

The Secret of Secrets, Vol 1

Talks on the Secret of the Golden Flower

Talks given from 11/08/78 am to 26/08/78 am

English Discourse series

CHAPTER 1

Animus and Anima

11 August 1978 am in Buddha Hall

MASTER LU-TSU SAID: THAT WHICH EXISTS THROUGH ITSELF IS CALLED THE WAY (TAO) TAO HAS NEITHER NAME NOR SHAPE. IT IS THE ONE ESSENCE THE ONE PRIMAL SPIRIT. ESSENCE AND LIFE CANNOT BE SEEN. THEY ARE CONTAINED IN THE LIGHT OF HEAVEN. THE LIGHT OF HEAVEN CANNOT BE SEEN. IT IS CONTAINED IN THE TWO EYES.

THE GREAT ONE IS THE TERM GIVEN TO THAT WHICH HAS NOTHING ABOVE IT. THE SECRET OF THE MAGIC OF LIFE CONSISTS IN USING ACTION IN ORDER TO ATTAIN NON-ACTION.

THE GOLDEN FLOWER IS THE LIGHT. ONE USES THE GOLDEN FLOWER AS A SYMBOL. THE PHRASE 'THE LEAD OF THE WATER-REGION HAS BUT ONE TASTE' REFERS TO IT.

THE WORK ON THE CIRCULATION OF THE LIGHT DEPENDS ENTIRELY ON THE BACKWARD-FLOWING MOVEMENT SO THAT THE THOUGHTS ARE GATHERED TOGETHER. THE HEAVENLY HEART LIES BETWEEN SUN AND MOON.

THE BOOK OF THE YELLOW CASTLE SAYS: 'IN THE SQUARE INCH FIELD OF THE SQUARE FOOT HOUSE LIFE CAN BE REGULATED.' IN THE MIDDLE OF THE SQUARE INCH DWELLS THE SPLENDOUR. IN THE PURPLE HALL OF THE CITY OF JADE DWELLS THE GOD OF UTMOST EMPTINESS AND LIFE.

THEREFORE WHEN THE LIGHT CIRCULATES, THE ENERGIES OF THE WHOLE BODY APPEAR BEFORE ITS THRONE, AS, WHEN A HOLY KING HAS ESTABLISHED THE CAPITAL

AND HAS LAID DOWN THE FUNDAMENTAL RULES OF ORDER, ALL THE STATES APPROACH WITH TRIBUTE; OR AS, WHEN THE MASTER IS QUIET AND CALM, MEN-SERVANTS AND MAIDS OBEY HIS ORDERS OF THEIR OWN ACCORD, AND EACH DOES HIS WORK.

THEREFORE YOU ONLY HAVE TO MAKE THE LIGHT CIRCULATE: THAT IS THE DEEPEST AND MOST WONDERFUL SECRET. THE LIGHT IS EASY TO MOVE, BUT DIFFICULT TO FIX. IF IT IS MADE TO CIRCULATE LONG ENOUGH, THEN IT CRYSTALLIZES ITSELF. IT IS THE CONDITION OF WHICH IT IS SAID: 'SILENTLY THOU FLIEST UPWARD IN THE MORNING.'

IN CARRYING OUT THIS FUNDAMENTAL PRINCIPLE YOU NEED TO SEEK FOR NO OTHER METHODS, BUT MUST ONLY CONCENTRATE YOUR THOUGHTS ON IT. BY COLLECTING THE THOUGHTS ONE CAN FLY AND WILL BE BORN IN HEAVEN.

THE GOLD FLOWER IS THE ELIXIR OF LIFE. ALTHOUGH IT WORKS VERY ACCURATELY, IT IS YET SO FLUID THAT IT NEEDS EXTREME INTELLIGENCE AND CLARITY, AND THE MOST COMPLETE ABSORPTION AND TRANQUILITY. PEOPLE WITHOUT THIS HIGHEST DEGREE OF INTELLIGENCE AND UNDERSTANDING DO NOT FIND THE WAY; PEOPLE WITHOUT THIS UTMOST CAPACITY FOR ABSORPTION AND TRANQUILITY CANNOT KEEP FAST HOLD OF IT.

A parable...

Once there was a very rich magician who had a great many sheep. But at the same time this magician was very mean. He did not want to hire shepherds, nor did he want to erect a fence about the pasture where his sheep were grazing. The sheep consequently often wandered into the forest, fell into ravines, and so on, and above all they ran away, for they knew that the magician wanted their flesh and skins and this they did not like.

At last the magician found a remedy. He HYPNOTIZED his sheep and suggested to them first of all that they were immortal and that no harm was being done to them when they were skinned, that, on the contrary, it would be very good for them and even pleasant; secondly, he suggested that the magician was a GOOD MASTER who loved his flock so much that he was ready to do anything in the world for them; and in the third place, he suggested to them that if anything at all were going to happen to them it was not going to happen just then, at any rate not that day, and therefore they had no need to think about it. Further, the magician suggested to his sheep that they were not sheep at all; to some of them he suggested that they were lions, to others that they were eagles, to others that they were men, and to others that they were magicians.

And after this all his cares and worries about the sheep came to an end. They never ran away again but quietly awaited the time when the magician would require their flesh and their skins.

George Gurdjieff loved this parable very much. His whole philosophy is contained in this small parable. And this parable represents man in the ordinary state of unconsciousness. It is one of the most beautiful illustrations of man as he is.

Man is a machine. Man is not born to be a machine, but man lives like a machine and dies like a machine. Man has the seed of a great flowering of consciousness, man has the possibility to become God, but that doesn't happen. It does not happen because man has been hypnotized –

by the society, by the state, by the organized church, by the vested interests. The society needs slaves and man can remain a slave only if he is not allowed to grow to his uttermost flowering. The society needs your flesh and your skins and naturally, nobody likes it. Hence, the whole process of socialization, of civilization, is nothing but a deep hypnosis.

Man is being hypnotized from the very moment he is born. He is being hypnotized to believe that the society exists in his favour, for his good. That is utterly wrong. He is being hypnotized to believe that he is immortal. He is not. He can be, but he is not. And if the hypnosis persists he will never be immortal.

You live only as a mortal being, because you live in the body. The body is going to die. That which is born is bound to die. Birth is the beginning of the body and death the end. Do you know anything in you which is more than the body? Have you experienced anything higher than the body, deeper than the body? Have you seen anything in you which was even before you were born? If you have seen that, then you are immortal. If you know your face, your original face, the face that you had before you were born, then you know you will be there after death too; otherwise not.

Man can be an immortal, but man lives surrounded by death because man lives identified with the body. The society does not allow you to know more than the body. The society is interested only in your body – your body can be put to use – your soul is dangerous.

A man of soul is always dangerous because a man of soul is a free man. He cannot be reduced to slavery. A man who has an immortal soul in him has a deeper commitment to existence itself, to God himself. He does not care a bit about the man-made structures of society, civilization and culture; these are prison cells for him. He does not exist as a Christian or a Hindu or a Mohammedan. He cannot be part of a crowd. He exists as an individual.

The body is part of a crowd, your soul is not. Your soul is deeply individual. Its flavour is that of freedom.

But your soul cannot be put to any use in the market-place. The society needs only your body. And it is very dangerous for the society if you start striving for the soul, because then your interest changes. You turn from being all extrovert into an introvert; you start moving inwards. The society is outside, the society wants you to remain an extrovert, interested in money, power, prestige, and all that, so that your energy goes on moving outwards. If you start moving inwards, that means you have become a drop-out, you are no more part of the game that is being played on the outside. You don't belong to it. You start diving deep within your own being. And there is the source of immortality.

The society prevents you from going inwards. And the best way is to give you a false idea that you are going inwards.

The magician told the sheep that they were lions, suggested to them that they were immortals, hypnotized them into believing that they were not only men but great magicians.

When you go to a church you are not going inwards. When you go to the temple you are not going inwards. But the society has hypnotized you to believe that 'If you want to go inwards, go to the church.' But the church is as much outside as anything else. The society has hypnotized you to

believe that 'If you want to go inwards, go to the priest.' And the priest is an agent of the state and the society. The priest has always been against the mystics, because if you go to a mystic you will start moving inwards.

A mystic lives in a totally different way. His energy moves in a different gestalt: his river moves inwards. So one who comes to a mystic, falls in tune with the mystic, will start moving inwards naturally, simply, spontaneously. That is the whole purpose of being with a Master, with a mystic.

This book, THE SECRET OF THE GOLDEN FLOWER, IS one of the most esoteric treatises in the world. It will show you the way to become more than the body. It will show you the way to go beyond death. It will show you the way to bloom – how not to remain a seed but to become a Golden Flower. What in India we have called the one-thousand-petalled lotus, in China they call the Golden Flower. It is a symbol.

The flower represents perfection, totality. The flower represents the uttermost expression of the potential, the actualization of the potential. The flower represents the beauty, the grandeur, the splendour of being. And unless you have become a thousand-petalled lotus or a Golden Flower...

Remember you have to go far. Remember that you have to get out of the traps that the society has put around you. Remember that you have not yet done the work for which you have come to the earth. Remember you are just a seed, not yet a soul.

This treatise, THE SECRET OF THE GOLDEN FLOWER, is very ancient – possibly one of the most ancient treatises in the world certainly twenty-five centuries old, and the possibility is that it is older than that. But twenty-five centuries can be traced back very easily. And this treatise is also a great synthesis of all the great religions. That is rare, unique. The Bible belongs to the Christians, the Talmud belongs to the Jews, the Vedas belong to the Hindus, the Dhammapada to the Buddhists, the Tao Te Ching to the Taoists. But this small book, THE SECRET OF THE GOLDEN FLOWER, belongs to no one in particular, or, it belongs to all.

It is deeply based in Taoist teachings. It is a flowering of the Taoist approach to life and existence. But it is not only that – Zarathustra has played a role. Zarathustra's teachings have been incorporated in it. Buddhist teachings have also been incorporated in it. And a certain esoteric school of Christians, the Nestorians, they have also played their part. So Christianity and Judaism also have become part of it.

It is one of the most synthetical approaches. It combines all that is beautiful in all the traditions of the world. For centuries it was only transmitted orally, and the book remained esoteric. It was not available to the public because it has something very secret to teach; it was available only to the disciples. The Master would tell to the disciple only when the time was ripe, because it gives you such a potential secret that if you don't understand rightly, if you do something wrong with it, there are found to be harmful effects from it. It has to be understood rightly, and it has to be worked at only in the presence of a Master. It is a powerful method it is as powerful as atomic energy.

Now, the secrets of atomic energy are kept hidden from the public. Once they start leaking out to the public there is going to be great danger. If people can manufacture atom bombs privately, there is bound to be great chaos. Great secrecy is maintained about atomic research. Exactly in

the same way this book teaches you one of the most potential methods of inner explosion. For centuries the secrets were guarded – only given to the disciples in privacy, in intimacy. And the people who followed this particular esoteric school resisted all temptations to write the book. In fact, all the religions of the world have long resisted writing their spiritual teachings.

There is some beauty when something is transferred really. It is alive – one thing – the Master is behind it. It is not a dead word, the word has soul, wings. The experience of the Master supports it; the master is a witness to it. It is not just speculation, not only a philosophy, but something existential, experienced, lived. And the Master has travelled the path; he knows the dangers of the path, he knows the pitfalls, he knows the points at which people go astray, and he will take every care so that the disciple cannot go astray.

The closer you come to the truth, the more is the possibility of going astray, because when you come closer to the truth, you can become very egoistic: that 'Now I know,' that 'Now I am.' And if the ego exploits the situation you will fall back to your old dark valley, you will lose the peak. When you come closer to the truth, a great desire arises to share it with people. But you have not attained it in its wholeness; and it is dangerous to share half-truths because half-truths are more dangerous than lies, because they are powerful. Lies are impotent. Sooner or later people will themselves find that it is a lie. But the half-truth can persist for centuries, can have effects for centuries.

Nobody can reach through the half-truth, and the person who travels half the way will belong neither to this world nor to the other. He will be in a limbo, and that is a very strange situation to be in: you lose the old and you don't gain the new; you become a chaos. The old order is gone and the new has not happened. You become a cloud, you become confusion. Rather than becoming more clear, rather than becoming more alive, rather than becoming more light-full, your life becomes a conflict between two polarities. You are pulled apart, you start falling into pieces. Half of you belongs to the earth and half of you belongs to the sky. Now you are nowhere. Now you are nobody. This can create madness. So, for centuries THE SECRET OF THE GOLDEN FLOWER was only conveyed orally.

Secondly, with an oral tradition the book remains always alive. That's how it became a synthesis. Basically it was born in the Taoist climate of China. But then Bodhidharma reached China – a new master with a new message from India, Buddha's message. And the people who were following THE SECRET OF THE GOLDEN FLOWER were very open people; they were not part of any established church. They could immediately see that Bodhidharma also had it – it was so apparent, so manifest. They allowed Bodhidharma's teachings to be part of their teaching. And the same happened with Zoroastrian Masters, with Nestorian Christians. Again and again something came to China, and if it was worthwhile, it was incorporated.

An oral teaching remains alive, growing, like a river. New streams of water come and become part of it. Once a teaching is written, then it cannot incorporate anything anymore. Then it becomes rigid, it loses fluidity, it becomes dead; it is a corpse. Now THE SECRET OF THE GOLDEN FLOWER is not growing. For centuries it has not grown. Since it has been written it has not grown.

Why have I chosen to speak on it? – so that it can still grow. It is such a beautiful message to the world, it should not die. I would like to revive it. And now I can talk to people who are disciples, who have come to me and who are ready to die in order to be reborn, who are ready to die for

flowering. The seed has to die, only then can it grow. The seed has to disappear, only then can the tree happen.

I will be speaking to you on this small but immensely valuable book so that the book can become alive again. It can become alive between me and you. It can again start flowing. And it has something of immense importance. If you understand it and if you practise it, you will be enriched.

But the first thing to understand is: remember that you have been hypnotized, and you have to go through a dehypnotizing process. Remember that you have been conditioned and you have to be unconditioned. Remember that death is coming. Don't think that it is not going to happen today; it can happen any moment.

In fact, all that happens always happens now. The seed dies now, the bud becomes the flower now, the bird starts calling now. All that ever happens happens only in the space made available by NOW, this moment. Nothing ever happens in the past, and nothing ever happens in the future. All that happens always happens in the present – that is the only way for things to happen because the present is the only time there is.

Past is just your memory and future is just your imagination. But you have been hypnotized to live in the past, and you have been hypnotized to live in the future. Choose either past or future, but no society allows you to live in the present.

Christians and Hindus and Mohammedans – they condition you to live in the past. Their golden age was in the past. Communists, socialists, fascists – they condition you to live in the future, their golden age is in the future, the utopia is coming: 'When the revolution comes, then you will be able to really live, then there will be a golden age.'

Either you are taken to the past, which is false, or to the future, which is again false. No society tells you to live in the present, in the herenow. To be a sannyasin, to be a real seeker means to live herenow. And there is no other life. But for that you will have to de-automatize yourself, you will have to become a man and not a machine. You will have to become a little more conscious. You are not conscious.

Once I was sitting by the side of a dying man – he was a professor in the same university where I was a professor. He was at the pinnacle of his successful career. And then came the heart attack – which always comes when you are at the pinnacle. Success is always followed by a heart attack. What else can you have after it? So he had a heart attack and he was dying. I went to see him. He was very sad – who wants to die? – and he was in great despair and anguish. I told him, 'You need not worry. You're not going to die.'

He said, 'What are you saying? But the doctors... all the doctors say that there is no possibility of my survival. On what grounds are you saying that I am not going to die?'

I said, 'You cannot die in the first place, because you never lived. You have not fulfilled the first requirement for dying. For these fifty-five years you have been sleep-walking, you have dreamt; you have not lived. I have watched you for years.' He was shocked, he was angry – so angry that for a moment he forgot all about death. His eyes were aflame with anger and he said, 'Is this the way to

treat a dying man? Can't you be a little courteous? Why are you so hard on me? I am dying and you are talking such great philosophy – "You never lived." Is this the time to say such things?'

I listened silently. I just became absolutely silent. Then the rage disappeared and he started crying, and great tears came to his eyes. He held my hand with great love, and then he said, 'Maybe you are right. I never lived. Maybe you are not rude, you are just being true. And I know nobody else would have said this to me.' And then, great gratitude, and for a moment he became so conscious that one could have seen the light on the face – it was there, he was all aura. And he thanked me. That night he died. I remained with him to the last moment.

And he said, 'If you had not been here I would have missed my death too, as I have missed my life. But I am dying consciously. At least one thing I am happy about – I am not dying unconsciously.'

And his death was beautiful. He died without any regret, he died in a relaxed way. He died almost with a welcoming heart, he died full of gratitude. He died prayerfully. His next life is bound to have a different quality. If death is so beautiful it brings a new life to you.

But one has to live each moment, whether it is of life, of love, of anger, of death. Whatsoever it is one has to live each moment as consciously as possible.

A peasant, carried away by his imagination, found himself in a vegetable garden stealing cucumbers.

'I'll carry off this sack of cucumbers,' he thought, 'and with the money I get for them I'll buy a hen. The hen will lay eggs, she will sit on them and hatch a brood of chicks, and I'll feed the chicks till they grow, then I'll sell them and buy a suckling pig. I'll feed the suckling pig till it grows into a sow, I'll breed her, and she'll have a litter of pigs and I'll sell them. With the money I get for the pigs I'll buy a house with a garden; I'll plant cucumbers in the garden, and I won't let anyone steal them – I'll keep guard over them. I'll hire a strong watchman, and from time to time I'll go out to the garden and shout, "Hey, you! Take care!"'

The peasant was so carried away by this thought that he shouted at the top of his voice. The watchman heard him and came running. He caught the peasant and gave him a good thrashing.

But this is how man lives: in dreams, in imagination, in projections. This is how you live. And this is not the way to live this beautiful, tremendously valuable life! This is sheer wastage! You have to become more attentive to the moment, to the present. You have to gather your consciousness. Consciousness is your treasure, and all the methods that have been invented, devised, down the centuries are nothing but ways to create more consciousness in you, to create more fire in you, to make your life a passionate affair, a flame. People are living dull lives, people are living absent-mindedly, people are living inattentively. How can you live with so much inattention around you? Inattention is darkness, attention is light. And this treatise will teach you how to create more light in you, so that one day... the Golden Flower.

Two psychiatrists met on the street. 'You are feeling fine,' said one. 'How am I doing?'

People are asking each other. Nobody knows how they are doing, they are looking into each other's eyes, gathering information about themselves from others. That's why the opinion of others has

become so important. If somebody says you are a fool, you become angry. Why? Or you become sad. Why? You are shattered. You were thinking you are a wise man, because others had told you that you are wise. It was the opinion of others that you depended on. Now somebody else says you are a fool. He can easily shatter your wisdom, very easily. He has thrown a stone and you had made a palace with playing cards. Now all is shattered. That's why one becomes so angry, so enraged, so violent, and one becomes so worried, anxious. You are continuously looking for what others are thinking, because you know only that which others think about you, you don't know anything about yourself. Now what kind of situation is this? If I cannot know about myself, who else can know about me? From the outside nobody can watch me, I am not available that way. From the outside only my body can be watched. From the inside I can know my consciousness.

Even when you stand before a mirror you see only your body, you cannot see your consciousness in the mirror. Even you cannot see it in the mirror – your own consciousness. You have to see it directly. It is never mirrored, it is never reflected in anything; it is invisible. You have to close your eyes and be it. And that is the only way of knowing it.

But people live so unconsciously. They simply live by the opinion of others. What others say becomes their soul. Others can take it away any moment. People remain beggars.

Have you known anything about yourself directly? Have you ever encountered yourself directly without bringing the opinion of others into it? If you have not done it, you have not yet lived. Life starts only by encountering oneself, by seeing oneself directly, immediately. Life exists only when you are capable of seeing yourself as you are, not as others think about you. What can they think about you? What can they say about you? They can watch your behaviour, they cannot watch you. If you want to watch yourself, only you can do that, nobody else. It cannot be done by servants. It cannot be delegated to somebody else. It cannot be done by the experts either. But we are so much interested in others' opinions because we are absolutely absent – there is nobody awake inside. Deeply asleep, we are snoring inside.

The absent-minded professor went in for a haircut. He sat down in the barber's chair, but didn't remove his hat.

'I'm afraid you will have to take off your hat,' said the barber. 'Oh, I'm sorry!' said the professor, 'I didn't know there were ladies present.'

Watch your own absent-mindedness. Watching it will create attentiveness in you. Watch what is happening within you: thoughts passing, memories arising, a cloud of anger, a dark night of sadness, or a beautiful morning of joy. Watch all that passes in you. Become more and more watchful. Slowly slowly you will become an integrated watchfulness. And the method taught by THE SECRET OF THE GOLDEN FLOWER is how to become integrated in your inner light.

This is the story of this book before we enter into the sutras.

The book comes from an esoteric circle in China. The founder of this esoteric circle is said to have been the well-known Taoist adept, Lu Yen. Where did Lu Yen get this secret teaching? He himself attributes it to Master Kuan Yiu-hsi, for whom, according to tradition, Lao Tzu wrote down his TAO TE CHING.

Lao Tzu never wrote a single word in his whole life. He declined again and again the invitation to write anything. He conveyed to his disciples what he had come to know, but he was not ready to write, because he said, 'The Tao which can be said is not the true Tao.' The Tao which can be expressed is already falsified. It can be learned only in intimate contact with the Master. There is no other way of communicating it. It can only be learned in a deep communion where the disciple and the Master meet, where the disciple holds nothing back, where the disciple and the Master overlap, where their consciousnesses merge into each other. Only in such a meeting, communion, can Tao be conveyed. So he refused again and again.

He lived a long life. But when he was going to die he left China on a water buffalo. Why on a water buffalo? His whole teaching had been the teaching of the watercourse way. He said: One should be like water – flowing, fluid, fresh, always moving towards the ocean. And one should be like water – soft, feminine, receptive, loving, non-violent. One should not be like a rock. The rock appears to be very strong but is not, and water appears to be very weak but is not.

Never be deceived by appearances. Finally the water wins over the rock and the rock is destroyed and becomes sand and is taken to the sea. The rock disappears finally – against the soft water.

The rock is masculine; it is the male mind, the aggressive mind. Water is feminine, soft, loving, not aggressive at all. But the non-aggressive wins. The water is always ready to surrender, but through surrender it conquers – that is the way of the woman. The woman always surrenders and conquers through it. And the man wants to conquer and the ultimate result is just a surrender and nothing else. Hence, he chose a water buffalo when he left the country.

Where was he going? He was going to the Himalayas to die into that eternal beauty.

A real man knows how to live and how to die. A real man lives totally, dies totally. A real man lives in benediction and dies in benediction.

He was going into absolute aloneness in the Himalayas. But he was caught on the border. And the man who caught him on the border was Master Kuan Yiu-hsi. He was a guard at the last post of the Chinese border. Lao Tzu had to pass that post; there was no other way to get out of the country. And Kuan Yiu-hsi persuaded him: 'You are going to die, you are leaving the country forever, and soon you will be leaving the body. Please write just a few words. And I won't allow you to get out of the land if you don't write them. This price you have to pay.'

And Lao Tzu had to sit in Kuan Yiu-hsi's hut for three days, and there he wrote the TAO TE CHING.

The tradition of THE SECRET OF THE GOLDEN FLOWER IS said to have originated with Lu Yen. Lu Yen himself attributes it to Master Kuan Yiu-hsi for whom, according to tradition, Lao Tzu wrote down his TAO TE CHING. Kuan means 'the Han-ku pass', hence he is called Master Kuan, that is 'Master of the Han-ku pass.' And he must have been a great adept, otherwise it would have been impossible to persuade Lao Tzu to write. His whole life he had declined – he could not decline the invitation of this man. This man must have had something that it was impossible even for Lao Tzu to say no to.

This is how the tradition of THE GOLDEN FLOWER IS connected with Lao Tzu.

But it didn't start with Lao Tzu. Lao Tzu himself says that whatsoever he is saying has been said before, again and again, down the centuries. He is not bringing a new truth in the world but only a new expression. It is always so. Truth is the same, only expressions differ. What Lao Tzu said is the same as what Krishna had said before him. What Krishna said is the same as what Buddha said later on. What Buddha has said is the same as Mohammed, as Jesus, as Zarathustra have said although their expressions are so different that you will need great intel-ligence to see to the very core. The structure is different, the language is different, their ways of saying it are different; naturally, because they are different persons, different indi-viduals, with their own uniqueness. But truth is neither new nor old; and wherever truth is, it is eternal.

The book, THE SECRET OF THE GOLDEN FLOWER, is one of the eternal sources where one can again become alive, one can again find the door to the divine.

The sutras:

Master Lu-tsu said: THAT WHICH EXISTS THROUGH ITSELF IS CALLED THE WAY (TAO).

The word 'Tao' essentially means 'the Way'. Nothing can be said about the goal. The goal remains elusive, inexpressible, ineffable. But something can be said about the Way. Hence, Taoists have never used the word 'God', 'truth', NIRVANA, no; they simply use the word 'Way'. Buddha says, 'Buddhas can only show you the Way. If you follow the path, you will reach to the truth.' Truth will have to be your own experience. Nobody can define the truth, but the Way can be defined; the Way can be made clear. The Master cannot give you the truth, but the Master can give you the Way. And once the Way is there then all that is needed is to walk on it. That has to be done by the disciple.

I cannot walk for you, and I cannot eat for you. I cannot live for you, and I cannot die for you. These things have to be done by oneself. But I can show the Way, I have walked on the Way.

Tao simply means 'the Way'.

THAT WHICH EXISTS THROUGH ITSELF IS CALLED THE WAY.

And the definition is beautiful.

Lu-tsu says, 'That which exists by itself, that which needs nobody else's support, that which has always existed whether you walk on it or not...' Whether anybody walks on it or not does not matter, it always exists. In fact, the whole existence follows it unknowingly. If you can follow it knowingly your life will become a great blessing. If you follow it unknowingly, then you will go on stumbling, then you cannot enjoy it as it should be enjoyed.

A man can be brought into the garden, and he may be unconscious. He may be drunk or he may be in a coma or under the impact of chloroform. He can be brought into the garden. He is unconscious. The songs of the birds will be heard by his ears, but he will not know. And the fragrance of the flowers will come riding on the breeze to his nostrils, but he will not know. And the sun will shine on him and will shower light on him, but he will not know. And the breeze will caress him, but he will not know. And you can put him under the shade of a big tree and the coolness of it, but he will not know. That's how man is.

We ARE in Tao, because where else can we be? To live is to be on the Way. To live is to live in God. To breathe is to breathe in God. Where else can we be? But just as the fish lives in the ocean and is completely oblivious of the ocean, we are living in Tao and are completely oblivious of Tao. In fact, it is so obvious, that's why we are so oblivious. The fish knows the ocean so well... the fish is born in it, the fish has never been out of it, the fish takes it for granted, hence the fish is not aware of it. We are on the Way, we are in God, we live in Tao, through Tao, but we are not aware of it. The Tao exists, because without the Tao trees will not grow, and stars will not move, and th- blood will not circulate, and the breath will not come in. Life will disappear.

Life is possible only if there is a fundamental law holding it. Life is possible only if there is something that supports it. Look at the immense order in existence. It is not a chaos, it is a cosmos. What makes it a cosmos? Why is there so much harmony? There must be a law that keeps the harmony going, flowing, keeps everything in accord. But we don't know about it. We don't know anything about our own being, and we are joined through our being with Tao.

TAO HAS NEITHER NAME NOR SHAPE. IT IS THE ONE ESSENCE, THE ONE PRIMAL SPIRIT.

It is the ocean of life that surrounds us. It is within and with-out – the pure essence. It is existence, it is the primal spirit. No name can contain it. All names are its name, and no shape is particular to it because all shapes are Tao's shape. Tao exists in millions of forms. In the tree it is green, in the flower it is red. In man it is man, in fish it is fish. It is the same law. You can replace the word 'Tao' with 'God' and it will be the same. What Christians and Mohammedans call God, Taoists call Tao, Buddhists call it Dharma, Jews used to call it Logos, but they mean the same thing. No name can contain it, or, it can be expressed by any name.

ESSENCE AND LIFE CANNOT BE SEEN. THEY ARE CONTAINED IN THE LIGHT OF HEAVEN. THE LIGHT OF HEAVEN CANNOT BE SEEN. IT IS CONTAINED IN THE TWO EYES.

You can see the form, you can see the body – the body is the form, the substance that surrounds the essence – but you cannot see the essence. The essence is invisible to the eyes, unapproach-able by the senses. It has to be felt immediately, not through any media.

You see my body, I see your body – it is through a medium. My eyes are telling me you are here. Your eyes are telling you that I am here. But who knows? the eyes may be deceiving – they do deceive sometimes. In the night, in the dark, you see a rope as if it were a snake. And when you see it as a snake it affects you as a snake. You are afraid, you start running. Or you can see in the desert an oasis which is not there, which is only a projected phenomenon because you are so thirsty that you want it to be there, so you create it there. Eyes deceive many times. So who knows?

If truth is known through a medium then it will always remain suspect, doubtful; it can't have any certainty – absolute certainty it can't have. And a truth which is not absolutely certain is not truth at all. The truth has to be absolutely certain; it cannot be approximately certain. Then there is only one way: it should be known without a medium. One should know it directly, immediately. One should know it without any senses. And that's how it is known.

You cannot see life, but you can feel it. It is a subjective experience, not an object.

ESSENCE AND LIFE CANNOT BE SEEN. THEY ARE CONTAINED IN THE LIGHT OF HEAVEN. THE LIGHT OF HEAVEN CANNOT BE SEEN. IT IS CONTAINED IN THE TWO EYES.

You have these two eyes. These two eyes for the Taoist are very significant. Only modern science has been able to see the truth of it. These two eyes are not only the visible eyes. These two eyes represent the male and the female in you. Now modern science says that the brain of man is divided into two hemispheres, and one hemisphere is male, the other is female. The right side of your mind is feminine, and the left side is masculine. So your one eye represents the male in you, and your other eye represents the female in you. And when your male and female meet inside you, that meeting is what is called 'heaven' – that meeting, that inner communion of your male and female.

Jesus says, 'When your two eyes become one there will be light.' He is talking like a Taoist alchemist. When your two eyes become one, there will be light. When your two eyes become one – when your male and female disappear into each other – that is the ultimate orgasmic experience. What you feel making love to a woman or to a man is only a glimpse of it, a very fleeting glimpse. It is so momentary that by the time you become aware of it, it is already gone. You become aware of it only in the past, it is so fleeting. But it is a glimpse, a glimpse of the meeting of the man and the woman.

This is an exterior meeting. It is a miracle that it happens even for a single moment, but there is a deep possibility. And that has been the work of Tantra, Tao, Yoga, and all the great secret teachings of the world: to help you become aware of your feminine and your masculine inside – what TANTRIKAS call Shiva and Shakti, and what Taoists call 'yin' and 'yang'. The polarity, the positive and negative in you, the day and night in you – they have to meet there.

THE LIGHT OF HEAVEN CANNOT BE SEEN. IT IS CONTAINED IN THE TWO EYES.

But unless they become one you will not become aware of it. IT IS CONTAINED IN THE TWO EYES. But you cannot see it unless they become one, then it is released. Then there is a great explosion of light. Zarathustra calls it 'explosion of fire'. Lao Tzu calls it 'explosion of light'. It is the same.

You must have come across the statement of John the Baptist. He used to say to his disciples, 'I baptize you with water. After me shall come one who will baptize you with fire.' That's what he meant when he said, 'After me there will come one who will baptize you with fire.'

The baptism of water is an outer baptism. To John the Baptist water represents the outward flow. Remember this: that the outward and the downward are synonymous, and the upward and the inward are synonymous. Whatsoever goes downward also goes outward, and whatsoever goes upward also goes inward, and vice versa. Water always goes downward, hence it represents an outward flow. It goes away from itself. Its journey is an exterior journey. Fire goes upward, always upward. And upward is synonymous with the inward. Its journey is always interior.

John the Baptist is saying: I am baptizing you with water, I am giving you the outer body of the religion. After me will come Christ who will give you the inner baptism, the baptism Of fire.

Jesus himself again and again says, 'Repent. Repent ye.' And the word has fallen into a wrong interpretation with the Christians. They have made it 'repentance for misdeeds'. It has nothing

to do with misdeeds. The word 'repent' actually means: return, go in, go back. It means: turn back... restore your-originality. The word 'repent' means metanoia, turning back – a one-hundred-and-eighty-degree turn. If you go on flowing outwards you remain water. If you turn in you become fire.

And when the two eyes, when these two flames, when these two hemispheres of your consciousness join together, are absolutely bridged and you become one flame, that one flame is what Plotinus calls 'the flight of the alone to the alone'.

THE GREAT ONE IS THE TERM GIVEN TO THAT WHICH HAS NOTHING ABOVE IT.

And if you can become that One, you have become the great One. This is the Taoist way of saying something about God without using the word 'God'. If you become one, you have become God.

THE SECRET OF THE MAGIC OF LIFE CONSISTS IN USING ACTION IN ORDER TO ATTAIN NON-ACTION.

These are potential words What is the secret of making these two eyes one? How to make the male and the female one in you? How to let your woman and man dissolve into each other so that you are no more a duality, so that you are no more a house divided against itself, so that there is no longer any conflict and tension, so that all is one? In that oneness is bliss because all tension disappears, all conflict disappears, all anxiety disappears. How to become that One?

THE SECRET OF THE MAGIC OF LIFE CONSISTS IN USING ACTION IN ORDER TO ATTAIN NON-ACTION.

Man represents action, woman represents non-action. You have to use action to attain non-action. You have to make effort to become effortless. You have to go and put in all your energies, you have to become so active that nothing is left behind. All energy becomes involved into that creativity, and then, suddenly, when all energy is involved, there happens a transformation. Just as at a hundred degrees water evaporates, action, when it becomes total, evaporates, and non-action is left behind.

First you have to learn how to dance, and you have to put all your energies into dancing. And one day that strange experience happens when suddenly the dancer disappears in the dance, and the dance happens without any effort. Then it is inaction. first you have to learn action to go into inaction. That's what meditation is all about.

People come and ask me why I teach active meditations – because that is the only way to find inaction. Dance to the uttermost, dance in a frenzy, dance madly, and if your whole energy is involved in it, a moment comes when suddenly you see the dance is happening on its own – there is no effort in it. It is action without action.

THE GOLDEN FLOWER IS THE LIGHT. ONE USES THE GOLDEN FLOWER AS A SYMBOL. THE PHRASE 'THE LEAD OF THE WATER-REGION HAS BUT ONE TASTE' REFERS TO IT.

The Golden Flower is a symbol, the symbol of when your energies are no more dual and have become one. Great light is released, and the light is golden: it is as if a flower of golden light has

opened in you. And it is not just a symbol – it is a symbol but it is almost literally true. It happens exactly like that. Right now you exist as a darkness, as a dark night. Then you exist as a sunrise. You cannot see the sun anywhere but the light is there. There is no source to it – it is a sourceless light. But once you have known that golden light in you, you have become an immortal. Then there is no death because the light never dies.

The whole of life, the whole existence consists of nothing but light. All are forms of light. You can ask modern physics too, and modern physics is in perfect agreement with Tao that all is light; forms go on changing, but the light continues. Light is eternal.

Many scriptures of the world begin with the word 'light'. 'In the beginning... God said, Let there be light...' That is the beginning. If there was ever a beginning, it could not have been otherwise, it had to have been with light. But there has never been a beginning. This is just a parable. Light has existed always.

The Koran says God is light. One of the names of God given by the Sufis is NUR. NUR means light.

And the taste is the same – whether it happens in me or it happens in you the taste is the same. The taste of Buddhahood is the same. Buddha has said, 'The taste of Buddhahood is like the ocean. You can taste it from the north or from the south, or from this part or from that part, from the shore or from the middle, but the taste of the ocean is the same. So is the taste of Buddhahood.'

The moment a person attains to this eternal light, his life has a single flavour. That flavour is contained by absolute awareness. His unconscious has disappeared. There is no longer any dark part in his being.

Now if a Freudian looks into such a man, he will find only consciousness, ONLY consciousness; he will not find the unconscious. If a Freudian looks in you, only one part is conscious. Against this one part there are nine parts which are unconscious – only one-tenth of your mind is conscious. A Buddha is one hundred percent consciousness.

THE WORK ON THE CIRCULATION OF THE LIGHT DEPENDS ENTIRELY ON THE BACKWARD-FLOWING MOVEMENT, SO THAT THE THOUGHTS ARE GATHERED TOGETHER. THE HEAVENLY HEART LIES BETWEEN SUN AND MOON.

Again remember, the sun represents the male energy, the moon represents the feminine energy. And the heart lies between the two. The heart is neither male nor female. And that is the beauty of the heart: the heart is divine, neither male nor female. And it lies exactly between the two.

If you are leaning too much towards the male energy you are too active and you don't know how to be passive. That's what has happened in the West. The West is sun-oriented – too much activity. People are driving themselves mad with their activity. Too much speed – everything has to be done immediately, no patience – no waiting. They have forgotten how to be passive, how to be patient, how to wait for things. They have lost all capacity to be inactive. They don't know how to go on a holiday. Even if they go on a holiday they are more active than ever. More people have heart attacks on Sunday in the West than on any other day, because it is a holiday. And people are too occupied. The whole working week they think they will rest when the holiday comes, and when the holiday

comes, they have a thousand and one things to do. Not that they have to do them, that they are needed, no, not at all; but they cannot live in rest. They cannot just lie down on the lawn and be with the earth. They cannot just sit silently under a tree and do no-thing. No, they will start doing a thousand and one things around the house. They will fix this and unfix that, they will open their car engines and start doing things to it. They will do something. But they will remain active.

Their whole life people think that when they are retired then they will enjoy. But they cannot enjoy, they cannot rest. People die very fast once they become retired. Psychologists say they die ten years earlier because they don't know what else to do. Death seems the only way to get rid of a life which has become meaningless, which has always been meaningless, which has been just a rush. People are rushing not knowing where they are going. All that they know is they have to go fast and faster and faster without ever being worried 'Where exactly are you going? You may be running in a circle.' That is exactly what is happening: people are running in a circle.

The West is sun-oriented. The East is moon-oriented.

The East has become too passive, too fatalistic: 'Nothing has to be done. Simply wait, God will do it.' This is another kind of foolishness and stupidity. The East is poor, lazy, lousy, and people are not worried by anything. The misery all around, the poverty, the beggars, the illness – nobody is worried. Everything is accepted. 'What can you do? It is God's will. We have to accept. We have just to wait. When things get too much, God will come. What else can we do?' This is the feminine mind.

THE SECRET OF THE GOLDEN FLOWER says you have to be exactly in the middle, neither male nor female, no leaning to any extreme. Then there is balance. Then one is active and yet remains inactive deep inside. Then one is inactive and yet remains active on the outside. On the outside be sun-oriented, on the inside be moon-oriented. Let sun and moon meet in you, and you be just exactly in the middle. And in the middle is transcendence.

THE WORK ON THE CIRCULATION OF THE LIGHT DEPENDS ENTIRELY ON THE BACKWARD-FLOWING MOVEMENT, SO THAT THE THOUGHTS ARE GATHERED TOGETHER.

Man is a centre and also a circumference. If you move towards the circumference, then you will have many thoughts. The circumference consists of the many. The centre is one. If you move towards the centre, thoughts start disappearing. At the very core all thoughts disappear; there is only awareness. That's what this secret treatise says:... SO THAT THE THOUGHTS ARE GATHERED TOGETHER.

The light has to move inwards.

When you look at a tree your eyes are throwing their light on the tree – the light is moving outward. When you close your eyes, the light starts turning inward – METANOIA, repent, return. And when the light falls on your own being, there is self-knowledge, self-knowing. And that self-knowing brings you freedom – freedom from all entanglements, freedom from all attachments, freedom from death, freedom from body. It creates the soul in you.

That's what Gurdjieff used to say to his disciples: that you are not born with a soul, you have to create it by METANOIA.

THE BOOK OF THE YELLOW CASTLE SAYS: 'IN THE SQUARE INCH FIELD OF THE SQUARE FOOT HOUSE, LIFE CAN BE REGULATED.'

In this small temple of your body life can be regulated.

IN THE MIDDLE OF THE SQUARE INCH DWELLS THE SPLENDOUR. IN THE PURPLE HALL OF THE CITY OF JADE DWELLS THE GOD OF UTMOST EMPTINESS AND LIFE.

Just see the contradiction: emptiness and life. Life is male, emptiness is female. Life and emptiness – both are two aspects of the inner God. When you have not chosen either in preference to the other, when you have not chosen at all – you have been just a watcher – you become that God whose one aspect is life and whose other aspect is death, whose one aspect is perfection and whose other aspect is nothingness.

THEREFORE WHEN THE LIGHT CIRCULATES, THE ENERGIES OF THE WHOLE BODY APPEAR BEFORE ITS THRONE...

And when the light moves inwards and circulates inside your being, because there is no outlet left.... That's what meditation is. That's what Buddha is doing under the Bodhi Tree.

You sit silently, you close all the doors, and the light circulates within. Then for the first time you become aware of the body and all that the body contains – all its mysteries. This small body contains all the mysteries of the universe. It is a miniature cosmos.

THEREFORE WHEN THE LIGHT CIRCULATES, THE ENERGIES OF THE WHOLE BODY APPEAR BEFORE ITS THRONE, AS, WHEN A HOLY KING HAS ESTABLISHED THE CAPITAL AND HAS LAID DOWN THE FUNDAMENTAL RULES OF ORDER, ALL THE STATES APPROACH WITH TRIBUTE; OR AS, WHEN THE MASTER IS QUIET AND CALM, MEN-SERVANTS AND MAIDS OBEY HIS ORDERS OF THEIR OWN ACCORD, AND EACH DOES HIS WORK.

And when this light is there moving inside you, the body becomes a servant. The senses become obedient servants. You need not try to control them – they follow you of their own accord.

This is the beauty of Tao: it never enforces anything, it does not want to cultivate any character. It says: Simply become full of light and all else will follow.

THEREFORE YOU ONLY HAVE TO MAKE THE LIGHT CIRCULATE: THAT IS THE DEEPEST AND MOST WONDERFUL SECRET. THE LIGHT IS EASY TO MOVE, BUT DIFFICULT TO FIX. IF IT IS MADE TO CIRCULATE LONG ENOUGH, THEN IT CRYSTALLIZES ITSELF. IT IS THE CONDITION OF WHICH IT IS SAID: 'SILENTLY THOU FLIEST UPWARD IN THE MORNING.'

A very significant thing is being said in this sutra: The light is easy to move, it is difficult to fix it. So don't try to fix it. That's where Yoga tries to do something which cannot be done easily. Hence, the difficulty, the arduousness of Yoga – Yoga tries to fix the light. It also tries to fix the light between the two eyes – just exactly between the two eyebrows at the third-eye centre. Yoga tries to fix it. That is the difference between Tao and Yoga: Yoga wants to fix it. 'Concentrate on the third eye' – in a nutshell, that is the whole philosophy of Yoga. 'If you can concentrate your whole consciousness on the third eye you will be transformed, your two eyes will become one and you will be full of light.'

And just beyond the third eye – the third eye is the sixth centre in the Yoga map of consciousness – beyond the sixth is the seventh. The seventh is called 'the one-thousand-petalled lotus'. If the light is concentrated at the third eye, when it becomes too much, it will give a push to the seventh centre. It will start rising like water in a reservoir. And the push to the seventh centre will open the bud that has remained a bud for centuries, for millions of lives.

Tao works from a different standpoint. Tao says: To fix the light is very difficult. Don't become concerned with fixing it. The easy way is to circulate it. Mind always finds circulation easy. It is mind's nature to move. Mind always finds it difficult to concentrate, so why not use mind's capacity? Why not ride on it?

Tao is a spontaneous science. Don't cultivate, don't force, don't create unnecessary troubles for yourself. Use the natural capacity of the mind: that it moves, that it likes movement, that it is a wanderer. Use it. Let light circulate – we will come to know how to circulate it later on – find paths, and let it circulate.

Through its circulation Taoists came to discover the seven hundred points of acupuncture. Circulating it all over the body, they became aware that there are seven hundred points where light becomes very very aflame. And they counted them exactly. Now science corroborates it: there are exactly seven hundred points. Now even machines have been invented which can just picture your seven hundred points and where the light is missing in your points, where the energy is not moving in the right meridians. How did the Taoists come to know about it? They had no machines, no technology. Their only technique was to go in and circulate the light.

We will come to know about the actual method – how to circulate it. This is just to make a background so you understand what exactly their approach is.

They say if you circulate the light and go on circulating it, at a certain point it crystallizes on its own. You need not worry about fixing it. Circulating, circulating, circulating, one moment, suddenly, you find all has stopped, and the thing has happened that Yoga tries to MAKE happen. In Tao it is a happening. In Yoga it is a hard, long journey of effort. Yoga is male-oriented.

Tao is not female-oriented. Tao is both – a synthesis. Circulation is masculine energy, and fixation is feminine energy. Reach to the non-active, reach to the passive through action. Through effort attain to effortlessness.

IN CARRYING OUT THIS FUNDAMENTAL PRINCIPLE YOU NEED TO SEEK FOR NO OTHER METHODS, BUT MUST ONLY CONCENTRATE YOUR THOUGHTS ON IT. BY COLLECTING THE THOUGHTS ONE CAN FLY AND WILL BE BORN IN HEAVEN.

THE GOLDEN FLOWER IS THE ELIXIR OF LIFE.

It is the secret of all immortality. This is what the Western alchemists used to call 'the philosopher's stone', what in India is called AMRIT, elixir, nectar. This is an alchemical treatise, it gives you the secrets for transforming your chemistry into alchemy, for transforming the baser metal into gold. Right now you are only a baser metal. But you contain the secrets. If those secrets are worked out, you are transformed into gold. The gold is immortal.

THE GOLDEN FLOWER IS THE ELIXIR OF LIFE. ALTHOUGH IT WORKS VERY ACCURATELY, IT IS YET SO FLUID THAT IT NEEDS EXTREME INTELLIGENCE AND CLARITY, AND THE MOST COMPLETE ABSORPTION AND TRANQUILLITY. PEOPLE WITHOUT THIS HIGHEST DEGREE OF INTELLIGENCE AND UNDERSTANDING DO NOT FIND THE WAY; PEOPLE WITHOUT THIS UTMOST CAPACITY FOR ABSORPTION AND TRANQUILLITY CANNOT KEEP FAST HOLD OF IT.

Two requirements.

First, one needs intelligence and clarity. Don't be worried about it. Don't start thinking that if you are not intelligent then what? Everybody is born intelligent. Intelligence is an intrinsic quality – just as everybody is born breathing, everybody is born intelligent.

The idea that a few people are intelligent and a few are not is utterly wrong – and has been dehumanizing many many people – is very insulting, degrading. All are born intelligent, although their intelligences may differ in their expressions. One is intelligent in music, another is intelligent in mathematics, but if you make mathematics the criterion then the musician looks unintelligent. If you put them both into one examination where mathematics is the criterion, the musician fails. Change the criterion, let music be the criterion, and put them both into the examination where music will decide, then the mathematician looks stupid.

We have chosen certain criteria; that's why many people have been condemned as stupid – they are not. I have never come across a single person who is stupid – it does not happen – but his intelligence may be a different kind of intelligence. Poetry needs a different kind of intelligence than being in business. A poet cannot be a businessman, and the businessman will find it very difficult to be a poet. One kind of intelligence is needed in being a politician, another kind of intelligence is needed in being a painter. And there are millions of possibilities.

Remember: everyone is born intelligent, so that is not debarring anybody. You just have to find your intelligence – where it is. And once you have found your intelligence you will be clear.

People are living with unclarity because they are living with wrong ideas about themselves. Somebody has told you – a schoolmaster, a headmaster, a university – that you are not intelligent. But their criterion is only a chosen criterion; their criterion is not applicable to all. The universities are not yet universal. They don't allow every kind of intelligence, they don't accept all manifestations of intelligence.

