

## FEAR

This is a satsang with Gururaj Ananda Yogi, USA 1981 Number 39, recorded at Techny Towers in Illinois.

GURURAJ: Good. What shall we talk about tonight?

DOUG: Phyllis has a question.

PHYLLIS: Dearest Gururaj: It seems that fear has an effect on perception of time. For instance, time is said to slow down as you're about to have an accident in the car. And boredom, which may also be an expression of fears, seems to slow down time. Is there a relationship between fear and time, and if so, what is the nature of this relationship?

GURURAJ: Beautiful, beautiful. Fear and time has no real relationship, and that relationship is just because of the illusion the mind goes through. Time, for example, when you stand to watch the kettle boil, it always seems that the kettle takes longer to boil. Why? Because the mind has a certain expectation that the water must boil now. And with that expectation you have impatience. And because impatience is there, the water seems to take longer to boil. A boy and girl is in love with each other. Two hours pass and they think it was only two minutes that had gone by. Fear is an emotion. The relationship with boy and girl is also an emotion which we call love. Impatience is also an emotion. So, where emotions are concerned, we have a distortion of time. For what we are going through at that moment determines our sense of time. Yet if we do go beyond the realms of time, then we are in an area called timelessness. Now how do we reach that area of timelessness? The one, as we explained in the love affair, you enter a state of timelessness where two hours seems to be two minutes. You'd find that in meditation where time if you're really meditating properly where time just flies and you do not notice the passage of time. So love is something which is beyond emotion. Affection is an emotion, but real supreme love is not an emotion, but it becomes a meditation. Therefore time is not noticed.

Now what is the reality of time? Does time really exist? Time only exists in man's mind. Now fear can trigger off the length of time or it can shorten time. Because fear, being an emotion, is related to various other emotions. So the measurement of time is related to a person's feelings and emotions which is governed by the limitations of our mind. So when we transcend or go beyond the limitations of the mind, we are in an area of timelessness. Now time itself is an illusion. Time is made by man because man is fashioned to think in a linear fashion, in a linear way. He proceeds for A to

B to C to D. Now, whenever time is concerned there has to be space, for time is also a kind of spacing out, and that spacing out is a quality of the mind wherein all these emotions are contained. So if man transcends time, he also automatically transcends space.

When you are in a hurry to reach somewhere in your car, it seems to take so much longer, yet the distance traveled is the same that has to be traveled. If Chicago is 40 miles away from here, it's not going to be 41 miles. And yet, in that impatience when we are in a hurry, it seems so far away. When are we going to reach there? So with that emotion the other emotion that comes into play is desire: we desire to be there quickly. So impatience also produces desire. If you want to meet someone that you love, and the journey seems so far, you become so impatient within yourself that when am I going to see my beloved, why is this journey taking so long? And yet, the journey's the same.

Now, these are various examples. What I'm trying to say is that it is not only fear but all the other emotions that are in man's mind determines time for him.

Now, worldly time, to repeat again, is in a linear fashion. But when we reach timelessness we operate in a vertical fashion; not a horizontal, but a vertical, where all events are happening here and now, in that one moment. I was here four months ago, came back, and to me it feels as if I was not even gone. A dear friend of mine sitting here in the audience tells me when he comes and picks me up at the airport, he says, "Guruji, when I come and pick you up at the airport, I don't feel that I've really come to fetch you, because you've never been away. So how can I come and fetch you."

So time is a fixture of the mind. And time has caused plenty of problems in man's mind because the very fear that Phyllis has spoken about has one basis only — all fear has one basis — and that is the fear of death. All other fears come from the root fear of death. And therefore we become so conscious of time. When we fear death, we immediately think, how long are we going to live? When we reach 50 — which I'm reaching this Saturday — one would think that how many more years to go. But if I turn my attention to my inner self, then I know and I experience that I am eternal. What are these 50 years in the entire scheme of things? I had no beginning and I shall have no end for I am beginless and endless. And so is each and every one of you.

