

LETTING GO

GR: Just focus your eyes on my fingertips. you'll feel a lovely comforting warmth in the heart area. [LONG PAUSE] Those of you who have not attended any of our talks, you'd always find me greeting that way. It means that with thought, word, and deed I salute the divinity within you. For you are divine. You are not only potentially divine, you are actually divine. Every cell of your body. Billions of cells of your body is permeated by divinity and it only needs to be cognized or rather, re cognized. Good.

Now as a rule I never prepare talks. Around the world, I travel around and, a prepared talk would be something that comes from the mind and it would be analytical for I do not give you the mind. The mind is but just an instrument which my heart uses. So what I do is pour the heart to you. So what would you like me to talk about tonight? Question.

Ramu: Guruji. There is a story that forms the basis of this question. And that story is this: There was a person that found himself hanging by a branch off a cliff, and the person, feeling very distraught turned his eyes to God and said, "Oh God, please get me out of this situation. If you get me out of this situation, I will do anything." God, having pity looks down upon this man and says, "I only one require one thing". And the man says, "Anything. What is it?" And God looks and says, "Let go."

GR: Beautiful.

Ramu: Guruji, the question is, "How can we let go of the problems and petty attachments we have in this life?"

G: Uh huh. Very good. Lovely question. Letting go, when God said to this man "Let go, don't hang on to the branch," what was really meant there, let go of your little ego self. For who were you trying to save in your prayer but just your little ego bodily self, which, as we all know, is very temporary. These three score years and ten passes by in a moment and within the context of infinity and eternity, it's not even a split second, so you are hanging on for that split second.

Now to be able to hang on, you need a crutch. The tree branch was a crutch. How many of you could honestly say that "I live without crutches." Huh? All 99.99 percent of the world's people live and exist with crutches. While you, the real you, that is imperishable, the real you that is immortal, could never die. Hm? And yet knowing this or realizing this to a certain extent you attach so much importance to your mind and your body. Hmm? Why attach importance to the perishables? And even all perishables have limited value and a limited life. So when God said "Let go," let go of this body and find

yourself, know yourself, the real self. Hmm? Letting go means you are becoming unified with that eternal factor which is you. And that eternal factor is nothing else but God. For only God is eternal. Only divinity is eternal. And in that eternity we live for life too is eternal, life too is imperishable. But not recognizing this factor, by putting emphasis on the wrong places you feel all the sufferings and miseries of this world. You are not born to be miserable. You are not born to suffer. You are children of joy, created in joy, by joy. Hmm?

When you were conceived what did your parents do? Copulated. Was that not an action of joy for them. In whatever measure. Could have been the joy of love or it could have been the joy of lust, but yet the essence of joy was there when you were conceived. And then you get born. Why does the baby cry when it is born? It's not a cry of sadness, it's the cry of joy. And why does this happen? Because from the confines of womb it instinctively feels it is out in freedom. To be himself and not being fed by the umbilical cord but to find that independence. And that is what a human being wants all the time. You want independence. You want to feel free for your nature is freedom itself. And yet we have all these branches we hang onto for dear, so called, life. And yet the branch will break, let go. Hmm?

Let go of this mind. Let go of this body in your spiritual practices. Every time I sit down to meditate, I die. The body is dead for me. The mind is dead. I've died thousands and thousands of times. Because the mind is not there to think anymore; and yet every mind goes into thought, I am the observer of the thoughts and those thoughts don't effect me. I become oblivious of the body. The bodily pains or what have you, don't effect me because in meditation and spiritual practices you will reach a different realm, to that higher consciousness, to that superconscious level where all shackles are gone.

We walk around in this world handcuffed. Leg irons. We were not meant to do that. If you say that you are born in the image of God then why don't you also realize that I'm also born in the image of God and God is free so I too must be free. So all this hanging on to the branches of life, not wanting to let go is because you fear.

What do you fear? You do not fear death. You fear the unknown. And yet you have had so many, many lifetimes before. You have been born so many many times before. And you have died so many, many times before. And now, after experiencing all that you are the sum totality of all your past experiences and you still fear the unknown. Why it should be known to you. You should know it. If I walk down your main street a few times, I should know the main street and not fear it because I know it. But that clinging to the ego self makes you forgetful of your real self. The real self which is divine. So as you progress in meditation and spiritual practices, you would find yourself proceeding closer and closer to the cognition of the real self which is you. Then the fear of death disappears. Then the fear of the unknown disappears. For nothing can ever be achieved if you do not take a leap into the unknown. And yet your little mind says, "It is unknown." But it is not unknown really. It is only the conscious mind, that 5 or 10 per cent which you use of the totality of

