

SRI SATHYA SAI INTERNATIONAL ORGANIZATION

108 MIRRORS



TO

Know Thyself

Study Guide, Part 6



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 6 of 6

(Names 91 through 108)

APRIL 2026

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.

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

How can all of us benefit from this opportunity?

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

If you wish to listen to all 108 Names being chanted, we recommend you visit this YouTube link: <https://sathyas.ai/108-names-video>.

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. Throughout this grand centennial Birth year and beyond, let us make ourselves and our lives a pure holy offering at the lotus feet of our Divine Master.

This act of self-surrender will resonate with the last line of the Divine Prayer which Swāmi gave to the world: '*Take my everything and let me be an instrument to work.*'

Sri Sathya Sai Scriptural Studies Committee

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](#).

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 (Brahma). Consider yourself as Brahma.”

–Sri Sathya Sai Baba
July 30, 1996

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

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

Any of the 108 names of Bhagawan 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 unbroken constant presence of the Lord, through nāmasmaraṇa.

–Sri Sathya Sai Baba
February 15, 1969

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

–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 dearness to God will ultimately make you one with God.

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

–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 Ātmic 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, throughout this grand centennial Birth year and beyond, we will be prepared to make ourselves and our lives a pure holy offering at the lotus feet of our Divine Master.

Om Sai Ram,
Sri Sathya Sai Scriptural Studies Committee

Om Śrī Sāi Sarvābhīṣṭa Pradāya Namaḥ Salutations to Sri Sai, who fulfils all desires

In this divine name, *sarva* means “all” or “everything,” *abhīṣṭa* refers to “desired objects” or “beneficial desires,” and *pradāya* translates to “the giver”, invoking Sai as the granter of wishes and desires.

The four Purusharthas (Dharma, Artha, Kāma and Mokṣa) are regarded in common parlance as the purpose of human life...The word Kāma is generally associated with worldly desires and sensual pleasures. But when it is considered as the Puruṣārtha—as one of the purposes of life—it relates to the yearning for God and not to mundane desires.

—Sri Sathya Sai Baba
January 14, 1985

You should not pray to God seeking this favor or that. The reason is no one can know what immensely precious, Divine and magnificent treasures lie in the treasure-house of Divine Grace. No one can know what God intends or desires to give to a devotee. In such a situation by asking for trivial and petty things, man is demeaning his Divine estate. No one can understand what valuable, sacred and Divine favor God chooses to confer on a deserving devotee. Hence man should not seek from God, nor desire, nor pray for some petty trifles. More precious and desirable than anything else is God's love. If you wish to ask for anything from God pray to Him thus' "Oh Lord! Let me have you alone." Once you have secured the Lord, you can get anything you want. That was

why Meera sang: "Oh heart, drink the nectar of Divine love." When you can have Divine love, to crave for anything else is like asking for coffee powder from the Kalpataru! (Wish-fulfilling Tree).

—Sri Sathya Sai Baba
October 9, 1989

Swami tells a Chinna Katha of a king who invited his citizens to take anything they desired from his palace. While the citizens greedily gathered jewels and treasures, one wise woman asked to marry the king. By choosing the king, she became the queen of the entire kingdom and all its treasures. Swami teaches that instead of pursuing temporary worldly pleasures, we should seek God. This beautifully mirrors the wisdom in Matthew 6:33 “Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”

Swami often says He gives us what we want, so that one day we will want what He has come to give. Adi Shankara's teaching in the *Vivekacūḍāmaṇi* (verse 27), defines *Mumuṣutvam* as the intense, burning desire for *mokṣa* (liberation from bondage). Cultivating this deep, heartfelt longing is the essential spirit required for a spiritual seeker to achieve Self-realization.

This divine name *Om Śrī Sāi Sarvābhīṣṭa Pradāya Namaḥ*, reaffirms that Swami is the divine bestower of all that is truly beneficial for our worldly and spiritual welfare, encouraging us to seek Him alone.

Self-Reflection

1. In my daily life, what prevents me from choosing God?
2. How do I transition my worldly desires to Godly desires?

Om Śrī Sāī Kalyāṇa Guṇāya Namaḥ

Salutations to Sri Sai, who has noble and virtuous attributes

Where there is righteousness, there is virtue; Where there is virtue, there is discipline; Where there is discipline, there is peace. On the other hand, where there is fear and lack of virtues, there is unrest (aśānti). Virtues are the foundation of peace. You should develop virtues.

–Sri Sathya Sai Baba
July 26, 1996

God is endowed with countless auspicious attributes. The great sages have formed a name on the basis of each attribute and a form on the basis of each name and have attained realization meditating on those forms, making the Attributeless attributeful and the Formless formful.

–Sri Sathya Sai Baba
Sandeha Nivarini, Chapter 3

In the Bhagavad Gita Arjuna asks Lord Krishna about the qualities of a *Jñani* (enlightened). Krishna advises Arjuna that one must have these twenty virtues. These are verses 8-12 in the chapter 13.

1. Humility (absence of pride)
2. Absence of vanity
3. Non-violence (mental and physical)
4. Patience and fortitude
5. Integrity (agreement of action, speech, and thought)
6. Reverential service to the Guru
7. Cleanliness (inner and outer purity)

8. Steadfastness (absence of fickleness)
9. Control of the Senses
10. Detachment (renunciation/dispassion)
11. Absence of Egotism
12. Awareness (of birth, death, old age, illness, grief)
13. Non-attachment (withdrawal of desire for objects)
14. Absence of Clinging (detachment from family/home)
15. Equanimity
16. Devotion
17. Dwelling in solitude (Inner and outer silence)
18. Detachment from materialistic company
19. Self-knowledge (distinction between *Ātmā* / non-*Ātmā*)
20. Vision of Truth (experience of the Absolute/*Ātmā*)

Swami assures us that if honest efforts are made to earn even two or three of the twenty virtues, the rest will come naturally. Spiritual discipline based on these virtues will take one easily to the goal. Throughout His life, Swami demonstrated these virtues so that we can mirror His divinity. It serves to remind devotees of the Divine, pure nature of the Avatar and to foster similar virtuous qualities within themselves.

