

SRI SATHYA SAI INTERNATIONAL ORGANIZATION

108 MIRRORS

TO *Know Thyself*



Study Guide, Part 5



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 5 of 6

(Names 73 through 90)

PREFACE

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

How can all of us benefit from this opportunity?

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

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

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

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

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

Sri Sathya Sai Scriptural Studies Committee
December 2025

INTRODUCTION

When the Sri Sathya Sai Scriptural Studies Committee decided to offer a series of study guides based on the 108 sacred 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 declares,

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

—Sri Sathya Sai Baba
July 30, 1996

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

—Sri Sathya Sai Baba
November 23, 1983

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

—Sri Sathya Sai Baba
May 13, 1994

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

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

As Swami said, “*Soham, Sāi Ram, Śivoham—they all mean the same.*” So, while chanting any of the divine names, we are actually articulating the natural sound of our breath, which is continuously affirming, “I am God.”

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

Bhagawan Sri Sathya Sai Baba has continuously reminded us of this principle in so many ways.

God is as Near as You Consider Him to Be

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

—Sri Sathya Sai Baba
February 15, 1969

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

—Sri Sathya Sai Baba
June 13, 1973

The Proper Way to Experience God

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

—Sri Sathya Sai Baba
November 23, 1997

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

What are the spiritual pursuits to be followed to become one with God? When fire and coal are placed apart, they remain as they are. Only when they are brought together and fanned can coal get transformed into fire. Likewise, go closer to God and love Him wholeheartedly. Such nearness and dearthess 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, for the 100th birth anniversary of our dearest Swami, we will be prepared to offer our lives at the lotus feet of the Divine Master.

Om Sai Ram,
Sri Sathya Sai Scriptural Studies Committee

Om Śrī Sāī Bhaktī Jñāna Pradīpāya Namah

Salutations to Sri Sai, who is the illuminating light of devotion and Self-knowledge

Pradīpah means that which illuminates. *Bhaktī* is one-pointed devotion for God with form, while *Jñāna* is one-pointed devotion for the formless Self. The essence of both is love, and Sri Sathya Sai Baba is that love that illuminates both *Bhaktī* and *Jñāna*.

Without love, man is blind; the world, for him, will be a dark and fearsome jungle. Love is the light that guides the feet of man in the wilderness.

—Sri Sathya Sai Baba
July 4, 1968

For one lost in the dark jungle of worldly life, two things are required. First, the yearning to escape, and second, a lamp to clearly see the path to freedom. Sathya Sai Baba, the Formless manifested with Form, ignites our yearning for Self-realization, illuminates our path to it, and guides us on that path through His example and teachings:

Fire is inherent in the matchstick, but it is only when it is struck as a flame that we can benefit from it. The Attributeless (Nirguna) has to manifest as 'with qualities' (Saguna); the Formless (Nirākāra) has to appear with Form (Sākāra). Then only can man listen, learn, understand, follow, and be saved, through the bliss of that experience. The Avatar lights the flame of realization in each; and the age-old ignorance is destroyed in an instant.

—Sri Sathya Sai Baba,
August 31, 1972

To experience this divine bliss, the best means is to cultivate devotion to the Lord. There is no difference between Bhaktī (devotion) and Jñāna (knowledge of the Self). Through loving devotion, the Lord can be made captive. Devotional love is itself God. It is permanent. With devotion, you can overcome any ordeals in life.

—Sri Sathya Sai Baba
May 30, 1990

Chanting the name *Bhaktī Jñāna Pradīpaya* reminds us that the Light illuminating our devotion and wisdom is the Light of our own true Self. When we dissolve our ego in this Light, we also become *Bhaktī Jñāna Pradīpah*, His lights, illuminating the path of devotion and wisdom for ourselves and others:

Light is wisdom (Jñāna); without light, all is darkness. If you have not secured the lamp of Jñāna to illumine your path, you stumble along in the gloom, with fear as your companion. This fear is ignorance (Ajñāna); the darkness is Ajñāna. Decide, therefore, to travel in the daylight of Jñāna and be worthy of this human birth. Through your success, you can even make the lives of others worthwhile.

—Sri Sathya Sai Baba
Jñāna Vahini, Chapter 25

Self-Reflection

1. How can I daily deepen my devotion to God, and intensify my yearning to know the Self?
2. How can I live in such a way that others are inspired by my devotion and longing for the Self?

Om Śrī Sāī Bhaktī Jñāna Pradāya Namaḥ

Salutations to Sri Sai, who reveals the path of devotion and wisdom

Sathya Sai Baba not only reveals the path of devotion and wisdom, or Self-knowledge, He also walks alongside us every step of that path, guarding and guiding us until the flame of devotion ripens into the fire of wisdom.

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 come to tell you of this universal unitary faith, this Ātmic principle, this path of love, this dharma of love, this duty of love, this obligation to love.

