on the spiritual journey.

He insisted that outer miracles serve only to attract attention, but are trivial compared to the profound inner miracle: the awakening of the devotee's love and spiritual discipline. The 'visiting card' is only the beginning. What follows is the invitation to crave the inner grace, to cultivate *Prema*, and to walk ever closer to the realization of the Self. Baba's true miracle is this spiritual uplift and inner transformation, not the transitory comfort of material gains.

Similarly, Jesus Christ's miraculous works—healings, nature controls, raising the dead—were not ends in themselves, but signs that strengthened faith in Him and affirmed his divine mission. As Jesus in John's Gospel (10:37-38) puts it:

*If I am not doing the works of my Father, then do not believe me; but if I do His work, believe in the evidence of the miraculous works I have done, even if you don't believe me. Then you will know and believe that the Father is in me, and I am in the Father.*

This statement was made by Jesus during a confrontation with those who were accusing Him of blasphemy. Here, He appeals to His miraculous works (*the works of My Father*) as signs of His divine origin, encouraging even skeptics to let the miracles speak for themselves—an echo of the same logic behind Sathya Sai Baba's use of miracles as 'visiting cards.'

All divine incarnations performed wonders to initiate seekers. Their miraculous acts share the goal of deepening spiritual trust, fostering confidence in their teachings and guiding seekers towards inner freedom. By honoring Sathya Sai's extraordinary actions, we affirm this sacred 'pilgrimage' from external wonders to the inner transformation of the soul.

By strengthening faith, seekers also become *adbhuta charyas*—wondrous doers and miracle workers—capable of achieving high spiritual victories on the path to manifesting their divine nature. No longer merely a recipient of divine wonders, the aspirant becomes a God-tuned, soul-awakened instrument of the divine. Their actions become peace-giving and truth-revealing, and their words heart-healing and wisdom-sowing.

### Self-Reflection

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1. Am I seeking Sathya Sai Baba only for His miracles and blessings, or am I truly listening to His call to transform my heart, purify my mind, and walk the path toward liberation?
2. Do I mirror Baba's "miraculous deeds" in my own life—not through outer wonders, but through acts of love, inner strength, and unwavering faith in the face of daily challenges?



## Om Śrī Sāi Āpad Bāndhavāya Namaḥ Salutations to Śrī Sāi, the Kinsman in times of distress

This simple yet profound salutation encapsulates a key aspect of Sathya Sai Baba's mission: *Bhakta samrakṣaṇa*—the protection of the devotee. Baba declared this to be his primary task, echoing the divine assurance given by Śrī Kṛṣṇa in the *Bhagavad Gītā* (9.22): *yoga-kṣemam vahāmyaham*, “I carry the burden of your welfare.” The two first verses of the *Ārati* offered to Sathya Sai Baba, sung collectively by his devotees at the close of bhajans and all sacred functions, extol Sathya Sai, the Lord of the Universe (*Jagadīśa*), as the protector of devotees (*bhakta-jana samrakṣaka*) and the compassionate kinsman in times of distress (*āpad bāndhava*), affirming His ever-watchful, ever-loving presence in the lives of those who turn to Him.

The name *Āpad Bāndhava* points not to a distant deity but to the intimate Eternal Companion, who stands by us when all worldly supports fall away. Sai Baba revealed that the divine relationship is closer than all earthly ties. In this relationship, there is no distance, no condition, only the soothing presence of love and grace. This is echoed in the Sanskrit prayer:

*Tvam eva mātā ca pitā tvam eva, tvam  
eva bandhuś ca sakhā tvam eva*

You alone are my mother, my father, my  
relative and my friend.

Historically, Baba's life was replete with acts of miraculous intervention, saving lives, healing diseases, averting disasters, often instantaneously. Countless devotees have testified to being rescued from car accidents, illnesses, family challenges or despair by merely calling on His name, “Sai.” Yet Baba consistently reminded us that the highest form of rescue is not physical but spiritual. To fall into the clutches of desire, fear, anger and ignorance is a far greater distress than worldly calamities.