When we repeat the Divine name *Om Śrī Sāī Kalyāṇa Guṇāya Namaḥ*, it reminds us that Swami embodies Divine virtues and radiates auspiciousness, and we should strive to emulate these virtues.

Self-Reflection

1. Swami says, if honest efforts are made to earn even two or three of the twenty virtues, the rest will come naturally. What are my first steps to cultivating these virtues?
2. What is one evil quality I can get rid of and one virtue I can offer to God

Om Śrī Sāi Karma Dhvaṃsine Namaḥ

Salutations to Sri Sai, who eradicates the consequences of all actions

Derived from the Sanskrit root “Kru,” meaning “to do” or “act,” *karma* is often misunderstood as an unavoidable obligation or destiny to suffer for past mistakes. Swami has challenged this belief in His many discourses.

You are always decked with the invisible garland of your inexorable karma, which pursues and burdens you. This burden of karma can be lightened by God's grace and your own realization of the oneness of your soul with the universal soul. And karma can be destroyed by karma alone.

–Sri Sathya Sai Baba
May 29, 1979

The fruits of your actions will be reaped only by you and no one else. You alone are responsible for your joys and sorrows. God is in no way responsible. He is only a witness. But if you pray to Him with all your heart and soul, the effects of all karmas will disappear like mist. Devotion will free man from the consequences of his deeds.

–Sri Sathya Sai Baba
May 27, 1991

Swami has often reminded us that if we develop love of God, automatically there will be fear of sin, and thus morality will follow as a natural consequence. He offered a message of hope by providing the ultimate antidote to escape from suffering and consequences of actions.

There is a way to escape from the consequences of actions. When you develop true love for God, you can escape from any type of suffering.

–Sri Sathya Sai Baba
July 29, 1996

Highlighting the immense power of *Nāmasma-
raṇa* (remembrance of the Name of the Lord), Swami said:

A single matchstick when it is struck can dispel the darkness in a room that has remained closed for years. Mountains of cotton can be burnt down by a single spark. Likewise, wholehearted chanting of the name of Rama even once can destroy mountains of sins.

–Sri Sathya Sai Baba
April 14, 1989

Swami challenged the idea that fate cannot be undone.

It is wrong to say the “Lalata likhitam” (what is written on the forehead, i.e. fate) cannot be wiped out; that what one has earned in previous births must be consumed in this birth. Grace can countermand all that; nothing can stand in its way. It is the grace of the “Almighty,” remember.

–Sri Sathya Sai Baba
November 23, 1964

Take for instance a bottle containing medicine. You find the expiry date mentioned on the bottle. After the expiry date, the medicine will lose its potency. Likewise, God's grace will make the karma phala “expire,” i.e. it nullifies the effects of karma. Hence, it is possible to escape from the consequences of karma. Man should cultivate the necessary strength and will power to deserve Divine grace. You will be free from the shackles of karma once you attain Divine grace.

–Sri Sathya Sai Baba
July 21, 2005

Markandeya conquered death through unwavering devotion to Lord Śiva. Destined to die at age 16, he clung to a Śiva-Linga, prompting Lord Śiva to emerge, defeat Yama (God of Death), and grant him eternal life

The Divine name *Om Śrī Sāi Karma Dhvaṃsine Namaḥ* reaffirms that Sai has the power to destroy our accumulated and current *karma*. (*Sanchita, prarabdha and agami karmas*)

Self-Reflection



1. What methods will I employ to free myself from my *karma*?
2. What seeds of peace, love, and joy have I planted through my actions today?

Om Śrī Sāī Sādhu Mānasa Śobhitāya Namaḥ Salutations to Sri Sai, who adorns the minds of noble people

I did not come uninvited to this world: Sādhus, saints, sages, good men of all creeds and climes called out and entreated; so, I have come.

–Sri Sathya Sai Baba
Sathyam Shivam Sundaram, Volume 1, Ch. 11

The wearing of the ochre robe alone will not make a man a devotee of God. By the mere chanting of mantras, one's sins will not be washed away. Carrying the Gita and shouting slogans will not make one meritorious. Only the man whose thoughts and deeds are in harmony can be called a Sādhu (a saintly person). Who are Sādhus? Not merely those who don the ochre robe. All are Sādhus. All beings have sādhutva (goodness and purity) inherent in them. They have to foster and manifest these qualities and not the external vesture. It is the purity of one's thoughts which reveal his sādhutva. There is no need to put on the orange robe to become a Sādhu. The heart must be pure.

–Sri Sathya Sai Baba
January 7, 1988

Keep yourself surrounded always by persons devoted to the higher life; persons who will encourage you to move forward along the road towards the goal. By these means, you can achieve chitta śuddhi (purity of the mind), so that the Truth can be clearly reflected therein. Satsaṅga (company of pious and

holy men) leads gradually to withdrawal from the entangling activities. When a cold bit of coal is placed in the midst of glowing cinders, and when the fire is fanned, the coal too gets glowing with fire.

–Sri Sathya Sai Baba
March 27, 1966

Everyone has to discriminate between good and bad, sin and virtue. Having analyzed, one must try to do good only. Be good, do good, see good—this is the way to God. Devoid of these three, any number of rituals, worship, chanting the Divine name and penance will be of no use.

–Sri Sathya Sai Baba
July 6, 2009

Developing good habits, avoiding bad ones, mixing in the company of the pious, being active in good deeds, serving those in distress—these are all steps that will lead you into the glorious path of Self-knowledge.

–Sri Sathya Sai Baba
February 21, 1965

The Divine name *Om Śrī Sāī Sādhu Mānasa Śobhitāya Namaḥ* is a reassurance that Sai illuminates, dwells within, and delights the hearts of the saintly, righteous, disciplined seekers. It highlights Sai's role as the internal purifier and the source of joy for those pursuing the Divine path.

Self-Reflection

1. How can I develop piety to acquire the grace of God?
2. What action can I take to foster the inherent goodness in myself?