Once you have accepted your intelligence and you start respecting it, you will become clear; there will be no problem.

The poet feels stupid because he cannot be a good businessman. Now this creates confusion. He becomes inferior in his own eyes, disrespectful, condemning. He tries to succeed in business but he cannot. This creates great smoke around him. If he simply understands that he is a poet and he is not meant to be a businessman, and to succeed as a businessman will be a suicide to him, he has to succeed as a poet... That is his intelligence, and his intelligence has to flower in his own way. He has not to imitate anybody else. Maybe the society will not pay for it, because poetry is not needed as much as bombs are needed. Love is not needed as much as hatred is needed.

That's why in the films, on the radio, on the television, murder is allowed; it is not called obscene. But love-making is not allowed; it is called obscene. This society lives through hate not through love. If somebody is murdering, it is perfectly okay. If somebody puts a dagger into your heart and the blood rushes like a fountain, it is perfectly okay. But if somebody hugs you, kisses you, loves you, the society is afraid.

This is strange that love is obscene and murder is not, that lovers are condemned and soldiers rewarded, that war is right and love is wrong.

If you accept your intelligence, if you accept yourself, you will become clear, absolutely clear; all clouds will disappear.

And the second thing: you need absorption and tranquillity. Intelligence and clarity are part of the male mind. Absorption and tranquillity are part of the feminine mind. Only a woman can absorb, that's why she becomes pregnant – she has the womb .

These two things are needed together. If you are not intelligent you will not be able to understand what is being said to you, you will not understand what the Master is imparting to you. And if you are not feminine, you will not be able to absorb it, you will not be able to become pregnant with it. And both are needed. You have to be intelligent, utterly intelligent to see the point. And you have to be utterly absorptive to keep it in you, so that it becomes part of you.

This is just a background. Slowly slowly we will go into the techniques of how to circulate the light. Listen attentively, intelligently. Absorb it. It can be one of the greatest experiences of your life.

CHAPTER 2

Empty Eyes

12 August 1978 am in Buddha Hall

The first question:

Question 1

LATELY SEVERAL FRIENDS HAVE ASKED ME IF I WAS SCEPTICAL TOWARDS SANNYAS, THE ASHRAM AND YOU. I HAD TO ADMIT TO THE TRUTH AND SAID, 'YES, AT TIMES I AM.' THIS LEFT ME WITH A FEELING OF GUILT. HAVE I COMMITTED SOME UNFORGIVABLE, SACRILEGIOUS CRIME OR IS IT NATURAL TO BE SCEPTICAL OUT OF BEING SURE? I DO NOT KNOW IF YOU ARE ENLIGHTENED. I CAN ONLY FEEL YOUR BEAUTY AND TRUST.

Bhava, faith is afraid of doubt – afraid because it has repressed it. And whatsoever you repress you will remain afraid of, because it is always there deep inside you, waiting to take revenge, and whenever the opportunity arises it is going to explode in you with vengeance. Your faith sits on an earth-quake and every day the doubt becomes stronger, because every day you have to repress it. Sooner or later it is more than you can repress, it is more than your faith. Then it simply throws your faith away.

But trust is not afraid of doubt because trust is not against doubt. Trust uses doubt, trust knows how to use the energy contained in doubt itself. That's the difference between faith and trust. Faith is false; it creates a pseudo kind of religion, it creates hypocrites. Trust has a sublime beauty and truth about it. It grows through doubt, it uses doubt as manure, it transforms doubt. Doubt is a friend, doubt is not the enemy.

And unless your trust has moved through many doubts it will remain impotent. From where will it gather strength, from where will it gather integration? If there is no challenge it is bound to remain weak. Doubt is a challenge. If your trust can respond to the challenge, can befriend your doubt, it will grow through it. And you will not be a split person – deep down doubting and just on the surface faithful, believing – you will have a kind of unity, you will be an individual, undivided. And that individuality is what is called 'soul' in the old religions.

The soul is arrived at through doubt, not through believing. Belief is just a mask: you are hiding your original face. Trust is a transformation: you are becoming more illumined. And because you are using doubt as a challenge, as an opportunity, there is never any repression. Slowly slowly doubt disappears, because its energy has been taken by trust.

Doubt, in fact, is nothing but trust growing. Doubt is trust on the way. Always think of doubt in such a way: that doubt is trust on the way. Doubt is inquiry and trust is the fulfillment of the inquiry. Doubt is the question and trust is the answer. The answer is not against the question – there will be no possibility of any answer if there is no question – the question has created the occasion for the answer to happen.

So, please, never feel guilty around me. I am utterly against any kind of guilt. Guilt is absolutely wrong.

But it has been used by the priests and the politicians and the puritans down the ages – for centuries. Guilt is a strategy, a strategy to exploit people, to make them feel guilty. Once you have succeeded in making them feel guilty, they will be your slaves. Because of the guilt they will never be integrated enough. Because of the guilt they will remain divided. Because of the guilt they will never be able to accept themselves, they will be always condemning. Because of the guilt they will be ready to believe in anything, just to get rid of guilt. They will do anything – any nonsense, any nonsense ritual they will perform – just to get rid of the guilt. Down the centuries the priest has made people guilty. All the so-called religions exist on your guilt, they don't exist on the existence of God. They have nothing to do with God and God has nothing to do with them. They exist on your guilt.

You are afraid, you know that you are wrong: you have to seek the help of somebody who is not wrong. You know that you are unworthy: you have to bow down, you have to serve those who are worthy. You know that you cannot trust your-self, because you are divided. Only an undivided person can trust himself, his feeling, his intuition. You are always shaking, trembling inside; you need somebody to lean on. And once you lean on somebody, once you become dependent on somebody, you remain childish, you never grow. Your mind age remains that of a child. You never attain to any maturity, you never become independent. And the priest does not want you to become independent. Independent, and you are lost to him; dependent, and you are his whole market-place, his whole business.

I am utterly against any kind of guilt. Remember it always: if you start feeling guilty about something around me, then you are doing it on your own, then you are still carrying the voices of your parents, the priests within you; you have not yet heard me, you have not yet listened to me. I want you to be totally free of all guilt.

Once you are free of guilt you are a religious person. That's my definition of a religious person. Use doubt – doubt is beautiful – because it is only through doubt that the trust attains to maturity. How

can it be otherwise? It has to be beautiful – it is only through doubt that the trust becomes centred. It is only through doubt that the trust flowers, blooms. It is the dark night of doubt that brings the golden morning closer to you. The dark night is not against the dawn, the dark night is the womb for the dawn. The dawn is getting ready in the very being of the dark night.

Think of doubt and trust as complementary: just as man and woman are, just as night and day, summer and winter, life and death. Always think of those pairs in terms of inevitable complementariness, never think in terms of opposition. Even though on the surface they seem to be opposed, deep down they are friends, helping each other. Think of a person who has no trust: he will not have any doubt either, because he has nothing to doubt about. Just think of a person who has no trust at all – how can he doubt, what has he to doubt? Only a man of trust has something to doubt. Because you trust, hence you doubt. Your doubt proves your trust, not otherwise. Think of a man who cannot doubt – how can he trust? If he is even incapable of doubt, how can he be capable of trust?

Trust is the highest form of the same energy; doubt is the lowest rung of the same ladder and trust is the highest rung of the same ladder. Use doubt, use it joyfully. There is no need to feel guilty at all. It is perfectly human and natural to feel great doubts about me sometimes and great doubts about what is going on here. It is perfectly human – there is nothing extraordinary in it. If it doesn't happen, then something seems to be abnormal. But remember that one has to reach to the trust. Use doubt, but don't forget the goal, don't forget the highest rung of the ladder. Even if you are standing on the lowest, look at the highest. You have to reach there. In fact, doubt is pushing you towards that because nobody can feel at ease with doubt.

Have you not watched it? When there is doubt there is uneasiness. Don't change that uneasiness, don't interpret that uneasiness as guilt. Yes, uneasiness is there, because doubt means you are uncertain of the ground you are standing on, doubt means you are ambiguous, doubt means you are not yet a unity. How can you be at ease? You are a crowd, you are not one person, you are many persons. How can you be at ease? There must be great noise inside you, one part pulling you in this direction and another part in that direction. How can you grow if you are pulled in so many directions simultaneously? There is bound to be unease, tension, anguish, anxiety.

Nobody can live with doubt and in doubt. Doubt pushes you towards trust, doubt says, 'Go and find a place where you can relax, where you can be totally.' Doubt is your friend. It simply says, 'This is not the home. Go ahead, search, seek, inquire.' It creates the urge to inquire, to explore.

Once you start seeing doubt as a friend, as an occasion, not against trust but pushing you towards it, suddenly, guilt disappears. There is great joy. Even when you doubt, you doubt joyously, you doubt consciously, and you use doubt to find trust. It is absolutely normal.

You say, 'I do not know if you are enlightened.'

How can you know it? There is no way to know it unless you become enlightened. How can you know what has happened to me unless it happens to you too? It is absolutely right to feel that you cannot trust me sometimes. The miracle is that sometimes you can trust. Just those few moments will be enough. Don't be worried. Trust has such infinite power. Trust is just like light and doubt is like darkness.

Just a small candle of trust is enough to destroy the darkness of ages. The darkness cannot say, 'I have lived in this place for so long, I cannot leave so easily and I cannot leave only because of this small candle.' Even a small candle is more potential than the darkness of ages, of centuries, of thousands of lives. But it will have to go... once the light is there it has to go.

Those few moments of trust – let them be far and few in between, don't be worried – they are enough to destroy all your doubts, slowly slowly. And by 'destroying' I mean just releasing the energy contained in doubt. Just breaking the shell called doubt... and deep inside you will find the pure energy to trust. Once it is released more and more trust will be available to you.

You say, 'I do not know if you are enlightened.'

Good that you don't believe. If you start believing you will stop seeking. A believer never moves – he has already believed. That's why there are millions of people worshipping in the churches, temples, mosques, GURUDWARA... But their worship is out of belief; because it is out of belief, those millions of people remain irreligious. They don't search for God, they don't seek God – they have already accepted. Their acceptance is lame; they have not struggled for it, they have not earned it. You have to fight, you have to struggle, you have to earn. Nothing is without a price in life; you have to pay the price. They have not paid the price. And they think that just by worshipping in a temple they will attain? They are utter fools, they are wasting their time! All their worship is just an illusion.

The really religious person cannot believe; he searches. Because he cannot believe, he remains in doubt, and nobody can be at rest with doubt. One has to seek and search and to find. Doubt goes on gnawing at your being, goes on goading you: 'Search, seek, find, and don't be contented before you have found.'

Good that you cannot believe. Only remember: there is no need to believe and there is no need to disbelieve. And that's happening. And I am happy.

You say, 'I can only feel your beauty and trust.'

That's all that is needed. That's enough, more than enough; that will become the boat to the other shore. If you can feel my love, if you can feel my trust in you, if you can feel my hope in you, if you can see that something beautiful has happened although you don't know what exactly it is – you cannot define it and you cannot explain it – but you can even feel that something of the beyond...

That's what beauty is: beauty is always of the beyond. Whenever you see a rose flower and you say, 'It is beautiful,' what do you mean? You say you have seen something of the beyond. Something invisible has become visible to you; you cannot prove it. If somebody else standing by your side denies seeing any beauty in the rose, you cannot prove it to him – there is no way. You will just have to shrug your shoulders. You will say, 'Then nothing can be done about it. I see and you don't see, and that is that.'

You cannot go to the scientist to dissect the rose and find whether it contains beauty or not. It does not contain it; the beauty is not contained in the rose. The beauty is from the beyond, it simply dances on the rose. Those who have eyes, they will see; those who don't have eyes, they will not see. You can take the rose to the chemist; he will dissect it, he will find everything that is in the rose –

but beauty is not in the rose. The rose was just an occasion for beauty to descend from the beyond. The rose was just a screen for the beauty to play upon. The rose was just a stage for the drama to happen; it is not the drama itself. You take the rose away, you dissect the rose, you cut it into pieces, you find all the constituents – but beauty is not a constituent of the rose, although without the rose the beauty cannot descend.

It is just like the sun rises in the morning and the rays are dancing on the lotus pond. You don't see the rays themselves, you can't see. That's what THE SECRET OF THE GOLDEN FLOWER says: you can't see essence, you can't see life, all that you see are only consequences .

Have you ever seen the light itself? No, you have never seen it. If you think you have seen light itself, you have not thought about it, you have not pondered over it. You have seen lighted things, you have not seen light itself. You have seen the lighted pond, you have seen the lighted lotus, you have seen the lighted face of your woman or man or your child, you have seen the lighted world, but have you seen the light itself? If there is nothing for the light to play upon, you will not be able to see it.

That's why the moment the astronauts go away from the earth, even in the daytime, the sky is dark, utterly dark, because you cannot see light itself and there is nothing there for the light to play upon. Hence the infinite sky is dark. You see light on the stars because stars become the playground for the light, but surrounding the stars it is all darkness because there is nothing to obstruct the light. And unless light is obstructed you cannot see it.

You cannot see enlightenment, you can see only the consequence of it. You cannot see what has happened to me, but you can see something has happened, something like x. There is no need to call it enlightenment either, just x will do. Something mysterious has happened. And the more you feel me, the more you will become aware of it; and when you become more aware of it, something inside you will start responding to it. What has happened to me can trigger a process in you. It cannot be the cause of your enlightenment, remember; your enlightenment will not be the effect of my enlightenment. There is no cause/effect relationship between the Master and the disciple, there is a totally different kind of relationship.

Just in this century Carl Gustav Jung was able to penetrate into the mystery of that different kind of relationship. He calls it 'synchronicity'. Cause and effect is a scientific relationship; synchronicity is a poetic relationship. By 'synchronicity' what is meant is that if something has happened somewhere and you become available to it, you remain vulnerable to it, something can start responding in you parallel to it. But it has not been the cause of it, it cannot cause it.

It is just like somebody is playing beautiful music and a great desire arises in you to dance. It is not caused by the music, it is a parallel response in you. Something that was fast asleep in you – the energy to dance – has been hit; not caused, just hit, provoked, inspired. It is synchronicity. If it is a cause then it will happen to everybody.

For example, you are here, three thousand sannyasins are present. I am available to all of you, but you are not all available to me or, even if you are available to me, you are available in different ways. The quality differs, the quantity differs. If I can be a cause of your enlightenment, then all three thousand of you will become enlightened. But I am not the cause, I can only become a catalytic

agent. But for that, you have to be open towards me. If I were a cause, there would be no need for you to be open to me. Fire burns whether the wood is open to it or not; it is a cause. Water evaporates at hundred-degree heat; whether it is open to the heat or not doesn't matter.

Cause and effect is a blind relationship, it is materialistic: it is between matter and matter. But synchronicity is not material, it is spiritual, it is poetic, it is a love affair. If you become open to me, something will start happening to you. And remember, I am not the cause of it. You need not thank me, you need not be grateful to me. I am not the cause of it. If anybody is the cause of it it is you, because you opened towards me. I could not have done it alone. There is no doing on my part. I am present, all that is needed is that you also be present here and something will start happening. And nobody is doing it, neither I am doing it nor are you doing it. I am available, you become available, and these two energies fall into a love affair, they start dancing together.

So don't be worried that you cannot know about my enlightenment.

You say, 'I can only feel your beauty and trust.'

This is enough. This will do. And once it has happened in you, you will know. To know a Buddha one has to become a Buddha, to know a Christ one has to be a Christ.

The second question:

Question 2

IN THE PAST FEW WEEKS, JUST WHEN I AM FEELING OVERWHELMED WITH THE MYSTERY AND MIRACLE OF LIFE AND THIS WORLD, I SUDDENLY FEEL EVERYTHING OUTSIDE ME DESCENDING CLOSER AND CLOSER UNTIL IT GOES INSIDE MY EYES. I THEN FIND MYSELF LOOKING AT WHAT SEEMS LIKE A ONE-DIMENSIONAL SCREEN SITTING JUST AT MY EYES. IT SEEMS AS THOUGH THERE IS NOTHING BUT ME AND I AM SO ALONE. BUT THEN PEOPLE ARE ON THE SCENE INTERACTING WITH ME AND I BECOME CONFUSED. AND WHAT ABOUT YOU? YOU ALSO SEEM JUST PART OF THE PAINTING.

EVEN THOUGH THIS LASTS ONLY A FEW SECONDS, I BECOME SO TERRIFIED WHEN THIS HAPPENS. IS THIS MY MIND PLAYING WITH ME? HOW COULD I REALLY BE SO ALONE?

Maitri, one is alone – aloneness is ultimate – but aloneness is not loneliness. You are not lonely. And that's where the whole misunderstanding lies and that's what makes you so terrified. To be lonely means you are missing the other. To be lonely is a negative state. To be lonely means you are feeling empty: you are searching for the other – you believe in the other, you depend on the other – and the other is not there. And because the other is not there, there is great nothingness, but that nothingness is a kind of negative nothingness. You are groping for the other, and you cannot find the other, and everything starts disappearing. And when everything starts disappearing the real problem is that you cannot remain yourself.

When everything else has disappeared, you will have to disappear too, because you depend on others, you are just a reflection of the others. You have seen your face in the eyes of others; they have been mirrors. Now there are no longer any mirrors, who are you? All has disappeared, then

how can you remain in this loneliness? You also start evaporating and that creates great fear, the fear of death.

The ego starts dying and the ego starts searching somewhere for somebody to cling to. And that's why soon you start interacting with people. Out of the fear of death you start getting occupied with others again. And then great confusion is bound to be there because your natural being was moving into a deep nothingness but you became frightened and you pulled yourself out of it. You created a contradiction in the energy: the energy was going in and you jumped out, hence the confusion. But aloneness is ultimate. And when I say aloneness is ultimate, I mean that there is only one, there are not many. You are not separate from existence.

Nobody is separate from anybody else, existence is utterly one. The very idea of separation is our misery, the very idea that 'I am an island' creates hell. Nobody is an island, we belong to the continent, we are part of this oceanic existence, past, present, future. In all directions and all dimensions, it is all one. In fact, the word alone means 'all-oneness' – that is alone-ness. 'All one' is alone.

But for that, Maitri, you will have to go a little more into this nothingness. First the nothingness is negative; its outermost core, the shell part is negative. If you go a little deeper you will find the positive negativeness. The positive negativeness is what Buddha calls NIRVANA, enlightenment, SHUNYA. When you move deeper and you have crossed the shell part, the hard negative part, the dark part, suddenly there is light. The night is over.

And then you feel a totally new kind of aloneness which you have never felt before, and then you know the distinction between loneliness and aloneness. In loneliness you were searching for the other, in aloneness the other has disappeared and so has disappeared the ego. Now there is nobody inside and nobody outside, and all is one. This unity, this absolute oneness brings benediction.

Then there is no fear, there cannot be, because now there can be no death – how can there be fear? The death has already happened, that which could die has died. Now you are in the world of immortality, you have found the elixir. This is the nectar we will be talking about again and again in these sutras of THE SECRET OF THE GOLDEN FLOWER. This is the nectar, AMRIT. This is the elixir, the philosopher's stone. Once you have tasted of it, all death has disappeared, all time has disappeared, all distinctions have disappeared. Now you will see the tree as your extension, the cloud as your extension, or you as the extension of the tree. Now the centre is everywhere and nowhere. The 'I' does not exist anywhere anymore. The very word has become utterly false.

Once a Christian missionary asked a Zen Master, 'Isn't the end-point of man's journey the union with God?'

The Zen Master said, 'The end-point of man's journey is NOT union with God, because there has never been a separation. All that is needed is the flash of insight that makes one see it.'

Tao, Zen, Tantra – their insight is far more deep than the so-called market-place religion. Christianity thinks in terms of joining with God, of being one with God, but the Zen Master's insight is far more penetrating, and deeper. He says: But where has there been a separation? When? It has not happened at all, you have been dreaming that you are separate. Just come out of the dream! There

is no union, you have ALWAYS been one with existence. Not for a single moment has there been a separation, there is no possibility of separation.

Maitri, you are coming to a very very important, significant insight. If you don't get frightened and run out of this experience, you may attain the flash of insight that makes one see it: that all is one.

But fear always comes. It is not new – each seeker has to go through it. And it is really so much that before you have thought about it you have already run out of it. It is so frightening that it does not give you time, space, to ponder over it – what to do. It is like the house is on fire. You don't think anymore: 'Should I get out or not?' There are no more alternatives left; you simply run out of the house without thinking. There is no time to think. Later on you can think. When you are outside the house, sitting under a tree, you can think and ponder in luxury. But when the house is on fire, how can you think? Action is needed immediately and thought is never immediate.

That's the problem: when you go into your aloneness, at first it is very lonely, because you have lived with the idea of the other. It was a dream idea; the other is not there. 'I' and 'thou' – both are false.

Martin Buber says that the ultimate quality of prayer is a dialogue between 'I' and 'thou'. That's where Judaism got stuck. The ultimate prayer is not a dialogue at all, the ultimate prayer is a monologue, because the other is not there.

A Zen Master used to call his own name in the morning; every morning he would shout his own name, and say, 'How are you?' And he would answer, 'I am perfectly well, sir.'

You will think he is mad, but this is prayer. There is no 'I', there is no 'thou'. You have to play the part of both. It is a game, it is a play. Prayer is a play: playing with your own self. There is no 'other'.

But Judaism got stuck there, with the idea of 'I' and 'thou'. That's why they were so much against Jesus, because he declared – although not in such a drastic way as a Zen Master declares... It was not possible to be more drastic than he was in his situations. But still he said, 'I and my Father are one.' But that was enough to infuriate people. People were mad. 'What is he saying? Declaring himself God?' He is not saying anything, he is not declaring himself God, he is simply saying there is no God and no devotee, there is only One. You can call it 'devotee' in a certain situation, you can call it 'God' in another situation. That's why he says, 'I and my Father are one. If you look at my body I am the son, if you look at my soul I am the Father. If you look at my form I am a man, son of man, if you look at my essence I am son of God.'

That's why he goes on repeating it again and again. Sometimes he says: I am son of man, and sometimes he says: I am son of God. Looks contradictory, it is not.

Maitri, you say, 'In the past few weeks, just when I am feeling overwhelmed with the mystery and miracle of life and this world, I suddenly feel everything outside me descending closer and closer until it goes inside my eyes.'

All that you see is a projection of your eyes. The world as it is you have not seen yet. What you have seen is just a projection, so when you start moving inwards, everything that you have projected on the world will come closer and closer and closer to the eyes and will disappear into your eyes. This world is a projection of your eyes. You don't see that which is, you project a dream upon it.

For example, there is a great diamond, the Kohinoor. Now, it is just a stone like any other stone, but we have projected so much value on it. Many people have died because of the Kohinoor; whosoever possessed it was killed. Now see the whole nonsense of it: just that stone has proved very murderous because of the projections of people. It is one of the most precious things in the world, the costliest thing in the world, but if man disappears from the earth will it be anything more than any other pebble? It will be just lying there with other pebbles in the same way. There will be no distinction, no difference.

From where does the difference come? Our eyes project, we make it special. We go on pouring our desire, greed, onto it. It becomes very precious, and very dangerous too. If you are meditating on the Kohinoor, silently seeing it, seeing it, one moment will come when you see that something from the Kohinoor is coming closer and closer to your eyes and then it disappears into the eyes. Then you open your eyes – the Kohinoor has disappeared. There is something, but you had not known it before and the one that you had known before is no more there.

A beautiful experience, tremendously significant. Go into it, go deeper and deeper into it. Let the whole world disappear. Yes, I will also disappear into that, because that which I am you have not seen yet and that which you see is your projection. Your projection will disappear, and when all your projections have disappeared, then the world comes in its nakedness, as it is.

And the wonder of it! Then small things are so wonderful then ordinary pebbles are so wonderful. Because of the Kohinoor they cannot be wonderful; you have projected all on the Kohinoor, you have not left any love for anything else. Once the projection disappears and you open your eyes, EMPTY EYES, not projecting anything at all, just seeing whatsoever it is, with no idea what it is, with no names, no labels, no interpretations, just seeing, emptied, passive, the world comes to have a totally different meaning, significance.

'I suddenly feel everything outside me descending closer and closer until it goes inside my eyes. I then find myself looking at what seems like a one-dimensional screen sitting just at my eyes.'

Perfectly good and perfectly right. This is the way one moves deeper into meditation.

'It seems as though there is nothing but me and I am so alone.'

The only problem is that you are still there, that's why you feel so alone. You mean lonely. The 'I' remains alone; 'thou' has disappeared, and without the 'thou' the 'I' is lonely. The 'I' exists only in relationship; the 'I' is not an entity but a relationship – it cannot exist without the 'thou', it needs the 'thou'. How can the lover exist without the beloved? Once the beloved is not there the lover starts disappearing. You need the beloved. Love is a relationship, so is the 'I' a relationship. And because you are still protecting the 'I' somehow, you have not yet been courageous enough to let it go too.

Just as the whole world has disappeared, let this 'I' also disappear. It will be frightening in the beginning; it will be a death process – it is a death process. It will look like you are committing suicide, it will look... Who knows where you are going, whether you will be coming back again or not? It will look as if madness is exploding in you. And great fear will arise and in that fear you will be thrown out again and again. It will happen many times. Slowly slowly you will have to learn not to be so afraid; there is nothing to fear. You are very close to the treasure.

These are the moments when a Master is needed to help you, to give you courage, to hold your hand, to say to you, 'Maitri, all is perfectly right. Go in!'

I had to pass through the same and I was also as much afraid as you are. And many times I came out just as you are coming out. And you are more fortunate than me because I had no Master – nobody to give me courage, nobody to hold my hand. I was simply struggling by myself. There was nobody who could tell me what was going to happen ahead. I had to grope and go into it – and it was dangerous, it was maddening. And the people who were around me in those days had already started believing that I had gone mad. Everybody who loved me was worried – my friends were worried, my teachers, my professors in the university were worried, my parents were worried, everybody was worried. But I had to go. Many times I went out, the fear was so much. I am perfectly acquainted with the fear.

But one day, one has to face it and go through it, because again and again you fall upon it and you rush out. And the out is not meaningful anymore: the out is all empty. And you come inside... and the fear. You have to choose between the two. The outside is no more relevant. You can go on making empty gestures, but how long can you deceive yourself? You know the screen is empty and all your projections are dead. And you go inside... and the fear, a great storm of fear arises.

But there is no other way – one has to go through it to know exactly what happens after this death. The sooner you gather courage the better. And I say again you are more fortunate, because I am standing ahead of you in that utter emptiness, calling you forth again and again 'Come on! Come ye all! Come!' And I go on calling you forth just as Christ called Lazarus from the grave 'Lazarus, come out!'

In fact, that parable is not a historical fact, it is a parable. It is a parable of moving from the outside to the inside. The outside becomes a grave when it loses meaning. The outside becomes just futility, a wasteland, a grave. Nothing grows in it anymore, nothing flowers in it anymore – no possibility of any song and dance – and you live only in empty motions, empty gestures.

But the Master is standing where you are afraid to go and he calls from there. I am not only standing outside you; you will meet me in that innermost nothingness – not as me, of course, not as a person but as a presence; not separate from you but one with you.

That's why I insist so much on sannyas. Unless you are a sannyasin it will be difficult for me to call you from the inside. I can call you from the outside, but then you remain just a student. I can teach you a few things – that will become knowledge – but I cannot call you from your inside, from your very heart. And the need is there. That is possible only if you become a disciple, if you are a sannyasin, if you are ready to go with me, if you are ready to trust me, at least in some moments. I will use those 'some moments' and sooner or later they will become your very state of being.

So go on. Let this 'me', this 'I' also disappear. And once this 'I' disappears there is no loneliness, there is aloneness. And aloneness is beautiful, aloneness is freedom, it is a very positive feeling of well-being, a positive feeling of great joy. It is a very great, festive moment, it is celebration.

'It seems as though there is nothing but me and I am so alone.'

Yes, if 'I' remains you will remain lonely.

'But then people are on the scene interacting with me and I become confused. And what about you? You also seem just part of the painting.'

Allow me to become part of the painting on the outside, only then can I start working from the inside. Let me disappear from the outside so that you can see me inside. And that will be my truth. And that is the truth of Christ and that is the truth of the Buddha and Krishna. That is the truth of all the Masters, of all those who have become awakened.

'Even though this lasts only a few seconds, I become so terrified when this happens.'

It is natural, but gather courage. I am with you. Go in.

'Is this my mind playing with me?'

No, not at all. Mind creates the fear, not this experience. Mind is playing when it creates the fear. It is not mind when you see all your projections coming closer and closer and disappearing into your eyes. It is not mind when everything becomes a white empty screen. It is not mind, it is meditation: it is movement towards no-mind. MIND creates the fear. When it comes very close to the no-mind, it becomes so afraid of death that it creates fear. And in that fear you rush out again.

Next time it happens, Maitri, go in, in spite of the fear. Just be like the elephant who goes on moving although the dogs go on barking. Let the dogs of the mind bark. Go on moving like an elephant. Don't care at all about the mind – what it is saying.

The third question:

Question 3

WHAT HAPPENS WHEN AN ENLIGHTENED MAN SLIDES BACK INTO DELUSION?

Fallen flowers don't jump back to the branches. That is not possible. The enlightened person cannot slide back into illusion. There is no way; for many reasons there is no way.

The first reason: the enlightened man is no more – who will slide back? Enlightenment is. There is nothing like an 'enlightened person'. Enlightenment is perfectly there, but there is nobody who is enlightened. That is just a way of speaking, a linguistic fallacy. Who will slide back? The one who could have slid back has disappeared. And where can one slide back? Once you have found it is illusion, it is no more there. When once you have seen it is no more there, it is finished! Where can you go back? It is not possible.

But the idea arises in our mind because in life we have never seen anything like that. We attain one thing and we fall back; we are in love and then we fall back out of it. We fall in love and we fall out of it. We are happy and then we become unhappy, we are feeling good and then we start feeling very bad. We know the duality, the duality never disappears, so we naturally think about enlightenment also as if one can slide back. Enlightenment is the realization of the non-dual. That's why Zen Masters say SAMSARA IS NIRVANA: the very world is NIRVANA, the very illusion is truth; there is no distinction left. It is not that this is truth and that is illusion; all is truth, only truth is. Where can you fall back? You have gone beyond the point of no return. Nobody has ever fallen back.

And don't be worried about these people – you should worry about yourself. First become enlightened and then try to slide back, and then you will see – it is easier to become enlightened! It is very difficult to slide back. I have tried, but I have not been successful.

The last question:

Question 4

PLEASE EXPLAIN ABOUT BLISS AND MISERY, FOR WHENEVER I ENCOUNTER LOVE OR BEAUTY, I ONLY FEEL TREMENDOUS PAIN BUT NOT BLISS, AND I DON'T UNDERSTAND THIS.

Suparna, you have been told again and again, you have been taught again and again, that to be joyous is wrong and to be miserable is right. You may not have been told so directly, but indirectly you have been conditioned and hypnotized for misery. You have started believing that misery is natural. You see misery all around, misery abounds, everybody is miserable. It seems to be the way things are.

When you were born, you were a happy child – as every child is happy. It has not happened otherwise, never. Whenever a child is born he is happy, utterly happy. And that's why children look very selfish: they only think of themselves, they are not worried about the world. And they are happy about small things. A butterfly in the garden, and the utter joy and their wonder – at small things, at nothings; but they are happy, they are naturally happy.

But slowly slowly we cripple their happiness, we destroy it. We cannot tolerate so much happiness. The world is very miserable and we have to prepare them for the world. So indirectly we start indoctrinating them that 'The world is misery,' that 'You cannot afford to be happy,' that 'Happiness is just a hope, how can you be happy? Don't be so selfish! There is so much misery all around – feel for others, consider others.' Slowly slowly the child gets the feeling that to be happy is a kind of sin. How can you be happy when the world is in such misery?

People write letters to me asking: 'How can you teach people meditation when the world is in such a misery? How can one be happy when people are starving?' As if by being unhappy you will help them! As if by not being meditative you will be of any kind of service to them! As if wars will disappear if you don't meditate, and poverty will disappear if you are not happy!

But misery has been put on a pedestal, misery has been worshipped. I always suspect that Christianity became the greatest religion because of the cross. It represents misery, suffering. Krishna could not become a great religion because of his flute because of his dance. Even those who worship him feel a little guilty about him. How can you be so happy and dancing with girlfriends? And not just one – thousands! And singing and playing on the flute! And people are dying and there is death and starvation and war and violence and all kinds of things are going around. It is hell, and you are playing on your flute! It seems callous, it seems cruel. Jesus seems to be more suitable, dying on the cross. Look at the face of Jesus! The way Christians have painted him his face is very long, sad. He is carrying the whole burden of the earth. He has come to take all the sins of all the people on himself. He seems to be the greatest servant – very unselfish.

But my feeling is that Christians have depicted Christ wrongly. This Christ is a myth, the real Christ was more like Krishna. In fact, if you go deep down into the word 'Christ' you will be surprised: it

comes from 'Krishna'; its root is 'Krishna'. He must have been a very joyous man, otherwise how can you think of him eating, drinking, making merry? There are so many scenes where friends have gathered and they are eating and drinking and gossiping. He is not always 'gospelling', sometimes he is gossiping too! And he seems to be the only messenger from God who drinks and eats well and enjoys the small pleasures of life. My feeling is that if Zen Masters were to create a religion out of Jesus, they would make him laugh on the cross – a belly laugh. Jesus would have as big a belly as Bodhidharma! And the belly would be shaking like an earthquake with great laughter! And that would have been more true, far more true.

Even in Japan and China the statue of the Buddha is made with a big belly. In India they don't make that big belly, no, not at all. The Indian concept, the yogic concept is that the belly has to be very small and the chest has to be big, because the yogic breathing is a false breathing, it is not natural. It can make a Mohammed Ali out of you but not a Buddha. It will give you the shape of a Mr Universe, but have you seen any other kinds of people in the world who are more ugly? Mr Universe seems to be the ugliest. I don't think any woman can fall in love with a Mr Universe. He looks so animalistic – all muscles and no man, just a kind of mechanism. Just see his muscles moving – just a kind of mechanism, a machine, but no soul! The Indian statue of Buddha is the yogic statue. When they made Buddha's statue in China, they made it with a big belly.

When one laughs and when one breathes naturally, the belly becomes slowly bigger, because then one breathes from the belly and not from the chest – the breath goes the whole way down. If Zen were to make a religion out of Christianity Jesus would be on the cross, but with laughter, such laughter that it would resound down the centuries. But that may not have been a successful religion, because how would it suit the people who know only crying and weeping? He would look completely eccentric, outlandish. To be on the cross and sad looks perfectly right, because everybody is on a certain cross and sad.

And you must have been taught from your very childhood that the world is a wrong place. How can you be happy in this place? We are suffering a kind of punishment. God ordered Adam and Eve to leave paradise because they disobeyed, and humanity is under that curse. How can you be happy? To be a Christian and happy will be a contradiction in terms.

So, Suparna, you must have been taught that the world is a miserable place; misery is perfectly right in it, in tune with it. And everybody is miserable; it will be very hard and cruel on your part to be happy and joyous. That's why people feel guilty and hold back even when there are moments to enjoy.

Larson took Charlotte for a drive way out in the country and parked the car in a desolate stretch. 'If you try to molest me,' said Charlotte, 'I'll scream.'

'What good would that do?' asked Larson. 'There's not a soul around for miles.'

'I know,' said Charlotte, 'but I want to satisfy my conscience before I start having a good time.'

People even make love with sad faces as if they are on the cross – serious, doing a duty. And even if they want to enjoy, they hide it, it 'doesn't look right'; they feel guilty.

If people really make love with joy, they will scream, they will shout, they will cry, they will weep, they will laugh. One never knows what kind of emotions will surface, so it is better to keep yourself in control, otherwise you will look so foolish. And then what will the neighbours think? And modern walls are so thin that you even have to make love in a yoga posture – SHAVASANA, the dead-body posture. 'And be finished with it as soon as possible, don't let it become orgasmic. What are you doing? And Jesus suffered for you on the cross! And you are shouting with joy? Think of Jesus, poor Jesus, what will he think of you? And think of God – who is a kind of peeping Tom who always looks through keyholes – what will he think?'

If you think of all the gods and then the angels and the Christs and the saints – and they are all watching you making love, and with such relish – you will suffer in hell! It is better to keep control, it is good to feel guilty. That's why after making love people feel a kind of sadness, a kind of frustration, as if they have done something criminal. Again they enjoyed themselves and 'that is not right'.

Just see. Whenever you are feeling miserable something feels good. It will look like a contradiction, but it is like this: whenever you are miserable you feel blissful and whenever you are blissful you feel miserable.

You say, 'Please explain about bliss and misery, for whenever I encounter love or beauty I only feel tremendous pain but not bliss, and I don't understand this.'

You will not be able to understand this at all because your whole understanding has been poisoned. You will have to drop the whole mind! There is no need to understand. You have to go into it with innocence, not with understanding, because that understanding is again a kind of calculation. That understanding is again the knowledge that has been given by the society, and that knowledge is creating the whole trouble. You have to become a child again, innocent.

But you want to understand. Forget all about understanding! Understanding is again calculation, cunningness.

I have heard...

An elderly couple went to a doctor. The man said, 'We want to know if we are making love properly. Will you look at us?'

'Go ahead,' said the doctor. They made love.

'You are making love perfectly,' the doctor said. 'That will be 10.'

They came back six weeks in a row and did the same thing. On the seventh visit the doctor said, 'What are you coming here like this for – I told you you are making love properly!'

'She can't come to my house,' said the man, 'and I can't go to her house. A motel costs 20. *You charge us 10 and we get 8 back from Medicare.*'

Don't be calculating, don't be cunning with life. Now what kind of love will this be? Business and business and business... Knowledge is needed for business, innocence is needed for life.

Knowledge is a must in the market-place, but not needed at all when you are moving into the mysteries. You cannot know, you can only be. Drop this mind, drop all this conditioning, and start moving. When you feel joyous, Feel joyous, help yourself to feel joyous, dance, sing. The old habits will pull you back – don't listen to them.

You will have to get rid of the old habits slowly slowly. It will be a kind of struggle, because no habit leaves you easily. But these habits are against you and against God, because anything that is against joy is against God. If God can be defined by any word, that word is 'bliss' and nothing else.

Suparna, whenever you feel something beautiful and the pain arises in you, that pain is not in your being, that pain is in your mind. Your being is trying to go into the beautiful, but your mind is pulling you back. Whenever you feel love arising, bliss arising, and pain also, choose the bliss. Neglect the pain, ignore it. Ignoring it, it will die; if you go on paying attention to it you will feed it. Attention is food. Never pay attention to anything that is wrong, otherwise you are helping it to be there, you are giving it more and more strength. Ignore it – there is nothing better than ignoring it. Yes, let it be there, just say, 'Okay, you be there. You are just a hangover from my past. You be there. I am going ahead, I am not going to listen to you.'

Listen to blissful provocations, always go with them, and you are moving in the right direction – you are moving towards God. Never listen to anything that gives you guilt, pain, misery – you are moving away from God. Whenever you are miserable, you are in hell – farthest away from God – and whenever you are utterly joyous, you ARE in God, you are in heaven.

You say, 'Please explain about bliss and misery.'

Misery is unnatural, bliss is your nature. Misery is taught by others, bliss is given by God. Misery is a conditioning, bliss is your inner soul, your essence. Misery is personality, just the structure around you; bliss is your freedom, it is unstructured.

'Please explain about bliss and misery, for whenever I encounter love or beauty I only feel tremendous pain but not bliss, and I don't understand this.'

Don't try to understand this at all. Just leave the pain there, accept it for a few days, and go into love – go into love madly. Go into beauty, dance around a tree, and you will feel something of the shape of the tree has started reaching you. Dance under the stars. In the beginning you may feel that your legs are not moving and you have to move – because you have been forced to live without dance for so long, your legs have forgotten the language of dance. But soon they will learn, because it is a natural language.

Each child knows how to dance, each child knows how to be joyous. You will have to learn it again. But because it is natural, it comes fast. Just a few efforts and, suddenly, one day you are out of the trap. Your crutches have to be thrown away. Even if sometimes you fall, it is perfectly good, but you have to stand on your own feet. The crutches of the society, of the organized religion, of the priests, have to be thrown even if for a few days you will feel impoverished. It is natural to feel impoverished for a few days; you have to accept it. But if you go on moving towards the natural, you will find Tao in your life.

Tao is a natural flowering. Follow nature. Nobody wants to be miserable and everybody is. They are not following nature. Nobody wants to be anything other than blissful and nobody is blissful. Listen to the desire – the deepest desire indicates the right path. Your longing is for bliss, for beauty, for something that will overwhelm you, for something that will take you to the other shore, for something which will be so tremendous and incredible that the past and the future will be washed away and you will be just herenow.

But don't try to understand. If you start trying to understand, you will become a victim of psychoanalysis. And the analysis is a process AD INFINITUM. You can go on analyzing and analyzing and it is never finished. There is not a single person in the world who is totally psychoanalyzed, there can never be.

This is where I differ from psychoanalysis. Don't go into analysis. Put the whole mind aside. Jump out of it! There is no need to understand. All that is needed is to live, authentically live. All that is needed is to be.

CHAPTER 3

The Atomic Moment

13 August 1978 am in Buddha Hall

MASTER LU-TSU SAID: ONLY THE PRIMAL SPIRIT AND THE TRUE NATURE OVERCOME TIME AND SPACE.

THE PRIMAL SPIRIT IS BEYOND THE POLAR DIFFERENCES. HERE IS THE PLACE WHENCE HEAVEN AND EARTH DERIVE THEIR BEING. WHEN STUDENTS UNDERSTAND HOW TO GRASP THE PRIMAL SPIRIT THEY OVERCOME THE POLAR OPPOSITES OF LIGHT AND DARKNESS AND TARRY NO LONGER IN THE THREE WORLDS BUT ONLY HE WHO HAS ENVISIONED HUMAN NATURE'S ORIGINAL FACE IS ABLE TO DO THIS.

WHEN MEN ARE SET FREE FROM THE WOMB THE PRIMAL SPIRIT DWELLS IN THE SQUARE INCH BUT THE CONSCIOUS SPIRIT DWELLS BELOW IN THE HEART. THIS HEART IS DEPENDENT ON THE OUTSIDE WORLD. IF A MAN DOES NOT EAT FOR ONE DAY EVEN IT FEELS EXTREMELY UNCOMFORTABLE. IF IT HEARS SOMETHING TERRIFYING IT THROBS; IF IT HEARS SOMETHING ENRAGING IT STOPS; IF IT IS FACED WITH DEATH IT BECOMES SAD; IF IT SEES SOMETHING BEAUTIFUL IT IS DAZZLED. BUT THE HEAVENLY HEART IN THE HEAD, WHEN WOULD IT HAVE MOVED IN THE LEAST? DOST THOU ASK: CAN THE HEAVENLY HEART NOT MOVE? THEN I ANSWER: HOW COULD THE TRUE THOUGHT IN THE SQUARE MOVE!

THE LOWER HEART MOVES LIKE A STRONG, POWERFUL COMMANDER WHO DESPISES THE HEAVENLY RULER BECAUSE OF HIS WEAKNESS, AND HAS USURPED THE LEADERSHIP IN AFFAIRS OF STATE. BUT WHEN THE PRIMAL CASTLE CAN BE FORTIFIED AND DEFENDED, THEN IT IS AS IF A STRONG AND WISE RULER SAT UPON THE THRONE.

THE EYES START THE LIGHT CIRCULATING LIKE TWO MINISTERS AT THE RIGHT AND LEFT WHO SUPPORT THE RULER WITH ALL THEIR MIGHT. WHEN RULE IN THE CENTRE IS THUS IN ORDER, ALL THOSE REBELLIOUS HEROES WILL PRESENT THEMSELVES WITH LANCES REVERSED READY TO TAKE ORDERS.

THE WAY TO THE ELIXIR OF LIFE KNOWS AS SUPREME MAGIC SEED-WATER, SPIRIT-FIRE, AND THOUGHT-EARTH: THESE THREE. WHAT IS SEED-WATER? IT IS THE TRUE, ONE ENERGY: (EROS). SPIRIT-FIRE IS THE LIGHT: (LOGOS). THOUGHT-EARTH IS INTUITION.

ONE DAY, a king called his clever jester and gave him a staff in front of all the court saying, 'Take this staff as a wand of office and keep it till you find a greater fool than yourself. If you find one, give this wand to him.'

Some time later, the king was sick and lay dying. He wanted to see his jester, of whose truthfulness he was sure. When the jester came, the king said to him, 'I have called you to tell you that I am going on a long journey.'

'Where are you going?' asked the jester.

'To a faraway country – to another world.'

'My master, have you made provision for your journey and your stay there?'

'None whatever, my little fool.'

'Have you any friends to welcome you there?'

'No one!' replied the king.

Then the jester shook his head sadly and put the staff into the king's hand and said, 'Take this staff, your Majesty. This belongs to you, for you are going to another world without preparation. Surely this wand belongs to you and to nobody else.'

Life is an occasion to prepare for death and the beyond. If you don't prepare for death and for the beyond you are a fool; you are missing a great opportunity.

Life is only an opportunity. This life that you know is not real life, it is only an opportunity to attain to real life. The real life is just hidden somewhere in this life, but it has to be provoked, it has to be awakened. It is fast asleep, it is not yet aware of itself. And if your real life is not aware of itself, your whole so-called life will be nothing but a long dream. And it cannot be sweet either – it will be a nightmare.

To live without being rooted in the real life is to live like a tree without being rooted in the soil. That's why there is no beauty, that's why there is no grace. That's why you don't see the splendour of man that the Buddhas talk about.

Jesus goes on saying again and again, 'The kingdom of God is within you.' But you don't seem to be like an emperor. Jesus says to his disciples, 'Look at the lilies in the field. How beautiful they

are! Even Solomon, the great king, was not so beautiful attired in all his grandeur as these poor lily flowers.'

Why are the lilies so beautiful and man so ugly? Why is only man ugly? Have you ever seen an ugly parrot, or an ugly peacock, or an ugly lion, or an ugly deer? Ugliness seems to be something human.

A peacock is a peacock and a deer is a deer. But a man is not necessarily a man. A man is man only when he is a Buddha or a Christ or a Krishna – when he has become aware of his total being. Otherwise you live groping in the dark; you live in the dark caves of the unconscious.

You only appear to be conscious. Your consciousness is very fragile, it is very momentary. It is a very thin surface – it is not even skin-deep – just a little scratch and you lose your consciousness. Somebody insults you; just a word, or just a glance, and all your consciousness is gone and you are a rage, anger, violence, aggression. In a moment your humanity disappears, you are again wild, again an animal. And man can fall below the animals, because when he falls there is nothing to stop him. Man can rise above the angels, but it rarely happens because to rise above the angels is an uphill task, arduous. One has to work for it. It needs hard work, it needs guts, courage, to explore the unknown.

Millions of people are born and die, but they never live. Their life is only apparent, because they remain rooted in unconsciousness. And whatsoever you do on the surface may not be true about you at all; in fact, exactly the opposite is the case. That's why Sigmund Freud has to go into your dreams to see your reality. Just see the irony of it: your reality has to be searched for in your dreams, not in your reality. You cannot be believed – what you say about yourself. Your dreams have to be asked, because you have become so false and you are wearing so many masks that it is almost impossible to penetrate to your original face.

But it is very difficult to know your original face even from dreams and dream analysis. Who is going to do the analysis? Freud is as unconscious as you are. One unconscious person is trying to interpret the dreams of another unconscious person. His interpretations are bound to be very limited; his interpretations will reflect more about him than about you.

That's why if you go to a Freudian analyst with the same dream you will get a different interpretation than you will get if you go to a Jungian analyst or to an Adlerian analyst. And now there are many. And you will be puzzled: a single dream has different interpretations. They are not saying anything about you, they are saying something about themselves. The Jungian is saying, 'I am a Jungian. This is my interpretation.'