—Sri Sathya Sai Baba
July 4, 1968

From His earliest years, Baba exemplified the highest ideals of devotion and wisdom. At seven, Baba formed a group of 18 boys whom He taught to sing the *bhajans* that He wrote, with love. At eight, He was called *Brahmajñānī* (Knower of Brahmā) by His grandfather Kondama Raju, as he found during discussions with Him that Baba already knew the scriptures. His neighbors, observing His equal love for all beings and His contentment, called Him *Brahmajñānī*. At 14, Baba's mission began with teaching the path of devotion and

singing *bhajans*, such as *Manasa Bhajare Guru Charanam* (O Mind! Contemplate on the feet of the Guru). As the years progressed, His emphasis increasingly leaned toward the path of wisdom. Baba revealed that devotion and wisdom are not different:

Devotion (bhaktī) merges into wisdom (jñāna) and becomes identified with it. Devotion ripens into wisdom, so don't speak of them as different. At one stage, it is called devotion, at a later stage, wisdom. Once it is cane, later it is sugar. Through devotion, the individual soul (jīva) is transformed into Śiva—or rather, it knows it is Śiva, and the soul-idea disappears. To posit oneself as a soul is ignorance (ajñāna); to know oneself as Śiva is spiritual wisdom.

—Sri Sathya Sai Baba
Jñāna Vahini, Chapter 23

Devotion, love for the Sai we adore, ripens into wisdom, love for the Sai in all. Finally, that love which is Sai melts every attachment and boundary, and we realize we are the love that is Sai and that Sai is all that is.

Self-Reflection

1. Sai is the embodiment of devotion and wisdom. How can I mirror those divine attributes in my life?
2. In what ways has devotion transformed into wisdom in my life?

Om Śrī Sāī Sujñāna Mārga Darśakāya Namah

Salutations to Sri Sai, who shows the path of attaining the right knowledge

The right knowledge (*sujñāna*) referred to here is divinity, Self-realization. *Mārga Darśaka* means the one who shows us this path.

... In My present Avatar, I have come armed with the fullness of the power of formless God to correct mankind, raise human consciousness, and put people back on the right path of truth, righteousness, peace, and love to divinity.

God Lives in India p. 6

The path Swami shows us is the path of love. Sai is love, and so, the path to Him is also love. Love is the essence of the five human values that constitute this path:

Love in speech is Sathya (Truth). Love in action is Dharma (Righteousness). Love in thought is Śānti (Peace). Love in understanding is Ahimsā (Nonviolence). So, love is the underlying principle of truth, righteousness, peace, and nonviolence.

—Sri Sathya Sai Baba
July 26, 1999

To realize the divine, love is the easiest path. Just as you can see the moon only with the light of the moon, God, who is the embodiment of love, can be reached through love.

—Sri Sathya Sai Baba
November 23, 1986

However, this right knowledge (*sujñāna*), this love that Sai teaches the path to, is not what we commonly believe to be love. This love is the state in which there is no other. It is the state in which we experience that there is only the Ātmā, only love:

Ekātmā Darshanam Prema (the experience of non-dualism, the One Self as all, is love).

—Sri Sathya Sai Baba
September 26, 2000

When we follow Baba's teachings and live in love, with every thought, word, and deed arising from love, we become exemplars of the path He has shown. Baba says, "*The world is yearning for this ideal life, and if it is seen in the lives of Sai devotees, the world will, of its own accord, respond to, and adopt it.*" (Conversations with Bhagawan Sri Sathya Sai Baba, Jack Hislop)

By our willingness to be exemplary in our character, we can become *Mārga Darśakas*, the ones to show the path of love that leads to Him.

Self-Reflection

1. How will I know if I am walking the path to the right knowledge?
2. How have I experienced Sai as my inner *Mārga Darśaka*, the one who shows me the path to right knowledge?

Om Śrī Sāī Jñāna Svarūpāya Namah

Salutations to Sri Sai, who is the manifestation of supreme wisdom

Jñāna Svarūpāya means Bhagawan Baba's fundamental nature is the supreme wisdom that is revealed by Self-knowledge (*Jñāna*). He is the blazing Sun of *jñāna*, dispelling the darkness of delusion by His very presence. Swami AbhedaNanda, a longtime companion of Sri Ramana Maharshi, awoke on December 25, 1961 to a shining vision of his Guru, Sri Ramana Maharshi, and Sri Sathya Sai Baba, who merged, becoming a dazzling pillar of light. Swami AbhedaNanda then heard what he later learned was Baba's voice, revealing to him the highest teachings of *jñāna*, the supreme wisdom, in the simplest of terms:

Do not get agitated; do not meditate! Merely watch the mind; that will make it disappear. Watch! And know that He who watches is Pure Awareness. Abstract and absolute Awareness is Self, Being-Awareness-Bliss (Sat-Chit-Ananda). That Thou Art.

—Sri Sathya Sai Baba
Sathyam Śivam Sundaram, Volume 2, Chapter 7

Pure awareness is our own nature. It is peace. Like the white page behind these words, that peace can be found by becoming aware of the space between one thought and the next:

Are we not at peace when one thought ceases and another does not arise? You have to watch that moment, be one with that moment, and get fixed in that, so that there is

ceaseless, continuous peace. Thoughts arise and die as ripples on water; you have to look at the water, rather than the ripples. Neglect the waves, watch the water.

—Sri Sathya Sai Baba
Sathyam Śivam Sundaram, Volume 3, Chapter 16

As Baba taught, we are already That. All we need to do is get rid of the idea that we are not realized. This is *jñāna* (supreme wisdom, Self-knowledge). This *jñāna* reveals that our nature is *Being-Awareness-Bliss-Ātmā* (BABA):

You are all embodiments of Being-Awareness-Bliss (Sat-Chit-Ananda Swarupa), but you are unaware of it and imagine yourself to be this individual or that, subjected to this limitation or that! This is the myth that must be exploded in order that divine life may start. It is the divine that inspires, that activates, that leads and fulfills the life of each being.