Om Śrī Sāi Sarvamata Sammatāya Namaḥ

Salutations to Sri Sai, who embraces and unites all Faiths

I have come to light the lamp of love in your hearts, to see that it shines day by day with added luster. I have not come to speak on behalf of any particular dharma (righteousness), like the Hindu Dharma. I have not come on any mission of publicity for any sect or creed or cause; nor have I come to collect followers for any doctrine. I have no plan to attract disciples or devotees into My fold or any fold. I have come to tell you of this Universal unitary faith, this Ātmic principle, this path of love, this dharma of prema, this duty of love, this obligation to love.

*–Sri Sathya Sai Baba
July 4, 1968*

Ekam sat viprā bahudhā vadanti (truth is one, but scholars refer to it by different names). It is not correct to say that you like only Rama or Krishna or Shiva or Sai Baba. There is only one God, and He is omnipresent. Do not hate other religions. A Hindu should become a better Hindu, a Christian a better Christian, and a Muslim a better Muslim. The one without love can be called neither Muslim nor Hindu nor Christian nor Sikh. In fact, he is verily a demon on this earth. Only those without love give scope to differences based on religion. You will find the unity of all religions only when you fill your heart with love.

*–Sri Sathya Sai Baba
November 19, 1999*

The Sai religion, if the name of religion in its literal sense of binding man to God is accepted, is the essence of all faiths and religions, including those like Islam, Christianity and Judaism. The motive behind the formation and propagation of all these different faiths is the same. The founders and propagators were all persons filled with love and wisdom. Their goal and purpose were the same. None had the design to divide, disturb, or destroy. They attempted to do good, see good and be good. They sought to train the passions and the emotions, to educate the impulses and instincts and direct the faculty of reason to paths beneficial to the individual and society. They knew that the mind, which is the breeding ground of desire and attachment, ambition and aspiration, has to be cleansed and properly oriented ... Sai wants that the votaries of each religion must cultivate faith in its own excellence and realize their validity by their own intense practice. That is the Sai religion, the religion that feeds and fosters all religions and emphasizes their common Greatness. Take up this religion, boldly and joyfully.

*–Sri Sathya Sai Baba
October 1, 1976*

Swami observed festivals from all major world religions—Ganesh Chaturthi, Christmas, Ramadan, Buddha Purnima, to name a few. In His infinite compassion, Swami built and consecrated a mosque for the Muslims of Puttaparthi, ensuring they had a place of worship. His teachings embody the essence of all scriptures and all religions and are universally applicable to all faiths. In *bhajans*, Swami is extolled as “*Sarva Dharma Priya*” and “*Sarva Dharma Swaroopa*,”

which mean that all faiths are dear to Him and He is the very embodiment of all faiths. The *Sarva Dharma stupa* and symbol represent a philosophy of equal respect for all faiths, fostering religious unity, harmony, and the underlying oneness of all spiritual paths.

The Divine name *Om Śrī Sāī Sarvamata Sammatāya Namaḥ* reaffirms the importance of tolerance, respect and acceptance of all faiths as one.

Self-Reflection

1. How can I make the transition from tolerance to acceptance to embracing all faiths?
2. “*A Hindu should become a better Hindu, a Christian a better Christian, and a Muslim a better Muslim.*” How can I become stronger in my own faith?

Om Śrī Sāi Sādhu Mānasa Pariśodhakāya Namaḥ Salutations to Sri Sai, who examines and purifies the minds of virtuous people

Swami says that all spiritual exercises, such as selfless service, devotional activities, and spiritual education, are undertaken to purify the mind. *Satkarmas* (good actions) lead to *chitta śuddhi* (purity of mind). Through righteous actions, the mind is purified. We should recognize that in all beings, from the smallest insect to the highest, there is God, this awareness will make our minds pure.

The chitta cannot be purified except through right action. "Chitasya śuddhaye karmah," declares the Veda. Karma (the prescribed actions) have to be done for purifying the mind. This means that one's satkarmas (good actions) should be performed without the desire for the fruits thereof. There should be no trace of self-interest. This has been described as Niśkāma Karma (desireless action).

–Sri Sathya Sai Baba
May 24, 1991

How is purity to be achieved? Fill your minds with thoughts of God, dedicate all your actions to God and consider God as the inner motivator.

–Sri Sathya Sai Baba
November 23, 1993

All that you have to do to achieve purity in thought, word and deed is to follow these five injunctions: See no evil; see what is good. Think no evil; think what is good. Hear no evil; hear what is good. Talk no evil; talk what is good. Do no evil; do what is good. When you adhere to these five prescriptions as the very

breath of your life, you will achieve purity of mind and experience ineffable bliss.

–Sri Sathya Sai Baba
May 25, 1990

Your nature is Divine; what has happened is that delusion has covered it with dirt. The washerman does not make your clothes white; they are white already; what he does is to manifest the whiteness by removing the dirt that has hidden the genuine native color, white. The washerman must have two good things to bring out the basic whiteness; soap and water. Both have to be good; you cannot manage with only one of the two. In the case of the mind and removal of the dirt therein, the soap is ethics and the water is its practice.

–Sri Sathya Sai Baba
July 18, 1961

Swami uses the metaphor of a *dhobi* (washerman) to describe how God purifies the human heart. Just as a *dhobi* removes dirt from clothes revealing their innate color; by surrendering to Him and performing spiritual practices (*sādhana/japa*), He cleanses the mind of impurities like desire, anger, greed, attachment, pride and jealousy allowing the innate purity of the Self to shine.

The Divine name *Om Śrī Sāi Sādhu Mānasa Pariśodhakāya Namaḥ* reminds us that Sai purifies the minds of the virtuous and guides spiritual seekers toward mental purity and righteousness. In the process, He gives tests to the devotees. He says when we pass His tests, we will get rest.

Self-Reflection

1. What spiritual practices can I adopt or intensify to purify my mind?
2. Am I filling my mind with thoughts of God, or with thoughts of worldly pursuits?

