

SRI SATHYA SAI INTERNATIONAL ORGANIZATION

108 MIRRORS



TO

Know Thyself

Study Guide, Part 3



Offered with love and gratitude at the lotus feet of

Bhagawan Śri Sathya Sāi Bāba

108 NAMES OF BHAGAWAN SRI SATHYA SAI BABA

108 Mirrors to “*Know Thyself*”

A Study Guide for Deep Contemplation

Part 3 of 6

(Names 37 through 54)

PREFACE

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

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

If you wish to listen to all 108 Names being chanted, we recommend you visit [this YouTube link](#).

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

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

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

Sri Sathya Sai Scriptural Studies Committee
May 2025

INTRODUCTION

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

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

–Śri Sathya Sāi Bāba
July 30, 1996

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

–Śri Sathya Sāi Bāba
November 23, 1983

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

–Śri Sathya Sāi Bāba
May 13, 1994

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

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

As Swāmi said, “Soham, Sāi Ram, Śivoham—they all mean the same.” So, while chanting any of

the Divine names, we are actually articulating the natural sound of our breath, which is continuously affirming, “I am God.”

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

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

God is as Near as You Consider Him to Be

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

–Śri Sathya Sāi Bāba
February 15, 1969

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

–Śri Sathya Sāi Bāba
June 13, 1973

The Proper Way to Experience God

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

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

—Śrī Sathya Sāi Bāba
November 23, 1997

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

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

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

—Śrī Sathya Sāi Bāba
October 11, 1998

Benefits of Recognizing Our True Nature

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

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

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

—Śrī Sathya Sāi Bāba
November 23, 1997

You are the Embodiment of Divinity

People are a combination of body, mind, and the Divine Self (Ātmā). On that basis

only, it is said that you are not one person but three: The one you think you are, the one others think you are, and the one you really are.

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

—Śrī Sathya Sāi Bāba
July 6, 1996

Outgrow the Idol, Picture, and Image

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

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

—Śrī Sathya Sāi Bāba
October 11, 1998

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

—Śrī Sathya Sāi Bāba
October 11, 1998

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

Om Sai Ram,
Sri Sathya Sai Scriptural Studies Committee

Om Śrī Sai Ānanda Dāya Namaḥ Salutations to Śrī Sāi who who bestows pure bliss

Bhagawan Baba asks us to receive from Him what He generously grants, Ānanda, leaving behind our sorrows and grief.

If you are happy, no one will come and ask why you have not been crying recently. So, what is natural to us is the Ānanda or bliss, which is our strength. It is bliss and happiness in the form of our Ātmā. This truth of existence or being, this awareness, and this bliss constitute the Brahman in us.

–Śrī Sathya Sāi Bāba
May 1974, Summer Showers

The purpose of life is Ānanda, and life comes from Ānanda. As a water bubble is born in water, grows in water, and merges in water, man has to be born in Ānanda, sustain himself by Ānanda, and finally merge in Ānanda.

–Śrī Sathya Sāi Bāba
June 1978, Summer Showers

Ānanda is the breath that sustains life. That is the goal that has to be ever in view while navigating the ocean of one's life. Even the least trace of Ānanda that one derives is but a reflection of the Divine Bliss (Brahmānanda).

–Śrī Sathya Sāi Bāba
November 23, 1983

When you have the chance, it is wise not to miss it. I have come to confer Ānanda on you. I am prepared to stand here until all of you have your fill of Ānanda.

–Śrī Sathya Sāi Bāba
March 1965, Amalapuram

The Upanishads attempt to give men a faint idea of the measure of that Brahmānanda. The Taittirīya Upanishad assumes human happiness (mānuṣhya ānanda) as the unit for estimation. A person having all the wealth he desires, all the renown man can earn, all the learning that can be gained, perfect health, robust youth, and undisputed sovereignty over the entire globe—his happiness is an understandable base from which to proceed. A hundred times this mānuṣhya ānanda is the Ānanda of celestial singers (Gandharvas); a hundred times that is the Ānanda of the souls of departed beings dwelling in heavenly regions. A hundred-fold of this is the Ānanda of the divine entities (Ajanma-ja). A hundred times is the Ānanda of the gods (Deva); the Lord of the devas, Indra, is ever in Ānanda that is a hundred times more than that of the Devas. Brihaspati, the preceptor of Indra, has Ānanda a hundred times more than Indra; and Prajāpati, the Lord of all beings, has a hundred-fold Ānanda when compared to Brihaspati. Hiranyagarbha (the Cosmic Golden Manifestation) is the source of a hundred times more Ānanda. The Supremest Ānanda, the Brahma-Ānanda, which is the characteristic of the Guru, is that of Hiranyagarbha.

–Śrī Sathya Sāi Bāba
July 2, 1985

Self-Reflection

1. What is the difference between happiness (*Santoshā*) and bliss (*Ānanda*)?
2. How can we be a true spiritual aspirant in search of real bliss (*Ānanda*)?

Om Śri Sai Ārtatrāṇa Parāyaṇāya Namaḥ
Salutations to Śri Sai, who is ever engaged in
serving the distressed

Ārta (first among the four classes of seekers of the Lord) is the term to denote the unhappy, the oppressed, the distressed, the affected, and those struck by calamity. Baba is ever engaged in rescuing (*trāṇa*) such from grief, when they call on Him sincerely with a pure heart, when they rely on His grace without any doubt or reservation, or division or diversion of loyalty.

Some people sneer at those who call on God when grief overwhelms them, but Baba says such action is to be commended, since they rely on the Lord, rather than on any human or worldly help. And if they sincerely yearn in agony, calling by any name, Baba will undoubtedly come to their rescue.

