

PEACE AND NON ATTACHMENT

VOICE: What time is lunch? [LAUGHTER]

GURURAJ: You see, here's one man that lives for his stomach alone. He's at the wrong place.

VOICES: [INAUDIBLE]

VOICE: Beloved Guruji, this isn't earth shattering, but you spoke yesterday about the way in which our minds condition us, condition all our ideas, opinions, snap judgments. I see this more and more in myself. When I try to be free of it I feel like a fly stuck in treacle.

GURURAJ: That's sweet. [LAUGHTER]

VOICE: Yes. The two questions: apart from meditating and doing spiritual practices for a few thousand more lifetimes, how can one be helped to let go of all this conditioned nonsense and move now beyond duality and to be free of it? And the second question is, you have said that thoughts are indestructible, that a negative thought will go where another negative person will pick it up. As thoughts are matter why can they not disintegrate into their component parts, as say the body does when we drop it?

GURURAJ: Good. Beautiful. What was the first question? [LAUGHTER] Just playing.

Now, this is a question which people like the most: instant coffee, instant pudding, everything instant. How can a mind that has been conditioned over millions and millions of years just be repatterned instantly? Now, is that asking for a miracle? That would be the question.

Now, miracles do not exist. There's no such thing as a miracle. But what could happen is this, that there are very subtle laws which the human mind cannot conceive of. And therefore, whatever happens is regarded to be a miracle. A hundred years ago if you told someone about the telephone or the television or the airplane, they would not believe you. They would say, "Oh, that miracle." But today it is such a common thing that we don't even take notice of it, because the subtler laws of electronics and physics have been understood.

Now, the mind, being so patterned by all our samskaras, which influence all our actions and thoughts, our relationships, communications, etc., how can we very quickly put an end to that? One can, that's the beauty of it. Now, I would not say by twelve o'clock today, but a little longer. Perhaps five past twelve. [LAUGHTER] Right. Now, what we are aiming at in this question is this, how to find peace of mind. That's what it really means. All the frustrations and disappointments in the mind, all the problems and worries, they constitute that turbulence in the mind. And we want to quieten that turbulence, which is called peace of mind.

How does one get peace of mind? Good. The first thing, as we know and have talked about before, is that the mind has become turbulent because of all our past actions. But nature always has its compensatory devices. I was telling people in a talk, I don't know if it was here or in England, that even our senses have a cut off device. You go into a room, you know, that is smelling very foul, that has a very foul smell, and in half an hours time your sense of smell will be cut off so you do not smell it anymore. And like that it applies to every sense. Now, here when it comes to peace of mind, remember the mind is the repository of all experiences, and the mind is as vast as the universe.

Now, the mind functions from the left hemisphere and the right hemisphere. The left hemisphere's analytical. That is where all your worries begin. It analyzes situations. It analyzes everything that happens. It tries to verbalize. It would be good if we never had the ability to verbalize, because verbalization is only an extension of the thought in the mind. But in human evolution this verbalization is necessary. This cognition or recognition is necessary for a person to progress in life, to evolve to the state of mind which is at peace. What man normally does is he uses more of the left hemisphere of the brain, where he sees things in pictures and words and it is always indulging itself in pros and cons about everything. So the solution would lie in the right hemisphere of the brain, which is acting spontaneously and which has its connection to the deeper intuitive level of man. So through meditation and spiritual practices we awaken the right hemisphere of the brain

through which the intuitive abilities of man is transmitted to the left hemisphere; and thereby that which one knows inside is brought to its external reality. Now, that is the theory behind it. Good. And this can be achieved by spiritual practices. Yet, now people would say that, "Okay, I do spiritual practices. I find some peace. I find some betterment in life," which is the experience of practically all people. "But how can we expedite it? How can we make it quicker?" The answer lies in the fact that you let go. Just let go of that which is called mind. Easier said than done. How does one let go? What is your mind? We spoke about it last night, I think. The mind is nothing else but a whole bundle of thought, either governed by the past or by the future, but never by the present. And that is why we are anchored in the past or the future, and never flowing in all its buoyancy in the now, in the present. Now, the primary requirement of letting go is letting go of

