

VOICE: I was wondering if different races, black race, yellow, white race, have different types of roles in life, different contributions to offer humanity?

GURURAJ: Now about one thousand, fifteen hundred years from now, perhaps a little more, there will only be one color in this world. That will be red. A little pale red, that will be the color. Now when people are born different colors, there is a great purpose for it. Say a person is born in Africa that has a black skin, or in India that has a brown skin, like me, they are put in these circumstances because of past karma, to learn certain lessons. For example, if a person is born in Japan or in China, which we call the yellow races, that person has to study Chinese culture. There are certain things in every culture which teaches a person something that is required by that person. So it is no accident at all. But one thing that must be remembered is this, that there is nothing superior or inferior. Color does not determine that. For example, the gods, the Hindu gods like Krishna and Rama, were born totally dark. So that has nothing to do with it at all. What it has to do with is the evolutionary lessons that a person has to learn to progress in life. For we know according to the world's politics, there are certain deprivations for certain kinds of people, and more so where I come from. So these are put there for a purpose, for the particular person to learn.

I was born in India so that I could study, perhaps, the philosophies of the East and what ancient seers have said. Then I came to a Western country for the past twenty five, twenty six years to learn Western culture. So now, I am in a position to be able to combine the East and the West in a teaching which could become universal. So, you see, behind everything there is a purpose. But there is one idea that everyone must have. It is this, that there is no inferiority or superiority as far as color is concerned. It is because of our karmic needs that we are born in certain geographical situations and to certain parents which determine our color. That I wish my government would understand.

DOUG: [INAUDIBLE]

VOICE: I would like to know if the opposite of attachment is detachment? And if that is always a positive thing?

GURURAJ: The opposite of attachment is not detachment. The opposite of attachment is non attachment. Now let me explain you the difference between detachment and non attachment. In detachment you become detached to the world or to your environment. Now that could be a form of escapism. When many people become dropouts or failures in life or can't stand the problems of life, then they seclude themselves, they become recluses or hermits. Many of the suddhus or yogis, so called yogis you find in India, are nothing but dropouts. Yes, I've met hundreds of them. They are dropouts, so

they detached themselves from the world. But the whole idea is to have non attachment, where you are in the world and yet not attached to the world. You are in the world, yet not of the world. That is non attachment. That means you partake of everything, you wear clothes, you live in houses, you have wives and husbands and families, and you live normally. And yet you can still stand apart and observe the play. For is this whole world not a stage, as Shakespeare would say? So that is non attachment, where you are watching the play of the world and you're sitting in the audience watching it all go by, the whole world go by. And yet you are partaking of it without being attached to it. That is non attachment. Because what happens with attachment is this, that you become so involved, emotionally involved, that you'd feel all the pains and the sorrows. But if you are non attached, although the pains and the sorrows come, you can stand apart and become the witness. So when you become the witness, your attention... the emphasis is more on the big "I" instead of the small "I." Now, with attachment the small "I" is activated; with non attachment, the big "I" is activated and becomes the witness or the observer of all that the small "I" is doing. So the big "I," or the real, actual self of man starts permeating the small self of man. So the whole secret of life is non attachment. It does not mean being aloof or detached. It does not mean you leave your wives and children or husbands and the whole day through you sit on some hill or Himalayan cave, or go and sit up in the Andes. It does not mean that. I am a teacher for householders. I'm not a teacher for the monks. The monks can carry on with their monkey business. [LAUGHTER] I am a householder, a teacher for householders.