Swami had resolved from the beginning on the provision of three vital things for people: For the heart, health is important. For the head, education is important. For the body, water is vital. These three should be provided to the people free. Today, a

heavy price must be paid for medical care and education. Even water has to be bought. A heavy capitation fee has to be paid to get admission, even to a primary school. Illness is incidental to human life. Doctors should be prepared to make any sacrifice to relieve the sick. Money should not be the primary consideration. There are many educated students present here. They should take a pledge to serve society after finishing their studies. Instead of going after high-salaried jobs in cities, they should go to villages to serve the poor and earn their love and gratitude. Only then would their education be worthwhile. Students should be quite content with modest emoluments in the villages, which will make them more comfortable than earning more in the cities. They can lead healthier and happier lives in the villages.

—Śri Sathya Sāi Bāba
November 18, 1995

Self-Reflection

1. What are the four types of seekers per the Bhagavad Gita? Can we relate them to the four stages of life?
2. Learning from Swami's life as an example, how can we continue to be engaged in the service of others while performing our daily duties?

Om Śri Sai Anātha Nāthāya Namaḥ

Salutations to Śri Sai, who is the supreme benefactor of the destitutes

Anātha means those without a Lord, a master, a guide, a protector, a guardian. They are the orphans, the destitute, the forlorn, and the outcast. For all of them, Baba is the guardian, the Nātha, the master, the protector. The very first words that Sathya Sai Baba spoke when He cured Himself of the paralysis that he has taken upon himself for 8 days to save a devotee who could not survive it, were:

“For those who have no refuge, God is the refuge—Dhikkulenivariki dhevude gathi. That is exactly the reason I had to take on the disease that one helpless devotee was to get. He had to suffer this dire illness, as well as the four heart attacks that accompanied it, and he would not have survived it. So, according to My dharma of protection of devotees, I had to rescue him.”

—Śri Sathya Sāi Bāba
July 6, 1963

Doctors should serve the poor with a spirit of sacrifice. There is no greater service than this. God is the sole refuge of the destitute and the forlorn. As man is the embodiment of God, it is his primary duty to help the destitute and the forlorn. Medicine should not be commercialized. It is meant to promote a heart-to-heart and love-to-love relationship between doctor and patient. A true doctor is one who realizes this truth and conducts himself accordingly.

—Śri Sathya Sāi Bāba
July 5, 2003, Brindavan

One should be prepared to serve others rather than choose to be served by them. Moreover, there is nothing meritorious in serving those high above us. For one thing, they can command the services of attendants. Rendering service to those in the same position as ourselves is also not commendable. Service should be rendered to those who are worse off than us and who are neglected by the world. There are three levels of people in the world. At the highest level are those who may be placed in the category of Lakshmi-Narayana (God). Those who are in the same stage as ourselves are in the category of Aswatha-Narayana. Those who are poorer than ourselves may be described as Daridra-Narayana. There is no need to render service to one who is Lakshmi-Narayana, as servants will take care of him. Aswatha-Narayana is a type of person who is filled with endless desires and is never contented, whatever his accomplishments or earnings. Service to such a person is unnecessary. It is the weak, the destitute, and the helpless who need to be served. Even when rendering service to such people, there should be no feeling that we are serving ‘others.’ We should feel we are serving Lord Narayana, who dwells in them. The heart gets sanctified when service is rendered in a total spirit of dedication, with concentration of thought, word, and deed. Without purity of the heart, there can be no spiritual progress.

—Śri Sathya Sāi Bāba
November 19, 1987

Self-Reflection

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

Om Śri Sāi Asahāya Sahāyāya Namaḥ Salutations to Śri Sai, who is the helper of the helpless

Baba is the *Sahāya* (help, refuge, companion) for the *Asahāya* (helpless). *Saha* means with. If you have no one with you, do not think you are alone. Baba is always with you! You only have to remember Him; call on Him.

“Your studies will not come to your rescue in the end, so chant the name of Govinda,” said Ādi Śankara. God is the only refuge, and only He can come to your rescue in the end. So, develop faith in God. He is the only Savior.”

—Śri Sathya Sāi Bāba
September 4, 1998

God is your sole refuge wherever you may be, in a forest, in the sky, in a city or a village, on the top of a mountain, or in the middle of the deep sea. But unfortunately, you forget God, who is your real friend. Instead, you are attached to temporary friends, like passing clouds. Such friends can also be very dangerous, but you do not recognize this danger initially.

However, you will see that these very friends may soon become your enemies. God is not like that. God’s friendship is eternal. God’s friendship is based on a heart-to-heart and love-to-love relationship, whereas worldly friendship is only at the physical level and depends on monetary considerations. How long can such a friendship last? Such friendship is only temporary. Do not believe it to be permanent.

God alone is your true and eternal friend. Whether you believe it or not, God is all-pervasive. In fact, you yourself are God. There is no God other than you. This is what is propounded in the Vedas. Have faith in the teachings of the Vedas. If you do not understand the Vedas, have faith in the teachings of noble souls.

—Śri Sathya Sāi Bāba
September 3, 1996

Self-Reflection

1. Why is God the only true friend for a spiritual aspirant?
2. How can we mirror this quality of the Lord (becoming a *Sahaya*) while going about our daily life?

Om Śri Sāi Loka Bāndhavāya Namaḥ Salutations to Śri Sai, who is the kith and kin of the whole world

Baba is the greatest *Bāndhava* or *Bandhu* (well-wisher) of the *Loka* (world). *Bandhu* is derived from *bandham*, which means bond, attachment, affection. Baba has declared, “Whereas your own father and mother are attached to you through *Nir-bandham* (compulsion, inescapable obligation), I am attached to you through *Sam-bandham* (pleasant, willingly undertaken obligations).”

He is a more affectionate mother and a more discriminating father than our parents can ever be. He declared that He has come down to guide humanity away from the path of wrong.