Your dreams cannot reveal your truth. If your conscious activities cannot reveal you, how can your sleep activities reveal you? But, still, Freud is on the right track. One has to go a little more deeply. One has to go beyond the dreams to a state of mind where no thought, no dream, no desire exists; when all thinking... And dreaming is a kind of thinking, a primitive kind of thinking, thinking through pictures, but it is still thinking. When you have gone beyond thinking, and if you can still remain alert, aware – as if one is fast asleep but still alert, and deep down at the very core of one's being a lamp goes on burning, a small candle of light – then you will see your original face. And to see your original face is to be back in the Garden of Eden. Then you drop all your clothes.

Your personality consists only of clothes and clothes and clothes – clothes upon clothes. Remember two words which will be very important to understand this strange but immensely valuable book, THE SECRET OF THE GOLDEN FLOWER: one word is 'essence', the other word is 'personality'.

'Personality' comes from a root, PERSONA which means a mask. In ancient days, the actors in Greek dramas used to wear masks. PERSONA means a mask. 'Personality' comes from PERSONA. The actors used to wear one mask, you are wearing many, because for different situations you need different masks. When you are talking to your boss you need one kind of mask. And when you are talking to your servant, of course, you need another kind of mask. How can you use the same mask?

Have you ever watched? When you are talking to your boss, you are all smiles; your every breath says, 'Yes, sir.' Even though you are offended, angry, you are ready to kiss his feet. And when you are talking to your servant, have you seen the arrogance on your face? You have never smiled. How can you smile talking to your servant? It is impossible. You have to dehumanize him. How can you smile and relate to him as a human being? You have to possess him as a thing: he is a slave. You have to behave in a different way than you behave with your boss. There, you are a servant; he remains arrogant, he remains bossy. When you are talking to a friend you have a different mask to use. When you are talking to a stranger, of course, a different mask is needed.

You have to use many masks, and you have many faces, and you go on changing them as circumstances change. Your personality consists only of false faces.

And what is essence? Essence is your original face, without any masks. Essence is that which you brought into the world when you were born. Essence is that which was with you in the womb. Essence is that which has been given to you by God – or whatsoever you call totality, the whole, existence. Essence is a gift from existence to you.

Personality is a gift of the society, parents, school, college, culture, civilization. Personality is not you, it is pseudo.

And we continue to polish this personality, and we have completely forgotten the essence. And unless you remember the essence, you will have lived in vain, because real life consists of essence. A real life is the life of essence. You can call it 'soul', or 'God within you', or whatsoever you will. But remember the distinction.

You are not your clothes – not even your psychological clothes.

I must remind you of Moses. When he came face to face with God, when he saw God on the mountains as fire arising out of a green bush – and the bush was not burning, the bush was as fresh, as green as ever – he was puzzled. He could not believe his eyes. It was impossible... such fire! The bush was aflame and yet the bush was not burning. And then he heard from the bush a voice coming to him, 'Moses, put off your shoes, because you are on holy ground.'

This is one of the most beautiful of Jewish parables.

God is the fire, your personality is just the bush. And God is a cool fire – it will not burn your personality, the personality can remain green. God gives you so much freedom that if you want to

be false, it is allowed, it is okay with him. If you want to be pseudo, it is allowed. Freedom means that you can be right or you can be wrong – this is up to you. Your essence is there, the flame is there, and your personality is also there. The personality is false, and naturally one will think, 'Why doesn't the fire within you burn it?' The fire is cool, the fire cannot burn it. If you have decided to have this personality, the fire allows it. You can remain green in your personality, the personality can go on gathering more and more foliage: you can become more and more false, you can become utterly false. You can be lost in the falsehood of the personality and God is not going to interfere.

Remember this: God never interferes; freedom is total. That is the dignity of man, the glory of man, and the agony too.

If you were not given freedom you would not be false. No other animal is false, no animal has personality. And I am not counting pet animals. Because they live with you, they are destroyed, they start having personalities. Your dogs forget their essence. The dog may be angry but goes on wagging his tail. This is personality. He knows who is the boss, and he knows how to buttress the ego of the boss. He has become diplomatic, he is as much a politician as the people who live in New Delhi; he goes on wagging his tail.

Have you seen the dog puzzled sometimes? A stranger comes in and the dog does not know how to behave – what face to show to the stranger. Ambiguous, he barks – maybe that is the right thing to do – and still he goes on wagging his tail. He is watching for the right hints from the boss – whether the person who has entered the house is a friend or a foe. If he is a foe he will stop wagging his tail. If he is a friend he will stop barking at him. He is waiting for a hint, a signal – how the master behaves. He has become a shadow of the master, he is no longer a real dog. To live with human beings is contagious; they destroy.

You even destroy animals if they live with you. You don't allow them their natural essence, you civilize them just as you have become civilized. You don't allow nature to have its own way, you don't allow Tao to have its own flow.

Essence is that which you bring into the world. The personality is that which the world imposes upon the essence. The world is very afraid of the essence because the essence is always rebellious, the essence is always individualistic. And the world does not need any individuals, it needs sheep. It does not need rebellious people, it does not need people like Buddha, Krishna, Lao Tzu, no; these people are dangerous. It wants people who are obedient – obedient to the status quo, obedient to the vested interests, obedient to the organized church, obedient to the state and the stupid politicians.

Society requires obedience, and society requires efficiency. The more mechanical you are, the more efficient you are. When you are more alive, you cannot be so efficient. A machine is more efficient than man. The society's effort is to reduce every man into a machine. And how to reduce a man into a machine? Make him more and more unconscious, make him more and more robot-like. Let his essence completely disappear from his consciousness. Let him become perfectly pseudo. Let him be a husband, let her be a wife; a servant, a boss, this and that, but never let him be his essential self. Don't allow that because that essential self is not obedient to anybody except to God. It has no other commitment. Its sole commitment is to the source. It knows no other masters.

That type of being will be very inconvenient to this so-called society, because this society is not created to fulfil the needs of human beings, it is created to exploit human beings. It is not according

to you and for your growth; it has no intention to help you to grow. And it has every intention not to allow you to grow because the more you grow, the more independent you become. The less you grow, the more dependent you remain. And a dependent person is reliable because a dependent person is always afraid. A dependent person always needs somebody to lean on, ALWAYS needs somebody to lean on. He is childish. He leans on the parents, he leans on the priests, he leans on the politicians. He cannot stand on his own feet. The society goes on covering you with many many clothes – not only physical but psychological too.

The society is very much afraid of physical nakedness, because physical nakedness is the beginning of psychological nakedness. The society goes into a panic seeing a naked man because this is the beginning. If he is naked physically, he has taken the first step. Now who is going to prevent him from becoming psychologically naked?

And the voice that called forth from the burning bush to Moses said, 'Put off your shoes.' It is a very symbolic thing. 'Put off all your clothes,' it says. 'Put off your shoes.' Shoes cover your feet. Shoes cover you. 'Be naked on the ground. Be without shoes.' The shoe represents personality, and nakedness represents essence. 'You are on holy ground, put off your shoes.'

The moment you encounter your essence, the burning bush within you, you will have to put off your shoes, you will have to put off all your clothes. You will have to put off ALL that is hiding your essence. That is revolution, METANOIA. That is the turning point in a life: the society disappears and you become an individual. And only individuals can relate with God.

But a great consciousness will be needed.

Gurdjieff once – in 1933 – treated Peters to a demonstration of this at the former's New York apartment in the Henry Hudson Hotel where Peters was convoked.

Peters was a young disciple of Gurdjieff, and Gurdjieff was one of the greatest Masters the world has ever known – and not a conventional Master at all, because no Master can be conventional. Conventionality is the quality of the priest, not of the Master. The Master is always revolutionary. And this is a beautiful experiment. Listen attentively.

When he arrived he was asked to wash dishes and prepare vegetables for 'some very important people' who were coming to dinner. Gurdjieff said he needed Peters to give him an 'English lesson' consisting of words for all those parts and functions of the body 'that were not in the dictionary'. By the time Gurdjieff had mastered the four-letter words and obscene phrases the guests started arriving, who turned out to be some fifteen 'well-dressed, well-mannered New Yorkers', of which a number were reporters or journalists.

After staging a late and obsequious entry, the host humbly began responding at table to the guests' blase questions on his work and reasons for visiting America, when with a wink to his 'English teacher' he suddenly changed tone and explained that the sad degeneration of humankind and its transformation into a substance only describable by a four-letter expletive was particularly striking in their country, whence his coming to observe this phenomenon in the raw. The cause behind this distressing state of affairs, he continued, lay in the fact that people – especially Americans – never followed the dictates of intelligence or propriety, but only that of their genital organs. Then, signalling

out one particularly handsome woman, he complimented her on her attire and make-up, after which he confided that in all honesty between them the real explanation behind her adornment was an irresistible sexual urge she felt for some particular person – graphically spelled out by Gurdjieff with his newly acquired vocabulary. Before the guests could react, he launched into a discourse on his own sexual prowess, followed by intimate and detailed descriptions of the sexual mores of various races and nations.

By the time dinner was over and the guests well plied with 'good old armagnac as always', they lost their inhibitions and joined in an exchange of obscenities which soon became more than verbal. Gurdjieff retired with the lady he had insulted, and the others, by now conditioned to believe that an orgy or something was in the tenor of the evening, began entangling physically in different rooms of the apartment in various stages of undress.

Just when the carousel was at a climax, Gurdjieff briskly disengaged himself and thundered forth orders for the revels to cease, proclaiming that the lesson had been accomplished, that the guests had already amply verified through their comportment the soundness of his observations made earlier in the evening – that thanks to him they were now partly conscious of their true condition and that he would gladly accept from them cheques and cash in payment for this 'important lesson'. Peters noted – without surprise, knowing Gurdjieff – that the take came to 'several thousand dollars'.

When everyone had left, Gurdjieff went into the kitchen to help Peters with the dishes, asking at the same time how he had enjoyed the evening.

'I was disgusted,' came the reply. Gurdjieff laughed and scrutinized his companion with a 'piercing look'. 'Is fine feeling you have – this disgust. But now is necessary ask yourself one question: with who you disgusted?'

This is the real situation. What you show on the surface is one thing. Those guests were annoyed, angered by the observation of George Gurdjieff that humanity has become very degraded, that what you do on the surface is one thing, what you mean deep inside is another. You may give explanations and you may rationalize, but your rationalizations are just rationalizations and nothing else. Deep down something else goes on working in the unconscious. You are not even aware of it.

Psychologists say that when a woman is raped, in the majority of cases, the woman wanted to be raped – she had the desire. She was inviting it, she was using certain gestures; the way she walked, the way she dressed, the way she talked were all gestures inviting rape. And then one day it happens...

And then she looks surprised, angry, violent, goes to the police, fights in the court. And if she had looked deep down in her own mind she would have been more surprised: that it was her own effort, her own desire which had been fulfilled.

There are people who go on living in this double way, not even aware what their real motives inside are. Watch, and that watching will make you very very alert. Just watch. What is your real motive? Don't try to convince yourself that this is not so. Just become a mirror and see your behaviour. Just become a silent watcher of your behaviour, always alert as to why you are doing a certain thing, from where it is coming. And then you will see you have a dual being: one is the personality which says

one thing, and the other is your reality which goes on doing just the opposite. And somehow they both have to manage with each other, hence the conflict, the friction, and the wastage of energy.

And it happens almost in all cases that you have one desire inside and just the opposite on the outside. And why the opposite? – because through the opposite you are repressing that desire. The person who feels inferior deep inside pretends to be very superior on the outside. Only inferior people want to be superior. Those who are really superior don't care a bit. All people who suffer from inferiority complexes become politicians, because that is the only way to prove that they are very superior. The person who has the look on his face of 'holier-than-thou' knows that deep inside just the opposite is the case. He is suffering from guilt, he is suffering deep down from unworthiness; he knows that he is unholy. Now, the only way to hide it from the world is to have a mask of holiness. Your so-called saints are not a bit different from the sinners. The only difference is: sinners are honest and your saints are not honest.

Out of one hundred saints, if you can find even one saint who is really a saint, that will be more than enough, more than one can expect. Ninety-nine are just pretending. And I am not saying that they are pretending only to you. The pretension can go so deep that not only are they deceiving others, they start deceiving themselves. In fact, to deceive yourself, first you have to deceive others, only then can you believe in it. When others start believing that you are a saint, only then can you believe in it.

The real saint is not concerned with others at all. He knows who he is. Even if the whole world says that he is not a saint, that doesn't matter. His understanding is inner. His encounter is directly with himself. His experience is immediate and existential. He knows his essence. And to know one's essence is the first step in knowing God, in becoming immortal, in going beyond death.

Henri Bergson spoke at the beginning of this century. He said, 'The addition to the body brought by technology calls for a corresponding addition to the soul.'

The modern man looks more soul-less than in any other age, and the reason is: science and technology have added much to the body. The body has become stronger, lives longer. The brain has become stronger, has become more knowledgeable. Compared to the body and the brain – and the brain is part of the body – the soul has remained very very poor. It is almost neglected, ignored. Nobody cares about it. Who thinks about one's own essence?

Going to the church or to the temple is not going to help. You will have to go within yourself. You will have to put off your shoes. You will have to go into your naked essence. Only then will you be able to reconnect yourself with the cosmos. It is from there that you can be bridged again with reality. Now the sutras.

Master Lu-tsu said: **ONLY THE PRIMAL SPIRIT AND THE TRUE NATURE OVERCOME TIME AND SPACE.**

What I have been telling you about essence, Master Lu-tsu calls the primal spirit. The primal spirit is your essential soul, that which you have brought from God, untaught, unconditioned – as you were in your mother's womb. How did you exist in your mother's womb? Nothing was taught to you, you had no mind, you existed in a state of no-mind, hence the blissfulness of it.

Psychologists say that because of the experience of the mother's womb, those nine months, man has been searching for God – because of that nine months' experience. The memory haunts him. Those nine months were the most beautiful that you have known. Maybe you have forgotten consciously, but deep down in the very cells of your body, in the very fibres of your being, those days are still pulsating. Those days are still carried by your existence. They may not be conscious in your mind, but they are there. Just as when in the night you fall into deep sleep, you don't know where you go and what happens to you, but in the morning you feel the relaxation, the freshness, the joy. Life has again happened to you. All the dust that you had gathered has disappeared. You are again fresh, you are rejuvenated.

Your body carries the feeling. Your body is calm and quiet and remembers something. The remembrance is not in the brain; you don't know what happened exactly – where you had gone. Only a Buddha knows where he goes in his deep sleep, because even in his deep sleep he remains alert. You are not alert even when you are aware, the so-called awareness. You are not alert when you are in that so-called wakeful state. Your eyes are open, but your mind goes on weaving and spinning a thousand and one thoughts. The inner talk continues, the inner noise continues. You see and yet you don't see and you hear and yet you don't hear, because deep inside there is a wall of thoughts – dreams continuously floating in the sky of your consciousness. You are not alert even when you are awake. The Buddha is alert even when he is fast asleep. Only he knows where he goes.

Where does he go? He goes to the essence, to the source, to the primal spirit. And even if for a few moments at night you fall into the primal source, you are rejuvenated. The man who cannot fall into deep sleep is really in hell. He goes to bed tired, exhausted, bored with life, and gets up in the morning even more tired, more bored, more exhausted. His life is hell.

In deep sleep you simply slip back into the primal source of your being. That primal source is always there; you have not lost it, you have only forgotten it. And that primal source is beyond all dualities. It is neither the life nor the death that you know, it is transcendental. It is beyond all kinds of dualities. It is God.

ONLY THE PRIMAL SPIRIT AND THE TRUE NATURE OVERCOME TIME AND SPACE.

When you are in the primal spirit you are in your true nature. When you are in your personality you are untrue, you are just a plastic phenomenon. Watch, and you will be surprised how many things are plastic in you. You smile when there is no smile in the heart, then it is plastic. You sympathize when there is no sympathy in you, it is plastic. You show joy when there is no joy in you, it is plastic. You can even cry and weep without your heart feeling anything, then those tears are plastic. Just watch how many things are plastic in you. And remember, whatsoever is plastic is not you. God has not made you a plastic thing. God has given you eternal life. But that eternal life you can find only when you put off your shoes.

Put off your personality. Drop all PERSONAS all masks. Let all masks disappear. It will be painful because you have become identified with those masks; you think they are your faces. It is going to be almost a very painful process of death; and not only once – you will have to die many times, because each time a face falls you will find a death has happened. But again new life will be released in you, fresher, deeper, more vibrant.

When all the faces disappear and the essence is left alone, you have transcended all duality, even the duality of time and space. When you enter deep meditation, when you enter your essential being, there is no space and no time. You cannot say where you are – all 'wheres' disappear – you cannot pinpoint the place. Either you are nowhere, or you are everywhere: these are the only two possibilities. Both mean the same.

A few people have chosen to say one is everywhere – Vedanta has chosen to say that in deep meditation one is everywhere: AHAM BRAHMASMI, 'I am God.' 'God' means one who is everywhere, who permeates the whole existence. You become space itself. 'And I am always, I am eternal.' It means you permeate time. This is one way of expressing it, the positive way.

Buddhism has chosen the other: the negative way. Buddha says: In deep meditation you are nowhere. All space has disappeared. And there is no time; you are in a timeless state. And when there is no time and no space, how can you exist?

Man exists only at the crossing point of time and space. One line of time, another line of space cross, and at that crossing the ego arises. Take away these two lines and the point of the ego disappears. It was only a crossing of two lines. It was a fallacious idea. So Buddha says: There is nobody. In deep meditation, time disappears, space disappears, and you disappear. All disappears, there is only nothingness, SHUNYA, zero. This is the negative way of saying the same thing.

Either you can say, 'I am God,' if you choose the positive expression – which has its own dangers, its own beauties too – or you can choose the negative expression, ANATTA, no-self, nothingness, NIRVANA. It has its own beauties and its dangers too.

The very idea of nothingness puts people off – that is the danger. Who wants to be nothing? In his forty years of ministry again and again Buddha is asked, 'Why should one try to be nothing? That would be a death, ultimate death.'

And Buddha says, 'Yes, it is an ultimate death. But it is beautiful.'

And the questioners ask, 'But to whom is it beautiful – because there is nobody?'

And Buddha says, 'There is only beauty, beatitude, and nobody to experience it.'

Naturally the human mind says, 'But then what is the point? If I am not there... And it is very beautiful, so let it be beautiful, but I am not there, so whether it is beautiful or not makes no difference to me. Why should I lose myself? It is better to be in a world which is not so beautiful but where at least I am.'

The goal of nothingness puts people off. That's why Buddhism disappeared from India. And it learned a lesson: in China it dropped the negative language, in Tibet it dropped the negative language. Indian Buddhism, the original Buddhism, was absolutely negative. Under the influence of Buddha thousands were transformed, but you cannot find a man like Buddha every day. The impact of Buddha was such that people were even ready to die and become nothing. That was because of Buddha, otherwise there is no enchantment, no charm in being nothing. But Buddha's magnetism was such, his charisma was such, that thousands of people were ready to become nothing. 'If

Buddha says it, it must be right.' His word was so important, his eyes were a witness to it. 'He has disappeared, so let us also disappear. And if he says so then we can trust.'

But once Buddha disappeared from the earth, Buddhist priests could not convince people. They had to disappear from India completely. Then they learned a lesson. Outside India Buddhism started using positive language, started using all that Buddha had denied. It survived; but it did not really survive as Buddhism, it survived as Vedanta, it survived as a positive language. And Buddha's greatest contribution was the negative expression.

The beauty of the negative expression is that it never allows your ego ANY satisfaction, ANY gratification. That is the danger of the positive language. If you say, AHAM BRAHMASMI, 'I am God,' ANA'L HAQ, 'I am truth,' the danger is that truth may become secondary and the 'I' may become primary. Truth may become your shadow. The emphasis may start concentrating on the word 'I': I am God. If the emphasis remains on God and the 'I' remains just a shadow to God, it is perfectly good. But that is very difficult. The 'I' is very cunning, the ego's ways are very subtle. It will use the opportunity, it will jump upon the idea, it will say, 'Right, I am God and nobody else is. I am truth and everybody else is a lie.'

But then the whole point is missed. But one thing is certain: time and space disappear. Either you have to declare, 'I am all' – the whole space, the whole time – 'I am everywhere and "everywhen";' or you have to use the Buddhist expression, 'I am not. Time is not. Space is not. There is only an absolute silent nothing from eternity to eternity. A silence, not even a ripple.'

But both statements indicate the same thing. Expressions are different, fingers are different, but they point to the same moon. That moon is your essence.

Master Lu-tsu said: ONLY THE PRIMAL SPIRIT AND THE TRUE NATURE OVERCOME TIME AND SPACE.

And unless you overcome time and space you will not overcome death. Death exists in time, and death exists in space. Unless you overcome time and space you will not overcome mind and body.

Try to understand.

Body corresponds to space and mind corresponds to time. Mind is a time phenomenon and body is a space phenomenon. Body exists somewhere and mind exists 'somewhen'. Think of mind without time and you will not be able to think of it. Mind is either past, present or future: either memory or imagination or the present facticity.

Mind exists in three tenses. You are listening to me attentively, alert: mind is in the present. If you are here thinking of other things – you have read something in the Bible and it corresponds with me or does not correspond with me – you have gone into your imagination or into your memory. You cannot think of mind if time disappears; time is synonymous with mind.

Man is a miniature cosmos, a miniature universe. All that exists outside on a greater scale exists on a small scale in man. If you can understand man you will have understood the whole universe. As above, so below. Man is the atomic constituent of this whole universe. If one atom is understood

you have understood all matter. If one man is understood, if you can decipher your own mystery, you have deciphered all the mysteries possible, past, present, future – all.

And these two things have to be remembered: body is space, mind is time. When you meditate you disappear from the body, you don't know who you are: man, woman, ugly, beautiful, black, white; you simply don't know who you are. When you go in, the body is left far behind. A moment comes when you cannot even locate your body, and you cannot even feel its presence. You are no more attached to the form; you have become formless. And the same happens with the mind: you don't know where your mind is, where that mind has gone. All that noise, that traffic noise that was constantly inside, becomes distant, distant, distant, and disappears. Suddenly a great silence explodes in you. In this state of no space and no time, you come to know your essence. And to know one's essence is to have the first glimpse of Tao.

THE PRIMAL SPIRIT IS BEYOND THE POLAR DIFFERENCES.

All the polar differences disappear: man/woman, summer/winter, hot/cold, love/hate, positive/negative, time/space, life death; all polar opposites disappear.

THE PRIMAL SPIRIT IS BEYOND THE POLAR DIFFERENCES.

And that's why I insist again and again that you don't get attached to any polarity. You have been taught to become attached to some polarity. Your so-called religions have been teaching you: either be worldly or renounce and go to the monasteries. I say remain in the world and don't be of it, otherwise you will become attached to a polarity. If you go to the monastery you will be afraid of the market-place. What kind of attainment is this? If there is fear there is no attainment.

And I know people who have lived in the Himalayas. Then they become afraid. Then they don't want to come to the world because whatsoever they have been experiencing in the Himalayas disappears when they come to the market-place. If it disappears in the market-place it is no attainment. It may have been just the silence of the Himalayas that you mistook for your silence. It was borrowed. Certainly, the Himalayas are silent, and if you live in that silence, slowly slowly that silence starts permeating you. But it is not your music; it is borrowed. Go away from the Himalayas and it will disappear.

This is creating a fallacy. This is enjoying a reflected glory. This is not your own glory. Live in the market-place and create a Himalaya in the heart. Become silent in the noise. Remain a householder and yet be a sannyasin. That's why I emphasize so much that I don't want my sannyasins to renounce. Nothing has to be renounced. The way of renunciation is the way of the escapist, and the way of renunciation will make you attached to a polar phenomenon. That will not give you freedom. Freedom is in transcendence, and transcendence comes only when you live in the polar opposites simultaneously, together. So be in the world, but don't let the world be in you.

Love, and yet don't be lost in it. Relate, and yet be alone, utterly alone. Know perfectly well that all relationship is a game. Play the game and play it as beautifully as possible and as skilfully as possible. A game is after all a game and has to be played beautifully. And follow all the rules of the game, because a game cannot exist without rules. But remember always that it is just a game. Don't become attached to it. Don't become serious in it. Always allow the sense of humour to remain alive

in you. Remain sincere but non-serious. And then, slowly slowly, you will see that the polarities are disappearing. Who is worldly, and who is other-worldly? You are both or neither.

THE PRIMAL SPIRIT IS BEYOND THE POLAR DIFFERENCES. HERE IS THE PLACE WHENCE HEAVEN AND EARTH DERIVE THEIR BEING. WHEN STUDENTS UNDERSTAND HOW TO GRASP THE PRIMAL SPIRIT THEY OVERCOME THE POLAR OPPOSITES OF LIGHT AND DARKNESS AND TARRY NO LONGER IN THE THREE WORLDS.

The world of heaven, the world of earth, and the world of hell – the three worlds – they all disappear for the person who knows how to transcend polarities.

I told you just a few moments ago that past, present, future – these are the three worlds. Past is hell, because it is dead, it is ghostly: ghosts following you. Present is the earth: the facticity, the fact, that which is right now and here. And future is heaven: hopes, aspirations, desires, longings. These are the three worlds, and you have to move in these three worlds constantly; you are shuttled back and forth. From the past you jump to the future, from the future you jump to the past. And this goes on. And the present is so minute that you are not very aware of it. It is sandwiched between the past and the future, and they are vast. And the present is a very minute, atomic moment – so small that you don't even see it. The moment you become aware of it, it is already past.

To be present to the present one needs to be very attentive, utterly attentive. And that's why to be present to the present becomes the door to go beyond time. You cannot go from the past, because the past is so vast – infinite. You can go on and on, you will not find the end of it. That's why I say psychoanalysis will not help. It goes into the past, and it goes on unravelling the past, digging up the past. You can go on... Psychoanalysis continues for years: three years, seven years, then too it is not complete. One simply becomes bored with the psychoanalyst, and then changes the psychoanalyst and goes to somebody else and starts from ABC again.

And one thing I would like to say to you: sooner or later psychoanalysis is bound to discover that this life is not the end of the past. You can go moving backwards, and you can come to what Janov calls 'the primal scream'. Primal scream is the ultimate of psychoanalysis: the first scream of the child when he started breathing – through it he started breathing – the first scream. But once you have reached there you will be surprised: that is not the beginning either. Then you have to move into the womb.

In the East we have tried it. We have a very very deep-going method called PRATI PRASAV – going back, going back. Mahavir used it, Buddha used it – they went through the womb. And then again you have to go through death, because before the womb you died, and then the whole life again... layer upon layer. It is through deep psychoanalysis that the East became aware of the phenomenon of many lives. Christianity, Judaism, Islam are not aware of it. They never tried so hard. They have never tried psychoanalysis.

Freud is the first Jew to have tried it, and of course Christians and Jews and all the so-called religious people were against him. The fear is that if psychoanalysis goes deeper, sooner or later the Hindu idea of rebirth will be proved right. That is the fear. If you go on digging you will find layer upon layer. Where will you end? Thousands of lives you have lived as man. And we have tried to penetrate all those. But then too there is no end. One day, suddenly, you see that before this life you were not

a man, you were an elephant or a tiger or a dog. And then you start moving into animal lives. And after millions of lives, you will suddenly one day discover that before that you were a bush or a tree, and then a rock.

In India we say you have passed millions of lives. Where can it lead? The analysis of the past cannot lead anywhere. It can drive you crazy, but it leads nowhere. And so is the case with the future. Where to stop? How far is far enough? Where to make a point that 'Now we will not look ahead'? In the East we have tried that too, because we have worked tremendously on the concept of time. And both are unending: memory is unending, imagination is unending. Between the two is the present moment, very tiny, so tiny that you cannot become aware of it if you are not absolutely alert. It goes so fast, it is so fleeting.

But if you become aware of the present, then a door opens, the door to eternity. It is from there that mind moves into no-mind. It is from there that personality moves beyond personality into essence.

You know perfectly well Jesus was crucified. There were two thieves who were crucified with him: one was on his left side, the other was on his right side. You may not have ever thought of it as a tremendously significant symbol but Jesus represents the present moment. One thief is the past, the other thief is the future. And Jesus represents the present moment – closest to God, closest to essence. One thief mocked Jesus – the past always mocks you, he condemned Jesus – the past always condemns you. The other thief asked Jesus about the future, 'What will happen after death? will I be able to see you in heaven?' One is past, the other is future, and Jesus is just sandwiched between these two thieves.

And why call them thieves? Past is a thief, future is a thief, because they go on stealing your present. They ARE thieves. To me this is a parable. I don't know whether any Christian will agree with me or not, but that is not my business at all. I don't care whether anybody agrees with me or not.

Jesus is present, herenow, closest to the essence, just ready to die and disappear from the body and the mind. He hesitates a little bit – everybody hesitates. When you come to the present, you will see eternity facing you – no past, no future, but eternity – a totally different dimension.

Past, present, future are horizontal; eternity is vertical. Again, to me, the cross is the symbol of these two lines crossing. A cross is made of two lines: one horizontal, the other vertical. This is a representation of time and eternity. Everybody hesitates when one faces eternity, nowhere, nothingness, or all-ness. It is so much. One is going to disappear into it like a drop. And the ocean is so big, one will not be found again. Even a dewdrop falling into the ocean from a grass leaf hesitates.

Jesus hesitated, and I love this man because he hesitated. His hesitation shows that he was human. His hesitation shows that he belonged to us – he was son of man. He cried to God, 'Have you forsaken me? What are you doing to me? Have you abandoned me? Are you no more with me? I am disappearing and I don't see your hands protecting me.' The dewdrop is falling in the ocean. 'Where are you? I am falling into a deep nothingness. Death has arrived, and I had always hoped that in death you would be there waiting and you would embrace me, you would take me in your fold, you would be warm and loving. But where are you? Have you forsaken me? Have you abandoned me? I don't see you anywhere.'

In fact, there is no God to be seen. God is not a person, God is a positive name for this absolute nothingness. But Jesus has lived with the Jewish idea of God as a person, hence this turmoil in his mind, the fear in his mind. He can't see he was waiting to see the beloved, the Father. He used to call the Father 'ABBA'. He was waiting to find his father, but there seems to be nobody. The world is finished and beyond is nothing but a yawning nothingness, an abyss with no bottom.

It is very human. The life of Jesus is very human, and that is the beauty of it. That's why it has impressed so many people – his very humanity is touching. But then he saw the point. He must have looked deep into the eternity, the nothingness. He must have seen the point: that 'God cannot have a human face, this is his face,' that 'God cannot have human hands, this nothingness is ready to embrace me, to take me deep into its heart.' And then he said to God, 'Thy Kingdom come. Thy will be done. So, be it so. Let it be so. So you are nothingness. I am ready, I trust you. I will trust even your nothingness.'

Every Christian, every Mohammedan, every Hindu, every Jew – whosoever has lived with the idea of God's personality will have to face this, will have to go through this anxiety period, this anguish. That is the beauty of the Buddha's idea and the Taoist idea that God is nothingness, another name for nothingness. One who has lived with that idea of nothingness from the very beginning will not hesitate, he will simply disappear into it.

THE PRIMAL SPIRIT IS BEYOND THE POLAR DIFFERENCES. HERE IS THE PLACE WHENCE HEAVEN AND EARTH DERIVE THEIR BEING. WHEN STUDENTS UNDERSTAND HOW TO GRASP THE PRIMAL SPIRIT THEY OVERCOME THE POLAR OPPOSITES OF LIGHT AND DARKNESS AND TARRY NO LONGER IN THE THREE WORLDS. BUT ONLY HE WHO HAS ENVISIONED HUMAN NATURE'S ORIGINAL FACE IS ABLE TO DO THIS.

Unless you have been able to see your own inner nothingness you will not be able to do it. First meditate and go into your inner nothingness, then you will be able to enter into the nothingness of existence itself.

WHEN MEN ARE SET FREE FROM THE WOMB, THE PRIMAL SPIRIT DWELLS IN THE SQUARE INCH...

This is a Taoist map. Don't get puzzled. There are different maps of human consciousness. Different maps use different symbols. This is a Taoist map.

Taoists say that after a child is born from the womb, the primal spirit starts dwelling in the third eye. Between the two eyes, between the two, exists the third, exactly in the middle – what the Yoga map calls AJNA CHAKRA, the third-eye centre. That's what Taoists call the dwelling place of the primal spirit.

... THE PRIMAL SPIRIT DWELLS IN THE SQUARE INCH, BUT THE CONSCIOUS SPIRIT DWELLS BELOW IN THE HEART – the ordinary physical heart. THIS HEART IS DEPENDENT ON THE OUTSIDE WORLD. IF A MAN DOES NOT EAT FOR ONE DAY EVEN, IT FEELS EXTREMELY UNCOMFORTABLE. IF IT HEARS SOMETHING TERRIFYING IT THROBS; IF IT HEARS SOMETHING ENRAGING IT STOPS; IF IT IS FACED WITH DEATH IT BECOMES SAD; IF IT SEES SOMETHING BEAUTIFUL IT IS DAZZLED. BUT THE HEAVENLY HEART IN THE HEAD

– that is, in the third-eye centre – WHEN WOULD IT HAVE MOVED IN THE LEAST? DOST THOU ASK: CAN THE HEAVENLY HEART NOT MOVE? THEN I ANSWER: HOW COULD THE TRUE THOUGHT IN THE SQUARE INCH MOVE!

This physical heart is constantly dependent on the outside world. It is affected by the outside world, it is part of the outside world inside you. This is not the true heart. Taoists say the true heart is in the third eye; it moves not, it is unmoving; it is always the same. The physical heart is always in chaos, and the spiritual heart in the third eye is always in order. It is order itself. That's why Hindus have called it AJNA CHAKRA – the centre from which orders arise, discipline arises. If something comes from the third eye it is immediately followed; the whole body follows it, the whole being follows it. It is the centre from which commandments are issued. But it is fast asleep. You live from the physical heart. You have not known your spiritual heart yet.

THE LOWER HEART MOVES LIKE A STRONG, POWERFUL COMMANDER WHO DESPISES THE HEAVENLY RULER BECAUSE OF HIS WEAKNESS...

But the physical heart thinks that the spiritual heart is weak because it moves not. And because it moves not you remain unaware of it. You only become aware of things when they move. If something remains absolutely unmoving you become oblivious to it. And the lower heart thinks itself very strong and thinks the heavenly heart, the spiritual heart, as being weak, almost dead, because it moves not.

... AND HAS USURPED THE LEADERSHIP IN AFFAIRS OF STATE.

And because of this, the lower heart has become the master of you.

BUT WHEN THE PRIMAL CASTLE CAN BE FORTIFIED AND DEFENDED, THEN IT IS AS IF A STRONG AND WISE RULER SAT UPON THE THRONE.

But if you start becoming more and more alert and more and more conscious, you will find that you have fortified the primal castle in the third eye. Whenever you become aware, you will be surprised: you start functioning from the third eye. Just become a little bit aware and you will see a little strain on the third eye. Whenever you become alert, the strain is more on the third eye. Something starts throbbing in the third eye, something starts pulsating in the third eye.

Once awareness has made the third eye function, once awareness has moved in the third eye and the third eye starts functioning, becomes alive... That's why Hindus call it a CHAKRA. CHAKRA means a wheel. The wheel needs energy; once the energy comes in, the wheel starts moving. By 'movement' is meant that it starts functioning. Then a great revolution happens in your being: immediately the lower heart bows down to the higher heart. When the higher comes, the lower always bows down. It rules only when the higher is not present.

And that is the difference between a real religion and an unreal religion. The unreal religion says to you, 'Try to control yourself. Do this, don't do that. Control your senses. Discipline your body.' The real religion says, 'Just go into the third eye centre and let the spiritual heart function, and all will be controlled, and all will be disciplined. Let the master arrive, and everything will be settled immediately.'

THE EYES START THE LIGHT CIRCULATING LIKE TWO MINISTERS AT THE RIGHT AND LEFT WHO SUPPORT THE RULER WITH ALL THEIR MIGHT. WHEN RULE IN THE CENTRE IS THUS IN ORDER, ALL THOSE REBELLIOUS HEROES WILL PRESENT THEMSELVES WITH LANCES REVERSED READY TO TAKE ORDERS.

Just let the master come in, and there is no need to make any effort to create an order in your life, there is no need to cultivate character. That's why I say don't be worried about character. Simply put all your energy into being more conscious. Consciousness is followed by character as you are followed by your shadow. If you try to cultivate a character, your character will be false, pseudo, and you will become a hypocrite. And this is not the way to reach to the ultimate.

THE WAY TO THE ELIXIR OF LIFE KNOWS AS SUPREME MAGIC...

This is the supreme magic. Why call it magic? – because once the higher heart has started functioning, as if a magical miracle happens... Your senses were never in order, your mind was always confused. You were always hesitating: to do this or to do that? to be or not to be? You were in constant tension: where to go? what to choose? Suddenly, as if somebody has done a miracle, all confusion disappears, clarity arises, life becomes transparent. You simply do that which has to be done. In fact, once the heavenly heart has started functioning, all that you do is good; you cannot do wrong – it is impossible.

THE WAY TO THE ELIXIR OF LIFE KNOWS AS SUPREME MAGIC...

And three are the constituents of this supreme magic:

... SEED-WATER, SPIRIT-FIRE, AND THOUGHT-EARTH – these are Taoist symbols – THESE THREE. WHAT IS SEED-WATER? IT IS THE TRUE, ONE ENERGY: (EROS). SPIRIT-FIRE IS THE LIGHT: (LOGOS). THOUGHT-EARTH IS INTUITION.

You will have to understand these three.

Seed-water is eros, the energy that you know now as sexual energy, the energy of passion. Right now it creates only troubles for you and nothing else. Right now it pretends to be your friend but proves to be your foe. The more you follow it, the more it takes you into miseries. That's why it is said that love is blind.

Mulla Nasrudin was saying to me, 'Love is blind and marriage is an eye-opener.'

Love is blind because you don't have eyes yet, and a great energy that could have become a great blessing to you becomes only misery. Eros is your energy. And Freud is right to seek and search for everything in your eros, in your sexual energy. But he is wrong because he does not know that this ordinary state of sexual energy is not its natural state, it is a perverted state.

In its natural state sexual energy rises higher and higher, it takes you upwards not downwards. In its natural state sexual energy becomes the Golden Flower within you. In the so-called ordinary, perverted state it simply takes you into new prisons, because it moves outward and downward. It dissipates you, it only brings your death closer and closer. If the same energy starts moving upwards, it brings a new life, life in abundance. It becomes the Elixir of Life.

Just as the mud can become a lotus – the mud contains the lotus, the seed of it – so your sexual energy contains the seed of the Golden Flower. But THE ENERGY has to move upwards, you cannot move it upwards. There are people who try to make it move upwards; they become sexual perverts and nothing else. You cannot do it directly, but you can do it indirectly. Once your third eye, your spiritual heart, starts functioning, energy starts moving of its own accord. You have created the third eye and the energy is attracted as if towards a magnet.

Right now your energy moves outwards because you have magnets outside, far greater than you have inside. You see a beautiful woman and the energy starts moving outwards; the woman functions as a magnet. When your third eye functions you have such a strong magnet that nobody can pull you outward. It is just a question of having a bigger magnet inside than the one which exists outside. Then the energy moves upwards, inwards.

If you go outwards you will move into the world of duality. If you go inwards you will move into the world of non-duality; you will become non-polar.

This is exactly the foundation of what I call metapsychology, or the psychology of the Buddhas. This is pure religion – not the religion of the rituals but pure religion: nothing to do with Christianity and Hinduism but something to do with your energy source.

The second is spirit-fire. It is light, logos; it is conscious mind. Eros moving upwards takes you beyond conscious and unconscious mind. Logos is conscious mind. It is psychology, it is science.

Thought-earth is darkness, unconsciousness, intuition. It is parapsychology, art. Thought-earth is intuition, darkness.

Women live in thought-earth, in the intuitive vision. Women live as unconscious, illogical beings. Men live in spirit-fire, logos, logic, conscious mind. Artists are feminine, scientists are masculine. And the seed-water, eros, the one energy, is non-dual. It takes you beyond art and beyond science. It takes you beyond the conscious and the unconscious. It takes you beyond man and beyond woman. It takes you into the non-dual, the transcendental.

But the secret of the magic is to let your heavenly heart function, which exists between your two eyes. Later on we will go into the methodology of it – how to help it function.

CHAPTER 4

I Mean Business Here!

14 August 1978 am in Buddha Hall

The first question:

Question 1

THE RIVER ULTIMATELY REACHES THE SEA. THE BODY GOES AND THERE REMAINS ONLY EXISTENCE, THE INFINITE. WHAT THEN IS THIS URGE AND THE PURPOSE OF GETTING THERE NOW? ISN'T IT PUSHING THE RIVER?

Hamid, the problem is that man is NOT a river, man is very much frozen. There is no flow in man's being. Man is like ice, not like water.

If man is a river, there is no need to push it, it will reach ultimately to the ocean. It HAS already reached: in that very flow it has become part of the ocean. To be flowing is to be oceanic.

But man is not flowing, hence the urge. The ice wants to melt, hence the effort. Once the ice has melted, then there is no need to push anything, then everything happens of its own accord.

Man has become a rock. And the reason why man has become a non-flowing rock is the mind. The body is perfectly flowing, so is the soul. But between the two, the link, the mind, is frozen ice. Once the mind goes deeper into meditation it starts melting. That's what meditation is all about: an effort to melt the mind.

You say, 'The river ultimately reaches the sea.'

That's true, but first become a river.

You say, 'The body goes and there remains only existence, the infinite.'

True, but between the body and the soul there is a mind clinging to you, or you clinging to it. The body goes, but you don't become the infinite because you are not only surrounded by a body – that is your physical limitation – there is psychological limitation inside it. Through the death of the body, mind will not die, it will take rebirth. It will move into another womb, because it will carry so many desires which are to be fulfilled. It will again seek another womb, another body with which to fulfil those desires. That is the very foundation of the theory of reincarnation.

Mind desires, and if desires are there, then opportunities will arise in which those desires will be fulfilled. God cooperates with you. If you have desires like a dog, you will become a dog, you will have the body of a dog. Your mind creates the blueprint, and then the body follows. The body is a projection of the mind, not vice versa. Unless mind disappears completely you will be born again and again. Once the mind is gone, then it is perfectly true, Hamid: the body disappears and you are the infinite. In fact, if the mind is not there, you are the infinite without the disappearance of the body, without the death of the body. There is no need to wait for that.

Buddha is infinite even when he is in the body because he knows he is not the body. Buddha is infinite when he leaves the body. There is no difference for him: living in the body or leaving the body is the same. You live in a house, but you don't think that you are the house. Exactly like that, an awakened consciousness lives in the body; it uses the body just as you use a car. You sit in the car, you drive the car; you know that you are not the car. You can get out of it any moment. You need not wait for an accident to happen when the car is destroyed to feel that you are not the car. And if you don't know it when the car is there and you are in it, how are you going to know it when the car is not there? Just through the death of the body, you will not know that you are infinite.

Either you are infinite herenow, or you will never be. Infinity is your nature.

The real problem is not the body. The body is not the culprit as the so-called religions have been telling you, 'The body is the culprit!' The body is not the culprit at all. The body is utterly innocent and beautiful. The culprit is the mind, the MIND IS the devil. You will have to dissolve the mind, hence the urge, hence the purpose of all the methodologies that have been developed down the ages: Tao, Yoga, Tantra, Zen, Hassidism.

Become a river and then nothing is needed. That's what THE SECRET OF THE GOLDEN FLOWER says: Achieve inaction through action, achieve effortlessness through effort. But first comes the effort, the action. It will melt you, and then the river starts flowing. In that very flow it has reached the ocean.

The second question:

Question 2

I FIND IT ALMOST IMPOSSIBLE TO SURRENDER TO THE MALE EGO. INSTEAD I BECOME COMPETITIVE, RESISTANT OR FRIGHTENED. CAN YOU SAY SOMETHING ABOUT THIS?

Sagarpriya, the ego is neither male nor female. The ego is simply the ego. The one who becomes resistant to the male ego is the female ego.

You are aware of the male ego, but you are not aware of your own ego. Who is resistant to surrender? Become more aware of your own ego, and then things will be easier. Everybody is aware of the ego of the other, but nothing can be done about the ego of the other. All that can be done is only with yourself.

You say, 'I find it almost impossible to surrender to the male ego.'

Who is this who finds it almost impossible? Find out! And then you will be surprised: ego is ego; it is neither male nor female. Don't divide it. Egos have no sex, no gender; it is the same disease. If a woman has cancer, it is cancer. If a man has cancer, it is cancer. It is not male and female. Exactly like that is the ego: the cancer of the mind.

And who is telling you to surrender to the male ego? Surrender is never to the other. When two persons fall in love, both surrender to love; nobody surrenders to the other. If there is an effort from the other that you should surrender to him, avoid him – this is not love. Love never demands surrender. Surrender happens naturally in love, there is no demand for it.

If the man demands surrender from your side, he does not love you. Don't get entangled into such an unloving affair. He hates you, otherwise why should he demand surrender? He wants to possess you, he wants to reduce you into a thing. He wants to use you, exploit you. He thinks of you only as a body, as a mechanism. He does not respect you as a person, as a presence. This is humiliating, this is not love. Avoid it.

But surrender happens when there is love. And nobody demands, and nobody surrenders to the other – neither the man to the woman, nor the woman to the man. They both surrender to the god of love. They both surrender to this new opening in their being. And when both surrender to love there is beauty and there is freedom. You are not reduced to being a slave. In fact, only in love do you attain dignity, only in love do you attain to your grandeur. Only in love is your splendour released. This is the indication of real love: that you become more than you were before, not less, and you are freer than you ever were. Love gives freedom.

That is the very taste of love. If it is missing, if it is anti-freedom, then avoid it as one avoids the plague. Don't get into it – it is something else masquerading as love. But when love is there, you will find surrender has already happened; it is simultaneous. The moment you feel love for somebody, the surrender has happened. That is what love is. Not surrender – let me repeat again – to the other, but surrender to an unknown force that has taken possession of you two. But that is totally different from you and totally different from the other – you both have bowed down to an unknown energy. You become two pillars separate from each other, still supporting the same roof. You support something that is beyond you, above you, that transcends you, but you remain separate.

Love makes you more of an individual. It does not efface your individuality, it gives you individuality, it gives you uniqueness. Love is very respectful.

Sagarpriya, you say, 'I find it almost impossible to surrender to the male ego. Instead I become competitive, resistant or frightened.'

These are the ways of the ego. The other may have the ego, may not have the ego – I don't know about the other, who is that other? – but one thing is certain: you have a very subtle ego. That ego becomes competitive. Ego is competitive, intrinsically competitive. The ego becomes resistant or frightened, and in the fear, in the resistance, in the struggle, in the competitiveness, love is destroyed.

One thing is certain: you have to become aware of your subtle egoistic approach towards life. Drop it. At least from your side let it disappear. And then you will be surprised: maybe the other was not demanding any surrender; it was just your ego that projected it on the other. If it is so, now you can surrender to love. If it is not so and the other is still demanding... And you will be able to know rightly only when there is no resistance in you, when there is no fear in you, no competition in you. Then you will have clarity, you will have a transparency, you will be able to see through and through. And immediately you will know whether the other is demanding a surrender to him, or the demand is coming from something which is beyond you both. If it is from beyond you both, surrender. If it is coming from the other, avoid it. That other person is mad; he needs all compassion. Pity him, but don't fall in love, because to fall in love with an ego-maniac is dangerous; he will destroy you.

This much you owe to yourself.

The third question:

Question 3

YOU SPOKE OF THE SILENCE ONE FINDS IN THE HIMALAYAS – THAT IT IS OF THE HIMALAYAS, BORROWED, AND WILL LEAVE WHEN ONE RETURNS TO THE MARKET-PLACE. IS THIS TRUE OF THE SILENCE I AM FINDING IN YOUR PRESENCE? IS IT BORROWED? WILL IT DISAPPEAR WHEN I LEAVE FROM HERE?

Kavita, this place is a market-place. Can you find any other place which is more like the market? I could have made the ashram somewhere in the Himalayas. I love the Himalayas. For me it is a great sacrifice not to be in the Himalayas. But for a certain purpose I have not made my ashram in the Himalayas.

