
EXPERIENCE

Q: Also, you have said that when a person can truly experience, then his life becomes worthwhile. [Partially inaudible]

GR: Two opposite statements. Good. Experience has no value whatsoever when it comes down to the level of mundane experience. Now what do we mean by experience? What is it that experiences itself, and when experience can experience itself, would it find the truth of what experience is? Now, the experience from your question would amount to one thing only: that the mind experiences. Now, how capable is the mind of experiencing truth or the fullness of truth? The mind being so limited can only experience in a limited way. So, therefore, your experience becomes non experience because of its own limitation. Now, when anything is limited, then where is the value of experience? Or where is the value of the fullness of experience? So the stage man has to reach is one where experience experiences itself within itself, in itself and nothing else remains but experience itself.

Now, who is the cognizer of the experience. Once you become the cognizer of your experience then it would mean that there is someone else experiencing the experience. So you become the experienter of the experience of which you have no knowledge. This is good and well and true when it comes to tasting sugar or a glass of water. Because the water and you are separated from each other. You and sugar are separated from each other and therefore you taste the sweetness. Now, the experience which I want to talk to you about is how experience experiences itself. Sweetness experiences its own sweetness without an outside aid to experience it. But once you have an outside aid to experience experience, then you are apart from the experience and you are not the experience.

I experience God 24 hours of the day. But when I say, "I" am experiencing God it is not this little flesh and blood that's experiencing Him. It is He that is experiencing Himself. So experience becomes non experience to the level, to the factor, by becoming self. And when you become itself, who is the seer, who is the seen, and what is seen? Nothing. For the seer and the seen, and the object of the seen of the object of seeing merges into the oneness. And when that merges into oneness, the seer, the seen, and the object that is to be seen merges into that oneness, what can remain? Nothing can remain! For everything is nothing, and nothing is everything.

So, when you experience an object, you will forever remain apart from the object. You will not become the object, while the true experience is to become the object and the object becomes the experience. When the object becomes the experience, then is it not everything? And yet, it is nothing, for the very act of the experience is nothing because thing implies something outside yourself. And if you want to be outside yourself, then you could never be the thing. You are no thing, nothing, and yet, in that nothingness you find that somethingness which is your true reality; the true Reality, the true

Is ness of yourself that needs nothing because that Is ness is everything. The flower in its fullest fragrance; the symphony in the trees with the wind blowing through it; the blades of grass dancing to and fro. Who experiences? What experiences? The blade of grass dancing its eternally mortal dance. The symphony of the wind blowing through the trees in its immortality. The flower shedding off its fragrance. How do you know that the flower is fragrant? How do you know the sway of the blades of grass or the symphony you hear in the trees? It is only because you are standing apart from the tree; it is only because you are away from the tree; it is only because you are away from the grass; it is only because you are away from the flower and its fragrance. So, become the flower, become the symphony, become the blade of grass and experience yourself as the blade of grass, as the symphony in the trees, as the fragrance in the flower. That is the only experience that you could ever have, the highest experience.

I kiss my wife. I love her very much. I hold her in my arms. Why not. Do it. But, how much have I become of her? That is the question. Have I totally merged into her? Has she and I become one in that deep love, that deep embrace, that vast orgasm, vast as the universe? The very moment I start thinking that she is apart from me and she thinks that she is apart away from me, then there is duality. There is not the is ness of merging, [melding or melting?] interwoven so that she does not know who she is and I do not know who I am and we are just there in that beautiful oneness. And in that oneness lies the true meaning of experience.

So when a person finds himself in this duality of life, you are not experiencing, you are thinking that you are experiencing. You smell the beautiful flower, you get the fragrance. But have you become the flower? Have you become the fragrance? You are being apart and away from the flower and the fragrance. And you are so far away looking at the beauty of the flower, smelling its divine fragrance. And that is non experience! Become the flower, become the fragrance. Become the universe. And when you become that, you'll find that oneness that exists between you and divinity. For there has been no separation ever! You have not been apart from divinity! You have never been away. You come from nowhere and you go to nowhere. You are just there, standing still in the midst of that divinity that you really are. But your mind floats away, floats away and thinks that you are apart from that divine essence.

Now, let us bring down this philosophical concept to its practical value. As long as you find yourself away from divinity you will suffer and have misery. You can love a woman or a woman can love a man and they're thousands of miles apart. And that yearning and the longing to be together. Is that not suffering? Is that not misery? But yet, being thousands of miles away you feel that you are not a fraction of an inch away from her or she from you. No misery, no suffering. It is a very conception of the apartness. It is the very conception of duality that makes you leave yourself. You are leaving yourself, you are not leaving Him never! It could never happen. You are leaving yourself into misconceptions that makes you feel that I'm here and he is there and there is no such thing.

There could never be any apartness. There could never be any death. There could never be any suffering. There could never be any misery. If we can understand and realize the idea that all this is just one. In the process of evolution you would discover separations, but remember that is a process, it is not a separation. There's a great difference between separation and the process. The process is always enjoining, conjoining, bringing together all the time in evolution. But the process makes you feel that we are apart from each other.