your mind that says or thinks of the unknown. But going deeper in through the mind, the conscious mind, the subconscious mind, and the superconscious mind, and there everything is known. For example, the Upanishads say, "What is there by knowing which all else is known?" What is there? The Upanishads are wrong: "What is everywhere by knowing which all else is known." For you in essence are everywhere, but because of that little mind we spoke of a moment ago, divides or cuts you up into pieces and you find separation, separation, separation everywhere. What are you separating yourself from? That very idea of separation is a superimposition upon the oneness that you are. You are the universe, you are that divinity, and you take this little body and mind you call it John, Jack, Jean, Joan who's John, who's Jack, who's Jean, who's Joan? What gives you the idea that I am Jean or Joan. It is not because of your personal mental patterning that makes you feel, "I am apart from everything else." You are not apart. If I had a microscope here, a very powerful one, I could show you all the atoms and sub atomic matter which is connecting you to me. There is no separation at all. It is all just oneness but I stick to the idea of name and form and that is the great illusion of life. That makes you cling. That makes you not let go. But once you take that leap and just let go, hmm, then where will you land? You know where you will land? Nowhere. Then you will land in the area of now here and not nowhere. Just shift the "w" to one side and cut up the word "nowhere." It would mean now here. And that is the "here ness" that man must experience within himself, and the only way that one can experience this is to die

within oneself. Let the body die. Let the mind die. For in that beautiful meditative state only the big I exists and there is only one "I". There are no four thousand million people in the world anymore. And if there are for the sake of name and form, still they are existing within me. Because I am the big I. And once you can identify yourself with the big I within you, if you can merge the small I within the big I then you do not need any crutches in this world. You become totally independent. You become a flame that requires no oil to give it light. For you are the light, you are the oil, and you are the lamp. You see. That is finding totally within oneself. To find the true essence of oneself is to cognize and experience the totality that is you. And yet you blame yourself so much for various things that happens around. You do not need to do that. You do not need to feel all guilty feelings. I said a nasty word to Jane last week and I relive that nasty word in my mind by thinking of it today. And because I'm thinking of it today, what happened last week, I am impressing my subconscious mind more and more with that nasty thought or the nasty word. Do you see how a man conditions himself? Man conditions himself because you allow the mind to keep on repeating things all the time even after they have passed away. So you live in the past. Or else you project it into the future as I always say. But now, now, now, is important. Where are you sitting now? Since you sat down, have you really felt

yourself sitting down? Have you really been conscious of the chair you are sitting on? No, you have not. The mind was taking you away elsewhere. Taking you into yesterday or into tomorrow but not here now. Just all look up. Just look up to the ceiling. Yeah. Ok? All look up. What color carpet is there in this room. [voices: guessing of colors, black and grey and green.] Hmm? Now look down. Is it black and grey and green? [laughing] How aware are you? Small little practical demonstration in awareness. And if you develop this awareness within yourself, nothing can escape your attention for all these spiritual practices is there to make you aware of your divinity of your divine self. But being here in this room so long and you did not even notice the color of this carpet, then how much aware are you?

So when God said "Let go," let go. Why are you clinging to your little self and if you want to cling to your little self be aware of the little self. For then only would you know the value of the little self. And by discovering the value of the little self and finding the futility of it, you merge that little self into the higher self which is within you. No wonder people go to Hell when they die. No wonder. Do you know why they go to Hell when they die? It's because your mind is filled with hellish problems all the time. What is below is the same up there, or down there still lower, whichever way you want to put it. But if your mind is filled with thoughts of divinity all the time then I guarantee you, I assure you, I've died thousands of times and I know, I talk from personal experience, that if your mind is filled with thoughts of divinity then you surely are going to be in Heaven. It is your mind which conditions the Hereafter. It is your mind that creates the heavens. It is your mind that creates the hells. You see.

So. Let go. Let go and when you let go you find so many of the better things of life coming into your life. When you let go the first sign would be humility. You develop that, you're letting go of your ego self, you're letting go of that thing which you think is so important; and when you do not add importance to that little self, then naturally you become humble. When you become humble, you become worshipful. When you become worshipful, you become kind. You develop sympathy, compassion and love. Because you can never really love if you have no kindness in you, no compassion in you, no sympathy in you. You can never love. Right.

So let go from the little I so that you could drop down into the big I. The love I. For that I, the big I, is love. Each and every one of you sitting here are living a life of falsity and I would challenge you on this. You are false because your emphasis is on something which is false or very patterned or very limited. And if your attention is on something limited then it is false. If your attention is limited then you don't know the totalness, and if you do not know the totality of life, then you are false.