I want to remain part of the market-place. And this ashram is run almost as part of the market-place. That's why Indians are very annoyed – they cannot understand. They have known ashrams for centuries, but this ashram is beyond their comprehension. They cannot think that you have to pay to listen to a religious discourse. They have always listened free of charge – not only free of charge, but after the discourse the ashram distributes PRASAD too. Many go to listen to the discourses not because of the discourse but for the PRASAD.

Here you have to pay. What am I doing? I want it to be absolutely a part of the market-place because I want my sannyasins not to move into the monasteries. They have to remain in the world. Their meditation should grow in the world, their meditation should not become escapist. So whatsoever peace you are finding here, you will be able to retain anywhere you go. There will be no problem, not at all. I have been managing things in such a way that all that can disturb you anywhere else is present here. So you need not be afraid.

Meditators have always been afraid of a few things. For example, they have been afraid of women. Can you find more beautiful women anywhere in India than here? more alive? Living here, being

here, you will become completely oblivious of the fact of who is a man and who is a woman. How long can you go on persisting in making the distinction?

The future belongs neither to man nor to woman. The future will be a kind of androgyny. The distinction between man and woman is going to disappear more and more.

In the past the distinction was very much created, culture-oriented. A girl had to be brought up in a different way than a boy – in an utterly different way. I am not saying that there is no difference, there is a difference between man and woman, but that difference is only biological. But the society creates a psychological difference: 'These things are allowed for boys only, because "boys are boys" and these things are not allowed for girls.' A psychological difference is created from the very beginning. The difference that you see between men and women in the world is ninety-nine percent created, nurtured; it is not natural. There is a one percent difference that is biological; that doesn't matter. Living here you live in such a togetherness that you will become oblivious of the fact of who is a man and who is a woman.

In the old days, with the old-style sannyas, people had to go away from women to the caves, to the monasteries. There are Christian monasteries where no woman has ever entered, has ever been allowed to enter. On Mount Athos there is a monastery – for twelve hundred years not a single woman has been allowed to enter. And what to say of a woman? – not even a girl of the age of six months, not even a six-month-old girl has been allowed. Just see the fear. And what kind of people must be living there if they cannot even allow a six-month-old girl? – maniacs called monks or monkeys, but not men. Must be mad. And it is in the monasteries that all kinds of monstrosities have arisen.

Homosexuality was first born in the monasteries; it is a religious phenomenon. It was bound to be so. If you force men to live together in a place where no woman is ever allowed, sooner or later homosexuality will come. Masturbation is a monastic practice, it came out of monasteries. All kinds of perversions are bound to be there.

There are monasteries for women too – only women are allowed, no men ever. And their whole fantasy world consists of men. They cannot get magazines like PLAYBOY, but who needs them when you have enough time to fantasize? Their fantasy is so pornographic that magazines like PLAYBOY are nothing. Their fantasies are more psychedelic.

These people who have lived in such a monastery, if they are allowed to come back to the world, naturally their meditation, their prayer, their religion – all will be disturbed.

Monks have been very afraid of money. Naturally, if they come into the world, money has to be tackled. You cannot live in the world without money. And monks have been so afraid that they will not even touch money. See the fear, the obsession.

Acharya Vinoba Bhave, the chief disciple of Mahatma Gandhi, does not touch money. But what kind of obsession is this? Touching a ten-rupee note – how can it harm you? And if it can harm you, what kind of spirituality is this? Such an impotent spirituality. Not only that he cannot touch it, but if you bring money in front of him, he closes his eyes. He cannot even look. His guru, Mahatma Gandhi, used to keep three monkeys – somebody had given him a present. Knowing him, the present was

exactly the right present. One monkey is sitting with both his hands over his eyes, not looking: 'Don't look at many things in life because it is dangerous.' Another monkey is sitting with his hands over his ears: 'Don't listen to many things because it is dangerous.' And the third monkey is sitting with his hands over his mouth: 'Don't say many things because it is dangerous.'

And the monk has to do all three things together. That's why I say a monk is a monkey three times over.

Such a person – who cannot open his eyes, cannot open his ears, cannot open his mouth – if he comes into the world, will be in difficulties, naturally. He will find that all is disturbed, all is destroyed.

And in India the calamity is that these monkeys have become the leaders of this country – perverted people, suffering from abnormalities, not natural, not flowing, not in Tao.

My whole effort here is to create a miniature world where money is absolutely accepted, where women and men live together in joy, in celebration, without fear, where all that goes on in the world also continues and, alongside, the meditation grows. It becomes stronger and stronger because all the challenges are there.

You can go, Kavita, anywhere you like. Nobody can take your peace away. Your silence is yours! It is not because of me. You have earned it, you have gained it.

And a related question:

Question 4

SO WHAT!

WHAT DO YOU MEAN 'SOCIETY WITH ITS RULES'? WHAT ABOUT THIS PLACE?

BULLSHIT, OSHO, BULLSHIT. IT'S ALL BULLSHIT!

The question is from Sucheta.

I have not been hard on her yet, hence the question. But from now onwards she will know. I have been really nice to her, and I am rarely nice to people.

This place has more rules than any other place. Those rules are a device to create a certain situation in you – a challenge.

The question has arisen in her mind because she wants to work with children, and I have said no. I have told her to work somewhere else.

If I go with your likes and dislikes, your choices, I am 'Bhagwan'. In this question she has not written 'Bhagwan'; otherwise she always writes 'Beloved Bhagwan', 'Beloved Master'. The question directly starts: 'So what!'

I cannot leave you to yourself, otherwise I will not be of any help. Just BECAUSE Sucheta wants to work with children I cannot allow her, because I have to take care of children too. I cannot spoil their life. Sucheta, you are spoiled by your parents, by your family, by your society. I cannot send you to the children; you are not yet capable of that. Just because you choose... Anybody can choose anything, but here things have to go according to me, not according to you. Remember it! If you cannot be patient enough, then this is not the place for you, then you can leave. Guards are at every gate to prevent people from coming in, but I have not put any guards there to prevent people from going out. You can leave immediately.

If you have to be here, you have to be according to me, only then can I be of any help. I know what is needed. It is not always that which you like which is your need. Your like comes out of your mind. And your mind has to be destroyed. I cannot listen to your likes and dislikes. All these rules are made by me. The moment you become a sannyasin, you give this much authority to me: that I will decide a few things for you. And if you want to become an ashramite, then you have to give one hundred percent authority to me – that is the meaning of becoming an inmate of the ashram.

She wanted to be in the ashram and I have put her outside because she is not yet capable of it. Just listen to the question and you will see. You will have to earn it. And this is not the way to earn it, remember.

It is very easy to lose this opportunity that is available to you. Your ego can become a problem, can create problems for you. Either you have to listen to your ego or you have to listen to me. You will have to change your whole pattern of thinking. You will have to change your very language of life; otherwise you will misunderstand.

These rules are for a certain purpose.

Madhuri was living in Lao Tzu House, and suddenly I sent her to live in Jesus House. She cried, but accepted. And she has come closer to me – closer than she ever was – in that very acceptance. More love will be showering on her from my side. You can live physically very close to me, that is one thing... She could have resisted, she could have written me an angry letter, but she has not done anything, she has not even uttered a single angry word. She cried, she was sad – and that is natural – but no anger. To live with me in the same house and then to be sent to live in another house is hard, I know. But she survived the shock, and something immensely valuable has happened through it. Only later on will she understand that this was a blessing.

It takes time for you to understand things. But I live in a totally different reality, and I decide from there. And I know you live in a different reality. Misinterpretations are bound to be there from your side, but try to understand me. Even if you cannot understand sometimes, silently, patiently do what I say.

It happened. .

The teacher asked the student, 'Do you like Kipling?' The student said, 'I don't know. I have never kiplid.'

Marriage counsellor to wife, 'Do you usually wake up grumpy in the morning?'

Wife, 'No, he gets up before I do.'

'How did you get on with your date last night?' one hippie was asked by an elderly neighbour.

'Just great,' was the reply. 'I finally persuaded her to say yes.'

'Oh, congratulations! When is the wedding to be?'

'Wedding? What wedding?'

To a hippie it is a different world. Yes does not mean marriage.

'Vicar, you told me I must have Faith, Hope and Charity.'

'That's right.'

'Well. when I tried, they called the police.'

And the last:

'Are you sure that it was a marriage licence you gave me last month?'

'Yes, sir. What's the matter?'

'I thought there might be some mistake, seeing that I have lived a dog's life ever since.'

Sucheta, if you want to be here, you will have to learn my language, my way of seeing things, and you have to come with me; otherwise this is not the place for you. Then don't waste your time here. Then it is better to leave this place soon – the sooner the better, because if you don't go with me, one day or other you will have to leave. And then you will feel very miserable because all those days that you stayed here will look like a wastage. If you want to be with me, then be with me totally, as totally as possible, then only something can happen. This happening is difficult because from your side there are so many hindrances.

The fifth question:

Question 5

I FOUND THE COMMENTS ON RAPE IN YESTERDAY'S DISCOURSE VERY OFFENSIVE, NAMELY, THAT WOMEN WHO ARE RAPED 'WANTED IT'. THIS HAS BEEN PROVEN TO BE ABSOLUTELY INCORRECT.

Then why have you not signed the question?

First: I did not say that ALL the women who are raped were desiring it, I said 'in the majority of cases'. Remember it; it makes a lot of difference. And it is only an example. There are people who go through a car accident wanted it, were accident-prone, were hoping somehow that something would happen, were desiring it deep down, were suicidal.

The mind that you know is not all. Below it there is a greater unconscious mind. In that unconscious mind you harbour many things of which you are not aware. There may be a person who is suicidal but not courageous enough to commit suicide. He will seek ways and means to commit suicide in a vicarious way: a car accident – he will not be responsible at all. Nobody will say that he committed suicide. Nobody will say later on that he was a coward, that he could not face life. It is easier to have a car accident than to commit suicide.

And, as far as rape is concerned, just look into your unconscious, look into your dreams. It is very rare to find a woman who has not dreamt of being raped. There is a certain attraction in it. What is the attraction? The attraction is that you are so irresistible that a person is ready to commit rape, you are so irresistible that a person is ready to go to jail for ten years or, if it is a Mohammedan country, is ready to die. If a rape is committed in a Mohammedan country and the person is caught, death is the penalty. And you will be surprised: more rapes are committed in Mohammedan countries than anywhere else.

Maybe the person who commits the rape wants to commit suicide. And this is a beautiful way to commit suicide. Can you find a better way of committing suicide? – a brave way too. And dying for love... so poetic, so romantic. There is some violence involved in sex. Even in ordinary sex when no rape is committed, something of rape is involved. The woman always says no. Why? – because if she says yes too easily, then there is no longer that feeling that 'I am needed, utterly needed'. She goes on saying no, and goes on meaning yes. She goes on saying no: she is provoking the man, she wants the man to be after her, she wants the man to force her. The very effort to force her, the very effort to drag her into love-making makes her feel good: she is 'needed'. This is a poor state of mind, but it is how people are.

So first I said 'in the majority of cases'. There are accidents also. You may not be thinking of rape at all, and a madman comes and rapes you. I am not excluding those cases, that's why I didn't say 'a hundred percent'. In the majority of cases whatsoever happens to you – rape, murder, disease – is somehow, somewhere, desired by you. But I am not saying in ALL cases.

Now psychologists are aware that when people are prone to certain diseases... For example, nearabout the age of forty-two people have heart attacks. Why near the age of forty-two? – because that is the time when people start succeeding or have succeeded. They have the money they always wanted, and now they don't know what to do. SUCCESS IS there, and they are shocked by success. They have always lived in the hope that they will have this much money, this woman, this house, this car – and they have it. Now what? Suddenly the heart stops beating. Now what? All direction seems to be lost. If they don't have the heart attack they will be very miserable. The heart attack relieves them. Now they can say to the world, 'I have to rest. The doctors have suggested rest. I cannot do any hard work.'

They cannot rest without an excuse. The heart attack becomes the excuse. If they simply rest, people will say, 'What are you doing? At the prime of your life, on the last rung of your SUCCESS, what are you doing? You can have more money. This is the time, because when you have money more money comes. When you have SUCCESS, more SUCCESS comes. What are you doing – 'relaxing', 'retiring'? And they will not have any excuse. The heart attack is a beautiful excuse. Nobody will say they have escaped from the world. Nobody will throw the responsibility on them. What can they do? The whole responsibility goes to the heart attack.

People are not conscious of all that goes on deep inside them.

You say, 'I found the comments on rape in yesterday's discourse very offensive...'

But why are they so offensive? and only to one person? Nobody else has written, nobody has felt any offense. If you are a lady – and I hope that you are a lady, because if you are a gentleman then things will be more complicated, so I trust that you are a lady – why are you feeling so offended? You must be carrying the desire inside you, hence the offense; otherwise there is no offense.

I am a madman, I go on saying things. Why should you be offended? I am not a scientist, I am not a psychologist, I am nobody. I just like gossiping. Why should you be offended? I am not a consistent man, I go on contradicting myself. You can just wait for a few days and I will contradict myself. I will say, 'It has never happened. Whenever a woman is raped she is not responsible. It is the male ego, male violence.' Just wait. You have to be patient with me, I contradict myself!

But why are you offended? I must have touched a sore spot in you; something like a wound must be there. Deep down somewhere in the unconscious you want to be raped. That's why there is so much anger, so much offense. And you are afraid too – naturally. That's why you have not signed the question.

Always remember to sign it. And if you are very much afraid, you can write somebody else's name – but sign it! Then you can enjoy, and the other will be beaten! No need to be worried about it!

And you say, 'This has been proven to be absolutely incorrect.'

Do you know that nothing is ever proven ABSOLUTELY? Nothing! Man has not proved anything absolutely. There is no possibility of proving anything absolutely. New discoveries, new facts, new data... and changes have to be made. Even scientific discoveries are not absolute, so how can psychological discoveries be absolute? Psychology is not yet a science, it is still fictitious. At most you can call it... if you like the word 'scientific', you can call it science fiction. But it has nothing to do with science yet. It is struggling to be scientific, but I don't think that it ever will be, because man's mind is like mercury – you cannot make a science out of it.

And man's mind is not a single phenomenon. There are as many minds as there are people. All that psychology can hope for is to think about the average mind. But you never come across 'the average', you always come across the unique. No scientific explanation is possible about the unique mind.

Psychology is not yet a science, and even science cannot claim absoluteness. What Newton did is no longer right. It looked so absolute in those days – it is no longer right. Do you think what Einstein has done will remain right for long? It cannot; it is not in the very nature of things. Life is such a mystery that the more you know about it, the more you will have to create new hypotheses to include the new facts. Have you known man and woman totally? Have you fathomed the feminine mind so totally that you know absolutely that it is incorrect? Nothing is absolutely correct, nothing is absolutely incorrect. All are guesses. ALL are guesses – one may be a little more close to the truth, another may not be so close.

But what I said has not to be taken as a general statement. It has to be taken as an object for meditation. You just meditate over it. I am not concerned about general truths. I am talking to disciples! You have to look into yourself. If you are a woman disciple just look into yourself. Is there not somewhere a lurking desire to be raped? And if it is there, it is better to know about it. It is better to bring it to the conscious completely, because once something becomes conscious, it disappears. It can exist only in the unconscious. In the unconscious it is dangerous. If you bring it to the conscious, it evaporates. It is like pulling a tree out of the earth, bringing its roots to the light, then the tree dies. And that's exactly what happens: anything that goes on lurking in the unconscious, in the dark chamber of your soul – which is nine times bigger than your conscious mind – bring it into the conscious mind, bring it into sunlight and, if it comes there, it withers away.

What I am saying here is meant for you to meditate on. If you felt offended, then this is very good for you to meditate over. Go into it. Search into yourself, and don't conclude from the very beginning, don't say, 'This is wrong and has been proved absolutely wrong.' First meditate, and don't try to prove it wrong or right. Just go with an open mind into your own being and search for it. And you will be surprised that the desire is lurking there. It has a kind of charm in it.

One woman went to the priest to confess. She confessed that she had been raped. And she confessed that she had come to the priest because she enjoyed it. That's why she was feeling guilty: if she had not enjoyed it, there would be no question of coming to confess.

Then she came next time and again confessed. And then she came again.

And when she came for the fourth time, the priest said, 'But this is too much! Are you being raped every week?'

She said, 'No, this is the same rape.'

'But then why do you go on coming?'

She said, 'I enjoy telling it. It feels so good.'

Just go into yourself, and you will find all kinds of desires lurking in you. You will find something of the sadist: that you want to torture others. You will find something of the masochist: that you want to torture yourself. You will find all kinds of things in you because man is vast. And the unconscious is not an ordered place, it is a chaos, it is a madhouse. But we go on repressing all that. We are so afraid to see. That's why you felt so offended. I must have touched the right spot in you, hence the offense. It is not a question of whether it is proved right or wrong.

And I am not interested in that at all. My interest is in making you more and more meditative, more and more aware of your intrinsic, innermost desires, longings, perversions, obsessions. If they can be brought to light, they will disappear. And if the unconscious can be emptied completely, you will become a Buddha.

So don't simply go on arguing with me, because that is a waste of time and energy. Go in. If you cannot find any desire like that in you, very good. If you find it, that too is very good – you can bring it into the light and it will disappear.

The sixth question:

Question 6

I AM GETTING OLD AND LOSING ALL INTEREST IN WOMEN. WHAT SHOULD I DO?

Sir, go on losing your interest! That's perfectly good. Nothing is wrong in it. And be perfectly assured that no woman is going to miss you. On the contrary, they will all be very happy.

But in the West, particularly since Freud opened the Pandora's box the idea has arisen that you have to remain sexual to the very end, because sex is synonymous with life. So even if you are seventy or eighty, you have to remain interested in sex. If you lose interest in sex, that means you are losing interest in life, that means you are no more needed, that means you are useless now. You can drop dead or go to the parliament, but you are useless.

This idea that sex and life are synonymous is utterly baseless. Sex and life are synonymous at a certain stage. In childhood they are not synonymous; in youth they are synonymous; in old age they are again not synonymous. There are phases. The child is not interested, the young man is interested – and the only interest is in sex.

But in the West there is an effort going on to remain young; you should not get old. People go on befooling themselves in many ways that they are still young. New panaceas have been found again and again, new kinds of elixirs that will keep you young forever. And people are so foolish that they are always ready to accept any nonsense to remain young. Old age is thought to be a kind of disease. To be old means you are ill – in the West. That is not right.

Old age has its own beauties, its own treasures, just as youth has its own beauties and treasures. And certainly the treasures that an old man comes upon are far more valuable than the treasures of youth. Because the old man has lived his youth, he has known all that, he has seen that, he has gone through it. He has lived the illusion and he has known the disillusionment of it all. Now he is wiser than he ever was; he is becoming innocent again. When sex disappears you attain to a kind of innocence. You become a child again, and a mature child.

In the East we have a totally different vision of life. In the East we have respected the old men, not the young, because the old are at the peak – life's journey reaching to its goal. In the West the old are just something to be discarded, the old are just to be thrown on some junkyard. You make houses for the old where you go on piling them up, or hospitals. Nobody wants anything to do with old people – as if they were meaningless, worthless. And they have lived their whole life, and they have learnt many secrets of life. They can be great teachers – only they can be teachers.

In the East this has been the traditional way: that the old person should become the teacher of the young, because he has lived, grown, understood. He can give you a better direction, with more maturity, with more clarity. Old age is the age to prepare for death. And that is the greatest preparation because you will be going on the longest journey – into the unknown. If you remain interested in sex, it will keep you diverted from death. That's what is happening in the West.

In the West people have not accepted death yet as part of life. Death is a taboo, just as sex was a taboo just a hundred years ago. Nobody talked about sex a hundred years ago. It was impossible

to talk about it or to write about it. It was such a taboo that in the Victorian age ladies used to cover the legs of their chairs too – because they are legs, and legs should not be shown.

Freud introduced a great revolution. The world is waiting for another Freud to destroy the greater taboo of death. He destroyed the taboo of sex, and the world is far better because of it. Freud is one of the greatest benefactors. Another Freud is needed to destroy the other taboo – which is greater.

Death has to be accepted. With the acceptance of death you start accepting old age. And in acceptance there is relaxation. And once you are no more interested in sex, your whole attention can be focused on death. Remember, sex and death are polar opposites. If you remain interested in sex, when will you prepare for death? Your attention will remain focused on sex, and you will die without any preparation.

Meditation is a preparation for death. Now prepare for death. Meditate. You are no more interested in women – good. Now become interested in your own self. The woman is outside you; that is the interest in the other. Or, if you are a woman, then the man is outside you, and that is interest in the other. Now become interested in yourself. Now go into the discovery of the self, now go on an inward journey.

You ask, 'I am getting old and losing all interest in women. What should I do?'

Lose interest. Allow it to happen. Don't try to create it unnecessarily. If it is going on its own, it is beautiful.

I have heard...

Max, aged seventy-six, upon returning to his apartment late one night, was startled to find a girl of about eighteen ransacking the place.

'Young woman, you are a thief!' he said. 'I'm going to call the police.'

'Mister,' she pleaded, 'if I'm arrested again, I'll be sent away for years. Please don't call the police.'

'I'm sorry, but I have to do it!' Max replied.

'Look,' she cried, 'I'll do anything. I'll give you my body.'

'Okay,' said the senior citizen, 'take off your clothes and get in bed.'

The girl did and Max quickly followed. He tried and tried and tried for about twenty minutes. Exhausted and in defeat, he finally gave up.

'It's no use,' sighed Max. 'I just can't make it. I'll have to call the police.'

And you ask me what to do...? 'What should I do?'

Do you want to call the police? Enough is enough. Now let that nonsense go. Let that obsession go. Now turn your energy towards death. Now look into death face to face. Now encounter death.

And to encounter death is the greatest experience in life. And if you can encounter death, you will come to know that you are deathless. To face death is the only way to know that you are deathless, that only the body dies, and you never die. And once you have known it, you are ready, ready for the journey, and when death comes, you will go laughing and dancing and singing into it.

And a man who can go laughing, dancing, and singing into death, prayerfully, meditatively, comes to know the greatest orgasm that is in the world. Sexual orgasm is nothing, because in sexual orgasm only a small, minute part of your life energy leaves your body, and you feel a great relaxation. In death your whole life energy leaves the body. No sexual orgasm can be compared with that cosmic orgasm, that total orgasm that death brings to you.

Don't miss death. Death is going to give you the greatest gift in life, the parting gift. But only a few people come to it because nobody is ready for it. Death takes you unawares. And you are so frightened, and you are so concerned with sex that you cling to life.

Do you know that it almost always happens...? In the East it has been one of the secrets to know about a man. When a man dies, if he is clinging too much to life and is still interested in sex, he will die with an erection. That shows that the poor fellow died without any readiness – even in death he was full of sex fantasies. It happens almost always. Unless you have become a great meditator, it is going to happen to you too that while dying you will fantasize about sex, you will be making love – at least in your imagination.

This is no way to die. This is very insulting to death, and insulting to God, and very insulting to yourself. Let sex disappear – it is time. Relax into non-sexuality. Non-sexuality will make you centred. Stop chasing women, and start chasing yourself. You cannot do both. And get ready. Death may knock you down any moment; one never knows when it is coming. Prepare. Allow yourself to enjoy meditation as much as possible. Transform your sexual energy into meditative energy; it is the same energy, just the direction changes: it no longer flows downward and outward, it starts flowing inward and upward. And this same energy opens the bud of the Golden Flower in you. This is the whole secret.

Now you have come naturally to the right point, and you are asking me, 'What should I do?' You are asking for some recipes to again create the sexuality which is disappearing. You are asking for some props, you are asking for some help so that you can go on playing the same foolish game even in your old age.

It is good when you are young, because then you are foolish. It is very rare to become alert and aware and meditative when you are young. If you can become, you have a rare genius. But if you cannot become meditative even in old age, then you are just stupid, utterly stupid.

It is good to fool around when you are young. That foolishness is part of growth; it helps you. The woman or the man outside becomes the mirror; they reflect you, they help you to see who you are. Love is very revealing. But finally one has to come to see oneself within, not in a mirror. Even the mirror has to be dropped. One has to be alone. And the purity of aloneness is infinite. And the bliss of aloneness is eternal.

Now the moment has come. Just let this interest in women go, and suddenly you will find another interest arising in you – it is almost simultaneous – the interest in meditation. And then you can have

the last gift that life can give to you: a meditative death, a death in SATORI, in SAMADHI, in ecstasy. And you will know the total orgasmic experience. That experience is enough; then you will never be coming back into life, into the body, into this prison.

In the East this has been our goal: how not to be born again, because this whole process of being born and dying again and again is a boring process; it is utterly futile. In the final analysis it is just a dream, and not even a nice dream but a nightmare.

My suggestion to you is: you have lived your life, you have seen the pleasures of the body, you have looked into relationship and you have learned whatsoever was to be learned from it, now it is time to turn inwards.

The last question:

Question 7

WHAT IS PHILOSOPHY?

I don't know, and I don't think that anybody else knows either.

Philosophy is a useless passion. I am using Jean-Paul Sartre's words, he says 'Man is a useless passion.' I say man is NOT a useless passion but philosophy is.

You ask me, 'What is philosophy?'

Nobody has ever defined it. It has remained vague. Not that definitions have not been given to it, millions of definitions have been given; but THE definition is still missing. Each philosopher gives a definition, and others contradict it. It is a game, enjoying the gymnastics of logic, it is logic-chopping. It is like chess – a very intellectual game, very absorbing – but there is no conclusion in it; it is non-conclusive. The game continues from generation to generation. Slowly slowly, out of this game two things have arisen: one is science, the other is religion. Science is objective, religion is subjective. Science is experimental, religion is experiential. Philosophy is neither. It is just hanging in a limbo between the two. And slowly slowly it is disappearing because that which is objective is being taken by science every day, and that which is subjective has already been taken by religion. Nothing is left for philosophy. So now modern philosophy only goes on thinking about language – language analysis.

The philosophers are asking the most absurd questions because they have lost all the meaningful questions. Either those questions have been covered by science or by religion. Philosophy is becoming more and more empty. They cannot find even their own questions now, so either they take questions from science and they think about them, or they take questions from religion and they think about them. Their questions are borrowed. Philosophy is a dying phenomenon. It will not be a surprise that one day you suddenly come to know that philosophy has died. It is on its deathbed. And you can go to any university and you can see philosophy on its deathbed.

But why have you asked the question? That is more relevant, more important to think about.

I am not teaching philosophy here. What I am saying has nothing to do with philosophy, it is absolutely experimental and experiential. My effort is to create a scientific religion – the psychology of the Buddhas. So I am giving you experiments and I am giving you possibilities to experience something that you have not experienced yet. This is a lab, a workshop. We are bent upon doing something. I mean business here! Philosophy is not the concern at all. I am very anti-philosophic and I avoid philosophy because it is playing with shadows, thoughts, speculation. And you can go on playing infinitely, AD INFINITUM, AD NAUSEAM; there is no end to it. One word creates another word, one theory creates another theory, and you can go on and on and on. In five thousand years much philosophy has existed in the world, and to no purpose at all.

But there are people who have the philosophic attitude. And if you are one of them, please drop it; otherwise you and your energy will be lost in a desert.

I will tell you about the four stages of philosophy in four stories.

The first stage of philosophy, the first story:

One of my favourite stories is that of a boy and girl in New England where sleigh riding is popular during the cold winters. While riding one Sunday afternoon, bundled up in their blankets, the girl snuggled up to the boy and said, 'Johnny, I'm cold.'

Johnny looked over to her and said, 'I'm cold, too, Jane. Why not tuck in the blankets?'

So Jane pulled the blankets closer, but pretty soon she moved even closer to Johnny and said, 'My hands are still cold.'

He didn't pay much attention to her and soon she nudged him with her elbow and said, 'Johnny, did you hear me? My hands are cold... and besides nobody loves me.'

This time he looked over to her and said, 'Jane, remember that God loves you, and you can always sit on your hands to keep them warm.'

This is the first stage of being philosophic.

The second stage, the second story:

A study group of philosophers had been meeting for years to study the Talmud. One member of the group had a pernicious habit of sipping a little brandy during the meeting. One night he drank just a little more than usual and became quite tipsy. His companions decided to teach him a lesson. While he was in his drunken stupor, they carried him off to the cemetery and laid him prone among the tombstones.

After a while the philosopher woke up. He looked about him, frightened and aghast. Then he started to reason, 'Am I alive? Or am I dead? If I'm alive, what could I be doing here in the graveyard on top of the graves? And if I'm dead, then why do I feel that I must go to the bathroom immediately?'

This is the second stage of philosophy.

And the third stage, the third story:

Professor Steinberg had been having his lunch in the same Lower East Side restaurant for twenty years. Every day he left his office at noon, went to the restaurant and ordered a bowl of chicken soup – never a change.

But one day the professor called the waiter back after receiving his soup.

'Yes, professor?' enquired the waiter. 'Waiter, please taste the soup.'

'What do you mean, taste the soup? For twenty years you've been eating the same chicken soup here, every day, yes? Has it ever been any different?'

The professor ignored the waiter's comments. 'Please, taste this soup,' he repeated.

'Professor, what's the matter with you? I know what the chicken soup tastes like.'

'Taste the soup,' the professor demanded.

'All right, all right, I'll taste. Where's the spoon?'

'Aha!' cried the professor.

This is the third stage.

And the fourth stage, the fourth story:

A woman went to a philosophic psychologist for treatment of her delusion that she was covered with feathers. After a few sessions the philosopher said to her, 'I feel that we have gotten to the root of this problem through our discussions and analysis, and it is now behind us. What do you think, Mrs Smith?'

'Oh,' said Mrs Smith, 'I think we have had some wonderful sessions and I do feel that the problem has been taken care of. But,' she added, 'the only thing that bothers me now is what I'm going to do with these feathers.'

She raised her hand to her shoulders and began to brush, and the psychologist, the philosopher, suddenly jumped back.

'Now, hold on just a minute, Mrs Smith, don't brush those feathers onto me.'

This is the fourth stage.

Slowly slowly, philosophy becomes a kind of madness. It leads you into neurosis because philosophy is a mind phenomenon. Science has taken the body, religion has taken the soul, only the mind is left for philosophy. And mind is potential madness. If you go on too much into the mind, you will be moving slowly slowly towards madness. It is very rare to find a philosopher who is sane. And vice versa is also true: it is very rare to find a madman who is not a philosopher.

I am not teaching philosophy here, because I am teaching no-mind. And if you become a no-mind all philosophy disappears: Christian, Hindu, Mohammedan, Buddhist – all philosophies disappear; Hegelian, Kantian, Russellian – all philosophies disappear. If the mind disappears, where can the philosophy exist? where can it grow? Mind is the breeding ground of philosophy.

Let the mind disappear. And the beauty is: when there is no mind and nobody to philosophize and nothing to philosophize about, one comes to know. Philosophy is the blind man's effort. It is said: Philosophy is a blind man in a dark room on a dark night, searching for a black cat which is not there...

CHAPTER 5

To be One Again

15 August 1978 am in Buddha Hall

IN THE BODY IS THE ANIMA. THE ANIMA IS FEMININE (YIN), IT IS THE SUBSTANCE OF CONSCIOUSNESS.

BUT, BESIDES THIS, THERE IS THE ANIMUS IN WHICH THE SPIRIT SHELTERS. THE ANIMUS LIVES IN THE EYES: IT SEES, IT DREAMS. BUT WHOEVER IS IN A DARK AND WITHDRAWN MOOD, AND CHAINED TO HIS BODILY FORM, IS FETTERED BY THE ANIMA. THEREFORE THE CONCENTRATION OF THE ANIMUS IS BROUGHT ABOUT BY THE CIRCULATION OF THE LIGHT, AND IN THIS WAY THE SPIRIT IS MAINTAINED, THE ANIMA SUBJUGATED. THE METHOD USED BY THE ANCIENTS FOR ESCAPING FROM THE WORLD CONSISTED IN MELTING OUT COMPLETELY THE SLAG OF DARKNESS IN ORDER TO RETURN TO THE PURELY CREATIVE. THIS IS NOTHING MORE THAN A REDUCTION OF THE ANIMA AND A COMPLETION OF THE ANIMUS. AND THE CIRCULATION OF THE LIGHT IS THE MAGICAL MEANS OF REDUCING THE DARK, AND GAINING MASTERY OVER THE ANIMA. IF THIS METHOD IS FOLLOWED, PLENTY OF SEED-WATER WILL BE PRESENT OF ITSELF; THE SPIRIT-FIRE WILL BE IGNITED, AND THE THOUGHT-EARTH WILL SOLIDIFY AND CRYSTALLIZE. AND THUS THE HOLY FRUIT MATURES.

THE ONE NATURE, WHEN IT DESCENDS INTO THE HOUSE OF THE CREATIVE, DIVIDES INTO ANIMUS AND ANIMA. THE ANIMUS IS IN THE HEAVENLY HEART. IT IS OF THE NATURE OF LIGHT; IT IS THE POWER OF LIGHTNESS AND PURITY. IT IS THAT WHICH WE HAVE RECEIVED FROM THE GREAT EMPTINESS, THAT WHICH IS IDENTICAL INFORM WITH THE PRIMORDIAL BEGINNING. THE ANIMA PARTAKES OF THE NATURE OF THE DARK. IT IS THE ENERGY OF THE HEAVY AND THE TURBID; IT IS BOUND TO THE BODILY FLESHLY

HEART. THE ANIMUS LOVES LIFE. THE ANIMA SEEKS DEATH. ALL SENSUOUS DESIRES AND IMPULSES OF ANGER ARE EFFECTS OF THE ANIMA. BUT THE PUPIL UNDERSTANDS HOW TO DISTIL THE DARK ANIMA COMPLETELY SO THAT IT TRANSFORMS ITSELF INTO PURE LIGHT.

ONCE THE EMPRESS WU asked the Master Fa Tsang if he could possibly give her a practical and simple demonstration of the principle of cosmic interrelatedness, of the relationship of the One and many, of God and his creatures, and of the creatures one to another.

Fa Tsang went to work and appointed one of the palace rooms so that eight large mirrors stood at the eight points of the compass. Then he placed two more mirrors, one on the ceiling and one on the floor. A candle was suspended from the ceiling in the centre of the room.

When the Empress entered, Fa Tsang lit the candle. The Empress cried, 'How marvelous! How beautiful!'

Fa Tsang pointed at the reflection of the flame in each one of the ten mirrors and said, 'See Your Majesty, this demonstrates the relationship of the One and the many, of God to each one of his creatures.'

The Empress said, 'Yes, indeed, Master. And what is the relationship of each creature to the others?'

Fa Tsang answered, 'Just watch, Your Majesty, how each mirror not only reflects the one flame in the centre, each mirror also reflects the reflections of the flame in all the other mirrors, until an infinite number of flames fills them all. All these reflections are mutually identical; in a sense they are interchangeable, in another sense each one exists individually. This shows the true relationship of each being to its neighbour, to all that is. Of course, I must point out, Your Majesty,' Fa Tsang went on, 'that this is only a rough, approximate, and static parable of the real state of affairs in the universe. For the universe is limitless and in it all is in perpetual multi-dimensional motion.' Then the Master covered one of the infinite number of reflections of the flame and showed how each apparently insignificant interference affects the whole organism of our world.

Kegon expresses this relationship by the formula:

One In All

All In One

One In One

All In All

Then Fa Tsang, in order to conclude his command performance, held up a small crystal ball and said, 'Now watch, Your Majesty, how all these large mirrors and all the myriad forms they reflect are mirrored in this little sphere. See, how in the ultimate reality the infinitely small contains the infinitely large, and the infinitely large the infinitely small, without obstruction! Oh, if only I could demonstrate to you the unimpeded mutual interpenetration of time and eternity, of past, present and future. But alas, this is a dynamic process that must be grasped on a different level...'

Man is not an island; nothing is. All is interrelated, all is interdependent. Independence – the very word – is false, so is dependence. The reality is interdependence.

Everything is so deeply connected with everything else that nothing can exist apart. If you can understand a small rose flower in its totality, root and all, you will have understood the whole cosmos, because the whole cosmos is involved in that small rose flower. In the smallest leaf of grass all is contained.

But remember, as Fa Tsang said to the Empress: All illustrations, all descriptions are static, and existence is a dynamic flux. It is a river. Each thing goes on moving into each other thing. It is impossible to draw lines where one thing ends and another begins; there are no demarcating lines – there cannot be. So all distinctions are only for practical purposes, they have no existential value.

This is the first thing to be understood. This is very fundamental to the Taoist alchemy. Once this is understood, then the whole alchemy of Taoism becomes comprehensible. Then the lower can be transformed into the higher, because the lower contains the higher already. The baser metal can be transformed into gold because nothing is separate – the baser contains the gold already. As above, so below; as below, so above.

The very idea that all is interconnected makes transformation possible. If things are not interconnected then there is no possibility of any transformation. If the world consists of the philosopher Leibnitz's monads – windowless, separate, atomic individuals, not connecting with each other at all because they are windowless – then there is no possibility of any transformation.

Transformation is conceivable only because you are me, I am you; we interpenetrate. Can you think of yourself as separate even for a single moment? You cannot even imagine yourself as separate. The flower cannot be separated from the tree; the moment it is separated it dies. The tree cannot be separated from the earth. The earth cannot be separated from the sun. The sun cannot be separated from other stars, and so on and so forth. You separate the leaf, and the leaf dies. You separate the flower, the flower dies. You separate the tree from the earth, the tree dies. You separate the earth from the sun, and the earth dies.

Death means separation. Life means no separation. Hence the ego is bound to die because that is your idea of separation. To think of one's self in terms of ego is the only cause of death – because the ego is already dead. You can go on flogging the dead horse, but for how long? It is going to die; it is already dead, that's why it is going to die. That which is alive in you cannot die; life is eternal. But life is not yours, you cannot possess it. Life belongs to all. Life has a vastness, infinity. Death is tiny, death is individual; life is universal. So when you live, you are part of the universe, and when you die you die only because you think you are separate.

The more you feel part of the whole, the more life you will have.

Jesus says, 'Come to me and I will give you life abundant.' What is the secret of life abundant? The secret is: die as the ego, disappear as a separate entity, and the whole universe and all that it contains is yours. Stop possessing, and all is yours. Possess, and you are tiny and limited, and you are going to die. The secret of becoming more alive consists of a single phenomenon of dropping the idea of separation. And whenever it happens, you feel life becoming aflame in you.

Even if it happens in small measures... If you fall in love with somebody, life is aflame in you. And it is not that much has happened, just two persons are feeling one. Learn the lesson from love. Just two persons feeling one, and what joy, and what ecstasy! Think. If you fall in love with the whole then how much ecstasy and how much joy is going to happen! That is life abundant, life infinite.

Separate yourself... There are a few people who live so egoistically that they cannot love; they are the most miserable people in the world. My definition of hell is; to live in separation is hell. To live in non-separation is heaven. To disappear completely, utterly into the whole, is MOKSHA, NIRVANA. It is ultimate freedom.

The second thing to be understood: that life is polar. That is also very fundamental to the Taoist approach. But the polarity is not that of opposition. The polarity means that the opposites are complementary to each other, they support each other. Life cannot exist without death, hence death is not the enemy. How can death be the enemy of life if life cannot exist without it? It has to be the friend. It prepares the ground for life: it helps life, it provokes life, it challenges life.

Just think. If your body were going to live for eternity, you would not live at all, you would have an infinity to postpone everything. 'Why love today if there is tomorrow? And if tomorrow is infinite, then why bother? Why dance today? We will see tomorrow.' Just imagine. If your bodily life were going to be eternal, your postponement would become eternal.

You cannot postpone because you are not certain whether there is going to be any tomorrow or not. Nobody knows whether the next breath will come in or not, hence only foolish people postpone. The wise man lives, and the wise man lives herenow. He cannot afford postponement because he knows 'Only this moment is mine, only this very moment is mine. The next moment may be, may not be. How can I postpone? How can I say "tomorrow"?'

The foolish man postpones until tomorrow, the wise man lives now. The wise man knows no other time than now and no other space than here, and the foolish man goes into things which could have been postponed for eternity – he lives them right now. If he is angry, he lives it right now. If he is loving, he says, 'We will see tomorrow.' All that is stupid he goes on living, and all that is luminous he goes on postponing. The wise man also postpones, but he only postpones stupid things.

Gurdjieff used to say to his disciples, 'When my grandfather died I was only nine years old. He called me close to his death-bed and whispered in my ear.' He had tremendous love for this small boy. He must have seen the potential of the boy. He whispered in the ears of the boy, 'I have nothing to give to you except a simple piece of advice, and I don't know whether you will be able to understand it right now or not. But remember it! Some day you may become capable enough, mature enough to understand it. Just remember it. And it is simple advice. If you want to do anything wrong, postpone it for twenty-four hours. And if you want to do something right, never postpone it even for a single moment. If you want to be angry, violent, aggressive, postpone it for twenty-four hours. If you want to be loving, sharing, do not postpone it even for a single moment. Just live it right now, immediately!'

And Gurdjieff used to say to his disciples, 'That simple advice transformed my whole life.' How can you be angry if you can postpone it for twenty-four hours? It is impossible. To be so calm and quiet as to postpone it for twenty-four hours is enough guarantee that you are not going to be angry. And who can be angry if he can postpone it for twenty-four hours? Twenty-four hours of contemplation, and the whole absurdity will be plain to you: the whole thing will look ridiculous.

And Gurdjieff was really transformed by this simple message. Sometimes very simple messages can transform you, but you have to live them.

Life exists because there is death. Death gives intensity to life. Death challenges life, it provokes you to live, and to live to the maximum, at the optimum, because – who knows – there may be no tomorrow. Death is always provoking you, goading you to live, and to live totally. Then death is not against life but a friend.

So is the case with all the polarities: the negative and the positive, love and hate, beauty and ugliness, day and night, summer and winter. And so is the case with man and woman. Man cannot be without the woman, and the woman cannot be without the man. They are part of one dialectical process. Between these two poles there is both attraction and repulsion, because attraction and repulsion cannot be separated. Hence you feel attracted towards the woman or towards the man and repulsed at the same time. A part of you wants to be with the woman, a part of you wants to be alone.

You are always hesitating. If you are with the woman or with the man, you start longing for the freedom to be on your own, to be alone. Suddenly you become very interested in being alone and free, and you don't know where this desire to be free is coming from. The woman or the man, the other, is provoking it. The moment you have left the other, this desire, this longing, this great longing to be alone will disappear. And then you are surprised, really surprised. When you are alone you simply feel lonely. You don't feel that joy that you had contemplated, you don't see any freedom; you simply see loneliness surrounding you. And your whole existence becomes cold, frozen, dark. Again the desire arises to be with the other. Now you hanker for love, for togetherness.

This is the problem between man and woman. They are attracted and repulsed together, simultaneously. They want to come to be together and they want to be separate and alone, on their own. Hence the constant conflict between man and woman.

Marriage is a love-hate affair, an attraction-repulsion affair. If the marriage lasts long, it can only last if there are mini-divorces happening every day – only then can it last long. If the man and the woman have decided not to fight, then it is a plastic marriage. They will be together, they will manage to be together, but they will never be together in reality; they will never know those moments of unity. They are only pretending. They are being polite, but not true, not authentic.

Marriage is a kind of intimate enmity. It is an intimate enmity, it is a friendly fight, it is a war. Yes, between two wars there are peaceful moments too, and they are beautiful because of the two wars.

Couples go on fighting – that's how they keep alive the flame of love. Once they fight, they go away from each other. When they are far away from each other, in their psychologies, they start hankering for the other, they start missing the other. Then they start seeking and groping for the other. Then they come close, and very close, because they have tasted something of loneliness. Now they want to be very close. Once they have tasted of closeness they want to be separate again.

So don't be worried about it. It is a fundamental phenomenon. You cannot escape it. The only way to escape is to have a pretend marriage, which is not a true marriage. 'Remain polite to each other.' It is a kind of contract, that 'I need you and you need me,' that 'I will scratch your back and you

scratch my back' – that's all – 'because I need you and you need me. You are my security, I will be your security.' It is a legal contract but not marriage.

This is the second fundamental to be understood before you can enter into the sutras.

And the third and the most important thing: the third fundamental is that no man is only man and no woman is only woman. Man is both, woman is both; both are both. Man contains a woman within him, and so is the case with a woman: the woman contains a man within her. So it is not only a question of the outside man or outside woman, it is also an inner phenomenon, because the outer and the inner correspond. Just as I said 'as below, so above', I can say 'as outer, so inner'.

Your inner reality is also the same as your outer reality: they correspond, they balance. Now more complexity arises because each man has a woman within him, and he has to come to terms with her. It is not just a question of having a woman outside that you love; otherwise things would have been less complicated.

Whenever two persons are in love, there are really four persons – in each bed there are four persons. Complexity you can understand. Whenever two persons make love, there are four persons making love. It is always group sex, because the man has a woman inside him, and the woman has a man inside her. And it is bound to be so because each is born out of the marriage of a man and a woman. Something of the father will be in you – fifty percent; something of the mother will be in you – fifty percent. To each person the father contributes and the mother contributes. You may be biologically a man – that simply shows that physically you have the mechanism of the man – but deep in your psyche you are neither man nor woman, you are both. That's why I say if we have to use one word for both man and woman...

Up to now we have been using 'man' – that means it contains both. It is only because man has been very dominant in the past. But in the future the pendulum may swing to the other pole, and that will be far more true, because the word 'man' does not contain woman, the word 'woman' contains man. It will be better to use 'woman' as a general word for both.

And so is the case with 'he' and 'she'. 'She' contains 'he', but 'he' does not contain 'she'. It will be better to use 'she' for both, 'woman' for both. It will be better to use 'she' for God than 'he'. But both contain each other. Because of this there is a possibility of homosexuality – because of this fundamental duality inside. You may be a man on the outside, and you may become attuned to your inner woman inside. There is no problem in it. Your spirit remains free. Inside it can either become identified with the inner man or it can become identified with the inner woman.

If you are physically a man and you become identified with the woman inside, homosexuality will be the consequence. It can happen in many ways, it can happen for many reasons. So homosexuality is possible because of this inner duality.

And now science is even capable of changing your physical sex. That too is possible, because the Taoist finding has been found to be scientifically true, too. Now just by changing the hormones and your chemistry a little bit, the man can become a woman and the woman can become a man – even physiologically. That simply shows that you are both. Even the difference in the body is only of emphasis.

And sometimes it happens of its own accord too. It has been found that a woman becomes a man or a man becomes a woman. The difference must not have been much – may have been very slight: fifty-one percent man, forty-nine percent woman; the balance is just a little more on the side of being a man. It can change in the course of life – new hormones, new food, new climate, new atmosphere, new emotions, illnesses, or anything, can change the balance and the man can become a woman or the woman can become a man. And now science knows that it can be done very easily.

There is every possibility that in future people will change their sex more often, because if you can live both the polarities in one life, then why not? If you can enjoy both visions, then why not? You will have more freedom. You have lived as a man for thirty-five years, and enough is enough. And you would like to see how it is from the other side, because there is no other way to know how it is from the other side than to be on that side.

My own observation of thousands of people has been this: that if a person is a man in this life, in the next life he is born as a woman, and vice versa. And the reason is simple: he becomes tired of being a man, or becomes tired of being a woman, and starts hankering deep down for the other pole. And, naturally, in the next life, because of this great desire to be the other, he is born as the other.

These are the three fundamentals. First: everything is interdependent. Second: life is polar and the polarities are not opposites but complementaries. And third: that each is double inside, no one is single.

In India we have the concept of ARDHANARISHWAR. That corresponds to the Taoist approach. Shiva has been sculpted, painted as both – half man, half woman. Half of his body is that of a man and half of his body is that of a woman. When for the first time those statues were discovered by the West, the West laughed – it looked so absurd. What is the point of it? Now they have understood what the point of it is. It is one of the most fundamental things of life.

So are you, just like Shiva, half-half.

