

GURURAJ: Good. I had an appointment this evening with Swami Swahananda, who is the head of the Vedanta Society order of America. And there were quite a few things we had to discuss, and we managed to get through quite a bit in half an hour, little realizing that the times of the satsang had been changed from half past seven 'til seven o'clock. So I'm very sorry if there was any inconvenience caused to you. Okay.

Let us start off with questions.

VOICE: Gururaj, I have a question. If one of our goals is non attachment, in other words doing things selflessly, how can one go about not being attached to non attachment? How can one keep the ego from getting in the way?

GURURAJ: What a beautiful question. What a beautiful question. This question encompasses the entirety of the wisdom of the Gita. Have you read the Gita?

VOICE: I've read some of it.

GURURAJ: Good. Very beautiful. Very beautiful. How to find non attachment in attachment. Good. Now, there are certain words that we have to understand properly. You have detachment, unattachment and non attachment. Good.

Now, in detachment, in detachment you would find that you have a feeling of indifference. You detach yourself from the world, and you go into a kind of seclusion. And you feel indifferent to what is happening around you. You build a wall around yourself, or in other words, you are running away from the world. That is detachment. Good.

Unattachment would mean that the desire for attachment is there, but because of environment and because of circumstance you force yourself to be unattached to it. Good.

Now, non attachment is something very, very different, where you are attached to your environment, you are attached to your family life, to your friends, and to your work, or to whatever circumstance you are placed in. And yet...and you are partaking of every activity that is going around you, and yet you feel non attached to it. In short it means to be of the world...to be in the world and yet not of the world. Now, that is the ideal to be created in man, whereby he could enjoy the entire relative sphere and yet live in the absolute. And while living in the absolute he is still within the relative. So what has happened there is that a wonderful fusion has taken place. A wonderful fusion has taken place between relativity and the absolute. Good. Now, if this fusion takes place, then life becomes richer in the relative because it is now empowered with the power of the absolute. If you go to a theater you will notice that on two sides of the hall they have these

spotlights. Now, when these spotlights are shining on the stage separately the light is not so bright; but when the two spots are brought together, when the two spots are merged, then how bright the light is! Good. That is how...that is how man can experience all the luster and the glory in this world, fully realizing the value of every action that one performs. But in that action one is non attached. One enjoys the action. You sit down to a meal and you enjoy everything that is spread out on the table there for you. And yet there is a sense within you which makes you feel that you are not attached to it. So the main ingredient in the non attached attitude would be non craving. Now, non craving does not mean non enjoyment. Non craving also means non hankering. And when man stops hankering after things his life can become happier. In non attachment there is always the element of non expectation.

It is always expectation that brings about misery. You bring up your child, you give the child education. Now, you are expecting that when my child grows up he will do this, and he will do that, and I would be proud of him. Good. He will, in my old age, look after me. This expectation is there. But what happens if the child does not turn out to be according to one's expectation? Then one goes into suffering. So the basis of all suffering is expectation. When we expect a certain result of any action and the expectation does not come to fruition, then there is suffering. The same principle applies in marriage where the partners expect this or that from the other, and when that expectation is not fulfilled there is suffering.

So in non attachment the lesson to be learned would be non craving and non expectation. So now to develop the ability not to expect. What do we have to do, that is the question? Now, you will find that all forms of expectation...all forms are always based on the future and never in the now. You expect tomorrow to be turned out in such and such a way. You expect next year where certain things are going to happen. But instead of living in the future if man lives for now, then he loses the sense of expectation. We do not expect.

Now, the Gita says that, "Perform actions for the sake of action, and not for the fruits thereof." Good. Now, when you think of the fruits of the action, then naturally there would be expectation. Now, we do this in a great measure in our lives without realizing it. We work throughout the month and we know at the end of the month the paycheck would be there. But throughout the thirty days of the month we are not thinking of the paycheck. At every moment when we are working at our desks or at our workbenches or whatever, that thought of the paycheck is not in our minds. We don't think every moment of the day, "Ah, end of the month paycheck. End of the month, paycheck." Hm. We don't do that. We don't do that. We keep on doing our work. If a person is a professor, he keeps on teaching. If a person is a laborer, he does his labor. If a person is an artisan, he does his work. Fine. And the pay just comes automatically. It is not something that is brought by expectation, but the fruits come because we have done our work.

