

INNOCENCE

GR: Questions. What shall we talk about? Ten to ten still early.

Roopa: Guruji, you say we should be innocent and pure. You say we must gain experience and lose samskara. What's the relationship between innocence, experience and samskaras?

GR: The relationship between innocence and purity is but one. But samskaras come from a different sphere. For samskaras are intermixed with your experiences the varied experiences of life. And who are you to judge what your life has experienced? Can you rationally identify every experience and categorize it? Can you? You can't! It's an impossibility because it's a whole lot of experiences and samskaras getting together like the veggies you cut up and make a bowl of soup. How are you going to separate them? How are you going to separate the carrots from the beans, from the peas, from the bullshit I beg your pardon. How are you going to separate them? It is one soup. And with all these ingredients in that soup the soup will not taste like peas or beans or carrots or anything else. It assumes a different flavor unto itself, and that is the epitome of the totality of your experience.

Now how must I how must you proceed to unexperience the experience? How are you going to separate the carrots and the beans and the peas and what have you that made the soup of experience? So it will say again, how are you going to unexperience that which you think is experience? And this is where your samskaras begin. And who tells you that you have samskaras? Samskaras are thought formations which you have implanted in your mind and they are, being implanted, they are nothing else but superimpositions, so you are imposing upon yourself and calling it super, hah! Why not just call it foolishness? Say to yourself, "I am a damn fool." And when I recognize myself as a fool, then only will I be able to use the tool given to me by my guru or by God.

So, separation requires this preparation and what do you prepare for? You are preparing things which are so mundane, that has no lasting value, and you go on preparing, preparing, preparing, so you cook the soup. Do you cook soup or bake it? I don't know. So you go on preparing this soup and you have your soup and two hours time that soup disappears from your system. I don't know how you do it I wouldn't question that but it goes away. So what are you preparing for? Are you preparing for that which is so temporary, or are you preparing yourself that is totally permanent? And in that permanency there is just one thing left. Do you know what is left? Only you! Nothing else! Nothing else is left. It is only you that are left when you leave the impermanency and enter into permanency, for the real you is always permanent and requires no dependency. If you, Sutriya, are dependent on me, you would be wrong. If you Vidya,

Roopa, and all of my beloveds here Jagriti and Amita and all are dependent on me, you're making the biggest mistake of your life. Because you do not seek dependency. Dependency is weakness. But you find independency, where you're totally independent and can stand and walk on your feet by yourself, and then you do not need the crutch of the guru. He serves a purpose like a child going to school has to be taught the ABC's, the alphabet and word formation. But after that is taught the child can read by himself or herself.

But that's not where the story ends. That's only where the story begins. For by reading yourself, how much can you understand of that which you read? You give a book of higher math to a child in Form 1. They'll go through the figures. But how much has the child understood? But when that guy's around a guy like me he can show you the meaning of the symbols that x and y make just xy . So he brings you to the standpoint of the addition and subtraction of life's values where you thought x was different from y and yet in its combination it is just xy . And when you understand the x and the y , you will understand that this individual me, the x , is also the y of the universal me.

And that is how you combine. Life seems a mystery to you, hm? Why should life be a mystery? I don't know why, taking the x away. And that's what you're doing. Involving yourself in the y and forgetting the x . And when this mystery, this quest, and the questioning forms itself in your mind, you just cannot unwind. And that is the double bind that you go through: not knowing the difference between the x and the y , and you keep on asking, asking, "Who am I?"

Let me tell you who you are. Do you want to know? No one wants to know? No one? Firstly, may I say that you are not you. That which you regard to be you is just an assumption that you have superimposed upon yourself regarding you to be you. But you are not you. (Where's Hugh Hunt? He's still hunting).

So when we come to the realization that I am not I, I am just an assumed I, then will you realize that you are the I in Infinity and that is what you really are. Infinite. Eternal. Everlasting. So the I you have to find is not that little "I" but the big "I" of Infinitude because Infinitude starts with a capital I.

