

FEAR AND SPIRITUAL STRENGTH

GURURAJ: ...you would as I said yesterday be able to enter the minds and hearts of people, and thereby gain a better understanding of the person, what makes the person tick. If the person behaves not according to your ideal, at least you will know the cause of his behavior. And that's the beginning of understanding, kindness, sympathy and forgiveness. See how far reaching the fan is, it makes the whole room cool, that is how your mind can also become cool. Simple things, very effective. Many of these so called teachers have become very very technical, which is not necessary. The more technical it becomes the more profound you think it is. And the more profound you feel it, the more money you pay. Simple psychology. Good. What shall we talk about today.

ROOPA [audible only on video]: The Brihad Aranyaka Upanishad characterizes the highest reality as the fearless. Would you please expand on that.

GURURAJ: ...which is the largest upanishad among the major ten upanishads. Technical at points, but not very clear because its written in mystical language and it keeps on making statements without really interpreting them. But to understand them better you have some wonderful interpreter's of it, like Shankaracharya, who goes very, very deeply into that. The reason why it says become fearless is for one purpose: that treading the spiritual path is like walking on the razor's edge. It is not a path for cowards or instant coffee seekers. It is a gradual process which day by day uplifts you and makes you fearless.

Now fearlessness does not come all of a sudden. The cause of fear is, as I've said before, annihilation; you fear to die. That is the primal cause of being fearful. You are full of fear and when you are full of fear, you are a fool. F O O L. What is there to fear? Now, the common things that a person fears is to lose the money which they have accumulated, losing someone's love, that's another fear, fear of the unknown, which comes under the category of death. And then there are other categories. The wife cooks, she does her best, and still she has the fear that will my husband like it or not. So, like that, there are many, many subsidiary fears attached, which are rays of the major fears. The only thing really to fear is fear.

Now the word fearless implies have less fear. And this is a gradual process. How do we go about in this process of becoming fearless so that we could tread on that sharp razor's edge to reach the ultimate. And having reached the Ultimate, you become totally fearless because the Ultimate, which in other words could be called Divinity, does not fear. Does the air fear blowing around in this room? Do the trees fear in their wonderful dance? Does the leaves fear the

symphony that blows through it? You don't hear them because the mind is not attuned to hear the symphony. But, as the example I have given of the fan, if one could concentrate one's energy then you hear that beautiful symphony. Now, the way to become fearless is firstly to confront the fear that you fear. It requires a confrontation. I'll give you a little example. Where I live the roads were not built up, there were open fields there. I was walking through this little road which had very few houses and they were all dark. The road was dark, there were no lights. And even if you had to shout those people would not come out because they fear being hurt. So I saw those hoodlums, or muggers or whatever you want to call them, four of them, coming this way and I was going that way. So what did I do? Instead of turning that way on the sidewalk, I walked right through the middle of them. I said to myself, I thought to myself, what can they do? They can only stab me or kill me, so what the hell? I am immortal, I can't die. I can only shed this body to take on another body, a younger one, perhaps, and a stronger one. And look at the scope I will have ahead of me, that from infancy to the grown up stage... although I'm not grown up yet. I'm still childish, child like. I don't want to grow up. I want to remain that innocent child. And therefore I can love. So, here because of the love, I don't feel fearful. And those muggers, one said to the other "Latos form rop" which means in Afrikaans "let's rob him." And they walked along. What do they feel there to do that? Because it was very easy on a dark unlit street with nobody around to attack me. But, because of that fearlessness, they felt that radiation. They did not attack me. Even a mugger, of such low sensibility and sense, could not attack me.

I told a story, I don't know if it was in this country or some other country. I was going through a forest seeking who I really was. That's before the time I met Swami Pavitranandaji, my guru. I'd met so many other gurus before. And here in the forest a tiger came out of the forest. And what I did, I just sat down and I said, "You are nondifferent from me, so attack me and eat me if you want to. At least I'll be doing some good service, even if at the point of death. I will be feeding you." Just that love. That thought for the tiger, that he is also a being. He also contains the same essence of Divinity that is within me. So I sat down, and slowly, instead of jumping at me, the tiger just slinked away and went into the forest into the bushes. And I kept on walking. Do you see?

