

---

## LIVING IN NON ATTACHMENT

...This morning.

Q: Guruji, I've been working on the question of non attachment. I can understand for pain and sorrow, but for joy, and to really experience something look at the leaves, look at the trees and to really experience it I don't understand non attachment and really living it.

GR: Attachment lies in your craving for the object of attachment. But you can be totally non attached in admiration of the trees, the leaves, the flowers. How to merge yourself into the leaf or the flower petal does not mean attachment, but it means an identification where you have become the flower. You appreciate the beauty of the flower, and not only appreciate the beauty of the flower, but you become one with the flower. And as you proceed further and further, the flower grows vaster and vaster, as vast as the universe and you become the universe. So there becomes no question of attachment. Attachment, to repeat again, is based on the craving after or for the object but when you become the object then is no craving because you are the object. So you have detachment which is escaping, but non attachment is total identification with the object. I love my woman, does not mean that I am attached to my woman, but in really loving my woman I become non attached to the woman because she has already become me. And when she becomes me, the question of non attachment disappears and the question of attachment also disappears.

You start off by becoming non attached to the object, but as you proceed along, the object becomes the subject so the question of non attachment disappears. Now this which I am telling you goes far beyond the Vedas and Vedantas and Bibles and Korans. Where in the non attachment to the object you make the object into the subject. So then when you know this, the question of attachment, non attachment and detachment disappears entirely. The Gitas will tell you be non attached. I tell you there is no such thing as non attached. I tell you there is no such thing as non attachment and there is no such thing as attachment and neither detachment. So what is the final analysis: a total identification where all these attachments and non attachments will just fade away. Let me become the flower and when I become the flower then how can I be non attached or attached to the flower when I'm the flower myself. There lies the secret and beauty of life and living.

If any man regards himself apart from his wife, or if any woman regards herself apart from the husband, then that apartness will manifest itself in attachments or non attachments. But if I become a part of my beloved then the question disappears, the question disappears and I too, then, have disappeared into my beloved. So all these attachments and non attachments are appearances and we have to leave appearances and disappear. Disappear, disappear where no

object and neither subject is left. There is no appearance because how could there be any appearance when you have disappeared. Gone. Gone where? Where can you go to really? You go into yourself and draw the object, your beloved, within yourself. So the object then has disappeared and in that mergence the subject feels it also has disappeared in the object. So the two become one. And that is consciousness in its totality.

There is a great difference between consciousness and discrimination. Now these teachers in the past have talked to you of discrimination. That's fine, good, but it has a very limited value that you discriminate between this table and this chair and these spectacles and whatever you discriminate. I will go one step further than discrimination because, to repeat again discrimination has a very limited value. Now when you can go beyond discrimination, you find the consciousness in its full purity where discrimination just ceases and the pure consciousness which is a oneness exists. Now when oneness exists, there is no such thing as non attachment because non attachment implies discrimination. I discriminate that I am not attached to this table. But when I become the table discrimination falls away. So why don't you guys just fall away. And how far can you fall? Only there. That's the furthest you could ever fall. Within yourself. Then you feel no attachments or detachments or discriminations, it's all bull.

These teachings I'm giving you are not meant only for today, but thousands and thousands of years will remember, generations and generations will remember these words because knowledge or wisdom has so far not been complete. Know ledge, a ledge that you hang onto knowing it is a ledge Know ledge. But go beyond that that you do not need to be dependent on that ledge to hang on to. So you go beyond knowledge, which really is no ledge. Huh? It hasn't got a leg to stand on. You're just hanging there and any time you can slip. And when you slip you fall down in the valley of the [veil?] [vale?] No. Beyond that you have to go into your personal independence and your personal independence requires nothing at all. No knowledge is required at all. Look, any of you guys that go to university, and have your BA & MA's and MBA's and Ph.D's. Where has that got you. But to rise above those Ph.D's is to find total independence within yourself that knows of nothing else but the self. And when you know of nothing else but self, you know the entirety of what self is. And when you know the entirety of what self is, you become the universal self, the big I. You become the universal self and even if I or you would have a dozen Ph.D's behind our name it would mean nothing because you have become the universal self. After all, what does a Ph.D mean? Piddling, Piddling around, that's a Ph.D. But know that inside and you will know the value of detachment, attachment, and non attachment and that is in the realms of sure consciousness. Now pure consciousness is never conscious of itself. Because once consciousness becomes conscious of itself it loses its purity. You see. It loses its existence because analysis sits in, into consciousness. While pure consciousness just exists on its own by itself. Does the sun require consciousness to give you heat and light. No, it does not. It just is. And the isness is consciousness, you see. You'll come to that, don't worry. You'll reach the level of isness where you become

self existent and your flame will not require any oil. The flame will exist on its own without you feeding the lamp with oil. That is pure consciousness, that is existence, existing within itself. Well, my friends, my beloveds we got to get away before 2:00 to get to the airport, huh. So, it's been so lovely being with you, it's been so nice and I enjoyed every moment of it with all of you. Enjoy, huh. Enjoy, enjoy, not end joy. Ahh. Right. Now I've got to initiate. Vidya, you'll have to help me, my darling.

\*\*\*\* END \*\*\*\*