In this light, *āpad bāndhava* is not merely the one who helps in worldly crisis, but the one who leads us from untruth to truth, from darkness to light, from death to immortality. When this is truly achieved, the enlightened aspirant also becomes an *āpad bāndhava*: a constant refuge and unwavering support in times of hardship, spreading inner peace and outer harmony, offering heartfelt comfort and gentle reassurance, and radiating selfless joy and uplifting light to one and all.

### Self-Reflection

1. Do I pause each day to acknowledge and appreciate the subtle ways Sai protects, guides, and comforts me in challenging times, both physical and spiritual?
2. In what ways am I embodying the quality of “*āpad bāndhava*,” offering peace, comfort, and support to those in distress around me, as Sai would wish me to do?

## *Om Śrī Sāi Premātmāne Namaḥ* Salutations to Śrī Sāi, the One who is Love personified

Love. Personified. What does it mean to put those two words together? Let's start with 'Love.' We all have experiences that come to our minds and hearts when we think of the word 'Love.' In worldly terms, it connotes a kind of relationship with various people, things, and experiences, with conditional degrees of desires, likes, dislikes, and attachments. But what Swami refers to as Love has a profound, tri-fold nature. As He describes it:

*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.*

–Sri Sathya Sai Baba  
April 8, 1993

In other words, Divine Love is changeless, selfless, and fearless. What about 'Personified?' Swami tells us,

*God is Love personified. He is full of Love.*

–Sri Sathya Sai Baba  
June 1, 2001

But quite often, we experience the word 'God' as signifying a separate being with whom we struggle to feel a deep closeness. But we have Swami's assurance we can gain that intimacy:

*When you fill your heart with love, you will become Love personified.*

–Sri Sathya Sai Baba  
October 19, 1999

And He encourages us, in no uncertain terms, to cultivate our own direct experience of that.

*Love is the form of the Divine. Love alone can merge in love. When one is filled with Divine love he can experience oneness with the Divine.*

–Sri Sathya Sai Baba  
May 30, 1992

In fact...

*Every human being should fill his heart with Love. God is Love; Love is God. Love is linked to Love. When one is full of love, he is fit for oneness with God.*

–Sri Sathya Sai Baba  
November 23, 1996

How do we gain this direct experience of Divine Love? His answer is simple, encouraging, and not surprising...

*You do not need any special type of penance or meditation. Meditate on Love. Fill your mind with Love. Let such steadfast Love be enshrined in your heart.*

–Sri Sathya Sai Baba  
November 23, 1996

And as the Buddha adds in *Sutta Nipāta* 1.8:

*Let one cultivate a boundless heart toward all beings. Let one's thoughts of boundless love pervade the whole world.*

### Self-Reflection

1. The Name "Premātmā" states that Swami is Love personified. How does this understanding affect your sense of closeness or personal relationship with Him as both teacher and an embodiment of Divinity?
2. If Divine Love is changeless, selfless, and fearless, what is one area of your life right now where you feel invited to express love more courageously or unconditionally?

## Om Śrī Sāi Prema Mūrtaye Namaḥ

### Salutations to Śrī Sāi, the One who is the embodiment of Love

We've seen that Swami is the Personification of Love. How is that distinct from being the Embodiment of Love? As a Personification of Love, a person represents Love as an archetype or symbol of Love—as in Swami saying, *Love is the form of the Divine*. Being an Embodiment of Love means being a living expression of Love:

*Love and God are not distinct from each other. God is love and love is God. It is only when the truth of this Love Principle is understood that the meaning of human existence can be realised.*

—Sri Sathya Sai Baba  
January 14, 1995

The Qur'an says this as well: *"Indeed, my Lord is the Sustainer of all love."* (Qur'an 11:90). We might feel we are quite distant from being embodiments of Love ourselves. But Swami reminds us,

*God is always an embodiment of Prema and if the devotee is filled with Prema, then Prema can establish the connection.*

—Sri Sathya Sai Baba  
May 1974

Becoming *"filled with Prema"* may at times feel like a rocky road with many inner obstacles, but let us recall:

*God is the embodiment of love. His infinite love is offered to all in equal measure.*

*Some may feel that they had experienced God's love for a time and had been deprived of it later. This reflects only their own feelings and not the attitude of the Lord.*

—Sri Sathya Sai Baba  
July 18, 1989

Cultivating Love is the key to our awakening to our own true nature, and that takes a dedication that pays dividends from the very beginning:

*Love is the only wealth that does not diminish. It is the property of God. Therefore, cultivate pure and selfless love. God's Love will always follow you wherever you are and will protect you at all times.*

—Sri Sathya Sai Baba  
August 23, 2004

Swami continuously encourages us on this path of Love by how he first addresses audiences before each discourse: *"Prema Swarupulara"—"Embodiments of Love."* He is insistent that we take this lesson to heart:

*Love alone can reveal the Divinity latent in all. Love is God. Live in Love. Love! Love! Become what you truly are—the embodiment of Love."*

—Sri Sathya Sai Baba  
December 25, 1979

### Self-Reflection

1. Swami said, *"God is the embodiment of Love"* and addressed discourse audiences with *"Embodiments of Love."* How has this impacted your experience of Swami and others as expressions of the same Divinity?
2. Consider Swami's statement that *"Love is the only wealth that does not diminish."* How can you call upon this inexhaustible wealth of Love in situations where fear, judgment, or self-doubt often arise?

## *Om Śrī Sāi Prema Pradāya Namaḥ* Salutations to Śrī Sāi, the One who grants Love

What does it mean to grant love? Grant, in this case, means to bestow and convey as a gift, to give. Swami bestows on us His gift of pure, Divine Love, as He says:

*Love is My only wealth. ... The only property I own is unbounded love for all of you. ... I want only your love. ... My love is your greatest wealth and good fortune. ... Take good care of this precious gift.*

—Sri Sathya Sai Baba  
November 23, 2000

When Swami grants Love, what He gifts us with is Himself. Swami's Love is a gift that removes our own inner barriers to Love—such as ego, fear, and selfishness—that block our own natural expression of Love. This same gifting is echoed in Islam and Christianity: “Allah has endeared faith to you and has beautified it in your hearts.” (Qur'an 49:7). “The love of God has been poured into our hearts through the Holy Spirit, who has been given to us.” (Romans 5:5),

The gift of Love awakens the presence of, and capacity for, an awakening of Divine Love in everyone. As Śrī Kṛṣṇa says in the *Bhagavad Gītā* (10:10), “To those who are devoted to Me with love, I give the understanding by which they can come to Me.”

Swami inspires us to radiate His gift of Love to all:

*Recognize the Sai resident in every heart and all will be smoothness, softness and sweetness for you. Sai will be the fountain of Love in your heart and in the hearts of all with whom you come in contact.*

—Sri Sathya Sai Baba  
May 11, 1975

Swami also urges us to role-model what it's like to love selflessly, unconditionally, and inclusively. Ultimately, Swami reminds us, “*Life is a game—Play it.*” The name of that game is “Love,” and granting Love to others is the way to play that game full time:

*Love is the supreme mark of humanness. Start the day with love. Fill the day with love. End the day with love.*

—Sri Sathya Sai Baba  
March 23, 1989

### Self-Reflection

1. Swami said, “I am Love, and I give only Love. If you seek anything from Me, seek Love”. How have you experienced this gift of Divine Love from Swami—not as an emotion, but as a transformative inner presence?
2. What would it look like for you to freely practice “imparting your love even to those who lack love” in situations or relationships where it is not being returned—or even resisted?



## *Om Śrī Sāi Priyāya Namaḥ* Salutations to Śrī Sāi, the One who is loved by all

How is it that Sai Baba is loved by all? It's simple. He is the embodiment of continuous, unconditional love for all.

*I love all. I am always engaged in work from morning to night. You cannot know how blissful I am always.*

–Sri Sathya Sai Baba  
July 18, 1989

Indeed, it is that Divine form of Love that acts like a magnet to attract people.