the self, the small self that is within man. The self which constitutes the ego. To let go of that means to act selflessly. And this one can do in five minutes time. Just to let go of the selfishness that we have within ourselves. Now, when we let go of the small self and the selfishness within us, because man thinks, everyone does practically, that he is the center of the universe, and the whole universe revolves around him. And that is the cause of all his troubles. So when he lets go of the self, the first understanding he develops that nothing revolves around me. I'm just this little particle of dust, floating around in a systematic manner in this vast universe and I am of no consequence whatsoever. My thoughts are my thoughts, and that does not affect the universe as much as it would affect me. So if I let go of that feeling of self, then I, too, will not be effected.

Now, to let go of self also means to let go of expectations. This young man was talking about lunch. He's thinking in his mind what a beautiful lunch there's going to be. He's conjuring up thought images. Perhaps he never had breakfast, he go up too late. Good. Now, all our problems and expectations is the false creation of images in our minds. You have a son who is growing up. You do the best for him. But you are expecting all the time that when this is more so in the Eastern cultures that when he grows up he will become a barrister or a doctor or this or that. And what I am putting in now is an investment, which the son will repay by looking after me when I grow old. You are expecting. And you are conjuring up in your mind all kinds of pictures. And then when that does not happen you feel that all your labors have been lost. You feel disappointment.

You feel disappointment, because you had an appointment with destiny which you have no right to make. You don't make these appointments. You don't expect. Because if you expect you are living in the future and not living in the now. So we do our duties now, what has to be done. As my parents brought me up, so it is my duty to bring up my children. And I do not expect anything in return. That should be the attitude. And when one does not expect anything in return, you are letting go of the mind. Even today's lunch might not be so good. Hope not, for Dale's sake. [LAUGHTER] So what? It's not so good, so what?

Perhaps the cook, the chef, got out of the bed on the wrong side. Sometimes people become right handed, and sometimes they become left handed. So that is very dependent on which side of the bed they get out of. [LAUGHTER] Did you know that? [LAUGHTER] It's also the left and the right hemisphere of the brain. Yea. [HE LAUGHS] So if we do not expect and say, "Oh, whatever is served up on the table I'll be just as happy." And not having the expectation there is no pain. You are free of pain. So pain and pleasure is what we are creating at this very moment as we are sitting here. And we can get rid of it immediately by just accepting the idea that "I expect nothing." And when I expect nothing there is going to be no disappointment.

If a man invests fifty dollars in going to the races, he thinks he is going to win. There's no man in this world that goes to races that does think he is going to lose, or else he won't invest his money. His horse must come in. And he's going to win or else he won't invest the money in racing that he did. But now the horse does not come in. It might still be running next week. And then he feels disappointment. And that disappointment is pain, because he expected.

So if life is lived from this very moment onwards without expectation, all the sting and all the pain in life would disappear. And when we don't have expectation, then we lose the sense of self then this me and mine disappears. But only when me and mine disappears then your original self, "thee and thine" reappears. So that is what is meant in the scriptures, "Thy will be done." Thy will be done. Those four words, if properly

understood, could get rid of all the miseries in one's life. Now, you might say this is not practical; I've got rents to pay tomorrow. And having this belief that Thy will be done, how is it going to pay my rent. So what! What is the worst that could happen to you? You'll get chucked out on the street? And what's wrong, huh? What's wrong with that? What's wrong with sleeping a few nights in the gutter? And if your faith is strong enough that "Thy will be done," something is going to come for you. That is for sure. That's an inevitable, infallible law of nature. Something will just turn up. And we in our movement, in all the countries of the world, have experienced this. A person who is in a top position today in his own particular field had to write one of the top examinations so that he could practice his profession in any part of the world. He failed the exam twice. And he had studied at that time, and yet he had failed. And the third time was his last chance. If he had to fail again he would not be admitted to that examination. So he just surrendered himself. He's working very hard, wife and children to look after, which is another full time job sometimes, for responsible people and he could not study much. That day, the day before, he just opened up his books because years of study to go through all that material. And he opened up about five pages, just at random. So when he went to sit down for his exam those were the very questions asked on which he had read a page each. You see how mysteriously the laws of nature work? How mysteriously Divine grace works? This man was worthy, totally worthy. And it worked for him.