Baba says, “Wickedness is now infecting every human heart. So, I have to cleanse mankind of this evil, tenderly, through love. I have to draw them to me and teach them to walk right.”

Self-Reflection

1. Swami often used the word JOY, especially during Christmas. Swami says J-O-Y stands for “Jesus First, Others Next, Yourself Last.” This should be the hierarchy in which we should place all our activities in life—God first, then the rest of the world, and finally, ourselves last. Reflect on how to make this practical on a daily basis.
2. How can I also be a kith and kin and make my presence felt in my family, friends, workplace, Sai center, and interactions with different groups?

Om Śri Sāi Loka Rakshā Parāyaṇāya Namaḥ
Salutations to Śri Sai, who is ever-engaged in fostering and
guarding the world

Since Baba is *Lokabandhu*, a friend to the whole world, naturally, He is *Rakshā Parāyaṇa*, engaging ever in fostering and guarding its best interests. Once during a discourse, Baba said that India will not come to harm because the Lord has incarnated in it to make it fit to revive *dharma* for all humanity.

“India is the engine that hauls all other nations through the steam of Prema, along the twin rails of sathya and dharma toward the destination, shanti. So, India must be repaired, overhauled, and restored before it can play this role again. 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 on any mission of publicity for any sect or creed or cause; nor have I come to collect followers for any doctrine. I have come to tell you of this universal unitary faith, this path of Love...

Believe that all Hearts are motivated by the one and only God, that all names in all languages, and all forms man can conceive, denote the one and only God. Cultivate the attitude of oneness between people of all creeds, all countries, and all continents. This is the message of Love I bring.

–Śri Sathya Sāi Bāba
July 4, 1968

Self-Reflection

1. How can we embrace the entire creation like Swami does, resonating with the joy and pain in every part of creation?
2. How can I adhere to my *dharma* in all my roles while I guard and foster everyone in ‘my world’?

Om Śri Sāi Loka Nāthāya Namaḥa Salutations to Śri Sai, who is the Lord of the world

Divinity pervades each and every limb of the human body. It can be visualized only when we understand the principle of oneness. People attribute various names and forms to God. In fact, God should not be confined to a particular name and form. God is beyond all attributes and transcends all names and forms. Divinity is present in all in the form of love, but each one experiences it in their own way.

–Śri Sathya Sāi Bāba
November 22, 2004

*Nityānandam, parama sukhadam,
kevalam Jñānamūrtim,
dvandvātītam, gagana sadriśam,
tattvamasyādi lakshyam,
ekam, nityam, vimalam, achalam,
sarvadhī sākshibhūtam*

*God is the embodiment of eternal bliss,
He is wisdom absolute, beyond the pair
of opposites, expansive and pervasive like*

the sky, the goal indicated by the mahavakya 'Tattwamasi', the one eternal, pure, unchanging, the witness of all functions of the intellect.

–Śri Sathya Sāi Bāba
November 22, 2004

Give up desires and see for yourself how much love and bliss you get. The bliss you experience will be far superior to all the happiness you have experienced before. All the bliss is within you. But you are imagining that it is outside. What is outside is only the reflection, reaction, and resound of what is within you. If you are a good person, you will see goodness all around. If you wear blue glasses, you see everything blue. If you wear red glasses, you see everything red. Good qualities are your greatest wealth. Cultivate them.

–Śri Sathya Sāi Bāba
June 1, 2001

Self-Reflection

1. How can we experience the bliss of divinity while performing everyday actions?
2. 'Ceiling on Desires' is an important teaching of Swami. What are some practical ways we can put a ceiling on our various desires?

Om Śrī Sāi Dīnajana Poshanāya Namaḥ Salutations to Śrī Sai, who is the guardian of the downtrodden

Once you become a slave to the senses, they will not let go of you until your death. It is an unquenchable thirst. But I call you to Me and even grant worldly boons, so that you may turn Godward. No Avatar has done like this before, going among the people, the masses, the millions, and counselling them, guiding them, consoling them, uplifting them, directing them along the path of sathya, dharma, shanti, and prema (truth, right conduct, peace, and love).

–Śrī Sathya Sāi Bāba
September 30, 1965

Today, the educated do not care to spare a thought for the poor and forlorn. This hospital is dedicated to the welfare of the poor. I am happy only when the poor are served. I have dedicated My entire life to the uplift of the poor and downtrodden. In the future, even highly advanced surgeries like heart and lung transplants will occur here. One may be wealthy and virtuous, but one cannot lead a happy life without good health.

–Śrī Sathya Sāi Bāba
January 19, 2001

Members of Sathya Sai Organizations must tour every village and improve the lot of the rural folk. This is a new challenge for the members of the organization. I shall visit every village along with you, serving them without discrimination of caste, creed, race, and class. I wish that Sathya Sai Organizations would, from this day onward, undertake programs for rural uplift, go to each village, and provide educational and medical facilities. Meditation and penance are helpful to oneself only, but the good of the world at large is achieved through sacrifice. The Upanishads refer to “sacrifice as the only means of salvation”–Tyagenaike Amritavamānasuḥ. So, I wish that from today onward, members of Sathya Sai Organizations should develop the spirit of sacrifice and provide the basic necessities of life for the rural masses.

–Śrī Sathya Sāi Bāba
March 28, 1979

Self-Reflection

1. How does the practice of the ‘Nine Point Code of Conduct’ allow us to extend ourselves and be of service to society?
2. What are Swami’s expectations of a spiritual aspirant in the context of service?

Om Śri Sāi Mūrti Traya Swarūpāya Namaḥ Salutations to Śri Sai, who is the form of Brahma, Vishnu, and Śiva

Man is the embodiment of the three gunas. The three gunas represent the Trinity (Brahmā, Vishnu, and Maheśvara). The Trinity represents the trilokas (three worlds). The three worlds and the trinity are present in every human being. The three are to be regarded as one and worshipped as Śivam. What is Śivam? It is pure auspiciousness. When man recognizes the unified form of the Trinity, his humanness acquires auspiciousness.