Ahh! So fear brings about the quality of attachment. So you are attached to this body. You say, "I've lived 50, I'm not going to live another 50 again." So with this attachment the fear becomes greater and greater and more powerful. Now the question remains, how do we get rid of the fear? How do we get rid of our conception of linear time, horizontal time, to the area of vertical time? That is the question. Now we have seen that time is based on the mind, of the little conscious mind. And the conscious mind is forever conscious of time because society is so regulated that you have to be at the office by half past eight. You watch the clock and ah, it's nearly quarter to five, twenty to five. Nineteen minutes to five, of five — I think that's the way Americans say it. Then a quarter to five. And then you're off again. You're waiting for

time. And when you wait for that quarter to five to leave the office, how much have you not thought of time before? You've been worrying about the time since 4:00 already, and by worrying about time since 4:00, what productivity was there, because your mind was occupied with the conception of time: when is it going to be quarter to five! So three quarters of an hour has been wasted by yourself and also wasting your employer's money. Because you have not given full attention.

Like that we lose efficiency. And when we lose efficiency in our work, more fear comes about. Then we start fearing I've been less efficient. You find efficiency experts in the world, and they are mostly men. This we have found out by statistics. So the one woman asks the other woman, "What does your husband do?" "Oh, he's an efficiency expert." So the friend asked, "What is an efficiency expert?" So the friend replies, "If we women do it, they call it nagging." [Laughter] So we are nagging our minds, becoming more and more inefficient. And fear grows more and more. So fear is not a quality or an emotion that stands on its own. It has so many relatives that we have just described. So how to get rid of the entire banglot fear and all its relatives with one blow? That is our problem.

Now, as we get more and more established in our practices, we will lose the sense of time. For in that expansion, we approach the vertical layer of time where everything happens here and now. Everything happens here and now, and that experience is gained because we have gone beyond mind, or rather to the superconscious level of the mind.

Now when we reach the superconscious level of the mind and lose the sense of time, as two lovers do, then fear vanishes, impatience vanishes, intolerance vanishes, inefficiency goes, and they are automatically substituted by the opposites of these negative qualities.

Now the greatest thing to fear in practical life is fear. The greatest thing to fear is fear. Nothing else. Why fear losing your job? Why? There's another one available. If you are efficient enough and you know your job, you'll find another one. Why fear it? Why fear the wife she's going to nag you tonight? Why fear that? Let her nag. So what? So what, let her nag. Why fear the husband that he's going to be cross if the meal is late or the roast is burned? Why fear that? This has happened. I'm sorry, love. I just couldn't help it. The baby was crying and I forgot the oven. Easy.

So when we lose fear, when we lose the sense of inefficiency, when we lose the chains that bind us, the shackles of time, when we lose that, life assumes a different quality, and then slowly you start experiencing the meaning of what eternity is. For each and every one of us is eternal. There is no death. Life has no opposite. Life has no opposite. Emotions have opposites. Emotions are governed by the law of opposites. But not life. Life is eternal. There is no death. It goes on and on and on. And when the cycle of this present universe ends, another cycle begins, and yet that force of life that is you will be continuously there. Death which is the root of fear is a great, great blessing. It's a great blessing. Your old suit gets worn and tattered, so you shed it. Put on a new suit. That's all that it is. Just a transformation, going out of the satsang

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room into the dining room. That's all. You are still in Techny Towers! You have not moved away out of Techny Towers, you have not moved away from the structure or the entirety of this universe. What has happened, that energies have been shifted around. The energy which you call your body now has been transformed or transmuted into a finer energy, so it all remains. Energy is indestructible. And because it is indestructible, it is eternal. And because it is eternal, it cannot have a beginning. And that which has no beginning can have no end.

So on we go. Now with these thoughts of the immortality which is you, why should there be any fear? Why? What do you fear? There is no death. It's a transformation. Once that fear goes away you will find that all the other fears go away. You fear walking down a dark street. Why? Because you are attached to the idea of death: that some hoodlums will attack me and I'll get mugged or killed. But if you have that understanding that there is no death, you'll walk down the darkest street, you'll sleep in the darkest room and you'll have no fear because that life force is there all the time.