If I can't pay my rent, and if I have a deadline to meet tomorrow, I'm not going to sit still. I'm going to make some effort to get the money for the rent. But after trying all, after trying everything, I can't manage, then I'd say, "Well, I give you the baby. You look after it. After all it's you, actually, that created this bloomin' baby, not I. Who am I?" Right. There's your baby. Thy will be done. Do what you like. I will do my share to my fullest capacity. I am letting go. That is the secret to get rid of all pains and all frustrations. And that is what we mean by that ten percent self help.

Meditations, that ten percent self help, which leads one to this non attachment, to this letting go. It is that which brings grace unto us. And that works wonders beyond all reasoning, beyond all the functioning of the mind, of the brain. Alright.

Now, non attachment. What is non attachment? Look, you need clothes and you need food to eat and you need this and you need that. There are necessities in life. But how much are we attached to it? A person will go through weeks and weeks of worrying about buying clothes: will this color suit me, will this design suit me? Things like that. Their minds would ponder, ponder, ponder. And we know for sure that once you have the clothes on you will be conscious of them for an hour or two. But after that you forget what you are wearing. You see. We practice non attachment. That is the practice of non attachment, where you are wearing the clothes and yet not aware of the clothes. You see. The first few hours, "Ah, that's a lovely dress. Five hundred dollars. It was a bargain. [LAUGHTER] It's worth two thousand dollars. I got it for five hundred dollars." No. But that is the way people function.

"You know, darling, I went to the shop today, and there was a half price sale. And I bought, you know, these three, four dresses, half price." And she has a whole double wardrobe full from being at half price sales. That is good, or else businessmen will starve. [LAUGHTER] Good. Good.

So unnecessary attachment to things, that is the source of all pain. That is the source of this turbulence of the mind. That is why the mind is not at rest. That is why the mind can't find peace. And the mind does not want to let go. And when the mind does not want to let go it will create all kinds of imaginings of all the things that could befall you, and which will never befall you. Man lives in fear most of the time of things that are not going to happen. I know people at the airports. I could see their faces, how afraid they are getting into the airplane, thinking it will crash. And yet it is one of the most safest methods of travel. It's more safer than the motor car. Unnecessary fear of things that might never, ever happen. So why this fear? This is just one example, but why this fear in every aspect of life is because we are not letting go. We are centering ourselves in the little self.

Now, if you can use the same energy by centering yourself in the big self, then letting go becomes automatic. All the fears vanish, because fear is another name for pain. Fear is another name for pain. And so, no expectations in life. You are not entitled to expect anything. That expectation you have created,

and not created by the Creator. Even the Creator does not expect anything. Who are you to expect, I ask? When He created you did He expect you to behave the way you are behaving? Huh? ["No's" and laughter] I mean, tell me if I'm wrong. No. He just put this machinery in motion. He wound the clock. If it loses time, okay. If it gains a couple of minutes, okay. So what? Huh? Beeznesss is beezness [LAUGHTER].

So one does need some planning in life. And planning means living life systematically, joyfully. And that joy comes to replace all the turbulence. That lovely breeze wafts through this room on a hot summer's day. How pleasant. How beautiful. Same room. No change. Same furnishings. But to allow that breeze to flow through. So if it doesn't flow through, so what, also. Huh? You see. Letting go.

