

Faith In God Removes All Fears

Sri Sathya Sai Baba

Prasanthi Nilayam

29 July 1996

Editor's note. This discourse does not appear in the *Sathya Sai Speaks* series. It appeared in *Sanathana Sarathi*, June 2014.

Man's life is like a bed infested with bugs.

His body is a den of diseases.

Truly speaking, he has no real happiness in life.

Do not forget these words of wisdom!
(Telugu poem)

Forbearance is a divine quality

Man's life has come to this sorry state because he has forgotten his true nature, true form, and the place of his origin. Unable to realise the value of human life, which is like a precious diamond, man barter it away like coal. The Vice Chancellor raised this question in his speech, "What is the purpose of life?" To know your true form and to reach the place of your origin is the purpose of life.

The goal of human life

It is natural for all living beings to go back to the source of their origin, not to any other place. This is the purpose and goal of human life. Forgetting this truth, man strives hard right from dawn to dusk to acquire wealth, look after his wife and children, earn name and fame, and enjoy peace and happiness. But what he needs to do is to go back to the source and attain the goal of his life. The main purpose of his life is to retrace his path.

If a question arises as to where you have to go, put a question to yourself: where did you come from? You have to go back to the place from where you came. It is not proper to de-

viate from this path. Try to know who you are.

"The entire world is permeated by God (*Isavasyam idam jagat*)." God is expansive by nature. That is why He is called Brahma. Wherever you see, you find the principle of Brahman. There is no place in this world where He is not. There is no object in this world that is not His form. He is present in you, in them, and in everyone. However, everybody cannot have firm faith in this principle of unity.

The Upanishads declare, "the One willed to become many (*Ekoham bahusyam*)." There is only One. That is the reality. That One assumes many forms. You can experience happiness when you realise this truth.

Lord Krishna declared in the *Bhagavad Gita*, "Perform all your actions as an offering to Me and take refuge in Me alone (*Sarvadharmam parityaja maamekam saranam vraja*)." Krishna said, "Offer everything to Me, I will look after you." What does this really convey?

Man is bogged down by all sorts of worries in this world.

To be born is a worry, to be on the earth is a worry;

The world is a cause of worry and death, too;

Entire childhood is a worry, and so is the old age;

Life is a worry, failure is a worry;

All actions and difficulties cause worry;

Even happiness is a mysterious worry.
(Telugu Poem)

Pass on your worries to God

Life itself is a big burden of worries. How can you lead your life carrying this burden of so many worries on your head? What can you achieve when you are enmeshed in so many worries? How can you tread the right path in your life?

However, these worries are not permanent. One worry will go away, giving place to another worry in a moment. Therefore, do not bother much about these worries.

What is the shape of worry? It is mentally created fear only. By nature, the mind is fickle. How can worries, which are the creation of this fickle mind, be permanent? Each worry is like a *naya paisa*. One rupee is equal to 100 *naya paise*, and 100 rupees are equal to 10,000 *naya paise*. When you make a bundle of 10,000 *naya paise*, it is quite heavy and not easy to carry. Therefore, the Lord says, give me those 10,000 *naya paise* and I will give you a 100 rupee note, which is very light, is easy to carry, and can safely be preserved.

It is rather difficult to safeguard the big bundle of 10,000 *naya paise*. It is all the more difficult to carry it and protect it from others. Hence, the Lord exhorts one, "My dear, surrender to me the bundle of your worries." Therefore, pass on this burden to the Lord.

God teaches this truth in a subtle way. You may ask, if you leave everything to the Lord, what about your duties? Each has their own duties. Each has to earn money, look after their spouse and children, etc.

You don't need to give up any of your duties. Just discharge your duties. How?

Suppose you are performing the role of a father in a drama. In the drama, you have a son who is afflicted with some disease. You are worried that your son is sick. But, truly speaking, you are not his father and he is not your

son; he is not suffering from a disease, and you don't actually cry. All this is only acting in a drama. Even while crying in the drama, you are very well aware that your name is so and so and you are studying in such and such class. Even while expressing your anxiety about your son's illness, you are very well aware that he is not your son but a boy from another class. On the stage, you must do correct acting. Even while playing your role to perfection, you don't forget your actual name.

