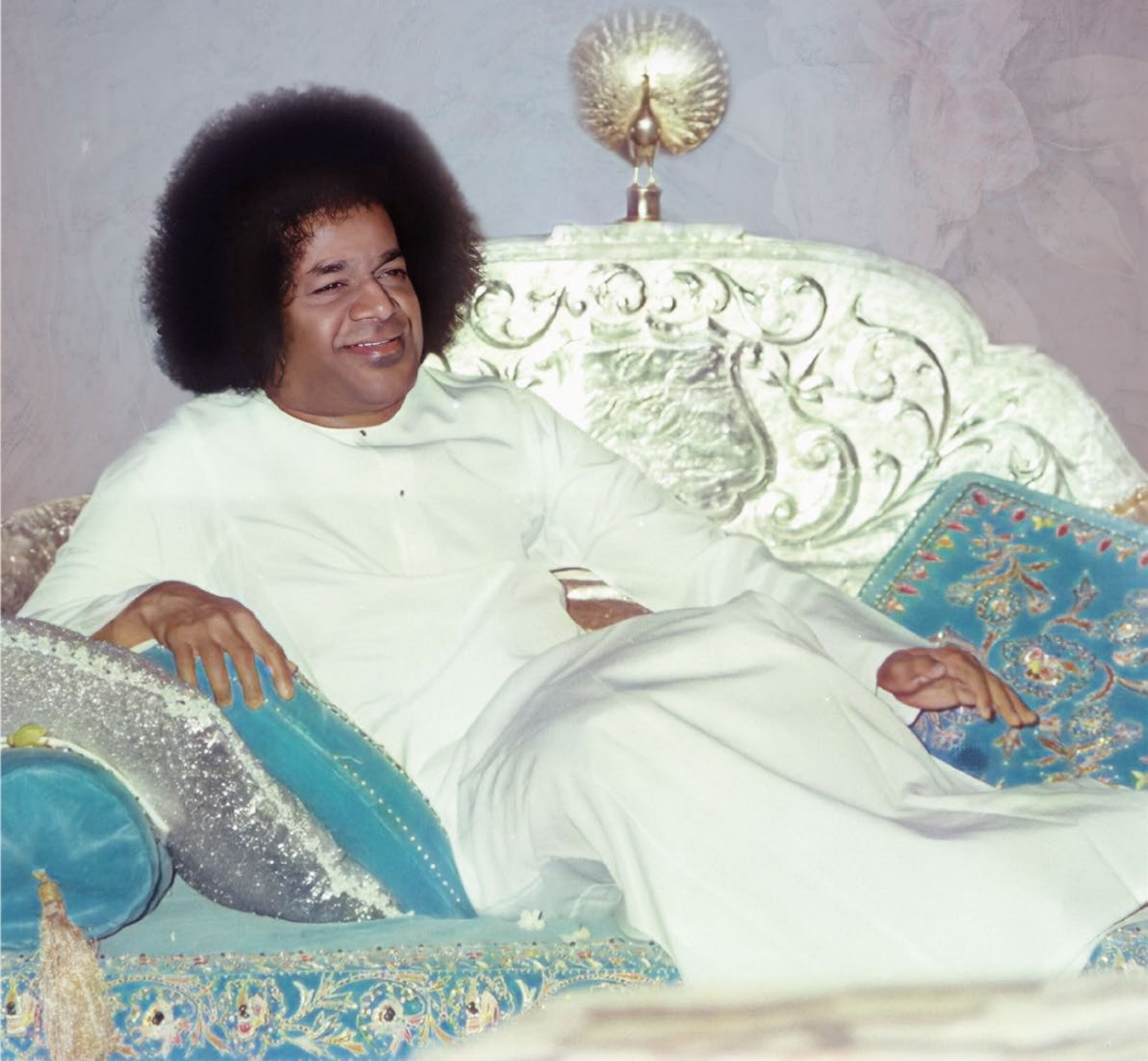




SRI SATHYA SAI INTERNATIONAL ORGANISATION

# UNITY WITH GOD

THE PRACTICE OF CONTEMPLATION





# INTRODUCTION

Embodiments of the Sacred *Atma*! Considering today as Swami's golden jubilee, as Swami's birthday, you all have joyfully gathered in this sacred and divine *satsang* and are experiencing bliss. But Swami has no desire to celebrate Swami's birthday. When is Swami's birthday? **The day Divinity blossoms and shines in your hearts, should be the day you consider as Swami's birthday.**

Nov 23, 1975

<https://saispeaks.sathyasai.org/discourse/message-love>

Have love and Divine bliss (*Ananda*) in your heart. *Ananda* comes from pure sight, pure hearing, pure speech, and pure actions. **The day you establish yourselves in this *Ananda*, that day will be My Birthday for you.** My only desire is to share My *ananda* with you, to encourage you to lead lives full of *ananda*. My Birthday is when you get *ananda*.