—Śri Sathya Sāi Bāba
February 17, 1996

In this human body, constituted by the five elements, God dwells in the form of the three gunas. Bharatīyas adore the Trinity—Brahmā, Vishnu, Maheśvara. The Trinity is not an embodied being. No one has ever seen them. Nor is it possible to experience them in any way. The Trinity dwells in the human body as the three gunas: sattva, rajas, and tamas. The three qualities are forms of the divine. Brahmā is responsible for creation. The process of creation is subtle and cannot be perceived by any of the senses. The mother teaches this transcendental process. All are creations of the mother. Hence, the Upanishad declares: “Revere the mother as God.” The mother is to be adored as Brahma, the Creator. Revere the mother, serve the mother, and trust the mother. This symbolizes worship of God. Next comes the father. He protects the child, takes care of his upbringing, and leads him to God. This protective function is attributed to Vishnu. The father symbolizes Vishnu as the protector. Hence the

injunction: “Revere the father as God.” Thus, the mother and the father are images of Brahma and Vishnu.

Then there is Īśvara. He is called Bhola Śankara. He gives whatever one prays for. He never says no to any supplicant. Such an embodiment of truth cannot be hidden. To experience this embodiment of auspiciousness (Shiva), thamas is the means. The thamasik quality is usually associated with slothfulness and indolence. But this is not the proper meaning of thamas (as an attribute of Shiva). Shiva’s role is to lead man on the right path to realize his divinity. The Trinity, in the form of the three gunas, is present in every human being. This is borne out by the scriptural aphorisms: “Īśvaras-sarvabhūtānām” (the divine dwells in all beings), “Īśavasyam idam jagat” (the Lord is the indweller in the cosmos). When the significance of the three gunas is understood, the nature of the Trinity can be understood.

—Śri Sathya Sāi Bāba
November 23, 1995

The mind has emanated from the heart. It is all-pervading. “Manomūlam idam jagat” (the mind is the basis of the cosmos). The mind symbolizes Vishnu. The word Vishnu means that which pervades everything in the universe. As the mind has emanated from the heart, the Vishnu principle has come from the Īśvara principle. Brahmā is said to have emerged from Vishnu. In man, the Aham (ego) has arisen from the mind, and Brahmā symbolizes

Aham. This is the esoteric interpretation of the Trinity. It means that the Trinity is present in everyone. The heart is Īśvara, the mind is Vishnu, and the "I" is Brahmā. When you regard the self as Brahmā, your thoughts and actions will not go astray. The mind will be a means of liberation

when it is rid of the impurities residing in it. All spiritual exercises are designed only to cleanse the mind. When the mind becomes pure, the divine is experienced spontaneously.

–Śri Sathya Sāi Bāba
December 25, 1987

Self-Reflection

1. Now that we know the presence of the Trinity in human beings, how can we be conscious of how this is expressed externally?
2. How is the holy Trinity expressed in various actions we perform?

Om Śrī Sāi Mukti Pradāya Namah

Salutations to Śrī Sai, who is the bestower or 'giver' of liberation

Mukti or *Moksha* means release, deliverance, liberation, freedom, emancipation. Baba is remembered here as 'The giver or provider of *Mukti*. *Mukti*, or *Moksha* in a spiritual context, is what the real aspirant must seek from Baba. It defines the final beatitude of emancipation, the absolution of the individual from the series of recurring lives.

When *Mukti* is won, Man's long pilgrimage ends. He has reached the goal! Means and ends are inseparable; knowledge, unlike action, carries its fruits within itself. This knowledge that grants deliverance is permanent and final.

The fulfilment of life consists in the realization of the Ātmā (Ātma-sākshātkāra). To get this realization, one should be entirely free from impulses (vasanas). Liberation (moksha or mukti) is, in the true sense of the term, liberation from the bondage of these impulses. These tendencies are of two types: beneficent and maleficent. The beneficent tendencies are saturated with holiness; the maleficent ones feed the mind and make it more and more uncontrollable and unsteady; they spread and strengthen the desire for objective pleasure.

—Śrī Sathya Sāi Bāba
Dhyāna Vāhini, Chapter 11

If you stick to the beneficent impulses, you can easily acquire knowledge of Brahman (Brahma-jñāna). These impulses are characterised by such activities as association with great souls, reverence for the

great, conversation with them, following their advice, charity, fortitude, love, patience, truth, courage, continence, etc. These are the pure impulses.

—Śrī Sathya Sāi Bāba
Dhyāna Vāhini, Chapter 11

Baba says it is also possible to have beneficent impulses and knowledge of Brahman by the inner cultivation of unconditional divine love, thereby attaining liberation.

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

—Śrī Sathya Sāi Bāba
August 13, 1971

"When you become transmuted into love, the Lord, who is the embodiment of love, will reveal Himself to you, awakening your higher consciousness in the flood of universal love."

—Śrī Sathya Sāi Bāba
October 11, 1964

If we surrender to Him, Baba guides us along the path of viveka and vairāgya. He creates in us an aversion for the wrong path; He awakens in us the knowledge of the right path. He is the inner awakener, the ever-present corrector. *Mukti* is not a gift but an achievement, earned through our effort and His grace. When *moha* (attachment) is removed, *moksha* is attained. Everyone should strive to bring these three desires under control.

Self-Reflection



1. How can you seek liberation through discrimination (*viveka*) and detachment (*vairāgya*)?
2. What good actions should we do to attain liberation?
3. How can your unconditional, selfless, fearless divine love enable you to attain liberation”?

