

ATTACHMENT

GURURAJ: ...electrifies me. Sound is not on. [PAUSE]

VOICE: Okay, say a few words.

GURURAJ: Mary had a little lamb. [LAUGHTER] Good. What shall we talk about this morning?

SUTRIYA: Beloved Guruji, how do we resolve the factors which cause attachment, detachment and non attachment? What are the mechanics of this?

GURURAJ: Very good. Detachment is to be detached from your surroundings, which would mean escapism. You are escaping from your problems. Non attachment is to be involved in your problems and yet not be affected by them. And when you are non affected by the problems of life... and there's no life that has no problems. So what we do we face the problems, and yet be non attached to them. As the scriptures say, to be in the world yet not of the world. And that is the meaning of non attachment.

Now, the results of non attachment would be that you are non affected. Any problem might come and go, as they would do. For living in this world, that would naturally happen. You drive your motor car and have a puncture. Are you going to be attached to the puncture? It's just a puncture. So what? You get your garage mechanic to fix it, huh? You are non attached to the puncture. [PHONE RINGING IN BACKGROUND] (Put that telephone off!) You are non attached to the puncture because if you were attached to the puncture then you would be involved in the puncture, and you get punctured by worrying about the puncture. But if you develop the attitude that, okay it's a puncture and there's a garage around the corner, so call the guy and let him fix the puncture or change the wheel.

Now, that is the important factor of life: to realize that we can change wheels because you have a spare wheel in your car. Right. So why be so concerned about the puncture when you have a spare wheel? Just to change the wheel, that's all. Now, people have to develop this attitude in life, that I've got a spare wheel. And when you have that attitude in life, then your whole life changes for you are sure that you have a spare wheel. But to remember always to have your spare wheel checked. People forget that, mostly. They might fill up their wheels of the car and forget putting air in the spare wheel. So what do you need is air in your spare wheel. So when you have the air in your spare wheel, then you would feel more

safer. Then you will not worry about the punctured tire so much, because you know you've got a spare wheel filled with air, and that changes the attitude of life.

I'm using this analogy to show you that you can change the attitude of life. People mope and they groan and they make themselves miserable. Why? Because your spare wheel is flat. So when you fill your tires with air, have your spare wheel checked at the same time, and then you don't need to worry. So, when the puncture occurs, you just take out those five bolts or nuts and put on the spare wheel. But you nuts don't do it!

We have a very good friend of ours here whose car conked in while driving down, and she went to buy a new car. So why don't you have a new car? You trade the old one in and pay off the installments. That's all. Now, there is the gist. How am I going to pay off the installments of life? The installments of life are paid off through sincerity, truthfulness, honesty, love. Those are the installments you have to pay off in life. And when those installments are paid, then you become a happier person. Do you see?

So your life is nothing but a car, and you want to see that your car runs properly, smoothly, without any problems. So you want your life to be unproblematic. But if you don't service the car of your life, then naturally there will be problems. So take it in every two thousand miles or whatever, I don't know how it works in America, and have the car of your life serviced through regular meditation and spiritual practices. And when that is in order, then life must inevitably run smoothly.

So, what are we looking for, actually? We are looking for that smoothness of life. We want the car of life to run smoothly, and when it runs smoothly you have no problems. The unserviced car of life might not start in the morning. And if it's a lady that owns the car, she would have to find some men, whoever, to give it a push. Now, what are you achieving by that? You put it into gear, and while it's being pushed, you take out the gear or whatever, I don't know how it works, and then it gives it a jerk and the car starts up. Why give your lives a jerk? Because you are jerks. [LAUGHTER] Do you see?

It is everybody's inherent right to have life smooth. There is no necessity for any misery at all. It is we, ourselves, that create misery for ourselves. It is our own creation, because we become so attached to things which are of non importance. So you have a beautiful dress on, and you might be a smoker and a bit of that spark falls on that beautiful dress and makes a hole in it and you feel so disappointed. You say, "Oh, this beautiful dress is now ruined because of that hole." Why? Why do you feel distressed? Because you have been attached to the dress. But there are ways to do these things. Send it to a... what do you call those people that does mending, invisible mending?

VOICES: [ASSORTED SUGGESTIONS AND LAUGHTER]

GURURAJ: No. Look you could have a hole in her dress, okay, right, and you send it to an invisible mender, right.

PRIYA: The problem's finding them. [laughter]

ROOPA: They're hard to see.

VOICE: It would still be invisible.

ROOPA: Right. [INAUDIBLE]

GURURAJ: Yeh. And in his visibility he'll mend that hole invisibly. Do you see? So how you combine invisibility with visibility, that's the idea. Because you think you are visible. You are not! It's a play. Like an actor or an actress takes a part on the stage, and I could be Macbeth or I could be Hamlet; I could be a shit ass, [LAUGHTER] but I'm not that. It's a play we are playing in life. Now, from the play, after you are off the stage then you know you are reality itself. But you want to stay on the stage all the time. So how can you know reality? Get off the stage, finish the play, and the play of life, it's just like that. [FINGER SNAP] Come today, gone tomorrow. That's the play of life. But through your meditational and spiritual practices you get off the stage. Then life becomes immortal, becomes eternal. And in that eternity you will find something far greater than the play that you are playing. And in that eternity there is nothing else, [chela sneezes] (God bless you) there is nothing else but joy, absolute joy where you find that inner peace, that love... [chela sneezes] (Bless you again) where you find that inner peace, that depth of love that can never be found otherwise.