Om Śrī Sāī Sādhakānugraha Vaṭavṛkṣa Pratiṣṭhāpakāya Namaḥ Salutations to Sri Sai, who planted a banyan tree as a boon to spiritual aspirants

In April of 1959, while talking one evening on the sands of the Chitravathi River to a gathering of devotees, Baba spoke of Buddha and the Bodhi tree, the “Tree of Wisdom,” and of the *Sādhakas* (spiritual aspirants) seeking some specially favorable spots for their austerities. Even as He was speaking thus, He “took” out from the sands a thick copper plate about fifteen inches by ten inches in size which contained mystic markings and letters of many known and unknown alphabets! He said that such mystic plates, cryptograms written on copper or stone, are planted under trees where aspirants engage in austerities so that they may be helped to develop concentration of mind and control of the senses. He announced that He would be placing the copper plate under a Banyan tree that He proposed to plant in the grove. This was actually done on the twenty-ninth of June, 1959.

—Sri Sathya Sai Baba
Sathyam Shivam Sundaram, Volume 1, Ch. 7

The banyan tree is a living symbol of immortality and eternity. Its branches produce aerial roots that grow downward, anchoring into the ground to form new trunks, allowing the tree to grow

indefinitely. It acts as a guardian of the soil with its expansive root systems and a cornerstone of the ecosystem by providing cool shade and wildlife habitat. Its leaves serve as natural food plates, while its bark and roots are prized for their medicinal qualities and strong fiber. It provides not only for wildlife, supporting birds and monkeys with its fruit, but also for people, offering wood for crafting and sap for adhesives.

Just as the sacred banyan tree (*Vaṭavṛkṣa*) serves the world by providing shade, refuge, and fruit, human life should be used as a nurturing force, offering shelter and nourishment to all creation. Swami dedicated his life to selfless service, exemplifying the motto “Love All, Serve All” through continuous, unconditional giving. He emphasized service as a path to Divine realization and urged devotees to serve without ego or desire for reward.

The Divine name *Om Śrī Sāī Sādhakānugraha Vaṭavṛkṣa Pratiṣṭhāpakāya Namaḥ* serves as a profound reminder that while our immortal soul strives for eternal liberation, our temporary existence is designed for selfless service.

Self-Reflection

1. Am I anchored downwards, rooted in Divine reality like the banyan’s aerial roots, or am I anchored in material desires?
2. Trees provide cool shade to all without discrimination. How can I practice such unconditional sacrifice and compassion in my life today?

Om Śrī Sāi Sakala Saṁśaya Harāya Namaḥ Salutations to Sri Sai, who dispels all doubts

If someone were to question where is God, say with courage and conviction that God is everywhere. Never doubt the omnipresence of God or say that He is here and is not there. In fact, you can find Him wherever you search for Him.

–Sri Sathya Sai Baba
January 14, 2000

However, men in their ignorance ask the question: “If God is omnipresent and all-pervasive, why is He not visible to us?” When the sun is shining, clouds which have been caused by the sun’s heat hide the rays of the sun. When the sun is not visible because of the clouds, can you say that there is no sun? Likewise, the clouds of doubts and delusion, which arise in man owing to his conceit and ignorance, hide the Divine from him. When a strong wind blows, the clouds are dispelled and the sun is visible. Similarly, when the winds of love and faith blow, the clouds of doubt and egoism are scattered and God reveals Himself. Thus, though God is omnipresent, man’s lack of faith and his self-conceit prevent him from seeing God. To get rid of this disbelief and egoism, certain spiritual disciplines have to be observed.

–Sri Sathya Sai Baba
January 14, 1991

The mind is the mischief-maker. It jumps from doubt to doubt; it puts obstacles in the way. It weaves a net and gets entangled in it. It is ever discontented. It runs after a hundred things and away from another hundred. It is like a driver who drives the car with the

master in it, wherever his fancy takes him. So, take up the task of training it into an obedient servant; it is educable, if only you know how to do it. Place before it more tasty things and it will hanker only for those. Once it realizes the value of repetition of the Lord’s Name, it will adhere to that method of getting peace and joy. So, start it now. That is My Command to you today.

–Sri Sathya Sai Baba
February 27, 1961

The first reason for doubt is lack of faith in yourself, faith born out of the conviction that you are really the embodiment of the Ātmā (Ātmā-swarupa). The second reason? Taking the divinity in humanity as only humanity and getting lost in the pursuit of sense enjoyment. These demons pounce on you for just these two reasons. Instead, if you establish yourself in God, understanding the divinity in people as divinity itself, this demon of doubt will not attack you.

–Sri Sathya Sai Baba
Sandeha Nivarini, Chapter 8

Knowledge of the Ātmā destroys illusion, doubt, and sorrow.

–Sri Sathya Sai Baba,
Prasanthi Vahini, Chapter 2

In the Divine name *Om Śrī Sāi Sakala Saṁśaya Harāya Namaḥ*, Swami reminds us that, through His teachings, Grace and Divine miracles, He is the destroyer of all doubts, fostering inner clarity and faith. This name also reminds us that He is the Ātmā, our true Self, realizing which all doubts are destroyed.

Self-Reflection

1. How can I dispel my doubts and increase my faith in God?
2. How can I train my mind to be an obedient servant?

Om Śrī Sāi Sakala Tattva Bodhakāya Namaḥ

Salutations to Sri Sai, who imparts knowledge of all spiritual principles

Swami once asked some students, “What is the essence of the Gita?” Several students answered but Swami simply remained silent. He then changed His question, “What is the first stanza of the Gita?” This time, many of them gave the correct answer. When Swami asked the next question, “What is the last stanza of the Gita?” again, they all answered correctly. Swami smiled and then asked, “What do you get when you combine the last word of the last stanza with the first word of the first stanza?” The students exclaimed in unison: “Māma Dharma!” Swami nodded, “That is right. Māma Dharma is the real essence of the Gita.” Leading one’s life according to the principle of Dharma.

You may acquire any type of knowledge but always focus your mind on spirituality. What is the basis of all types of knowledge? It is spirituality. Lord Krishna declared in the Bhagavad Gita: Spiritual education is true education (Adhyātma-vidyā vidyānām). Krishna said: “Out of all types of knowledge, I am spiritual knowledge.” Spiritual knowledge should be the basis of all types of knowledge.