This comes about from spiritual strength, where you go beyond the mind of thought, although a bit of it is there. You start off with that, because you cannot separate the intellect from Divinity; because the intellect is also Divinity. But the trouble with the intellect is, because of the samskaras, the intellect becomes perverted and does not think or rationalize as it should. Now here was the proper rationalization of the tiger: "Look, the essence within you and me is the same." That's the proper realization, the proper interpretation of it. While the fearful man would say, "Oh, this beast is going to devour me!" And that fear is automatically taken up instinctively by the tiger and he will attack you.

So, in anything, become fearless. That divine power is so great that even before a baby is born it provides milk in the mother's breast. Look at the workings of Divinity. So I couldn't pay my rent, and they are going to chuck me out of the house and I am under the sky. What is the difference? It's only that little asbestos synthesized piece of a ceiling with some tin or whatever you have over it that's preventing me from being with the sky. The vast sky, which is far greater and bigger than this little roof we have on this building. And your fear of being thrown out of your house disappears, because you can merge yourself into the vastness and feel part of the vastness. And when you have that fearlessness, the heat or cold dissipates by itself.

So in this world there is nothing at all to fear. Nothing at all. The fear that we have is just a creation of our lower minds. And the lower mind, in turn, is governed by the samskaras that have been planted in our subconscious mind. And those samskaras with its force penetrates the ego self. And when it penetrates the ego self, there the fear really begins. Because the ego forever wants to perpetuate itself, it does not want to annihilate itself. And that is the greatest stumbling block towards reaching divinity. Because the ego, with the help of the intellect and the lower mind, which we call the conscious mind through which all those qualities and the chitta, the memory box or subconscious, feeds the ego self, and makes it more fearful.

But the ego self can be used in a better way, in its real, proper way. Because nobody, as I've said before many times I think, nobody is devoid of ego. Even the self realized man, that you may have seen if you have eyes to see, will still have that two percent ego left in him. Without that, he won't be able to function. He would become nonfunctional. He won't be able to

perform his biological functions and.... So there will be that little bit of ego, that little bit of consciousness that says, "I am John or Jack or Jill."

So, the ego is not to be annihilated. It is impossible to annihilate it. But the ego can be refined as an opaque rubber sheet which can be stretched so that it becomes transparent, and the light of Divinity can flow through it more clearly and with more clarity. And when that light filtrates through one's ego self, you lose all fear.

This fear goes a long way. It even goes into the relationship between husband and wife. Many times a husband and wife, or two lovers, or whatever, they sleep together. And the man feels he is impotent, which is not true. No man, even if he reaches the age of 80, can become impotent. But the very fear that he is impotent will make him feel impotent, and that very mental fear translates itself into it's organic equal. Do you see? The same thing applies to women. They think they are frigid. They think they are frigid. They are not! Because all the organs of our bodies are filled with life. Hm? And that life can be enlivened if we realize that life that is there.

So fear is the greatest stumbling block in our progress on the path to spirituality. Many people say, "Who cares about spirituality." They are more interested in the sensual self of materiality. I would like to have barbecued chicken today, or chopped lambs. I would like this to eat or that to eat. Or I would like this to hear. A younger person would like to listen to disco. The more refined person that has a keener ear would love to listen to the symphonies of Bach and Beethoven, Wagner and all these guys. And it comes with a bit of refinement. And nowadays I do observe in the younger folk their minds are so empty of constructive thought. The mind can never remain empty, so they fill it with all those chang a langs, all that noise, and forget the meaning of quietude. So quietude is one of the ingredients, one of the requisites of becoming fearless. Therefore, meditation is the path that brings the quietude. That brings strength in you that whatever might come, let it come, who cares.

The greatest phrase in the English language is so what! And there are two people that can say that, either those that are totally irresponsible, or those that are totally responsible. Now, those that are totally irresponsible and says, "Oh, so what my mom and dad say I should come home at twelve o'clock." But the child would come home at three in the morning nicely canned. Irresponsible. And in that state they don't fear. "Aw, what the heck can the old people do." While the totally responsible will say, "So what if I have to be home at twelve." There lies the difference. You two stop cooing while I'm talking. Or you can sit on either side of me and we'll all coo together, which is good. That's what people need. Cooing. Which actually means communication. Not communication of a kiss or other things that might go with it. Application upstairs for a job downstairs. [laughter] But people require this cooing, by which I mean communication. You communicate life's force to each other. That is true communication. And when one can do that, there are no repressions or inhibitions. You are just free. So freedom is what we want. That brings us fearlessness. While bondage brings fear. That does not mean we have to be rash and irrational. We got to be rational. You take a calculated risk and not fear. Because we live in a conventional society. It's no sense buying a two million dollar mansion when you are earning 500 bucks a month. That's stupid. Do you see? So fearlessness is a quality that man can create within himself with spiritual practices through the proper mental attitude. You've seen many people, I'm sure most of you have, that cannot even look you in the eyes. Like the practice last night when people looked at each other's eyes for ten minutes. Normally many people can't do that. Why? Because they fear themselves to be read. Even if the opposite person might not be able to read them. I was working on those sheets you have written down. I finished half way through this afternoon and I'll do the rest tonight so you'll have it tomorrow morning. Good.