These sutras are concerned with this inner polarity, and unless you transcend this inner polarity you will not attain to the One, you will remain two. Meditation is a way to transcend this polarity within you. Meditation takes you away from all dualisms.

In ordinary life you remain dual. And in the space of twenty-four hours you change many times from one pole to the other. Watch. You may be a man, but sometimes you are very feminine, very vulnerable. You may be a woman, but sometimes in the daytime you are very masculine. When the woman is masculine she becomes very very aggressive – more aggressive than any man can ever be, because her aggressiveness is very fresh, unused, just like unused land is very fertile. And so is the case with man. If a man is tender, he is very tender – more than the woman, because that is unused soil, that part of his being has not been used; it is fresh, very alive. So this strange phenomenon is observed again and again if you become a little watchful.

Woman is generally loving; man is not generally loving. Woman is only sometimes quarrelsome, but when she is, then she really is. Man is only sometimes loving, but when he is he really is. Those are the unused parts of their being. When they are used they have a freshness.

This inner polarity keeps you in a kind of anguish, conflict; without it you cannot exist. The One remains invisible – that's why God is invisible. To become visible the One has to become two. You have to write with white chalk on a blackboard, only then can those words be seen.

To exist, one needs contrast. That is why in the daytime you cannot see stars, in the nighttime you can see – the darkness of the night becomes the background. The stars are there as much as in the night – they don't go anywhere, they can't go anywhere; they are where they are. They don't start coming in the night, they don't start hiding somewhere in the day. They are where they are, but in the day the contrast is missing. You cannot see them, they are invisible.

God is invisible. If he wants to become man and woman, he will have to become two, he will have to become matter and spirit, he will have to become body and soul, he will have to become this and that. Only the two are visible. The world consists of the 'two'. The world is dual. And the moment you can manage to make this duality disappear in oneness, you will become invisible. It has great significance, but it is a metaphor. It does not mean that you cannot see Lao Tzu or you cannot see me. You are seeing me already, but still you are not seeing me. That part has become invisible. The polarity has disappeared inside, the duality is no more there. Only the dual can be seen, the non-dual becomes unseen.

God has to become two, only then the game, the play, is possible. Ancient Indian scriptures say he felt very lonely. 'He' means God. He felt very lonely. He longed for the other, that's why he became two. He became man and woman, cow and bull, and so on and so forth. The whole existence is sexual. By 'sexual' I mean dual. The whole existence is sexual. Sooner or later science is going to discover that there are planets which are male and there are planets which are female. It has to be so. Ancient astrology says so, and I perfectly agree with it – everything is dual. That's why the sun is represented as being male and the moon as being female. It is not poetry, it is fact. Science may not yet have discovered it, but it has to be so. If everything is dual, then there cannot be any exceptions.

Your attraction for the woman or for the man keeps you in manifestation. Now you will be able to understand why the great mystics down the ages have been teaching you how to go beyond sex – because unless you go beyond sex, you will not go into God. Unless you go beyond sex, you will never go beyond the two, you will remain tethered to the duality of the world. The 'world' means God manifest, and 'God' means the world disappearing into unmanifestation again. That too is a duality: manifestation, non-manifestation.

In Christian theology things are not so deep, they are very superficial. In Christian theology you have only creation. What about de-creation? How can there be creation without de-creation? In the Eastern theology they are both together: SRUSHTI means creation; PRALAYA means de-creation. There is a moment when God becomes manifest, and then there is a moment when God becomes unmanifest again – all disappears into nothingness, zero follows, just like you, as I told you in the beginning.

You are with your beloved, you become tired, you want to meditate, you want to go to the Himalayas. God also becomes tired of the world – naturally so. Then he wants to go into retirement. Then he disappears into oneness. Dissolution follows. All disappears. But again, how long can you sit in a Himalayan cave? Even God becomes tired of it. He starts seeking and searching and creating the other again.

And exactly so it happens in each individual soul. You live life, then you become tired, then you want to go beyond life. You have lived your body, and you are tired. Now you want to go beyond the body. And then you can understand my insistence, why I say don't be afraid of the world and don't escape from the world, because the world is the very place where renunciation happens. It is one of the poles. That's why I don't say escape from the woman or the man. If you escape you may remain interested. Don't escape. Live it through and through. Indulge in the world, and the very indulgence will become renunciation. Out of that very indulgence you will start feeling that now it is time to disappear into absolute aloneness. And if you are really tired, only then can you go into that absolute aloneness.

People are bound to misunderstand me.

In India I am one of the most misunderstood men. They think I am teaching people indulgence. I am teaching renunciation. They think I am teaching a worldly kind of sannyas. They don't understand. I am teaching REAL sannyas, because real sannyas arises only out of worldly experience. Real sannyas is not possible in a cave in the Himalayas. It will be unreal, imposed, and deep down you will remain worldly and you will continue to hanker and dream of the world.

Live in the world. Really live in it so you get tired, wearied, finished with it – so much so that one day suddenly it loses all meaning for you, and the renunciation has happened.

To me, the real renunciation happens in the market-place and ONLY in the market-place.

Now the sutras.

IN THE BODY IS THE ANIMA. THE ANIMA IS FEMININE (YIN), IT IS THE SUBSTANCE OF CONSCIOUSNESS.

In each being there is anima. 'Anima' means the feminine principle, the passive principle, the inactive principle, the woman, yin... IT IS THE SUBSTANCE OF CONSCIOUSNESS. It is not consciousness itself but the substance. Without it consciousness cannot exist. It is the very matter, it is the house in which consciousness lives. Without it consciousness cannot live. The woman... and remember by 'woman' I don't mean just woman, I mean the woman principle. And you have to remember that continuously, otherwise you will start feeling that these Taoist people seem to be against woman. They are not. They are not saying anything against or for, they are simply describing. And they are not saying anything for man or for woman, they are talking about the principles of womanhood and manhood.

IN THE BODY IS THE ANIMA. THE ANIMA IS FEMININE... IT IS THE SUBSTANCE OF CONSCIOUSNESS.

That's why women remain too much attached to their bodies – because of the feminine principle. Man is not so attached to his body, he is really careless about the body. If there is no woman around, the man becomes dirty, dusty. The room becomes unclean, as if he is not aware of all this. You can see whenever you enter a room whether the man lives alone or if there is a woman in the house. It is so simple. You can see whether the man is a bachelor or not just by seeing his room. The books have collected dust for months. He is not careful about the body, the material part of himself. But the woman is very careful, immensely careful, hence she stands so long before the mirror.

One day Mulla Nasrudin was catching flies. He caught a few, and he told his wife, 'I have found two female flies and two male flies.'

The woman said, 'This is surprising. How could you discover the sex of the flies?'

He said, 'Two were sitting on the mirror and two were reading the newspaper!'

It is very simple. The woman is immensely tethered to the body, to the substance, to the house. If man had been left alone, at the most there would have been tents but not houses. It is woman who has created the whole civilization, because without houses there would be no civilization, remember. Without houses there would be no cities, and civilization grows in cities. The very word 'civilization' comes from 'citizens', the people who live in the cities. Woman has created the whole civilization. Man would have remained a vagabond, a wanderer, a traveller, a hunter. He would have continued to rush from one place to another. You can see it in many ways. There are many manifestations of it.

The West is more male-oriented, hence you see so many Western tourists moving around the world. You don't see so many Eastern tourists. The East is very feminine.

The woman remains attached to property: the house, the car, the land, her ornaments, her clothes. This is because of the principle inside. She is the substance of consciousness. And remember, without a woman the spirit cannot soar high. Great poetry is born through man, but the cause is always the woman.

You don't come across great women poets. I have looked into the poetry that women write. They try hard, but nothing much happens. Madhuri writes great poetry, but it is not really poetry, Woman cannot write poetry; she can inspire poetry, that is true, and no great poetry arrives in the world without a woman somewhere in the background. She inspires: her presence, her love, her caring creates it. She need not write it, the man will write it. But she is the inspiration, the cause, a very subtle cause. No women are great painters; not that they don't paint – particularly in the modern age they do everything that man has always been doing...

There is a great competition. They think they have to do all the things that man has been doing. They think it is because of these things that man has become important. The logic is fallacious. They will only become imitation men, they will lose their own soul, and they will always remain second-hand. In the world of men, to compete with men, they will remain secondary. They will never be primary.

That is not the way to compete. If you become like a man, you will never be as competent as a man – how can you be? his male principle is behind him. You will become ugly, you will become rough, you will lose all softness. That's why the Lib. movement has been one of the most disastrous things that has happened to women. And the reason is not that their ideology is wrong, its implementation is wrong.

Woman is equal to man, but she is not the SAME as man, and she should not be. She should follow her own nature, she should listen to her own soul. She has a different vibe, she has a different function to fulfil in the world, a different destiny. If she follows man and imitates, she is lost. And the more she is lost, the more she will become uprooted from her being. The more she becomes

false, plastic, synthetic, the more desperate she will be. That's why the Lib. women are very angry, constantly in a rage. The rage is that they are feeling frustrated. They are not as they want to be, they cannot be – it is against nature; there is no need either.

IN THE BODY IS THE ANIMA. THE ANIMA IS FEMININE, the yin principle, IT IS THE SUBSTANCE OF CONSCIOUSNESS.

Meditate over the words 'substance of consciousness': the very foundation of consciousness. It is not consciousness itself but the house where consciousness lives.

BUT, BESIDES THIS, THERE IS THE ANIMUS IN WHICH THE SPIRIT SHELTERS.

Animus is the male principle, yang.

THE ANIMUS LIVES IN THE EYES: IT SEES, IT DREAMS.

The feminine principle lives in the body, it is very material. That's why women are always materialistic. Their considerations are very practical, they are very pragmatic.

Mulla Nasrudin was saying to me one day that he never quarrels with his wife.

I asked him, 'How do you manage it? It is almost impossible, or next to impossible.'

He said, 'We have managed it perfectly well for many years. On the first night we decided a single principle, and we have followed it. And the principle is: she decides about small things and I decide about big things.'

I asked, 'What do you mean by small things and big things?' He said, 'For example, what car to purchase, what house to live in, what school the children have to be sent to, what food has to be eaten, what clothes have to be purchased – all these small things she decides.'

And I said, 'What do you decide?'

He said, 'Whether God exists or not, whether there is a hell and heaven or not. All the great problems – that is for me. And the principle has worked out perfectly well. She never interferes in the great things, I never interfere in the small things. I am master of my own world, she is master of her own world. We never overlap.'

The feminine principle is rooted in matter, rooted in the body. But man dreams.

Man is a dreamer. The male principle is the principle of dreaming. No woman can understand why people are so interested in going to the moon. It looks so foolish. For what? What are you going to get there – some shopping? Better to go to MG Road than go to the moon. What will you be doing there? For what? And risking your life? No woman can understand why man wants to climb Everest. What are you going to get there? It looks so ridiculous. And all women deep inside know that all men are childish. 'Let them play, let them go and do their things.' She knows perfectly well that they are interested in foolish things: the football match, cricket – all nonsense, it makes no sense. You

throw the ball on that side and they throw the ball to your side, and this goes on and on. What is the point of it?

The woman is practical, down-to-earth. She is earthly. The male principle is like the sky, and the female principle is like the earth. Man dreams, plans, desires, longs for unknown things. Man is an adventurer, ready to risk his life for any dream that takes possession of him.

The man lives in the eyes and the woman lives in the ears, hence the desire in women to gossip. Such immense joy in gossiping... Just look at two women gossiping – they look as if they are in such ecstasy.

I have heard...

Once there was a competition in China, a competition to decide who was the greatest liar in the country. And many people came and told many lies, but the man who won the prize was the man who said, 'I saw two women in a park sitting silently on one bench for half an hour.'

He won the first prize. It is impossible!

Because of the woman, the fall, the original sin happened. The snake must have tried on Adam first. But Adam is not the ears, he is the eyes; he must have seen the tricky snake, and he must have said, 'Keep to yourself. Don't bother me. I have my own dreams.' But the snake persuaded Eve. He must have gossiped with her. This was gossip: 'What are you doing? And here is the Tree of Knowledge. God has deceived you. If you eat the fruit of this tree you will become as immortal as God. If you eat the fruit of this tree you will know all that God knows. You will be omniscient, omnipotent, omnipresent.'

The woman naturally became curious – such a practical thing. The snake persuaded her. The snake was the first salesman. Salesmen don't go to men. They only knock on the door when the man has gone to the office. The woman has to be persuaded. Only the woman has ears.

The ears are the passive part of your being, the receptive part. Something can enter through the ears. The eyes are the aggressive part. You cannot be aggressive with the ears, remember. But with the eyes you can be aggressive. You can look in such a way at a person as if your eyes were daggers. You can offend people with your eyes or you can love people with your eyes. You can reach people with your eyes or you can become unreachable. Somebody can look into your eyes so vacantly that he becomes unreachable. Somebody can look into you so absently that he is unreachable. Or somebody can look with such desire, such passion, such longing, such caring, that his eyes almost start caressing your body. The eyes are the aggressive parts. They can project, they can reach.

In India, the person who stares at women offensively is called LUCHCHA. And you will be surprised: the word LUCHCHA comes from LOCHAN. LOCHAN means eyes. He is raping with his eyes; his eyes can almost become his genital organs. Eyes are dangerous.

Ears are very innocent. They only take in. They are feminine.

THE ANIMUS LIVES IN THE EYES: IT SEES, IT DREAMS. BUT WHOEVER IS IN A DARK AND WITHDRAWN MOOD, AND CHAINED TO HIS BODILY FORM, IS FETTERED BY THE ANIMA.

But whenever you are in a withdrawn mood, in a mood of passivity, then you are chained to the body, and you are chained by the anima. It does not matter whether you are man or woman. If a woman is using her eyes and is trying to see rather than trying to listen, she becomes animus. If a man is trying to listen, he becomes anima. A disciple becomes anima – has to become, because a disciple needs to become all ears and nothing else.

The Master is all eyes, and the disciple is all ears. The Master has to see and has to see the deepest in you. He has to penetrate your very core. And the disciple has to listen, to be attentive, to be available, to allow the Master to reach the very innermost core of his being.

The disciple becomes feminine. That's why women are the best disciples in the world. Man finds a little difficulty in becoming a disciple. Even if he becomes, he becomes a disciple reluctantly. He resists, he fights, he doubts, he creates many many ways to somehow escape. If he cannot, then helplessly he relaxes – but helplessly. The woman jumps joyously. The greatest disciples have been women, and the proportion has always remained the same. If there are five disciples one will be a man, four will be women; that has been the proportion. It was so with Mahavir, it was so with Buddha, it is so with me. It has always been so.

Man thinks women are starry-eyed, hypnotically available, suggestible. These are a man's condemnations. He thinks that he himself cannot be hypnotized. Women are very very ready to be hypnotized, he thinks.

In a way he is right and in a way he is wrong too. If the woman comes to the snake, she will be converted by the snake. If the woman comes to a Buddha she will be converted by a Buddha. Yes, she is suggestible. It all depends to whom she comes. If a man listens to the snake, he will not be converted; he will be saved from the snake. But if he comes to listen to Buddha, he will not be converted there, either. Now he has missed his salvation.

THEREFORE THE CONCENTRATION OF THE ANIMUS IS BROUGHT ABOUT BY THE CIRCULATION OF THE LIGHT, AND IN THIS WAY THE SPIRIT IS MAINTAINED, THE ANIMA SUBJUGATED.

The light has to circulate in the eyes. The eyes are the most lighted part of your being. Taoists say your eyes are parallel to the sun. If you don't have eyes you cannot see light, and only the similar can see the similar. Your eyes are condensed light, that's why you can see light through the eyes. Your ears are condensed sound, that's why you can hear through the ears.

The anima in everybody, whether man or woman, has to be subjugated. Why? – because it is the form, it is the body, it is matter. The spirit has to be the master, the spirit has to rise above the body. The spirit has to make the body follow it, not vice versa. So whether one is a man or a woman doesn't matter. The anima inside has to be made a follower of the animus because only the animus can search and seek, and if the woman is coming behind, the animus can go perfectly deeply into reality. If the poet knows that the woman is behind him, supporting him, his poetry can soar very high. If the man knows that the woman is always with him, he has great strength; he can go on any

adventure. The moment he feels that the woman is not with him, his energy is out. Now he has only dreams; but they are impotent – they have no more energy, they cannot be realized.

The realizing factor is the woman. The dreaming factor is the man.

In the search for God, or truth, the man has to lead and the woman has to follow. Inside you the animus has to become the master, and the anima has to become the disciple – and, remember again, irrespective of whether you are man or woman.

THE METHOD USED BY THE ANCIENTS FOR ESCAPING FROM THE WORLD CONSISTED IN MELTING OUT COMPLETELY THE SLAG OF DARKNESS IN ORDER TO RETURN TO THE PURELY CREATIVE.

Woman is stagnant. Man is dynamic. That's why you see women looking so restful and men looking so restless. Even when you were a child, just a small child, a baby, the difference was there. The boy baby is very restless, is trying to grab this, grab that, trying to reach somewhere; he is a nuisance. And the girl baby is never a nuisance; she sits silently hugging her doll. She is also a doll. A tremendous restfulness... The principle of rest is woman and the principle of restlessness is man, hence the roundness and the beauty of woman and the constant feverish state of man.

But to grow you will need the restless principle in you, because growth means change. The woman is basically orthodox, the man is basically unconventional. The woman always supports the status quo, and the man is already ready to go for any stupid revolution. Anything changing, and he is for it. Whether it is changing for good or bad, that is not such an important thing – 'Change is good.' The woman is always for the old, the established – whether it is good or bad is not the question – 'Because it has always been so, so it has to be so.'

Growth needs the principle of stasis in you to melt. The woman in you is frozen; it has to be melted so you can become a river. But the river also needs the support of the banks – which are static, remember. If the river has no banks it will never reach the ocean. And if the river is frozen it will never reach the ocean. So the river has to melt, become water, and still has to take the support of the banks, which are static. The perfect man is one who has used his dynamism as the river and who has used his stasis as the banks. This is the perfect balance. Then you have used your animus to grow, and you have used your anima to make your growth an established fact, not just a momentary phenomenon.

THIS IS NOTHING MORE THAN A REDUCTION OF THE ANIMA AND A COMPLETION OF THE ANIMUS.

But ordinarily, men, women – everybody has become static. Even men are so orthodox. Christians, Hindus, Mohammedans, Jainas – even men are so orthodox. They have fallen victim to their anima, their animus has been subjugated. It has to be released.

That's my whole effort here: to release your animus from the grip of the anima. Once the animus is released from the grip of your anima, then we can use the anima too; but not before. Hence my insistence on dynamic methods of meditation. Only once in a while do I suggest that people go to Zazen, Vipassana – only when I see that their animus is flowing. Now they can use their anima.

Vipassana, Zazen are anima methods, feminine methods. Sufi dancing, Dynamic Meditation, Nataraj, they are animus methods. First you have to become a river, only then can your banks be used as supports.

AND THE CIRCULATION OF THE LIGHT IS THE MAGICAL MEANS OF REDUCING THE DARK, AND GAINING MASTERY OVER THE ANIMA. IF THIS METHOD IS FOLLOWED, PLENTY OF SEED-WATER WILL BE PRESENT OF ITSELF; THE SPIRIT-FIRE WILL BE IGNITED, AND THE THOUGHT-EARTH WILL SOLIDIFY AND CRYSTALLIZE. AND THUS THE HOLY FRUIT MATURES.

The holy fruit is neither male nor female. The holy fruit matures only in wholeness. When your anima and animus are supporting each other like the two wings of a bird, then eros is released, logos is released, intuition is released. Then you start flying into the sky and yet you remain rooted in the earth.

For a tree to go high in the sky it will need deep roots in the earth. The earth is anima, the sky is animus. And the higher the tree goes into the sky, the deeper it has to go into the earth – in the same proportion.

THE ONE NATURE, WHEN IT DESCENDS INTO THE HOUSE OF THE CREATIVE, DIVIDES INTO ANIMUS AND ANIMA.

God is one, but when he becomes creative, he divides himself into two: animus and anima. Without it there is no possibility of manifestation. Without it there will be no dialectics. God divides himself into thesis and antithesis, because only through thesis and antithesis – the challenge, the conflict, the struggle. And through the struggle, the friction, energy is created.

It is just like when you strike two stones and fire comes up. It is just like when you clap two hands and sound is created. Zen Masters say, 'Find the sound of one hand clapping.' What do they mean? They mean go beyond the two so you can find the One. But that One is the unmanifest God. That One is the very source from which we have come. And we can reach the source only when our two-ness has disappeared.

Now this two-ness has to be used in such a way that the thesis and antithesis become synthesis. That is the whole art of life, and that's what I am teaching you. My sannyasin has to be a synthesis of man and woman, of day and night, of world and renunciation, of matter and spirit, of earth and sky.

THE ANIMUS IS IN THE HEAVENLY HEART, in the third eye. IT IS OF THE NATURE OF LIGHT; IT IS THE POWER OF LIGHTNESS AND PURITY. IT IS THAT WHICH WE HAVE RECEIVED FROM THE GREAT EMPTINESS, the great sky, THAT WHICH IS IDENTICAL IN FORM WITH THE PRIMORDIAL BEGINNING. THE ANIMA PARTAKES OF THE NATURE OF THE DARK.

Hence the mystery of the woman. No man has ever been able to unravel the mystery. Only if one has gone beyond both, only if one has become a Buddha can one know the mystery of both man and woman. Otherwise no man has ever been able to plumb the depths of a woman; the woman remains mysterious, dark, a dark night. You cannot see clearly – you can at most grope. You can

never be logically clear about the woman. She never follows logic, her path is very zig-zag. She jumps to conclusions directly without ever going through the process. The man goes step by step through the process; he is methodical.

The woman is a poet in the sense that she is intuitive. She may not create poetry – she is a poet without creating any poetry. Her life is her poetry. And it is as dark as poetry: mysterious, vague, ambiguous. Nothing is clear, nothing can ever be clear: the woman cannot be demystified. She remains always a question mark.

Man is clear like light. Hence man looks shallow, woman looks deep. Hence man seems to be completely on the surface. You can know about him; if you know about him you can predict him. But you can never predict a woman; she remains unpredictable, hence the darkness. These are metaphors.

IT IS THE ENERGY OF THE HEAVY AND TURBID...

And the woman, the principle of the feminine, keeps you tethered to the earth; it is gravitation.

... IT IS BOUND TO THE BODILY FLESHLY HEART. THE ANIMUS LOVES LIFE. THE ANIMA SEEKS DEATH.

The woman is more like death. Don't feel offended, this is just a description. If the words 'anima' and 'animus', 'man' and 'woman' create some trouble in you, you can replace them with x and Y. But that is what THE SECRET OF THE GOLDEN FLOWER IS doing. These are just metaphors. To make them anthropomorphic helps them to be understood more clearly.

Man is interested in life, woman is interested in security. Man is interested in love, woman is interested in safety. Man is interested in adventure, woman is interested in comfort, convenience. Woman is death. By 'death' there is no condemnation meant or supposed, just that the quality of death is security. You are secure only when you are dead. You are secure only when you are not, then nothing can happen to you anymore.

But man wants to seek and search, to risk. That's why the husband goes on looking for other women, and the woman goes on watching the husband. She cannot conceive why he is still interested in other women – 'I am here!' But the male principle is always interested in something new, in the sensational, the new thrill. And sometimes it happens that his own wife may be a beauty, and he may start fooling around with an ugly woman. Nobody can see the point of it – what is happening. 'You have such a beautiful woman, and what are you doing?'

But you don't understand the male principle. The male principle is basically polygamous, and the feminine is monogamous. She wants to settle. She is more interested in marriage than in love. She is interested in love only to get married. And man gets married only because he is interested in love.

There is an ancient saying that the world would be immensely joyful if every man remained unmarried and every woman was married. But how can it be done? It is impossible.

THE ANIMUS LOVES LIFE. THE ANIMA SEEKS DEATH. ALL SENSUOUS DESIRES AND IMPULSES OF ANGER ARE EFFECTS OF THE ANIMA. BUT THE PUPIL UNDERSTANDS HOW

TO DISTIL THE DARK ANIMA COMPLETELY SO THAT IT TRANSFORMS ITSELF INTO PURE LIGHT.

But the alchemy consists in understanding these two principles in each of you, man or woman; and in transforming the anima, the dark part in you, into the light part; in helping the dark part to move, in helping the dark part help the light part and not to fight with it.

If your anima can help your animus that is real marriage, the inner marriage. Then you start becoming integrated, then your light is no more shallow, it has the depth of darkness. And your darkness is no more dark, it has the light of lightness. Then anima and animus melt into each other. And when they melt utterly, the world has disappeared, you are again one. And to be one is to know God. To remain two is to remain in the world. And the secret, the experiment, has to happen within you, it has nothing to do with the outside world.

Inside you these two principles are constantly in fight. Call them life/death, darkness/light, man/woman, x/z – whatsoever you will – but these two principles are there, continuously in fight. And that is your anguish, your misery, your hell. Let them become friends. Let your energy circulate in them, not against each other, let them come closer to each other. Let there be an inner orgasm, an inner intercourse between the woman and the man. That's what in Tantra is called YUGA-NADDHA, the meeting of the man and woman within you. That is real Tantra. The meeting of the man and woman on the outside is just an introduction.

Sudha leads the Tantra Group. That is just an introduction. The real Tantra has yet to begin. She is just preparing you. The real Tantra Group will soon start when I see that now you are ready to go in and meet THERE with your inner woman and inner man. When I see your outer interest is no longer so strong as to keep you out, is no longer so binding on you – the chain is broken – then the real Tantra Group will start. I am waiting for the new commune to happen, because the new Tantra Group will need a totally different kind of climate, a totally different kind of atmosphere. This is the greatest experiment that a man can go through. And this experiment releases in you cosmic ecstasy, total orgasm.

CHAPTER 6

Born with Joy

16 August 1978 am in Buddha Hall

The first question:

Question 1

WHY IS IT SO DIFFICULT TO ENJOY?

Rani, it is difficult to enjoy because you will have to disappear. Joy is possible if you are not. You and joy cannot coexist: when joy is there you are absent, when you are there joy is absent. They are like light and darkness – they can't exist together in the same place.

Hence, to enjoy is difficult; it is not easy because to die is difficult, to die is not easy. And only those who know how to die moment-to-moment know how to enjoy. The more capable you are of dying the deeper will be your joy. Intense will be the flame of it, and great will be the flowering of it.

It is also difficult to enjoy, Rani, because you have so many investments in remaining miserable. Unless you see it, you can go on trying to enjoy, but you will never enjoy. Those investments in misery have to be dropped. And from their very childhood everybody learns that misery pays. If you are miserable the parents are more loving. If you are ill the parents are more caring. If you are happy, healthy, nobody cares, you don't get attention. And attention is food for the ego. Without the attention the ego cannot live; it is its very breath. Just as the body needs oxygen, the ego needs attention.

Whenever you are healthy, happy, the parents don't pay any attention to you; there is no need. But when you are ill, miserable, crying, weeping, the whole family becomes attentive to your needs, as

if you have created a kind of emergency. They drop all their work: the mother runs from the kitchen, the father drops his newspaper, and everybody is focused on you. It gives you great ego-fulfilment. And slowly slowly you learn the way of the ego: remain miserable and people will pay attention to you, remain miserable and they will sympathize with you. And whenever you are enjoying nobody sympathizes with you. That's why people pay so much respect to ascetic people. Somebody is fasting and people say, 'Look, what a great saint!' He is simply being miserable.

If you are feasting, nobody is going to sympathize with you, but fast, and people sympathize. If you are in love with a woman, who is going to sympathize with you? On the contrary, people will be jealous. You are a competitor. They wanted the same woman themselves. You are an enemy.

Renounce sex, become celibate, move to a cave, and people will come from faraway places to pay their respects: 'Here is a great ascetic!' And you are simply being miserable. But misery pays: misery can make you a MAHATMA. That has been the whole history of humanity: misery has always paid, you have respected miserable people. And if the misery is self-inflicted, of course, you gain more respect; it is voluntary.

Mahatma Gandhi became such a great name in the world because he was voluntarily miserable, inflicting misery upon himself. How can you not be attentive to him? If he had been enjoying and living a total life, a whole and healthy life, you would have been jealous, you would have been antagonistic.

See these tricks and strategies of the mind and you will be able to drop them. Don't ask for attention, otherwise you will remain miserable. Attention can only be given when you are miserable; that is part of a natural mechanism.

It happens in your body, too. If you have a headache, your attention moves to the head; you forget the whole body. If you have a pain in the leg, then the whole attention moves towards the leg, you forget the whole body; then the leg becomes very important. It is good that legs and heads and hands are not politicians, otherwise they would constantly be in pain, they would remain constantly in pain. It is good that they don't have any egos. If the leg had some kind of ego, then the leg would continuously create trouble, because only when there is trouble do you pay attention: you massage the leg, you take care of it.

This is the inner mechanism, too: attention goes to the part which is in pain. And this is the mechanism of the family, of the society, of the world at large. Once you have learned the trick it becomes unconscious, it becomes autonomous; you simply go on using the trick. The husband comes home and the wife immediately starts being miserable. This I have watched.

I used to stay in many families when I was travelling around this country. The wife is laughing and is happy, and suddenly the husband comes – and I am watching – and her face changes. Not that she is doing it, no; it is not needed to be done anymore, it is automatic. Seeing the husband coming, seeing the key move in the hole, suddenly an automatic change happens in her, her face becomes miserable because the husband will only pay attention to her if she is in misery, otherwise not.

This mechanism has to be made conscious. Watch out for it, otherwise it will destroy all possibilities of joy in life. It has destroyed – millions of people live in misery and hell because they hanker for attention. It is stupid to hanker for attention; it does not give you anything, it only strengthens the

ego, which is not you. It is not your essence, it is only your personality, your pseudo self. It goes on nourishing the pseudo self, and the essential self goes on starving.

The essential self need not have any attention. The essential self can live without any attention because it is not dependent on anybody else. And the essential self is capable of rejoicing in its aloneness. It does not even need the other, so what to say about attention? It does not even need the other. Its real bliss is inner, it does not come from the outside, it does not depend on any condition; it is unconditional. It is a spontaneous, inner, intrinsic phenomenon.

Watch and see how you are profiting from misery, and then you will know why it is so difficult to enjoy. Stop these investments in misery, and the joy will flow again.

We are born with joy. Joy is our very being. It does not need anything to be joyous. One can simply be joyous sitting by oneself. Joy is natural, misery is unnatural. But misery is profitable, and joy is purposeless – it will not bring you any profit.

So one has to decide. If you want to be joyous, you have to be a nobody. This is the decision. If you want to be joyous, you will have to be a nobody because you will not get any attention. On the contrary, people will feel jealous, people will be antagonistic to you, people will not like you. People will like you only if you are in misery, then they will sympathize. In sympathy your ego is fulfilled and their ego is fulfilled. Whenever they sympathize with somebody, they are higher and you are lower. They have the upper hand. They are enjoying the trip of sympathy.

Sympathy is violent. They are seeing the fact that you are miserable and they are not. They are in a position to sympathize, and you are in a position to be sympathized with. Their ego is fulfilled and your ego is fulfilled because 'Look,' you say to yourself, 'how important you are. Everybody is sympathizing with you.'

So ego fulfils from both sides. It is profitable. Nobody loses. When you are joyous, rejoicing, dancing, singing, just being happy for no reason at all, your ego will disappear because it will not get attention. And others will not feel good because you are not giving them an opportunity to fulfil their egos.

That's the reason why people were against Jesus and against Buddha, and why they are against me. They would like me also to be fasting, living under a tree like a beggar, then they would be very happy. They would come in thousands, they would worship me. But if I live in my own way – and my way is the way of the feast, my way is the way of festivity – then they are shocked. They are perfectly happy if somebody leaves the palace and becomes a beggar. They are perfectly happy – they love the man. But if a beggar moves into the palace, they will all be against him. They will not like the idea at all.

Just watch. You also do such things.

If a man is Lying on a bed of thorns, immediately you prostrate yourself as if he were doing something great, as if he were bringing some bliss to humanity. He is just being a masochist, but you love, you respect him. Your respect seems to be morbid. Your respect seems to be ill, sick. And because of your respect he is Lying there on the thorns: he wants your attention and this is the most simple way

to get your attention and your respect. His ego is fulfilled. He is ready to lie down on those thorns and suffer.

This thing is happening on a smaller scale or a bigger scale everywhere. Beware of it; it is a very ancient trap. And then you can enjoy, there is nothing else but to enjoy. If you are ready to become a nobody, if you are not in need of others' attention, there is no problem at all. You can enjoy, small things you can enjoy. Very small things can give you the greatest joy possible.

Just see Jesus with his friends, eating, drinking... People could not tolerate it. They would have loved him if he had been an ascetic; but he was not.

One day he came into a town and Mary Magdalene came to see this man for the first time. And she fell in love with this man. This man was worth loving. How can you avoid it? How can you manage not to fall in love with such a man? She brought very precious perfume and poured it on Jesus' feet, and washed Jesus' feet with that precious perfume. And she was crying with joy. And Judas said to Jesus, 'This is wrong. You should have prevented the woman. The perfume was very precious. It could have been sold. It could have fed a few poor people in the town.'

Now with whom are you going to agree? – with Judas or with Jesus? If you are honest you will agree with Judas. If you are honest with yourself you will agree with Judas. He seems to be the beginning of socialism, communism, Gandhism. He seems to be very logically right. He was the most intellectual disciple of Jesus, the only educated disciple of Jesus, and his logic is flawless.

But what did Jesus say? Jesus said something absurd. He said, 'You can feed the poor when I am gone. The poor will always be there, you need not worry. But while I am here, rejoice.'

Do you agree with Jesus? If you agree, you can be joyous. If you don't agree, you are going to remain miserable. 'But look!' your head will say, 'Judas seems to be right.' Jesus seems to be utterly absurd. What is he saying? 'The poor will always be there, but right now you are with the bridegroom. Enjoy! Celebrate!' This is celebration.

Now if the people were against Jesus it seems to be absolutely fitting with our so-called intellect. Jesus says, 'I cannot prevent the woman because she is in such joy. I cannot destroy her joy. Look at her tears, look at her being. She is in such a festive mood. This is just symbolic. This pouring of the precious perfume on my feet is just symbolic that she is utterly happy. She is celebrating. I cannot stop anybody from celebrating.' Then, if you agree with Jesus, you can be joyous.

So it depends on you, Rani, whether you agree with Judas or you agree with Jesus.

The second question:

Question 2

YOU HAD NO MASTER. NO BUDDHA HAS A MASTER. SOMETIMES I THINK THAT CHOOSING A MASTER MEANS TO PREVENT ONE'S OWN ENLIGHTENMENT. I MEAN, THE NEED OF ONE'S OWN WAY, THE IMPOSSIBILITY OF GUIDANCE. PLEASE TELL ME WHAT YOU MEAN.

Andreas, I never asked anybody any such question. To ask the question is to search for guidance, is to seek for guidance. A question is always a need for an answer from somebody else. If you have questions to ask, you will have to choose a Master.

A Master is one who is ready to answer you. A disciple is one who is not only asking from curiosity but is ready to stake his whole being on his questioning, is ready to transform his life according to the answer given. If you really ask the question you have already become a disciple. That is the meaning of being a disciple: to ask.

Jesus says, 'Ask, and it shall be given to you. Knock, and the door shall be opened unto you. Seek, and ye shall find.'

'Ask, and it shall be given unto you...' Asking is the beginning of discipleship. And unless you are a disciple, the Master will not take much note of you, because many come just as curiosity seekers – out of curiosity but not really ready to inquire.

Inquiry needs commitment, inquiry needs involvement, inquiry is risky, dangerous. It is not only intellectual, it is existential. So if you really want to ask, remember, let me make you alert, you are already becoming a disciple. And if you think that to choose a Master is to prevent one's enlightenment, please don't ask questions.

And I was surprised, because Andreas has asked at least seven questions today. The largest number of questions is from him.

Secondly, you say, 'You had no Master.'

That is true, I had no Master. That does not mean that I was not a disciple. I accepted the whole existence as my Master. It needs more courage to accept the whole existence as your Master. If you cannot accept even a single man as your Master, how can you accept the whole existence as your Master – the trees and rocks and the rivers and the clouds? If you cannot love a single human being, how can you love the whole? It is true I had no Master, but that does not mean that I was not a disciple. My discipleship was a greater involvement than your discipleship is. I trusted the clouds – which is very difficult. I trusted the trees – which is almost impossible. I trusted existence as such. If that is possible then you need not have any Master in particular, because then everything is your Master.

When a great Sufi mystic, Hassan, was dying, somebody asked, 'Hassan, who was your Master?'

He said, 'Now it is too late to ask. Time is short, I am dying.' But the inquirer asked, 'You can simply say the name. You are still alive, you are still breathing and talking, you can simply tell me the name.'

He said, 'It will be difficult because I had thousands of Masters. If I just relate their names it will take months and years. It is too late. But three Masters I will certainly tell you about.'

'One was a thief. Once I got lost in the desert, and when I reached the village it was very late. Half the night was already gone; shops were closed, caravanserais were closed. There was not a single human being on the roads. I searched for somebody to inquire of. I found one man who was trying

to make a hole in the wall of a house. I asked him where I could stay, and he said, "I am a thief, and you look like a Sufi mystic to me." His robe, his aura. 'And the thief said, "Right now it will be very difficult to find any place to stay, but you can come to my home. You can stay with me – if you can stay with a thief." '

Hassan said, 'I hesitated a little bit. Then I remembered. If the thief is not afraid of a Sufi, then why should the Sufi be afraid of a thief? In fact, he should be afraid of me. So I said, "Yes, I will come." And I went, and I stayed with the thief. And the man was so lovely, so beautiful, I stayed for one month! And each night he would say to me, "Now I am going to my work. You rest, you pray, you do your work." And when he would come back I would ask, "Could you get anything?" He said, "Not tonight. But tomorrow I will try again." And he was never in a state of hopelessness.

'For one month continuously he came empty-handed, but he was always happy. And he said, "I will try tomorrow. God willing, tomorrow it is going to happen. And you also pray for me. At least you can say to God, 'Help this poor man.'"

And then Hassan said, 'When I was meditating and meditating for years on end, nothing was happening, and many times the moment came when I was so desperate, so hopeless that I thought to stop all this nonsense. There is no God, and all this prayer is just madness, all this meditation is false – and suddenly I would remember the thief who would say every night, "God willing, tomorrow it is going to happen."

'So I tried one day more. If the thief was so hopeful, with such hope and trust, I should try at least one day more. And many times it happened, but the thief and the memory of him helped me to wait one day more. And one day, it happened, it DID happen! I bowed down. I was thousands of miles away from the thief and his house, but I bowed down in his direction. He was my first Master.

'And my second Master was a dog. I was thirsty and I was going towards the river, and a dog came. He was also thirsty. He looked into the river, he saw another dog there – his own image – and became afraid. He barked and the other dog barked, too. But his thirst was so much that he would hesitate and go back. He would come again and look into the water and find the dog there. But the thirst was so much that he suddenly jumped into the water, and the image disappeared. He drank the water, he swam in the water – it was a hot summer. And I was watching. I knew that a message had come to me from God. One has to jump in spite of all fears.

'When I was on the verge of jumping into the unknown, the same fear was there. I would go to the very edge, hesitate, and come back. And I would remember the dog. If the dog could manage, why not I? And then one day I jumped into the unknown. I disappeared and only the unknown was left behind. The dog was my second Master.

'And the third Master was a small child. I entered into a town and a small child was bringing a candle, a lit candle, hiding it in his hands and going to the mosque to put the candle there. Just joking, I asked the boy, "Have you lit the candle yourself?" He said, "Yes, sir." And I asked, jokingly, "Can you tell me from where the light came? There was a moment when the candle was unlit, then there was a moment when the candle was lit, can you show me the source from which the light came? And you have lit it, so you must have seen the light coming – from where?" And the boy laughed and blew out the candle, and said, "Now you have seen the light going, where has it gone? You tell me!"

And my ego was shattered, and my whole knowledge was shattered. And that moment I felt my own stupidity. Since then I dropped all knowledgeability.'

Hassan talked about three Masters. And he said, 'There have been many, and no time is left for me to talk about them all.'

Yes, this is true, I had no Master because I had millions of Masters. I have learnt from every possible source.

If you can be that kind of disciple you need not have a Master. But remember, it is not that you do not have a Master. Either you choose one or you choose all, but in any case you have to be a disciple.

To be a disciple is a must on the path. What does it mean to be a disciple? It means to be able to learn, to be available to learn, to be vulnerable to existence. What actually happens when you choose a Master? You start learning how to learn. And with one Master, slowly slowly you get in tune, and slowly slowly you see the point that in the same way you can get in tune with the whole existence.

The Master is just a miniature of the whole. Coming closer to the Master you start becoming aware of the beatitude, of closeness, of love, of intimacy, of involvement, of commitment. And slowly slowly you see the point that if just being so close to one single person can be such a tremendous joy, how much more it will be when you are close to the whole. The Master is just the beginning, the Master is not the end. And the true Master is only a door – through him you pass and go beyond. The true Master helps you to go beyond him.

You say, 'You had no Master. No Buddha has a Master. Sometimes I think that choosing a Master means to prevent one's own enlightenment.'

Enlightenment is simply enlightenment; it is neither mine nor yours. The ego is separate, the essence is not separate. To think in terms of your own enlightenment is to be caught in the net, in the trap of the ego again. You miss the whole point. If you think of 'your own' enlightenment, just as you think of your own car, your own house, your own wife, you are starting to think of enlightenment also as something that you will possess. You will not be there to possess it. You will be possessed by it.

And to surrender to a Master simply means an experiment in being possessed by somebody. You drop yourself and the other enters you and fills you. You learn surrender. It is just the ABE of surrender. But you cannot learn the xYz if you have not even learned the ABE of it. When you go to learn how to swim you don't go directly to the ocean, you don't go to deep waters, you learn in shallow water near the bank or you learn in a swimming pool.

The Master is like a swimming pool where you can learn how to swim. Once you have learned, all the oceans are yours, then you can go anywhere. Then this whole existence belongs to you. But you are no more there. In fact, it will be better to say you belong to the whole existence – not that you possess enlightenment, enlightenment possesses you.

'Sometimes I think that choosing a Master means to prevent one's own enlightenment.'

You don't have a Master yet, so who has prevented you from becoming enlightened? Why are you not enlightened yet? Then those who don't have Masters must be enlightened. If choosing a Master prevents enlightenment, then those who don't have Masters must be enlightened. Choosing the Master does not prevent enlightenment. Getting caught by the Master and getting caught into the Master – which prevents enlightenment – these are two different things. That is why Buddha says, 'If you meet me on the way, kill me immediately.' And I say to you too: If you see me on the way, kill me immediately.

The Master is a ladder. You have to use it and you have to go beyond it. The Master is a boat. You have to use it, and when you have reached the other shore you have to leave it. You need not carry it on your head. If you carry it on your head you are stupid.

And you have not reached anywhere. You must be dreaming, because such stupid people never reach to the other shore.

Choosing the Master does not prevent enlightenment; but a moment comes when you have to go beyond the Master, then don't cling – clinging to the Master will prevent you. But if there is a real Master he will not allow you to cling to him. That is the definition of a real Master. He teaches you to get involved, he teaches you to become committed, and one day he teaches you to become uncommitted again, to become uninvolved again. Then the Master is perfect.

The ordinary so-called masters just teach you one thing: how to become attached to them and then to remain attached to them. That's the definition of a pseudo master. Avoid the pseudo masters.

But to find a true Master is not going to prevent your enlightenment. You will not become enlightened without him. It is a paradoxical phenomenon. You have to choose the Master and you have to go beyond the Master. If you understand this paradox, my answer will be clear to you.

The third question:

Question 3

I WANT TO CONQUER THE KINGDOM OF GOD. HOW TO DO IT?

God cannot be conquered. The very idea is foolish. You have to be conquered by God, you have to allow God to conquer you, and on the contrary you are saying, 'I want to conquer the kingdom of God.' This is the male ego, the aggressive mind: it always thinks in terms of conquering – conquer nature, conquer God, conquer love. And you have destroyed everything that you have conquered. You have destroyed the beauty of nature, the ecology, the inner harmony of nature by your conquering it.

Even a man like Bertrand Russell writes a book called THE CONQUEST OF NATURE. But this is how the Western mind has been thinking continuously – in terms of conquering. Either conquer this world or conquer that world, but you remain an Alexander.

This is not the way to approach love, this is not the way to pray. The very word 'conquering' is ugly. Surrendering, letting God conquer you, allowing him to enter you... Don't prevent him. You need

not go in search of him, you need not become a soldier to conquer. That's the difference between a soldier and a sannyasin: the soldier wants to conquer, the sannyasin wants to be conquered.

There was a loud hammering on the door of heaven. St. Peter appeared and said, 'I say, that's a tremendous racket. Who is making all the fuss?'

The shabby man standing there said, 'I'm Paddy McGinnis and I'm strong with the IRA these thirty years.'

St. Peter said, 'I'm sorry, Mr. McGinnis, but we have no record of you. You can't come in.'

'And who is saying anything about coming in?' said Paddy. 'I'm here a-tellin' you, you've got fifteen minutes to evacuate the place!'

This is the meaning of conquering God and the kingdom of God.

Drop this whole mind. This mind won't allow you. This mind is irreverent. This mind is incapable of knowing what worship is, what prayer is. Be a little more aware, alert about what you are asking. Do you want to possess God in your hands? Do you want God to be in your bank balance? God is not a treasure to be put in the bank, and God is not a thing that you can hold in your fist. God is not a thing! God is not a property!

Remember not to use the words that you use in your ordinary ego trips; these words will mislead you. These words show your ambition. These words are political. These words are not religious. A religious person surrenders, he prays, he waits, he opens up his being. He trusts, he says to God, 'Thy kingdom come. Thy will be done.' He prays, 'Let me be destroyed utterly, completely, so there is no hindrance left. Let me be absolutely empty so you can come and fill me totally.'

The fourth question:

Question 4

MY ORTHODOX CHRISTIAN PARENTS THINK THAT YOU ARE A DANGEROUS SOPHIST, AND SOME WICKED FORCE IS WORKING THROUGH YOU TO DESTROY RELIGION. WHY DO THEY THINK LIKE THAT?

It is nothing new. It has always been so. It has

always been so with Christians, this is so with Hindus, this is so with Buddhists, and this has always been so. They were thinking in the same way about Christ, too. These are the same people. They were thinking in the same way about Buddha, too, and these are the same people. Man is a very strange animal. The most strange thing about man is that he never learns; he goes on doing the same thing again and again.

Why did they crucify Jesus? What was wrong with this man? They thought him wicked, they thought him a representative of evil, a personification of the devil. They were angry. And, of course, the people who were interested in Jesus were younger people, because only young people can be

interested in the new. The older generation has too much of an investment with the established, is too involved with the status quo. Do you think Jesus' followers were old people? He himself was young, and the people that surrounded him were young people. Parents were angry, very angry. Rabbis were angry, priests were angry, because he was bringing a revolution. If Jesus is right, then the whole established religion is wrong. If Jesus is right, then what about the priests? Jesus and the priests can't both be right – either Jesus or the priests. The priests became organized against this man. They had to kill him. And the older generation was with them, naturally. The mind always feels comfortable with the old because it is familiar, one is accustomed to it. The new always feels dangerous, one feels suspicious of it. And religion is always new. True religion is always new, true religion is always rebellious. Whenever there is a man like Jesus or Buddha, there is bound to be great trouble.

But Jesus is crucified, and then slowly slowly, Jesus' life becomes the foundation of a new, established religion. Once Christianity becomes an established religion supported by the state and supported by the elders and Christianity itself has its own priesthood, then there is no problem. Then if a man like me comes, problems arise.

You say, 'My orthodox Christian parents think that you are a dangerous sophist, and some wicked force is working through you to destroy religion.'

In a way they are true. What they call religion is not religion, and I am certainly in favour of destroying it. What I call religion they cannot understand; it is impossible for them to conceive. They have become too stereotyped in their thinking, their minds are too conditioned, fixed. They are no longer fluid, flexible, they are rigid. The older a person becomes the more rigid he becomes.