—Sri Sathya Sai Baba,
April 1957

This divine name identifies that supreme wisdom, which is Sai, is our own awareness. Remaining as pure awareness, the witness of all, we experience that supreme wisdom as our own nature.

Self-Reflection

1. What does Swami mean by "Merely watch the mind ... And know that He who watches is pure awareness?"
2. How does knowing that the divine inspires, activates, leads, and fulfills my life explode the myth that I am a limited individual?

Om Śrī Sāī Gītā Bodhakāya Namah

Salutations to Sri Sai, who teaches us the Celestial Song of the Cita

The name *Gītā Bodhaka* means Sri Sathya Sai Baba is the teacher of the Bhagavad Gītā. We think of the Gītā only as the divine discourse given by Sri Krishna to Arjuna on the field of Kurukshetra, thousands of years ago. Yet, Sai is not limited to a particular time or country. Sai is omnipresent and with us now. If we call on Him with sincerity and surrender, as Arjuna did, He will teach a personalized Gītā from within our own hearts:

You will hear a Gītā specially designed for you if you call upon the Lord in your own heart. He is there, installed as your own charioteer. Ask Him and He will answer.

—Sri Sathya Sai Baba
February 23, 1958

In the Bhagavad Gītā, Lord Krishna tells us that He dwells in our heart as the Ātmā (Self):

*Aham ātmā guḍākeśa sarva-
bhūtāśaya-sthitah.*

(I am the Self, Arjuna, abiding in the heart of all beings.)

Bhagavad Gītā 4:10

The Lord teaches us the Gītā from within through our conscience:

*God is in you only in the form of conscience.
Follow the conscience.*

—Sri Sathya Sai Baba
April 18, 1998

The Ātmā (conscience) is the source of all your strength. The reality is manifested in you by the “Soham” that is produced by every breath. This “Soham” is also known as Hamsa Gāyatrī. Hamsa (the swan) is credited with the capacity to separate milk from the water with which it is mixed. Hamsa Gayatri is recited to separate body-consciousness from the Ātmā.

—Sri Sathya Sai Baba
May 20, 1993

This divine name, *Gītā Bodhaka*, reminds us that Sai is our own Ātmā, our Self, whose voice whispers the message of the Gītā within us: “You are not the body, senses, mind, or ego. These all have a beginning and thus must have an end. You are the Ātmā, the unchanging Seer of all that is seen. You are pure awareness, the unaffected witness of everything changeable and impermanent.”

Self-Reflection

1. Swami said that the conscience is the voice of God within me. What can I do to better hear the Gītā that Sai is sweetly singing in my heart?
2. I am grateful that Sai, as my conscience, is singing a personalized Gītā in my heart. How can I more effectively honor and implement what He is teaching me in my everyday life?

Om Śrī Sāī Jñāna Siddhi Dāya Namaḥ

Salutations to Sri Sai, who grants the attainment of divine knowledge

Jñāna means divine knowledge, and Siddhi means attainment or realization. Bhagawan Baba is the One who reveals the divine knowledge of the Ātmā (Self) when our mind is pure:

The pure mind reflects the reality clearly, the reality of God that is the basis of One, the Self, as well as the objective world. Chitta-śuddhi brings jñāna-siddhi: “the pure mind confers the boon of wisdom.” God is immanent in every particle in the Universe; the clear vision can experience Him everywhere at all times.

—Sri Sathya Sai Baba
October 23, 1974

How do we purify our minds so that we experience God everywhere, always? Bhagawan Baba advised us to convert all our actions into a loving spiritual practice (*sādhana*) that leads to Self-realization (Jñāna Siddhi):

All your actions must be aimed at purifying your minds and hearts to experience the divine. When the heart is pure, the light of wisdom shines. The illumined heart becomes the receptacle of pure love. Love is everything. ... It is inherent in every being. ‘I am the Self immanent in all beings’ (Mamātmā Sarvab-

hootātmā). The divine Ātmā (Self) is present in all beings. The Ātmā has no form. It is experienced as love.

—Sri Sathya Sai Baba
May 6, 1985

There is no greater sādhana than love. That is the spiritual practice you have to adopt. That is the divine practice.

—Sri Sathya Sai Baba
October 25, 2004

Prema (love) is the greatest sādhana. Prema is not mere reciprocal love. It is an extended and sublimated form of self-love. It is the extension of love to humanity and to the entire creation. The essence of prema as a sādhana lies in the cultivation of humanitarianism, universal compassion, and altruism.

—Sri Sathya Sai Baba
Summer Showers in Brindavan 1979, Chapter 17

This name reminds us that Sai, who is love, encourages us to purify our minds through the *sādhana* of love so that He may grant us the divine knowledge that is love. Thus, as Baba taught, love is the source, love is the path, and love is the goal.

Self-Reflection

1. What spiritual practices can I use to purify my mind so that Sai can reveal the divine knowledge that is already within me?
2. What did Swami mean by love (prema) is an extended and sublimated form of self-love? How can I practice this prema in my daily life?

Om Śrī Sāī Sundara Rūpāya Namaḥ

Salutations to Sri Sai, the One who has a beautiful form

Sathya Sai Baba is the embodiment of enchanting beauty. His form embodies divine love and beauty. Yet, His entrancing outer beauty is a mere reflection of His inner divine beauty:

Inherent beauty and attractiveness are obvious in His playing and singing. These are the aspects of Śiva Śakti that are contained in Him.