So let's get back on to the subject. The Brihad Aranyaka... You see, Sanskrit words are very long so you cut them up. Good. Teaching you linguistics. So its emphasis is on fearlessness. But it does not really show you how to overcome fearlessness. And that happens in all the scriptures. Like, for example, the Koran or the Bible "thou shall not do this or thou shall not do that" but it doesn't explain you why thou shall not do this or that. It does not give a full explanation so that you could understand it, and so that it could reach your heart and your attitudes towards life. This was left to people's imagination I suppose, I don't know. But then, I do know that imaginations could run wild. But you can throw the whole Bible away if you like, it's just a compilation of stories. And if that compilation was published in some countries [GLITCH] it would be banned. I know one country that would ban it, but because being a bible they cannot ban it. Murray knows all about that. Because there are stories of adultery and sodomy and murder and pillage and cutting off heads just because of the whims and fancies of a little dancer, Salome, I think it was. So therefore a true teacher is required to go into the proper interpretation and explanation of these things, so therefore man can understand, and it is only by understanding, also one of the contributory factors, that one becomes fearless. So, I'm gonna die tomorrow and so are you. By tomorrow I mean a year's time, two years, five years, ten years. What is time? A flicker of a second. And you start fearing the unknown because you cannot recollect what has happened in your previous lives where you have died so many times. You can recollect them if you open up more and more of your 12 billion brain cells and give the memory box of the subconscious its fuller scope. Then you can go back into past lives. I have done that so I'm talking of practical experience. And you will find that, beyond the basic fear of leaving this body, it is a very very pleasurable experience. We spoke about death during the week. It's a very pleasurable experience. You are going into a dimension, you are an adventurer. And what is better than a wonderful fine adventure. So you have to become adventurous to become fearless. Adventure. The main word there is venture. You venture out of the present mold. And when you venture out, get out of the present mold, then you become fearless.

People fear losing their jobs. So what, lose the damn job. In any case 99.9 percent of people are not happy in their jobs. They are not. Very few people are happy in their jobs because the mind is always going further and further and looking for something better that could either produce them greater comfort in this work or more money or something like that. They don't love their jobs, therefore they fear. If I get a job to sweep the streets of this campus I wouldn't mind at all. So what's wrong with it? It's earning a living and no work is ignoble. Any kind of work is noble if it is honest. Hm? For example, all these thugs and thieves that go about brandishing their pistols and shooting up people, do you know that they go through so much fear? They are actually cowards at heart. But with the perversion they commit all these acts.

So, the point is this, that because of perversion we become fearful. Show me any person in this world that has not some kind of perversion. If you show me that, I will show you God. There is some kink there. And everyone is kinky. So what

happens here is this, that we are all living in a lunatic asylum because of our kinkiness. I'd rather prefer a model for a painter that would strip herself nude for her painting and be totally free of any attachment. The loss of all inhibitions, because the body is so pure. And of course, because of our fears we cover it. I wouldn't mind walking down the street totally naked. I wouldn't mind that. Just because of convention you do things, you have to do things. But you don't do it because of fear of what people will say. Just to conform, and there has to be some conformity in life. And by conformity, the word that is associated with it which is called discipline. So we are all under a form of discipline which we have to exercise.