Let me tell you a few things that were said about Christians in the early days of Christianity, and then you will understand what your parents are saying about me.

Tacitus says, 'There is a group, hated for their abominations, called Christians.'

And Suetonius says, 'The Christians are a class of men given to a new and wicked superstition.'

And Celcius says, 'They worship to an extravagant degree this man who appeared recently. They are like frogs holding a symposium round a swamp, debating which of them is the most sinful.'

And Lucian says, 'The poor wretches have convinced themselves that they are going to be immortal and live for all time by worshipping that crucified sophist and living under his laws... They receive their doctrines by tradition, without any definite evidence.'

And Pliny the Younger says, 'It is their habit, on a fixed day, to assemble before daylight and recite by turns a form of words to Christ as a god. The contagion of this perverse and extravagant superstition has penetrated not only the cities but the villages and the country too. Yet it seems possible to stop it and set it right.'

These things were not said about me, these things were said about Christ. And similar things have been said about Buddha.

Hindus have created a beautiful story about Buddha. They say that he was an incarnation of God. They had to say it. Hindus are more polite and, of course, more cunning, more sophisticated, and they know how to play with words. Buddha was an incarnation of God, they say, but not a good incarnation.

But how can an incarnation of God be bad? They have a beautiful story to illustrate it. They say when God created the world he created hell and heaven and earth, the three worlds. Then millions of years passed and nobody went to hell; it remained empty. And the devil and all his disciples were very angry, and they were waiting and waiting and nobody would come. And every arrangement was ready: the fire was burning, and nobody was coming. Finally they had to go to God, and the devil said, 'This is nonsense. Why did you create hell if nobody is going to come there? And what are we doing there? – just waiting and waiting! And how long do we have to wait? Not even a single soul has entered. The whole thing is pointless. Either send a few people so we become occupied... And we have rehearsed and we have trained ourselves and made ourselves so skillful that we are hankering... we have to do something! You are driving us mad! Either send a few people there, or drop the whole project!'

God said, 'You wait. Then I will have to come to the earth. I will be born as Gautam the Buddha, and I will mislead people and misguide people. Then they will start falling into hell automatically.'

Then God came as Gautam the Buddha, and he misguided people because hell needs people. And since Buddha misguided people, hell has been overcrowded.

Now, see the beauty of the story and the cunningness of it. Buddha is accepted as an incarnation of God, but it is just to send people to hell. So beware of Buddha, don't follow him; otherwise you will go to hell. Buddha was here to help the devil, to give him some occupation. Since then hell has been overcrowded, there is no space: people have to wait for years outside the gate.

This has always been so, and this is going to remain being so. Religion, whenever it comes fresh from the beyond, is very shattering to tradition. And the traditional people become afraid. Not that they are worried about religion being destroyed – they are not religious at all, otherwise they would not be afraid of it – their religion is only a social formality. They talk about God because it is convenient to talk about God. They go to the church, too, because it makes things easier. The church functions as a lubricant. It is a Sunday religion. It is good, it keeps you in good company, and everybody knows that you are religious. That helps in many ways.

The church is no more than a Rotary Club or a Lions' Club. If you are a Rotarian, it helps you. People know that you must be good if you belong to the Rotary Club. And in the Rotary Club you become acquainted with all the topmost people of the town. Friendship arises: it helps in your business, in your day-to-day life. The church is nothing but a kind of religious club: it is convenient. Nobody is sincerely there, people are just showing respect to Christ, paying service – but that service is lip service. They don't bother a bit about Christ, Christianity, and all his teachings.

Who bothers about Christ's teachings? Who follows them? If you had followed Christ the world would have been totally different: there would not have been any wars. And half of the world is Christian. If Christians really follow Jesus... Jesus says, 'Love your enemies,' and Christians go on bombing the enemy. It is Christians who bombed Japan, who used the first atomic bomb. Now

think of Jesus watching from his place – what will be happening to him? Christians dropping atom bombs? And he has said to these people, 'Love your enemy as yourself.'

Who has followed Jesus? There is no question of following. People just go to the church. It is a good feeling to go to the church, to remain religious.

I have heard...

The airplane was going through some especially turbulent weather, but the pilot knew he had everything under control. He tried to calm the passengers with soothing words spoken over the loudspeaker system. He also asked the stewardesses to reassure the people that everything would be all right.

One very religious little old lady, however, would not be comforted. The stewardess told her how capable the pilot was and how reliable the plane's technology was, but the woman was still sure she'd never see the ground again.

At a loss, the stewardess finally called on the highest court of appeal, 'Just trust in providence,' she said soothingly.

The little old lady's eyes opened even wider, 'Is it as bad as that?' she asked.

A religious old lady... But to really think of God means that death is certain. 'Is it as bad as that?'

People have double faces. Their original face is not even known to themselves. People have split personalities. Your parents will be thinking they are Christian and religious. They are neither Christian nor religious. If they are really religious, they will understand me because whatsoever I am saying is the same – exactly the same, precisely the same. My language may be different from Jesus' – it has to be, twenty centuries have passed – but what I am doing is exactly the same work, the continuity of the same work.

But I can understand their problem, too. They are losing their hold on you, and they are afraid.

Just the other night I was reading an article. In Germany parents have formed a certain society to prevent young people from going into new religions, particularly Eastern mystic experiences. In America they are creating a lot of trouble for the young people, too.

You will be surprised that parents are hiring kidnappers. Young people are being kidnapped by their own parents and then they are being given to psychologists. Certain psychologists are trying to deprogramme them, they are called deprogrammers. They think the young people have been conditioned.

For example, if you really become too involved with me, and your parents become very afraid, and you don't want to go back to your country, you can be kidnapped. Your own parents can do it. 'For your own sake, because you have fallen in the trap of a devil, of some evil force.' And it looks to them...'What are you doing with orange clothes and a beard and long hair and the mala? And who is this man... very evil-looking? And what is wrong with wearing a cross? having a picture of Jesus?'

What are you doing there?' And if they come and see the Dynamic Meditation, Kundalini, they will go crazy. They will become very concerned.

Yes, you can be kidnapped, and then you can be forced into what they call deprogramming to uncondition you. They think you have been hypnotized, so you have to be dehypnotized. So they will teach you Christianity and the Christian catechism again. And they will force you day in, day out, for months, so that you can again become a Christian, and you can again say, 'Yes I believe in God and the Son and the Holy Ghost,' and then they are at ease. When you believe in the Holy Ghost, then all is okay. And when you start reading the Bible again, all is okay. 'Now you have come back, you have become religious.' When you start making atom bombs again, you are really Christian, Catholic. When you go to the army and they cut your long hair and make you a soldier, then you are a perfect Christian, a Catholic. When you start a cut-throat competition in the world for money, for power, for prestige, when you start destroying others so that you can reach higher and higher for worldly possessions, you are perfect, you are a religious person.

Even politicians are thought to be religious persons because they go to the church, they listen to the sermon of the priest. Politicians are 'religious', and my sannyasins are 'not religious'!

You will have to understand it. You will have to be very very patient with your parents. You will have to be very kind, too. They need compassion. They are engaged in a certain ideology and they cannot look outside it. They are incapable of feeling anything new, of being anything new. They are incapable of understanding, they have become too rigid. Their whole ideology has become a settled phenomenon, and they are afraid. If they see you happy, they can only think you have gone mad, because they have lived an unhappy life and a very religious life.

And they know religious people are unhappy people – sad, with long faces. They cannot believe that you can be religious and dancing, and you can be religious and laughing, and you can be religious and yet happy. Then what about all their saints? Were they fools? They lived with long faces the whole of their lives. They carried their life as a burden, as if a mountain were being carried on their head, and you are so lightfooted, so weightless, with no burden, with no seriousness around you. You are such a laughter, how can they believe you are religious? The only thing possible is that you have been hypnotized. How can you be so happy in such an unhappy world? It is not possible. You must be living in a kind of illusion. Hence they say, 'This man is an evil force, he has hypnotized you. The laughter that you are going through is false, the joy that you are experiencing is false. Our misery is right and true, and your joy is false.'

When they will be able to make you miserable again they will be at ease. Their son has come back home, or their daughter has come back home.

You will have to be understanding. They cannot understand me, they cannot understand you, but they are your parents and you owe something to them. Be loving to them. Don't be antagonistic. Don't resent them. Don't start arguing and fighting with them because that will make them more convinced that they are right and you are wrong. Be more loving. Nobody has loved them; they have lived in a false world where all is pretension. Nobody has loved them. If you love them, it will be more convincing than logic.

Listen to them. Don't start arguing. Listen patiently. Nobody has ever listened to them. That's why psychoanalysis has become so important in the world. Psychoanalysis is nothing but just finding a

patient listener, the psychoanalyst, to whom you can talk to your heart's content, and say whatsoever you want – sense, nonsense, whatsoever you want.

People are feeling suffocated, boiling, within. They want to say something but nobody is there to hear. The world has turned deaf. The man cannot talk to his woman, because the moment you talk conflict starts. You say something, she understands something else. The woman cannot talk to the man because talking is always risky. It is better to keep quiet and to remain silent. At least it gives you a feeling of peace, that all is quiet. Say a single word, and the argument starts. Sooner or later people learn that it is better to remain silent, not to say anything.

Nobody has listened to them. Just see the misery of the fact that they have to go and find a person to listen... But they have to pay for it, and the costs are really very high. Psychoanalysis is one of the highly paying professions. It is a Jewish concern and Jews know how to do business. Freud founded the greatest empire, and his followers are just looting, just enjoying. And what are they doing? They simply listen. No other help is needed. If you listen to the person for months together, years together, he loses steam. And once he has thrown his steam out he feels calm and quiet. And he thinks this is because of psychoanalysis.

In older societies, more primitive societies, this is not needed because people are very willing to listen. Go to an Indian village – people are very willing to listen. They have enough time to listen, nobody is in a hurry. People are sitting and talking and listening to each other. You cannot convince Indian villagers that there is any need for psychoanalysis, they are psychoanalyzing each other already; they need not pay for it.

But in a highly sophisticated, cultured, civilized society, people are in such a hurry that nobody is available to talk to anybody else. Parents never see their children, or even if they see them, then just polite words: 'Hello, how are you?' and they are gone. Or a pat on the head which is almost mechanical, or a hug which is false, or even a kiss which is just an empty gesture. But nobody talks, nobody faces the other.

There is no friendship, no love. Parents live in one world, the children live in another. Parents are so suffocated by their own misery, helplessness, turmoil, that they have to drown themselves in alcohol. Children are getting drowned in drugs. And the strange thing is that the people who drown themselves in alcohol are very much against drugs. And they are doing the same thing; it is not different, it is the same thing. Somehow to drown oneself, to forget all about oneself and the world and the problems... Even children have so many problems because we teach them competition, ambition. We send them to the school and the competition starts: 'You have to be first. You have to bring an A grade.' Now you have made them anxious. They are continuously in turmoil, anxiety: whether they will be able to make it or not.

Small children have ulcers. Young people are having heart attacks. Young people are going mad, committing suicide – this has not happened ever before – or if you don't want to commit suicide, you don't want to go mad, you don't want to have ulcers, cancer, heart attacks, then drown yourself in drugs. But then the state is against you, then the society is against you, and you feel guilty. You are doing something illegal, you are a criminal; they will throw you into gaol.

The only possibility of getting out of this whole nonsense is to find a new space in your being through prayer, through meditation; to find your original source of life and energy. And that's what you are

doing here with me. If you really go into meditation you will not need alcohol, you will not need drugs. If you really go into meditation, your life will be a life of love, of sharing, of joy – non-competitive, non-ambitious. You will not become a politician, you will live as a nobody. You will not suffer from an inferiority complex because you will not compare yourself with anybody else. And you will live in great gratitude because your life will have joy. You will not be attached to misery because you will not have any investment in misery. If you don't have any ego, you need not have any investment in misery. Then you can feast and your life can be a festival. That's what I am teaching

And to me this is religion: to make life a feast, a festival; to transform energy in such a way that you become a celebration.

But your parents will find it difficult. Help them to understand. Be loving. Listen patiently to their arguments, and don't argue, rather, love. Just show by your being, by your integrity, by your patience, by your caring about them that you are moving on the right path. It is up to you: if you can prove by your love that you are moving on the right path, only then will they think that the man you are with is not evil. If you argue and fight and become antagonistic – which seems to be very natural, because they will be antagonistic and in a fighting mood, and the natural reaction is to be the same: tit for tat – if you do that, then you will be proving that your Master is evil and you will be proving that you have moved on a wrong path.

What I am going to be proved to be in the world depends on

The last question:

Question 5

CAN'T SEX BE TRANSCENDED WITHOUT GOING INTO IT?

Then what is the need to transcend it?

The need of transcendence arises only because you are in it. You are born in it, you are born out of it. You are a sexual phenomenon.

Except for Jesus, nobody has been born of a virgin. And Christians insist too much on the theory that Mary was a virgin so that they can condemn sex. If Jesus is also born of sex, then it will be difficult to condemn sex. In fact, Jesus was born out of sex as much as anybody else.

The body has to be constituted from male and female energy, otherwise the body cannot be constituted. To say that Mary was virgin is to say that you have electricity in your house with only one pole: positive or negative. That will be just as nonsensical. Electricity needs to have both poles, positive and negative. Without those two poles electricity cannot exist, cannot come into existence – not even in Jesus' house; the electricity will need two poles. The electricity does not care who you are – even in my house it needs two poles.

You can ask Haridas. He tries, the whole day he tries, continuously working to make electricity virgin. But up to now he has not succeeded. But later on you can write stories about me that in Osho's house the electricity had only one pole. These stories are always created later on, because you have to prove that your Master was exceptional.

Jainas say that Mahavir never perspired. Now, what kind of foolishness...? He missed the joy of perspiring in the sun. And he lived naked and moved naked. In fact, he must have perspired more than anybody else. If you say I don't perspire it may be right because I live in an air-conditioned room, but Mahavir, moving naked, never perspired? Something seems to be suspicious, fishy. He must have been stinking. To hide the fact you have to cover it and say that he never perspired, so the whole root is cut.

He never defecated, never urinated. How can you think of Mahavir pissing? That does not look right at all.

These stories are created. These stories simply prove that the followers are stupid. They don't say anything about Mahavir or Christ or Mohammed, they simply prove that the followers that came in their wake are neurotic.

Jesus was born out of two sexes just as everybody else is.

You come out of sex, each cell of your body is a sexual cell. Each cell of your body has two poles: the feminine and the masculine, yin and yang.

You ask me, 'Can't sex be transcended without going into it?'

The only possibility is not to be born. Once you are born you are already a sexual being. Whether you make love to a woman or man doesn't matter. You can be a celibate, but to be a celibate does not mean to go beyond sexuality. Sexuality has already penetrated. The moment you were in the womb of your mother you became a sexual being. There is no way to avoid it. So all that you can do is repress it. You will become unnatural, and your whole life will be a perverted life. Repression is possible, but transcendence is not possible in the way you are asking about.

I have heard...

Ellen and Dolph had been married thirty years and never missed a night of connubial bliss. One day Ellen visited her doctor and was told that she must have complete rest and quiet for six months or she would not live.

Ellen and Dolph decided they should stay completely apart during this period. She moved into an upstairs bedroom and he remained downstairs.

After three months of complete abstinence and solitude, his will-power collapsed, and Dolph started for her bedroom. As he started to climb the stairs, he saw her coming down.

'Dear,' she said, 'I was just coming down to die.'

'I'm glad, honey,' he said, 'because I was just going up to kill you.'

Don't be mad, let things be simple. There is no need to kill or die. Repression will make things very complicated in your life; you will become split, schizophrenic – just celibate on the surface, and deep down just the opposite of it.

Transcendence means the disappearance of the need for the other, the disappearance of the desire to get lost into a woman or into a man. And this is possible only if you have understood. And understanding comes only through experience. So I don't say drop out of your relationships, rather, become more meditative in your relationships.

Making love, let it be a meditation too. And you will be surprised: if while making love you also move in a meditative state you will have great insights into what is happening, and the whole urge called sex will become conscious. And once it has become conscious it can disappear.

And it disappears on its own; you need not cultivate, you need not practise anything for it. When it goes on its own it is beautiful. Yes, sex disappears – one transcends it – but not by fighting it.

This is true, and because of this truth much misunderstanding has happened in the world. Sex disappeared in Buddha's life, sex disappeared in Christ's life. People have seen sex disappearing, and people have seen that when sex disappears there is great splendour. Something of the sky dances on the earth. The beyond reaches to the earth. The mundane becomes suffused with the sacred. And because people have seen these things, great desire has arisen in them too to transcend sex. But then the whole thing goes wrong: they start fighting with it.

It is a secret science, and if you don't move rightly, everything will go wrong.

A man is told by a friend that he should pick a wife who is 'an economist in the kitchen, a lady in the parlour, and a prostitute in bed'.

They meet sometime after the wedding and the friend asks if he is satisfied with his choice.

'Well,' says the newly-wed, 'I did what you said, but I guess I made a mistake somewhere. The woman I married turned out to be a prostitute in the parlour, a lady in the kitchen, and an economist in bed!'

Just a little mismanagement, just a thing here and a thing there misplaced, and everything goes wrong.

Transcendence is never through repression, transcendence is through understanding, transcendence is through awareness.

Just the other night I was giving sannyas to a psychoanalyst – a beautiful man. I have given him the name: Anand Veetkam. It means bliss beyond sex. And to him I said that if you become meditative while making love you will come to know a few immensely significant things.

The first and the most significant thing is that when you are going into a deep orgasm, when the climax is happening, there is great joy because in that moment sex disappears. Sex brings you to the orgasmic state, and once its purpose is fulfilled, sex disappears. In the orgasmic state there is no sexuality left in you. You are simply throbbing and there is no desire. You are utterly herenow, there is no future, no fantasy, no imagination, nothing. And when the orgasm happens, the man is alone – the woman may be there but he is not aware of the woman. And the woman is alone – the man is there but she is not aware of the man.

Orgasm is individual: it is happening inside the man, it is happening inside the woman. The other has triggered it, but then the function of the other is finished; you are no more interested in the other. In deep orgasm you are simply inside yourself. There is no sex in it, hence the bliss. And after a good orgasm, for hours you will feel very very blissful. And for hours you will not think of sex again. The desire has left you. What has happened?

If you are feeling blissful, the desire cannot be there. If the desire is there, bliss cannot be there. Desire and bliss are never together.

And if you meditate deeply while making love, you will become aware that time disappears. At the peak there is no time, suddenly you are herenow. Only then do you know the meaning of here and now, otherwise you are in the past or in the future. And when time disappears, mind disappears, because mind is another aspect of time, another name for time. Mind is past plus future. When there is no time there is no mind. Just think: no mind, no time, no sexual desire – and there is great bliss.

But people miss it because they are not alert about it. People go into love-making unconsciously, mechanically. Go consciously, mindfully, remembering what is happening, watching, remaining a witness, and that will release understanding in you. That will release awareness in you. And awareness is transcendence. Awareness is freedom.

CHAPTER 7

Turning the Key

17 August 1978 am in Buddha Hall

MASTER LU-TSU SAID: WHEN THE LIGHT IS MADE TO MOVE IN A CIRCLE, ALL THE ENERGIES OF HEAVEN AND EARTH, OF THE LIGHT AND THE DARK, ARE CRYSTALLIZED. WHEN ONE BEGINS TO APPLY THIS MAGIC IT IS AS IF, IN THE MIDDLE OF BEING, THERE WERE NON-BEING. WHEN IN THE COURSE OF TIME THE WORK IS COMPLETED, AND BEYOND THE BODY THERE IS A BODY, IT IS AS IF, IN THE MIDDLE OF NON-BEING, THERE WERE BEING. ONLY AFTER CONCENTRATED WORK OF A HUNDRED DAYS WILL THE LIGHT BE GENUINE, THEN ONLY WILL IT BECOME SPIRIT-FIRE. AFTER A HUNDRED DAYS THERE DEVELOPS BY ITSELF IN THE MIDST OF THE LIGHT A POINT OF THE TRUE LIGHT-POLE. THEN SUDDENLY THERE DEVELOPS THE SEED-PEARL. IT IS AS IF A MAN AND WOMAN EMBRACED AND A CONCEPTION TOOK PLACE. THEN ONE MUST BE QUITE STILL AND WAIT.

IN THE MIDST OF THE PRIMAL TRANSFORMATION, THE RADIANCE OF THE LIGHT IS THE DETERMINING THING. IN THE PHYSICAL WORLD IT IS THE SUN; IN MAN, THE EYE. THIS ENERGY IS DIRECTED OUTWARD (FLOWS DOWNWARD). THEREFORE THE WAY OF THE GOLDEN FLOWER DEPENDS WHOLLY ON THE BACKWARD-FLOWING METHOD.

THE CIRCULATION OF THE LIGHT IS NOT ONLY A FANTASY.

BY CONCENTRATING THE THOUGHTS, ONE CAN FLY; BY CONCENTRATING THE DESIRES, ONE FALLS. WHEN A PUPIL TAKES LITTLE CARE OF HIS THOUGHTS AND MUCH CARE OF HIS DESIRES, HE GETS INTO THE PATH OF SUBMERSION. ONLY THROUGH CONTEMPLATION AND QUIETNESS DOES TRUE INTUITION ARISE: FOR THAT THE BACKWARD-FLOWING METHOD IS NECESSARY.

A GREAT MASTER was asked, What is the Buddha? 'Mind is the Buddha,' he answered.

When after many years he was asked the same question again by the same disciple, he said, 'No Buddha, no mind.'

'Then why did you say before, "Mind is the Buddha"?'

'To stop the baby crying! Once the baby stops crying, I say, "No mind, no Buddha!" '

Philosophy is just a toy, a toy to stop the baby crying, and so is theology.

Religion really consists of experience, experimentation; it has nothing to do with speculation. In its essential nature it is the science of the inner; it is as scientific as any other science. The difference between religion and science is not of their methodology but only of their object.

Science looks at the objective world where our energy is flowing, where our light is flowing. Religion searches into the subjective where our light is not flowing but can be turned to flow. Hence science is easier than religion. Never for a single moment think that religion is simpler than science. It is a higher science, how can it be simpler than science? It is a superior science.

First the light has to flow inwards, then it falls on your being, and then your being is revealed and you can enter into your being. And to enter into one's own being is to enter into the kingdom of God. There, you are not and God is: you exist only in the shadow. When the light flows outward you exist – but only in the shadow. You exist because you remain unaware of your real self. Your real self is the supreme self. Your real self is a 'Self' with a capital S. It has nothing to do with you, it is the self of all. But for that, a great transformation has to take place.

Nature has prepared you for the outward flow. Nature's function is finished. With man, nature has reached to its climax, now nothing else is going to happen naturally unless man makes a decision to go further than nature. Nature has brought you to the point where you are capable of standing on your own. Man is no longer a child, man has become adult. Now nature will no longer parent you; there is no need.

Natural evolution has stopped at man. This is a fact. Even scientists are becoming more and more aware of it: that for thousands of years nothing has happened to man, man has remained the same – as if nature's work is done. Now man has to take the course of further growth into his own hands. That's what religion is.

Religion means: man starts standing on his own feet, becomes responsible for his own being, starts looking and searching and inquiring into what is the case – Who am I? And this should not only be curiosity.

Philosophy is out of curiosity. Religion is a very sincere, authentic search; it is inquiry. And there is a great difference between curiosity and inquiry. Curiosity is childish, just a little itching in the head. You would like to scratch and then you feel satisfied. Philosophy is that scratching; religion is a life-and-death matter. In philosophy you never become involved, you remain aloof. You play with the toys, but it is not a question of life and death. You accumulate knowledge, but you never practise it.

I have heard...

Once upon a time there lived an eminent Confucian scholar. He was a gentleman of nearly eighty, and was said to have no equal in learning and understanding.

Then a rumour arose that far away a new doctrine had sprung up that was even deeper than his knowledge. The old gentleman found this intolerable and decided that the issue had to be settled one way or the other.

In spite of his age he set out on the long journey. After months of hardship on the road, he arrived at his destination, introduced himself and told the purpose of his visit.

His host, who was a Master of the new Zen school, merely quoted, 'To avoid doing evil, to do as much good as possible, this is the teaching of all the Buddhas.'

On hearing this, the Confucian gentleman flared up: 'I have come here in spite of the dangers and hazards of such a long and rough journey and in spite of my advanced age. And you just quote a little jingle that every three-year-old child knows by heart! Are you mocking me?'

But the Zen Master replied, 'I am not mocking you, sir. Please consider that though it is true that every three-year-old child knows this verse, yet even a man of eighty fails to live up to it!'

Religion is not a question of knowing but of living up to it. Religion is life, and unless you live it, you will not know anything about what it is. And to live religion one has to drop all philosophizing and one has to start experimenting. One has to become a lab. The scientist's lab is outside; the religious person's lab is his own being – his own body, his own soul, his own mind. The scientist has to concentrate on the object on which he is experimenting, his work has to be done with open eyes. The work of religion has to be done with closed eyes; one has to concentrate upon oneself.

And the complexity is great, because in the world of religion the experimenter and the experimented upon are the same. Hence the complexity, hence the strangeness, hence the incomprehensibility, hence the illogicality. The knower and the known are the same in the world of religion. In the world of science the knower is separate, the known is separate; things are clear-cut, demarcated. But in religion everything merges, melts into everything else – even the knower cannot remain separate. Religion does not give you knowledge separate from the knower, it does not give you experience separate from the knower, but as the very essence of the knower.

To be a religious seeker one has to drop all philosophizing. One has to drop all a PRIORI knowledge, because all a PRIORI knowledge is a hindrance; it stops your inquiry. Inquiry becomes dishonest – from the very beginning it becomes poisoned. How can you inquire if you have already concluded? To be a Christian and to be religious is impossible, or to be a Hindu and to be religious is impossible. How can you be religious if you are a Hindu? Being a Hindu means that you have already concluded, you have decided what truth is. Now what is the point of inquiry? What are you going to inquire into? All that you will be doing is finding support, arguments, for what you have already concluded. And your conclusion may be wrong – nobody knows – because your conclusion is not yours, it has been handed to you by the society.

Society is very interested in giving you conclusions, society is not interested in giving you consciousness so that you can conclude on your own. Before you become conscious, before any inquiry starts, society stuffs you with all kinds of conclusions to STOP the inquiry, because the inquirer is dangerous to society. The non-inquirer is convenient, the non-inquirer is obedient. He simply takes the orders, the commands, and follows them. He is conformist, he is conventional. Once you have stuffed somebody's mind a bit with a belief, you have drugged him. Belief is a drug. He starts believing, he goes on believing. Slowly slowly he starts thinking that his belief is his experience.

Belief is a system of hypnosis. You go on suggesting to the child, 'You are a Hindu, you are a Hindu', you take him to the temple, you lead him through religious, so-called religious, rituals, ceremonies, and by and by he becomes conditioned to the idea that he is a Hindu, that all that is Hindu is right and all that is non-Hindu is wrong.

And the same is being done in every kind of society. You have drugged the child. His very source of consciousness has been poisoned. And if you believe something, it starts appearing to be true. If you start believing something, you will find all kinds of supports for it, all kinds of arguments to help it. Your ego becomes involved. It is not only a question of truth, deep down it is the question, 'Who is right, me or you? How can I be wrong – I have to be right.' So you choose all that supports you; and life is so complex, you can find all kinds of things in life – whatsoever you choose, whatsoever you decide. If you are a pessimist, you will find all kinds of arguments in life which support pessimism. If you are an optimist, there are all kinds of arguments available to you.

Life is dual, life is paradoxical, life is multi-dimensional. Hence so many kinds of philosophies, 'isms', theologies exist in the world. And every theology lives confined by its own conclusions and feels perfectly right.

It is only in this age that the believers are finding a little difficulty. And this is a great blessing because they have become aware of other believers too. Now the Hindu is not so complacent, he cannot be; he knows that there are Christians. And the Christian cannot go on believing that he has the sole copyright for truth, because he knows that there is the Mohammedan, and there is the Taoist, and there is the Buddhist. And who knows? This age is very confused – it has never been so before.

But remember, this confusion is a great blessing; something is on the way, something tremendously important is going to happen. This chaos in the mind is the beginning of a new dawn. In the future people will not be Mohammedans and Hindus and Buddhists, people will be inquirers. Belief is disappearing and the darkness of belief is disappearing. Nobody in the future is going to believe. People will inquire, and when they find, they will trust. Belief is borrowed; trust is one's own experience.

What I am teaching you here is that kind of religion which is going to happen more and more in the future. I am bringing the future to you in the present. I am making you pure inquirers, with no belief system, ready to go into experimentation but with no conclusion, open and ready to accept the truth whatsoever it may be – but only ready to accept the truth.

The man who believes is a closed man. His windows and doors are closed; he lives in a kind of prison. He has to live in a kind of prison – if he opens the windows and doors and the sun comes in

and the wind comes in and the rain comes in, it is possible that his belief systems may be disturbed. If the truth enters from every side, it will be impossible for him to protect his belief. He has to hide from truth, he has to live in an enclosed world, windowless, so nothing can disturb him, so he can go on believing undisturbed. This is good for the society, but very hazardous for the health of the individual.

Society has been giving you toys to play with – just as when you give toys to the children so that they become involved in playing and then they don't disturb you. The parents are at ease, the father can read his newspaper, the mother can work in the kitchen. The child is involved in the toys.

In India, in the villages, this has been the usual practice. Poor women who have to go to work in the fields have to take their small children with them. If the children are big enough they can play on their own, but when they are very small they cannot play on their own. They are a constant distraction for the mother. They will cry – they are hungry, or they have wet the place or they are cold. And the mother has to come and care for them continuously and this is distracting to the work, and the boss won't allow it. So it has been the usual practice to give a little opium to the child. Then the child is fast asleep in the blissful slumber that the opium has given to him, dreaming beautiful dreams, and the mother can remain undistracted in her work. This is good for the work, this is good for the mother, this is good for the landlord, but this is very hazardous and dangerous for the health of the child – for his future also this is poisonous. But this is what has been happening.

Society gives you beliefs so that you need not experiment, so that you need not be distracted into the inquiry, because the inquiry will take so much of your energy that you will not be able to be a good clerk or a good stationmaster or a good collector or a good policeman. You will be distracted by your inquiry, you will become more interested in the inner and your interest in the outer will start disappearing.

Society wants you to live an extrovert life, society wants you to be efficient in the world, to be more productive in the world – whether the production is good or bad is not the point. If you work in a factory where bombs are created you have to be efficient and productive. If you work in the army you have to be efficient and always obedient. Wherever you are, whether the work is good or bad is not the question. Whatsoever the society has decided you have to follow, you have to fall in line.

If you become an inquirer, then there is danger; you will become more and more of an introvert. Your priorities will change, your values will be different. You may not care much about money, you may not care much about power, you may not remain ambitious, you may not be possessive anymore, your interest in property may disappear. You will start searching for inner riches, the inner kingdom of God.

But then you will become less and less efficient for society. And society cannot afford a world, although it will be a better one, where more people are introverted and are doing their own thing rather than being pulled and pushed by others to do their things. It will be a better world where people are more meditative. Then politicians will not be able to create as much mischief as they have been creating in the past. Wars will disappear automatically if people are more introverted. Then who will care to fight and who will care to kill and murder?

And violence is being painted in such ways that it appears beautiful – murder in the name of 'nation', murder in the name of Islam, murder in the name of Christianity. And then murder becomes beautiful.

Murder is murder; whether you murder for Christianity or the Church or the country or the nation doesn't matter. These are just excuses to murder, excuses to be destructive, excuses to be mad.

After every ten years a great world war breaks out upon the world, because in each ten-year period people gather so much pus in their beings that it has to be poured out. They gather so much poison in their beings that they cannot contain it anymore. A madness, a global madness, explodes.

If people are more introverted, wars will disappear, politics will disappear. If people are more introverted, of course they will not be so efficient, there is no need, but they will be happier. They may not be so continuously occupied, madly occupied, in things, but they will be more happy, more joyous, more celebrating. They will create enough of what is needed, they will not be concerned with the unnecessary.

But we have become too concerned with the unnecessary, with that which is not needed at all. We can afford to be without it, but yet we cannot, because our training has made it in such a way that we have to go on rushing and running. We don't know any other way to be.

Society drugs you with beliefs and kills your inquiry from the very beginning. Religion is to revive your inquiry again. Religion means taking you back to your original source.

And remember, it is not curiosity, it is a very sincere search. To live without knowing oneself is almost synonymous with being dead. How can one really live without knowing who one is? What will life mean if you don't know yourself? What will you do with yourself if you don't know who you are? How will you decide what is going to be your destiny? Yes, there will be much noise, but there will be no music. There will be much calculation, but there will be no celebration. And there will be much running and rushing hither and thither but no arrival. Between birth and death you will live in a kind of constant tension but you will not know the beauty, the benediction of life and existence, because you will not even have known the beauty and benediction of your inner being, which is the closest thing to know, the first thing to know.

The first step towards life is that of self-knowledge. It cannot be just curiosity. There are many people who inquire out of curiosity, but curiosity can never be life-transforming, again it is just an itch which can be satisfied very easily.

Once upon a time there was an innkeeper who, strange to say, was unable to make both ends meet. Nothing that he tried was of any effect. He tried to put his house under an entirely new management, but that too was in vain. So in despair he consulted a wise woman.

'It is quite simple,' she said, as she pocketed her fee. 'You must change the name of your inn.'

'But it has been "The Golden Lion" for centuries,' he replied.

'You must change the name,' she said. 'You must call it "The Eight Bells"; and you must have a row of seven bells as the sign.'

'Seven?' he said. 'But that's absurd; what will that do?'

'Go home and see,' said the wise woman.

So he went home and did as she told him.

And straightaway every wayfarer who was passing paused to count the bells and then hurried into the inn to point out the mistake, each apparently believing himself to be the only one who had noticed it, and all wishing to refresh themselves for their trouble.

And the innkeeper waxed fat and made his fortune.

This is how people are. The name of the inn is 'The Eight Bells' and the symbol has only seven bells – enough to make people curious, enough to keep them occupied.

But this kind of curiosity is not going to lead you anywhere. People ask about God, people ask about truth, but you can see from their eyes, by the way they have asked, that they don't mean business. Just as people talk about the weather, people talk about God too. It is 'polite' conversation. Nobody seems to be involved, nobody seems to be in a passionate search. And unless your search is of great passion, of tremendous commitment, of utter involvement, you will not be able to know the secrets of your being, because much work will have to be done. The curious person cannot do that much work. Curiosity is not enough to take you far away; its energy is very small, very tiny. Only a sincere passion to know can take you through all the trouble that will be needed. It is an uphill task.

So the first thing to understand with THE SECRET OF THE GOLDEN FLOWER IS: not to be philosophic, not to be drugged by society, not to believe and not to disbelieve either. Remember, whenever I say, 'Don't believe,' I am not saying that you should disbelieve – disbelief is another kind of belief, a negative kind – when I say, 'Don't believe,' I am saying both belief and disbelief have to be dropped. You have to be simply open, with no conclusion. You have to be simply aware of your ignorance, with no knowledge hiding your ignorance. You have to be innocent, innocently ignorant, you have to say, 'I don't know.'

All right approaches begin with this 'I don't know'. If you 'know' anything already without knowing, if you are knowledgeable, then that very belief will hinder, that very belief will create experiences which are not true. And when you are drugged by a belief – and belief is like LSD or marijuana or hashish – when you are drugged by a belief, it creates its own projected world, it gives your imagination free play. And when your imagination starts playing around you, you are no longer part of reality, you have created a separate private world; you are an idiot.

That is the meaning of the word 'idiot': one who lives in a private world, who has his own reality, who has completely broken away from the real, whose imagination has become so real to him that reality has simply disappeared from his vision. And that's what happens when you take LSD or marijuana or other kinds of drugs. It creates a small fantasy world in you, very colourful – at least it looks colourful when you are lost in the drug. And when you are in the drug, all that you experience appears to be ultimate truth.

Every day somebody or other comes to me and he says, 'It is through drugs that I became aware how beautiful the world is.' What you became aware of is only your dream world. Drugs simply take away your critical faculty. Drugs only drug your reason and then your dream world opens all its doors and flows in all directions. And when there is no critical faculty functioning, when there is no reason functioning and the imagination has full play and absolute autonomous power, it feels as if it is the ultimate truth. It is not. It has nothing to do with truth.

Truth is available only to those who are completely undrugged – not only chemically, but religiously too – who are COMPLETELY undrugged. Only they have the capacity to know the truth.

I have heard...

Under the influence of nitrous oxide, the great psychologist, William James, came to an ultimate 'truth'. He was one of the first experimenters – and in those days there were no drug people around.

Under the influence of nitrous oxide, he felt that he had stumbled upon the ultimate truth. He was a great psychologist, and a great philosopher too, but he did one thing that very few people do: he immediately wrote it in his notebook. He still had that much sense to know that something of immense value had risen in his consciousness and it had to be written down immediately. Who knows? – once he was out of the drug experience he might forget it. So he wrote it down and he waited for the moment when the drug and its impact should disappear so that he could read what ultimate truth he had come upon. He was thinking that he had become a Buddha or a Christ, seen God or seen something which the seers of the Upanishads saw, or Lao Tzu, or Zarathustra, or Mohammed – something, but of that importance.

But he was very puzzled and surprised when he came back to his senses and looked at his notebook. What he had written was this:

'Hogamous, Higamous,

Man is polygamous.

Higamous, Hogamous,

Woman is monogamous.'

This was the 'ultimate truth' that he had stumbled upon.

Any absurd thing can look ultimate when you are not in your senses, when the reason is not functioning, when the critical faculty has completely gone to sleep – any stupid thing. But in that moment it is not stupid, in that moment it looks like the ultimate truth.

Aldous Huxley says that when he first took LSD, he was sitting in a very ordinary room where just in front of him was a very ordinary chair. Once LSD started working into his system, into his chemistry, the chair started looking so beautiful that he could not believe his eyes. He had never seen anything so beautiful in his life. It was luminous: light was flowing from the chair in all directions, multicoloured, psychedelic. The chair is the same chair, it is just your imagination which is creating the whole game. It is just that LSD has driven you mad; it has taken away all possibility of being critical.

That's why I say belief is against doubt, but trust is not against doubt. Trust grows through doubt. Belief grows by repressing doubt. That's why belief is a kind of drug. That's exactly what the drug does, it represses your doubting faculty, which only keeps you alert to not becoming an idiot, to not falling a victim of your own imagination. And that's what religions have been doing down the ages. They say: Don't doubt. Doubt, and you will fall in hell. Believe. If doubt comes, repress it, throw it away. Just go on believing. And believing, they say, is seeing. If you believe, you will see.

Trust is a totally different phenomenon. It comes out of an undrugged consciousness, an open consciousness, neither believing nor disbelieving, with no conclusions tethered to it – just free, innocent.

Doubt remains useful. Until you arrive at truth doubt helps. Doubt is a friend of trust. The very process of doubt helps you not to become a victim of your imagination; otherwise, imagination has been playing havoc.

For example, if you are a born Hindu and you have been reading about KUNDALINI, then your imagination can create the whole experience. Any day the snake will start uncoiling from down the spine and with a great hushing sound it will rush towards the seventh CHAKRA. And the experience will look so real that you cannot doubt it if you have ever believed in it. But Jesus never came across KUNDALINI, Mohammed never knew anything about it. Even Buddha, who was born a Hindu... But because he was a man of sincere inquiry and had dropped all kinds of belief he never came across KUNDALINI. Mahavir never knew anything about it, Zarathustra has not talked about it.

So what happened? Did they miss? It is a belief. If you believe in seven CHAKRAS, those seven CHAKRAS will become facts in your life. If you believe in anything, you will start seeing it.

Gopi Krishna, who has become a propounder of KUNDALINI energy in the modern age, says he was working for thirteen years, sitting and waiting for the KUNDALINI to arise. Thirteen years is a long time. If for thirteen years you can believe in KUNDALINI and you can wait and you can go on looking deep down into the spine, it is not a miracle if it happens.

Then one day it happened: the serpent uncoiled himself, rushed with great energy, and with a sound, the roaring sound of a waterfall, penetrated the brain. And since then Gopi Krishna thinks that his genius has been released. He thinks that if your KUNDALINI rises you will become a genius. But I don't see what his genius has done. Yes, he writes some stupid poetry, very ordinary, fourth-rate. If that is genius then it will be good if people keep their KUNDALINI deep down, repressed. If everybody becomes a fourth-rate poet, that will not be a good situation. What kind of genius is released?

These are not the ways, these are just imaginings. And if you believe in a certain thing, you will start seeing it – that is the danger. Don't start with belief.

That is the vision of Tao: inquire, experiment, and wait for the conclusion to come on its own.

The sutras.

Master Lu-tsu said: WHEN THE LIGHT IS MADE TO MOVE IN A CIRCLE, ALL THE ENERGIES OF HEAVEN AND EARTH, OF THE LIGHT AND THE DARK, ARE CRYSTALLIZED.

Your consciousness is flowing outward – this is a fact, there is nothing to believe in it. When you look at an object, your consciousness flows towards the object.

For example, you are looking at me. Then you forget yourself, you become focused on me. Then your energy flows towards me, then your eyes are arrowed towards me. This is extroversion. You

see a flower and you are enchanted, and you become focused on the flower. You become oblivious of yourself, you are only attentive to the beauty of the flower.

This we know – every moment it is happening. A beautiful woman passes by and suddenly your energy starts following her. We know this outward flow of light. This is only half of the story. But each time the light flows out, you fall into the background, you become oblivious of yourself.

The light has to flow back so that you are both the subject and the object at the same time, simultaneously, so that you see yourself. Then self-knowledge is released. Ordinarily, we live only in this half way – half-alive, half-dead, that's the situation. And slowly slowly light goes on flowing outward and never returns. You become more and more empty inside, hollow. You become a black hole.

This is exactly what happens on a greater scale in the universe. Physicists have now discovered black holes. Taoists discovered black holes long before, but they were not concerned about the black holes there in the faraway space, they were concerned about the black holes inside you. A black hole is a state when all your energy is spent, exhausted, and you have become empty and you have forgotten completely how to go on nourishing this source of energy. Scientists say that sooner or later this sun will become a black hole, because continuous energy is being released but nothing is returning to it. It is an immense source of energy. For millions of years it has been giving light to the solar system. For millions of years trees have been growing, flowers flowering, man living, animals moving, birds flying, because of the sun's energy. But the sun is becoming spent. Slowly slowly, one day it will collapse; there will be no more energy left. Suddenly all light will disappear, the last rays will disappear from it. Then it will be a black hole.

And that's how many people live their life: they become black holes because of this constant extroversion. You see this, you see that, you are continuously seeing without ever returning the energy to the seer. In the day you see the world, in the night you see dreams, but you go on remaining constantly attached to objects. This is dissipating energy.

By the time a man is thirty he is almost finished; then he is a black hole. People die nearabout thirty, although they are buried nearabout seventy – that is another matter – but they die nearabout thirty. And I see a grain of truth in the hippie idea: don't believe a man above thirty. There is a grain of truth in it, because it is very rare to find a man beyond thirty who is alive. People become black holes, spent, utterly exhausted. They go on dragging somehow; they live without being alive, as if just the momentum of the past helps them to remain alive.

It happens: if you love bicycling, you have to pedal the bicycle. But sometimes you can just stop pedalling and out of the momentum created by the past pedalling the bicycle goes on for a while without pedalling. And if it is a downward slope, it can go far. And after thirty or thirty-five it is a downward slope. Thirty-five is the peak; if seventy is the average age, then thirty-five is the peak. After thirty-five you are on a downward slope; you can go on rolling down without any energy .

The Taoist experience is that this energy that you spend in your extroversion can be more and more crystallized rather than spent if you learn the secret science of turning it backwards. It is possible; that is the whole science of all methods of concentration.

Just standing before a mirror some day, try one small experiment. You are looking at the mirror, your own face in the mirror, your own eyes in the mirror. This is extroversion: you are looking into the mirrored face – your own face, of course, but it is an object outside you. Then, for a moment, reverse the whole process. Start feeling that you are being looked at by the reflection in the mirror – not that you are looking at the reflection but the reflection is looking at you – and you will be in a very strange space. Just try it for a few minutes and you will be very alive, and something of immense power will start entering you. You may even become frightened because you have never known it; you have never seen the complete circle of energy.

And although it is not mentioned in Taoist scriptures this seems to me the most simple experiment anybody can do, and very easily. Just standing before the mirror in your bathroom, first look into the reflection: you are looking and the reflection is the object. Then change the whole situation, reverse the process. Start feeling that you are the reflection and the reflection is looking at you. And immediately you will see a change happening, a great energy moving towards you. In the beginning it may be frightening because you have never done it and you have never known it; it will look crazy. You may feel shaken, a trembling may arise in you, or you may feel disorientated, because your whole orientation up to now has been extroversion. Introversion has to be learned slowly slowly. But the circle is complete. And if you do it for a few days you will be surprised how much more alive you feel the whole day. Just a few minutes standing before the mirror and letting the energy come back to you so the circle is complete... And whenever the circle is complete there is a great silence. The incomplete circle creates restlessness. When the circle is complete it creates rest, it makes you centred. And to be centred is to be powerful – the power is yours. And this is just an experiment; then you can try it in many ways.

Looking at the rose flower, first look at the rose flower for a few moments, a few minutes, and then start the reverse process: the rose flower is looking at you. And you will be surprised how much energy the rose flower can give to you. And the same can be done with trees and the stars and with people. And the best way is to do it with the woman or man you love. Just look into each other's eyes. First begin looking at the other and then start feeling the other returning the energy to you; the gift is coming back. You will feel replenished, you will feel showered, bathed, basked in a new kind of energy. You will come out of it rejuvenated, vitalized.

Master Lu-tsu said: WHEN THE LIGHT IS MADE TO MOVE IN A CIRCLE...

This is what they mean by moving light in a circle. Your light is moving in an are, it simply goes out and never comes back. You become a black hole sooner or later. If the circle is complete you will become a white hole. Now, after black holes, physics is discovering white holes too. A white hole is very pregnant with energy just the opposite of the black hole.

WHEN THE LIGHT IS MADE TO MOVE IN A CIRCLE, ALL THE ENERGIES OF HEAVEN AND EARTH...

Heaven and earth mean inner and outer, above and below, God and the world, the invisible and the visible, the unknowable and the knowable. Heaven represents God and the earth represents the manifested world. They become one when the circle is complete. Then you are not only 'dust to dust'; something of the sky has penetrated you. Then you are no longer just earthly, no more just a human being; you have become divine.

Remember the root of the word 'human': it comes from 'humus', humus means the earth. Man is made of the earth, that's why man is called human. Man is dust, hence he is called human. When the dust starts becoming luminous with the divine, then you know the splendour of life. And that is possible if the energy comes back. And it can be brought back from everywhere; there is no problem in it, you just have to practise the secret. And once you have got the knack of it, you will find it everywhere.

Looking at a green tree you can be so alive – as if the whole sap of the tree has flown towards you, the whole juice of the tree has gone into your being. Looking at the moon, and you will be surprised: there is no need to get drunk with any alcohol or any other drug, with the moon you can become a drunkard. The moon can return so much energy if you know how to take it back.

In India, in the ancient Rig Veda, there is talk of SOMA. Scientists think that SOMA IS something like LSD. Scientists think it must have been a kind of mushroom that has disappeared from the Himalayas because of the change in the climate or something. Or maybe it has not disappeared, maybe people have just forgotten about it. It may be still growing somewhere in the deep valleys of the Himalayas and we have simply forgotten what it is. Maybe the ancient seers knowingly helped humanity to forget about it; it may have proved too dangerous.

Aldous Huxley says that SOMA was the ultimate drug, and in the future when we will have discovered the ultimate LSD we will again call it SOMA. But you will be surprised to know that in Sanskrit SOMA IS another name for moon. Hence, Monday in Hindi is called SOMWAR, the day of the moon. SOMA IS another name for the moon. It is not a mushroom, it is not some kind of LSD, it is not a drug, it is a secret science of getting in communion with the moon. And just as the ocean is affected by the moon, if you can get the energy back from the moon, you will be surprised: great juice, great nectar, showers on you. You can be drunk without getting drunk on any drug.