So if we get rid of the fear of death, then all fears automatically disappear. And then fear is such an illusory thing. It brings about with it so many different kinds of imaginations. So a mother loses a daughter, she passes over. She is transformed into another being, another entity and she fears for the daughter: how would she be on the other side? What is she doing? Why should that fear be there of her well being? She is always well, because she is not dead. Life is immortal and shall always be so. As I said, it's like changing clothes. So one day I want to put on a white shirt, tomorrow I'll put on a blue shirt, day after a yellow shirt or a green shirt or whatever. Huh? That's also in time. This time here. This limited conception of time which is not real. So to recap, time assumes a reality only in your mind. Otherwise you are timeless. Now if we approach it from that angle, as I said, all fear vanishes. The greatest enemy of man which he has created himself in the form of fear vanishes, and life becomes tranquil. Life starts enjoying the joy which it really is. For life's own nature is non else but you.

You are in a business deal. You fear will my business succeed, or will it fail? You go in that fear. Now conflicts arise in your mind between success and failure. Now, if you have the thought that the business will succeed, you will also have the thought perhaps deeper down that it might fail. Because those are the law of opposites. But if you have the attitude that this business of mine is a game and I am playing the game. And when I play football I want to win, I want to score goals. But yet, behind the idea of scoring the goals... you have soccer here? Yea... or baseball. You play baseball. The idea is that you want to win and score runs. But the main idea is the enjoyment of the game. So whatever we do, if we regard it to be a game, we will enjoy it. But if we set that aim that my business is going to succeed, you will always be filled with fear of its failure.

And this is how we get rid of fear, by regarding everything to be a game. Even in work, if you regard work to be a game... and I can tell you one thing, that 99.9 percent of the world's people don't like their jobs. They don't. They always want to

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do something different than what they're doing. This has been proven by statistics, by scientific analysis. Everyone tries to be what he is not. And by trying to be what he is not, he's always trying to find something else that he wants to do. Because he is now governed by imagination. He imagines himself to be something else and he wants to do the work of that something else which he has created in his own imagination. And that is how job dissatisfaction comes about.

Now what is the basis of that? The basis of that is also fear: the fear of stagnation, the fear of stagnation. So in his imagination he works up another job. I know a lawyer friend, a meditator who says, "All these problems with the clients. I wish I was a doctor." I know a doctor friend who says, "All the trouble with the patients, I wish I was an architect." I know our architect who was something else... you see. Because we lack job satisfaction and that is caused by not understanding what we are doing. If I am an architect I design houses, I've got to draw the lines and draw the plans, fine, ok. Now why do I not regard that to be the game that I am trained to play. Do you see.

So all these various aspects of life are born of fear. Now fear does not only need to be from the conscious level of the mind. Fears can also come from the subconscious level which penetrates the conscious level and makes you aware of it. Now when the conscious mind is limited and patterned, the fear which resides in the subconscious area goes through a kind of transformation to suit what the conscious mind and the senses attached to the conscious mind is aware of. So fears can be translated in a totally different way.

Because of past experiences and samskaras, those impressions in the subconscious mind, you might have had some kind of experience. The experience might be totally unrelated. Say you had the experience of the business partner doing you down in business. Now that thing might have happened many lifetimes ago. But that impression, that fear, has remained in the mind of being done down. So in this lifetime, say you meet a girlfriend. You meet a girlfriend, you might marry her, and that fear that originated in something else can be translated in this life as jealousy: will my wife let me down? Is she going to do this or that or that? And this of course applies to man and woman as the lawyers would say in agreements you might have read, that where man is mentioned woman is included and where woman is mentioned man is included. Legal terminology. Fine.

So the present fears we have could come from different causes. The fear of a car accident, for example, could have the cause of a fall or a little bicycle accident or a little mishap during your childhood. And it could be translated now in your fear of a motorcar. The fear of darkness which I spoke to a person this evening in an interview, could have its roots in something else. This person might have had to go through a dark tunnel somewhere sometime, or the electricity train something went wrong with it and got caught up in a tunnel and all the lights went out and there was panic there and she felt fearful. Now, this person might translate it in fear of darkness and not wanting to switch off the light.