—Sri Sathya Sai Baba
Summer Showers in Brindavan 1974, Chapter 32

Baba is not merely beautiful. He is Truth, Goodness, and Beauty (*sundaram*). He says that this is also our reality:

My reality is truth, goodness, beauty (sathyam, śivam, sundaram). Your reality is also truth, goodness, and beauty. Without truth, there cannot be goodness; without goodness, what does beauty avail? The effect of truth on the mind is goodness; the joy that flows from goodness is the genuine beauty that artists love. The three are really one and indivisible. Truth is goodness, and goodness is beauty. Experience this truth. That will give you the highest bliss.

—Sri Sathya Sai Baba
March 6, 1970

The proof that we are also of the same nature as Sai is within the everyday experience of each of us:

“Sathyam, Śivam, Sundaram” speaks of Me, as immanent in every one of you. For Sathyam is Truth; you resent any imputation of untruth.

The real ‘you’ is Sathyam. How then will it accept any other appellation? So too, you are Śivam: joy, happiness, contentment, auspiciousness. You are not śavam; dead, miserable, weak; you are Śivam. Then again, the real ‘you’ is Sundaram: beauty, harmony, melody, symmetry. You resent it, naturally, when you are described as ‘ugly’. You are the Ātmā (Self), which is entangled in the body, a wave of Sathyam, Śivam and Sundaram, playing on the ocean of Sathyam Śivam and Sundaram, which is the Lord.”

—Sri Sathya Sai Baba
Sathyam Śivam Sundaram Volume 2, Chapter 3

Swami says, “The Ātmā is also beauty (Sundaram)” (May 1963). The name *Sundararūpāya*, therefore, reminds us that the Ātmā (Self), our reality, is beauty itself. Each of us is *Sundararūpāya*, the embodiment of the divine beauty of which all the beauty in the world is but a reflection (June 2, 1990). That same Ātmā is present in all beings in the form of Divine Love (*Sandeha Nivarini*, Ch. 7), and so all are embodiments of beauty. As Swami says, “Seen through the eyes of Love, all beings are beautiful” (July 7, 1968).

Self-Reflection

1. What steps can I take to constantly remind myself that I am *Sundararūpā*, embodiment of the beauty that is the divine Self?
2. How would viewing others as *Sundararūpā*, embodiments of the beauty that is the divine Self, change your attitude toward them, your responses, and your life?

Om Śrī Sāī Puṇya Puruṣāya Namah

Salutations to Sri Sai, the embodiment of purity and virtue

The words *Puṇya* and *Puruṣa* have multiple meanings in Sanskrit. *Puṇya*, as an adjective, can mean holy, sacred, and pure, while *Puruṣa* can mean being or person. Sathya Sai Baba is the most holy, sacred, and pure being. His mere darshan bestows holiness, sanctified thoughts, and purity of mind on devotees.

Puruṣa also means the Supreme Being or God, and God is synonymous with the Self or Ātmā. Baba confirms that this supremely pure *Puruṣā* is the divine reality and basis of all life, including each one of us. The *Puruṣa* is clear, constant, self-luminous awareness, the Seer of all that is:

The Supreme Soul (Puruṣa) has neither birth nor death; He undergoes no change. He is the embodiment of consciousness (chit-svarūpa), the embodiment of spiritual wisdom (jñāna-svarūpa). ... The wisdom (jñāna) that is His nature does not change; it is not corrected or supplemented from time to time; it is eternal wisdom. Light is its nature, so it does not

admit of a dot of darkness. ... The Supreme Soul (Puruṣa) is Self-luminous. He is always the object of knowledge; He cognizes all activities or mutations of the mind (chitta). He is modificationless, immutable. The consciousness changes and evolves. The Puruṣa is sentience itself; He is not affected by apprehension or non-apprehension. No activity can affect Him. Even when unmanifested, effulgence is His nature. ... the Puruṣa is unchanging, unaffected; He is the see-er.

—Sri Sathya Sai Baba
Sandeha Nivarini, Chapter 9

When we repeat the divine name *Om Śrī Sāī Puṇya Puruṣāya Namah*, it is a reminder that our reality is not the changing mind and body. Our reality is the *Puruṣa*, the Self-luminous, eternally pure awareness, the unchanging witness of this transient mind, body, and world.

Self-Reflection

1. What can I do each day to become aware of the *Puruṣa* as my reality?
2. Baba said that the *Puruṣa* is the embodiment of consciousness, the unchanging cognizer of all changes in our mind. How do I realize this truth?

Om Śrī Sāi Phala Pradāya Namah

Salutations to Sri Sai, who bestows the fruits of actions

This name declares that it is ultimately our beloved Sai who grants us the results of our actions.

He grants to each the consequences of thought, word, and deed, and is therefore described as the giver of the fruit of activity. Without the intercession of the Lord, activity cannot result in consequence; nor can certainty arise that a particular act will result in an identifiable manner. ... The thought arises, and the act is done. The act is followed by the fruit. It is not possible to predict when the fruit will be available or what its nature will be. Hence, we have to admit that it all depends on the Lord's command.

