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## EXPERIENCE

Praseela: This is a three part question representing the questions of two of us at least. What is the nature of experience and what is its value to us? What is the relationship between experience and reality and why must we spend thousands of lifetimes developing an individual history only to lose it?

GR: Let me see the questions. You see, when you write chapters I've got to look at them. What is the nature of experience? Experience has no nature at all, because once you use the word nature as far as experience is concerned, then experience becomes no experience, because you are qualifying it. When experience is qualified it loses all value because the mind steps in trying to analyze the experience. True experience is that which knows of no analysis but exists within itself. You are kissing your husband. Are you at that moment, in that most fervent passionate kiss, analyzing that kiss or just experiencing it? So experience, to repeat again, loses its value once you try to analyze it.

Now, we come into what we shall call existence not because we want to, but because of that Big Bang you are pushed forth in the evolutionary stream. And that is the reason why you think you are experiencing, because you are going through this evolutionary process, but just to reach back home again. You traveled from your town to here; that was an experience traveling here. And now after the course you will travel back home. That forms the other part of the experience. So, actually speaking, those things which you regard to be experience is nothing else but going in circles. And the entire universe functions cyclically as you do.

So, you cannot say that you go through all these experiences to reach nothing. That is not so. All these experiences on your return journey home you are looking forward to seeing your baby, huh? Aren't you? Isn't that joy and happiness? So though the circle starts by a force that is beyond your control, you end up back to the source which you will find joyful. And that is the purpose of experience.

So do not disregard whatever experience you have, but find the true meaning and value of it. As you drove here and you are driving back home you are watching the beautiful scenery around you, the greenery, the trees, the flowers, the well laid out fields. Enjoy it. For that is the experience, not only the experience of driving, because you miss all that if you drive too fast. So that is why it takes millions of years, millions of lifetimes, perhaps, so that you could enjoy the scenery of this entire universe. And you return back home to the source where you originally came from. But the source that you return back to becomes more enhanced, more joyous and joyful because of the experiences that you have been through.

How would you know the joy if you have not taken the journey? How would you know the joy of being with me if you had not come?

So to put things into its proper perspective, you enjoy the joy as I have always said. And everything is joyous. While you are driving your car you might have a puncture. What's wrong with that? You change the wheel and that is why you carry a spare wheel. Do you see the joyousness of having a spare wheel? Hm? So if people learn to look at things and find value in everything, then you have lived. I'm sitting on this chair, for example, looking at this woven carpet. Look at the design, look at all the threads that were so symmetrically placed to make it into a beautiful design. Because I could observe that, hum, because I could see it, I appreciate it more. Then only is there value added to this covering.

Otherwise you are in total ignorance. And your experiences are designed to get rid of your nescience or ignorance.

So every experience in life has a purpose, has a meaning. And you are creating your own experiences. Let us take the example of this covering again. How many of you here that is with me for the last four or five days have seen the intricateness of this beautiful design. Look how the colors are combined. Why should this be a darker red than a bright red. If it was a bright red it will not fit in with this dark green. How many of you have noticed it? Do you see?

So become an artist, for life itself is an art. And everything must be viewed through the eyes of an artist where the ugliest thing can be seen to be very beautiful. Where an adverse experience can be seen to be beautiful too, because if the experience is adverse, then I know for sure that I am being taught something. So the adverse experience also has its value, for nothing, nothing, nothing in this entire universe is valueless. Everything in the universe is invaluable. Hm? The only less ness that you have to get rid of is non recognition of the value of everything. Do you see.

So you reach a stage later where you become the observer of an experience, and then you go a step further where you become the experience yourself. How many people in this world really observe themselves? Very few, because they are unaware of themselves. And that is why we say people just exist, they don't live. Because to live is to be aware. We are all sitting here. How many of you are aware of your breathing at this very moment? You are just breathing for the sake of breathing but not aware of it. Do you see.

You are sitting with your two legs apart. She is sitting with one leg on her knee. She is sitting cross legged. Have you really been aware of how you are sitting? Have you been aware that you are sitting cross legged? Have you been aware that your legs are apart instead of together? No. You are not. And that is a great lack. To be totally aware of ones self you start with yourself, and as the awareness of yourself grows you become aware of the entire universe. Do you see.

And when you become aware of the entirety of the universe you become the universe and not that little I that we keep on talking about. Preserve that I ness, by all means, you do not need to lose it at all. But let that I ness merge into your bigger self, and live in both. As I always say, in the world but not of the world.

And once the little self can become aware of the larger self, how much greater joy can there not be; because you are getting a total view, a panoramic view of this entire place, town, city or whatever. But we limit our view only to that which we imagine to be ourself. And how valid is your imagination, for the word imagination is akin to image making. Right. So do you really live with full awareness of yourself, or are you existing in the image making.