So what are we going to do about all the various.... Now, I've described all kinds of fears to you. Right. What are we going to do about our fears? And fear is of course the great,

great great grandfather of insecurity which in itself in turn becomes a fear. Now what are we going to do about fear? How can we get rid of fear? On this I have to repeat again, is by taking the mind to that finer level, the superconscious level that knows of no fear and that immediately recognizes all the happenings in timelessness, where there is no time attachment, no clock that you have to clock into.

Now, as I said, the basis of fear is death. Death means loss of one's self. What are you losing? You are losing your ego. You think you are losing your ego. You think you are losing your individuality. And that too is never lost. Your individuality will only be lost when you become self realized. Because the very individuality that you are, the very personality that you are, is your ego. And after this body is dropped, the ego will carry on to assume another body again. The other body will contain the sum totality of all your experiences you have had over millions of lifetimes.

So even the ego is not lost. And yet our fear of death is because of the loss of ego and not the loss of the body. The fear of the loss of the body is only incidental to the loss of the ego. And yet here you can see the ego is not lost either. So what do you fear? Why do you fear? So having this understanding, all fear goes away. And when fear goes away, your measurement of time goes away. For fear can only be strengthened by your sense of time.

Now of course that does not mean you must be unpunctual. You have an appointment for 10:00 and you turn up at 10:00 the next day. Once in India we ran on the station and the train was just pulling out. So felt sorry, we had to catch the train, so we met the station master on the platform and we said that, look we started chatting we just missed the train. So he says, "No, sir, you did not miss the train. The train that just pulled out now was a train that had to pull out yesterday." [He laughs]

So what are you missing? You thought you missed today's train. You missed yesterday's train, brother. And today's train might perhaps come tomorrow [he laughs]. You see. The basis of fear is baseless. The basis of fear is baseless. It is just the conscious level of the mind, with its big brother the subconscious, that makes you fear all kinds of things. And I guarantee you one thing, that 99 percent of your fears are false. Ninety nine percent of all your fears are false. They have no solid background.

You have to do a certain job. And you fear that if I don't finish my job at such and such a time my boss will give me hell. You fear that. And you will worry so much about it that instead of finishing three quarters of it you will only finish half of the job and quarter of the time will be mixed up in this fear. Now next morning the boss comes in and he says, "Those

reports, please," and you tell the boss, "Sorry sir, I was unable to finish them." And the boss will say, "Well, you should have really, but it doesn't matter. Give it a little extra push today."

Nothing happened. But you here were going in fear. Perhaps you never slept the night before: that I've not done this. So now, does fear not become an assumption? So therefore fear is baseless; fear is purely imagination that we conjure up in our own minds.

So this one boss he had a bookkeeper and a secretary. And the bookkeeper was kissing the secretary. And suddenly, the boss walks in. So the boss says, "Is this what I pay you for?" So the bookkeeper replies, "No sir, this is for nothing." [Laughter]

So, my friends, fear has no basis at all. And the tragedy is this, that we have fear. People are stuck with fear. All kinds of fears. And when we analyze it and realize that my mortal soul is fearless because it is eternal, then why must I allow my mind to play tricks on me. If I have to leave this body, I'll have to leave it. If I have to lose this job, I will have to lose it. Ok. If the landlord throws me out, he will throw me out. So what!

Now that phrase "so what" can be entered by two kinds of people: the totally irresponsible and the totally responsible. Two kinds of people can use that phrase. The one that is totally irresponsible utters it from total ignorance. He doesn't care a damn, which is no good. Man must have responsibility. The other one that says "so what" says that phrase with total responsibility, for there can be no consequences that will be harmful to you. There are no consequences.... In this course I'm putting forth to you very many revolutionary ideas, and I would earnestly suggest that borrow some tapes or whatever and listen to them again. Ok. Fine.