—Sri Sathya Sai Baba
Sri Sathya Sai Vahini, Chapter 20

When we believe that we are the doers and desire the fruits of our actions, it inevitably binds us to bearing their consequences, shackling us to the wheel of karma. Swami shows us the way to escape from these stifling, endless cycles of birth, death, and rebirth:

Give up the idea that you are the doer and the beneficiary. You can do this by dedicating both deed and fruit to the Lord. Then, no sin can affect you, for you are not the doer,

and the deed must perforce be holy. Like oil on the tongue, collyrium on the eye, the lotus leaf on water, the deed is with you but not by you. Whatever you do or hear or see, remain unaffected, devoid of deeds, innocent of listening or seeing. The joy derived from the external world opens the gateways of grief; it is fleeting; but you are eternal, the very source of bliss, above and beyond all this, the embodiment of Ātmā itself. That is your genuine nature. You are unrelated to these activities that are called deeds and these consequences that you now mistake as real. You are not the doer; you are just the witness, the see-er!

—Sri Sathya Sai Baba
Gītā Vahini, Chatper 11

Therefore, chanting the name *Om Sri Sai Phala Pradāya Namah* reminds us that Swami is not only the bestower of the fruits of action, He is also the true doer. The dedication of all actions to Sai leads to the surrender of the sense of separation from Sai, and the realization that we are not the doer, but the eternal witness, the Ātmā.

Self-Reflection

1. What practical methods can I use to remind myself to surrender every thought, word, and deed each day to Swami?
2. Which spiritual practices have you found helpful to realize that He is the doer?

Om Śrī Sāī Puruṣottamāya Namaḥ

Salutations to Sri Sai, who is the Universal Being

The name *Puruṣottama* is composed of two words: *Puruṣa*, meaning being, and *uttama*, meaning highest or supreme. Thus, it means that Bhagawan Sri Sathya Sai Baba is the Supreme Being. What does this mean in reality?

Sai is the *Ādi-Puruṣa*, that Original Supreme Being who creates all of the universes from Himself, maintains and sustains them in Himself, and then absorbs them all back into Himself. In the *Śrīmad Bhāgavatam*, He is praised as inconceivably vast by the Vedas themselves:

Because You are unlimited, neither the lords of heaven nor even You Yourself can ever reach the end of Your glories. The countless universes, each enveloped in its shell, are compelled by the wheel of time to wander within You, like particles of dust blowing about in the sky.

Śrīmad Bhāgavatam 10.87.41

Sathya Sai Baba says this same inconceivably vast Supreme Being (*Puruṣottama*) is present within us as our own Awareness:

Puruṣottama is not limited to a secluded place. He is present as Awareness in every being and experiences Bliss in that form. He is Being, Awareness, Bliss (Sat-Chit-Ānanda).

Sat means one who is changeless, true, and permanent, to whom nothing can be added. *Chit* is one who recognizes complete Awareness. The one who experiences *Sat* and *Chit* is the embodiment of Bliss (Ānanda).

—Sri Sathya Sai Baba
Summer Showers in Brindavan 1991, May 29, 1991

Thus, the repetition of the name *Om Sri Sai Puruṣottamāya* awakens us to the fact that this inconceivably vast *Puruṣottama* is our very Being, our own Awareness. Baba says, “You are all embodiments of Existence-Consciousness-Bliss (Sat-Chit-Ānanda Svarūpa), but you are unaware of it and imagine yourself to be this individual or that, subjected to this limitation or that!” (April 1957)

In reality, we are Being, Awareness, and the Bliss of Being-Awareness. By rising above the limitations of our temporary name and form through simply remaining as Awareness of our own Being, we will experience the Bliss that is our own nature.

Self-Reflection

1. What are the qualities or tendencies that prevent you from experiencing your true nature?
2. How can you nurture your self-awareness as being an embodiment of the Universal Supreme Being?

Om Śrī Sāī Purāṇa Puruṣāya Namaḥ

Salutations to Sri Sai, who is eternal and ancient

Purāṇa means ancient or eternal. Puruṣa means being. This name means that Baba is the ancient and Eternal Being who incarnates from age to age for the upliftment of humanity. This Eternal Being is also known as the Ātmā (Self).

Ātmā is the only entity that is eternal. It is beyond birth and death. It is changeless. There is a beginning and an end for everything else in this universe, except Ātmā. Hence, one has to develop firm faith in this Ātmā Principle.

—Sri Sathya Sai Baba
February 21, 2009

Baba says, “You are all sanātana (eternal), though you appear nūtana (new) on account of this new dress (body) you are wearing” (December 23, 1961). Distracted by the body, mind, and senses, we forget our reality as the eternal and changeless Ātmā:

Unfortunately, today we tend to forget this true and eternal Ātmā Principle and develop faith in the ephemeral world. We weave a web of imagination around the pleasures that this transient world would offer. Ultimately, we land ourselves in sorrow and difficulties. The Ātmā Principle is the only entity that is true, eternal, and changeless. Every-

thing else undergoes change from time to time.

—Sri Sathya Sai Baba
February 21, 2009

How do we recognize and remember that we are this eternal, unchanging Ātmā? Baba says, “In the body, which is called pura, Puruṣā or Self, is the consciousness, the awareness, the divine power that pulsates from top to toe.” (May 29, 1991)

If we attach importance to the bodily relationship, then the individual differences will come to the fore. On the other hand, we should remember that a teacher, a friend, an actor, a guru, and a disciple are different from each other only in name and form. The Ātmā, which is the witnessing consciousness in all of them, is the same.