This beautiful, beautiful world we live in how many of you can see the beauty of it? Huh? How much beauty did you see today around you? Think. Since you woke up until now. Very little I assure you, I can see that. Because not knowing the

inner self you have lost your innocence. You have lost not only your innocence but also your inner sense. Find through your meditation and spiritual practices, and with the shakti the guru keeps on sending to you all the time to help you find the beauty of life. For life is beautiful. The greatest gift you could ever have.

The Hindus say that it took 84,000 lifetimes in the various stages of evolution to bring you to the stage of a human being. Now I don't know where they get that figure but I do know that the path of evolution has been a long long one until I have become me, until you have become you.

Who is the you? Have you ever looked into the mirror and asked yourself, "Who am I." No. You have not. You look into the mirror to see what you look like, to see what your outer self this little physical thing looks like. That's why you look into the mirror. And then of course you get busy, busy with your... with stubbles, have a shave or your rouge and your lipsticks and what have you. Where is the mind? Is it concentrated on that stupid little face that we all have? And then you put on a bit of rouge, "Ah, this cheekbone requires highlighting." So you put a dark shadow to... or whatever you do. And then you take your eyes and put a shadow over there.

You are in reality shadowing the real you. Because your mind is just functioning on the surface level. On this surface level. How long is it going to last? You can put on your makeup in the best possible way and you take a walk down the street. How many people are going to notice you? Very few, if any. How many people do you really notice when you walk down the road. Very few. And you go to all the time and trouble, a whole hour in front of the mirror, for what? To look nice. And if you want to look nice, for who are you looking nice? Vanity. Another name for ego. And if you have vanity then remember you have no sanity. And that is true. You see.

So letting go of oneself you enter a different dimension of life. So innocent. So humble. Pure within yourself. When you take a bath which part of you is bathed? The skin? Body? How about combining a spiritual bath with your physical bath? You can do it. When I lie down in the bathtub, I make sure that the mind is not roaming around on the body only but it is looking on both sides. Because the mind is in the center and I look at my inside and my outside simultaneously. Then you can enjoy life. Then you can be joyful, as I am. Then you would have the peace that passeth all understanding, and not only that, you can share the peace that is within you to others with a glance, with an extended hand, or even your presence alone would bring peace in the environment.

Now this is very, very simple. It is not an arduous task. It is simple and very pleasurable, very joyful. And that joy is produced because you are allowing the big I within you to function and not the small I. And seeing that you have the small I, being embodied, you would find greater and greater joy in the small I because you are infusing the big I into the small I and the small I is infused into the big I. You see how life could be made so joyously wonderful.

[Coughs] Pardon. Most people find life to be hard, arduous. They find living life to be a task. So many duties to perform: got to go to work, go to come home, do the cooking, looking after the babies, or what have you, cleaning up house. Such a chore. But it is not. If you can stand apart from yourself and observe yourself scrubbing the floor, then you would have achieved something. Because your real I, your real self, makes no effort at all. And if you can look with the eyes of your real self, the effort of the small self, then you will see that there is effortlessness in the effort. And when you find the effortlessness in the effort then it ceases to be a chore. It becomes a joy.

Time flies, doesn't it, three quarters of an hour. Pity we have [inaudible]. Even if two people are gathered in the name of the big I, He is there. He did not come, He was there, is there, and forever always be there. You can just open the portals of the heart.

The flower can never remain a bud all the time. It is the nature of the flower, the bud, to open itself into a full bloom.

Beautiful flower. And when it opens itself, look at the lovely fragrance it exudes from itself without even trying.

So. When you let go of the small I everything happens in your life pleurably, joyfully. And that is how you find inaction in action and action in non action. That is what the Gita says.

What am I doing here now, you tell me. Am I speaking to you? No. I'm not. No. I'm just sharing my heart with you. And how beautiful it is to share this heart. It's no effort. I sit, cool as a cucumber, enjoying myself, having fun in this play of life because I know life is nothing else but a play, and this little body is just an actor on the stage. But my real self, ahh, is the producer, the director, the scriptwriter, the casting director and the works.

[END FIRST SIDE OF TAPE]

GR: He is all. And He and I are one. My Father and I are one. And this is the realization each and every one of you must come to. Not as a mental concept, but a realization, something that's assimilated within you, so that every cell of your being is tinged with that: capital T, capital H A T, all capitals. So live in THAT and not in your hat. That is where all this problem begins, in your hat.

Thank you. It's been so nice speaking to you. I love you all.

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