Nov 23, 1978

<https://saispeaks.sathyasai.org/discourse/happy-birthday>


The above statements of Sri Sathya Sai Baba remind us that, first, we are capable of having such a life of fulfillment, and bliss, fully aware of Divinity, and second, that it is possible to make a transition from the human state of mind to the Divine state of mind. He urges us to rediscover our inherent Divinity, acknowledge it, and live in harmony with it.

On this joyous occasion of Sri Sathya Sai Baba's birthday, let us derive inspiration from His discourses and dive deep into the understanding of the subtle practice of contemplation of Unity with God. Because it is indeed the contemplation - our ability to think about God, to visualize God, and to relate to God - which can hasten the blossoming of Divinity in us.

**Every year, as we approach the Birthday of our beloved Bhagawan, we wonder what would be the best gift or offering for Him. Here are 9 flowers that can be offered.**

**These 9 flowers will progressively take us closer to ultimate happiness. The best thing is that each of these flowers have been made of 5 petals which have been given to us by Swami Himself! At the end of this enlightening exercise, we will realize that we are offering to Swami that which He has given us.**

**So let us begin by exploring the way to lasting happiness in unity with God.**





# CONTENTS

<b>Flower 1:</b> Contemplate on Unity with God .....	5
<b>Flower 2:</b> It does not matter if you do not call that power, God .....	6
<b>Flower 3:</b> Why fear and suffering? To make you take baby steps towards your reality .....	8
<b>Flower 4:</b> If 'I am God' is the Truth, why is it so difficult to see and experience God? .....	10
<b>Flower 5:</b> The Power lies Within .....	12
<b>Flower 6:</b> Renounce Body Identity; Assert Your Reality .....	14
<b>Flower 7:</b> The Sadhanas to be Done .....	16
<b>Flower 8:</b> The different stages towards Self-Realization or experiencing oneness with God .....	19
<b>Flower 9:</b> Daily Affirmations to realize who you are .....	20



A photograph of Sri Sathya Sai Baba seated on a highly ornate, silver-colored throne. The throne features intricate carvings and a large, decorative archway behind the seat. Sri Sathya Sai Baba is wearing a white kurta and dhoti, and has his characteristic large, dark afro. He is looking towards the camera with a slight smile. The background is a soft, out-of-focus purple and white, suggesting a ceremonial or religious setting.

*God is with you,  
in you, and around you.*

Sri Sathya Sai Baba, 4 february 1994

## CONTEMPLATE ON UNITY WITH GOD

- a. There are two "I's" in everyone - the "I" associated with the mind and the "I" associated with the Divinity (*Atma*). The consciousness of the Divinity is the real "I." When this "I" is wrongly associated with the mind, it becomes the ego (*ahamkara*). When the "I" associated with the Divinity experiences the bliss of Divinity, it realizes that the universal consciousness is one, though it may be called by different names.

Jul 7, 1990

<https://saispeaks.sathyasai.org/discourse/guru-within>

- b. You think of yourself as your body and its sense cravings; others think of you as a personality. You are truly infinite spirit Divine. You should constantly remind yourself, "*I am God*" "*I am God.*" "*I am God.*" **The day you see yourself as God, you become God.**

Dec 25, 1979

<https://saispeaks.sathyasai.org/discourse/way-jesus>

- c. **Identify yourself with the name and form of the Divine of your choice.** You may carry on all your normal daily duties, but keep in mind always the name of the Lord. That is the injunction of Krishna. Do not allow any evil thoughts to enter your mind. Then the good thoughts in you will find expression in good deeds.