The moon can affect you to the very core of your being. And it will make you cool and calm, because the moon is the feminine energy. Just as when you embrace a woman that you love and suddenly you feel great calm and quietude arising in you, exactly the same happens on a greater scale when energy returns to you from the moon.

The moon is the feminine principle, just as the sun is the masculine principle. The moon is yin, the sun is yang. The moon can mother you. There is no need to go in search to the Himalayan valleys for some mushroom, that mushroom is always there in the sky; it is the moon. You have to learn the secret of how to get energy back from the moon.

There have been secret methods to get energy from the moon and from the sun too. Sun worship was born out of a certain technique; great temples of the sun arose. The sun temple of Konarak was just an expression of gratitude to the sun. It was not just worship, it was a science – how to get yang energy in you. It is particularly good for women to get sun energy in them so that their hidden, dormant yang becomes active, and it is good for men to get moon energy so that their dormant feminine principle becomes alive, moving again. It is good for a woman to be a sun worshipper and good for a man to be a moon worshipper.

But the worship has not to be just a ritual, it has to be this method.

WHEN THE LIGHT IS MADE TO MOVE IN A CIRCLE, ALL THE ENERGIES OF HEAVEN AND EARTH, OF THE LIGHT AND THE DARK, ARE CRYSTALLIZED.

Light and dark symbolize man/woman, light/heavy, grace/ gravitation, life/death, movement/rest. All these things are represented by light and dark.

In short, if the energy can move in a circle, slowly slowly you will not know who you are – whether a man or a woman. Extroversion is the principle of yang, introversion is the principle of yin. Man is naturally extrovert, woman is naturally introvert. Even while making love, man keeps his eyes open – he wants to see, he is a voyeur. Hence the possibility of pornography. No woman is interested in pornography – no woman sees any point in it. Even while making love to her beloved, she closes her eyes. She is an introvert, her energy moves inwardly.

But the energy has to become a circle, otherwise one remains a man, one remains a woman. And both are half, two halves of the same whole. Hence the attraction and the need for the other. The day you are able to circulate your energy in a circle you will not need another woman, you will not need another man, because your own man, your own woman will meet and merge into each other. You will be whole; and to be whole is to be holy.

This is Tao and this is Tantra too: to be whole is to be holy.

WHEN THE LIGHT IS MADE TO MOVE IN A CIRCLE, ALL THE ENERGIES OF HEAVEN AND EARTH, OF THE LIGHT AND THE DARK, ARE CRYSTALLIZED.

This is what Carl Gustav Jung called 'individuation', crystallization. This is what George Gurdjieff used to call 'the birth of the self' or 'the soul' .

Ordinarily you are just fragments, ordinarily you are a crowd; you have many selves. You don't have a single 'I', you have many 'I's, small 'I's, and all struggling and competing with each other to dominate. This is the misery of man: that he is many. How can you be at ease if you are many? One part says, 'Do this,' another part says, 'No,' and a third part says, 'Do something else.'

Whichever you follow you will repent of, because the other parts which were not willing to go will create trouble. They will go on insisting that you are on the wrong path, that the other alternative would have been far better. 'If you had followed me, you would have arrived by now. And look, you didn't listen to me.' But if you had listened to that part, then the other parts would have taken revenge.

Man is never contented, he cannot be, because he is many. If you become one, contentment follows of its own accord. If you are many, discontent is natural. If you are many, you live in constant conflict. If you are one, conflict disappears; you have come home.

This is what Taoists call crystallization. And the method to achieve it is to make the light move in a circle so your yin and yang are no longer separate.

The light has to move just exactly as your breathing moves: in and out, out and in, you exhale, you inhale. Just think of a person who only exhales: he will not be able to live, his body will die. Or think

of the person who only inhales: he will also die. And that's exactly what has happened to your soul. Your soul is dead, because either you exhale light or you inhale light; you have not yet learned that exhalation and inhalation have to become a circle, one process. Exhale deeply and inhale deeply.

Just as breath is necessary for the life of the body, consciousness is necessary for the soul. So consciousness should not be left as a half, the circle should be completed. The woman has to learn how to be a man too, and the man has to learn how to be a woman too. And when the man and the woman have come to an equal balance, when they are utterly balanced, that is crystallization, individuation; the soul is born.

WHEN ONE BEGINS TO APPLY THIS MAGIC...

And, yes, it is magic, because its effects are really unbelievable.

WHEN ONE BEGINS TO APPLY THIS MAGIC IT IS AS IF, IN THE MIDDLE OF BEING, THERE WERE NON-BEING.

This is what I meant by 'black hole'.

WHEN ONE BEGINS TO APPLY THIS MAGIC IT IS AS IF, IN THE MIDDLE OF BEING, THERE WERE NON-BEING.

... as if you are surrounded by being, but you are an island of non-being, of nothingness – a black hole. The trees are alive, the stars are alive, the birds are alive, the earth is alive, the sun and the moon are alive, everything is alive, and you... just a dead black hole. In this vast ocean of being you are a non-being. This is the situation when you begin.

WHEN IN THE COURSE OF TIME THE WORK IS COMPLETED, AND BEYOND THE BODY THERE IS A BODY, IT IS AS IF, IN THE MIDDLE OF NON-BEING, THERE WERE BEING.

Then everything changes; then you become a being, a white hole. You become so integrated, so crystallized, that compared to you, all the suns and the moons and the trees and the birds and the animals look like non-being.

Just think of a Buddha: he has being, the whole existence feels pale compared to him. He has life, life eternal, life abundant. The whole existence is poor, he is rich. He is an emperor, the whole existence is beggarly.

WHEN IN THE COURSE OF TIME THE WORK IS COMPLETED, AND BEYOND THE BODY THERE IS A BODY...

When this circle of light becomes stabilized in you, crystallized in you, you will start feeling another body within the body.

This body is made of dust, that body is made of God, of divinity. This body has form, that body has no form. This body is gross, that body is subtle. This body will have to die, that body knows no death. This body is part of time, that body is part of eternity. When this second body is born –

and it can be born only when you have learned how to inhale and exhale light... Just as you are inhaling and exhaling breath, when you have learned how to inhale and exhale light – the second body, the body of light... This is the body of darkness, this is the body which is part of the earth, part of gravitation. It is heavy, it is pulled downwards. The other body is pulled upwards, it is part of grace, it is light – light in both senses of the word – it is illumined and it is weightless. You can fly.

That's what Zen people call 'flying without wings'. Then the whole sky and the infinity of it is available to you.

... AS IF, IN THE MIDDLE OF NON-BEING THERE WERE BEING. ONLY AFTER CONCENTRATED WORK OF A HUNDRED DAYS WILL THE LIGHT BE GENUINE.

In the beginning the light will look almost like imagination – in the beginning it has to be imagination. Only after a time, a hundred days, the CONCENTRATED WORK OF A HUNDRED DAYS... It depends on how concentrated your work is; a hundred days is not a fixed time. If your work is totally concentrated, then a hundred days, otherwise it will take a hundred years or a hundred lives, one knows not. It depends on the intensity. If your being is totally involved in it, committed to it, you are bent upon it, you are ready to risk all for it, then in one hundred days the light will become genuine. In the beginning it will be imagination.

Imagination is not wrong; imagination is wrong only when it takes you against reality, when it becomes a barrier. Imagination is not wrong when it cooperates with reality, then it is a great blessing. In the beginning you will feel it as imaginary – just looking in the mirror, you will feel, 'This is all imagination, that the reflection is looking at me.' It IS imagination in the beginning, but soon you will realize that it was not imagination, you were just turning the key in the lock of reality. It starts happening.

In the beginning, if you touch a tree with great love – you know the tree cannot respond – and if you feel some response from the tree, you will think it is imagination. It is not; the tree responds, but it will take a little time for you to recognize the truth of it. When you are loving, the tree responds with love – love is always responded to with love. And if love is not responded to with love, then know well your love is not love, that's all; then something else is masquerading as love.

... THEN ONLY WILL IT BECOME SPIRIT-FIRE.

After a hundred days' concentrated effort it will become spirit-fire.

AFTER A HUNDRED DAYS THERE DEVELOPS BY ITSELF IN THE MIDST OF THE LIGHT A POINT OF THE TRUE LIGHT-POLE.

First it is a diffused light; you just feel it very slightly there. Sometimes it is there and sometimes it is not there; it is very dim and very fragile. But slowly slowly it becomes very centred. It becomes a light-pole.

THEN SUDDENLY THERE DEVELOPS THE SEED-PEARL.

Then, just at the very centre of the light-pole, the seed-pearl.

IT IS AS IF A MAN AND WOMAN EMBRACED AND A CONCEPTION TOOK PLACE.

And it is exactly so: the inner man and the inner woman have embraced. It is a kind of inner intercourse – it is real Tantra. Your feminine part and your masculine part are making love to each other, are joined together. And then there is no need for them to separate.

With the outer woman you will have to separate, otherwise it will become very ugly. With the outer woman you will have to separate, otherwise it will become repulsive. With the outer man you will have to separate; it can only be momentary – only for a moment can you have the glimpse of unity. But with the inner there is no need to separate.

A Buddha lives in a constant orgasmic state: the inner woman and the inner man go on making love. You must have seen the SHIVALINGA in Hindu temples; that is a symbol. Just below that LINGA IS the YONI, the feminine part; it is a symbol of the inner man and woman meeting. It is not just phallic as Freudians will interpret it, it is symbolic; it symbolizes the inner polarity.

And once this meeting has happened, you are born anew. When Jesus says to Nicodemus, 'Unless you are born again...' this is what he means. I don't know what Christians say and I don't care either, but this is what he means. 'Unless you are born again...'. This is the birth he means. And this is what Hindus call DWIJA, twice-born: you have given birth to yourself. If the outer man meets with the outer woman you create a child, you reproduce. If the inner man meets the inner woman you again create a child, but you are the parent and you are the child. A new life begins in you, the life of a Buddha, the life of enlightenment, the life of deathlessness.

THEN ONE MUST BE QUITE STILL AND WAIT...

When this conception has been felt inside, when you feel that the inner man has penetrated the inner woman and the woman is pregnant, then nothing is left but to wait. Just as the woman waits for nine months with great joy, with great prayer, with great hope, you wait. Nothing else has to be done – no need to do anything – the doing part is finished.

The male part is action. To make light circulate is the male part. Once the conception has taken place and the inner woman is pregnant, then the male part need not work, it has to rest. Then things grow on their own.

Meditation is the first part, then there is only prayer left. Hence I say to you that without meditation you will never know what prayer is. Prayer is the highest form of meditation. Prayer is like fragrance, meditation is like the flower. One has to go through meditations.

People ask me why, if their path is that of prayer, are they supposed to do so many meditations here in my ashram. Prayer will come; you have to pave the way for it to come. You have to go through all kinds of meditations – these are cleansing processes. This is the male part of you that has to be satisfied, and then the female part will take possession; you will be pregnant.

And to be pregnant is to be prayerful, because then nothing is left to be done. Effort is finished and now you are effortless. This is what Taoists call 'inaction through action'.

You have been doing many experiments on moving the light in a circle, you have succeeded after a long concentrated effort; something has crystallized in you – the man and woman are no more separate, they have become one – the child is there. Now, except for waiting, nothing is needed. Wait with hope, wait with trust. And this is what prayer is.

IN THE MIDST OF THE PRIMAL TRANSFORMATION, THE RADIANCE OF THE LIGHT IS THE DETERMINING THING.

And what will make you alert that the pregnancy has happened? You will start seeing an inner radiance. Whenever you close your eyes you will not see darkness but radiance. And not only will you see it, those who love you – they will start seeing an aura around you.

IN THE MIDST OF THE PRIMAL TRANSFORMATION, THE RADIANCE OF THE LIGHT IS THE DETERMINING THING.

How do you know that a woman is pregnant? Have you not seen a certain aura around a pregnant woman? Have you not seen some light coming out of her eyes, her face, her very being? It is exactly the same, but on a much higher plane, when you are pregnant with God within you. You will see radiance. Whenever you close your eyes you will be all light inside, a sourceless light, coming from nowhere, very cool light, moonlight, but immensely enchanting, magical.

And others who love you and are very close to you will also start feeling it. That's why we draw an aura around the pictures of saints: it is not available to everybody. If you had seen Christ you would not have seen his aura, but his disciples saw it. Certainly the people who crucified him didn't see that aura. They could not see; they were blind, they were closed. The aura was seen around Buddha – by the disciples.

These secrets are available only to lovers. They are such intimate secrets that they are not available to all and sundry, to any Torn, Dick and Harry. They are only available to those who are intimate, those who come close, close, closer and closer, and those who are open, vulnerable.

IN THE MIDST OF THE PRIMAL TRANSFORMATION, THE RADIANCE OF THE LIGHT IS THE DETERMINING THING. IN THE PHYSICAL WORLD IT IS THE SUN; IN MAN, THE EYE.

And when the inner radiance starts growing in you, the eyes become aflame, they look drunk. There is a dance in the eyes – a subtle light, a totally different quality comes to the eyes. Now the eyes not only see things, but they share too.

Tao cannot be divided, but it can be shared. And the sharing of Tao is through the eyes.

When I initiate you into sannyas, I ask you to look at me. I want to look into your eyes, I want my eyes to dig deep into your eyes, to have a contact there, because behind your two eyes is hidden the third eye. If the third eye is contacted – and if you are open it happens within a split second, time is not needed – if the third eye is contacted, I know a disciple has come. If it is not contacted, then I only hope that you will become a disciple some day. In that hope I give you sannyas. But that is a hope; it may be fulfilled, it may not be fulfilled – it will depend on a thousand and one things. But when I see a disciple, when the third eye immediately starts responding to me, then you have come

to the place you have been seeking and searching for. Now there will be no need to go anywhere, now you will not need any Master, any teaching. You have come home.

THIS ENERGY IS DIRECTED OUTWARD (POWS DOWNWARD).

Ordinarily, the energy that is coming from the eyes flows outward. 'Outward' and 'downward' are synonymous.

THEREFORE THE WAY OF THE GOLDEN FLOWER DEPENDS WHOLLY ON THE BACKWARD-FLOWING METHOD.

Ordinarily the energy is going outward and downward. You have to bring it backward, inward – and 'inward' is synonymous with 'upward'. Once it starts coming back to you and you become a circle of energy, you will be surprised: a new dimension has opened up; you start moving upwards. Your life is no longer horizontal, it has taken a new route, the vertical.

God exists on the vertical route. You will not come across him in the world – not that he is not in the world, but unless you are moving vertically, you will not come across him. Just as a blind man cannot see light, the horizontal man cannot see God.

Many come to me and say, 'If you show us God, we will believe.' But how can I show you God? How can I show a blind man light unless he is prepared to go through the treatment so that his eyes open?

I will have to turn you from your horizontal way of life into a vertical way of life. That's what sannyas is all about: a vertical way of being. And once the light starts moving upwards, the Golden Flower opens up.

These are symbols; there is no flower inside you. 'Flower' simply represents flowering, 'golden' simply represents its light-fulness, its radiance.

THE CIRCULATION OF THE LIGHT IS NOT ONLY A FANTASY.

Remember: the circulation of the light is not only a fantasy. In the beginning it may appear so – you will have to be patient – soon it becomes a fact. It is a fact, it is a fact from the very beginning, but just because you have never been in contact with it, in the beginning it looks like a fantasy.

BY CONCENTRATING THE THOUGHTS, ONE CAN FLY; BY CONCENTRATING THE DESIRES, ONE FALLS.

Desire is the Taoist name for energy moving downward. 'Outward' and 'thought' is the Taoist symbol for energy moving inward. So don't misunderstand. By 'thought', Taoists don't mean your so-called thoughts, by 'thought' they mean thought-energy purified of desire. If it is purified of desire and all desire has disappeared, then there is no need to go out, because you go out only because you are desirous of something. You desire a house, you desire money, you desire power, you desire a man, a woman, this and that, then you go out. If there is no desire, thought need not go out; it starts turning inwards – the one-hundred-and-eighty-degree turn happens.

Desireless thought is inward-moving, desireful thought is outward-moving. Hence the insistence of all the Buddhas on desirelessness.

WHEN A PUPIL TAKES LITTLE CARE OF HIS THOUGHTS AND MUCH CARE OF HIS DESIRES, HE GETS INTO THE PATH OF SUBMERSION.

When a disciple takes little care of his thought and too much care of his desires he is drowned in the world.

ONLY THROUGH CONTEMPLATION AND QUIETNESS DOES TRUE INTUITION ARISE: FOR THAT THE BACKWARD-FLOWING METHOD IS NECESSARY.

Thought has to be purified of desire. Once thought is purified of desire it is no-thought. Mind without desires is a no-mind. It is what Patanjali calls SAMADHI, Zen people call SATORI, Taoists call crystallization: the balance of the outward and the inward. And no energy is lost; it goes into the world and comes back, like a bird flying in the morning out into the sky, and by the evening it comes back to the nest.

Let your energy come back to the nest again and again. Don't let it go forever without turning it back to you. And you will become a reservoir, and you will become tremendously powerful inwardly. Only in that power does intuition start functioning. In that power spirit-fire is born. In that power the true light-pole arises. In that power suddenly there develops the seed-pearl.

IT IS AS IF A MAN AND WOMAN EMBRACED AND A CONCEPTION TOOK PLACE. THEN ONE MUST BE QUITE STILL AND WAIT.

Meditation is complete and prayer begins. To bring meditation to prayer is the whole work of Tao.

CHAPTER 8

Real is for Always

18 August 1978 am in Buddha Hall

The first question:

Question 1

WOULD YOU TALK ABOUT THE RELATIONSHIP BETWEEN DISILLUSIONMENT AND CELEBRATION. I'M FEELING A STRANGE MIXTURE OF THE TWO – A DYING AND A COMING TO LIFE AT THE SAME TIME.

Venu Gopal, mind lives in illusions. And to live in illusions is to be miserable, because they cannot be fulfilled. You can go on hoping but you will always be moving into a mirage. The moment you reach the place you were hoping for, the mirage will disappear, you will be in utter despair. Out of your despair you will again hope.

Hope is just an effort to keep oneself alive somehow. You will again create illusion. And this is how the whole game goes on: you are in despair, out of despair you create an illusion. Out of illusion more despair is created, and out of more despair, more illusions. And one goes on from despair to illusion, from illusion to despair. No energy is left to celebrate. You are in a constant tension between despair and hope. Your life becomes nothing but a tension between that which is and that which should be.

You cannot feel being, you remain engrossed in becoming. Becoming is misery, being is celebration. Celebration is not because some desire is fulfilled – no desire is ever fulfilled. Desire as such cannot be fulfilled. Desire is only a way to avoid the present moment. Desire creates the future and takes

you far away. Desire is a drug. It keeps you stoned, it does not allow you to see the reality – that which is herenow.

Celebration means: dropping this whole trip of becoming and just being here. When becoming disappears, all the smoke of becoming disappears, there is the flame of being. And that very flame is celebration.

Celebration is without any cause. Celebration is simply because we are. We are made out of the stuff called celebration. That's our natural state: to celebrate – as natural as it is for the trees to bloom, for birds to sing, for rivers to flow to the ocean. Celebration is a natural state. It has nothing to do with your desires and their fulfilment, with your hopes and their fulfilment; it is already the case. But to see the celebration that is already happening at the deepest core of your being you will have to drop becoming, you will have to understand the futility of becoming.

So something tremendously beautiful is happening, Gopal. Allow it.

Yes, it is exactly so. When you are utterly disillusioned and you don't create any more illusions – that is what I mean by utterly disillusioned.. . Disillusionment comes many times in everybody's life, but out of disillusion you again create new illusions. You cannot live without illusions; it has become a habit, a habit of many lives. You cannot live in the reality as it is, you want it to be something else – you are always wanting it to be something else. And reality has no obligation to anybody to change itself. And it is good that it doesn't bother about your desires, otherwise there will be chaos because there are so many people desiring, projecting.

Reality remains as it is, utterly unaffected by what you desire. It never takes any notice of your desires. But once you are absolutely disillusioned... and by 'absolute disillusionment' I mean you no longer create any more illusions, you simply remain with it – even if it is despair, you remain with it. You remain in it, you accept it. The moment you accept despair, it starts disappearing, because it can exist only as a shadow of hope; it cannot exist on its own. You cannot just be in despair without any illusion, that is impossible – it is as impossible as if there were just a shadow walking on the road. If you walk there will be a shadow, but the shadow cannot walk alone. Despair is a shadow of illusion. If you are utterly disillusioned, despair starts disappearing. And a new being, a fresh being, a resurrection, a celebration arises in you.

Aniruddha has written a question saying that when he came here he was thinking about me as vast, special, extraordinary. Now he says, 'Living here with you for so many days, you appear ordinary, just as any other man. So what is the fuss all about?'

I have no obligation to fulfil your demands. I am just as I am, utterly ordinary. Reality is ordinary. The rose is a rose is a rose. The rock is a rock, the river is a river. Reality is absolutely ordinary, utterly ordinary. I am an ordinary man. Then what is the difference between you and me? The difference is: I celebrate my ordinariness, you don't celebrate it. That is where the difference is. I welcome it, I am utterly blissful with it; you are not. I am a being, you are a becoming. There is the difference. Not that I am special and you are ordinary – that is utter nonsense – if I am special then everybody is special, if you are ordinary, then I am ordinary. We belong to the same reality. I am utterly ordinary. But the difference is that I am celebrating it. I have no grudge, I have no complaint, I am not trying to become somebody that I am not. I have accepted myself in absoluteness – not even a single thing do I want to change. In this relaxation, in this acceptance, celebration has started happening to me.

Now Aniruddha says he is in a difficulty. He has created his difficulty himself. I have never told anybody that I am special. That was your idea, your projection. And, in fact, why was Aniruddha thinking that I am special? Deep down he wants to be special, that's why he stayed here, seeing that 'Here is a special man, so there must be some secrets to being special. Learn from this man so you can also become special, so you are no longer ordinary.'

People have such condemnation for the ordinary. I have tremendous respect for it because the ordinary is the real. God is the most ordinary thing in existence – has to be. How can he be special? – compared to what, compared to whom? He alone is, he cannot be special. He can only be ordinary, as ordinary as the rose and the peacock and the eagle, and the river and the rock and the cloud.

But Aniruddha must have had a desire deep down to become special. People search for Masters in order to become special. People search for Masters out of their ego desires. The very search is an ego trip. Then, naturally, one day you will be disillusioned. That was your illusion; I have nothing to do with it. If you project something on me, how am I supposed to be responsible for it? You project; sooner or later your projection will fall down. In fact, I will help in every way so that it is broken, shattered, so that you can see me as I am, so that one day you can see yourself too as you are.

My whole teaching is: drop all these stupid efforts to become special, extraordinary. Just enjoy reality as it is wherever you are, whosoever you are. Celebrate it. This I call prayer, this I call being religious: celebrating one's being. It is a gift from God. Just to be is more than you can ask for. Just to be is the greatest miracle. What more of a miracle can happen?

Venu Gopal, something tremendously beautiful is on the way. Don't create any more illusions again. The mind will try. Don't listen to the mind. Remain disillusioned. It will be a kind of dying, because you have lived up to now through illusions. That has been your nourishment. You will feel like dying. But die; and with this death a new life will arise in you, you will be resurrected. Let this be a death – and a total death. Don't die in a lukewarm way, die totally, wholly. Allow this death to happen, and the next moment, out of this death, some new life arises that you have not seen and that has been always within you – but you were not available to

And to Aniruddha also I would like to say: It is very good, Aniruddha. Now you are seeing my reality. I am an ordinary man, and I am here to make you ordinary also. I am here to help you come out of your ego trips. I am here to help you to celebrate this immense ordinariness. Only then are you grateful to God.

What are you trying to do? – trying to become somebody else, trying to decorate yourself? But all those decorations will be falsifications. You can never be anybody else, you can only be yourself. There is no way for the rose flower to become a lotus. There is no way for the lotus to become a rose flower. You can only be yourself. If you allow it, there will be celebration, because there will be no possibility of misery. And the energy that becomes misery becomes celebration. If you don't allow it to move into becoming misery, what else will you do? It is the same energy that cries in you – it can become laughter. It is the same energy that becomes hate in you, sour, bitter – it becomes love. It is the same energy that can become destruction – it becomes creation. The energy is not different. When you are engaged in an ego trip of becoming somebody special, then your whole life will be nothing but a long tragedy.

What is the difference between Alexander and a Buddha? Alexander wants to be special, wants to possess the whole world, wants to be unique. And Buddha? – Buddha simply wants to be himself. There is no need to go anywhere, there is no need to become at all. No future is needed. No time is required. Buddha can be this very moment what he wants to be because he already is that. But for Alexander, even millions of lives will not be enough. His journey will remain incomplete; he will never be able to bring it to a conclusion. It is a vicious circle. He will be frustrated again and again, and out of frustration he will create bigger illusions, stronger illusions. He will need bigger illusions and stronger illusions.

It is like a drug, I say again. If you take a drug, any drug, sooner or later you become accustomed to it. Then you need more quantities of it, stronger doses of it, and so on and so forth. Small illusions won't do; Once you have become accustomed to them, you will need greater illusions.

This is how people become mad. A madman is one whose illusions have gone completely contrary to reality. Now he lives only in his illusions – there are not even intervals when he sees reality as it is, not even moments of truth. He simply lives in his illusions. He is a madman. And what others are may be a lesser madness, but the madness is there. The difference is only of degree, quantity, but not of quality. Unless you are ready to relax into your being as you are, you are not sane.

I am ordinary, and I say to you Buddha is ordinary. And I say to you all the Buddhas have always been ordinary. That is their specialness, because in this world nobody wants to be ordinary. That is their extraordinariness, because they are people who have chosen to be ordinary. That is their humbleness. Jesus says, 'Blessed are the meek for theirs is the kingdom of God.' By 'meek' he means exactly this: to be just what God has meant you to be; not to aspire to anything at all; to live in a relaxed state.

It is good, Aniruddha, that your illusion is broken. Thank me for it. Feel grateful for it, that I have not supported your illusion at all. If you carried it for so many months it was just your work. I was not a support to it.

But his question shows that now he thinks I am ordinary the problem is arising for him again. Then what is he doing here? Then he should go again to somebody else who is extraordinary. Now will be the decisive moment for him. If, seeing that I am ordinary, he understands the beauty of being ordinary, celebration will start. If he is feeling frustrated – as if I had deceived him, as if I had been pretending to be extraordinary and now he has found that I am not – then he will have new illusions. He will project his desires onto somebody else. He will find another screen and again he will be frustrated. And he will need bigger and bigger doses, and sooner or later he will be a victim of somebody who is there to exploit people, who is there to pretend according to your illusion.

That's why I am so much against Satya Sai Baba. He is trying to help your projections. That is my criticism of his effort. He tries to go with your projections. He is not an independent man, he depends on you. You project and he will try to fulfil your projections – at least he will pretend that you are in the close vicinity of a special man who can do miracles, who can make things appear from nowhere.

Now Aniruddha can become a victim of a man like Satya Sai Baba because then he will think this is special; no ordinary man can do it. That's true, but ordinary magicians ARE doing it. But these

tricks are very dangerous. They are very subtle in their exploitation. Aniruddha can easily become a victim of any charlatan, of any deceiver. Now will be the decisive moment for him. He will have to decide either to live with this man who is ordinary and drop all desire for extraordinariness and all projections and to become ordinary himself and let celebration happen, or he will have to project his illusions somewhere else.

And then you can go on and on. That's how you have been going on for centuries. For so many lives you have been going on and on. You simply change your screen, but you don't drop your projection. You carry your projector and your whole film of hopes, dreams, desires. You just become frustrated with the screen – 'This screen is not right' – so you find another screen. When are you going to drop the projector and the film? When are you going to burn the whole ego trip? In that very moment death has happened, and resurrection.

Venu Gopal, you say, 'I'm feeling a strange mixture of the two – a dying and a coming to life at the same time.'

That's how it will happen in the beginning: you will die a little bit and you will be born a little bit. Learn a lesson from it: die totally so that you can be born totally. And then you know that each moment one has to die so that each moment one again becomes fresh, young – is born. This can happen each moment, and a true life consists of death-resurrection, death-resurrection. Each moment it happens, each moment one has to die to the past. Only then does the present become available and there is celebration, and there is great joy, and there is great flowering. The Golden Flower blooms if you are ready to die to the past, if you are utterly in the present. And you can be utterly in the present only if you have no desire to be anywhere else in the future, if you have no desire to be somebody else. This I call enlightenment.

The second question:

Question 2

WHY IS LOVE SO ESSENTIAL FOR SPIRITUAL GROWTH?

Love and awareness is the highest form of polarity – just like man/woman, life/death, darkness/light, summer/winter, outer/ inner, yin/yang, the body and the soul, the creation and the creator. Love and awareness is the highest form of polarity, the last polarity, at which transcendence happens.

Love needs two. It is a relationship, it is outgoing, it is energy moving outwards. There is an object: the beloved. The object becomes more important than yourself. Your joy is in the object. If your beloved is happy, you are happy; you become part of the object. There is a kind of dependence, and the other is needed. Without the other you will feel lonely.

Awareness is just being with yourself in utter aloneness, just being alert. It is not a relationship, the other is not needed at all. It is not outgoing, it is ingoing.

Love is the movement of the light out of your being. Awareness is the reverse movement, the backward movement of the light to the source again, returning to the source. This is what Jesus calls repentance – not in the sense of repentance, but in the sense of returning to the source.

Patanjali calls it PRATYAHARA, coming back home, Mahavir calls it PRATIKRAMAN, coming back to oneself; the circle is complete. THE SECRET OF THE GOLDEN FLOWER IS based, totally based, on this backward movement of your energy. But the backward movement is possible only if you have moved forward. You have to go into love, you have to relate in order to come to yourself. It looks paradoxical.

The child has to get lost into the world to become a child again. The innocence has to go into all the turmoil of cunningness and calculation to become really innocent again. A child is innocent, but his innocence is that of ignorance. A saint is also innocent, but his innocence is not of ignorance but of experience, of ripeness, of maturity. He is again innocent, but that again has great importance – he cannot be distracted from his innocence anymore. The child is bound to get distracted: every Adam has to leave the Garden of Eden, the world of innocence. Every Adam has to go into the world, into the mud of it, because only there will you mature, will you ripen. Only there will you learn, only there will you see in contrast the beauty of innocence, will you understand the splendour of innocence. The day you have learned the beauty of innocence, you have become aware of it, you will have come back home.

The Adam cannot become Christ if he does not leave paradise; he will remain a child. Adam means outward movement, Christ means inward movement. Adam means love, Christ means awareness. The circle is complete. The difference between Adam and Christ is only that of direction. Adam is going extrovertedly, and the same person, when he turns back and becomes introverted, is Christ. Adam is the potential Christ, Christ is the actualized Adam.

Love is very essential. You have to lose yourself to gain yourself. Love is the only possibility of losing yourself totally. When you are lost totally, then you will be able to remember what you have done.

It is like a fish which has always lived in the ocean. It will never become aware of the ocean and the benediction of it. It has to be caught in a net, a fisherman has to come to take it out, throw it on the shore. Only on the shore, in the hot sun, will it remember for the first time. Although it lived for years in the ocean, it was oblivious, completely oblivious, of the ocean. Now the thirst, the heat, makes it mindful of the ocean. A great longing arises to go back to the ocean. It makes every effort to jump back into the ocean.

That is the state of a seeker: thirsty to be back at the original source. And if this fish can enter the ocean again... can't you imagine the celebration! And the fish has lived in the ocean forever but there was no celebration. Now there is the possibility of celebration. Now it will feel so delighted, so blessed.

Love is a must for spiritual growth. And, moreover, love functions as a mirror. It is very difficult to know yourself unless you have looked at your face in the eyes of someone who loves you. Just as you have to look into the mirror to see your physical face, you have to look in the mirror of love to see your spiritual face. Love is a spiritual mirror. It nourishes you, it integrates you, it makes you ready for the inner journey, it reminds you of your original face.

In moments of deep love there are glimpses of the original face, although those glimpses are coming as reflections. Just as on a full moon night you see the moon reflected in the lake, in the silent lake, so love functions as a lake. The moon reflected in the lake is the beginning of the search for the

real moon. If you have never seen the moon reflected in the lake you may never search for the real moon. You will go again and again into the lake to search for the moon because in the beginning you will think, 'This is where the real moon is, somewhere deep down at the bottom of the lake.' You will dive again and again and you will come up empty-handed; you will not find the moon there.

Then one day it will dawn on you that maybe this moon is just a reflection. That is a great insight. Then you can look upwards. Then where is the moon if this is a reflection? If it is a reflection you have to look in the opposite direction. The reflection was there, deep in the lake – the real must be somewhere above the lake. For the first time you look upwards and the journey has started.

Love gives you glimpses of meditation, reflections of the moon in the lake – although they are reflections, not true. So love can never satisfy you. In fact, love will make you more and more dissatisfied, discontented. Love will make you more and more aware of what is possible, but it will not deliver the goods. It will frustrate you; and only in deep frustration – the possibility of turning back to your own being. Only lovers know the joy of meditation. Those who have never loved and have never been frustrated in love, those who have never dived into the lake of love in search of the moon and are never frustrated, will never look up to the real moon in the sky; they will never become aware of it.

The person who loves is bound to become religious sooner or later. But the person who does not love – the politician, for example, who cannot love any person, he loves only power – will never become religious. Or the person who is obsessed with money, who loves only money, who knows only one love – love of money, will never become religious. It will be very difficult for him for so many reasons. Money can be possessed; you can have money and you can possess it. It is easy to possess money, it is difficult to possess a beloved – impossible, in fact. You will try to possess, but how can you possess a living person? The living person will resist in every way, will fight to the last. Nobody wants to lose their freedom.

Love is not as valuable as freedom is. Love is a great value, but not higher than freedom. So one would like to be loving, but one would not like to be imprisoned by love. Hence, sooner or later you become frustrated. You try to possess, and the more you try to possess, the more impossible love becomes and the more the other starts going away from you. The less you possess, the closer you feel to the other. If you don't possess at all, if there is freedom flowing between the lovers, there is great love.

Firstly, the effort to possess a person is bound to fail: in that frustration you will be thrown back on yourself. Secondly, if you have learned not to possess the person, if you have learned that freedom is a higher value than love, a far more superior value than love, then sooner or later you will see: freedom will bring you to yourself, freedom will become your awareness, meditation.

Freedom is another aspect of meditation. Either start with freedom and you will become aware, or start with awareness and you will become free. They go together. Love is a kind of subtle bondage – they go together – but it is an essential experience, very essential for maturity.

There is a beautiful definition of realness through love in Margery William's beautiful book *THE VELVETEEN RABBIT*.

'What is REAL?' asked the Rabbit one day. 'Does it mean having that buzz inside of you, and a stick-out handle?'

'REAL isn't how you were made,' said the Skin Horse. 'It's a thing that happens to you. When a child loves you for a long time, not just to play with, but really loves you, then you become REAL.'

'Does it hurt?' asked the Rabbit.

'Sometimes,' said the Skin Horse, for he was always truthful. 'When you are REAL, you don't mind being hurt.'

'Does it happen all at once like being wound up,' he asked, 'or bit by bit?'

'It doesn't happen all at once,' said the Skin Horse. 'You become. It takes a long time. That's why it doesn't often happen to people who break easily, or have sharp edges or who have to be carefully kept. Generally, by the time you are REAL, most of your hair has been loved off, and your eyes drop out and you get loose in the joints and very shabby. But these things don't matter at all, because once you are REAL, you can't be ugly, except to people who don't understand... Once you are REAL, you can't become unreal again. It lasts for always.'

Love makes you real; otherwise you remain just a fantasy, a dream, with no substance in it. Love gives you substance, love gives you integrity, love makes you centred. But it is only half of the journey; the other half has to be completed in meditation, in awareness. But love prepares you for the other half. Love is the beginning half and awareness is the ending half. Between these two you attain to God. Between love and awareness, between these two banks, the river of being flows.

Don't avoid love. Go through it, with all its pains. Yes, it hurts, but if you are in love it doesn't matter. In fact, all those hurts strengthen you. Sometimes it really hurts badly, terribly, but all those wounds are necessary to provoke you, to challenge you, to make you less sleepy. All those dangerous situations are necessary to make you alert. Love prepares the ground, and in the soil of love the seed of meditation can grow – and only in the soil of love.

So those who escape from the world out of fear will never attain to meditation. They can sit in the Himalayan caves for lives together, they will not attain to meditation. It is not possible – they have not earned it. First it has to be earned in the world; first they have to prepare the soil. And it is only love that prepares the soil.

Hence my insistence for my sannyasins not to renounce the world. Be in it, take its challenge, accept its dangers, its hurts, wounds. Go through it. Don't avoid it, don't try to find a short-cut because there is none. It is a struggle, it is arduous, it is an uphill task, but that is how one reaches the peak.

And the joy will be more, far more, than if you were dropped on the peak by a helicopter, because you will have reached there ungrown; you will not be able to enjoy it. Just think of the difference... You try hard to reach Everest. It is so dangerous – every possibility of dying on the way, every possibility of never reaching to the peak; hazardous, dangerous; death waiting for you at each step; so many traps and so many possibilities of being defeated rather than being successful. Out of one hundred possibilities there is only one possibility that you may reach. But the closer you come to the

peak, the higher the joy rises in you. Your spirit soars high. You earn it; it is not free. And the more you have paid for it, the more you will enjoy it. Then think: you can be dropped from a helicopter on the top. You will stand on the top and you will just look silly, stupid – what are you doing here? Within five minutes you will be finished, you will say, 'So I have seen it! There is nothing much here!'

The journey creates the goal. The goal is not sitting there at the end of the journey, the journey creates it at each step. The journey is the goal. The journey and the goal are not separate, they are not two things. The end and the means are not two things. The end is spread over all the way; all the means contain the end in them.

So never miss any opportunity of living, of being alive, of being responsible, of being committed, of getting involved. Don't be a coward. Face life, encounter it. And then slowly slowly something inside you will crystallize.

Yes, it takes time. The Skin Horse is right: 'Generally, by the time you are REAL, most of your hair has been loved off, and your eyes drop out and you get loose in the joints and very shabby. But these things don't matter at all, because once you are REAL, you can't be ugly, except to people who don't understand... Once you are REAL, you can't become unreal again. It lasts for always.' It is forever.

But one has to earn it. Let me repeat it: in life you cannot get anything free. And if you do get it, it is useless. You have to pay, and the more you pay for it the more you will get out of it. If you can risk your whole life in love, great will be your attainment. Love will send you back to yourself; it will give you a few reflections of meditation. The first glimpses of meditation happen in love. And then a great desire arises in you to attain to those glimpses, not only as glimpses but as states, so that you can live in those states forever and forever. Love gives you the taste of meditation.

A loving orgasmic experience is the first experience of SAMADHI, of ecstasy. It will make you more thirsty. Now you will know what is possible and now you cannot be satisfied with the mundane. The sacred has penetrated you, the sacred has reached your heart. God has touched your heart, you have felt that touch. Now you would like to live in that moment forever, you would like that moment to become your whole life. It does become – and unless it becomes man remains discontented.

Love on the one hand will give you great joy and on the other hand will give you a thirst for eternal joy.

The third question:

Question 3

WHY DO YOU LIVE LIKE A KING?

Why not? I am an old Jew! You know Jews – if you ask them a question, they answer it with another question.

There is a famous story about a king. He had many Jews in his court because they were rich people, but he was very annoyed by their habit. Whenever he asked anything, they would answer

it with another question. He became so tired, so irritated that he asked his Grand Vizier, 'What to do about these people? They cannot be thrown out of the court, but they annoy me very much. Whenever I ask something they always answer with another question.'

The Vizier said, 'It will be good if we ask the rabbi. Call the rabbi. He is a wise old man, he will help us and he will be able to explain to us what is the cause of this Jewish habit.'

So the rabbi was called and the king asked the rabbi, 'Why do you Jews always answer a question with another question?' And the rabbi said, 'Why not?'

You ask me, 'Why do you live like a king?'

There are four possibilities after you become enlightened. The first possibility Nanak and Marcus Aurelius followed. They were born as kings; after they became enlightened they remained kings.

The second possibility Jesus and Kabir followed. They were born as beggars, after they became enlightened they remained beggars.

The third possibility was followed by Mahavir and the Buddha: they were born as kings; when they became enlightened they remained beggars.

Then, I thought, for a change... I was born as a beggar; I decided to live as a king. That is the fourth possibility and there is no other, so I am finishing the last. Somebody had to do it, otherwise history would remain incomplete.

One Zen Master was dying. Just before he breathed his last he opened his eyes and asked his disciples, 'Please help me to find an alternative way to die.'

They asked, 'What kind of question is this?'

He said, 'Should I die lying down or sitting or standing? Have you ever heard of anybody dying sitting?'

They said, 'Yes, we have heard. Many people, particularly Buddhist monks – they sit in a SIDDHASAN in the full lotus posture and die. We have heard of many dying in a sitting posture.' 'Have you ever heard,' the Master asked, 'of anybody dying standing?'

They said, 'It is very rare, but we have heard one story that once a Master died standing.'

Then he said, 'Then no other alternative is left. I will die standing on my head.'

And he died – standing on his head. Somebody has to fulfil it. All alternatives have to be tried.

The fifth question:

Question 4

MY QUESTION CONCERNS THE QUANTUM LEAP. HOW TO JUMP, WHERE TO JUMP, AND WHO OR WHAT IS DOING THE JUMPING?

Jamia, the meaning of the quantum leap is that you find nobody there inside you who can jump. You find no place where you can jump and you find no means to jump. That is the meaning of a quantum leap. The quantum leap is not a leap, it is a disappearance. The quantum leap is utter discontinuity with the past. If it is continuous it is just a leap, not quantum. That is the meaning of the word 'quantum'.

You have been somebody up to now; if you do something, then you will remain continuous with the past because the doer will be the past. If you ask how to take the quantum leap, who will use the methodology? The old, the past, the mind, the accumulated mind will use the methodology. But how will you become new? It is the old trying to become new. You may have new clothes, a new face, new varnish, but you will remain the same; you continue.

A quantum leap is a moment of understanding that the past is no more there, that it is just a memory, just a figment of imagination now; it has no reality. If the past is no more there, who are you? – because you consist only of your past.

Krishnamurti says, 'The process of thought creates the thinker.' And he is right – it is not vice versa. Ordinarily you think, 'I am a thinker, hence the process of thought.' It is not so. There is no thinker in you but only a process of thought. And when you think about the whole process of thought and you take it together, the thinker is born.

The thinker is not there. Let thoughts disappear, and as thoughts disappear, the thinker will disappear. If there is no thought, there is no thinker inside. So 'thinker' is nothing but another name for the whole thought continuum.

If you can understand this – that the past is just nothing but thoughts – suddenly a great emptiness will arise in you, a great abyss. You are not, nobody is there inside. This is what Buddha calls ANATTA, no-self, no ego. In that moment when you cannot find yourself, the quantum leap has happened.

The Emperor Wu of China asked Bodhidharma, 'My mind remains very tense, in anxiety. I am always feeling restless, uneasy. I never find any peace of mind. Help me, sir.'

Bodhidharma looked into his eyes. And that was not an ordinary look – Bodhidharma was a very ferocious Master. The king was a very brave man, had fought in many battles and won, but he started trembling when Bodhidharma looked into his eyes.

And he said, 'Okay, come tomorrow, early in the morning at four o'clock, and bring your mind to me and I will put it at ease forever.'

When the king was going down the steps, Bodhidharma shouted again, 'Listen, don't forget to bring your mind! Come at four o'clock and bring your mind. And I am going to put it at ease forever!'

The king was a little puzzled. 'What does he mean, "Bring the mind, don't forget"? Can I come without the mind too? I and my mind are the same. This man looks mad! And the way he looked at me... those ferocious eyes... And he looks murderous too! And going alone, early in the morning at four o'clock when it is dark, to this madman... and one never knows what he will do, how he will treat me.'

But he could not sleep. Many times he decided not to go, but there was a great attraction too, something like a great magnetic pull. The man was ferocious, but there was great love in his eyes too. Both were there – his eyes were like swords and also like lotuses. He could not resist. He said, 'I have to take this risk.' And at four o'clock he had to go.

Bodhidharma was waiting with his big staff. He told the king, 'Sit in front of me. And where is your mind? I told you to bring it with you!'

And the king said, 'What nonsense are you talking about? If I am here, so is my mind. Mind is something inside me. How can I forget it? How can I "bring" it?'

Bodhidharma said, 'So, one thing is certain: that mind is inside. So close your eyes and go inside and try to find it. And whenever you catch it, just tell me and I will put it at rest forever. But first it has to be caught, only then can I treat it.' The king closed his eyes. The whole thing was stupid, but there was nowhere to go now – it had to be done. He closed his eyes. And the Master was sitting there with his staff – and he might beat or he might hit, so it was no ordinary situation. He could not go to sleep. He had not slept the whole night – he had been thinking of whether to come or not to come... And the presence of the Master and the silence of the forest and the darkness of the night and the whole weird situation: that this man could even cut his head... He became very alert. The danger was such that he became very attentive. For the first time in his life he looked inside himself – what the book, *THE SECRET OF THE GOLDEN FLOWER*, calls 'turning the light inwards'. For the first time he looked inside, he searched inside. He really searched, sincerely he searched. And the more he searched, the more aware he became that there is no mind, there is nobody inside. It is an empty house; we had only believed in it. We have accepted others' belief about the soul, the self, the ego. We never looked at it, we never checked it. And the more he found that there is nobody to be found, the more happy, joyous, he became. His face relaxed; a great grace surrounded him. Hours passed, but for him there was no question of time at all. He was sitting and sitting, and enjoying this blissfulness that he was tasting for the first time in his life. Something immensely delightful was descending on him.

Then the sun started rising, and with the first rays of the sun, Bodhidharma said to him, 'Sir, it is time enough! Now open your eyes. Have you found yourself inside or not?'

And the king opened his eyes, looked at the Master, saw the beauty, saw that the ferociousness was out of compassion, saw the love, bowed down, touched the feet of the Master and said, 'You have put it at rest forever. It is not there. Now I know that I was creating an unnecessary fuss about something which doesn't exist at all.'

This is the quantum leap. Searching inside you find you are not. Then there is no question of 'how' and no question of 'where'. It has already happened.

Jamia, I would like to tell you: just close your eyes for a few hours every day, become as alert as Emperor Wu became, remember me just in front of you with a sword in my hand, ready to cut you at any moment if you fall asleep, and go in. And, one day the quantum leap. You will know only when it has happened. You don't do it, it is nothing of your doing, it is a happening. You can't do it because you are the hindrance – how can you do it? There is nowhere to jump, nobody to jump, no method to jump. When all these three things have been realized, it has happened.

Then one lives as an emptiness, utterly empty and yet utterly full.

The sixth question:

Question 5

I DESIRE TO BECOME A SANNYASIN, BUT AT THE VERY IDEA A GREAT FEAR GRIPS MY HEART. IT IS SO NEW. AND, MOREOVER, I HAD NOT COME HERE TO BECOME A DISCIPLE, I HAD JUST COME TO SEE A FRIEND WHO IS A SANNYASIN.

But you are caught, you are trapped! Now it will be very difficult to escape. It is always difficult to choose the new, but only those live who choose the new. To choose the old is to choose death, not life. To choose the familiar is to remain in the prison of the familiar, to choose the known is to avoid really the unknown that is knocking on the door. To choose the known is to reject God, because God is always unknown – not only unknown, but unknowable.

God is always fresh, as fresh as the dewdrops. God is always utterly new, unfamiliar, unmapped, unscheduled, uncalculated. God comes only as the unknown. And if you become afraid, if you shrink back, then you have to live in your so-called dark hole.