They normally say that every action has a reaction. But every reaction that occurs is harmless, it is not harmful. You imagine it to be harmful, but it is not harmful. It is not harmful because the very reaction of your action is teaching you something, and anything that teaches you is not harmful. It is for your betterment. Do you see from what angle we can look at things to get rid of this bug called fear? For it is a bug. And people get bitten by it unnecessarily. Use insecticide and the bugs will be exterminated. And our insecticide is spiritual practices that leads us to that higher level where we find that all our fears are baseless. And all whatever consequence is produced is for the good of ourselves. Any consequence which we might regard to be not right for us is also your imagination. It is right for you.

A man steals or is forced to do something by certain circumstances, or if he's framed, or whatever you have on your American TV, framed and... I've learned a lot in America, huh? Learned a lot. And he goes to jail. And this man goes to jail. I would say, "What a blessing. What a blessing it is!" Why is it a blessing? Look at that beautiful solitude in that jail cell.

[END SIDE ONE]

Here in the outer world your mind is cluttered up by external circumstances so that you have lost the ability to think. Thoughts are thrown on you all the time, from every direction. So you are not yourself, you are not living within yourself, but the environment is living in you.

So here this man goes to jail. For the first time in his life he will be able really to reflect. For the first time in his life if he has met a holy man, a true guru will he understand that ah, look at this blessing, now I can really meditate. No cares of the world. In that cell, you are in solitude. No outside interferences and you dive deep within yourself. I'm not trying to tell you go to jail. But I am trying to point out to you that any consequence, any reaction of any action, can be used usefully. Do you know, some of the greatest works of literature have been written in jail. I think Pilgrim's Progress was one, if I'm not mistaken. There are many, I can't remember names. Sorry.

VOICE: Mein Kampf.

GURURAJ: Are you Jewish, by the way? I don't know if I told it here in Techny, but I did talk about this somewhere, a person was asked... Hitler Mein Kampf, yes.... went to a fortune teller and asked the fortune teller, "When am I going to die?" So the fortune teller says, "You will die on a Jewish holiday." So Hitler asks, "Why?" The fortune teller tells him, "The day you die it will definitely be a Jewish holiday." [Laughter] Yea. You see.

So meditation and prayers are important to get rid of fears. Because we feel that inner strength, we feel as you progress in meditation you will feel and experience your vastness. You will feel and experience your universality. You'll feel and experience that you are eternal, you are deathless, because there is no death and if there's no death which is the basis of fear then these little happenings in the world, why should I fear them?

I don't know if some of you have heard some tapes made in England on my personal life. People ask me about this, that, and I sometimes talk about it. There's one time when I was walking through a forest along the Himalayas in that area of north, dense forest. And I was walking and I saw a tiger. I just sat down. And the tiger was coming to me and I saw it was getting ready to jump. I looked the tiger in the eye and the thought that went through my mind I was only about 18 or 19 then the thought in my mind was this, that "Are you really a tiger? You are not. You are me, dammit. And even if you devour me, where am I going to go to? I am going nowhere, I am here, I am eternal. And you are me, I am you. So whatever harm you want to do to me and I know you don't want to harm me because you don't know of harm, it's only human beings that know of harm, damaging people, perhaps, and like that. You want food, perhaps, so why not? This is



food. Everything is food. You are food too, perhaps, for something else, come, come." The tiger just slinked away, looked, and at that moment I felt a total oneness with the tiger. A total oneness. I had no fear. Do you see the point? I had no fear, and it looked at me and just slinked away and went away. I wished he had come near me, I'd have patted his head lovely poor thing, huh? Beautiful. For that tiger too one day will find human form. In evolution from the animal stage to man stage.

Now this sense of fearlessness is brought about by the sense of that knowingness that you are eternal. And if you are eternal, then what are you how shall I describe you if you are eternal? For there is only one thing that's eternal, and that is Divinity. So when you gradually understand as we have been talking that "I am Divine," then what is there to fear? What is there to fear? The whole concept disappears. All these are concepts made up and conjured up by the mind. They all disappear.