*Worldly magnets attract only iron filings whereas this divine magnet attracts the entire world.*

–Sri Sathya Sai Baba  
March 16, 2003

How does this magnet work? It's the very nature of Prema! Such Love is the very essence of our happiness, fulfillment, purpose, and life.

*Everyone is the embodiment of Prema. Love knows no fear, so love needs no falsehood to support it. ... Love seeks no reward; love is its own reward. ... That is the sole gain, the joy of loving and being loved. When it is directed to God, it is called bhakti.*

–Sri Sathya Sai Baba  
October 19, 1966

We too can experience both sides of this magnetic quality of Divine Love:

*Love and you will be loved in return. Hate will never be your lot if you promote love and look upon all with love. That is the one lesson I teach always; that is my secret too.*

–Sri Sathya Sai Baba  
July 25, 1958

*I love all. That's why everyone loves me. If we do not love others, how can we expect others to love us?*

–Sri Sathya Sai Baba  
May 6, 2003

But as we strive to awaken to our own inherent nature as embodiments of Love, we need to heed the traps of self-centered desires, which can detour us into being less than who we are.

*Love should not be based on expectations of a reward or return.*

–Sri Sathya Sai Baba  
January 14, 1995

Instead of these detours, let us remember day-by-day, even moment-by-moment, the importance of Love (Prema):

*Prema is God, God is Prema. Prema has no trace of selfishness ... it is not bound by motives.*

–Sri Sathya Sai Baba  
March 30, 1973

### Self-Reflection

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1. Swami called Divine Love “*a magnet that attracts the entire world.*” In what ways have you observed or experienced this magnetic pull of Love from Swami—either directly or through His teachings and presence?
2. What does the practice of “giving up ego and cultivating humility” look like in your life right now, and how might it open the way for deeper, more loving relationships?

## *Om Śrī Sāi Bhakta Priyāya Namaḥ* Salutations to Śrī Sāi, the One who is dear to devotees

It seems so natural to say that Swami is so very dear to his devotees, as expressed in bhajan after bhajan like:

*You are my mother, You are my father  
You are my nearest kin, You are my  
dearest friend  
You are my wisdom, You are my  
treasure  
You are my Lord, my loving Lord*

We might say that Swami has become our dearest friend through Love—as echoed in the words of God to the Hebrew prophet Jeremiah, “I have loved you with an everlasting love; therefore, I have drawn you with loving kindness.” (Jeremiah 31:3)

But let’s expand that perspective. Swami has stated that Love is a two-way process:

*Give love and receive Love. It is not a one-way traffic. You should give and take.*

—Sri Sathya Sai Baba  
May 6, 2003

So also, just as Swami is dear to us, we are dear to Swami:

*I am Myself a devotee! Whose devotee? A devotee of those who claim to be my devotees. ... I belong to you and you belong to me.*

—Sri Sathya Sai Baba  
November 23, 1997

Could we join Him in saying...?

*That devotee of mine who expecting nothing, is pure, dexterous, unconcerned, free from distress, and renounces all undertakings, is dear to me.*

—Sri Sathya Sai Baba  
November 20, 1990

In fact, we can expand our sense of dearness not only to Swami and humanity, but also to beings of any form:

*Liberation happens when you love every being so intensely that you are aware of only One. Soak your heart in love, soak your acts in righteousness, soak your emotions in compassion; then you attain God soonest.*

—Sri Sathya Sai Baba  
August 1971

How do we deepen our sense of dearness for Swami, God, and All (including ourselves)? Swami says,

*...Grow in Love, expand that Love, practice Love, strengthen Love, and finally, become Love and merge in the Illimitable Love, which is God.*

—Sri Sathya Sai Baba  
October 28, 1969

And if we become disheartened along the way, let us take heart in Swami’s words that,

*God is bound to you by the closest bonds of Love. ... God is the nearest, the dearest, the most loving, the most eager companion and kinsman for man.*

—Sri Sathya Sai Baba  
June 10, 1974

### Self-Reflection

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1. Swami said, *"I am Myself a devotee... A devotee of those who claim to be My devotees."* How does this mutual devotion illumine Swami's relationship with His followers, and shape your own intimacy with Him?
2. What are some moments—even brief ones—"when you love every being so intensely that you are aware of only One"? What inner attitudes could you release to deepen this One Love with everyone you encounter?



