

Satsang with Om Baba

(21 January 2017)

The fear of the ego

Welcome everybody to the Satsang.

What about shall we speak today?

Question: About the fear of the ego that turns our consciousness away from the Truth.

Ok. I will repeat the question. Let us speak about the fear of the ego. That means any fear, because all fear comes from the ego. If there is no ego, there can be no fear.

They say in the Upanishads, in the beginning there was Brahman alone, the Supreme Self. And because He was alone, He got afraid. Then He thought, "Just a moment. If I am alone, what am I afraid of?" And His fear was gone.

So fear does not really come from a sense of aloneness or from a sense of weakness. It comes mostly from a sense of separation. That I am one thing and you're something else. Of this very deep idea that there is something else. There is another entity that somehow competes with me.

It comes from the false idea of the ego. This fundamental idea that I am one thing and you're something else. That is completely based on misconception. This is the ego. It is based on the fact that we pay attention to the form and the behavior of the other people. And we think since this form is different from that form, we're something different. Since this behavior is different from that behavior, we have two different things. But the essential question is: "Are we the form? Are we the behavior? Is this what we truly are?"

When we start questioning, when we start to doubt that we are just the form and the behavior, then there is a turn towards spirituality. And we start working towards being free from the ego. We start working towards being free from the idea of separation. We start working towards being free from fear. Because truly, separation is the greatest source of fear. There is nothing we're afraid of more than the fear of separation. And I say again, this fear is entirely based on the misconception that I am one thing and you're something else.

So, the question was about the fear of the ego. Fear and ego go together. The ego cannot be free from fear. Even the great demon Hiranyakashipu conquered the whole universe. He was the absolute master of all the universe, of all beings, but he was not free from fear. Because Vishnu was somewhere and he couldn't find him. He had the idea that there is something else very powerful that is not under his rule. So even if the ego reaches this supreme power, it will still have fear. And not only will it have fear, it will have desires.

Let us see this now from another perspective. What we already said was one perspective. This can work. Now let us see it from a different point of view.

What is it generally that the ego is afraid of?

We say that the greatest fear is the fear of separation but let us go into more practical aspects. As you have observed already, Life, it flows in a certain direction.

And the direction that Life flows is not in the hands of the ego. No matter how powerful the ego is, Life is not controlled by the ego. So when Life happens to flow in a direction that's not approved by the ego, the ego is unhappy. And because this is something that happens all the time, the ego naturally is afraid. The ego is naturally afraid that Life will flow in a direction that it has not chosen. It has become an instinctual fear. It is mechanical; it happens by itself. Because it happens all the time.

The ego says, "I want Life to flow in that direction. That is the best." And it doesn't flow in that direction. One time, two times, three times, four times. The ego starts to be afraid. Maybe tomorrow things will not happen the way I want them to. Which is very possible, in fact extremely probable. And this fear also, it comes from the idea, the misconception, that we are something separate from Life. Like Life is a stream that flows and I'm something separate from it. We don't understand the very clear fact that I am a part of it.

Separation is the true source of fear. Not just separation but the idea of separation. The Bhagavad Gita says that fear comes from desire. We desire something because we fear we missed something. We fear we are not complete so we need something extra to complete us. As we observe from life, sometimes the things we desire come, sometimes they don't come. So out of experience we are afraid it might not come, what we desire. It is not that it will not come what we need, but it is very probable that it will not come what we desire.

From the point of view of wisdom, from the eyes of wisdom, there is no fear, because whatever we need is always provided. But from the point of view of the ego, there is always fear because the ego wants to have what it desires. It has its own idea of what it needs. And many times the idea of the ego is different from the idea of Life. But what if the idea of the ego, if the wish of the ego was the same as the wish of life? If the wish of the ego was the same as the wish of God. What will happen then? The wish would always be fulfilled.

So if we want to be a little bit intelligent, if we want to have all our wishes fulfilled, it is possible. I will tell you the way. Simply merge your wish to the wish of the Supreme. Tune in your wish to the wish of the Supreme. Let the wish of the Supreme be your wish and your wish will always be fulfilled. And there will be no fear.

This was the second perspective. We can speak of a third perspective. I hope everybody remembers the perspectives. So, third perspective, it says in the Avadhuta Gita, the fear of life and death, it goes the first line, of the Avadhuta, "It is certainly by the grace of God that knowledge of unity is revealed. Then one is finally released from the great fear of life and death." By what was he released? By the knowledge of unity. What we said in the beginning, by the dispelling of the idea of separation. And what fear has gone away? The fear of life and death. What does it mean?

You understand very clearly the fear of death. Do you? No, you don't. (laughs) Fear of death doesn't only mean the fear of physical death. Fear of death means the finishing of any experience that we love. It doesn't only have to be physical death, ours or a person that we love. It can be anything, the finishing of a meeting, the finishing of our journey to India, it can be anything. For example, we are here in India and we know we like it so much and we know we have to leave after one week. And we are very much scared about it. That's fear of death, because the experience that we love so much is going to die. And the very simple truth is that all experiences finish.

It's better to have now this moment which is unique and in five seconds it has passed. What's the problem with this? A new experience will come. The old will finish, the new will come. What's the problem? The universe can never remain empty. The Mahamaya itself can never die; it's always reproduced in the most beautiful possible way. Life, it will not stop flowing.