Aug 25, 1997

<https://saispeaks.sathyasai.org/discourse/spark-and-source>

- d. Discard anger, hate, envy, and greed. **Do it by dwelling always on the Name that summarizes and signifies the Glory of God.**

Mar 1965

<https://saispeaks.sathyasai.org/discourse/rope-round-neck>

- e. **The flooded stream of human life has originated from the bliss of Divinity (*Brahmananda*)** and it has to attain the source from which it has come away. In order to succeed, man must recollect the ecstasy of *Brahmananda* every moment, in every activity.

Nov 23, 1983

<https://saispeaks.sathyasai.org/discourse/perpetual-blis>

### POINTS TO CONSIDER .....

Sri Sathya Sai clearly suggests that a person should *identify with the name and form of the Divine*. How would you explain the two I's - ego and God - coexisting within a person? What does the statement that *human life has originated from the bliss of Divinity* mean to you and does it change your view of the world?





# IT DOES NOT MATTER IF YOU DO NOT CALL THAT POWER, GOD

- a. The emperor dreamed he was a beggar and wept when he was refused alms at one door and was overjoyed when he got a stomach full at another door. He woke up, and he was no longer poor. He was an emperor. But even that is a dream, an illusion. **God alone is Real. Nature is unreal. Be in this awareness always - that is the highest spiritual discipline.**

Sept 2, 1963

<https://saispeaks.sathyasai.org/discourse/true-vision>

- b. Once a person visited Me and argued that there was no God and he was not prepared to believe in one. Well, I replied, *"Have you at least faith in yourself? What is your self? Your self is God. You have faith in your judgment, your intelligence, and your ability because God within you tells you not to falter or fear. **That assurance wells from within, from your basic truth, which is otherwise called God. It does not matter if you do not call it God. It is enough if you believe in your self. That is the real test of theism.**"* I say the same thing to you also. The body is the temple of God. **God is installed in every body, whether the owner of the body recognizes it or not.** It is God that inspires you to good acts, that warns you against the bad. Listen to that Voice. Obey that Voice and you will not come to any harm.

Feb 27, 1961

<https://saispeaks.sathyasai.org/discourse/believe-yourself>

- c. **Recitation of the Divine attributes only enables us to dwell on elevating ideals and approximate ourselves more and more to the Divinity that is our nature.** We become what we contemplate. By constant thought an ideal gets imprinted on our heart.

Mar 7, 1978

<https://saispeaks.sathyasai.org/discourse/god-source-good>

- d. When we fix our thoughts all the time on the evil that others do, our mind gets polluted by the evil. When, on the contrary, we fix our mind on the virtues or well-being of others, our mind is cleansed of wrong and entertains only good thoughts. No evil thought can penetrate the mind of a person wholly given to love and compassion. **The thoughts we indulge in, shape our nature. Along with others, they affect us too.**

Mar 7, 1978

<https://saispeaks.sathyasai.org/discourse/god-source-good>



- e. **Have high ideals. Strive to elevate yourselves. Make for the Highest Goal, God.** Whatever the obstacle or opposition, do not be disheartened. Give up the animal in you, stabilize yourselves in human virtues and proceed boldly towards the achievement of Divinity.

Mar 7, 1978

<https://saispeaks.sathyasai.org/discourse/god-source-good>

## POINTS TO CONSIDER .....

It seems that the idea of surrendering oneself to God implies that we should, first of all, acknowledge and confirm the presence of the Divine ideal within us. Living in accordance with that Divine ideal implies that we have surrendered to God. Do you think that this kind of assurance can change the way a person reacts to day-to-day circumstances and people?



# WHY FEAR AND SUFFERING? TO MAKE YOU TAKE BABY STEPS TOWARDS YOUR REALITY

- a. **If only man would stay in the consciousness of Sivoham - I am Siva, I am immortal, I am the source and spring of Bliss - he would be supremely content.** But, instead of this correct evaluation of himself, this recognition of his innate reality, man goes about weeping at his helplessness, his inadequacy, his poverty, his evanescence. This is the tragic fate from which man has to be rescued.

Nov 23, 1965

<https://saispeaks.sathyasai.org/discourse/rules-game>

- b. **There is the story of a king, the minister and the servant going in a boat over a stormy lake.** The servant was thrown into panic at the sight of water all round. There was danger of his upsetting the boat itself. So, the minister caught hold of the fellow, pushed him into the water, dipped him a number of times in spite of his shrieks and then when he cried, The boat, the boat, he was hoisted back. Once in the boat, he knew he was safe from the waters of which he was afraid. So too, **we are in God, but, yet afraid of the waters of worldly life.** It is when we suffer the ordeals of worldly life that the security and safety of faith in God can be realized.

