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## GIVING UP ALL ATTACHMENTS

GURURAJ: Good. What shall we speak about today?

ROOPA: Dropping the cymbals, eh? All the symbols. This is a question from Nirmala which she didn't get to ask on the last course. To attain permanent liberation in this life, must we give up all attachments to person, including ego, to place, to experience, to position, to things, even to pets, so we have no love object whatsoever and live a dull, restricted life of non attachment, maybe even apathy? Is this a way to learn to express the overwhelming love of which we are supposed to be composed? If we become totally desireless, of what use is creativity?

GURURAJ: The total concept is wrong. No one asks you to become desireless. No one asks you be totally non attached, because your very nature in such that even the enlightened man must have that two percent attachment. Otherwise he would not be able to exist in a body. But there is something that one has to remember: that although you're attached to this flower or to your beloved one, the craving is not there. And any form of craving produces problems within you. So while living in this relative world, you could never be non attached. And if you want to become detached, then you go away into some forest and escape from yourself. That's detachment.

Non attachment contains a beauty of its own. The philosophies of the world, especially the Eastern ones, tell us to be non attached, non attached, non attached. So must you not have love for your loved ones, even your pets? You must have that, because that quality of love within you will bring you to realizations of divinity. And we all keep on saying God is love, love is God. So if you detach yourself from love, or become non attached from love, you automatically become non attached from God. So where is the sense of it?

So have all the attachments you want to have. And I've said this many times, if you have a five room house, there is nothing wrong in having a ten room house. But are you hankering for it, for the ten room house? Are you craving it? Is it going to do something for your ego self? That I drive a better Cadillac than the Volkswagen my neighbor drives. Or I wear a better suit than my pal, Jim?

So what is happening here? The mechanics are these: that you are bolstering your ego and creating unnecessary wants within yourself, and the very creation of unnecessary wants brings you suffering and misery. So have all the attachments you want to have, but it must be devoid of hankering. It must be devoid of the sense of bolstering up your ego, because what would happen then, is that you would not be living within yourself. You'd be living in your ego self, which is none

else but composed of thought formations. And what reality, what tangibility, is there in thought forms, which are forever changing all the time?

So you put on a blue shirt this morning, and then you decided, "Oh, let me take off that blue shirt and let me put on a white one." Changing, changing, changing all the time. So if I have put on a blue shirt, I'm going to wear my blue shirt. Why must I change it to a white one? Is it going to make your Gururaj a different person if he has a white shirt or a green shirt or a blue shirt? He will still remain the same.

And that is the idea a person has to develop, that I am forever the same. I have not changed at all, for I come from the land of changelessness and I will reach the land of changelessness. So from the non changing we are proceeding to non changing. And yet all the things that come up in your minds changing, changing, changing, which are none else but thought forms. So my little daughter sitting over there, she thinks she's so pretty. I mean everyone thinks that they are pretty, you know. They imagine themselves to be far better looking than what they really are. That's a fact. Look into the mirror again. And you will think you are far more nicer looking than what you really are.

So we really are so much involved in our outer stuff that surrounds us. It is the externality that is influencing our lives. And everything which is external has the quality of motion and wherever there is motion, there has to be change which any science can tell you about.

So as the external things around you change, you are, at the same time, being influenced by your ego self, which is forever changing, and the changing of the ego self makes you see the changes around you. You see how it is all interrelated.

But when you find through your spiritual practices and meditations that beautiful stillness within you, then all change disappears. All change disappears, and you start

appreciating what life is really about. Our greatest trouble lies in the non appreciation of life, for we do not know what life is all about. How many here could truly say that I know myself? How many of you could truly say that I know my life? A far ways to go to be able to know yourself. To be able to know what life is, because nothing else could exist but life itself, for everything is living, pulsating. There are so many automatic processes going on in this universe of ours, even within your own bodies, that you are not even aware of. How much are you aware of your heart beating? Unless you get a pain, then you become aware. So your awareness lies in the pain, but not in the very object itself, of that beautifully pulsating heart. And Dr. Padmini will tell us how many gallons of blood it pumps throughout the body in 24 hours. And yet we are not aware of it.

How many people are really aware of themselves breathing? You're not. How many are aware of their own thoughts? They think that they think, but what are the mechanics of thought? Where do thoughts originate? How have they come

about? What is the mechanism within that makes a thought form itself into a conscious thought? There is so, so much involved far, far deeper down within yourselves, where you go back and further back and further back to the original thought which, by the way, was not thought of by anybody or any being. It found its existence by itself, and that very thought force that found its own existence is still carrying on and on and on, and it will carry on till eternity. So be glad you have this little ego so at least you have some little cognition of what's happening around you, or perhaps what's happening to a very limited degree what is within you.

