

## SWAN LAKE: LETTING GO

QUESTIONER: Do you want to talk about letting go and what it is we let go of?

GURURAJ: Letting go. The question is, letting go and what do we let go of? We are already gone. What is there to let go of when you are so immersed in that deep spirit within yourself. When you are divinity itself? Do you let go of Divinity, the omnipresence that is forever there? How can you let go of omnipresence when it present everywhere? Who is trying to let go of what? Who asks this question of letting go? Who has to let go? Is the core of your personality, your heart, the eternal spirit in you, asking you to let go? Or is it that superimposed little mind of yours functioning that wants to get out of the cage? That beautiful golden cage imprisoning you, the mundane things of life that seems so important, this "me" and this "mine," this grasping, this greed, this terror that goes through your mind all the time pulsating, pulsating there. And as a result, there is no peace for you. There is no peace. And there is no ease. For without ease you cannot have peace.

The idea that is superimposed upon the mind is this, that I am imprisoned in this cage, and I've got to get out! I'm a bird of freedom. I am freedom itself! But why have I imprisoned myself in this cage? Who is the prisoner? And who is the one who has put you into the prison? No one but yourself. For your true nature is freedom. You are free from all shackles. Your true nature's divine. For nothing else can exist in this entire universe, but Divinity itself. If Divinity is omnipresent, where is there place for any imprisonment? You are free, but you have been so structured by your own mental thoughts all the time, superimposing them upon your freedom, superimposing this bondage upon freedom when you will say, "I'm bound, I'm imprisoned, I'm caged, I'm locked up! And I've got to let go."

Letting go is a misconception, yet the entire world is bound in this misconception. It is bound in this misconception because man does not want to realize that he is free. Freedom is his nature. Divinity is his nature, and Divinity knows of no bondage. And if there's no bondage what do you want to let go of? What are you holding on to? You are holding onto a conception which you have formulated in your mind: a conception that I am this or I am that. And that conception in the mind is the cause of bondage. So in reality there is no bondage. There is no letting go. But what you have to let go is the misconception you have formulated in your mind, and the very word "misconception" presupposes the word "conception." Why have you conceived this idea? Why have you conceived that I am in bondage and I must let go? What am I trying to let go? It is this very conception in your mind that binds you, that shackles you. And that shackling takes the form of various inhibitions and repressions that you have superimposed upon yourself. It is a superimposition. It is a projection. All superimpositions are projections like a projector, projecting on a totally white screen creating pictures there.

Superimposed upon that which is pure, and you are pure. You are nothing else but purity, for again to repeat, if Divinity is omnipresent, there existing in every cell of your body, where is the place for impurity? Impurity again, is a negation of the word purity and that "im" nonsense is created by yourself. There is no "im," there is no "im" at all. There is only purity and every human being is totally pure. Every cell of his body, every formation within himself, everything, every hair on your head, contains that divine essence and that can never be impure.

So what do you want to get rid of? What do you want to let go? You want to let go of the superimpositions, the misconceptions that has been thrust upon you by the environment and also by the patternings that has been formed within your mind. You are not a creative being. You just are. You're not a creative being because you cannot create. You cannot create any superimposition either. And neither can you create your reality. Because you just are. You dwell within the field of that isness. You just are.

Now where do these superimpositions come from? They have been inflicted upon you through various experiences in this life, or other lives, whatever you want to believe. There has been superimpositions inflicted upon you and because of you not recognizing your real identity, that I am that I am. You have become conducive to these superimpositions that is conditioning you. So, these conditionings are the things that you must let go. And realize for once and for all, that I am the manifestation of the Manifestor. And the Manifestor can never manifest anything that is imperfect. I am perfect. These things are just superimposed upon me by the circumstances around me, throughout so many lifetimes, or perhaps, less lifetimes.