But if we become attached to an experience, then the great fear of death arises. We will have the feeling that we will not be without it and naturally we will be afraid. What will I do? How will I live without it? How will I continue living. I prefer to die with it. Then the big drama starts. All this out of attachment. The fear of death. So this you can understand clearly.

What is the fear of life then? Some people are afraid of death, some people are afraid of life. Sometimes we have something very pleasant. We don't want it to die. Sometimes we have something unpleasant. We don't want it to be here. It's the fear of life. And these things usually they go by turns, one after the other. I don't want this. I want this; it should not go. This is one of the most gross manifestations of the ego.

What is the ego? The misconception that I am a separate being. How is the ego dispelled? By the knowledge of unity. That I'm not somebody individual; I am the Life, the very Life, within all forms. I am the very Life within all behaviors. I am the very Life within all stories. I'm not a character in the story, I'm the very Life within the story. I'm the very Life out which infinite stories come. And I am one. I am the one Life pervading all. That is called the knowledge of unity, the knowledge of oneness. You can call it also, if you like, Yoga. You can call it Advaita. And how does it come? Truly by the grace of God.

I told you before just one verse from the Avaduta Gita, just one verse and that is a full, complete teaching all by itself. So, I've given three perspectives. We have a fourth. It's something we have not covered. I will say again, fear comes out of the idea of separation. Separation is a source of fear. Separation is a source of suffering. Oneness is the ultimate cure for fear in the same way that in the very beginning of creation, the Supreme Self realized "I am One. So of what can I be afraid?"

Within this fear of separation, we cannot be free from fear. Perhaps we can cure a certain small fear that we have. Another fear will pop up. We will cure it a little bit. Another fear will pop up. It will keep on going like this because separation is the root of fear. If we want to be free of fear, we have to uproot the tree of fear. Not just to cut a little bit the branches. New branches will grow. And the root of fear is separation. The idea of separation.

Rumi, he says in one of his poems, "Never separate from your beloved. There is nothing more hateful to God than separation." This is his way of speaking. It's saying separation is the greatest source of suffering.

Separation is the source of all suffering. Separation is the source of violence. There cannot be violence without the idea of separation. There cannot be conflict, there cannot be competition.

Jesus Christ said, he gave a very powerful technique against fear, "Love your enemies as your own self". He said: "Recognize your own self within your enemies. There's no meaning to recognize yourself within your friends and your family. Everybody can do it. This is too easy. I have higher expectations of you. You recognize yourself also in strangers. You recognize your own Self in your enemies." Because with the enemy, there's the greatest, most powerful sense of separation – the source of suffering. So, if you can actually recognize yourself, if you can see oneness with your enemy, you can see oneness with everybody. If you can see oneness with your enemy, you cannot possibly have fear of him. If you see that it is your own Self, it is you behind the form and the behavior of your enemy, there can be no conflict. There can be no hate. There can be no fear. Because it's not possible to be afraid of your own Self.

The question was about the fear of the ego, fear and ego they go together. If you want to keep your ego but be free from the fear, I don't know the way to do it. I don't think it's possible. If you want to give up your ego and keep the fear, this is also not possible. Because the fear is a manifestation of the ego.

So, when you speak about the fear and the ego, it's like speaking about a couple. It's like a team, it's like a gang.

See yourself as you truly are. See yourself as Life. Life, vast, all embracing, all containing. Independent of the forms, independent of the behaviors, independent of the stories, independent of time, timeless Life, formless Life, without a name, without any label. Pure and the essence of all. The very essence and the very beauty of whatever we experience. Our own true Self. Being everywhere inside us and around us. One Life. Clearly recognizing we are one Life, what can we be afraid of. Clearly seeing that we are not a particle in the river but we are the river itself, of what can we be afraid? We are not a particle in the ocean. We are the ocean itself. Of what can we be afraid?

Question: Can we speak about the spirit which is pervading us?

We can call it "the spirit that's pervading us", or we can simply call it "Life". It's very simple and straight-forward. It's called the Self. If you like Christian terminology, you can call it God. If you like Hindu terminology, you can call it Shiva. You can call it Rama, you can call it Krishna. You can call it the knowledge of unity, the freedom from fear, ultimate peace, the great source, the great support, the great destination. You can call it your own true Self.

What was here before this body was formed?

What will be here after this body goes back to its elements?

What is here constantly all the time behind the body?

Inside and all around the body?

What gives life to the body?

What gives life to the thoughts?

What is Life itself? The very essence of Life?

This is one, perfect in Itself. And because It is one, It has no fear of anything and It has no desire of anything because everything is included within It – It is all inclusive. It is full.

Question: Why have I embodied myself?

You have never embodied yourself. The elements formed up this body. It started somehow evolving and became bigger.

Again, information was gathered from all around. Programming. Some behavior was formed. You were always in your eternal safe spot. You have always been in that eternal safe spot. Simply knowing – being aware – enjoying the infinite experiences, which by themselves, they are wonderful. If you stand in the correct position, if you stay in your true position, then you have never been embodied, and you will never be disembodied. It is just the elements that come together to form up the body, they undergo many changes, they undergo evolution, they undergo dissolution, and they go back where they came from. And you're still there. You're still here. We cannot go anywhere.

Question: And why do I live all these stories?

We don't live any story. You are Life itself. You're the life behind all stories. The essence of all stories. The source of all stories. The merging point of all stories. But you're not a part of the story. You have never been. In this way, stay as Life itself. Stay as Awareness itself that is one. And you will always be free from fear.

Om Shanti Shanti Shanti!