–Sri Sathya Sai Baba
August 28, 1996

Sage Vyasa, who codified these four Vedas and wrote 18 puranas, finally gave one stanza as the essence of all the puranas, namely, “It is meritorious to render help to others. It is sinful to cause harm to them,” “Paropakāraḥ puṇyāya pāpāya parapīḍanam.”

–Sri Sathya Sai Baba
May 6, 1995

Swami simplified this highest truth from the puranas with “Help ever, Hurt never” and furthermore went on to say, “Love all Serve all.” He personified these maxims and declared, “My Life is My Message,” but then had an expectation for us as spiritual aspirants, that our lives should reflect His message too.

Chanting the Divine name *Om Śrī Sāi Sakala Tattva Bodhakāya Namaḥ*, reaffirms that Sai is the teacher who grants the essence of all spiritual knowledge, philosophies and truths.

Self-Reflection

1. How do I make my life His message?
2. How do I practice, “Help ever, hurt never,” through my thoughts, words and actions?

Om Śrī Sāi Yogīśvarāya Namaḥ Salutations to Sri Sai, the Lord of all Yogis

The path of the spiritual aspirant is often likened to walking a tightrope; it requires a delicate balance that is not easily shaken by the winds of change. This internal stability is the hallmark of a true *Yogi*. While many perceive *Yoga* as a series of physical postures, its traditional and spiritual definition is rooted in the state of the mind. In the *Bhagavad Gītā* (2.48), Lord Krishna provides a clear definition: *Samatvaṃ Yoga ucyate*, i.e. “Evenness of mind is called Yoga.”

Being a *Yogi* means staying calm regardless of circumstances. Whether encountering good or bad, success or failure, pleasure or pain, praise or blame, profit or loss, one must remain rooted in the *Ātmā*, the Divine Self. This state of being beyond opposites ensures that the peace of the soul is never disturbed by the fleeting nature of the material world.

Sathya Sai Baba frequently emphasized that *Samatvaṃ* or Equalmindedness is the true test of spiritual progress. He taught that the world comes and goes like a cloud, and only the one who views it with an equal mind can find God. He once remarked:

“Take heat and cold, happiness and sorrow, honor and dishonor, profit and loss with the same sense of equanimity and constantly engross yourself in the awareness of the true Self. To experience such a state of equanimity is the nature of the Sthitaprajña, the one who is firm in wisdom.”

–Sri Sathya Sai Baba
August 23, 1984

Those who live in this state of constant equanimity become beacons of light. Because they are not swayed by their own ego or desires, their actions are pure and selfless. This inner stillness naturally inspires others; the mere presence of such an individual can calm a restless environment. Those who master this state of evenness rise from the level of *Yogi* to the level of *Yogīśvara*. They become guides who lead others toward that same Divine mergence. Ultimately, *Yoga* is the bridge that spans the gap between the finite human experience and the infinite Divine, proving that equal mindedness is the fastest vehicle to the ultimate goal of merging with the Lord.

Self-Reflection

1. When life brings sudden success or a failure, do I remain centered in my inner peace? How would my day change if I saw these events as passing clouds rather than permanent reality?
2. How might my calmness during life’s ups and downs influence those around me, inspiring them to meet change with greater serenity and balance?

Om Śrī Sāi Yogīndra Vanditāya Namaḥ Salutations to Sri Sai, who is revered by the Masters of Yoga

Yogīndra means a King among Yogis, a Master of Yoga. The salutation *Om Śrī Sāi Yogīndra Vanditāya Namaḥ* recognizes Sai as the one to whom the masters of Yoga offer their obeisance. To understand this state of being a *Yogīndra*, we must look toward the foundational definition provided by the sage Patanjali in the first chapter, second verse, of his renowned book, the *Yoga Sūtras: Yogaḥ cittā vṛtti nirodhaḥ*

This profound aphorism teaches that *Yoga* is the cessation (*nirodhaḥ*) of the waves (*vṛtti*) of the mind (*citta*). It is beautiful to see how the definition of *Yoga* evolves from the stability of “equal-mindedness” that we saw before to the profound “stillness” of the mind itself. A Master of Yoga is one who has attained complete sovereignty over the internal landscape. In the ordinary state, the mind is like a turbulent lake, its surface disturbed by the constant wind of desires, memories, and sensory attachments. When the waves are stilled, the water becomes a clear mirror, reflecting the light of the *Ātmā*, the true Self, without distortion.

Sathya Sai Baba frequently simplified this inner psychological process for the modern seeker. He taught that the “*mind is a bundle of desires.*” Each desire is a thread; as long as the threads are woven together, the cloth of the mind remains strong, covering our true Divine nature. To achieve the cessation that Patanjali speaks of, one must begin the process of dissolution of the mind by removing these threads of desire one by one. This is where detachment (*vairāgya*) becomes

essential. Detachment is the “scissors” that cuts the threads of the mind’s bundle. Sathya Sai Baba has said:

The world is rooted in the mind. All that happens in the world—joy or sorrow, sin or virtue, truth or untruth—has its origin in the mind. The mind is like a mirror; it lacks inherent power of its own. It is dependent on the sense organs. Consequently, the faults committed by the senses are reflected in the mind. If something goes wrong, who is to blame—the senses or the mind? No blame is attached to the mind by itself. It is the association with the senses that pollutes the mind. When the mirror of the mind is soiled by the wrong use of the senses, the mind cannot perceive anything in its true state. This is the reason why man is unable to recognize his own true nature. Therefore, it is necessary to cleanse the mirror of impurities.

—Sri Sathya Sai Baba
May 25, 1990

When the mind is purified of all desire, it naturally enters a state of profound stillness. In this silence, we realize that *Yoga* is not an external activity we do, but a Divine state of being that we are. One who attains this level of mastery is truly worthy of the title *Yogīndra*, a Master of Yoga. In this state of inner quietude, the practitioner recognizes Sri Sai as the One worthy of all praise, honor, and reverence—the living embodiment of the Eternal and Sublime Silence.