So situations in life can be handle very well. And every situation can be handled in a very very lovely way. If it is handled with love. This wife brought her husband a bottle of hair tonic. So the husband says, "Oh thank you, darlin' not darlin' honey oh thank you, honey." The wife says, "I want you to give this hair tonic to your secretary." Husband looks. "Give it to your secretary because she leaves a lot of hair on your coat." [Laughter]

You see, and then there after the husband ceased all his nonsense because the matter was handled with love and care. She could have picked up the rolling pin, [laughter] she could have. "That's what you do to me you bloody B!" So like that, every situation can be handled with loving care and thereby one becomes fearless with the realization that all consequences, all reactions to actions are necessary for you. And if all of it is necessary for me, why must I fear it.

So firstly, the basis of all fear is death and there is no death. The other manifestation of fear is loss of love, which is also baseless. You cannot lose love. Because you are love. You cannot lose love of your beloved, for that is a projection of your mind, of what you expect from her. But if you do not expect and just be that love, and show that love, perhaps, then what do you have to fear? How can you fear the loss of love when love itself that love for the person is but your own mental projection, and what you expect in return.

So how can you fear a projection? Projection is not real. All the happenings on the cinema screen is not real. Like that I can go on and on, listing to you all the various kinds of fears and point out to you how baseless they are, without foundation. Fear of the loss of money oh, I'm going to lose. I've got so much. A poor man in India you'd find this a lot because of the poverty, people sleeping on the pavements the man sleeping on the pavements has not a penny in his pocket. So he has no fear of losing money. Later, perhaps, he finds a nice job. With the nice job he has a little home. Now he protects his home, he fears losing all the furniture, all the things he has now gathered, so he puts on burglar bars very ornamental, very beautiful someone might break in and steal my things. Because now he's got what he calls

possessions. And then he moves further up and has a mansion. So now that has to be guarded, he's afraid of losing that, so he has a couple of those dogs which Carl's wife breeds.

VOICE: Shepherds.

GURURAJ: Shepherds. Alsatians. Roaming the ground to protect. Right. Fear, fear, fear, and so now he's gaining more and more and more money. And then he still gains more, he has a whole estate. So now he has to have the dogs and the guards around the house. You see how the fear has grown because he thinks he possesses that money. He possesses nothing at all. He came in his birthday suit and he'll go back in his birthday suit. That's the nicest suit I like, by the way.

So it is these attachments which we have falsely created puts our minds in a quandary, brings about all this turmoil. Now with this understanding we say, "So what!" Come what may! For I am eternal. I am the manifestation of the Manifestor, and not only that, this manifestation although I regard it now to be a part of the Manifestor I know that I can merge into the Manifestor. And I am all. I am all. I am Divine. And therefore I am fearless.

So no fear is going to be a stumbling block to me. And you can demonstrate this practically. I'll give you another example of my life. My car couldn't start at the office, something went wrong. So I could have taken a taxi home, which is expensive, but it could have been done, it could have been made possible. But I thought I had not sat in a bus for many years. Let me have the fun of traveling by bus today. Now on a Saturday afternoon I was working late, must have been around 4:00, and that area on a Saturday afternoon is deserted. Going down there, three hoodlums come up to me, and "Let's see your money." I look at them, rough looking fellows, took out my wallet I had about 30, 32 rand that's South African currency in my pocket, and I say, "Yea, sure, take it." They took it and they started trotting up the road. Then I shouted to them, I say, "Hey, come back. You forgot my pen and my watch." They came back. And I had my watch off my wrist and I had my pen out to give it to them. They looked at me and they said in Afrikaans, "[the quotes]" it means, "He is different kind of man." They gave me back my wallet. And ran off. Do you see.

Do you see how that fearlessness could overcome any obstacle. For when fear is not there, love is there. And who can conquer or hurt or overcome or subdue that Divine love that can tame any savage beast like those three hoodlums. So why fear? Bloody fools. Why fear?

Another joke here. This is about Doug. Then we'll end for the evening because we've spoken for more than an hour, hour and a half, hour and a quarter. A fellow was going to Doug's church. And on the way he popped in at a shop. So he

asked the shopkeeper, "Can you give me change for a dime?" So the shopkeeper gave him change for the dime, and he said, "Enjoy the sermon." [Laughter and groans]  
Yes, my friends that is how people are. And that also comes from fear. That if they should put the dime in the collection box it will make them poor.

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