So but, now, non attachment is also a form of renunciation. Now, renunciation does not mean that you have renounced the world. But you have renounced the attachment to the world and live in a state of non attachment where nothing can touch you. Now by having non attachment, you rise above, go beyond the polarities, go beyond the law of opposites. Because in attachment the law of opposites function. Today if you feel intensely happy, be sure to know that next week you will feel intensely unhappy too. Be sure to know that. Every pleasure has as a constituent within itself, pain. And every pain contains within itself pleasure. Now, in non attachment you do not experience pain or pleasure. You experience joy. That is something different than pleasure. You eat a big beautiful dinner, it gives you pleasure. You go and see a nice show, it gives you pleasure. It does not give you joy, because pain and pleasure are inflicted upon you and it requires as its support external things, while joy is something that wells up from inside. You might go and see a nice show... go for a nice dinner dance and a show, and you are feeling so very happy. You go out with your boyfriend or husband, girlfriend or wife, there is a couple of hours spent. Ah! So happy, so nice. And yet you come home, and just a little thing, especially after having a few glasses of champagne, just a little thing might set off a fire. You have a quarrel. Half an hour ago, so much pleasure. And now, just because of that nice time, as you call it, you are having pain. You see how it is so associated with each other? But when

you rise above pain and pleasure, then there is real joy, there's bliss, then you are functioning from a different level altogether.

Pain and pleasure are in the realms of the five senses: hearing, seeing, touching, smelling, feeling, five senses; but joy comes from within. It is that welling up from the Kingdom of Heaven within, from the core of one's personality which is called the heart. Joy comes from there. And that is what we are after: that joyousness. So when a person is attached to any material thing or a relative or a person, one must realize that that attachment has no value whatsoever because everything is transient. All these pains and pleasures are transient, transient, they all pass. They all pass away very soon. But joy is an eternal quality, it is good through eternity. [LAUGHTER] Joy is an eternal quality.

There was a rabbi, and he lived in a small village in Israel, so he was well known. And one man was passing through that village, and he heard that, oh, that well known rabbi lives in this village. So he thought, "Let me go and visit this rabbi." So he went to this rabbi's home. It was a poor, modest home. And he went inside. And the rabbi said, "Welcome, come inside, sit down," offered him a glass of water. Poor man, and his whole house was bare. He sat on the floor, no furniture, nothing. So this man says, this visitor says, "Rabbi, I was just passing here, so I dropped in to see you." And after they chatted, chatted, chatted, this fellow asked the rabbi, "Why is your house so bare?" You got no [???]. So the rabbi replies, "Oh, I am also just passing here." [LAUGHTER]

So we are all just passing here, we are all just passing here. So these attachments, while we are passing here we realize that we form attachments which we think are going to be eternal. I have three children. The one is married, he's twenty five. The other one who is just becoming a pharmacist, he's twenty two, and a boy of thirteen. And I can assure you one thing, I love them very much, I love them very much as I love everyone else, because everyone else's children are my children too. Now if something untowards should happen to any of them, it will at first be a shock to me. But it will pass away in five minutes, because I know the value of this just passing through. I will remember now and then, yes, nice boy, good boy, but I won't let it affect me, because I am non attached.

The Gita says that there is no mother, no father, there is no brother, there is no sister. What is meant by that? That in reality there is only one spirit, and that one spirit permeates each and every one of us. And that spirit is eternal and immortal. It is the ocean. And what are these other things like us? Just waves on the ocean. They rise and subside, rise and subside, and they subside back into the ocean. They are not apart from the ocean. Now, while you are watching the ocean and a wave subsides, are you going to cry your whole life through because a wave has subsided? It is illogical. Now, this, if you should cry or be pained your whole life through by a husband passing away or a wife or a son passing away, what is it going to help? The time had come. The child or the wife or the husband have learned a particular lesson

in this life, and therefore they were born into this life, and the lesson has been learned. Off you go! You don't tarry. Everything in this universe is in motion all the time. There is nothing standing still.

We think we are sitting still here, this Earth, but do you know this little planet is hurtling through space at the rate of thousands of miles per hour. Everything is in motion. Even while I'm sitting here, billions of cells in my body is in motion all the time. Everything is in motion, and anything that is in motion has to pass along. And if we develop that sense of non attachment, then do we really know how to love! Because if you love with attachment, then it is not love, it is a need. Some kind of need whatsoever, even ego preservation. Yes. Real love only comes when you love for the sake of love. So even if the object passes away the love remains. But if it is a love of attachment, then you don't want the object to pass away. The object still remains there causing you misery. And yet you know full well that the moment is gone.