So when you ask a question of your samskaric self, who is the samskaric self? It is so easy to become enlightened this very moment if you could just let go of that finiteness and merge with the infinite. Infinite. So you are actually putting the finite into the infinite or infinite. Do that. Do that. Put yourself in it. Dammit! Why can't you? It's so easy. So easy. And all your troubles would be gone. There would be no problems there. There would be no worries. There would be nothing at all because if you include the all ness in the all it would have its contradictions. It would have its polarities. But to be in the neutral state of bliss, then there could never be any polarities.

So, what are you struggling against? The polarities of life. Up and down like a see saw and yet you have the ability to stand in the middle of the see saw so that it does not go up and neither down. And why should you go up? Because once you go up you have to come down, and once you come down you still have to go up. And that is the problem of all

humanity. Miseries, suffering, are unreal. They have no value and neither any meaning for they emanate from your conceptions. I've said it, I don't know where, at some course I said that whatever you think about is true for you. We could look at the same object and what this represents to me is true for me, and what it represents to you is true for you. Is this water? Is it? Water? Are you sure it's water? To me it's nectar. You see, perceptions and conceptions differ because of the very conditioning of the samskaras you mentioned and conditioning of samskaras are patternings of the mind. Can you deny this is nectar? Can anyone prove to me that this is not nectar? You can't. I'll tell you why you can't: because you have not tasted nectar. So simple, isn't it? But once you have tasted nectar then everything becomes nectar to you. The sweetness flows from your lips. The sweetness flows from your heart. The sweetness flows from your very breath. So where do you want to start? Start anywhere, I say, for there is only one way which is life and living and loving.

What am I doing here? Just loving. That's all. And sharing the life blood in me with you all. There is the true nectar when you can share your blood with your beloved and the combination of the two turns it into nectar. Like the combination of water H₂O hydrogen and oxygen are two different factors altogether, but mixed together it becomes water. The water of life. And you are composed of 70 percent water. This little planet earth is 70 percent or plus water, too.

So, why do you call this water? Is it not the nectar of life that keeps you alive? You can stay without food fast for a few days. How long can you stay without water. I know when I travel through the deserts searching and searching, and the throat was so parched because there was no water. Mirages, I saw so many, thinking it was water, but it was not. But then, do you know what I did? I laid myself on the desert sand, and through some power or force which I could never explain, the parchedness of my lips disappeared, and water flowed again through my veins. Where did it come from? I don't know. I can't explain it. There is only one thing I can surmise, looking through men's eyes or a woman this includes women also. Ok. Fine. And looking through their eyes I could surmise that nature can support in every way and it is always wise in doing what it does and nothing contrary nor otherwise.

Here you lay on the desert sand, throat is dry, waiting for a drop of water which you cannot find, and yet your mouth feels filled with the water and you wonder where the water came from. Did it come from the sand?

[END SIDE TWO]

Did it come from the sand? Yet have you ever analyzed sand? For sand, each and every grain of it cannot exist being totally dry. It has to have moisture in it to make the molecules swirl and swirl and twirl so that every grain of sand becomes the totality of the universe. If you can but just understand.

What I want you to understand is this. That your life is not a dry land. It is filled with love and hope and even some ingraining grains of sand, so what? Where is your emphasis? On those grating grains of sand, or is your emphasis on hope and love and your land? And where is your land? Not America or Germany or Switzerland or South Africa. Your land is the entire universe. You own it. It is yours, and rightfully yours, for we have paid for it many and many ages ago. And if you want the documents ask me tomorrow I'll give them to you signed and sealed.

Now, what do you understand by this? That you are the masters of this universe. You are not a slave of the universe. You're the masters of the universe. You regard yourself to be a slave which is so wrong. Why must the master become a slave? You do not need to be. I know of so many she's that try to master the he's. Get up and kick their backsides hard. Do that. You are your own boss. You are the Lord Divine. All Divinity flows through every cell of your body. So never become despondent and never say you are nobody.

We still have to eat, darling, do we? Okay. Right. And I think I still have to do some work on these....

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