Feb 19, 1966

<https://saispeaks.sathyasai.org/discourse/please-man-please-god>

- c. Do not ever be bothered by pain and suffering, losses and difficulties. They just come and go. That is not your real nature. **Your innate Self is strong, eternal and real. You should not follow the fleeting and unreal waves, forsaking your own true and eternal nature.** If you install the Divine name firmly in your heart, your life will become sanctified. That is devotion. That is your power. That is your liberation.

Nov 13, 2007

<https://saispeaks.sathyasai.org/discourse/akhanda-bhajan-continuous-namasmarana-goal>

- d. Seeing a rope at a distance, suspecting that it may be a snake, a man develops fear. Soon another person arrives and assures him that it is not a snake but a rope. The moment he realizes that what he feared was a snake, was only a rope, he gets rid of his fear. During all the stages, the rope was only a rope. Likewise, the ignorant man mistakes the phenomenal world for the *Brahman*, till a wise man reveals to him that what he thought was the world is, in reality, God. All that one sees in the entire universe is a manifestation of God. Some people declare: "Where is God and what are we, petty human beings?"





How can we be equal to the all encompassing God?" This is not correct. **You are that omnipotent, all-pervading God. Because of your worldly attitude, you are not recognizing the Reality.** You are separating yourself from the Divine. But all that you see is God. To search for God as something different from you is a delusion.

July 30, 1996

<https://saispeaks.sathyasai.org/discourse/seek-guru-within-you>

- e. **Both Brahman and illusion are immanent in every individual.** You must inquire: What is Brahman and what is illusion? A person is a combination of being, awareness, bliss, name, and form. Being, awareness and bliss signify *Brahman*, whereas name and form signify illusion. Name and form are visible to the naked eye, which is the cause of delusion. **The water of the ocean takes the form of waves, due to the effect of wind.** Without the help of wind, there can be no waves. Just as waves are formed in the ocean with the power of wind, the waves of individuals originate in the ocean of Being-Awareness-Bliss due to the effect of illusion. **Wind is illusion. Individuals are the waves. The ocean is God** (*Being-Awareness-Bliss*). Therefore, the individual that has originated from *Being-Awareness-Bliss* is also an embodiment of *Being-Awareness-Bliss*. When you recognize this truth, you become divine, as stated in the Vedic dictum: The knower of Brahman becomes verily Brahman (*brahmavid brahmaiva bhavati*).

July 30, 1996

<https://saispeaks.sathyasai.org/discourse/all-are-embodiments-brahman-alternative-translation>

## POINTS TO CONSIDER .....

The analogies that Sri Sathya Sai Baba was using and the symbolic meaning of His short stories should be carefully analyzed. It should be understood that these stories are always about us, and they are intended to help us improve our inner vision. What do you think would be the consequence of "*leaving the boat of faith?*" Can faith in God be stronger than the experience of our senses? What does living in faith means to you and how is it different than living without faith? What is different in our view of the world once we hear that each of us is a wave on the Divine ocean?



# IF 'I AM GOD' IS THE TRUTH, WHY IS IT SO DIFFICULT TO SEE AND EXPERIENCE GOD?

- a. **Man is Divine. He has the Lord dwelling in his heart.** But yet, he is bound, miserable, limited, weak, agitated. Why? He is ignorant of his reality. He imagines himself weak, limited, bound and he is so shaped by the mind, which is the source of that imagination. How then can you be freed? How are you to overcome this delusion? **If you desire to overtake a train, you must speed in a car or board a plane. No vehicle slower than the train will help.** So too, if you intend to overcome the delusion, you must establish yourself in God. The delusion of the power of man (*manavasakti*) can be overcome only by the attainment of the power of God (*daivasakti*). The *Gayatri* mantra promotes the acquisition of the power of God. *Gayatri* means, *that which saves, when repeated*. It is the torch of the highest wisdom.

Feb 1965

<https://saispeaks.sathyasai.org/discourse/recruits-my-army>

- b. Vedas declare, *Aham Brahmasmi* and *Tat Tvam Asi*. These two **Vedic** declarations state: "I am Brahman", and "That (God) Thou Art". **True wisdom lies in seeing oneness. Experience of non-dualism is true wisdom (*Advaita Darsanam Jnanam*). It is a sign of ignorance to see duality ignoring the underlying unity. Duality is not the truth.** In this manner, Buddha inquired deeply and ultimately got the experience of "I am I". That is true realization.