Self-Reflection

1. Which “thread” of desire most disturbs the calm of my mind, and how might practicing detachment gently remove this mental agitation?
2. How can I cultivate a state of inner silence so deep that I rise to the level of a *Yogīndra*—a true Master of Yoga? Can I remain so steady amidst the world’s changes that my very presence inspires those around me to rise to that same Divine level?

Om Śrī Sāi Sarva Maṅgala Karāya Namaḥ

Salutations to Sri Sai, who is the Cause of all auspiciousness and prosperity

This sacred salutation honors Sathya Sai Baba as the “Bestower of all auspiciousness and prosperity.” While these terms often evoke worldly welfare, in the context of Sathya Sai Baba’s life, they represent a holistic flourishing of body, mind and spirit.

Sathya Sai Baba has translated the abstract concept of ‘maṅgala’ (auspiciousness) into tangible service. He viewed poverty, hunger, thirst, and illness not as mere social issues, but as barriers to spiritual growth. By addressing these, He restored dignity to millions:

- **Water Projects:** In arid regions, where water was once a luxury, He initiated large-scale projects providing clean drinking water to thousands of villages. This brought literal life and prosperity to the soil and the people.
- **Healthcare:** Through Super Specialty hospitals that provide world-class cardiac and neurological care entirely free of charge, He relieved the overwhelming burden of medical debt. In addition, through many medical clinics, medical camps, and health education programs around the world, health services are provided to those in need.
- **Education:** Similarly, His educational institutions around the world focus on ‘Educare’—balancing academic excellence with character, ensuring that students become prosperous in values.

- **Nārāyaṇa Seva:** His constant emphasis on distributing food and clothing was not mere charity; it was an act of seeing the Divine in the recipient, ensuring that no one lacked the basic necessities for a dignified life.

Beyond physical infrastructure, the greatest prosperity He granted was the wealth of “Ātmic awareness.” By establishing thousands of Sathya Sai Centers worldwide, He created a worldwide family dedicated to the Five Human Values: Truth, Right Conduct, Peace, Love, and Non-violence. This shift in consciousness from “I” to “We” to “He” has transformed hearts across every continent.

The ultimate purpose of chanting *Sarva Maṅgala Karāya* is not just to petition the Master, but to mirror Him. We are called to become carriers of auspiciousness and prosperity in our own spheres. By dedicating our skills, time, and resources to the welfare of others, we participate in His mission. When we alleviate a neighbor’s suffering or speak a word of comfort, we embody the very prosperity we worship, transforming our lives into a continuous offering of grace to the world. The true power of this salutation is realized not through its repetition, but through its application. As we progress from being mere observers of Bhagawan’s grace to active participants in His mission, the words *Sarva Maṅgala Karāya* cease to be just a description of Him and become a living reality within us.

Self-Reflection

1. What specific, recurring need around me (physical, emotional, or spiritual) could I help alleviate today, so that I shift from being a passive observer to a serving instrument?
2. When I chant “Sarva Maṅgala Karāya Namaḥ,” am I seeking only external prosperity, or am I striving to cultivate the “Ātmic awareness” that Sathya Sai modeled? How can I refine my own character so that my presence becomes a source of encouragement for those who cross my path today?

Om Śrī Sāi Sarva Siddhi Pradāya Namaḥ Salutations to Sri Sai, who grants all accomplishments and skills

In the spiritual tradition of India, the word *siddhi* carries a dual meaning. On a worldly level, it refers to success, high proficiency, and the fulfilment of one's goals. On a deeper, yogic level, *siddhis* are extraordinary faculties or "supernatural" powers attained through intense discipline and grace. However, Sathya Sai Baba always reminds us that while he could grant these lesser fruits to satisfy our immediate needs, his true purpose is far more profound. He stated many times:

"I shall give you what you want, so that you may want what I have to come to give."

—Sri Sathya Sai Baba
Sathyam Shivam Sundaram, Volume 2, Ch. 1

True *siddhi* is not the ability to perform miracles or acquire material wealth; it is the perfection of the human nature. While one might seek success in one's career or personal life, such attainments are transient. Baba teaches that the ultimate accomplishment is the purification of the heart. When the ego is dissolved, the individual soul (*jīva*) realizes its inherent divinity. The highest *siddhi* is the transmutation of *Mānava* (the human) into *Mādhava* (the Divine). This is the "Perfection of Perfections." To achieve this, one must move beyond identification with the physical body, the restless mind and all human limitations to eventually merge with the universal consciousness.

In a discourse regarding the path to success and perfection, Baba once shared:

"For the accomplishment of any aims in life, man needs an unflinching mind, tireless endeavor and unshakable determination... The determination and perseverance you show in seeking to win laurels in sports and games are also equally necessary in other spheres of life, especially in those of morality and spirituality... You must fortify yourself with the strength of character, along with the acquisition of knowledge. There is nothing that cannot be achieved by a righteous person."

—Sri Sathya Sai Baba
January 14, 1989

By chanting *Om Śrī Sāi Sarva Siddhi Pradāya Namaḥ*, we are not merely asking for a change in our circumstances, but for a transformation of our very nature. We seek the grace to perform our duties with excellence while keeping our vision fixed on the ultimate goal: realizing that we are, and have always been, embodiments of the Divine.

Self-Reflection

1. Where might my thoughts, words, and actions be slightly misaligned, and how could I bring them into harmony to transform my work into a true spiritual accomplishment (*siddhi*)?
2. When I achieve a goal, do I claim the 'doership' for myself, or do I offer the result back to the Source? What is one attachment I can surrender to make more room for the Divine to manifest His perfection through me?

Om Śrī Sāī Āpannīvāriṇe Namaḥ

Salutations to Sri Sai, who prevents and removes all calamities

The word *āpad* means misfortune, adversity, calamity, and the word *nivārin* signifies the One who effectively removes them and also prevents them. Sathya Sai Baba acts not merely as a temporary shield against the storms of life but as a transformative force that alters our very relationship with suffering. When a devotee faces a crisis, Baba's intervention often manifests in two distinct ways: through the miraculous prevention and alleviation of outer distress and, more profoundly, by fortifying the inner Self so that the pain is felt less.