So what do we do? Why do we suffer so much? Because we don't live for the moment. We either live in the past or we live in the future. Study your minds. Study the thought processes. What do you think about? Just observe it sometimes. You're either thinking of the past: oh, Auntie Mary said this that day and so forth. Oh last week it was such a beautiful party and Jane had such stupid dress on. Something like that, past, past, rechurning, rechurning of things that are gone and forgotten. Uncle John said a bad word and yet it is gone already. Uncle John has forgotten he ever said that. But you're still living it, you're still living it.

There is a Zen story, perhaps some of you know it. This Zen story goes where these two Zen masters were going on a pilgrimage, And they had to cross a river. So at the riverside was a young maiden who wanted to cross as well. Now these masters are not supposed to touch a woman. But the one Zen master picked up this girl and carried her across the river. Gallant! Took her across the river. And then after doing that, these two Zen masters carried on on their journey. An hour, two hours, three hours had passed and so the one said to the one that picked up the young lady, "You know, you've done something terribly wrong, you've picked up that woman. You touched her." And so the other one says, "I dropped her there and she was dropped, but you are still carrying her. You are still carrying her." [LAUGHTER]
My father passed away thirty two, thirty five years ago. Now and then I think of him, I do. I offer a prayer, but I don't carry him around with me. He is a soul, an entity on his own. I've no right to possess. I don't carry my father around with me. Now, that is living in the past. Then people live in the future. They are thinking of tomorrow and next week and the following week. When I get old will my children look after me? What securities must I provide. It is good to plan ahead, it is good. But if it is taken to the extreme, then it becomes sour, it is not sweet anymore. Why worry today? Why worry now of what's going to happen tomorrow, next week or two weeks later? So, you're not living now, you are living tomorrow today. Look at the impossibility! It is just illogical! How can you live tomorrow today? Live this moment now and enjoy it. Enjoy this very moment now.

So not to live in the past and not to live in the future. And this is brought about by attachment. But if you are non attached to the past, you don't live the past; if you are non attached to the future, then you don't live in the future. Then you live now. This is the moment eternity in an hour, like Blake has said. We can say "eternity in a moment." For we measure things in a linear fashion because of this limited mind. The mind is so limited. Therefore we measure everything in a linear fashion. But really speaking, it's just a flash, a flicker of an eyelid.

Now, all these benefits are gained by non attachment. Not by attachment. And when we gain these realizations, it should not be mental gymnastics or mental assumptions or just thoughts going through the mind, intellect, rationalizations, no. It must be totally assimilated. It is like food. When you eat the food, fine, good; when you digest the food, good, fine; but then it gets assimilated in every drop of your blood. That is what realization is all about, where you live that which was previously just thought about. You live it. Then you have realized. Like that as more and more and more realizations dawn, as the awareness expands through spiritual practices, the more can you assimilate. And then the ultimate is self realization. And when you realize yourself, you have realized God, you have realized Divinity. So all this starts from non attachment.

Non attachment does not mean that you do not love, or be aloof, or be away of things, no, no, enjoy, enjoy the joy. That is life. This is the fun of life. Yes, yes, yes. Life, love and laughter. Everything laughs, why shouldn't we? Everything lives, why shouldn't we? Why should we just exist like the living dead? We have to be vibrant! Dynamic! As everything is filled with a dynamic quality! Yes, yes. Yes. Spiritual practices, meditation, reading good books instead of all those thrillers, and boy meets girl, and all that. Good books helps, helps to make one think, company of holy people, good people, optimistic people, then it rubs off, as the saying goes. Your mind also tunes that way. If you are forever in the company of very pessimistic people, you become pessimists yourself. Be in the company of optimistic people, you become an optimist; be in the company of joyous people, you too, become joyous. Because everyone is radiating something, emanating from themselves. If you are a person filled with hatred, you emanate hatred. If you are a person filled with love, you emanate love. Why do you love me? Why? Because my love for you is contagious and makes you love me.

VOICE: Even if I don't choose to.