## *Om Śrī Sāi Bhakta Mandārāya Namaḥ*

Salutations to Śrī Sāi, who is the Highest Divine Peak for the devotee

*Mandara* refers to a celestial tree, and its flowers are exceptionally delightful, bringing happiness and joy to all. The flowers of this tree are also offered in worship to divinity in the form of the divine mother or the divine father. In a bhajan, Lord Shiva is praised as *Mandara Mālādhara*, one who wears the garland of Mandara flowers.

*Mandara* also signifies the Love of God, and His compassion and grace for His devotees. It also implies that this flowering tree is like a wish-fulfilling tree. In the higher sense, Swami Himself is a wish-fulfilling tree. He satisfies the desires of devotees, even from a worldly perspective.

In addition to satisfying worldly desires and wishes, Swami came for the ultimate purpose of giving liberation itself, God realization, which is the ultimate goal of life. So, He is considered as *Bhakta Mandara*.

Moreover, in Hindu mythology, Mandara was the Mount used by the gods (*devas*) and demons (*asuras*) as the rod for churning the Ocean of Milk, to obtain *amrita*, the nectar of immortality. It was the highest mountain used for a divine purpose. Swami as Mount Mandara prompts us to elevate our consciousness to the highest levels in two ways.

*Proper mastery over the mind is the challenging task confronting mankind today. Man should develop high and noble ideals and feelings in all spheres of life—physical, moral, religious and spiritual.*

—Sri Sathya Sai Baba  
May 25, 1993

*Starting from the 'I,' you should go on expanding your consciousness to embrace your family, your village, your nation and the entire world. Then your divinity will shine forth in all its brilliance.*

—Sri Sathya Sai Baba  
May 24, 1993

Swami also catalyzes our spiritual transformation by churning our inner struggles and spiritual efforts, to reveal our immortal Divine nature.

*You have to cultivate four types of strength: of body, intellect, wisdom, and conduct. Then you become unshakable, and you are on the path of spiritual victory.*

—Sri Sathya Sai Baba  
February 27, 1961

*One step at a time and that well climbed—that is enough success to be satisfied with and to give you encouragement for the next one. Do not slide from the step you have reached.*

—Sri Sathya Sai Baba  
March 17, 1961

How can we walk this path, and assist others along it, without falling off the trail into egoistic pride and actions? How can we fulfil the words of Buddha: “Just as a solid rock is not shaken by the storm, even so the wise are not moved by praise or blame.” (Dhammapada, Verse 81)?

It doesn't start with doing something, but by deepening our sense of being... experiencing oneness with God through a pure heart as Jesus confirms, “Blessed are the pure of heart, for they shall see God.” (Matthew 5:8)

Then, as we cultivate our awareness as embodiments of Love, we can take our full, heartfelt selves into acts of selfless service with others. Our natural presence and deeds will serve as catalysts for others to resonate in the same Love.

By just dwelling on this particular name, it fills us with joy. God is the *Mandara* for us, and we ourselves, by practicing His teachings and living His message, can become *Mandara* to the rest of our family, friends, and colleagues.

*Love is the basic nature that sustains a human being and strengthens his resolve to march ahead. ... Love is the light that guides the feet of man in the wilderness.*

—Sri Sathya Sai Baba  
July 4, 1968

### Self-Reflection

1. Swami, like Mount Mandara, serves as a spiritual force that “churns” our inner nature to reveal the nectar of Divinity. In what ways has Swami’s presence or teachings catalyzed your own spiritual transformation?
2. How can your own journey of selfless love and spiritual integrity be a “light that guides the feet of man in the wilderness” guiding others through your presence, your service, and your example?