Devotion to Him acts as a spiritual analgesic. Much like a potent pill that renders pain imperceptible to the sufferer, *bhakti* (devotion) insulates the consciousness from the sting of worldly misfortune. More importantly, His grace evolves into education. He teaches us the art of equanimity, urging us to remain unshaken by the dualities of life:

“Welcome all the blows of fate, all the misfortunes and miseries, as gold welcomes the crucible, the hammer, and the anvil, in order to get shaped into a jewel. Or as the cane welcomes the chopper, the crusher, the boiler, the pan, the sprayer, the dryer, so that its sweetness may be preserved and used as sugar by all.”

—Sri Sathya Sai Baba
September 8, 1963

To truly understand why we suffer, Sathya Sai Baba points out that the root cause of suffering is the deep-seated attachment to the transient physical body (*dehābhimāna*). We experience the weight of calamity because we falsely identify with the *deham* (body) rather than the *Dehī* (Indweller). By systematically reducing body-consciousness, the impact of external suffering naturally diminishes. As the ego thins, the heavy burden of misfortune begins to feel light, eventually losing its grip altogether.

As we progress along the spiritual path, a beautiful metamorphosis occurs. By internalizing His teachings, we begin to reflect His attributes. We transition from being those who seek relief to being those who provide it. Through the practice of selfless service, we also become *āpannīvāriṇaḥ*, removers of calamities for others. In this state of active compassion, we serve as extensions of His Divine hand, mitigating the distress of the world around us.

Ultimately, we reach a point of profound stability where we can look at any situation and echo Baba's own signature of contentment: *“Santoṣam.”* This is not a superficial happiness dependent on luck, but a deep, unassailable inner satisfaction. In this space, the devotee and the Divine meet in a state of enduring peace, proving that while calamities may exist in the world, they cannot exist in a heart anchored in Sai.

Self-Reflection

1. When adversity strikes, to what degree can my mind remain anchored in the steady, internal peace that Sathya Sai provides rather than becoming shaken by events?
2. Is my selfless service merely a routine task, or is it a transformative channel through which I become an *āpannīvārin*, dissolving the calamities of others through His grace?

Om Śrī Sāi Ārtiharāya Namaḥ Salutations to Sri Sai, who alleviates all suffering

This salutation celebrates the Lord as the destroyer of distress (*ārti*). This name aligns perfectly with the classification of devotees found in the *Bhagavad Gītā*, Chapter 7, Verse 16:

“Four kinds of virtuous men worship Me, O Arjuna: the distressed (*ārta*), the seeker of knowledge (*jijñāsu*), the seeker of worldly welfare (*arthārthī*) and the wise (*jñānī*), O best among the Bharatas.”

Among these four types of devotees, the distressed (*ārta*) is often the one who calls out with the most urgency. Sathya Sai Baba’s life was a testament to His role as *Ārtihara*, the alleviator of all distress. Countless devotees have experienced His intervention in moments of acute physical or mental agony. Whether it was curing terminal illnesses, resolving financial ruin, or providing solace in grief, Baba met the “distressed” at their level of need. However, He often reminded us that while physical miracles provide temporary relief, the ultimate “suffering” is the cycle of birth and death caused by ignorance (*avidyā*).

The wise (*jñānī*) is considered the dearest to the Lord because they seek the permanent removal of suffering through the realization of the *Ātmā*. As Baba taught, wisdom (*jñāna*) is the only remedy for the chronic disease of worldly attachment. By removing the suffering of ignorance, the Lord ensures that the devotee is no longer tossed by the dualities of joy and grief.

A profound example of this protection occurred in 1963, when Baba took upon Himself a stroke and paralysis of a devotee, and He was in bed for eight days from the morning of June 29, to the evening of July 6. The last day, Baba communicated the following message to His devotees:

“This is not Swami’s illness. This is an illness that Swami has taken on in order to save someone. Swami has no illness, nor will He get ill at any time. You must all be happy; that alone will make Swami happy. If you grieve, Swami will not be happy. Your joy is Swami’s food... The suffering that you saw was too much for this particular devotee, so I had to save him by Myself going through it. This is My Divine play, My nature. It is part of the task for which I have come: the protection of My disciples.”

–Sri Sathya Sai Baba
July 6, 1963

This act of *Ārtihara* (destroying distress) illustrates that for a true devotee, the Lord’s grace acts as a shield that transcends time and space. By addressing our worldly pains first, Baba wins our trust, eventually leading us from the state of the *ārta* to the state of the *jñānī*, where all suffering ceases forever.

Self-Reflection

1. Reflect on a moment when a situation could have gone wrong but didn’t. Can you quietly acknowledge that the Lord’s unseen grace may already be guiding your life?
2. Am I primarily asking the Lord to remove the symptoms of my unhappiness (physical pain, financial stress or difficult relationships), or am I asking Him to remove the root cause—the ignorance (*avidyā*) of my own Divine nature?

Om Śrī Sāī Śānta Mūrtaye Namaḥ Salutations to Sri Sai, the Embodiment of Peace

With all the trials and tribulations we experience in the world, so many of us lack peace of mind. Worries, sadness, despair, loneliness, fear, anger, grief, depression, hate, hopelessness, the list can go on and on. It's humanity's emotional pandemic of dis-ease. And yet Swami says this restless condition is not natural to us.

A person must earn their birthright, namely, Peace (Śānti). Restlessness (aśānti) is an unnatural state. One's real nature is Peace.

–Sri Sathya Sai Baba
July 22, 1958

The question arises, “What unsettles our minds and obscures this natural state?” Swami explains that it's our unceasing judgment of the people and situations around us, based on our desires and expectations. If we get from the world what we want, we're happy—at least until our minds start worrying that those favorable conditions might change. And if the world doesn't meet our desires, we suffer. In this way, we become trapped in a cycle of desire and disappointment, especially when our desires are so strong, they are like addictions.

Swami Himself is not like that. He doesn't tie His inner bliss to the conditions of the outer world, not even to the sensations of His body. He simply says:

“I am in permanent bliss. Worries do not bother Me at all.”

–Sri Sathya Sai Baba
August 11, 2001

His example demonstrates that true inner peace is independent of external circumstances. It arises from a mind free from ego and craving.