And when you talk of plays, I've been in films for twenty years, acting, directing, producing, script writing, casting, blah, blah, blah, blah. So, I know what a play is all about. But I am detached from the play. I don't get involved in the play at all. I'll do a role, yet deep within myself I know that I am not the role which I have taken. Deep within myself I know that I am me and not the player, not the actor. For the act is only an act. Therefore you are an actor. Do you see? So this is one of the secrets of life, where you can act out the play of life and recognize yourself as the actor, because by doing that you become the observer of the actor. Do you see? The actor is not you, you are far apart, so separate from the actor. You are you: John, Jack, Gerald, Joan, whoever, Tom, Jerry, Teddy, Fairy, Carrie. But you are not Hamlet, that

ham, and neither are you Macbeth. You are still Tom, Terry, Jerry, Carrie, Fairy, you know, blah, blah, blah.

[LAUGHTER] Do you see?

Now, that is the meaning of non attachment, where you are not attached to yourself or the role you are playing in life. And when you are non attached to the role that you play in life, then you really become you, and becoming you becomes you.

So [BABY MAKES NOISES] (it's alright, he's repeating what I'm saying. [LAUGHTER]) Be yourself but do not be the act that you are taking upon yourself. Now, by being yourself you become sincere, you become honest, you become loving and lovable. And when these simple qualities are developed through spiritual practices, you will become that.

Who am I sitting here in front of you? Who am I? Can anyone tell me that? No one can, because I am just me. Forget the Gururaj business, not important. It was a title given to me by my guru. Okay. Say you are a doctor or a professor.

Does that make you any different from being John or Jack? No. You might be a professor at the university, and I've lectured at many universities, but when you come home what is your wife going to call you? [LAUGHTER] She's not going to call you, "Oh, good evening, Professor." No. She'll say, "Hello, John" or "Hello, Jack," and that is you, John or Jack or whatever.

And that is how life has to be lived: in the totality of what I am. (You know I'm glad it fell off. It gives me a chance to blow my nose.) At the universities they might say, oh, professor Gururaj, and this, that, the other. But when I get home, ohh, a different story. [LAUGHTER] And that's the way it works. That is how life should be, where you are yourself. And to be yourself you require the quality of non attachment.

Detachment, as I said before, is escaping. Most of these yogis and gurus I've met throughout the Himalayas and everywhere what they did was they just escaped from life because they could not cope with life. I teach differently.

Stay in the world, be with the world, and yet be non attached from the world. For it is attachment that brings problems into one's life. That's a little example I gave you. You are so attached to your lovely, blue, what color's that? blue dress, and you burn a hole in it while having a cigarette. And you feel so disappointed that oh, this lovely dress is ruined. But come to this invisible mender and he will show you "so what?" The dress might be ruined, we can fix it up. It's very simple, really. You just cut a piece off the bottom portion, what do you call it, the hem? Right, and then there's a glue on the market, right, so you round it off nicely, the spot, and use that invisible glue and stick it up. [LAUGHTER] It is very simple. And the greater simplicity we bring in our lives the happier we become.

So, the cause of all misery and unhappiness is complexity and not simplicity. So, the more we make our lives simple the more happier we become, always, always, always, always. We are the creators of the complexities, and we can get rid of the complexities ourselves. No one else can do it for you. A Guru is just there to guide you, that's all. With a little wisdom he has perhaps.

So, make life simple, as simple as possible. That does not mean you deprive yourself. If you have a five room house have a ten room house. Nothing wrong with that. That is not the meaning of simplicity. Simplicity is here in the mind. That you have to be simple about. And this simpleness of the mind means innocence, like this little baby of ours here, my grandchild. That's the simplicity, that is the innocence which makes you live totally innocently. And when you have that innocence, you develop greater and greater love. You first start loving yourself. Most people hate themselves, did you know that? Ninety eight percent of the people in this world hate themselves. And there are many reasons for that, why they hate themselves. It is because of insecurity, inadequacy, bad relationships, non communication in its proper way, and therefore they hate themselves. So, with this simplicity and innocence you will start loving yourself. And when you love yourself you will start loving the world. You will even love the worm that crawls on the floor. You will love every blade of grass, grass, huh?, we say grawss.

[END SIDE ONE]

GURURAJ: You'll love every leaf on the tree. You'll love everything then. And when you can love so universally then you have achieved something. Then you have really reached your inner self, the Kingdom of Heaven within. And that is your true self. I've done more than an hour, I think. That's about enough. Don't want to stretch your brain too much. Thank you, dear. Good.

[End that section of video. But next satsang continues immediately. This section is shown as US 86009 on audio tape.]

ROOPA: You know, none of us are wearing shoes. So he doesn't have to wear shoes.

MALE VOICE: He doesn't have to wear shoes.

PRIYA: Then you can't wear your shoes, since nobody knows [INAUDIBLE].

ROOPA: Do you want to wear them? Do you prefer to?

GURURAJ: Yes. With change of weather, you know, from the hot country to this place, I don't want to risk a cold because I've got so, so much work to do.

ROOPA: Do you want to do it yourself? Are you better at this than anyone else?

GURURAJ: Ah, come on. Don't you know how to put on a man's shoes.

VOICE: I've got [????] experience. [LAUGHTER]

SANDHYA: I wear girl's shoes, sorry. [????] tie my shoes either.

MALE VOICE: I have trouble with high heels too.

VIDYA: Maybe we should take this time to announce the rest of the schedule.

ROOPA: Yeah.

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