For instance, Nagaiah plays the role of Thyagiah. He sings, "Oh Rama! Where am I to search for You?" just like Thyagiah. But in reality he is aware that he is only Nagaiah, and not Thyagiah. Once the drama is over and he gets down from the stage, everybody will complement him, saying, "Nagaiah, you have played the role of Thyagiah very well."

It is only Nagaiah who is singing and acting. But while on the stage, he acts like Thyagiah. Likewise, everyone is playing a role in this drama of life. On the stage, their name and form are different. But their actual name is *Atma*. You should never forget this truth. Remembering this truth always, you may play any role in this drama of life. That is the way of leading an ideal life and deriving bliss therefrom.

Some people complain, "I have offered everything to God; I have surrendered to Him. Then why am I put to so many difficulties? Why is God making me undergo so much suffering?"

Students should clearly understand this: When your surrender is total, how can you have difficulties? How can you have the feeling that you are suffering? You will not have such thoughts at all. You will not consider anything as a difficulty and worry about it. If you are worried, it means only that you have not surrendered to God completely. One who has totally surrendered to the Lord will not care for any worries.

God is in you. But when you lack the faith that “God is in me,” you will be surrounded by worries.

Try to understand who you are

Names and forms may vary, but God is one. Christians, Muslims, Zoroastrians, Buddhists, and Hindus —all worship the same God. But you attribute various names and forms and worship Him based on the doctrines of the religion that you follow.

There is a *brahmin*, and he is cooking in the kitchen. On the basis of the work he does, we call him *Vanta Brahmin* (*brahmin* cook). The same *brahmin* is called *Pujari Brahmin* (*brahmin* priest) when he does worship in the temple. When he reads the almanac, he is called *Panchanga Brahmin* (almanac *brahmin*). The same *brahmin*, when he goes to the office and discharges his official responsibilities, is called *Adhikara Brahmin* (officer *brahmin*). Different names are attributed to the same person.

Similarly, on the stage of the world, each one is given a name on the basis of the role they play and the accrued merits and demerits of their previous lives.

Truly speaking, all this is a mere illusion. There is no truth in this whatsoever. It is the impact of the mind that is responsible for all this delusion.

When you realise that all this is a mere *bhrama* (delusion), you will have the vision of Brahma (God, the Creator). On the other hand, when you realise that you are Brahma, delusion (*bhrama*) will at once disappear. In this manner, when you make an effort to understand who you are, you will certainly realise the truth.

It is natural for all living beings to go back to the source of their origin. Water of the ocean changes into water vapour due to the heat of the sun. The water vapour turns into clouds. When the clouds reach a cool region, the wa-

ter vapour get converted into water drops and falls on earth as rain. The water drops that fall on earth join together and form a stream. These small streams again join together and form a river. Ultimately, where does the river reach? It reaches the ocean again.

In the same way, all living beings have to go back to the source of their origin. This is the purpose of life.

Here is another example. A potter goes to a pond, digs out clay from it, and brings it home. He dumps the clay in front of his house. There is a pit in the pond as a result of his digging out clay from it. There is a mound of clay in front of his house. When the clay is dug out, a pit is formed, and when the same clay is deposited in one place, a mound is formed. The clay of the pit is the same as the clay of the mound. You have dug a pit to make a mound.

The mound becomes smaller and smaller as the potter uses the clay to make pots and plates. The pots and plates thus prepared cannot hold water unless they are baked in fire. If you put water in unbaked pots, they will break. Therefore, the potter puts them in the fire and subjects them to the process of refinement. After they are baked in fire, the pots can hold water. The unbaked pots cannot hold water, while the baked pots can hold water. We utilise the pot water for various purposes.

One day, as you are fetching water from a well, the pot slips from your hand and falls down; it breaks into pieces. Do you take those broken pieces with you? No. You leave them where they are. Those pieces get crushed under the wheels of vehicles, and the feet of human beings and again turn into clay. The pot, which has come from clay, goes back to the clay again. It assumes the form of pots and plates in between, but these forms are only temporary.

Therefore, you don't need to ask anyone where they have to go. They have naturally to go back to the source of their origin.

Saint Purandaradasa sang, "Oh Lord! I am born in this world because I had forgotten You. If I had not forgotten You, I would not have been born in this world."

He said, "Oh Lord! As long as You are by my side, how can I become an orphan or a destitute? You are the one who grants me wisdom and knowledge. In fact, You are my redeemer. You are my supreme Savior. You are the bestower of all eight types of wealth.