Now, if we apply the same principle to every action of our lives. I do someone a good turn, and I do the good turn with the expectation of being appreciated. And if the person does not appreciate me or even say, "Thank you," then I feel hurt. I

feel hurt because I expected to be thanked, to be appreciated. And the expectation of the thanks and appreciation was there to bolster my ego that I have done something. I: ego. Fine. Good. Now, when that does not turn up and you are not thanked for what you have done, you feel disappointed and you feel the misery of disappointment. Fine.

There is one thing very beautiful in the Hindi language. In the Hindi language there is no such word as "thank you." There is no such word as "please." The Hindi language does not contain the word "please" or "thank you." In Hindi if... An old woman is walking with a lot of parcels in her hands. Right. A young man comes along and he sees how much the lady is laboring, so he offers to help carry her parcels. Good. He takes the parcels, carries them to her door, and she would say, "sukriya." Now, sukriya means good deed, it does not mean thank you. It does not mean thank you. The old woman has recognized the good deed the man...the young boy has done. No thanks is required. I have never thanked anyone. No No. What is there thanks to be required for? Every man is doing his duty. And by doing his duty, he is performing his dharma. I can comment on his dharma, yes. Sukriya: good deed done. Yes. And that could be more helpful to the person by bringing to his cognition, by bringing to his awareness, that he has performed a good deed. And by that being brought to his notice every time that you are performing a good deed, he would be inspired to do more good deeds. But when you say "thank you" you are bolstering his ego, making him feel great. That's why you thanked him.

There is no such word as please. We say [maherbani?]. [Maherbani?] means, you are merciful. Someone does something, or you ask someone to do something for you, and the person does it, then you say, "[Maherbani?], you are merciful, or, "Be merciful to do this for me." So you are bringing out positive qualities in the person by reminding the person of how merciful he has been, or what a good deed he has done. Good. Fine. So...so in non attachment one does not have expectation. Therefore Krishna said in the Gita that, "Work for the sake of work." For no person in this world can ever remain inactive.

There is always activity going on all the time. As I am sitting here there are billions of cells in my body that is doing its duty. And what a wonderful machinery it is. Someone was telling me that if one has to reproduce the human organism, it would take a factory whose extent would be four square miles to do the work of what the human organism is doing. And yet it does not shout out to us that we must say thank you to it. Right. Like that the whole universe is operating. Everything is done with such precision. The planets rotate and revolve in such beautiful precision that the astronomers can tell you from now where a certain planet will be in five hundred years time, because everything is in precision and everything is performing its duty without expectation. It is only the human being,

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because of the cunning animal mind, that he is forever expecting. And, as I said before, it is expectation that brings misery.

When we do not expect anything, then there could be no miseries. We do not look forward to the results, we just do our work. If a student is studying...if a student is studying and concerns himself more with the results he is going to get, he is going to lack...or lag behind in his studies. Instead of occupying his mind with the results that are to come, if the same energies are used in doing his work, in studying, the results are automatic. The results are automatic.

So the secret of life, according to this injunction, is this, that keep on doing your duty, keep on doing your dharma as it is allotted to you. And doing your dharma properly, doing your duty properly, you can achieve self realization. If a carpenter wants to build this table and he gives the table his totality, his total absorption in the table, where every bit of wood is fashioned with the entire creativity that is within him, and if he can bring, or make, this table to its utmost perfection, he is at the same time bringing himself, through the object of his work, he is bringing himself to a greater state of perfection too. So duty work for the sake of work.

Now, the Gita goes on further to say that if you have...if you know that the actions would produce some results, you have some idea, then offer those results to me, meaning the Lord. Offer the results to the Lord, for you are not entitled to the fruits of your actions. You are entitled only to the work you have to do. That is your job. You are not entitled to the fruits.

Now, if we look at this very carefully, every action you perform, who is it actually performed by? Is it performed by you, the small little ego? Or is it performed by a greater power, by this Divine energy that is permeating you? We do know that we cannot take a single breath without this energy. We cannot lift a single finger without this energy. We can do nothing at all without this energy. This energy is only using our minds and bodies as instruments to do what it has to do. And if the mind is clear and clean enough, then that energy will flow through more and more and more. And as it flows through more and more, the greater the purity would go into making this table or making this chair or living life as we know it. So if we go deeply and think of it very seriously, we will find that it is not our physical and mental self that is performing the action. The mental and physical self could be the veils that does not allow that light to shine in its fullest purity yes, that is admitted. But behind that all, everything that works works because of this energy. So this Divine energy, call it what you will, call it God, whatever label you wish to put to it, so if this energy is the essence behind every action you perform, then who is entitled to the fruit? The energy is entitled to the fruit, not you. If you use a hammer to knock in a nail, who is getting the credit for knocking the nail? You or the hammer? Hm? Did the hammer knock in the nail, really? The hammer was an instrument.