So, through many lifetimes or even this lifetime, since my birth, realizes each and every one of you. You have been subjected to conditionings thrust upon you. You have seen the cruelties of parents. You have seen the kindnesses of parents. You have seen what it has done to you. You have seen how you are to escape from your real self into unreality because of things thrown upon you. That comes from our own personal weakness. Where does this weakness come from? It does not come from the time you were born. It goes further back. It has certain hereditary values. It has values perhaps in ages past. Whatever you want to believe. And these weaknesses in the form of a burden you are carrying. How to lessen the burden? How to get rid of the weaknesses? How to just let go of it all? Firstly, you don't hold anything and there's nothing to let go in reality. But you have to let go of those impressions that have been created in your mind by being receptive to outward circumstances which has been internalized. This means that externality has become an internality and that internality creates the impressions upon your mind which is binding to you. That is why most people in this world are emotionally ungrown! Children, children, children! Emotional children that has not grown up to maturity to realize one factor, that whatever the circumstances have been were inflicted on me, and I am at fault because I have made myself conducive to the inflictions upon me.

So let me get rid of that conduciveness. Let me get rid of the receptivity and that is the way I can let go. I can let go of all my hangups. And nothing else in the world can influence me if I have no hangups. If I am not hooked. That's the word you use in America, being hooked. And everyone is hooked into some kind of trauma within themselves. Now what is the way out? How do I get unhooked from these traumas? What do I do? What is the path? How do I go about it of unhooking myself from the various hooks? Ah. Integration. From fragmentation. You're hooked because you're fragmented. You are not functioning in totality. You are not functioning as a wholeness. How many lives do you think you are living at this moment? How many lives are you living? Are you really John or Jane or Jean? Or are you a mixture of John, James, George and who have you? Are you really Jean, or is there a Jane in you and a Joan? And how many of you are there? Are you yourself? Or are you a product of just conditioning.

You love your husband. Why? You love your wife. Why? Why, why, why? You think you love. Within that complex personality of John, you are loving one aspect of John. You do not really know John. You got to learn to know John in his totality. Where he is John, Jack, James and George. For all those elements are there within him. Now we go from the area of complexity to the area of simplicity where we say no, you are not John. You are not Jack. You are not George. You are you. And when we recognize the you ness, then we let go of all that would bother us, because we reduce all the complexities to its simplest level. For you are you. You are neither John, you are neither Jack, you are neither George, you are neither Jane. But you are you.

And this is the most important thing in human relationships. To be able to realize. To be able to recognize that you are you, and that you are divine. That is all I want. That the Divinity within me merges with the Divinity that is within you. Then the name disappears, the form disappears. The primal attraction that was there in name and form beautiful hair, lovely nose, nice voice, this, that, what have you that all disappears. And you start recognizing the Divinity that is there within your beloved. And the only way you can recognize that Divinity within your beloved is to first to recognize the Divinity within yourself.

Now, to recognize the Divinity within oneself, one requires integration, not fragmentation. One requires the wholeness, where you realize that I and my Father are one. I am not apart from Him. I am neither a part of Him. But I am Him. I am that I am. Yahweh. I am that I am. And I am Divine. When this idea is implanted firmly, realized in man's mind, then the whole question of letting go goes away. You have then let go of all the superimpositions upon the mind. Because all these superimpositions on the mind is centered around "me" and "mine." And when that "me" and "mine" are gone, when that "me" and "mine" are forgotten, or when it dissolves by integration within oneself, then all this holding on and letting go could mean nothing. It loses its significance. I will only hold on to something because I need it, and whatever I need is a crutch. And we have to get rid of these crutches. And the only way to get rid of these crutches is to become independent.

Independent. To realize that I am fully Divine. I'm not only the image of God, or made in the image of God, I am Him. For if He is omnipresent where is there place for images. But I, my mind, creates the images. It's a mental conception. It is not the conception of divinity that tells you that I am made in the image of God. No, you are God. You are Divine. And it is only your image making, which has been fostered by all kinds of organizations around the world, that produces guilt in you. So the first thing you have to get rid of guilt. I have done this and I done this and I have done that. And it churns and churns and churns in your mind until it drives you to total desperation and even insanity. I have done nothing. Whatever I have done was not done by me. I am not the doer. The doer is beyond. What is the beyondness? That beyondness is me.