May 13, 2006

<https://saispeaks.sathyasai.org/discourse/attain-enlightenment-renouncing-desires>

- c. There is only one thing that is permanent and you have to pray for that. But whom are you praying for? You are praying for yourself, not for God. **In fact, you are praying to yourself, because God is in you.** Because of your identification with the body, you think you are a devotee and God is separate from you. **There is no difference between the devotee and God.** Whatever you see, it is God, wherever you go, God is there, whatever you do, it is for God.

Apr 14, 2006

<https://saispeaks.sathyasai.org/discourse/happiness-holiness>

- d. What is that you have to meditate upon? What is meant by meditation? Does it mean concentrating upon a particular object? No! That's not meditation. **To contemplate upon the principle of 'I am I' is true meditation.**

May 13, 2006

<https://saispeaks.sathyasai.org/discourse/attain-enlightenment-renouncing-desires>



- e. The Divine Self (*Atma*) is eternal. The Self is the truth. However, since it is enclosed in flesh, bone and skin, man deludes himself into believing that the outer covering, and not the inner core, is the source of bliss. **The foremost duty of man to himself is, therefore, to penetrate through these sheaths and imbibe the higher bliss which his *atmic* core alone can confer.**

Nov 23, 1984  
<https://saispeaks.sathyasai.org/discourse/real-birthday>

## POINTS TO CONSIDER .....

The above statement of Sri Sathya Sai, that “*you are praying to yourself, because God is in you,*” is indeed a powerful one. How does it make you feel about yourself? What do you think it means to “*imbibe the higher bliss which *atmic* core can confer?*” What is it that the *atmic* core can confer?





## THE POWER LIES WITHIN

- a. **You are the Atma, which is the source of all powers.** In order to understand the power of the *Atma* (Divine self), first of all, inquire into the nature of the mind. The effects of the mind cannot be estimated. The mind is responsible for birth, death, action, family, childhood, old age, happiness, sorrow, success, and failure. The entire life is based on the mind. Once you understand the nature of the mind, you will know the nature of matter. To understand the nature of the mind, you should have control over your senses.

Jan 14, 2002

<https://saispeaks.sathyasai.org/discourse/live-atmic-consciousness>

- b. **The mind is with you always. You can be called a human being only when you know the nature of the mind.** This is the teaching of the *Vedanta*. *Vedanta* is the essence of the Vedas, which teach the knowledge of the Self (*atma jnana*). **Atma is like the control room. Once you gain access to the 'control room', all your senses and the mind will be under your control.** Human life is based on 'I' and 'mine'. 'I' refers to *Atma* (the divine self) and 'mine' refers to matter (the worldly self). **The mind has originated from the Atma. Matter is the effect of the mind.** Once you know the nature of the mind and matter, everything else will be known.

Jan 14, 2002

<https://saispeaks.sathyasai.org/discourse/live-atmic-consciousness>

- c. In the cavity of the heart of man, in that sublime space (*hridayakasa*), God resides associated with the individual self, as sunshine exists associated with shadow. Light and shade are twin birds. Shade is caused by light. Shade includes light, for it declares the adjacence of light. It needs the presence of Light. They are fundamentally inseparable. So too are the individual self and Universal Self (Brahma) related to each other as one inseparable entity. The individual, as a shadow, exists in and through Brahma and partakes of the same Divine splendor. **Every individual has to become aware of this identity.**

Nov 23, 1984

<https://saispeaks.sathyasai.org/discourse/real-birthday>

- d. **You are a guru unto yourself. All potencies are within you.** This is indicated by the *Gayatri mantra*. You have to feel at all times your inherent divinity, which is also present in everyone. When you help or feed someone, you must feel that the Divine in you is feeding the Divine in others.

July 30, 1996

<https://saispeaks.sathyasai.org/discourse/seek-guru-within-you>



- e. All are manifestations of the Divine. **You may ask whether you can ever acquire the powers possessed by Swami. Follow me. You are bound to get that power. That power is latent in you.** But you are not aware of it. You want to experience bliss. If you truly follow Swami, you will discover that bliss within you. Nor is that all. You will find that bliss all around you, wherever you go. You cannot find that bliss in the physical world. It is wholly within you. **Consider yourself as Brahman (Divine) at all times and in all situations.** You will thereby become one with the Divine. Turn your mind God-ward and you will experience the bliss of the Divine.