Now, in the same way Divinity uses us as an instrument to perform certain actions, and he, being the real doer, he is entitled to the fruits of the action and not us. We delude ourselves that we are the doers. We delude ourselves. And it is because of this delusion that we expect results for ourselves. And when we do not get the results, we feel disappointed and miserable. So this is one of the paths, one of the paths towards salvation where every action performed is done only as a duty, only as an instrument, and the fruits thereof, the results thereof, are offered to the real doer that resides within us. And that is the secret of life. And that is how, that is how the ego that keeps on popping up it's head now and then can be controlled.

The ego cannot be annihilated, but the ego can be subdued. It can be subdued, in a way, because we are allowing the real force within us to penetrate even the ego. And when the ego is laden with that heavy force of Divinity, the ego cannot raise its head. It is when the ego is devoid of the recognition of the power that is higher than itself that it floats on the surface. But when it is filled, it becomes submerged in the Divinity. And everything that happens becomes Divine, every action we perform becomes selfless. It becomes selfless because we are not expecting the results thereof. The results are offered to this higher power. And therefore every action that is not performed for the ego becomes egoless, becomes selfless. And that is how happiness is gained.

So we work for the sake of work. We offer the fruits, the result of the work, to Divinity, and that is how the ego becomes more and more subdued. Because when we work for the ego and the results of the work that is performed, then the ego becomes more and more stimulated, it becomes more enlivened, and it becomes a vicious circle. Today the ego gains a little impetus, a little reward. Tomorrow it wants more reward. The day after, still greater reward. And then...and then when it still wants more and more and more it falls flat on its face. Yes. Yes. Yes. Then the great suffering comes. All the accumulated little rewards just become nothing. And the more the little rewards are accumulated it is counterbalanced just as much by suffering, because the ego had no right in the first place to grasp the fruits. It had no right in the first place to grasp what does not belong to itself.

So we do our work and offer the fruits of the work to Divinity. Now, this can be done through self analysis, to a certain extent. We can analyze how selfish our work is, or how unselfish our work is, or it can also be done through devotion. And through devotion the power of love flows so fast, so furiously, so deeply, so powerfully, that the thought of the fruits do not even enter our minds. We are washed away, taken away, in this current of love where we just keep on doing our work, and we do not even think of the fruits thereof or whatever result it would produce. And then it is just a spontaneous thing, where the fruits of the action are dedicated to Divinity. So it can be done through a bit of analysis, it can be done through devotion, and it can be done through selfless karma. There could be no devotion, no analysis, and we just carry

on, doing good and being good. Whatever comes, fine. It is not mine, it is His, and I offer it to Him. That is the way. Okay.

And our spiritual practices do help us to a great measure in strengthening...strengthening us because of the self integration that is gradually taking place, where we work for the sake of work and not for the fruits thereof. Okay.

VOICE: Guruji?

GURURAJ: Yeah.

VOICE: Following what you just said, I've always found it very difficult to understand how something that looks like a negative action also seems to be part of the Divine plan, as in the case of Judas and Christ. Would you comment on that?

GURURAJ: That is very true. In the eyes, in the eyes of the Divine plan there is no positive action and there is no negative action. It is a Divine plan which in an admixture of everything that constitutes this universe. There is no negativity and there is no positivity. The Divine plan consists of a process, a propulsion, that wants to take you to the source where you have come from. That is the Divine plan.

The positivities and negativities are felt by man man and his mind. I always say that, "God plus mind makes man. Man minus mind makes God." I'll repeat that. [LAUGHTER] God plus mind makes man. Man minus mind makes God. So the recognition of positivities and negativities is the recognition, not of God but of man. And...and when man performs negative actions he would feel the results thereof, because he is not flowing with the current of nature or with the Divine plan. The current of nature is the Divine plan. Good. When he performs positive actions he is leading himself to the sattvic value of life to the purer, lighter, value of life because of his positive actions. Good. But in the end he has to discard negative actions, and he has to discard positive actions, too.

Negative actions are stagnating stagnating and misery producing. If you plant potatoes, you get potatoes. If you plant onions, you get onions. Whatever you sow, you reap. Good.