Talking of the lunatic asylum, there is a man passing by, and he had a puncture. So normally what happens when you have a puncture, you unscrew the nuts and put it in your hubcap, so you could find it in the same place. So, here he was outside a lunatic asylum, and a fast car came by and knocked the hubcap and all the nuts went flying around and he couldn't find them. So, here, another nut behind the fence was standing there watching the whole performance. So then later, he came up. . . [posing for camera] (I'll smile for you . . . thank you). So this man who is supposed to be a nut in a lunatic asylum comes to the fence and says, "Sir, I have an idea for you." But first the man didn't take any notice because he knows the chap on the other side of the fence is a lunatic. But he said, well let me hear what this guy has to say, seeing as he is persistent. He says, "Why don't you do one thing. Take one nut from each wheel and use those three nuts on the wheel that you are changing that has no nuts, they are all gone, and use them on there so you can at least drive in your car. And stop at the nearest garage and buy four new nuts." And there you are. The man was on his way. So what I'm trying to say is that there are more nutty people outside an asylum than inside an asylum. Do you see. And what makes you nutty is your fear. So you have to become fearless. And talking of asylums, this chap was in a lunatic asylum. And this nurse. . . [about a fly that has landed on him] (Oh, she loves me. Why doesn't she sit on my cheek and give me a kiss. A love bite.) So this nurse was taking this lunatic fellow, this mad chap for a walk in the garden. They need some fresh air too, even the nuts. So a bird came flying by, a seagull, and spattered on this lunatic's eye. So the nurse says, "You stand still, you don't move, I'm going to run for the toilet paper." So this nut, this lunatic person says, "Nurse, by the time you bring the toilet paper, the bird would have flown miles away." [laughter] That's an old one. I'm repeating it again, there's some new people here. You see.

So fearlessness is one of the pivots that takes you to life's happiness, that makes you feel that inner joy, that takes away all the insecurities from you, because inadequacy, insecurity are all allied to fearfulness. Hm? I start writing an article or book or giving a talk, and if I'm fearful that will I get over properly, my talk or the book or the article would become very

stilted. It wouldn't be that flow which you feel coming from me. No inhibitions. Do you see. Fearlessness. That is what we have to aim for.

So, what are the paths to become fearless? Come, let's leave it to the audience. I've described quite a number of principles, and just say one word that's all.

Person: Plumbing. Plumbing the depths of the fear.

GR: Right. Good. Examining it.

Person: Gurushakti.

GR: Um, that helps.

Person: No self.

GR: No self. Annihilation or the expansion of the ego.

Person: Meditation?

GR: Absolutely. That, like gurushakti, takes away the fearfulness in us. It throws away the dross, the dirt. Anymore?

Person: Love.

GR: Absolutely. Absolutely. Another means of becoming fearless. You never fear a person you love. True.

Person: Kindness.

GR: Kindness, yes, that's part of it.

Person: Confronting it.

GR: Confronting the fear! And inquiring into the cause of the fear. Yes. Because when you confront, you automatically would inquire what that fear is all about. Do you see. And, as the saying goes, that proper diagnosis is half the cure. So you lose half the fear. Do you see? That's how it works. So, be fearless! And fearlessness also involves awareness. The more you are aware of yourself and the circumstances around you, you lose fear because you are aware that there is always a silver lining on the other side of the dark cloud. And that brings us to faith. Not faith in an object, but faith in oneself: I can do it! I can be fearless, because I can do it. And when you say, "I can do it," you take a challenge upon yourself. And when you take a challenge upon yourself, you fight. And in that very fighting against the fear, the fear loses its momentum.

I don't mean aggressive fighting like fisticuffs, that's not what I mean. Fighting there in the mind, analyzing it. So you lose the fear. Even if a big strong bully comes in front of you and you confront him and put your fists up or karate (I normally use that because he knows he can be big, but with my karate art...) and can make him frightened. And you've heard of karate and judo and ju jitsu where a frail little girl like my artist there could throw a man down on the floor, because of art. The art of fighting. You can toss him down on the floor without using effort or strength. Ah, so fear implies an art and the minimum of effort in exercising the art. So we learn that art through the various methods we have described now. So let us make fear into an art. The art of fear. Because fear can be converted into an art, like the painter can take that fear and paint a picture of that fear, projecting it outside him, because fear is more inside you. It is more introversion, while we need to externalize it. So the artist would paint a picture of the fear he has in mind, and look at it objectively. That's another way of losing fear, when you look at the fear objectively which is the blood brother of analysis. So if the mind can't analyze it, see the fear objectively and you will find there is nothing to fear because fear is not existent. Fear essentially is not part of your nature. It is something that you have implanted within yourself, through circumstances, environment, samskaras, impressions, all those things. But it is not you. The real you is fearless, dauntless. So fear not. And if a person that hasn't got the ability to analyze it or confront it can always take the path of faith. And faith means bhakti, devotion. That "oh, there's obstacles in the way" but you have so much devotion and faith that you just feel, very, very sincerely, you feel it in your bones, that as I proceed towards this obstacle, the obstacle will be removed. You develop that attitude.