July 30, 1996

<https://saispeaks.sathyasai.org/discourse/seek-guru-within-you>

## POINTS TO CONSIDER .....

Using the analogy of the Control Room, we can say that the contemplation is a way to enter that room. The same applies to the analogy of the Sublime Space of the Heart. How would you explain the statement that “*matter is the effect of the mind?*” What does the idea of inherent Divinity or the idea that God is the essence of every person, changes for you? What is different after you adopt that idea?



## RENOUNCE BODY IDENTITY; ASSERT YOUR REALITY

- a. Really speaking, you are God, not this body which you are carrying with you, like the snail, loaded with its own house, the shell! When the fascination for the body goes, the Light of the God within will shine and illumine your thoughts, words and deeds. Krishna says in the *Bhagavad Gita* that He will release you from bondage, the moment you renounce *sarvadharmā* - all feelings of obligation and responsibilities, of rights and duties, the obligations 'from me' and 'to me'. That is to say, **He requires the renunciation of the identity of the individual with the Body. That is the Dharma, the Supreme Duty** which Krishna had come to teach. **Man has a duty to himself - recognizing that he is Divine, and nothing else.** When he neglects this, and strays into the by paths, God incarnates and brings him on the right path again.

Dec 28, 1960  
<https://saispeaks.sathyasai.org/discourse/dangers-doubt>

- b. The gross body should be ever immersed in holy company. **The subtle body, that is, the thoughts and feelings, should be ever immersed in the contemplation of the Glory of the Lord.** That is the sign of a devotee.

Dec 28, 1960  
<https://saispeaks.sathyasai.org/discourse/dangers-doubt>

- c. **You are also of the same nature as the Atma with Supreme Power**, but, like the prince who has fallen into a den of robbers and is growing up there, the *Atma* has not recognized its true identity, that is all. Though he does not know, he is nevertheless a prince, whether he is in the palace or in a forest or in the robber's cave. Very often, the prince will have got intimations of his real status, a craving for the Bliss (*Ananda*) that was his heritage, a call from his inner consciousness to escape and become himself. That is the hunger of the soul, the thirst for lasting joy. **You are all like the man who has forgotten his name.** The hunger of the mind can be appeased only by the acquisition of spiritual wisdom.

Sept 30, 1960  
<https://saispeaks.sathyasai.org/discourse/sathya-sai-gita-iv>

- d. **With each breath, you are even now asserting, "Soham," "I am He."** Not only you, but, every being that breathes, every being that lives, everything that exists. It is a fact which you have ignored for so long. Believe it from now on. When you watch your breath and meditate on that magnificent Truth, slowly, the He and the I (*Sah* and *Aham*) will draw





nearer and closer, until the feeling of separateness will fade away - and the *Soham* will be transformed into OM, the Fundamental Formula for God. That OM is the Reality behind this relative reality.

Feb 1969

<https://saispeaks.sathyasai.org/discourse/mahaashivarathri>

- e. Broad mind is life, narrow mind is death. **Mind can be broadened only through divine contemplation.** Peace is a precious jewel, without peace man is just pieces. **So attain peace and bliss by contemplating on the divine.** Divine contemplation is possible only for the fortunate. They wear the crown of peace. The unfortunate ones can never contemplate on the divine and can never attain peace. **The nation can attain peace only when people think of God.** God is always with you, in you, around you, behind you, above you and below you. When man is born, he cries asking the question, "*Koham, Koham* (who am I)." What is the use of living if he has the same question on his lips even at the time of death? At the time of death, man should be able to declare cheerfully, "*Soham, Soham* (I am God)." **Realizing one's own divinity is the purpose of life.**

Apr 15, 1999

<https://saispeaks.sathyasai.org/discourse/royal-path-divinity>

## POINTS TO CONSIDER .....

(We recommend searching the Sri Sathya Sai literature using the keyword "*Soham*" in order to find inspiration.) If the thoughts and feelings constitute the subtle body that we are living in, can you outline the majority of thoughts and feelings you have throughout the day? How would you describe their impact on you? What do you think about the statement that "you are all like the man who has forgotten his name"?