*Om Śrī Sāi Bhakta Jana Hṛdaya Vihārāya Namaḥ*  
 Salutations to Śrī Sāi, the One who sports in the hearts of  
 the devotees

There is such joyful news in this Name... Swami actually dwelling and playing in our hearts and reminding us,

*God is bound to you by the closest bonds of Love. ... God is the nearest, the dearest, the most loving, the most eager companion and kinsman for man.*

—Sri Sathya Sai Baba  
 June 10, 1974

That bond of Love is the very source of fulfillment in life!

*God as Love is dwelling in your hearts and therefore the Kingdom of heaven is within you. When you realize this truth in the freshness and beauty of the Immortal Spirit, your life will sing the music of Love.*

Prema Dhaara, p.21

And the inspirational power of God's presence is reflected in Swami's words that "*Life is a game—play it!*" Indeed, He says, "*The entire Creation represents the leela (play) of God.*" What is the nature of the Game of Life? Simple: Nurture Love—first of all, within our own conscious relationship with God.

*Let the light of Prema illumine your thoughts, your words, your movements, your activities, your judgments. When you become transmuted into Prema, the Lord who is embodiment of Prema will reveal Himself to you, and play on the flute, awakening your higher consciousness in the flood of Universal Love.*

—Sri Sathya Sai Baba  
 October 11, 1964

As God says in the Islamic Hadith Qudsi, "*If he comes to Me walking, I come to him running.*" And in the New Testament, James says, "*Draw near to God, and He will draw near to you.*" (James 4:8—Bible). For indeed, the Love thus flowing in this game of life is reciprocal Love, returning Love for Love.

*Prema can be applied only to the total Love towards the Divine. ... This Love makes even the Divine dance in ecstasy, as well as the devotee.*

—Sri Sathya Sai Baba  
 May 30, 1992

The reciprocal nature of heart-filled Love is also the key to our being "ones who play (happily) in the hearts" of others: God in one heart dancing and singing with God in another heart. Our relationships then become God playing with God. Sound incredible? Fanciful? Unimaginable? Impossible? Perhaps. But it's what Swami has taught us and role-modelled for us all along:

*The Divine is both the lover and the beloved. He is the director of the play and he is also the actor.*

—Sri Sathya Sai Baba  
 March 7, 1997

### Self-Reflection

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1. Swami said, *“God is the nearest, the dearest, the most loving, the most eager companion and kinsman.”* How have you experienced Swami dwelling in your heart and being in your life as a joyful, loving presence?
2. How can you bring the divine reciprocity of “God in one heart dancing and singing with God in another” more fully into your relationships—with friends, family, strangers, and even those who challenge you?

## *Om Śrī Sāi Bhakta Jana Hṛdayālayāya Namaḥ* Salutations to Śrī Sāi, the One who dwells in the heart-shrine of the devotees

Many of us have been raised with the idea that God is 'over there,' 'out there,' or 'up there' (in heaven). We struggle to feel close to God, and we feel encouraged to hear,

*God resides in the heart filled with love.  
Hence, it is essential that you fill your  
heart with love.*

—Sri Sathya Sai Baba  
October 5, 2003

So, we strive to fill our hearts with love, and we often cling to God throughout trials and tribulations, like a baby monkey who clings to its mother.

*Wherever the mother might jump about,  
the child has to attach itself fast to the  
mother's belly and not release its hold. So  
too, the devotee has to stand the tests at  
the hands of the Lord, and hold on to the  
Lord's name at all times under all condi-  
tions.*

Prema Vahini  
Part 5

Then confusion arises. Doesn't Swami also say that God dwells in every heart, not just those filled with Love? Which is it? Is God present only in those with Love-filled hearts, or unconditionally in everyone?

The answer is simple: Swami says, "God is present within, without, and all over." But when we are attached to the world, we fail to recognize that reality. So, He adds, "If your attachment to the world increases, your

*distance from God increases. ... First, cleanse your heart. That is purity of heart."*

When we fill our hearts with Love, the distance decreases and we enter into a silent knowing and communion with God, as spoken in the scriptures: "Be still and know that I am God." (Psalm 46:10).