"Even if the sky falls on my head, I will not be afraid. I have Your support in all situations. When You are in me, with me, above me, and below me, why should I be afraid? I don't need to go elsewhere in search of You; You are always with me. Lord, You are the only doer. I am a puppet in Your hand."

Someone has such strong faith will be free from all fears. They will not lack anything. Misery and poverty will not touch them. When the master of wealth is with you, how can you lack anything? With such firm conviction, you should discharge your duty. God alone gives you everything.

Never give scope to ego and attachment. How foolish it is to blame the sun for not spreading light in your house! When the sun is illuminating the entire world, how is it that you are not getting sunlight in your house?

The sun god laughs at your ignorance and says, "Oh madcap! You have built the walls of ego and attachment around you. How can I enter your house? Destroy the walls of ego and attachment, and I will enter your house on my own. You don't need to call me, invite me, or pray to me. It is my duty, I will certainly come."

In the same way, God is present in your heart, but you are unable to visualise Him. What is the reason? You have built the walls of ego

and body attachment, which hide God from your view. Then how can you have the vision of God? He is very much there in you, but you cannot see Him.

Saint Ramdas held the feet of Lord Rama tightly and said, "Oh Lord! I will not allow You to go even one step away from me unless You shower Your grace on me. How can You leave me and go?"

The Lord replied, "The question of My leaving you and going away arises if I am outside. But I am always in you. In fact, I am you and you are Me. It is a mere illusion to think that I will leave you and go."

God does not forsake anyone and does not go anywhere. He is always there in you. In fact, He is present everywhere.

Seek dependence on divine Grace

I spoke about this in one of the recent discourses also. Once, a Gopika, thinking that she was alone in the house, wanted to close the door. At that very moment, Lord Krishna knocked at the door from outside. She was in a dilemma whether to open the door or leave it closed. Watching all this, Radha was amused. Then she sang,

*The whole universe is the Lord's abode,
Where then is the front door for that
mansion?*

*Play on the life strings of your body,
Offer yourself at His feet and shed tears
of joy,*

*See heaven in that experience, oh jiva!
That is the main entrance to the Lord's
abode.*

(Telugu Song)

There is an element of doubt between closing the door of the heart and opening it after hearing the call of the Lord. The individual wants to close the door, and the Lord wants it to be opened. God is changeless; the individual soul with ego (*jiva*) is fickle and subject to change.

When a little sparrow perches on a tender branch of a tree, it is not afraid by the swaying of the branch because it depends on the strength of its wings, not on the branch. A sparrow has confidence in the strength of its wings, but people lack faith in the Self. Even the slightest difficulty causes fear in them and makes them unsteady.

A human being should not be that timid. The human should become courageous and valorous by contemplating on the Name of God. What you need today is not physical strength and intelligence but you need divine grace and the strength of righteousness.

I told you this earlier also.

*One may have physical prowess and the
power of intelligence,
But one will come to grief if one lacks
divine grace,
Karna was a great warrior but what
was his fate?
Never forget this truth.*

(Telugu Poem)

Truly speaking, Karna was a greater warrior than Arjuna. He was born by the grace of the sun god. But, unfortunately, he depended more on his physical strength and intelligence. Instead of taking refuge in Lord Krishna, he took the side of Duryodhana and Dussasana. Why? His ego was the root cause.

Once, he was prevented from participating in the competition of archery because he was neither a prince nor a warrior (*kshatriya*). Everyone in the assembly made fun of him, saying that the son of a charioteer did not have the deservedness to compete with warriors. Feeling deeply humiliated, when Karna was leaving the arena, Duryodhana called him back and made him the king of Anga. Knowing very well that Duryodhana was a wicked person, Karna became his close friend out of his gratitude and attachment for him.

You should get rid of such misplaced attachment in all situations. A wicked person is al-

ways a wicked person. Karna should have rejected Duryodhana's offer rather than accepting it and befriending him. Why did he require Duryodhana's help?

He should have sought refuge in God, who helps everyone. But Karna lacked such faith and spirit of sacrifice. He degraded himself by accepting the offer of kingdom from a wicked person like Duryodhana and became one of the *Dushtachatushtaya* (wicked foursome, namely, Duryodhana, Dussasana, Sakuni, and Karna). In fact, Karna was the son of Kunti and the brother of Yudhishtira.