## THE SADHANAS TO BE DONE

- a. God, as amenable to worship and contemplation, is referred to as *Hiranyagarbha* – the Golden Womb, the Origin of Creation, the Immanent Principle that has willed to become manifest and multiple. The term golden is appropriate, because it is from gold that multifarious jewels are shaped by the craftsman, to suit the needs, fancy, foibles, and fashions of wearers. **God too is shaped by human imagination, inclination and intellect into various forms, grand or grotesque, frightening or charming. Man erects these images, and pours out before them his fears, fancies, desires, dreads and dreams.** He accepts them as masters, comrades, monarchs, teachers, as the moment dictates. But whatever man may do with God, God is unaffected. He is gold, which subsists in and through all the jewels.

Dec 28, 1960

<https://saispeaks.sathyasai.org/discourse/dangers-doubt>

- b. Ordinarily people regard offering worship to God, reciting His name and meditating on Him as constituting *Bhakti*. **True devotion really means installing the Divine in the heart and enjoying the bliss of that experience.** It is the mystic union of the individual soul and the Universal. When the devotee prays ardently from the depths of the heart and his love gushes forth, *Bhakti* is manifested. Winning love through love is the vital aspect of devotion. Prayer does not mean merely appealing to God for favors. It is a means of conveying to God one's troubles, desires and aspirations and offering all one's merits and the fruits of one's actions to God. The basic quality of devotion is the yearning for realizing oneness with the Divine.

Oct 8, 1986

<https://saispeaks.sathyasai.org/discourse/immoral-bhaktas>

- c. Everyone must, in his own best interests, strive to attain that unifying principle that is his inner treasure. **Of all spiritual exercises (*sadhanas*), this is the most pertinent - the process of achieving this closeness. For, *sadhana* itself means the endeavor and the effort to gain the desired object.**

Nov 23, 1984

<https://saispeaks.sathyasai.org/discourse/real-birthday>



- d. Heart is the dwelling place of God. So, only noble feelings should emerge out of it. If there are any evil qualities like lust, greed, and anger in it, then it ceases to be a human heart. It is verily the heart of an animal. If your conduct is devoid of humanness, then you are not a human being. **Act in a manner that befits your human birth.** When you are angry, remind yourself, *"I am not a dog, I am man."* When your mind wavers, tell yourself repeatedly, *"I am not a monkey, I am man."* **Patiently think about your real nature.**

Nov 18, 1999

<https://saispeaks.sathyasai.org/discourse/youth-should-transform-world>

- e. First and foremost, make efforts to understand your true nature. **The difference between God and man is very subtle.** As long as you do not understand the Truth, you remain a human being. Once you recognize it, you are God. Service is the best way to understand your innate divinity. Service should be for self-satisfaction, not for name and fame. Experience the bliss that you derive from selfless service. Share it with others. **Before serving others, serve yourself by making your mind broad and pure.**

Nov 18, 1999


<https://saispeaks.sathyasai.org/discourse/youth-should-transform-world>

## POINTS TO CONSIDER .....

The only hindrance of the progress of a person is that the person forgets the Divine origin. Having said that, how would you explain the statement that God, the origin of creation, is present in our own heart? What is different in your view of the world when you have faith in that statement?







Know *God* as  
your strength,  
*your breath*  
your intelligence,  
*your joy.*

Sri Sathya Sai Baba, 31 July 1967

## THE DIFFERENT STAGES TOWARDS SELF-REALIZATION OR EXPERIENCING ONENESS WITH GOD

- a. **Contemplation means absorption in thought. It should be centered on only one specific subject.** This is described, in Vedantic parlance, as *Salokyam*. This means concentrating your thought on what you desire, whatever is the object or the subject. If it is a person, your thought is centered on the person. "Sa" comprehends every aspect of Divinity. *Salokyam* means absorption in the thoughts of Divinity.

Jun 29, 1989

<https://saispeaks.sathyasai.org/discourse/self-control-and-self-realisation>

- b. The relationship with the Lord is described as developing from *Salokyam* (being in the same place) to *Samipyam* (staying close), to *Sarupyam* (having the same form) and then on to *Sayujyam* (achieving unity). You can understand this clearly, if you take *Salokyam* to mean, being in the kingdom ruled by the Lord, or as a servant in the palace where He dwells. You are under His fostering care.