So by consciously performing positive actions, and if we do not know what positive actions are, if our minds are confused as to be able to discriminate between positivity and negativity, then we rely on scriptures. They are guidelines. We rely on scriptures. We rely on the discoveries, not inventions, discoveries made by holy men that through their own experiences and realizations have formulated certain ethical and moral precepts. So when our minds are confused we

take those precepts into consideration and act upon them; and by continuously acting upon them we come to a stage where, spontaneously and without effort, all our actions become positive. Good.

There's a little story about Milarepa. He said, "When I was a young man, I used to do black deeds. Black deeds. When I grew up and had some understanding I started doing white deeds. But now I have gone beyond black deeds and white deeds." So what he actually meant there that he went beyond all the laws of opposites.

So negativity and positivity has nothing to do with Divinity. It has only to do with man and his mind. It is a conception of man and man's mind. Now, if he performs negative actions he would stagnate, he would suffer. And the purpose that everyone strives for is to avoid suffering, to become happier. And by performing positive actions in a conscious manner, and as I said, relying on scriptural injunctions, if one does not have the power to discriminate himself, he performs these positive actions based on moral and ethical precepts, then his life becomes more happier. He enters into realms which are less grosser. He enters into realms which are finer and finer and finer. And we all know that at the finest or the subtlest level of anything great power exists.

If we throw down a twenty ton bomb from a airplane it will make a big hole. As big as a city, perhaps. But if we split the small atom, what a great explosion it can make! So anything at its subtlest level is always more powerful. So what we are doing by performing positive actions, which are helped by our meditations, what we are doing is reaching the subtler levels of ourselves. We are reaching the subtler levels of our mind. And when we reach the subtlest level of relativity, then there lies the fountain of wisdom. And in that wisdom everything we do or say becomes dynamic.

Now, one does not need to reach this through a long arduous process. That is the greatest gift mankind could have. If a person does his spiritual practices regularly, then he is very easily led to the subtlest relative state, where he could have direct cognition, direct perception, of what is truth. And with this cognition, and with this perception, at the subtlest level a realization dawns where he automatically acts in the right, positive way. But that is not the end. He still has to take a big jump from there, where from the subtlest level of relativity he goes beyond into the realm of the absolute. And when he goes into the realm of the absolute, he has a great big laugh. Yes. [LAUGHTER] Yes. Then he realizes that, "I've spent all of these lifetimes...."

Now, I don't know where the Hindus get this figure from, but they say that to reach the stage of man, one has to live eight million four hundred thousand lifetimes. Just imagine eight million four hundred thousand lifetimes in the process of evolution through various different kinds of lives, through various species, right from the mineral, to the plant, to the animal, to man. As I said, I don't know where they get this figure from, but all it means to me, [LAUGHS] but all it means to me is this, that we have traveled a long, long way. [LAUGHTER] Yes. We have traveled... [COUGHS] All it means to me is that we have traveled a long, long way to reach the stage that we have reached.

When the Bible says that man is created in the image of God it is very [true?]. [GLITCH] We don't know it. We are very, very close to God. It is just one more step. And we do not need to go through various arduous practices, various forms of ascetisms. It is not necessary for the householder. The only thing he must realize is do good, be good. And by doing that he will be expressing that deep quality of love that is inherent in man, and progressively we can experience it. Illumination comes in a flash, but the preparation lies in the making of the candle, and the making of the match. But to light the candle is just like that. That's illumination. Instant illumination. Instant coffee, instant this... [LAUGHTER] Hm? Right. Instant illumination. So what we are doing... [LAUGHS] So what we are really doing, what we are really doing is we are in the process of preparation. That is what we are doing. In this school of life we are preparing, we are developing a greater awareness of the mind and a greater unfoldment of the heart; and then the moment will come instantly where the mind and the heart just merge, and you are a Buddha an enlightened being. Hm? That's how it works. All the effort is in the preparation.

Housewives, you know how you slave over the stove for three, four, five hours and then when Gururaj comes to eat in ten minutes the meal is over [laughter]. In ten minutes all finished, and you've put hours and hours in all the preparation. Ya. So we are preparing. We are preparing. So we have to have conscious effort. In the realm of the absolute there is no... there is no positive and there is no negative. In the realms of man, relativity, there is negativity and positivity. And by right thinking, right action.... [END SIDE ONE] we are lead to the more subtler aspects of ourselves, and at the subtlest level our whole being becomes integrated. Hm? Like the pyramid it is broad at the base, but at the top it becomes one pointed. A narrow point. And we are trying to reach that pinnacle. Hm? Fine. OK. For how long can we carry on? We have another meeting tonight?

Voice: We should give everyone perhaps a 20 minute break....

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