Draupadi was the embodiment of great virtues

When Draupadi was being humiliated in the Kaurava court, Karna also passed derogatory remarks against her. Draupadi was the embodiment of righteousness and a great, chaste woman (*pativrata*). People may question, how a woman having five husbands can be chaste. But the five Pandavas were not separate individuals as the world considers them. They represented the five elements. Once, there was a debate in Krishna's presence as to who was the greatest among Pativratas. Krishna declared in unequivocal terms:

*Draupadi dutifully obeyed the command
of her husbands.
She would never say to any one of them
that she had no time to serve him.
She was satisfied with whatever she got
in life.
She was the supreme example of chastity,
and none could match her in this
respect.*

(Telugu Poem)

She was the embodiment of many virtues. The quality of forbearance (*kshama*) that she had was unparalleled.

It was a heart-breaking sight for Draupadi when Aswatthama massacred the young Pan-

dava children while they were asleep. Arjuna tracked down the perpetrator of the atrocity, and dragged him before Draupadi. The supreme virtue of forbearance that Draupadi exhibited in this situation is noteworthy. Instead of cursing Aswatthama, she fell at his feet and said:

It is at the feet of your father, Dronacharya, that my husbands have learnt all that they know.

Being the son of Dronacharya, was it proper for you to kill my children?

How could you have the heart to kill them, who were unarmed, young, quietly asleep, were not having any grudge against you, and were not contemplating any harm to you?

(Telugu Poem)

When Draupadi was praying like this, Bhima could not bear to see this. Exploding in anger, he roared: “Having lost her sons, this Draupadi has lost her balance of mind. Otherwise, why would she fall at the feet of this wicked fellow?”

This Draupadi is a stupid woman, for she pleads for this wretch’s freedom.

She feels no anger against this murderer of her sons.

This assassin, Aswatthama, is not a Brahmin.

Do not release him but kill him.

If you do not do that, I myself will hammer his head with my powerful fist, for you to see!

(Telugu Poem)

Then Draupadi pacified Bhima and said to Arjuna:

Oh Partha!

It is not righteous to kill a person who is afraid or has lost courage, who is asleep or intoxicated, who seeks refuge or is a female.

You should not kill Aswatthama, for he is your preceptor’s son.

(Telugu Poem)

But Arjuna said, “I have taken a vow to kill this evil-doer. I cannot forgive him and break my vow.” Then Draupadi contemplated on Krishna and suggested to Arjuna to shave Aswatthama’s head as a token punishment and set him free. Arjuna paid heed to her advice, and did accordingly.

This is how Draupadi reacted to the situation; she did not have the slightest hatred for one who mercilessly wiped out all the Pandava offspring. She said, “It is against warrior (kshatriya) dharma to kill a person like Aswatthama. I am grieving over the loss of my sons. I don’t want to inflict such grief on the mother of Aswatthama. My sons cannot be brought back to life, whatever we may do. Why should I cause grief to another mother?”

With such words of wisdom, she prevented Arjuna from killing Aswatthama. It was her forbearance that protected the Pandavas till the end and helped them to earn great name and fame.

The honour of a family depends on the virtues of the housewife. Therefore, every woman should develop forbearance. Not only women, but men also need to cultivate forbearance. But it is very important for women.

One who has forbearance can achieve anything. In fact, forbearance is a divine quality; it is the gift of God.

Everyone has to face the consequences of his actions, whoever they may be.

No one can know what lies ahead for them in future.

But this much is sure: everybody has to reap the consequences of their actions

Even the mighty Rama suffered the pain of separation from His consort Sita and cried like an ordinary person.

Even the Pandavas had to go into exile and live in forest.

(Telugu Song)

It is impossible to say what lies in store for a person -where, when, and under what circumstances. Whatever has to happen will happen. Everything happens according to God's Will. If something good happens, think it is good for you. If something bad happens, accept that also as good for you. Acceptance of both good and bad with equal-mindedness is a supreme virtue that will lead you to the realisation of Brahman.

When you have such sacred, nectarine, and broad feelings in your heart, you will be victorious everywhere and in all your endeavours. You will be highly successful in your life.

(Bhagavan concluded His Discourse with the *bhajan*, "*Govinda Krishna Jai Gopala Krishna Jai ...*")