You, Iris, moved that leg up exactly one and a half minutes ago. Right? Be aware of totality! Do you see. And a quarter minute ago, our Priya there scratched her nose because it was itching. Right? I'm giving you these practical demonstrations, they are very simple. But it is very profound in developing self awareness. You, my beloved, have three strands of blue beads and one of brown. It is actually one strand which you twirled around to make it look like three. Right? And like that I could tell you everything about yourselves, to point out to you how aware you are. For example, Doris, how many colors are there on your blouse? Don't you know? Count again. Yes. And yet you went to so many shops perhaps, or one shop, whatever, and had a look at this one, had a look at that one, had a look at that one, and then say, "No, this is the one I want." And yet you are not aware how many colors there are. So this awareness comes about with spiritual practices. [looks at paper and reads] What is the nature of experience and what is its value. We've covered that. What is the relationship between experience and reality? Ahhh...

All experience is reality in its various form. Even illusion is a reality, within its own illusory existence. But total reality is that which one finds when one develops total awareness. And how can total awareness be developed, need I repeat it a million times? It is by your spiritual practices. My little granddaughter's cry was in C minor [child crying in background]. Grandson rather, not granddaughter. You see how aware I am? [laughs] But yet, none of you corrected me. I know it's my grandson Vikram. Elijah Vikram. Don't I know it? But none of you said, "Guruji, it's not your granddaughter, it's your grandson." Where was your mind then? Do you see how simple it is?

So everything is a reality within its own context. You go to a cinema and see a film, a movie as you would call it here, on the screen. Yet when you go near the screen and touch it, you don't touch the characters. But the picture you see is a reality, although the people appearing on the screen are unreal on the screen, a projection.

Likewise, everything in life can be made a reality. Hm? But yet we should insist, by having a greater awareness we take away whatever is unreal from that which is real, and yet regard the unreal to have its own measure of its own particular reality. And when we develop this ability, perhaps, if you wish to call it that, it's inbuilt in you already, it just has to be unfolded, that's all. It requires a doctor to do that. To unfold yourself, give you an operation. And funny enough I used to know a doctor who's name was Dr. Hirtz. It's a swell name for a doctor. Of course he used to spell it H I R T Zed. It's a good name for a doctor. Yes. So.

We finally reach the stage, when as we slowly and gradually detract the unreal from the real, and yet, knowing the value of the unreal, we take all the illusion away and only reality exists, because the illusion and delusion becomes mixed in reality. For without illusion there could never be reality, and without reality there could never be illusion. Hm?

There is a story illusion, of course, in Sanskrit is called maya. [Vidura?] was a great disciple of Krishna. So [Vidura?] asked Krishna one day, as you have asked, what is the nature of illusion and reality. So Krishna says, "Ok, I'll show you one day when the time is right, I'll show it to you." So they had to go on a long journey. And they were away in a different place and Krishna got very thirsty. So he tells Vidura, "Look down the road. There is a village, will you get some water." Hum? So [Vidura] went, and the first door he knocked on a beautiful young maiden appeared at the door. And something happened and they fell in love with each other. Krishna is still waiting for his water. Twelve years passed. They had one baby, second baby, third baby and then somehow the river was in flood and [Vidura] lost his wife. She got drowned. And while trying to save one baby he let go of the other baby, and the other baby drowned. And then the third one, and he lost his entire family. So he struggled onto the riverbank and saw Krishna. And Krishna says to him, "It took you a whole half an hour to bring me this water?" And yet twelve years had passed where he created a family, and went into farming or whatever he did. Do you see?

That's illusion. And illusion is created by the measurement of time. So when you put time into that which is timeless, then time will have no value, for you have become timeless. So the illusion has now merged into reality and reality being so powerful that it swallows up the illusion, and then only, illusion has no value. Because illusion is controlled by time and space and causation; while timelessness has no causation, has no space, has no time. It is eternal, infinite. And illusion is only like a grain of sand, and that grain of sand is thrown on the beach to be lost in the totality of the beach. That's what it means.

Good questions, very good, very profound.

Let' see what I can find here. Do you know the meaning of a side splitting joke? It's when you have an appendix operation.

You know, this boss fired his stenographer for lack of experience. She could only do shorthand and type. [groans and laughter]

You know, the husband was an accountant, and he was reputed to be a very good accountant, but he couldn't figure his wife out.

[laughter]

This person goes to a doctor to have her nose altered. So she asks the doctor, "How much will it cost?" So the doctor says it will cost \$500. She says, "Oh, it's so expensive." So the doctor tells her, "Why don't you run into a lamppost."

You know, [laughter] chiropractors are those that could see just as much ahead as we could see. But they see more of the behind. [laughter]

Think we'll save some. [laughter and comments] Will you help me, darling. This evening especially for those that are newcomers to the course, we're having what is called a communion practice. [tape ends]

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