

PODCAST 85: “LOVE, NOT FEAR”

Om Sri Sai Ram

Prashanti Sandesh, 85th Episode welcomes you all.

The topic for this morning is “Love, not Fear”, “Love, not Fear”. Rather we can say, “Only Love, Never Fear”. Let us discuss a few points related to this topic.

Most of our deals in our life are based on fear. Even in respect of God, we are fearful. On the other hand, some say ‘fear God’ because that is wisdom. Fear of God is wisdom according to a section of society. But my question is, when you fear God, how can you be close to Him? How can you be near Him? How can you take Him as your father, as your mother, as your friend, as your teacher. How can you take in that spirit?

When you say: “*Mata Pita Guru Daivam Mariyantayu Neeve*”, means (You are my) all in all, well you have got to love Him. You cannot fear Him. So instead of saying ‘God fearing’ let us say ‘God loving’. The reason is Love is God, God is love. Love is the only way to experience God. ‘Love all, serve all’ is the only way to God, as Bhagavan says. Therefore, let us love and never fear.

And not only that, He gives and forgives. Then where is a need to fear? And moreover, He considers you on the basis of your merits, not your faults. No need to fear. How compassionate our God is! How kind is our Bhagavan Baba! Full of love! Therefore, at the very beginning itself I would like to make it clear, ‘God loving’ is most important, and not in the least ‘God fearing’. Why?

Bhagavan clearly said:

Prema roopamu brahmambu prema mayamu
Love is His form and He is full of love.

Prema prematho sandhimpa neema magunu,
It is only possible that you can connect to Him by this love only.
In other words love to love as Bhagavan always says.

Kana premanu poorthiga kaligi yunna
Therefore, if you have got that love in abundance,

Adwithiyamu chendaga arhudounu
You deserve that non-dual experience, non-dual state.

That’s what Bhagavan said. Moreover, when we listen to His declaration, there is no scope for any fear at all.

Kannulandepudu kaarunya drushtiye
His eyes are full of compassion

Palkule pudu preethi lolukuchundu

His words are so pleasing, nectarine

Nagumomu thana yandu amrutha bhavame
A smiling face and He has got very sweet feelings within.

Hrudaya madeppudu mudamu goorchu
That gives us supreme joy, the bliss.

That's what Swami says. Therefore, when our Lord's looks are full of compassion, words are full of that sweetness and the smiling face that is nectarine, that confers bliss to our hearts, can never make us feel fear for Him. We will never fear Him at all. Therefore, love Him. Love is the only way. Therefore, the title of this talk is "Only Love and Not Fear". How is it that we don't recognize these facts? Why? Let us discuss.

Our life has become mechanical. The whole of our life, more or less, is a machine and the success depends upon the mechanism that we have, be that education or technical knowledge, whatever we acquire. And that too, we consider dead structures very important. We go by our knowledge and memories. These things made us into machines, a mechanical life. All happens as per routine, as a matter of habit, rather habitual. Nothing is creative, nothing is original, nothing is new. It all seems to be a vicious circle. How do we hope to know the truth that is ever new, ever fragrant and ever fresh?

Moreover, this mechanical life, what has that given to our life? The life is mechanical. What has that added to our life? Nothing, except hope, anger, frustration, desire and sensuality - nothing more than that. This is all the life of a machine, a mechanical life. May be this is one reason why we don't understand the love, but we have got the constant fear that this machine may break down or may require some repair at any moment. That's all. So Swami says we go on crying. Why? Meaningless!

Puttinapudu edchinaru
At the time of birth, every baby cries.

Chachhiinapudu edchinaru
If anyone dies, all people around, they cry.

Madhya madhya enduko edustharu vishayaalaku
In between for various issues, for various matters, various problems, we go on crying. Why? Because life has become mechanical.

The whole life is a machine. What is to be done now? Then, maybe we have not recognized love for the reason that we are fast asleep. So, we don't know the reality. Unless we grow into our consciousness, we will never know love. And that inner consciousness must be awakened. But this machine, our life, knows only thinking, only philosophizing - artificial intelligence, that's all.

It is in this situation our Bhagavan Baba, the Divine Master, comes to our life because He will take us out of this prison, out of this conditioning of mechanical life. How is it that He takes us out of this prison? How? Because Master is enlightened.

He is already awake, Bhagavan Swami Baba. That's why we say: "*Sachidananda Samarth Sadguru Rajadhi Raja Yogi Raja*". Sachidananda! Yes! His being eternal bliss, He is the most competent. He symbolizes renunciation and so He can take you out of this prison of fear and show you the path towards love.

And further Bhagavan Baba has given a mechanism, a device also. What is that device He has given? Yes! He has gifted us the organization. Sathya Sai Organization, comprising Sai Centres spread all over, where we all join in singing the praise of our God, Namasmarana. We all join together in rendering service, Seva. We also have *sadhana* camps, spiritual camps, where we meditate together. And this kind of togetherness will pool our energies. There is unity, wholeness. Thus, Bhagavan Baba has devised a beautiful plan of action by putting us in this Sai organization where we learn to work together, where we inspire each other to come out of the fear and to be very close to love because you are love.