Om Śrī Sāi Kalusha Vidūrāya Namaḥ
Salutations to Śrī Sai, who is devoid of weakness
and deficiencies

Kalusha means 'impure or defects'; *Vidūra* means 'far from.' So, this name indicates that Baba is pure, untainted, and devoid of defects and deficiencies. He is all-competent, all-strong. He is all-knowing, all-powerful.

He also removes defects or bad tendencies from the spiritual seekers who take refuge in Him.

Baba says, "My *sankalpa* must bear fruit." His will has to work out its effect, irrespective of all obstacles. "I never do anything without significance or speak a word that has no significant import," says Baba. Baba is perfect in all respects, and He is all-powerful. He can accomplish anything by His will, but He prefers as much as possible, "to get things done by you, through your own trained and purified wills and skills."

"My Mission is to grant you courage and joy, to drive away weakness and fear. Do not condemn yourselves as sinners; sin is a misnomer for what are really errors, provided you repent sincerely and resolve not to follow Evil again. Pray to the Lord to give you the strength to overcome the habits which had enticed you when you were ignorant."

–Śrī Sathya Sāi Bāba
Sathyam Shivam Sundaram, Vol. 1, Chapter 11

How can defects and deficiencies contaminate the full and free? Baba has come to cure the defects of those who propose to lead men Godward; to correct the wrongs committed in God's name, that distract, disturb and devi-

ate man from the pilgrimage to God; to wipe off all trace of hatred, malice and envy from the hearts of men, so that they may recognize all as fellow-pilgrims to the same goal.

"You may be seeing Me today for the first time, but you are all old acquaintances for Me. I know you through and through... My task is the spiritual regeneration of Humanity through Truth and Love. If you approach one step nearer to Me, I shall advance three steps towards you.... It is not mentioned anywhere that the Grace of God is available only for certain classes, races, or grades of people. From the smallest to the biggest, all are entitled to it. The Lord is everywhere, everything."

–Śrī Sathya Sāi Bāba
Sathyam Shivam Sundaram, Vol. 1, Chapter 11

"One who uses one's will power in the right manner shines as a virtuous person, but one who uses it in the wrong direction becomes wicked. The willpower increases as and when one reduces desires. When excessive desires are entertained, willpower declines. By reducing just one of your several habits, like smoking or coffee addiction, you can experience an increase in your willpower and intellectual ability. When the will power is weak, even when one sits in meditation, he cannot steady his mind, and it will only be a waste of time. One should reduce desires to progress in spiritual sadhana."

–Śrī Sathya Sāi Bāba
April 7, 1993

Self-Reflection



1. How have you experienced Swami's *divine will* manifest in your life?
2. How have you experienced Divine guidance to overcome difficulties and weaknesses in your worldly and spiritual life?
3. How can you consistently reduce your egocentric desires so that you progress towards being devoid of weakness and deficiencies?

Om Śri Sāi Karunā Karāya Namaḥ
**Salutations to Śri Sai, who lives, showers, and
 manifests verily as compassion and mercy**

Karunā defines having kindness towards the suffering, rendering all beings fearless, by restraining from harming them. Baba is *Karunā-kara*, He who bestows overflowing mercy to all creatures. It is this *Karunā* that has brought Him in this form.

Once, someone asked Him, “Why should God come down as man? Can He not set the world right and revive *Dharma* by His will?” Baba replied, “Of course it can be done; but how can you get this *Ānandam* of seeing Him, touching His feet and talking to Him and being instructed and corrected by Him, unless He comes as man and moves among you?”

Imagine the vast depth of the *Karunā* or *Divine Mercy* expressed in the reply! Baba is All-knowing. He knows us all through and through to the tiniest blemish of habit and character. Still, He speaks to us lovingly, encourages us to listen to Him, and leads us by the hand toward the goal. That is the measure of His *Karunā*.

Baba is so full of sympathy for the erring man that HE adopts all means, soft and hard, to cure and correct him. He has come out of compassion because this generation of mankind is misusing its intelligence to promote hatred and foster fear, rather than promoting love and establishing peace.

“Sometimes I take on the ailments of others. I do this for My own delight and not out of any external pressure. But in every case of illness, control of the mind is needed to bear with it. This is what every one of you should bear in mind. This is the message of My life. I am exercising vari-

ous kinds of self-control to serve as an example to you. My love and kindness for the devotees were there in abundance. Otherwise, I would not have stayed on when the doctors were keen to take Me to Bangalore. When thousands of devotees from Kerala are coming here, it is impossible for Me to go away. I will not go. The joy of the devotees is My joy. I have no exclusive joy of My own. I have no such desire.”

–Śri Sathya Sāi Bāba
August 26, 1988

The five basic elements, the sun, the moon, night, and day, all function based on compassion. The heart filled with compassion is divine. Even if others talk to us harshly, we should always speak amiably. One can find fulfillment in life only with compassion and mercy.

“One may be a Brahmin, a demon, or a king, one may do a lot of yoga, one may grow beard like a renunciant, one may smear one’s forehead with ash, one may keep on chanting names of God, but one avails nothing without possessing a heart full of compassion. Although compassion is a natural quality, people are not able to realize this. The entire world is based on kindness. Philosophies, religions, nations, and languages may be different, but the heart is the same.”

–Śri Sathya Sāi Bāba
April 27, 1997

“Fill your heart with compassion. A heart laden with compassion is the temple of the Lord.”

–Śri Sathya Sāi Bāba
May 26, 1996

Self-Reflection

1. What is the best example of kindness or compassion you have learned from Baba's life?
2. How can you ensure that you follow the path of compassion guided by Swami in your daily life? 'The heart filled with compassion is divine.'
3. How can we cultivate a heart filled with compassion, especially toward others (and yourself) when there is anger and hurtfulness in our relationships?