—Sri Sathya Sai Baba
June 5, 1973

The divine name Purāṇa Puruṣāya reminds us we are the Self, the Puruṣa, the unchanging pure awareness that witnesses all these changing thoughts and experiences. Remaining in awareness of the Awareness, we realize our identity as That (Ātmā).

Self-Reflection

1. How can we remain constantly aware of our eternal Self, in the midst of this changing world?
2. Reflecting on your life and experiences, what aspect of you has remained constant and unchanged throughout them all? How would you describe this experience?

Om Śrī Sāī Atītāya Namah

Salutations to Sri Sai, whose glory transcends everything

Bhagawan Sri Sathya Sai Baba's glory is far greater than we can ever conceive. He says, "My power is immeasurable. My truth is inexplicable, unfathomable" (June 19, 1974). Even the manifested universes, in which the three worlds exist, are but a fragment of Swami's true glory. In the *Puruṣasūkta* of the *Rg Veda*, it is revealed that:

The Puruṣa is greater than all the greatness which can be expressed by words. One quarter of Him has become all these worlds and the beings in them. The remaining three quarters (Tripād) of His glory consists of the immutable Consciousness.

Puruṣasūkta verse 3

That *Puruṣā* is our *Ātmā* (Self). Swami reminds us that the three worlds are within us, and the Divinity that transcends the three worlds is our own *Ātmā* (Self):

The three worlds represent symbolically the three bodies of man: the gross body, the mental body, and the causal body. Man

must move forward from the gross body to the mental path and from the mental to the Ātmic State (Self-realization).

—Sri Sathya Sai Baba
August 22, 1983

The Ātmā transcends all the worlds. It is uncontaminated. One who is aware of only the Ātmā is ever in bliss.

—Sri Sathya Sai Baba
Upanishad Vahini, Chapter 9

Swami says that we are not one person, but three: the one we think we are (the body), the one others think we are (the mind), and the one we really are (the *Ātmā*). This divine name, *Śrī Sāī Atītāya*, reminds us that the glory of our Self (*Ātmā*) transcends all the universes and is beyond anything our mind can conceive. As Baba once wrote in a [letter to Swami Kriyananda](#), "You are the embodiment of God. Fill yourselves with the thought of your almighty, your majesty, and your glory."

Self-Reflection

1. Is this transcendent glory of the *Ātmā* (Self) mirrored in my Self-confidence? If not, what is obstructing me from developing this Self-confidence?
2. What practices will I use to shift my Awareness from the limited mind-body ego to the transcendent Divine Self that is my reality?

Om Śrī Sāī Kālātītāya Namaḥ

Salutations to Sri Sai, who is beyond the limits of time

God is referred to as *Kālātītā*, the unchanging One, who is beyond time and unaffected by the past, present, or future. *Kālātītā* also means the One who ordains time. An example of this is the story of Sage Markandeya. When the Lord of Death, Yama, came to take Markandeya's life at the age of sixteen, as per his destiny, Lord Śiva intervened and blessed him, because of his devotion, to remain sixteen eternally, and thus Markandeya was blessed to be *Chiranjeevi* (one who lives forever).

Due to the fundamental ignorance of identifying ourselves with the body, we view ourselves as beings who are limited to a certain duration of years. We forget that the awareness within us is changeless. This changeless awareness witnesses all the external changes of aging, decay, death, and rebirth. That awareness is divinity. It is also known as Truth, because it is that which never changes:

God is the embodiment of Truth. That is why the ancient rishis (sages) extolled him as Sathya Svarūpa. Trikālabadhyam Sathyam (Truth is changeless in all the three periods of time). Such truth shines forth in everybody as love. When you fill your heart with love, you will become love personified.

—Sri Sathya Sai Baba
October 19, 1999

Everything in the world may change, but the Ātmā will never undergo a change. The entire universe is contained in the Ātmā. This is also called divine consciousness or Ātmā or Brahmā.

—Sri Sathya Sai Baba
February 23, 2009

Swami emphasizes the importance of Self-inquiry in realizing that unchanging truth, which is the Ātmā.

You say, "I was awake," "I dreamt," "I slept soundly". Now, who is this "I"? Who is this "I" that has none of the three stages, that persists from birth to death, that deals with the body and all the organs and senses, all the various feelings, impulses, and experiences as 'its', 'its possessions', 'its instruments'? That 'I' is the thing to be known, and once known, you must not allow your mind to stray away from it.

—Sri Sathya Sai Baba
April 2, 1965

Chanting the name *Kālātītāya* reminds us that we really are this awareness, the 'I' or Ātmā, which is beyond time, changeless, and immortal. When we enquire deeply as to the nature of that 'I', we will realize that it is the eternal truth of our Being.

Self-Reflection

1. Swami said that Self-inquiry is three-quarters of spirituality. How can I better engage in constant inquiry into the reality of the 'I' as Swami advised?
2. What are the obstacles to engaging in this sadhana of Self-inquiry? What can I do to overcome them?