GURURAJ: Ah, very good. There are many things in life that are done without choice. When you say "I choose to," who is the "I?" Your little self? What can you choose? What can you really choose? Very little. Good.

So, in order to love, in order to become lovable, love. Then you become automatically lovable if you can love. Don't they always say that the giver is always the greater receiver? Huh? Yes, give, give of yourself, give of yourself in every way. That love that you give to all around carries with it other qualities also: kindness, compassion, feeling, sympathy, all these good qualities are accompanied in that giving of love. How can you give of love? When you learn to live for the moment and not in the past or the future. And yet it is a non attached love where you don't expect any return. I love you and if you don't love me, I don't mind. I'm not expecting for you to love me, no, that will come on its own. What I have to do I have to do. See how it works? It is so simple, so bloody simple. It is really simple.

You know, I've said this many many times before, I've said this many, many times before, it is so simple to be happy, but so difficult to be simple. Yes. I'll repeat that. It is so simple to be happy, but so difficult to be simple. And with this non attachment the greatest thing that happens to you is this, that you develop in love. Actually love does not develop, it's there. You've got tons of it there. You just allow it to pour out. That's all. And it pours out if you are non attached. But there are so many other good things that happen. You become so forgiving, you become so humble, you become unassuming, you become natural, really natural, you don't put on airs, like some of the gurus I know, thrones are made and untouchable you can't touch them, you have to be so many feet away. Rubbish, absolute rubbish. And I tell them this, oh, I challenge them. I don't want to mention names, but I give them hell: what the devil are you doing? Are you a spiritual teacher? Where is the humility, where's the humbleness, where's the love?"

VOICE: What do they say in response?

GURURAJ: What can they say? They get tongue tied. [LAUGHTER] Of course, they come out with a million excuses which has no value. So all this comes from non attachment.

In saying these things, I'm imparting special messages to some special people here. Yes. The greatest renunciate is he who renounces renunciation. It comes from a beautiful Indian song, shall I sing it? The words are these: [HINDU]. The true renunciate is he who renounces renunciation. So there is still a higher stage of renunciation where you can live in this world in total non attachment. You just carry on, you do your duty, with the realization that I am not the doer. I, this little piece of flesh and blood that is worth \$1.02 in chemical value it's worth about \$2.04 now with inflation. [LAUGHTER]

VOICE: [INAUDIBLE]

AUDIENCE: Yes.

VOICE: Guruji, when you speak about living for the moment, but with the element of time being so significant, in our society, how does that seem to fit in with that? We have a certain time to work and a certain time to play.

GURURAJ: Certain time to work, certain time to come home, fine, and life is such a routine in this time. What do you do? You get up in the morning, get washed, dressed, brushed, you do all the "S's." Shower, shave.... [laughter] Right, then you go to work and you make sure you get to work on time. Right, after that, five o'clock, you go home, have a wash, this, that, the other, you eat, go out to a show, perhaps, or you watch that stupid thing called TV. Then you go to bed. I don't know what people do in bed, nevertheless, I know they sleep. [laughter] Next morning, same thing, following day, same thing, next week, same thing. Routine, routine, all the time. Therefore, because of this routine, we are bound by time. Now, this society is constructed that one is forced to be in this routine. But at the same time if there is that awareness of timelessness, of eternity, that means awareness of that divine force within, then you live for the moment inwardly, and yet outwardly you do the routine things. That means you are established in the Self. Therefore, the Gita says, "First be established in Self and then perform action." You see. That is what is meant. Living in the moment does not mean standing still. Everything is in motion and so are we. How many motions don't we go through in a day, the first one in the morning.

So it is time superimposed upon timelessness. Inside you, you are aware of that timelessness, of the big I; and outside, the small I functions as a little puppet in time. But where is the emphasis? That is important. The emphasis should be on timelessness and then immediately you enjoy the joy of the moment. I've seen people sitting down to a nice meal and eating it, and yet while eating it they are discussing the big dinner they are going to go for next week. Enjoy that big dinner next week when you go there to that big dinner. But while you are having this small dinner at home, fine, enjoy it. Because by thinking of that big dinner next week, you are not going to enjoy tonight's dinner.