So here we come to the basic premise. I do not know who I am, I do not know what life is, I do not know the force that's involved in the creation or manifestation of life. These are vital issues of which people know nothing about. And yet all theologies go on saying, "Man know thyself." But it doesn't answer you. It makes an injunction. It commands you, man know thyself. But does it answer you who is really yourself? Does it show you the techniques in how to know yourself? Most of these theologies can be thrown away. They were formulations of unrealized men, or women, for that matter. Because if they were self realized, they will tell you the why and the wherefore of things. When they say man, know thyself, it must explain you who is thyself and what force is there that governs the self.

So we normally divide things up because separation is part of our nature. We always divide things up. This glass is separate from me. And you are separate from her. Or whatever the case might be, I am separate from that video camera. And because of the sense of separation, you also create the separation from your little self separated from the big self, which is you. And what is the big self? The reality which exists within you. That is the big self. Indefinable. Incomparable. Beyond all words. Indefinable, but experientable.

Now if you can regard life to be an experience itself, existing by itself, you will at least come a little way nearer the truth of yourself. That is knowing, to repeat again, that I exist. And when you can really say not the little ego that talks and lot of nonsense. It is always talking a lot of gibberish or gibbering around. But when you say "I exist," you know the meaning of yourself, of that eternal "I," which is you and none else. Nothing else in this universe exists, only you exist. And within saying that "I exist," I find that the entire universe exists in me. No separation. So the universe is not there. For if the universe was there, I would be nowhere. But because I bring the universe within myself, I can truly stand up and say, "I exist." For I am divinity itself, and nothing else can exist except divinity itself.

And yet people put on labels. They call Him a he or some other religionist might call that force a she. I just call it It. It exists. What did Descartes say again? I asked you to remind me the other day. "I think, therefore, I am." The bloody fool. If he was here, I would shoot him. I think, therefore, I am. Who thinks, what thinks, and what thought could give you the meaning that I am what I am. You see how wrong Descartes was. You could never think that you are; but you are, therefore, you think. The other way around.

See, these philosophers, Herbert Spencer, Schopenhauer, Nietzsche, Fichte, Schlegel, what a waste of valuable time. And Kant too, he spelled his name wrong. What a great loss of valuable time and of paper. With us it is different. I with a touch can make you experience who you are. You just have to be a bit ready for it. You just take one step and I will take you ten steps farther. That is my responsibility. And if you can only walk one step, I will carry you for ten more to give you rest. And then kick your backside and say, "Now come on, do some more walking." And when you feel tired, I'm still there with you. These are truths, these are true teachings, which must come within one's realization. And do not think that you've realized something, because realization has nothing to do with thought.

Because all thought is formulated by one's imagination, by the creation of one thought combining itself with another thought, thinking it is creating a new thought. It is not. That is what thinking is all about. But realization is something else. Real I without any cessation. Real I cessation. Real I without cessation. That is the realization. So children of immortality, like Vivekananda has said, arise, awake and stop not till the goal is reached. But I would add on to that guy, be brave.

Let me tell you a little secret, and understand this well. That which you think is real is not real at all. That which you think is unreal is true reality. Did you get that? The true reality is that "it," that cannot find any confirmation in your mind saying that it is real. It can't.

So what are you confirming? What are you affirming? This world is pregnant, and I'm not talking of the population explosion. Pregnant with thoughts that could never germinate because it is involved in thought formations. Now how can the formless have formation, and how can thought realize with its own particular forms that which is formless? Is that possible, I ask you? Real I zation, that's where we have to reach, and very fast, too.

The other part of your question was, "Is self realization possible in this lifetime?" And my answer is yes, it is possible. Spend just six months with me, constantly in my company, and I will make you self realized. Not by knowledge and wisdom alone, but opening yourself up for a touch. Where you will start identifying yourself with identification itself, which is none other but yourself. It's possible. Some people are lazy, perhaps, or they do not know the meaning of the wherefore and the why and that might take millions of lifetimes, perhaps. Not necessary. Why wait so bloomin' long. Find it here and now. When you walk out here, do you realize you're walking? No. It's just a motion you're producing. Right. But feel the ground that you're walking upon. Then you will know that my feet are firmly planted on this ground, and I make my feet and the ground the basis of my personal reality. Look up at the sky. What do you see? If you ask someone they say, "Oh, the sky is blue." Rubbish. The sky is not blue. It is the water down here that is blue and reflected up that makes the sky seem blue. Touch the sky and see if it's blue or not.

But I am blue. I'm blue with you guys for not going a bit faster for self realization. Therefore sometimes I cry for you and I feel blue.

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