Om Śrī Sāī Siddhi Rūpāya Namah

Salutations to Sri Sai, the Embodiment of all accomplishment and perfection

The term *Siddhi* means accomplishment, fulfillment, completion, perfection, complete attainment, and *rūpā* means form. When we study Sathya Sai Baba and His earthly sojourn, there is completeness or *pūrṇatvam* in everything. His accomplishments in educare, sociocare, and healthcare demonstrate perfection (*siddhi*). His educational institutions provide learning with a strong emphasis on spirituality, making it a complete education. The entire curriculum is based on Baba's concept of 'educare,' meaning 'to bring forth from within.' The objective of His educational institutions is to produce model citizens who are aware of their divine Self. Baba's sociocare initiatives provide complete sustenance for a simple life, and do not discriminate based on region, caste, creed, or religion. Baba's healthcare initiatives serve one and all without any distinction based on societal or financial status.

If we closely examine Swami's initiatives, we see that they are perfect because Swami's nature is perfection. As He is perfect, anything originating from Him is perfect and complete. As the *Bṛhadāraṇyaka Upaniṣad* reveals:

*Om pūrṇamadah pūrṇamidam pūrṇāt
pūrṇamudacyate
pūrṇasya pūrṇamādāya
pūrṇamevāvaśiṣyate*

(That is whole and this is whole; the whole has come out of the whole.

Having taken the whole from the whole, only the whole remains).

Bṛhadāraṇyaka Upaniṣad 5:1:1

Even though our reality is that complete and perfect Supreme Being, we misidentify ourselves with our body and mind and then feel that we are imperfect, incomplete. The divine name *Siddhi Rūpāya* reminds us that we are not the body, we are not the mind, we are the *Ātmā* (Self), which is perfect, complete, and lacking nothing.

The synthesis of humanity in divinity, and divinity in humanity, leads to totality (pūrṇatvam). It is said pūrṇamadah pūrṇamidam pūrṇāt pūrṇamudacyate (That is whole and this is whole; the whole has come out of the whole). This totality is present fully in human beings.

—Sri Sathya Sai Baba
May 20, 1996

Self-Reflection

1. If I truly recognize that I am inherently a manifestation of perfection, full and complete, born of the Divine, how does this change my attitude toward myself?
2. How does this change my actions and attitudes toward others?

Om Śrī Sāī Siddha Sankalpāya Namaḥ

Salutations to Sri Sai, whose Will is immediately effective

Sathya Sai Baba demonstrates that His will is bound to manifest regardless of resources or time. We have witnessed many milestone achievements of Swami that happened in a manner that defied both time and human capabilities. His hospitals, educational institutions, and sociocare projects were implemented through the power of His will alone, as per His declaration, within record times.

The secret to this is that Baba is the Avatar of love, and His will is utterly selfless. As Baba says, “*Love is Selflessness*” ([February 16, 1977](#)). Baba’s true nature as love, expressing itself through His will (*Sankalpa*), materialised in the form of vast selfless service projects that no one else could have accomplished.

Nothing in this world has more power than love. Love is more powerful than even an atom bomb, a hydrogen bomb, or any other bomb. If you have only love, you can achieve everything.

—Sri Sathya Sai Baba
July 5, 1996

This task will succeed; it will not be impeded by any obstacle. It will not be limited or slowed. When the Lord decides and wills, His sankalpā (divine will) cannot be hindered. ... This Body has come through divine sankalpā (the Lord’s resolve), to come. That resolve is intended to

uphold sathya. Bhagavat-sankalpā (God’s resolve) is always sathya-sankalpā (resolve that comes true).

—Sri Sathya Sai Baba
December 17, 1964

Our will is converted into the Almighty Will of God through surrender. Surrendering our ego to pure, selfless Divine Love is surrendering to the Supreme Will and brings success to whatever we do. That pure, selfless Divine Love is the Ātmā, our true Self:

Love confers peace, prosperity, success, auspiciousness, and bliss. They are not separate from each other. They are the various aspects of love. The Principle of Love is present in everyone in the form of Ātmā (The Self). The Ātmā is infinite and eternal.

—Sri Sathya Sai Baba
April 15, 2004

Whatever I will has to happen, and none can come in My way.

—Sri Sathya Sai Baba
January 14, 1999

The name *Siddha Sankalpā* reminds us that Ātmā, is our reality, is love ([February 15, 1999](#)), and there is nothing that love cannot achieve in this world ([July 28, 1999](#)). It also reminds us that all of us are expressions of His divine will.

Self-Reflection

1. What are some of the ways we can implement Swami’s selfless love in our lives?
2. How can we make our *sankalpā* pure and selfless like Sai so that our *sankalpā* will always materialize?

Om Śrī Sāī Ārogya Pradāya Namah

Salutations to Sri Sai, who grants good health

Swami emphasizes the importance of maintaining good health. Granting good health is therefore a major aspect of His mission.

... The divine doctor goes to those who are in pain and distress. "Vaidyo Narayano Harih" (Narayana is the doctor). Therefore, where there is humanity, there is the divine. The divine descends to earth in human form, declare the scriptures, to allay the sufferings of those who are sick of body or of mind.

—Sri Sathya Sai Baba
June 26, 1994

Baba is world famous as the doctor of doctors, the divine curer of the incurable. The stories of Baba's miraculous cures are as unending as the ocean waves, because they continue even today. He made the lame walk, the blind see, the dumb speak, and cured incurable cancers and other illnesses. Yet it was not only physical health that Swami came to grant, but also mental and spiritual health.

Egoism is a disease. Ostentation is a disease. Excessive self-interest is a disease. All these diseases have been described as the disease of worldliness (bhavarogā). These are the diseases that are prevalent in the world today. When the divine is present in everyone, it is not fitting that one should fail to recognize

this. One may have faith that God resides within him, but this is not sufficient. It is not a great thing to feel that God resides within you. You have to see yourself in God. That is the true principle of love (Prema Tattvā). As long as you do not see yourself in the divine, you remain selfish and self-centered.