Maybe the third reason why we don't know this may be because we operate at the level of body and mind. We think that life, after all, is nothing other than the body and the mind. No! What is it that mind grasps? What is that mind contains? All that is heard, all that is read in scriptures, all that remained as memories, all that has been cultivated as habits, all in the name of tradition, practices, *sampradaya*.

Well, we condition our body to the level of the mind only. But this mind is so small. We should not forget it. It cannot contain the whole river, like Ganges. Impossible! Why? Because Truth, Divinity is beyond the mind.

Yato vacho nivartante aprapya manasasaha.
The world and the mind return in vain
as both could not grasp the truth or the reality.

Adding to that, the mind goes on rationalizing things. It wants to support its own stand, defending its own argument, its own way. Therefore, our minds are not plain, our mind is not clear. The mind is full of clouds, rather clouded. Thought is a cloud. Desire is a cloud. Ambition is a cloud. Dream is a cloud. Imagination is also a cloud.

When mind is clouded, you cannot see the sun behind the mind or beyond the mind - the consciousness. We can never be face to face to Truth. So, what is the way? Meditation is the only way. Then what is meditation? No-mind state, N-O [not K-N-O-W]. The withdrawal of the mind, annihilation of the mind is the only way to experience the luminosity, the radiance of the consciousness, to be aware of that consciousness. Yes!

For all this, what we need now is that we should be young in spirit, young in our minds. There are many people, young people with old minds. There are many old people with young minds. So old and young are matter of age. I don't mean that. I speak from the point of our mind. What is a young mind? A young mind has the courage. A young mind has the patience to listen. A young mind is ready to take to action. That is the young-ness of the eternal universe. That is what we need. But our old mind, what is the old mind? It goes on searching. It goes on searching, eternal search, and drowns in erotic fantasies. It doesn't reach anywhere.

Therefore, we need to have young minds or young in spirit to know the Truth, which is quite new and fresh, so that we have clarity in our vision when once our mind is not clouded by these thoughts - the scriptural information, nothing of that sort, or beliefs, philosophies or religions, dogma, theories - nothing of that sort, because these are all clouds. Unless they clear, we don't get clarity.

Further we give our own definition of God. We want to explain the Divinity. How foolish it is! Because *Upanishad* clearly says you cannot explain because it is beyond all explanations and thought. It cannot be defined because it cannot fit into the framework of our vocabulary or words. So, don't define Him, don't explain Him. But God can be lived. Live God, love God, ultimately become God. That's what our aim should be. Then we'll understand that love is God, that we don't have to fear Him. In fact, a true religion is love and not fear. So, Swami says, "There is only one religion, the religion of love."

What kind of love? The love that is quite new, love that is fresh, the love that just emerged. It should be as fresh as like that - a romantic love! A romantic love, say Rasaleela of Sri Krishna, ecstatic love of Chaitanya, Ramakrishna Paramahansa. And this love would cater and this love is a universal demand.

And we should also know that this kind of awareness that religion is love is given to chosen few, say devotees of Bhagavan Sri Sathya Sai Baba, because He always emphasizes on love, ending His discourse with bhajan *Prema Muditha Manase Kaho Rama Rama Rama. Prema muditha Manase kaho*. That's what He says.

Therefore, Sai devotees should realise that we have got to love God and never fear Him. We should be like honey bees, to suck the love from the Lotus of the Divinity, the nectar of love. That's what is required. We should not be like any flies or other insects. No!

And then, by this path of love, realize that love is the only way, not the fear. Love what we are will make us come to a conclusion that we are existing as a seed, not a tree. The seed has not germinated. It has not sprouted. It has not grown into a sapling. It has not grown into a tree. We continue to exist as a seed only.

But this seed has got all the potentiality to grow into a tree. That is its potentiality. This seed is not only a seed; it has got potentiality to grow into a tree. So, we have not come to that state of actuality, to make our potentiality into actuality.

On the other hand, we fall into the wheel of *samsara* or family, and we have not understood that we are conscious beings. And when once we are conscious, aware of consciousness, yes, there is no difference between you and the tree, between you and an animal, between you and a mountain.

That's why Swami said *Putta* - anthill, *Chittu* - the tree, *Gutta* - the mountain, *Pitta* - the bird . . . *Chittu, Putta, Pitta, Gutta*, the mountain, the bird, the ant hill, all of them are divine. You don't consider them as inanimate, lifeless objects. No! Why? Because we know pretty well that the whole creation is divine.

The whole creation is divine. And with that state of Divinity, we'll enjoy the full moon. We immerse ourselves as we watch the rising sun. We can also see the beauty sitting in a mountain cave. We get lost when we see a child playing, because they are all divine. Therefore, love transforms, transfigures inanimate into animate. Yes! That is the power of love.

Therefore, thanking you very much, I take leave from you for this session, emphasizing once again, Love God, never fear Him.

Sai Ram.