So, what does it take for us to return to our natural state, experiencing unconditional peace? Swami has shared a simple way to do it:

Once a devotee told Swami, “I want peace.” Swami replied, “Why are you suffering so much? Do you know the meaning of the word ‘I’ in your prayer? It means ego. Similarly, ‘want’ means desire. Remove ego and desire, and what remains is peace!”

–Sri Sathya Sai Baba
May 17, 2000

It's a simple practice, although it may take time—possibly even a lifetime—to master. But we need not become discouraged! Swami assures us that each step awakens more and more of our true nature as Embodiments of Peace.

You are the embodiment of peace. What you get outside is only pieces. The peace you aspire for is within you. You are truth, peace, love and non-violence, and you are verily God. When you have such a firm conviction, there will be no scope for misery; you will always be blissful.

–Sri Sathya Sai Baba
March 26, 2001

In honoring Sai as the Embodiment of Peace, and heeding his words for us, we are reminded that we don't need to strive to become peace-full—Peace is the very essence of who we already are!

When we experience that supreme peace (*prasanthi*), we radiate that peace to people around us, family, friends, and society.

Self-Reflection

1. When you notice your peace disturbed, what expectations or judgments are you giving your attention to, instead of resting in the peace already within you?
2. Recall a recent moment of inner calm. What attitudes or qualities within you allowed that inherent nature of peace arise in you?

Om Śrī Sāi Sulabha Prasannāya Namaḥ Salutations to Sri Sai, who is easily pleased

Among the sacred Names of Sri Sathya Sai Baba is one that reveals a tender and reassuring aspect of the Divine: He is easily pleased by any step we take to connect with God. What matters, what reaches the Divine heart, is not what we have achieved in life. It's how sincere our love is.

The Lord is not swayed by wealth or scholarship, power or position. Love alone can move Him. God is moved by the devotee's heart-felt song. He becomes one with the devotee. No other form of worship has the same effect on God.

–Sri Sathya Sai Baba
November 23, 1996

This is a central insight into the spiritual path: the Divine is moved not by the quantity of our actions but by the quality of our heart. A small act driven by genuine devotion carries far greater power than elaborate rituals or strict practices performed without love.

Whatever is dedicated and offered to God can never be lost. People can gain enormous benefit by offering even a little to God. "A leaf or a flower, a fruit or a little water"—that is enough, if offered with devotion.

–Sri Sathya Sai Baba
October 21, 1982

This is why the scriptures describe God as *Bhakta Parādhīna*—the One who allows Himself to be bound by the love of devotees. Divine grace flows readily toward anyone whose heart is humble and sincere.

Yet, as with all 108 Names, this Name is not only about Sai Baba. It is also an invitation for us all to become “easily pleased” ourselves. This involves cultivating a heart that is loving and grateful for life, and free from restless desire. Caring replaces selfishness, appreciation replaces attachment, and our hearts become light and open. When our hearts open, we can sense God's presence in everyone and everything we encounter in life. We then experience God's omnipresence and live accordingly! In that way, we respond graciously and gratefully to the needs of those around us, knowing that it is another way to show devotion to God:

Life is best spent in alleviating pain, assuaging distress, and promoting peace and joy. Please man; you please God. When you serve man, you serve God.

–Sri Sathya Sai Baba
February 19, 1966

Just as Sai Baba is easily pleased, valuing loving sincerity rather than perfection, so too are we easily pleased when we live in love.

Self-Reflection

1. What simple act of love or remembrance could you sincerely offer to God today, even in the midst of your ordinary activities?
2. What expectations or desires in your life might be making it harder for you to feel grateful and “easily pleased” with the blessings already present?

Om Śrī Sāi Bhagawan Śrī Sathya Sāi Bābāya Namaḥ Salutations to Bhagawan Sri Sathya Sai Baba

The first 107 Names have taken us on quite a journey. It is a journey to celebrate the golden opportunity bestowed on mankind and all of nature by Sathya Sai Baba's life and example as pure Divine Love. It is a journey to help us awaken our own true nature as embodiments of that same Divine Love.

We have now arrived at the moment in which we bring all the other Names together into a single, sacred invocation: *Salutations to Bhagawan Sri Sathya Sai Baba*.

The word 'Bhagawan' traditionally refers to the Divine in human form: the One who embodies the fullness of Divine qualities and reveals them for the upliftment of humanity. Sai Baba has been such a living presence, whether in a physical body or not—as teacher and guide whose life illustrated each of these holy Names.

After celebrating so many qualities—such as love, compassion, wisdom, peace, patience, and Divine presence—this final Name reminds us that these virtues are not separate attributes but expressions of one unified reality of Divine Love. Swami is an incarnation of Divine Love, whose life and message are the same:

- *God is Love. Love is God. Live in Love.*
- *Love all, Serve all.*
- *Help ever, Hurt never.*

Swami came to make sure we deeply knew in our hearts that we share in that unified Divine reality.

I have come to light the lamp of love in your hearts, to see that it shines day by day with added luster.

—Sri Sathya Sai Baba
July 4, 1968

Through His teachings and example, Sai Baba continually pointed beyond Himself to the deeper truth that the Divine is not distant from human life but present within every person. He expressed this with great clarity:

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. You think of yourself as your body and its sense cravings, others think of you as a personality. You are truly infinite spirit Divine.

—Sri Sathya Sai Baba
December 25, 1979

The purpose of contemplating the 108 Names is not only to honor Bhagawan Sri Sathya Sai Baba, but also to awaken the same qualities within ourselves. Each Name reveals a facet of the Divine nature and invites us to cultivate these same qualities in our own lives. From now on, let us live each moment mirroring the 108 ways that Swami expressed what Divine Love looks like in action. Ultimately, the deepest appreciation we can offer is not merely to repeat these sacred Names, but to BE them and LIVE them.

Self-Reflection

1. When you remember that your truest identity is Divine, how does that change the way you relate to other people and the world around you?
2. What is one Name you feel primarily called to embody in your own spiritual growth, in addition to honoring it in Swami?



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