So man is fragmented. And this is what we are trying to do is to integrate mind, body and spirit through our meditational and spiritual practices. So the dinner, lovely vegetables are there on the table tonight, I am enjoying it thoroughly. Tomorrow's big feast will come tomorrow, okay, fine. When that comes I will enjoy that too. That is what is meant by enjoying the moment, living in the moment.

VOICE: When do you feel the soul manifests the body? Before you are born, or during the birth process?

DOUG: When does the soul enter the body? Conception, or....

GURURAJ: Wait, wait, wait, wait, wait. Would there be more people interested in this question? Shall we have that as a question for tomorrow morning?

VOICES: Yes.

GURURAJ: Yes. That will be the question for tomorrow morning. What is the process of birth? When does the soul enter the body? Or does it really enter the body? What is the soul? What is the body? How does the finer energies concretize itself in a grosser form? All this comes under your heading. We'll have a nice talk. Ask your question in the morning, or else I'll forget, I live for the moment. [LAUGHTER]

DOUG: Maybe another quick one....

VOICE: Many of us here want to practice nonviolence. Ahimsa. [???]. How is the best way for a nonviolent person like myself to relate to violent people who do not respect nonviolent people?

GURURAJ: Now you are a nonviolent person? Yes, and you find the other person to be violent?

VOICE: I don't mean fist fights, but by personality.

GURURAJ: Oh, yes, violence can be expressed in so many forms. Not only fisticuffs, but by thought, too, which is even more dangerous. Cruelty, mental cruelty, is far more damaging than physical cruelty. What can you do? Teach him to meditate.

VOICE: [INAUDIBLE] You can't change him.

GURURAJ: Ya, you know if a person's nature is violent at the moment, you cannot change him overnight. It does take time and a lot of explanations, and he has to be encouraged in spiritual practices. He has to be shown the error of his violence and where that leads him. He has to be shown how his violence is harming him more than it is harming others. So it is a process, it takes time, you can't just change a man overnight. Because he has certain fixed habits that has become his nature, his second nature to express that violence, in words, in actions, or whatever. This takes time. If we

could change the world just like that, from violence to total nonviolence, oh!... it's no world, it's Heaven! Just perceptual peace all the time. These qualities do exist, they have to exist. These various forces, opposing forces, seeing that you mentioned ahimsa, I'm sure that you know about the three gunas: tamas, sattva, and rajas. They have to be in balance all the time. Sometimes one rises, sometimes the other rises, but that is what keeps the universe in motion, the working up and down of the three gunas. Tamas, which is inertia; sattva, which is light; and rajas, the activating force and this very activation is forever trying to bring about a balance.

[END SIDE ONE]

GURURAJ: Then you have to avoid... but meantime circumstances are such that you just can't avoid if you are working with or for a violent person. So you do your best to find another job where such qualities are not manifest, but then that is not easy. Easier spoken than done. There are no [????] jobs available. But one can, if circumstances are such that you can't change the job, one has to learn acceptance and see through the person that behind his violence there must be the essence of nonviolence. And gain that understanding, as they say, "love thy enemy." Because if you are a nonviolent person and the other is a violent person, naturally the opposing force is not a friendly force, it must be a force of an enemy. So love him more in spite of his violence, and perhaps that will help to make him nonviolent by feeling these forces that are emanating from you. That's the only way to conquer. You can conquer the world with love.

VOICE: [INAUDIBLE]

GURURAJ: For example, say a husband and wife are having a quarrel, so the husband is quarrelsome he had a couple of pots in him before he came home. So the wife just does not answer him back. She just keeps quiet. She is letting the wind out of his sails. But if she fights back then of course he is enraged more. And likewise it applies and the other way around too. So that very violence is combated by nonviolence. It works.
I think we'll call it a night.

DOUG: [INAUDIBLE]

GURURAJ: So, one thing we don't believe in is formality. The spirit of A.M.S. is this, that we are one family and...
[INAUDIBLE]. Namaste. Sleep well. See you in the morning.

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