Om Śrī Sāi Sarvādhārāya Namaḥ

Salutations to Śrī Sai, who is the provider, protector, and panacea for all

By whatever name, under whatever form He is known, Baba is the *Ādhāra* (support) of all. *Sarvādhārāya* means the one who provides for everything and protects one and all. Baba wrote once to a *śāstri* (scholar): “For Me who is feeding and fostering this entire world, feeding and fostering you is not hard at all; but I am piling on you these distressing situations so that you may learn a few lessons, especially the lesson that you have to observe in practice what you are professing in theory.” He is the provider, the protector, the panacea for all. He is the *Sarvādhāra*.

“The first quality you have to cultivate is gratitude to the divine. People are thankful for even small acts of service done to them. Is it not necessary to be grateful to the divine who has provided us with so many essential benefits through nature and the five elements? The air you breathe, the water you drink, and the earth on which you walk are all gifts of God. How grateful are you to the sun,

which provides light to the world? Can all the pumps in the world provide as much water as a single downpour of rain? Can all the fans in the world provide as much breeze as the wind? Without being grateful for these divine gifts, man goes after the trivial and wastes his life. The great sages of yore who adored God in various ways considered devotion as a means of expressing gratitude to providence, the One who provides.”

–Śrī Sathya Sāi Bāba
January 14, 1989

He is the divine *Brahman* that became all this and that has entered into all this. Taittirīya Upanishad says: ‘Having created that He entered into that..’ That is why we sing ‘*Anta Sai-mayam, Ee Jagam anta Sai-mayam*’ (in Telugu), which means “All is full of Sai, all this world is full of Sai! All this is, indeed, Brahman. All this is, indeed, Sai.

Self-Reflection

1. In what ways have you experienced Swami as the *Sarvadhārā*, the provider and protector of everything in your life?
2. How can you express gratitude to Swami for those occasions?
3. What specific actions could you take to be a provider, protector, and remedy for the people in your life and society as a whole?

Om Śri Sai Sarva Hṛidvāsine Namaḥ Salutations to Śri Sai, who dwells in the heart of all beings

The Bhagavad Gita says—The Lord dwells in the *hridaya* of ‘*sarva bhūtānām*’ (in the region of the heart of all beings). The heart does not mean the physiological organ. It is, in fact, the root and refuge of all desires. The *Atma*, which is *ananda-swarūpa*, is the *hridayākāśa* (the sky of the heart). When the heart is free and devoid of all the knots of doubts and pride, then only the Lord reveals Himself therein.

The entire kingdom, every square inch, belongs to the monarch who rules over it. But when he is inclined to recline, he does not sit on the first spot that he sees, does he? He selects a spot that is clean and free of thorns, which is level and soft. So too, though all hearts are His (*sarva hridaya*, all hearts; *vāsin*, dweller), but He manifests Himself only in those that are pure.

“Man has two essential organs: the Head and heart. Pravṛitti (interest in the external) arises from the head (the mind), while Nivṛitti (interest in the internal) arises from the heart. What we are witnessing is an excessive growth of thoughts arising in the head. This means that involvement with the external world is growing from minute to minute. But internal feelings are not developing with steadiness and purity. Aeons change. The world is changing. But man’s heart is not getting transformed. Man is growing, but his heart is not expanding. It is only when the heart

widens that humanness will find fulfillment.”

—Śri Sathya Sāi Bāba
April 15, 1995

Baba holds this significant inducement before us to make our hearts pure. He will reside in our hearts if we cleanse them of evil. We can adore Him there; we can become aware of Him there.

“Man is permeated from head to foot by the six mortal vices: lust, anger, greed, attachment, pride, and envy. His heart is the source of qualities like sympathy, compassion, non-violence, and peace. The very term, hridaya, means the place (hrid) which has dayā (Compassion). People get agitated over trifles. They should not dissipate their energies in this manner. There are innumerable talents latent in man, of which he is unaware.”

—Śri Sathya Sāi Bāba
April 15, 1995

“Rukmini once came and prayed to Krishna, saying that ‘If it is true that God submits himself to a devotee who offers with love a leaf, a flower, a fruit or some water, let my Tulsi leaf turn the scales against Krishna.’ The esoteric meaning of this prayer is that the body should be considered as a leaf, the heart as a flower, virtue as fruit, and the tears of joy flowing from the devotee’s eyes as the water offered to the divine in a spirit of complete surrender... Love is vital for everything. Today, in the place of love, we have hatred

and aversion instead of compassion. What is the inner significance of describing God as Hridayavāsī (Indweller in the heart)? He resides in the form of dayā (compassion) in the heart. If there is no compassion, it is no heart at all. What you have to offer to God

is your heart... What God seeks is a heart filled with love. There is nothing greater in the world than such a heart.”

–Śri Sathya Sāi Bāba
April 15, 1995

Self-Reflection



1. Who, in your opinion, is a good devotee?
2. What is one practice you could follow so that you, your heart, and your actions become compassionate and pure?
3. What would it mean for you to say, “I feel compassion for anyone who is suffering, even those people I don’t like”?

Om Śri Sāi Sarva Punya Phala Pradāya Namah Salutations to Śri Sai, who grants the fruit of meritorious acts

Punya means ‘meritorious act,’ which is beneficent to others and beneficial to oneself. *Phala* means ‘consequence, effect, or fruit.’ Every act has its inescapable consequence; *punya* will have pleasant consequences, and its opposite, *pāpa* (harmful and wicked actions), will have painful consequences.

The Lord grants those consequences to each, for it is His plan, the rule that He has laid down, in order to compel man to rise to the height of divinity inherent in him.

“There is no need for God to punish you for the bad actions performed by you. Your own bad actions will give you the punishment. It is not possible to get good results out of a bad action and vice versa. We should understand the truth that we are born as human beings only to perform good deeds.”