Now, there is a difference between detachment and non attachment. Detachment means to seclude yourself, exclude yourself from the world and go and sit in some cave in the Andes or the Himalayas. Now, that is running away. That's escaping from life. But non attachment is being in the world and not of the world, where you are involved in everything. Everything concerns you. You are involved in it. But being non attached nothing effects you. Nothing effects you, because you expect nothing. And when you expect nothing, how can anything effect you? So the daughter or the son turns out to be a rotter, the business fails, huh? The business fails, okay, fine. So I've fallen down temporarily. The battle is lost, but the war is not lost yet. Huh? You don't expect. Right. But be the soldier and fight, yes. Fight for the sake of fighting. Work for the sake of working. And when one works for the sake of working without expecting a reward, then who are you working for? Huh? You're working for the Almighty; for every action is an automatic dedication to something which is higher than you. Because expectation is for the small self, for the ego self. But when you work for the sake of work, it becomes an offering. And where there is offering, there is no suffering. Ahh. And that includes the [wedding?]. That includes the household. That is the way to happiness. Now, spiritual practices are not necessary. Don't do them. Stop it immediately, right, if you can let go. If you can let go at this very moment of all expectations, then don't do any spiritual practice whatsoever. Because the non expectancy in life itself is a spiritual practice. The spiritual practices we do are designed to lead you to that understanding. That is why we might not be able to do it by twelve, we do it by five past twelve. You see. Simple. Right.

So the secret to bring peace to the mind is not to expect any reward or any result. We work for the sake of working. And that work itself for the sake of working is a joy unto itself. So work becomes joyful. If you just take the irk out of work it's wonderful. And that w stands for wonderful, wonderment at the beauties of life, then we can really see with our eyes. We are all blind. We don't really see. What do we see? Do we see the beauty of nature around us? We imagine we do. We don't really see. That is why these scriptural injunctions is only those that want to see will see, only those that want to hear will hear. That is what is meant. And then everything, that joyousness, becomes alive and vibrant and pulsating. And you become the pulse of the very pulsation of this universe. And that you can do immediately by just letting go, allowing troubles to take care of themselves. For within every problem there is a solution. And if you can separate yourself from the problem, then the solution will start working on its own. And you experience this every day. When you are emotionally involved in something, your mind does not think straight. But as soon as you've detached yourself, become non attached to the problem, then the solution just arises on its own. That is why business people, for example, when a deal is offered they say, "Oh, let me sleep over this." That is what is meant. Let me detach myself from the situation, and then we will see what happens tomorrow. Then I can view the situation more objectively. See. That is

how it works. To let go! For who are we to make this world or this universe function. It would be functioning without any of us being alive or doing anything.

This one chap went to a doctor. He had so many worries and problems. The doctor spoke to him and wrote out a prescription. He told this man, he says, "Look, you go to the nearest graveyard, and there sit on one of those stones, gravestones, tombs. Sit on one of those, and then you open this letter and you read it." Of course, this fellow thought the doctor was dilly. But he said, "You know, the family doctor and I've known him so long, let me try it. What am I going to lose? In any case, there's no extra

gas involved because I've got to pass a cemetery." So he goes into a cemetery, he sits down, he opens the letter and there the doctor had stated that, "Look around you. Look at all these gravestones. They are all of people. Some of them very good people. Some of them very efficient people. Some people placed in high positions, like presidents of countries and presidents of corporations and things like that, and they are now not there. And yet everything that they were involved in is still functioning." You see. So that gave him a sense of how important I am. I am totally unimportant. For without me the world will still function. Why should I not let go of the world. I'll still be in it, of course.

So what we do by not letting go of ourselves, we take all the world's problems upon our heads. We do. Half of the problems we have are not our problems. Half of the problems are other people's problems. When we sit and think, let us analyze ourselves how much we think of other people's problems. Oh, Mary ran away with John, and Jack did this to Jill. Hm, hm, hm? And Joan is seven months pregnant. She might be going to have twins, huh? These thoughts occupy our minds fifty percent of the time. Why? And if it was with some concern to help, it would be a different matter.

[END SIDE ONE]

GURURAJ: ...to help, it would be a different matter. But they are idle chatterings of the mind. And we can train our minds to

let go of these idle chatterings which mean nothing. But we start off with our own problems first and say, "It will take care of itself. And whatever problems beset me is there for a purpose. And the bigger the problem becomes, the better for me. I'll be getting rid of so much karma."