Now, pardon [blows nose], why do we feel apart from each other? Why do we feel that we are so individualized and away from it all? Why do we feel that? It started off a long time ago when through this Big Bang, this explosion when the atomic and subatomic particles started shooting out like fire crackers, where they seemed as they were separate. But have you ever seen fireworks? These fireworks forms a complete whole. A beautiful flower, but you see these specks there and those specks there and those specks there and those specks there. And yet, it forms a uniformity. One beautiful flower rising to the sky. A beautiful star in all its glory, rising up in oneness, in a unity, in formation. And that very formation gives it its beauty and oneness.

But stupid little minds like ours only see the little speck here, there, there, there, there instead of observing it as a wholeness, for there is nothing else but a wholeness. And this wholeness is so vast it encompasses the entire universe; and where

is the universe? You are the universe. Every component of yourself is the totality of the universe. Like the scientist would say, if you could discover the atomic structure of a grain of sand, you will know the entirety of the universe. So, how big is the universe? And how small is it? Is the universe not in that grain of sand? And if it can be in that grain of sand, why is it not in you?

Perception. Conception. Deception. Those are the three basic problems. Perception. Conception. Deception. You have a perception and you formulate a certain idea in this little sawdust of a brain. Oh, by the way, the Americans are quite famous for it oh, not the American, I'm in America now, am I not? Yes, uhm. [Laughter] Oh, the Irishmen, the Irishmen are quite famous for it, you know, they're the most aerated people in the world [laughter] because between the two ears there is only fresh air! [Laughter] Conception. Perception. Deception. You perceive an idea and then that idea, through your perception, becomes a conception which becomes stabilized in your mind. And the very stabilization of perception and conception leads you to deception. So, to find the reality, to find the experienter, is impossible! You can only experience of what you conceive, of what you perceive, and how you deceive yourself!

So let everyone reach the stage where the experienter experiences itself. The flower knows experiences it's own fragrance. It does not need you. The fire experiences heat. It does not need you to experience it, for that would be superfluous. Outside of the fire itself. Hmm? And when I look up in the air and see the beautiful stars in the clear

American night, I see the star in it's shining glory, but then I stop there. I see it first, then I go away and become the star that's shining there. And this can be achieved by everyone through your meditation and spiritual practices. You know, in England, I don't know if you knew this, the English wear Bowler hats. And do you know why they wear Bowler hats? Is to protect their heads from woodpeckers. I've a few more jokes here. I've got to look after my zipper. You'll fix it for me tomorrow morning. [voice in background: inaudible] Good shot. What will I do without mom, here, huh? She makes all my shirts and mmmm.

Am I tasting this water? No, I'm not tasting this water. If I really had to taste this water then this water would be apart from me. I am the water. Do you get the idea? I'll see what I can do here. You know, there was this Scot person. Well, his surname was MacDugall something. It wasn't Hugh. [laughter] And he got bankrupt so he had to go to the bankruptcy court. So he hired a taxi. And when they arrived at the bankruptcy court, he invited the taxi driver in and said, "Why don't you also become one of my creditors?" Little bit heavy is it? [laughter] You know, in England they have this coal miner's strike. You must be getting the news on your telly and newspapers. And this coal miners strike so they've developed a new signature tune: "We are busy doing nothing. We are busy doing nothing." [laughter] Is that a bit too heavy? [more laughter] Right. Then there was this other Scottish guy and his name was not Hugh Hunt, [laughter] OK, all right [laughter], uhm, he put a box on his counter. He had a little shop and he wrote on there "for the blind." So all the customers like Gloria and [??], and guys like us, we'd pop into the shop and put something into the box. It's for the blind and who doesn't feel sorry for the blind? OK. So, he checked the box and when the box got full he opened the box and bought a blind for his shop window. [laughter] See if I can find another one. And you know, this other Scot chap, he's name was not Hugh Hunt either, [laughter] right, do you know what is harder than a diamond? Is to get a dollar note out of a Scotsman's fist. [laughter] I think I've got to make American jokes. [more laughter] ya, ya, ya, ya. Nevertheless, you know, the Scots again enjoy being constipated. The Scot likes being constipated because they can't part with anything [laughter]. Let's try to find another. OK. Oh, have you ever seen a Scot being sober? [silence] Nobody has! [laughter] Another one. Do you know, this guy, you know this American was chatting to an Englishman, and he says, "Can you tell me one thing wrong with England?" So the American guy replies, "You're above sea level." [laughter] Do you know the world's hardest job? The world's hardest job [laughter], the world's hardest job is to explain an Irish joke to an American! [laughter] You know, there's one thing about you know, we Americans, [laughter], you know there's one thing about us, you know, we can take a joke against ourselves. Oh yes, and we appreciate it, now, now not like the people, you know uh, Dublin way, you know, where's that place? Somewhere, but it's [???] or, Vancouver Way, that's in Canada isn't it [Laughter]. No, nevertheless, let's get on to the Welsh before I tackle the Americans tomorrow. Uhm, do you know where the Welsh sit on? They sit on their brains. [Laughter] She got it!

Well, my beloveds, it's been so so nice to be here together with you. So enjoyable and let us experience experience. Become the experience. Oh, by the way, may I make one great confession to you my zip is not broken! [Laughter]
Yes, good. [Laughter]

**** END ****