Feb 1966

<https://saispeaks.sathyasai.org/discourse/saalokya-saayujya>

- c. In the *Samipyam* stage, you feel you are a personal attendant on the Lord, privileged to be near Him and to be called upon by Him for some personal service. You have neared the principle of Godhead, intellectually. You feel His presence ever, emotionally.

Feb 1966

<https://saispeaks.sathyasai.org/discourse/saalokya-saayujya>

- d. Next, the stage of *Sarupyam* is like being the brother of the King. He can wear the same robes. One has the splendor, the glory that bespeaks the full blossoming of the Divine latent within.

Feb 1966

<https://saispeaks.sathyasai.org/discourse/saalokya-saayujya>

- e. Lastly, when you are the son, the heir apparent, you approximate as much as possible to the Royal Power and so, you can say, **'I and My Father are One.'** **These are the stages of the individual soul's (jīva) journey to Realization of the Divine Self (Ātma).**

Feb 1966

<https://saispeaks.sathyasai.org/discourse/saalokya-saayujya>

### POINTS TO CONSIDER .....

Certainly, every stage of contemplation mentioned here is beneficial and good. But do you think that the practitioner can change the stages at will? Can a person reach unity with God intentionally, simply by intense determination? What is it that you need before you can say "I and my Father are One"? Do you feel more like you are living with God or in God?



# DAILY AFFIRMATIONS TO REALIZE WHO YOU ARE

- a. **God is neither distant, nor distinct from you. You are God.** You are Being, Awareness and Bliss Absolute (*Sat Chit Ananda*). You are being (*asti*), awareness (*bhati*), bliss (*priyam*). You are all. When do you experience this Truth? When you shake off the delusion which hides the Truth.

Nov 23, 1983  
<https://saispeaks.sathyasai.org/discourse/perpetual-bliss>

- b. If you sincerely yearn to experience the bliss of Divinity, the Divine Consciousness, from this day, **keep ever in your memory what I am about to tell you:**

1. "I am God. I am not different from God." Be conscious of this always. Keep it ever in mind. "I am God. I am God. I am not different from God." Be reminding yourself of this. Pray that you may not fail in this spiritual exercise.
2. "I am the Indivisible Supreme Absolute (Akhandam Para Brahman)." This is the second truth to be established in the consciousness by unremitting repetition and prayer.
3. I am Being, Awareness, Bliss (*Sat Chit Ananda*). Divine bliss is the goal to be ever kept in view.
4. "Grief and anxiety can never affect me." Develop this faith and convince yourselves of this truth by repeated assurance and prayer.
5. "I am ever content. Fear can never enter me."

Feel thus for ever. Pray that this conviction grows stronger and stronger. Exhort yourself, "O self!" Utter, "Om Tat Sat, Om Tat Sat", the threefold symbol of Brahman. As the physical body is maintained healthy and strong by the five vital airs (*pranas*), these five prayers will endow you with the "awareness of *Brahma*" which is the same as "the status of *Brahma* itself."

Nov 23, 1983  
<https://saispeaks.sathyasai.org/discourse/perpetual-bliss>





- c. Do not demean or condemn yourself as low or small or weak. The body is but a vehicle for the journey through life. Do not mistake it as your self and impose on yourself its ups and downs.

Nov 23, 1983  
<https://saispeaks.sathyasai.org/discourse/perpetual-bliss>

- d. **God is with you, in you, and around you.** He is not elsewhere. Develop this firm conviction. It is a piece of self-deception to imagine that God is somewhere away from you. True knowledge must secure mental peace and enduring joy. For this, **contemplation of God is essential.**

Feb 4, 1994  
<https://saispeaks.sathyasai.org/discourse/imbibe-bhaariths-ideals>

- e. You all consider a human being as a mere human being. That is the reason why you are committing so many mistakes. You are not merely a human being. You are God, verily. You think that you are God and you will become God. »As are the feelings, so is the result« (*yad bhavam tad bhavati*).

July 28, 2007  
<https://saispeaks.sathyasai.org/discourse/always-be-happy-and-peaceful>

## POINTS TO CONSIDER .....

Are you using the above affirmations given by Sri Sathya Sai Baba? If so, how do you explain them, and what is the most significant effect they have on your spiritual practice or daily life in general?





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