On a course I was recently on I saw one young man playing around with people's emotions. So he gives a certain impression to one girl, and he gives another impression to another girl. How dare he play around with people's emotions, making one believe this and the other believe the same thing that "I'm so fond of you. And I'm so fond of you." And how dare you fool around with people's emotions. Do you know what you are creating for yourself? You are creating

problems for yourself. And why have you been doing that in the first place is because to tell yourself that "I am so and so." Why? Why? Then you get entangled. And then the problem becomes bigger and bigger and bigger. You did not start it in the first place, nothing would happen. Be honest. Be sincere. And say to both the girls, "Look, I like you both. You're damned nice, but that's that." [LAUGHTER] Hm? Yes. Oh, on these courses I study, study, study. You don't need to tell me anything. I just need to look at people's faces.

So letting go is the secret of getting rid of all our displeasures, our pains. Letting go means non expectation. Letting go means non attachment. I have told you a story before, perhaps, I don't know. I do too much babbling around, all around the world, so I don't know which story I told where. [LAUGHTER] Nevertheless, this fellow was dying. He was breathing his last

breaths. So he asks his wife, "Where is John?" So the wife says, "John is standing on your left hand side." Good. This man had three sons. "Where is Jack?" "Oh, he's standing on your right hand side." "Where is Tom?" "He's standing at your feet." He says, "What?! Who's minding the store?" [LAUGHTER] You see. You see. Yah. The man is dying, dying, dying, and he's still worried about the store. Yes.

So one day this miser, you know, came to me. And he says, "Guruji, show me a way how I can take all my gold to the other side." [LAUGHTER] I say, "Yes, very good." [LAUGHTER] Look, because the old one is this that, "Look, give me all your gold and I'll give you a check that you can put in your, huh, thing." But that's the old joke. [LAUGHTER THROUGHOUT] Right. So I says, "Oh, you want to..." (Sorry?) So he wants to take all his gold away to the other side. So I say, "Is that what you want to do?" I say, "I'm afraid by the time you take it to the other side it will all be melted. [LAUGHTER] It's too hot there where you're going." [LAUGHTER] But, nevertheless, do not let me speak of Heaven and Hell, I've got friends in both places. [LAUGHTER] Yes. You see the attachment we have. And attachment is that which creates all problems. Domestic problems start with attachment, where you try to bind your beloved because you are attached. When you can be non attached to your beloved, then will you know how to love your beloved. Then you will experience what love is. That's at home.

In social life everyone wants to be very popular and very well thought about: name, good name and fame and all these things.

It is not going to help you, because the more famous you are, the more well known you are, the more the holes people will pick in you and find more faults in you. With their minds, of course. And this is so. When you are lying in the gutter they'll put their foot on your neck. And when you are up there, they'll [snipe?] [snap?] at you. That is how this world works.

So be non attached: I am here and I will do my work that I have to do. I will do my duties to my wife, to my children, to my brothers, to my sisters, mother, father, teacher, guru, God, the works. I will do my duty. And I will do my duty for the sake of doing it, and therein lies my joy for I am non attached. And then all pains and all frustrations and all troubles disappear. They just disappear because, to come to the second part of the question, because you are letting go of all your samskaras. And this is the greatest gift given to mankind. That the whole bundle of samskaras can be let go with this one understanding, the understanding of non attachment. Now, if you don't operate on that level, then you will have to operate under another law at another level. Whatever you sow, you will reap. The choice is yours. Whatever you sow, you are going to reap. That is very true at one level.

At another level to be totally unattached to all that around you, even as far as being unattached to your own samskaras. To be as far as unattached to the own...to the patternings of your own mind. And that is not a state of no mind. It is a state of the alert mind, which is a no mind and yet a filled mind. It is both. It is a paradox, but so possible. So we start. For most people

it has to be gradual. Perhaps there is some rare person that can just let go. That can just let go. After all, as we all know, there's only one certainty in life that you can be very certain of, and that is death. So what is all this nonsense about? All this bobbling, all this problems, and creating of problems and recreating of problems. What is it all about? Where is it going to get us in any case? Huh? So I have a million pounds and so I won't, you know, get high blood pressure, and all kinds of pressures from every side to make two million. And then when I have the two million I'm not satisfied yet, because greed is a thing that always expands and becomes greater. And then you go for three and four and five. And where's it all getting you? You sleep in one bed at a time, one meal at a time, one...at a time, you know, everything one thing at a time. [LAUGHTER] What is the joke? [LAUGHTER] You see.