—Sri Sathya Sai Baba
August 21, 1992

Freedom is liberation from all that binds. That is to say, the attainment of the ever-existing, ever-stable, ever pure Ātmic principle (Ātmā-tatwa); getting rid of the ever-changing, ever-unreal, impure body principle. ... Everyone who is ill is entitled to medicine; you cannot say that only some are. Yet, if the drug is costly, only those who can afford it can benefit from it. The Lord's grace is hard to get; you have to pay a heavy price. Pay the price, that is to say, earn it by spiritual discipline, and the grace of the Lord will save you from this disease of worldliness.

—Sri Sathya Sai Baba
Prasñottara Vahini, Chapter 4

When we call on Sai as Ārogya Pradāya, we remember that awareness of the Ātmā (Self) is the cure for the disease of worldliness we all suffer from.

Self-Reflection

1. To what degree is your faith in yourself on par with your faith in Swami? How can you elevate both at the same time?
2. What are the practices and routines you undertake to keep your mind, body, and soul healthy – and encourage your family members to do the same?

Om Śrī Sāī Anna Vastra Dāya Namaḥ

Salutations to Sri Sai, who grants food and clothing

Sathya Sai Baba, as the Self seated in the hearts of all, keenly felt the suffering of the poor. He taught by example the path of love that is selfless service to the divine in all:

Sevā (selfless service) is the highest sādhanā (spiritual discipline), for God Himself takes human form and comes down to serve humankind and lead it to the ideals it has ignored. Therefore, consider how delighted God will be when the human being serves the human being.

—Sri Sathya Sai Baba
March 8, 1967

... the distressed, the poverty-stricken, and those who suffer have no one to serve them. Go to such people and be their friends, their kith and kin, their closest well-wishers. Let them welcome you as such. If you pour spirituality into the ears of those who are tortured by hunger, it will not be assimilated. First, quench the hunger. Give them God in the form of food. Give them God in the form of clothes. Give God in the form of peace to those who are afflicted with anxiety. Give God in the form of medicine to those who are suffering from ill-health. Give God in what-

ever form that will assuage fear, pain, and sorrow. It is only when this is done that spirituality can soak into the heart.

—Sri Sathya Sai Baba
November 23, 1982

Service is also a path to God-realization. God is the embodiment of love, truth, and peace. Therefore, to realize God, one has to develop love, adhere to truth, and experience peace within oneself. The human body is like a chariot, and the Ātmā is the charioteer. The bodies may have different forms and names. But the Ātmā is one and the same. ... Recognizing this oneness, they should engage themselves in service to all.

—Sri Sathya Sai Baba
November 19, 1987

When we repeat the divine name *Om Sri Sai Anna Vastra Dāya*, we remember that our beloved Sai, the Self within our own heart, is also in the hearts of the poor, the sick, and those who are suffering. He has taken their forms in order to grant us the blessed opportunity to lovingly serve Him and thus realize our Oneness with Him.

Self-Reflection

1. Swami does not speak of giving objects to those we serve. He speaks of giving God in whatever form will assuage fear, pain, and sorrow. How does His perspective on service change my idea of the meaning of service? To what extent am I implementing this?
2. How does selfless service lead to the realization of the One Self in all?

Om Śrī Sāī Samsāraduḥkha Kṣaya karāya Namaḥ

Salutations to Sri Sai, who destroys the suffering of this worldly life

In the landmark letter to His brother in 1947, Baba said that part of the reason He had come was to remove the sufferings of the poor; “I am attached to a ‘work’ that I love: to remove the suffering of the poor and grant them what they lack” (May 27, 1947). He does this through His miraculous powers to heal and save His devotees, through His worldwide service projects to aid the poor and needy, and, most importantly, through His divine teachings. Like the Buddha before Him, Baba’s teachings reveal to us the cause of our suffering and the way to transcend suffering:

This instinct of ego and attachment will put you to suffering. You will be blissful the moment you give up ego and attachment.

—Sri Sathya Sai Baba
March 14, 1999

Baba tells us that, in reality, there is no suffering. Suffering is only for the body and mind. Baba teaches that we are the Ātmā, which is beyond all suffering:

You are fear-stricken, thinking that there is going to be suffering. In fact, there is nothing like sorrow or suffering. How can they ever

afflict you? Always be happy and blissful. Conduct yourselves as the embodiments of the divine Ātmā and enjoy divine bliss.

—Sri Sathya Sai Baba
March 16, 2003

It is the blissful Self that abates our suffering. Swami tells us that the Self (Ātmā) is also known as ‘I’.

The terms ‘I,’ Brahman (The attributeless, formless Supreme Being), Ātmā, and Self are all synonymous. The ‘I’ sans mind is the Ātmā, or the Self, in its pristine purity.

—Sri Sathya Sai Baba
May 29, 1990

The name *Samsāraduḥkha Kṣaya karāya* reminds us of this noble truth: that when we surrender the idea of a separate self and realise that the ‘I’ freed from the mind is the blissful Ātmā, all suffering is removed.

Self-Reflection

1. How can you give up your ego and attachment, and thereby transcend suffering in life?
2. How to enjoy divine bliss?

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



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