I call it beyond me because I do not understand who I am. And when you understand who I am, who am I, the beyondness disappears, the image making disappears. And then you know that this little frame has to be there. The little worm has to crawl on the floor. The ants have to be there. The fish has to be there. All the animals, the plants, the stones. Everything has to be there. It is part and parcel of the whole scheme of life. Now what do I let go? What do I let go? Do I let go of creation or manifestation? Do I let go of the plants and the trees and the beasts and the birds? Do I let go of that? No. What I let go of is the presuppositions. I let go of the impressions. I let go of conceptions that create havoc in my mind. For essentially, you are non conceptual being. The conception only comes because of the superimposition of the mind upon your real self, your Divine self. That little ego self creates all these troubles. And don't ever attempt to destroy the ego. You cannot. Let the ego survive. Let the ego enjoy itself. Let it enjoy itself. It's going to have a nice meal. It's going to go to the movies. It's going to go see a show. It's going to go to bed. It's going to do this. It's going to make love. But I am not doing this. That little ego which is a superimposition upon my real self is not the doer, but I am the watcher of what that little ego is doing. And I'm enjoying it. Why should I not? What the little ego is doing. If the little ego self is eating a king's feast or a dry piece of bread, who cares? Ah, there is the answer. There is the answer. To let go. Who cares? Who cares?

There are only two kinds of people in this world that can say "so what": is the total imbecile that is devoid of any responsibility, or the self realized man that says, "so what." This universe is functioning. It will forever function. It will end its cycle and restart again. And that cycle will end again and it will restart again. So who cares? Let it just go on. On and on and on it will go. And I, the reality that is me, is the source for that cycle movement of the universe, and not that little ego self of mine that thinks I am the center of the universe. For that could never be. It is a thought pattern only. You look into the mirror and you say to yourself, "I am so beautiful. I am so pretty." Who is saying this? Ask yourself. And everyone seems to find themselves more beautiful that they are. Yeah. Everyone does. But who is judging? Who is the observer? Who is that who looks in the mirror?

And what is the mirror. We look at the external mirror. Ah. How about turning around my beloveds, and look at the internal mirror. There is no reflection. It is only the external mirror that reflects you. The internal mirror knows of no reflection of your little ego self because the internal mirror exists without reflection because the internal mirror does not exist at all.

Ah! So, to look at yourself inwardly, through spiritual practices, where you take the conscious mind to a level far deeper, deeper, deeper and deeper, so deep that you reach the superconscious level, which constitutes the entire universe. And there you can breathe in that beautiful softness. You pulsate in that softness. You are mixed in that softness, that glow, that Divinity, that vastness. Indescribable. Indescribable. You can do that by spiritual practices. To dive deep within yourself. You can.

What am I drinking? Water? Water? No, I am not drinking water. I'm drinking God. Everything is Divine. For God's sake! Everything is Divine. And you can only realize the Divinity of all and everything around you if you realize the Divinity within yourself. Then this water, the container, the glass is all Divine. There is no separation. Nothing is apart. Because the water is me and I am the water. I glorify the water and the water glorifies me. I create the water and the water creates me. I and my Father are one.

So, what do you want to hold on to? What do you want to let go? You want to let go of misconceptions about yourself, about your individuality. And the way, through meditation and spiritual practices, you merge the individuality into universality and everything is gone because you become everything. You realize that everything is divine. You realize that nothing else exists in this entire universe but Divinity. And when you come to that realization, then letting go the question disappears. That the process is there. To realize that what I have to let go of is my conceptions, misconceptions, conditionings, patternings that forms this little ego self of that which I call "me!" M E. Divinity to divinity. [END SIDE ONE] I don't even ask God to bless the water. How can he bless himself? It is God. I think we've spoken long enough, huh?

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