–Śri Sathya Sāi Bāba
March 7, 2008

Baba has often said that He is not moved to pity at the sight of extreme distress in someone, because He knows it is only the consequence of flagrant disregard of His law. Inequalities in physical, mental, intellectual, and spiritual areas are due to *punya-phala*. Man can avoid suffering from the resulting consequence (*phala*), in the form of either good fortune or misfortune.

“One is born out of karma (action), one lives and dies in karma. Karma is verily God, and it is responsible for one’s happiness and sorrow. Karma (action) is verily the life of a human. Whatever actions one performs from morning to evening, one should first understand and then perform them. This is your primary duty. The nature

of the action you perform determines the result you get. When you perform good deeds, you will have good results. On the other hand, when you perform actions with evil intention, the results are bound to be bad.”

–Śri Sathya Sāi Bāba
March 7, 2008

Swami teaches us our ‘duty’; He assures us that if we surrender to His will, He will liberate us by revealing our reality or our true nature. In Bhagavad Gītā it is said: “*Sarva Dharmān Parityajya Māmekam Śaranam Vraja, Aham Tvām Sarva Pāpebhyo Mokṣayiṣyāmi, Mā Suchah.*” (Give up all obligations and claims and surrender to Me alone! I shall rid you of all sins and give you liberation. Do not grieve!) (Bhagavad Gītā, 18.66). This implies that man can liberate himself from suffering by doing all acts as divine duty without expecting results.

“Similarly, a person who harbors evil thoughts and performs evil actions is bound to get evil results. However, a person who performs good actions will get good results in accordance with the nature of the actions. When we look at bats, they appear to be like other birds, but they have a different fate, unlike other birds, which fly freely. We cannot escape from the consequences of our actions. Yet we perform bad deeds and expect good results. Nobody desires bad results after performing good actions. However, every action has a result in accordance with its nature. When you answer questions put by your teacher correctly in the examination, you get good marks.

But if you commit mistakes, your marks will be deducted. In the same way, one who is born as a human being should perform actions after enquiring what is good and what is bad. To perform good actions is man's primary duty. To perform bad deeds is the attribute of an animal. Always remind yourself that you are human and should perform only actions that befit a human being. You should ask

yourself before performing any action, "Am I behaving like a human being or an animal?" We should perform actions after examining them properly. Humans should perform actions that befit their human birth."

–Śri Sathya Sāi Bāba
March 7, 2008

Self-Reflection

1. 'Karma is verily God'—to what extent are the results you obtain in your life a reflection of your good or bad actions?
2. How can you fully surrender to Swami's divine will before performing any action, especially good actions?
3. How can you do good deeds and encourage others so that you have good merit (*punya*)?

Om Śri Sāi Sarva Pāpa Kśhaya Karāya Namaḥ Salutations to Śri Sāi, who is the destroyer of the consequences of all sins

Lord Krishna has said in the *Bhagavad Gītā* that He saves those who surrender their will, thoughts, words, and deeds to Him from the consequences of sin.

“This world is impermanent and ‘a vale of tears.’ Having taken birth in such a world, men desire true lasting happiness. When they do not get what they desire, they blame God. The world is governed by rules: as you sow, so shall you reap. Only when you sow good seeds can you reap a good harvest. How can you hope to get sweet fruits by sowing poisonous seeds? If you want to enjoy good results, you have to perform good deeds.”

–Sri Sathya Sai Baba
October 23, 1995

Swami says, *“I am Sarva Pāpa Kshaya-kara,”* which implies that He is the destroyer of the consequences of all sins, and the only requirement needed for this grace is your complete surrender to Him. In fact, Swami instills supreme confidence even in the worst sinner. He says that so-called “sin” is the effect of ignorance.

Baba does not encourage self-condemnation or the individual calling himself a ‘sinner.’ *“How can you condemn yourselves so, when you have as your core Sai Himself?”* However, if sin is committed due to ignorance or weakness, repentance and the resolution to desist from it in the future, with prayers to the Lord for the necessary strength of mind, will help the cleaning process. Swami also clarified that weakness is sin. *“Weakness, which refuses to*

acknowledge the truth one sees and experiences and which hesitates to stick to the truth, is sin.”

“In life, everything has to be governed by restraints. These restraints should direct life on the ideal path. Men desire the fruits of good deeds without doing good deeds and want to avoid the consequences of bad actions while indulging in them. What, indeed, are pūnya karmas (meritorious actions)? Vyasa defined them as actions to help others. Causing harm to others is sinful. These are secular interpretations of the terms punya and pāpa. Real punya is the endeavour to recognise one’s true Self. Although man is the embodiment of Sat-Chit-Ānanda (Being-Awareness-Bliss), he is searching for them elsewhere. When man realizes that the bliss he seeks is within himself, that is punya (meritorious). This ananda is within him and not in the external world. Whatever joy he may find in the external world is impermanent.”

–Sri Sathya Sai Baba
October 23, 1995

“Pāpāya parāpīdanam’ means ‘To cause harm to others is sinful.’ To realize that ‘the same Atma that is in all others is within me and is in all living beings’ is punya. This spirit of oneness (ekātma bhava) is meritorious. To regard all beings as diverse in spirit is a sin. The sense of separateness is sinful. ‘That is full and this is full.’ This oneness of spirit has to be experienced. Causing harm to others is only a sign of

animality. The real sin is to regard the One as manifold and diverse. Man is the embodiment of the divine. All human bodies are animated by the same spirit, like the current that makes all bulbs light

up. The divine subsumes everything, though invisible.”