So we are intoxicated in this life by our attachments. One man goes into a bar and he orders half a liter of...what do you call it, whiskey? Whiskey. Whiskey. Right. He orders half a liter of whiskey, he drinks it, and after he has drunken that he orders a double whiskey. (What is that?)

VOICE: Two doubles.

GURURAJ: Two doubles. He drinks that, and then he orders another double. He drinks that. After that he orders a single, which is a small one. He orders that, and he drinks that. And then he calls the bartender. Bartender, barman? (You know, barman I

always confuse with Brahman. [LAUGHTER] Yeah. Yeah, I always. You know, therefore, bartender is a better word, I think. Because the Brahmins of India today are worse than the barman. [LAUGHTER]

Yes. You know, in India we have this caste system. And you know, the Brahmins are supposed to be of the high caste, but, as everything else, they degenerate. So even the barmen have become better. Right.) So nevertheless, this chap orders a single, after having that half a liter and two doubles and another double and now the single. And he calls the barman over to him. And he says, "Barman, one thing is very funny. I can't understand it. The less I drink, the more drunker I get." [LAUGHTER] You see. So that is what our lives are like. A total intoxication of wants and needs. And ninety nine percent of them are unnecessary. Ninety nine percent of them are unnecessary. If we just stick to basics there's no problems, because problems are created, pains are created by ourselves. And the secret, to repeat a million times: to let go, to be non attached. Work for the sake of work.

And whatever reward there is to be is an offering to the Lord. And the Almighty just does not accept without giving. That's what human beings do. They keep on taking, taking, taking, but never give. But God does not do that. He does not do that. What is offered to Him, He returns to you tenfold. That is the law of grace. Who are you to care when He cares? So leave your cares in His care. Master of words, that. [LAUGHTER]

Oh, I love fun. I love to laugh. For life is laughter. Good.
So when we reach the stage, and it's not really easy, and joking apart, not easy, but we can develop this sense of

non attachment. We don't need to look far. It is right here and now, with everything. For example, the maid that make up the rooms, I don't know what system there is here, and when you reach the room just now and it's not made up, you'd feel disappointed. Because you were expecting it to be made up. But if you did not expect anything, then it wouldn't affect you. There's no pain. You were expecting something else, whatever it might be, and if you did not have the expectation, then there's no pain. And the beauty is this, that when you do not expect it comes running to you. That is the beauty. When you chase your shadow, it is always running ahead of you. And you can't catch it. It's always running ahead. But when you forget the shadow and keep on running, it will be following you all the time. Because you are running in the direction of light and not the other way around. So run in the direction of light and all that which you desire will follow you. Oh, yes. That's how it works. Simple.

Is that what it is already? Yeah.

So, let go. After all, what are we taking with us, huh? Nothing. Just our goodness, the love we create for our fellow man, the kindnesses which could be consciously created at first until it becomes spontaneous, the love we can share, the hope

we can give to those that are in trouble. Simple principles. Age old tried and tested principles for a happy life. And the basis of it all is let go, be non attached to the rewards of anything. Work for the sake of work, huh?

Look at the tree. Take the example of the tree. It grows the beautiful fruit, yet the tree eats not the fruit. It grows it for others to enjoy. And if even no one picks the fruit, it drops the fruit as an offering to Mother Earth. Yes, like that. Observe everything in nature is functioning in that way. It is forever offering, offering, offering. Not for itself! The flower offers it's fragrance, the tree offers it's fruit, the air offers that oxygen to you free of charge, without expecting any return. You see. Like that.

So when we work for the sake of work it becomes an offering. And, as I said just now, offering gets rid of suffering. But be careful in the offering, too. Offer it for good purpose. Offer where it is really needed. And then the fruits will grow on their own. It'll grow on their own and carry on on their own.

What time is lunch here, one o'clock?

VOICE: Twelve.

GURURAJ: Twelve? Well, that is...I've got to stop. Oh, [?????????]. [LAUGHTER] What does it mean, by the way? [LAUGHTER]

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