Accordingly, our struggles begin to cease and our souls can rest confidently in total surrender, like that of a baby kitten:

*Just as the kitten simply continues  
mewing in one place, placing all its  
burdens in the mother cat, so the devo-  
tee puts complete trust on the Lord. The  
mother cat holds the kitten in its mouth  
and removes it to more elevated places  
or transports it safely through even very  
narrow passages.*

Prema Vahini  
Part 5

Our surrender to Love then opens us to offer Love to every heart everywhere, as "one who dwells in the hearts of devotees" of every path:

*Love must expand from the individual  
to the whole universe. We must regard  
Love as God. ... The cultivation of Love and  
achieving universal Love through Love is  
the sublime path of Love—that is the path  
of devotion (Bhakti).*

—Sri Sathya Sai Baba  
January 19, 1986



### Self-Reflection

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1. Swami explained, “*God resides in the heart filled with love.*” What practices, attitudes, or experiences help you open the “veil” covering your heart, so that the light of God can fully shine within you and to others?
2. “*Love must expand from the individual to the whole universe,*” Swami says. In what ways can you dwell lovingly in the hearts of others—spreading compassion, understanding, or presence wherever you go?

## *Om Śrī Sāi Bhakta Parādhīnāya Namaḥ* Salutations to Śrī Sāi, who is entirely bound to His devotees

For many, this name is a shocker. But Swami confirms it on behalf of the Divine:

*God is Bhakta Parādhīna, He is the servant of devotees. There is none superior to a devotee in this world. God's heart can be melted only through love. So, develop total Love. ... Worldly love is tainted by selfishness, but Divine Love is absolutely selfless. Your life will be sanctified only when you attain Divine Love.*

–Sri Sathya Sai Baba  
October 19, 1999

How does this work? Paradoxically, the devotees' 'command' power springs from pure-hearted surrender to Divine commands! Swami says,

*One should obey the Divine command with total faith and without any disputation pro and contra.*

and...

*God responds to the prayers of devotees and comes to their rescue only when they have purity of heart. One with a pure heart can even alter the will of God.*

–Sri Sathya Sai Baba  
October 19, 2004

This doesn't imply that we turn God into our servant who grants our wishes. That's simply our ego wanting God to fulfil our ever-growing list of desires. And when we don't get what we want...

*Very often people who experience troubles in life complain: "Why is the Lord subjecting me to trials like these?" The truth is, the Lord neither punishes nor rewards anyone. The devotee has only to do his duty and leave the results to God.*

*If the actions are good, the fruits will also be good. If the actions are bad, the results will be equally bad.*

–Sri Sathya Sai Baba  
May 3, 1987

So, how do we navigate having God be at our command, while also being God's devotees? The starting point is:

*Get rid of your ego. Cultivate humility. Respect your elders. Speak sweet words. When you practice these virtues, Swami will always be with you and will always guide you.*

–Sri Sathya Sai Baba  
October 14, 1999

More profoundly, Swami reveals the end-game:

*One who regards himself as different from God can never become a true devotee. He must consider himself Divine in substance, even as a spark is not different from the fire from which it came.*

and...

*As long as God is regarded as different from the devotee, the true nature of devotion (Bhakti) cannot be understood.*

–Sri Sathya Sai Baba  
August 27, 1986

Can we get to the state where we experience being "Divine in substance" and thereby "the servant of devotees?" The answer is ever-refreshing:

*Love is the form of the Divine. ... When one is filled with Divine Love He can experience oneness with the Divine.*

–Sri Sathya Sai Baba  
May 30, 1992

### Self-Reflection

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1. How does the teaching that “God is the servant of devotees” shift the view of God from someone who issues commands to one who lovingly responds to devotion and purity of the heart?
2. Swami said, “*Love alone can merge in Love.*” As you grow in selfless Love, how does that diminish feeling separate from God, and intensify your experience of being a spark of the same Divine fire?

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](#).



[sathyasai.org](http://sathyasai.org)