I remember a story so well of a dream that Roopa had. And Roopa and I were traveling in a small little car (You told this to me many years ago. We've known each other about ten, is that true?) She told me this story. That, Guruji, you and I were traveling in a small car and we had to cross the Alps and they seemed so steep. How are we going to cross it in a small little car? It seemed so dangerous. And then, that very dream turned itself and we found ourselves, she found

herself with me, sitting in an airplane. Hm? And then I said to her, "Look down." And those big mountains seemed like little mole hills. So I say, "Where is the fear now? Where are the big mountains now? Because you have risen above it." Do you see? And they become mole hills, and not those gigantic big icy snowy mountains where you can freeze to death. The attitude and the way you look at things will bring about in you a total fearlessness. That's what we need. Fear nothing. For example, if you can't sleep at night. So you repeat to yourself, oh. . . . that's also a form of fear. I can't sleep at night. Oh, tonight I fear I won't be able to sleep. Insomnia kind of thing. But if you say to yourself, "If I can't sleep tonight so what. I'll sleep some other night and I'll pay the debt, sleep debt." And when you go with that thought, that if I can't sleep tonight so what, you'll fall asleep quicker. Because you are not fearing it. Then of course, you can always do your night practice which is very very effective. Do you see?

So, these things can be applied to every circumstances of life on how to become fearless. The fear becomes less and less until you become fearless. That's the whole story behind . . . what's the upanishad, Roopa? That's right. She's got it. Now she won't fear that word or pronouncing Sanskrit anymore. Bri had aran yacka. Now, when you see that long word you fear will you be able to pronounce it. Now she stumbled here at the microphone. But, showing the way, which a guru should really do, you cut it up, and you will find the pronunciation very easy. And when you find it easy, the fear of pronouncing the word is not there. Bre had aran yacka. So simple, so melodious.

So, there are many ways of losing fear. People talk of having faith in God, hm? Faith in an external object. It has its value. It has its value, we do not deny it. But have faith in yourself, which is more valuable, because God is within yourself, really. The Kingdom of Heaven is there, just for you to draw from it through your spiritual practices.

For example, if a person gets angry and gives his wife a hard time, or the wife gets angry and gives the husband a hard time. Let him first, instead of being impulsive, let him first think of the anger. Think of the anger, and you will see that anger will dissipate itself. Oh yes. Here is a very old Chinese saying, "when you want to say an angry word, twirl your tongue nine times in your mouth." By the time you turn it nine times in your mouth, then you will be forgetting the expletive, the word you want to say. If you want to kick someone in the butt, how about thinking, "What if someone else kicks me in the butt, how am I going to feel?" Do you see the ways of looking at things.

So, introspection, looking into oneself. Not like this Norman Vincent Peale. If you have a negative thought, have a positive thought. No! That's not going to help you. Put it into action. That will help you. So, bend your leg and kick your own butt. And dissipate that energy there. On yourself, which will be fruitful to you and also not break down that communication between you and the person. Two people can love each other very, very much and yet they get fits of anger, which is very akin to the advanced form which we call epilepsy. They are also fits of a different sort. So become fit

enough not to have the anger. And that requires a bit of savvy, as they say in English, or Americanese, he's got no savvy. He's got no brains. English.

So life is so beautiful, so joyous, so wonderful, and of course, another trick you could use when you are feeling angry, get your mantra into your head. Repeat it, or your chant, or do some pranayama. Get the rhythm into your body and you see the fear will dissipate itself, or a lot of it will be taken away. Depending on how sincerely you do your mantra and how deeply you take your mantra. Hm? Or even sing! Will you all join me in this praise because we have to end now. I think I've been speaking for an hour and a half. I've got work to do. I've got to finish those forms tonight. I'm only half way through. how about joining me in this . . . [SINGS JAI RAM WITH AUDIENCE]

Those that have not been with me before singing this, it means Ram, means Lord. Jai means praise the lord. People might call you in various names like Ishwara, Allah or Cristos, which is Christ. They might call you by any name but you are still the same. The same, same, same, divine energy that permeates the entire universe. And may that permeation of divine energy permeate every fear that you have in you. And there shall be no fear. Thank you.

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