–Sri Sathya Sai Baba
October 23, 1995

Self-Reflection

1. How can you overcome self-condemnation and all weaknesses that lead us to wrong actions?
2. When man realizes that the bliss he seeks is within himself, that is pūnya (meritorious). Is this true?
3. What can you do to reverse the path of consequences that you, or others, may have set into motion in life?

Om Śri Sai Sarva Roga Nivārine Namaḥ Salutations to Śri Sai, who cures all diseases

Swami cures the direst, the most deep-rooted of all *rogas* (diseases), *bhāvaroga* (the disease of recurring birth and death), which afflicts man. Swami declares that He cures physical ills in order to draw people toward Him so that they might realize their latent and potent disease of *māyā* and heal themselves in time. His *Vibhuti* is the ultimate life-saving *sanjeevini* (immortal or life-saving).

“In life, health is the greatest wealth. Since ancient times, many Yogis, sages, seers, and men of excellence have been conducting deep investigations into maintaining good health. They made great efforts in this direction as they believed that man could work for the peace and security of the nation only when he was hale and hearty. In modern times, some people repose complete faith in Allopathy, while some others feel Ayurveda is also essential, along with Allopathy. Allopathy only provides temporary relief; it does not have a permanent cure for diseases. But Ayurveda can provide a permanent cure for diseases.”

–Sri Sathya Sai Baba
January 19, 2001

“Medicines on their own cannot cure diseases; divine grace cures. Only sacrifice can win God’s grace. Do not be satisfied by merely filling your own belly; try to appease the hunger of others, too. Undertake such activities that will benefit the poor. Andam (beauty) has no value if there

is no Ānandam (bliss). You can experience bliss only when you give happiness to the poor. The poor are suffering because they cannot afford to buy medicines. We will give all the required medicines free. Make every effort to give happiness to all.”

–Sri Sathya Sai Baba
January 19, 2001

“Without God’s grace, even the pulse cannot beat. You are under the mistaken notion that mere medicines can cure diseases. If that were the case, what happened to all those kings and rich men who had access to the best medical facilities? So, along with medicines, one should have divine grace too. Medicine and divine grace are like negative and positive, respectively. Diseases can be cured only when both come together. So, along with taking medicines, one should also pray for divine grace. Without divine grace, the human body cannot be sustained. The human body is most wonderful and mysterious. Who is responsible for the pulse beat? Who is making the heart pump blood? All this happens because of Divine Will. Divine power is responsible for the growth of the body. There is no point in merely feeding the body and sustaining it unless it is used to serve the poor.”

–Sri Sathya Sai Baba
January 19, 2001

Self-Reflection



1. Share an experience (for yourself, a family member, friend, or acquaintance) where someone had the experience of being cured of a physical or mental illness by divine grace.
2. How can helping the poor or ill make you the recipient of Swami's divine grace?
3. How can you best cooperate with divine grace by keeping yourself and your family as physically and spiritually healthy as possible (and avoid/cure diseases)?

Om Śrī Sāi Sarva Bādha Harāya Namah
 Salutations to Śrī Sai, who removes and destroys all pain,
 obstacles, and perils

Sarva Bādha Haraya is the destroyer or remover of all pain, obstacles, difficulties, and perils. Swami is indeed the remover and/or destroyer of all expected or unexpected difficulties, physical or mental torments that visit us in our distressful times. Even minor perils, like floods, are averted by His Divine Grace. Individuals, too, can escape mental or physical torment by calling on Swami's name in distress. There are innumerable cases of devotees escaping life-threatening incidents and escaping with no injury from frightful car accidents, accidental electrical and fire shocks, or even falling from heights. All of it was possible only by resorting to His divine name. Swami Himself has declared that when His name is called by anyone from anywhere, and at any time from the depth of the heart, He has to manifest Himself and render assistance immediately!

Swami has been rescuing His devotees for ages. In His previous Avatar of Shirdi Sai Baba, in Shirdi, Swami had declared, *"I will not allow my devotees to come to any harm."*

"Days are the same, but one experiences either pleasure or pain depending on one's own actions. Meritorious deeds will not confer misery, and sinful deeds cannot give happiness. One is bound to face the consequences of one's actions. But one treats pleasure and pain alike when one receives God's grace. God's grace destroys mountains of sins and confers peace. However, due to the impact of the Kali Age, man has lost faith in God. He is after money and power. How can such a man attain Divinity? Man can rise from the

level of the human to the Divine only by practicing human values. So, man should cultivate human values."

–Sri Sathya Sai Baba
January 1, 2001

"In order to atone for your past sins, you have to cultivate sacred qualities and involve yourself in sacred activities more and more in the new year. In fact, bliss is within you; it originates from your sacred feelings. So, you must manifest bliss from within; others cannot bestow it on you. None can take away the bliss from you, and you cannot obtain it from outside."

–Sri Sathya Sai Baba
January 1, 2001

"Happiness results only from difficulties. Pleasure is an interval between two pains. It is impossible to experience pleasure without pain. You may be one of affluence or a spiritual aspirant; you get what you deserve. You cannot expect mangoes by sowing a neem seed and vice versa. As the seed, so is the fruit. Similarly, as the feeling, so is the result. Pain and pleasure result from one's feelings. People are deluded, thinking they get pain and pleasure from the external world. In fact, they result from their own feelings. They should transform their heart with sacred feelings. Today, man is changing, but not his mind. Years are rolling by, but his feelings have not become pure. He will attain peace only when there is transformation in his feelings."

–Sri Sathya Sai Baba
January 1, 2001

Self-Reflection

1. Swami says that we cannot obtain bliss from outside, and no one can take bliss away. It is inherent. What is the best way you have been able to “mine” that bliss from within you?
2. Swami had declared, “I will not allow my devotees to come to any harm.” How does daily sadhana/spiritual practice allow you to realize this truth?
3. What are your best practices to treat pain, obstacles, and perils with equanimity and inner peace?

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



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