What is your past that you cling to? What is there to cling to, except that it is familiar? It is all misery, it is all tragedy. But people even cling to miseries if they are familiar, if they look friendly. Even if health is knocking on your door, you don't listen to the knock, you cling to your tuberculosis, to your cancer, because it is familiar; you have lived with it so long. It looks almost like a betrayal to leave it and become healthy.

That is why people are clinging to miseries. Even when opportunities arise when miseries can be dropped and the celebration can start, they continue to cling to the misery. They persist in it, they insist on it. Even if it drops they catch hold of it again and again. If one misery disappears, they create a similar misery immediately. They don't even give a little interval for joy to enter in their being.

But remember, only those live who choose the new. Life means readiness to go into the uncalculated, unscheduled. Life means to be ready always to listen to the challenge that comes from the unknown source. It is dangerous, but to live is dangerous. The most secure and safe place in the world is the grave – there, nothing ever happens.

In a small village where Mulla Nasrudin lives, the Municipal Committee was thinking of creating a wall around the graveyard. Mulla Nasrudin was also a member of the Committee. He stood up, and he said, 'There is no need.'

The whole Committee looked puzzled, because everybody was in favour of making a wall around the graveyard. People don't want to see graves and people don't want to see death. People don't want to become aware that death is. That's why graveyards are made outside the town, far away. When you have to go there, only then do you go there; otherwise it is better to avoid.

The village had grown bigger and the graveyard that used to be outside the town was no longer outside the town – the town had grown and spread. So the whole Committee was agreeing. But Mulla said, 'There is no need.'

And the president asked, 'Why do you say that there is no need?'

He said, 'For two reasons. One: those who are outside – they don't want to go in so they don't need any wall to prevent them. And, two: those who are inside – they cannot come out. So what is the point of making a wall? The wall is needed only to prevent either those who are in from coming out or to prevent those who are out from coming in. Those who are out, they don't want to go in; they go only in utter helplessness. When they have to go, when they have to be carried by four persons, then they go. And once they are in they cannot come out – nobody has ever heard of anybody coming out. It is pointless!'

The grave is the most safe and secure place in the world, because nothing new will ever happen there.

Remember it: don't become a grave.

Sannyas is new for you, and you did not come here to become a sannyasin... Do you think all those who are sannyasins here came to become sannyasins? They have been caught unawares! Before they could escape I caught hold of their hearts. You are also caught now. If you escape, you escape at your own risk. You will repent forever and you will feel sorry forever, because there was an opportunity of being transformed, an opportunity to learn the ways of let-go, an opportunity of falling into your own being, resting into your own being, an opportunity to bloom. But you became afraid because it

Meditate on these lines of Robert Frost.

Two roads diverged in a yellow wood,
And sorry I could not travel both,
And be one traveller, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;
Then took the other, as just as fair,
And having perhaps the better claim,
And because it was grassy and wanted wear;
Though as for that, the passing there
Had worn them really about the same,
And both that morning equally lay
In leaves no step had trodden black.

Oh, I kept the first for another day!

Yet knowing how way leads on to way,

I doubted if I should ever come back.

I shall be telling this with a sigh

Somewhere ages and ages hence:

Two roads diverged in a wood, and I –

I took the one less travelled by,

And that has made all the difference.

Always choose the new, the less travelled by. Always choose the unknown, the less travelled by.

'And that has made all the difference.'

Life grows only by choosing challenges. Life grows only by going into the storms. Life grows only by risking, gambling.

Sannyas needs courage. The old sannyas was not so dangerous. People think my sannyas is easier than the old, ancient idea of sannyas. They are utterly wrong. The old sannyas was very simple because it expected – not only expected but demanded – that you renounce the world. It was simple. You went into a monastery; you lived there, undisturbed, undistracted by the world. Meditation became your whole life with no distractions. It was a monotonous life.

The word 'monastery' and 'monotony' come from the same root. So does the word 'monk'. Life was settled, monotonous, repetitive, the same, and the world was left far behind. It was easy.

My sannyas is far more complex. You have to live in the market-place and yet live as if you were living in a monastery. You have to accept all the distractions of life and yet remain undistracted. You have to be in the world and not be of it.

I have thrown a great challenge to you. The old concept of sannyas was not challenging enough. It was very appealing to the cowards, to the escapists – those who were weary of life, those who were tired of life, those who were incapable of life, those who were feeling somehow incompetent, inferior. It became very attractive to the inferior, the untalented, the unintelligent.

If you go to the Himalayas or into a monastery and look at the monks, you will be surprised: one thing you are bound to find is that their faces show no signs of intelligence, their eyes don't shine with any light from the beyond. They look dull, insipid, stupid, unintelligent, incompetent. They have escaped from life.

It is life that gives you sharpness, otherwise your sword will never be sharp. It is the struggle in life that provokes all the springs of your talents to come to the surface. You have to be intelligent

to survive. In the monastery you are protected by the monastery, by the sect, by the church. You need not make any effort to survive. Food is given, clothes are given, and you just have to do some prayer, some chanting, and you have to repeat, parrot-like, the words of others. Naturally, if one becomes unintelligent there is no wonder in it. It will be a wonder if somebody becomes intelligent there, because all the opportunities for intelligence have been prevented – because they are the same opportunities which are opportunities for distraction too.

Distraction is an opportunity. You can be distracted – that is for you to decide – or you can remain undistracted, then it will give you centring, crystallization.

My sannyas is the most complicated phenomenon that has ever happened on the earth because I don't say to you leave the world, I say live in it, indulge in it, love it, enjoy it, go as deeply as possible so your intelligence is sharpened, your life provoked, your dormant sources of energies become dynamic, flowing. And yet, keep yourself centred in your being – a watcher on the hills. Remain an actor and let the life be just a drama where you are fulfilling a certain role. But don't get identified with the role. Remember continuously that this is a role – that you are a carpenter or a doctor or an engineer or a teacher, husband, wife, mother, father, son – that these are all roles, and the earth is a great stage and a great drama is on. God is the author of it and the director of it, and you are just actors, participating. When the curtain falls your roles will disappear. You will again be just a pure being. You will not be the role that you had played.

The world has to be transformed into an opportunity to remember yourself, for self-remembering. Hence sannyas is arduous. And I know that everybody hesitates before they take the jump, but if the desire has arisen, if the longing is there, don't kill it, because that will be suicidal. Experiment with it, explore this new dimension. You have lived one way – what is the point of going on repeating it again and again? Live this new style too. Who knows? – you may come across God on this way. Who knows? – fulfilment may await you on this path.

The last question:

Question 6

WHY DO I LOVE, THEN HATE AND THEN SHOW INDIFFERENCE TO THE SAME PERSON?

Tushara, you don't know yet what love is. You don't know yet that many other things masquerade as love, play tricks on you – many things. Yes, sometimes even hate can have the mask of love; sometimes sheer sexuality pretends to be love. And this must be so.

You say, 'Why do I love, then hate and then show indifference to the same person?'

You have not loved yet; it is just a sexual appetite in you. And I call it appetite knowingly. When you are hungry you are interested in food. The aroma coming from Vrindavan attracts you; everything else becomes unimportant. You find yourself moving towards Vrindavan. Once you have eaten, all interest in food disappears; and if you have eaten too much, you even become repelled by food. If you have eaten too much, more than was needed, you feel nauseous – a sickness arising in you. And when you are satiated with food, you can pass by Vrindavan; you don't smell the aromas. You can go on thinking a thousand and one thoughts and you can remain indifferent to food.

Your love is nothing but sexual appetite. That's why first you feel attracted, in 'great love'. That attraction you call love. Just as people say they love ice cream, that's the way you love people. But how long can you love ice cream? You can eat, but how much?

Once I stayed with a family in Bombay. The people are beautiful people, but they have a strange idea of how to serve a guest. Because I was staying there, they invited many people; they gave a feast. And then the four brothers started forcing each guest to eat more and more. They actually started physically forcing food into people's mouths, and people were saying, 'No!' looking very aghast and puzzled, 'What is happening?' And there were four persons on each guest!

I asked, 'What is the matter? What are you doing? If they don't want to eat, leave them to themselves!'

They said, 'But this is our tradition. In our family, unless the guest starts fighting, we have to... otherwise we have not been real hosts.'

And this was their idea of being a real host! Unless the guest starts fighting... And that actually happened. When the guest... how long can you suffer? There is a limit! The body is not infinite and the stomach has a limit. And the guests started shouting. And they were very happy because they had been good hosts.

First, YOU THINK YOU are in love, Tushara. But that is not love – just a physical appetite, a bodily phenomenon, a chemical phenomenon – nothing to do with love.

Love is a very different thing. It has not necessarily anything to do with sex. Sex may be a part of it, may not be a part of it. You can be in love with a person without any sexual relationship. That's what we call friendship. It has disappeared from the world. Now friendship has almost disappeared from the world because we know only one kind of love, which is sexual. A non-sexual love has become non-existent. In fact, that IS love. Friendship is a deeper love than sexual relationship because friendship gives and asks nothing in return.

Sexual relationship is mutual exploitation: you are exploiting the other's body and he or she is exploiting your body. Both are using each other. But just to say it is pure sex looks ugly so we call it love. It will be very good if you call it simple sex; it will be true, sincere and there will be no problem arising, because then you will know it is appetite. You are fulfilled one moment and then, if the other goes on demanding and you go on playing the game, there will be hate, because you will be repulsed. And sooner or later you will become indifferent, because you have explored the other's body and he has explored your body. Now there is no more to it; the territories are known. Now there is no more intrigue, no more mystery to go into. You are finished. Indifference arises.

Tushara, what you call love is just sex. Call it sex, don't call it love. And it will be good to call it sex because then you know it is sex. There is no need to pretend. If you don't pretend, it will not turn into hate. If you pretend that it is love and it is not, sooner or later you will see it is turning into hate. If you don't pretend, if you call it simply sex, you will be grateful to the other, you will not hate the other. And it will never become indifference; you will always feel thankful.

But calling it by a big name, 'love', creates the whole trouble. Then the problem arises – why does it turn into hate? Love never turns into hate. Love goes on becoming more and more love. Love ultimately becomes prayer and God.

But this is not love. The first thing – my suggestion – is: call it simple, pure sex. And there is nothing wrong in pure, simple sex; it is natural. There is no need to hide it behind the beautiful word 'love'. There is no need to create a cloud of romance around it. Be simple, be true, sincere. If this is done, half the work is done. Then one day you will be able to see the difference. One day you will fall in love and you will see it is not just physiological, chemical attraction, but something higher, something superior – two vibes falling in tune, two spirits feeling close, two beings feeling harmonious.

My own words are: if two bodies are feeling attracted to each other, it is sex; if two minds are feeling attracted to each other, it is love; if two souls are feeling attracted to each other, it is prayer. And prayer is the highest form. Sex is the lowest form. Don't think of the lower as the higher; otherwise you remain misguided.

A man and woman had been going together for some time and finally she agreed to go to bed with him. While going to his apartment, they passed some swank shops. The woman admired some expensive Italian shoes.

'Don't worry, baby, I'll get them for you,' he said. Then she saw a real Parisian dress.

'Don't worry, baby, I'll get that for you, too.' Finally, a mink coat caught her eye.

'Don't worry, baby, I'll get that coat for you.'

They finally got to the apartment, made love, and in leaving, again passed the shops.

'There is the coat you are going to buy me,' she said. 'Come on away from there,' he snapped.

'Oh, and there is the dress.'

'Come on away from there,' was again the reply. Finally she saw the shoes and pointed them out. Again he responded, 'Come on away from there.' She began to cry and sobbed, 'I don't understand. Before we made love, you promised me all those things. Now, just two hours later, you are breaking your promises.'

'Baby, it's like this. When I am hard, I am soft, but when I am soft, I am hard.'

CHAPTER 9

Riding on a Miracle

19 August 1978 am in Buddha Hall

MASTER LU-TSU SAID: 'RELEASE IS IN THE EYE... THE SEED-BLOSSOMS OF THE HUMAN BODY MUST BE CONCENTRATED UPWARD IN THE EMPTY SPACE.' IMMORTALITY IS CONTAINED IN THIS AND ALSO THE OVERCOMING OF THE WORLD.

THE LIGHT IS NOT IN THE BODY ALONE, NOR IS IT ONLY OUTSIDE THE BODY. MOUNTAINS AND RIVERS AND THE GREAT EARTH ARE LIT BY SUN AND MOON; ALL THAT IS THIS LIGHT. THEREFORE IT IS NOT ONLY WITHIN THE BODY. UNDERSTANDING AND CLARITY, PERCEPTION AND ENLIGHTENMENT, AND ALL MOVEMENTS (OF THE SPIRIT) ARE LIKEWISE THIS LIGHT; THEREFORE IT IS NOT JUST SOMETHING OUTSIDE THE BODY. THE LIGHT-FLOWER OF HEAVEN AND EARTH FILLS ALL THE THOUSAND SPACES. BUT ALSO THE LIGHT-FLOWER OF THE INDIVIDUAL BODY PASSES THROUGH HEAVEN AND COVERS THE EARTH. THEREFORE, AS SOON AS THE LIGHT IS CIRCULATING, HEAVEN AND EARTH, MOUNTAINS AND RIVERS, ARE ALL CIRCULATING WITH IT AT THE SAME TIME.

TO CONCENTRATE THE SEED-FLOWER OF THE HUMAN BODY ABOVE IN THE EYES, THAT IS THE GREAT KEY OF THE HUMAN BODY. CHILDREN, TAKE HEED! IF FOR A DAY YOU DO NOT PRACTISE MEDITATION, THIS LIGHT STREAMS OUT, WHO KNOWS WHITHER? IF YOU ONLY MEDITATE FOR A QUARTER OF AN HOUR, BY IT YOU CAN DO AWAY WITH THE TEN THOUSAND AEONS AND A THOUSAND BIRTHS. ALL METHODS END IN QUIETNESS. THIS MARVELLOUS MAGIC CANNOT BE FATHOMED.

BUT WHEN THE PRACTICE IS STARTED, ONE MUST PRESS ON FROM THE OBVIOUS TO THE PROFOUND, FROM THE COARSE TO THE FINE. EVERYTHING DEPENDS ON THERE BEING

NO INTERRUPTION. THE BEGINNING AND THE END OF THE PRACTICE MUST BE ONE. IN BETWEEN THERE ARE COOLER AND WARMER MOMENTS, THAT GOES WITHOUT SAYING. BUT THE GOAL MUST BE TO REACH THE VASTNESS OF HEAVEN AND THE DEPTHS OF THE SEA, SO THAT ALL METHODS SEEM QUITE EASY AND TAKEN FOR GRANTED. ONLY THEN HAVE WE MASTERED IT.

AN OLD FABLE has it that when God was creating the world he was approached by four questioning angels. 'How are you doing it?' the first one asked. The second queried, 'Why?' The third one said, 'May I have it when you finish?' The fourth one said, 'Can I help?'

The first one was the question of the scientist, the second, the philosopher's, the third, the politician's, and the fourth was the question of the religious one.

The scientific inquiry into existence is that of detached observation. The scientist has to be objective. To be objective he has to remain uninvolved; he cannot participate, because the moment he becomes a participant he becomes involved. Hence the scientist can only know the outer circumference of life and existence. The innermost core will remain unavailable to science; its very methodology prohibits it.

The philosopher only speculates, he never experiments. He goes on asking AD infinitum, 'Why?' And the question is such that whatsoever the answer, it can be asked again – 'Why?' There is no possibility of any conclusion through philosophy. Philosophy remains in a state of non-conclusion. It is a futile activity; it leads nowhere.

The politician simply wants to possess the world, to own it. He is the most dangerous of all because he is the most violent. His interest in life is not in life itself but in his own power. He is power-hungry, power-mad; he is a maniac, he is destructive. The moment you possess something alive, you kill it, because the moment something becomes a property it is no more alive. Possess a tree, and it is no more alive. Possess a woman or a man, and you have killed them. Possess anything, and death is the outcome, because only death can be possessed.

Life is freedom. It remains basically free. You cannot possess it, you cannot put it into the bank, you cannot draw a line around it. You cannot say, 'This is mine'; to say so is disrespectful, to say so is egoistic, to say so is mad.

Life possesses us. How can we possess it? We have to be possessed by life more and more. The whole gestalt has to change: from being possessive, one has to become capable of being possessed by the whole.

The politician never comes to know the truth of life.

The religious person participates. He dances with life. He sings with existence. He helps life. He is surrendered to existence, and he is not detached and aloof. He does not really ask any question, he is not after knowledge; his whole effort is how to be in harmony with existence, how to be totally one with it. Hence the Eastern word for the ultimate experience: SAMADHI.

It comes from two words. SAM – SAM means together with. The same root SAM has moved into English, too; it is in 'sympathy', it is in 'symphony'. A little bit changed, it is in 'synthesis',

'synchronicity'. SAM means together with. ADHI means the lord, God. SAMADHI means union with God, to be one with God. And that is exactly the meaning of the English word 'religion'. It means to become one with existence; not to be divided, not to remain separate but to become one. And only in this oneness does one come to know, see, experience, and be.

Religion is also a great experiment – the greatest, in fact – but with a difference. Science experiments with the object, religion experiments with the subject itself. Its whole concern is: Who am I?

One should begin from the beginning. Unless I know myself, I am not going to know anything else. If deep down I remain ignorant, then my whole knowledge is just garbage. It is based on ignorance, it is rooted in ignorance. First the light has to happen inside me, and then it can spread. Then it can go to the very boundaries of existence – if there are any boundaries. But first this has to happen within me. The first flame has to come from my subjectivity. When my centre is full of light, then only will whatsoever is known really be known. Unless you know yourself, unless the knower is there, how can you know anything else? If you yourself are in deep darkness, all the lights that you have created outside are deceptions, illusions.

The religious quest is the greatest quest in existence. A few things have to be understood about this quest.

The first thing: religion cannot creep; it has to dance or die. And that's what is not happening in the world – religion is not dancing, hence it has died. Religion is creeping and crawling; it has forgotten how to fly. Religion has become dogma. Dogma is death; it is a corpse. To be flowing and alive and flying, religion has to exist as an experience – not as a theory, not as theology, but as meditation; not as a philosophy about God but as a personal experience of God. And, know perfectly well: to know about God is not to know God. You can go on knowing about and about, but you will never know God. To know about is to go round and round without penetrating the very centre of it.

Religion cannot creep, and religion is creeping. Christianity, Hinduism, Islam – they are all creeping. They have all become apologetic. They are all afraid of the scientific growth in the world. They have been fighting against science. They tried all that they could do to prevent scientific growth, but they failed. Now they try to get all of their support from science – whatsoever they can manage – but they know perfectly well that they have become secondary. They can exist only if science supports them. They can exist only if scientific argument becomes a prop. This is creeping. Religion is no more on its own ground, on its own feet; it needs support from science. It is living a borrowed existence, a borrowed life. Its time is gone.

Why has it happened? Once a religion becomes dogma and is no more experience, it dies automatically. And a dead body cannot stand on its own, it needs support. All the churches and the temples are supported, they are not standing on their own.

When there is a Buddha he stands on his own. When there is a Christ he stands on his own. Then religion dances, sings a song. Then it is alive, it blooms, there are a thousand and one flowers, and great fragrance is released.

My effort here is to make religion dance again. There is no need for any support, because religion in itself is the greatest authentic experience. Others should look towards science for support, not

religion! If religion starts dancing, starts becoming alive, science will need its support, because science itself is losing ground. It is becoming uglier and uglier every day. It is becoming more and more life-negative every day. It is becoming more and more political every day. All that science discovers is possessed by the politician. And all that science discovers serves death; it is no more serving life. Ninety percent of scientific effort goes on war. Science is losing face. Unless religion starts dancing, even science will no longer have any future. Science will need some release of energy from religion to support it. And if religion can be alive again and science becomes a part, a shadow of religion, then only can it be free of the politician and his madness. Otherwise it seems impossible.

Man is coming closer and closer to the ultimate destruction of life on the earth. Only a release of religious energy can save him, can save humanity.

What we are doing here may look like a very small experiment, but its potential is infinite. The future of humanity depends on only one thing: that religion can again lead man, that religion can again become the central influence on man, that religion can again become humanity's dream.

And remember, it is a very difficult dream – almost impossible. To dream to be with God, to dream to be in God, is bound to be something like an impossible dream. Man has lost courage. His dreams are tiny now, his dreams are very mundane; he no longer dreams of the transcendental. And remember, if you stop dreaming about the transcendental, you will live a meaningless life. Meaning arises only in contact with the transcendental. Meaning arises only when you are part of a greater whole, when you are part of something higher than you, something bigger than you. When man tries to surpass himself then there is religion. And that's what I call the dance of religion – man trying to transcend himself. No other animal can do it. No other animal is capable of it. Only man has the potential and the possibility to surpass himself. And a few men have surpassed themselves; a few men have reached to the other shore.

And when I am talking to you, I am talking from the other shore. Hence, I am not saying it from borrowed knowledge, I am saying it from my own experience. I know the impossible can become possible. It has become possible in me, it can become possible in you. Once your inner being becomes full of light, once you know no darkness within yourself, then you are religious.

Dream the impossible dream. It may look almost absurd in the beginning – it does look – but if it is strong enough, it transforms your reality.

I have heard...

Three trees once grew on a hillside, and as they swayed in the breeze they would dream what they would like to be.

'I should like to be cut down one day,' said the first tree, 'and turned into a baby's cradle.'

'I should like to be cut down one day,' said the second, 'and become a great ship sailing the seas, carrying treasure and precious stones.'

And the third said, 'I should like to stand on a hill-top and point people to heaven.'

One day the woodcutters came along and cut down the first tree. 'Let's make it into a cattle stall,' they said.

'But I don't wish to be a cattle stall,' cried the tree. 'I want to be a baby's cradle.' But they turned it into a cattle stall, and when the child Jesus was born, they laid him gently in the cattle stall for there was nowhere else to put him. And the tree said, 'Why, this is far far more wonderful than ever I dreamed.'

The woodcutters said of the second tree, 'Let's make this tree into a fishing boat.'

But the tree said, 'No! I don't wish to be a fishing boat; I want to be a great ship carrying treasure and precious stones.' But they turned the tree into a fishing boat and put it on an island lake. And a fisherman called Simon Peter bought the boat, and Jesus sailed in the boat and taught the people from it. And the tree said, 'Why, this is far far more wonderful than ever I dreamed.'

And of the third tree they said, 'Let's make it into a cross.' But the tree said, 'I don't want to be a cross – a thing of shame on which men die. I want to stand on a hill-top and point people to heaven.' But they turned the tree into a cross and Jesus was nailed to that cross. And all down the years, men have looked to that cross, and it has pointed them to God.

Even if trees can dream something, they become it. So what to say about man?

Man has the greatest potential on the earth, in existence. If you are lacking something, it means you are lacking a great dream of surpassing yourself. You have become satisfied with the mundane. You have started creeping on the earth, crawling on the earth. You don't look upwards. There is a great beyond calling you forth! There is a great beyond challenging you. And only that man is truly a man who accepts the challenge of the beyond. All others are only men in name, in form, but not really men.

Be a man! Accept the challenge of the unknown, of the beyond. Let it become a great dream in your being. That which you appear to be is only a seed. The seed has to fall into the soil, and has to die, and has to become a tree, and has to bloom.

If you cut the seed, you will not find flowers there. That's where science is missing the whole point – it goes on cutting the seed. It says, 'You say this seed will bring great flowering? We will cut and dissect the seed, and see.' And they cut and dissect the seed, and they have the methodology to dissect the seed, but no flower is found. So they say there is no flower. That's how they have come to the conclusion that there is no God in existence, that there is no soul, that there is no beyond, that life is just an accident and there is no destiny to life.

There is a famous saying of the Zen Master, Ikkyu.

'If you break open the cherry tree, where are the blossoms?

But in springtime how they bloom!'

Wait for the springtime. If you want to see, then wait for the springtime. And then you will find a Buddha, not a man; and you will find a Jesus, not a man; and you will find a Krishna, not a man.

Then you will find the flower, and the seed is no more found there; the seed has disappeared, its function fulfilled. It was protecting something of immense value, it was carrying a blueprint; now it is no more needed. The soil has been found, the spring has arrived, and the seed was courageous enough to die.

Man's ego is nothing but a seed. It is very protective. People ask me, 'If ego is such a barrier towards God, then why in the first place does ego exist? If mind is such a barrier to God, then why does mind exist at all?' It exists to protect you, just as the hard shell of the seed exists to protect the potential. The potential is very soft; it will be destroyed if the hard shell is not around it. The hard shell is not the enemy. The hard shell will be the enemy only if the spring has come, and the soil has been found, and the seed rejects death. If the hard shell says, 'Now, I will go on protecting you, even against the spring. I will protect you against this soil,' then there is going to be trouble.

That's where the problem arises. The ego in itself is not a problem. The child needs it, otherwise the child will be very unprotected. He will not know how to survive in this world of struggle. He will not know how to protect himself against so many hazards. He is so soft, tender, he will die before he becomes a Buddha. The ego helps him. The ego is a kind of armour, and so is the mind – it protects him.

It is not your enemy. It is the enemy only when the moment has come and you are ready to move into meditation – you have found a Master, you have found a method and you are ready – but the mind says, 'No, I cannot die. Just think of all the blessings that I have showered upon you. Just think of all the benefits that I have given you. Just think of all that I have done for you! Feel grateful, and don't try to destroy me.'

Then the problem arises: then the protector becomes destructive. Then you have to fight against your own mind, you have to fight against your own ego, you have to fight against your own armour, because the armour is no more needed. You have to release your inner potential – spring has come.

So when spring has come, only then is it a problem; otherwise it is not a problem, it is a help. The helpful can become a hindrance. When its time is gone, it has to go.

Dream of the impossible. Dream of surpassing yourself. Dream of NIRVANA, dream of MOKSHA, dream of the kingdom of God; only then will you start working and moving towards it, and only then with that dream, will your feet have the quality of dance.

Without the dream you will become dull. That's why people are dragging. How can they dance? For what? Just to go every day to the office and work, and come back home and quarrel with the wife and listen to all the complaints of the children? And next day the same rut starts again – year in, year out. What is there to dance about? In fact, it is a miracle how man goes on living, why he does not commit suicide. What does he live for?

There is nothing that is awaiting him, there is nothing that he can look up to. There is no star in the night; it is all darkness. It is a miracle how man goes on living, how he manages. The people who commit suicide seem to be more logical. The people who go on living seem to be very illogical. Miserable, bored, dragging – but they go on living. But it shows something. It shows one thing: that your innermost being knows that the possibility is there. Any day you may become alert about the

potential, about the possible. Any day, the dream will possess you. And then there will be meaning and there will be dance.

'Religion is art,' said William Blake. 'Religion is art, not money.'

This is a very very pregnant statement. And only a man like William Blake could have made it. He is a mystic poet.

What is art? 'Art is a way,' he says, 'of doing something': painting, poetry, dancing, sculpture, music, pottery, weaving. 'Art is a way of doing something.' He does not say anything about creating oneself. But that is exactly what religion is. It is not painting, it is not poetry, it is not sculpture, it is not music, but something on the same lines, something beyond – creating oneself.

Religion is a way of doing something also – living, loving, seeing, being. All art is 'making'. It is helping God to create. That's why I call the man who said to God, 'Can I help?' the religious man.

If you want to know the creator you will have to become a creator in some measure on your own. Poetry may not be religion proper but it points in the right direction. When a poet is really in a creative state, he knows something of religion – a faraway distant music, because when he is in a creative state, he is no more himself. He participates – although in a very small measure, but he participates in God.

Just a drop of divinity enters into him. That's why great poets have always said, 'When we write poetry, we are not the creators of it. We become possessed. Some unknown energy enters, sings, dances in us. We don't know what it is.' When a painter is lost into his painting, he is utterly lost into his painting, his ego disappears. Maybe only for moments, but in those egoless moments God paints through him.

If you participate in God, God participates in you. Art is an unconscious form of religion. Religion is conscious art. Art is as if you are religious in a dream, but it is pointing in the right direction. The artist is the nearest to the religious. But it is not understood that way. You don't think of a poet as religious or a painter as religious, on the contrary, if somebody fasts, tortures his body, makes his being ugly, you start thinking that HE is religious. He is simply being violent with himself. He is just suicidal, he is neurotic, and you think he is religious.

Neurotics become MAHATMAS; they are respected and worshipped as saints. They are not religious at all. The difference between a so-called saint and a murderer is not much. The murderer murders somebody else, and your so-called saint murders himself. But both do the same thing: both are violent, both are destructive. And whenever you are destructive you are farthest from God, because God is creativity. To me, aesthetics is the closest neighbour of religiousness, not ethics.

Lenin is reported to have said, 'Ethics will be the aesthetics of the future.' I say: No, just the contrary; aesthetics will be the ethics of the future. Beauty is going to be the truth of the future, because beauty can be created. And a beautiful person, who loves beauty, who lives beauty, who creates beauty, is moral – and with no effort. His morality is not a cultivated morality, it is just his aesthetic sense that makes him moral. He cannot kill because he cannot think of killing as being beautiful. He cannot cheat, he cannot be dishonest because all these things make him feel ugly. His criterion is beauty. And I agree with William Blake that religion is art.

All art is making. All making necessitates a kind of faith. You see what is not there, and work in such a way that what was invisible, intangible, inaudible, is given shape in time and space. What is produced will be apparent to the senses – a painting, a poem, or a garden. Art is not to be confused, however, with the object it produces.

It is a beautiful distinction to be remembered. It will help you immensely to understand religion.

Art is not a painting or a piece of sculpture. What art dealers buy and sell are works of art, not art itself. Works of art are a form of property. Just as art is not the same thing as works of art, so religion is not to be confused with the objects and effects it produces – such as dogmas, doctrines, Bibles, Korans, Gitas, churches, temples, cathedrals. These are WORKS of art. You can call them works of the art of religion, but religion should not be confused with them.

A church is a church. It may be beautiful, but it is not religion in itself. It is a by-product, a spin-off. A Koran is a beautiful poem, but as a work of art, a spin-off. Something happened in Mohammed's heart – that was religion, but that remains invisible. Because something stirred in his soul, he started singing, he went into a mad expression. That's exactly what he thought when for the first time alone on the mountains he started feeling the presence of God. He became so frightened, so afraid, he thought he had either gone mad or become a

He rushed home. He was in a feverish state, trembling. His wife thought he had suddenly got a high fever. She asked, 'What has happened to you?' And he said, 'Either I have gone mad or I have become a poet. Something tremendously great is happening, and I don't know what it is or from where it is coming. And I am so unworthy of it... I cannot believe my own eyes, and I cannot believe my own heart – what I am feeling. It is so immensely beautiful, so great, so vast, I am incapable of conceiving it.'

That was religion.

A few days fever, and Mohammed cooled down and settled into his new state, his ecstasy, his SAMADHI. And then the flow started: the beautiful Koran was born. But the Koran is a by-product, so is the Gita, so is the Dhammapada. Remember always that no scripture contains religion – cannot contain it. All scriptures are by-products of religion – shadows, footprints, left on the banks of time. But footprints are footprints.

When Buddha walks on a sea beach, naturally, he will leave footprints, but those footprints are not Buddha himself, those footprints are beautiful because they belong to Buddha. Bow down to them! but don't forget they are just by-products. And you have to be a Buddha, not just the worshipper of a footprint .

Works of art are a form of property, that's why you can sell them, purchase them; but you cannot sell art and you cannot purchase art. If you ask Pablo Picasso to sell you his art, it will be impossible. You may be ready to pay any fantastic price for it, but he cannot sell it. He can sell his paintings, but he cannot sell his art. There is no way of selling it because it is not a thing. It remains always invisible. Only effects become visible.

God remains invisible, only in the world does he become visible. You are invisible, only the body is visible.

That's why Blake says religion is not money. He is right. He means religion is not property. Religion is not like that, religion is like love – you cannot buy it, sell it, or keep it in a bank. You cannot possess it; on the contrary, it possesses you.

The work of art can be possessed; it is property, it is dead. You can learn the Koran and the Gita and the Bible, but you cannot learn religion. You have to live it – there is no way of learning it. You have to be possessed by God, you have to become available to God. You have to open up your being. You have to withdraw. You have to become empty so that God can enter and possess you totally. In that very possession, you have transcended humanity. You are no more a human being, you are a god, a Christ, a Buddha.

These sutras are the secrets to help you release this Buddhahood that you are carrying as a blueprint, that you are carrying in a seed form; to help it bloom; to help it become a great tree with great foliage and many flowers.

The sutras.

Master Lu-tsu said: 'RELEASE IS IN THE EYE...'

This potential that I have been talking to you about, this Buddhahood, this Christ-consciousness or Krishna-consciousness, or whatever you wish to call it, is in the third eye. Just between your two physical eyes there is an empty space, and that empty space is the seed of your being a god. Unless that third eye starts functioning, your potential will not be released.

Hence,

Master Lu-tsu said: 'RELEASE IS IN THE EYE...'

Release means NIRVANA, MOKSHA, deliverance, freedom. Release means enlightenment. If your third eye can start functioning... It is dormant, non-functioning; your energy has not reached up to it. It is a mechanism – perfect, but without any energy reaching it. Your energy is flowing downward into your sexuality, into your greed, into your anger, into your worldly affairs – your energy is moving downwards and outwards. You don't have enough energy to bring to the third-eye centre. Unless you have an abundance of energy, it will not reach the third eye.

You have to become a reservoir of energy. And when you become a reservoir and energy is not wasted, its level starts going higher and higher every day. One day it reaches the third eye, and the moment the energy touches the third eye, immediately, instantly, it starts functioning. And then you know, and then you see for the first time. Then you have the vision of life – what it is. And only through the third eye will you be able to know God, reality, that which is.

Through the two physical eyes you know the world. And because your eyes are two, the world is divided, it is dual. Your two eyes make the world divided. The world in itself is not divided, but your way of seeing it divides it.

It is like a ray passing through a prism. The ray is one; the moment it passes through a prism, it becomes seven; it is broken up into seven colours. That is how the rainbow is created: sunrays

passing through drops of water hanging in the clouds. Those hanging drops function as prisms, and the sunrays passing through them are immediately split into seven colours .

Your energy moves through your two eyes and the whole world becomes dual. Then you see day and night as opposite, life and death as opposite, love and hate as opposite, matter and consciousness as opposite. Your two eyes make all things dual and polar. And because of these two eyes you cannot see the oneness of existence. Unless your two eyes become one eye, you will never know the indivisible, the universal.

The book, THE SECRET OF THE GOLDEN FLOWER, says: energy going outwards becomes dual; if you bring it backwards it becomes again one – it loses duality, it becomes non-dual. When energy moves back from the two eyes, it starts falling into the original source.

If you mix the seven colours of the rainbow into one, it becomes white, it becomes one colour. The method is the same. Energy moving outwards passes through two eyes and the whole existence becomes dual. Energy moving backwards passes through two eyes and moves into one eye, the third eye – which is just exactly in between the two – and suddenly all is one. This is SAMADHI. YOU are one with God.

'RELEASE IS IN THE EYE... THE SEED-BLOSSOMS OF THE HUMAN BODY MUST BE CONCENTRATED UPWARD IN THE EMPTY SPACE.'

Right now it is an empty space. But once energy starts moving inwards, it becomes full of light.

IMMORTALITY IS CONTAINED IN THIS AND ALSO THE OVERCOMING OF THE WORLD.

And the moment you have reached the one point in your being... Jesus says, 'When your two eyes become one, you have entered the kingdom of God.' You know immortality, because now you know life and death are not opposite but two wings of the same bird. Death does not destroy life but helps it to renew itself again. Death is not the enemy but the friend. It simply helps life to change its garments because they have become rotten; they have been used and they cannot be used anymore. It simply helps you to change the house, it does not end you. It only gives you a new beginning, a fresh lease of energy.

Then darkness and light are not two. Then opposites disappear and they become complementaries. Then the whole existence becomes a dance between the masculine energy and the feminine energy. Then it is an orgasmic dance. Then both are one, meeting, melting into each other. The conflict disappears. And when you see the whole existence without any conflict, certainly, great joy arises. There is no death.

Death one sees only from the outside. You see somebody else dying, you have never seen yourself dying. Nobody has ever seen himself dying.

When Socrates was given poison, he was very enchanted. His disciples were crying and weeping, and he said, 'Don't weep. Soon I will be gone, and then you can weep to your heart's content Right now, see this great experiment that is happening to me. I am very intrigued by the idea of death – whether I am really going to die or not. Don't miss this opportunity. Just sit around me and watch.'

A Master teaches through his life and also teaches through his death. A Master uses every opportunity – even his own death he will use to teach his disciples. Because he shouted and was very angry and said, 'Stop crying and weeping and come close! Don't miss this opportunity!' the disciples looked. And Socrates said, 'Wait. The poison is being given to me. Now I will tell you what is happening to me inside, so you can become aware of something that you cannot see.' And then he said, 'Up to my knees, my legs are dead. But as far as I am concerned, I am intact and as whole as I was before.' Then he said, 'My whole legs have gone dead – below the waist I cannot feel anything.' He asked a disciple to touch his feet, to pinch them, but he could not feel anything. He said, 'I cannot feel them, so half of my body is dead, but I am as whole as ever. My inner feeling is not that I am half-dead and half-alive, I am as alive as ever! Half of the body is gone, but my being is untouched by it.'

And slowly slowly his hands became dead, and his chest started sinking. And then he said the last words. He said, 'My tongue will not be able to say any more words. It is getting numb. But the last thing that I want to tell you is this: that although almost ninety percent of my body is dead, I am a hundred percent alive. If it is an indication of something, it shows that even when the body is one hundred percent dead, I will be alive, because I have seen ninety percent of my body go, but I am as whole as before. So ten percent more will go... You cannot see what is happening to me inside, but I can see it.'

Socrates is not an ordinary philosopher as are the other Greek philosophers. Even his own disciples, Plato, Aristotle... Aristotle, in fact, is not a disciple but an enemy. He does not understand Socrates at all, and what he proposes is absolutely against Socrates.

Socrates is a mystic. His philosophy is just a method of inquiry – and a very penetrating inquiry. He will not even leave death aside; he inquired into death. To the very last moment he was true to his method of inquiry.

Death one sees only from the outside: you see other people dying. But to be alive is different: you can see it from the inside. To be alive is to feel pain and pleasure, to love and to fear. To be alive is to be able to create, to think of something which is not and make it happen.

That's why the creative person only knows the highest form of life because when you create you are at the optimum point of your energy. When you create you are part of God. How one can do it is a mystery. How one can exist is a mystery. Every effect must have a cause. That is what we call the law of causation – that is what we are taught. But I can see no cause for the effect which I am.

I wake up riding on a miracle. My reason serves me well, but with the mystery of my being it fails. My reason itself is a tool of this mystery, hence it cannot know it.

You have to look within. To see what life is, first you have to feel it from the interior. And the best way to feel your life is to be creative, because then you are at your maximum. Ordinarily, people live at their minimum, and whatsoever people go on doing can be done at the minimum because those are just habits; those are just routine things your body has learned. They have been transferred from your consciousness to the robot part of your body which goes on functioning on its own – as, for example, once you have learned to drive. When you first learn, you are very alive, very alert, because there is danger. You have to be alert – you don't know what is going to happen. You have

to keep aware of so many things: the steering wheel, the road, the clutch, the gears, the accelerator, the brakes – so many things to be aware and alert about – and the traffic, and the people passing by, and the cars passing by. But once you have learned, your knowledge is transferred to the robot part of your body. Then you need not bother; you can talk to your friend, you can sing a song, you can smoke, you can listen to the radio, and your body goes on doing. You need not be alert – only exceptionally. If some accident is going to happen, you will wake up for a moment because the danger is so great and the danger is so unknown that the robot part cannot face it. It has not happened before; it is new.

Ordinary life becomes a mechanical routine, and you start living at the minimum. You never flare up to your maximum. In creativity you flare up.

And that is going to be one of my messages to my sannyasins. Be creative, because to be creative is worship. To be creative is prayer, to be creative is meditation. And to be creative is to be close to God. There is no need to go to the Kaaba, because God is here as much as in the Kaaba. There is no need to go to the Himalayas, because God is everywhere equally available – but available only to those who live at their maximum, whose life flame is not a dull flame, who pour their whole energy into it. And that happens only through creativity.

So, to me, the definition of a sannyasin is not the definition of the old kind of saint, sitting there dull and dead. The definition of a sannyasin is to be creative. Dance, sing, create music, paint, sculpt, or whatsoever you feel like doing. Find out what is your innermost joy and do it! And doing means: bring it from the invisible to the visible. Doing means: make the dream exist on the earth. Let the dream become actual. Transform the potential into the actual. And that is the greatest joy there is. The real bliss is attained only when you are able to bring something from the unknown to the known, when you make, create, when you are able to transform a dream into reality, when you have helped God. When in a certain way, in your own way, you have made the world a little more beautiful, when you have enhanced its joy, then you are a sannyasin.

And to know this way, your inner life, will help you to know that you are deathless, because once you know who you are in your utter capacity, when your inner torch is burning from both ends together, at the optimum, then you will know there is no death. And at the optimum your third-eye centre starts functioning – and only at the optimum. So don't live life as a drag. Don't live it as if it is a burden, a duty to be fulfilled, make it a dance, let it be a celebration.

IMMORTALITY IS CONTAINED IN THIS AND ALSO THE OVERCOMING OF THE WORLD.

If you can allow your flame of life to reach the third eye, you will see there is no death. And you will suddenly see that you are no more attached to the world.

Now, the difference has to be remembered. The old sannyas, the so-called, old religious way of life, has been teaching people to renounce the world. I don't teach renunciation, I teach you to bring your life energy to the optimum. And once you have seen the true in your being, the world carries no meaning anymore. The higher has happened, the lower becomes insignificant. You need not renounce it; it has already dropped. You need not escape anywhere. You can live in the world, but you have overcome it. And remember, escaping and overcoming are two totally different things.

The real sannyasin has to overcome the world, not renounce it.

THE LIGHT IS NOT IN THE BODY ALONE, NOR IS IT ONLY OUTSIDE THE BODY.

And once you have seen the light inside, then you will become aware that it is not only inside, it is also on the outside. It is not confined to you. Remember, darkness is individual, light is universal. Death is individual, life is universal. Misery is individual, bliss is universal. For misery to exist, you have to exist – you have to exist as separate. And for bliss to come into existence, you have to become part of the whole, in harmony with the whole.

THE LIGHT IS NOT IN THE BODY ALONE, NOR IS IT ONLY OUTSIDE THE BODY. MOUNTAINS AND RIVERS AND THE GREAT EARTH ARE LIT BY SUN AND MOON; ALL THAT IS THIS LIGHT.

Once you have seen it on the inside you will recognize it everywhere: in the moon, in the sun... All light is the same – inner and outer make no difference.

THEREFORE IT IS NOT ONLY WITHIN THE BODY. UNDERSTANDING AND CLARITY, PERCEPTION AND ENLIGHTENMENT, AND ALL MOVEMENTS (OF THE SPIRIT) ARE LIKEWISE THIS LIGHT...

It is the same light that you see in the moon, and that you see inside yourself in the third eye. Once you have seen that it is the same light, the inner and the outer are no longer distinct. The inner is the outer, the outer is the inner. That's why the Zen Masters say that SAMSARA IS NIRVANA, the world – this very world – is enlightenment. This very body the Buddha, this very earth the paradise. That's why when Buddha became enlightened, he said, 'It is incredible, it is unbelievable that the moment I became enlightened, the whole existence became enlightened with me.'

Down the centuries Buddhist meditators have been meditating over it, 'What does he mean? What does he want to say – "The moment I became enlightened the whole existence became enlightened"? But how can it be? – because there are still so many unenlightened people. What can he mean?' The meditator himself thinks, 'I am as yet unenlightened, so how has the whole existence become enlightened?' It has become enlightened for the Buddha because he has seen that the distinction between the inner and the outer was nothing but the ego – the small thin curtain of the ego. Once that curtain has fallen there is nothing inner, nothing outer.

So Buddha cannot say, 'I have become enlightened.' He says, 'The whole has become enlightened.' All the trees, and all the rivers, and all the mountains, and all the people, and all the animals, and all the planets – all have become enlightened, because now he has no separate identity. He does not mean that you have become enlightened, he is simply saying, 'I cannot say that I have become enlightened. I was in bondage, that much I can say. I was ignorant, that much I can say. I was in misery, that much I can say. But now, I am no more.'

Existence is blissful. Existence is full of light. And the inner and the outer light are the same – there is nothing inner, there is nothing outer. All distinctions disappear when the light enters into the third eye – the one eye, the single eye. All distinctions disappear. The rainbow again becomes a single ray of white light.

Just the other day there was a question, 'Osho, why do you tell us to wear orange when you wear white?'

It is just symbolic, just to tell you that you have to come to the point where colours disappear and the single white ray remains without any distinctions.

UNDERSTANDING AND CLARITY, PERCEPTION AND ENLIGHTENMENT, AND ALL MOVEMENTS (OF THE SPIRIT) ARE LIKEWISE THIS LIGHT; THEREFORE IT IS NOT JUST SOMETHING OUTSIDE THE BODY.

It is neither outside nor inside, it is everywhere – inside too, outside too. And it is the same light – the same light that you see shining on the greenery and the flower, and dancing on the lotus. It is the same light that becomes clarity inside – enlightenment, perception, understanding.

And remember, the Master says, understanding, not knowledge. The Master says, clarity, not answers. One simply becomes so clear that the questions disappear. Not that you attain to some answers, only you are so clear that the confusion is no more there, that's all. It is absence of questions not presence of answers, hence it is called understanding, not knowledge.

Just the other day, Aniruddha also asked, 'What is the difference between our knowledge and your knowledge? I don't see any difference,' he says.

The difference is not in knowledge. He must have been thinking that I know more than he knows. Just the contrary is the case. I don't know more than you know; in fact, you know and I have no knowledge. I am only clear – a clarity, an understanding, not knowledge. Here are many people who know more than me, and that is their problem. They will have to drop that knowledge.

I don't know anything, there is only clarity. When you ask me a question, it is not that I have an answer for it, but I just focus my clarity on it – try to understand – and whatsoever response comes out of the clarity I give to you. It is not knowledge, it is just a capacity to see.

Knowledge makes people blind. Their eyes become so full of knowledge they cannot see. Even before you have asked the question they have the ready-made answer there. They are ready to answer it. They don't listen to your question, they don't listen to the questioner, they don't listen to his being, they don't look into him to see what he means, they have a ready-made answer. They are in a hurry to answer you – and they must prove the answer with arguments and scriptures, and they must give all kinds of support to it.

I have only a kind of understanding, a vision, a capacity to see. That's why the Master says: UNDERSTANDING AND CLARITY, PERCEPTION AND ENLIGHTENMENT... It is not knowledge, it is just an utterly cloudless sky within.

THE LIGHT-FLOWER OF HEAVEN AND EARTH FILLS ALL THE THOUSAND PACES. BUT ALSO THE LIGHT-FLOWER OF THE INDIVIDUAL BODY PASSES THROUGH HEAVEN AND COVERS THE EARTH.

It is a light-flower, this whole existence. This is the experience of the mystics: that existence is made of nothing other than light. It is all light; light is the basic constituent of existence. And modern physics agrees with it. They call it electricity. 'Light' is much too poetic a word for them, they have to drag it down to earth; it becomes 'electricity'. But what they are saying is exactly the same.

Matter has disappeared from modern physics, matter is no more. At the deepest core of matter is nothing but electricity, electrons, electrical particles dancing, energy particles dancing, with no matter in them, no weight. This has been experienced by mystics down the centuries, unexceptionally; whether the mystic was born in India or in China or in Tibet makes no difference. This has been the most fundamental experience of all the mystics: that the existence is made of light and nothing nothing else.

THE SECRET OF THE GOLDEN FLOWER says, 'This light, this flower of light, these petals of light fill all the spaces outside and also inside.'

THEREFORE, AS SOON AS THE LIGHT IS CIRCULATING, HEAVEN AND EARTH, MOUNTAINS AND RIVERS, ARE ALL CIRCULATING WITH IT AT THE SAME TIME.

The same thing that Buddha said is said in different words. The moment you see light circulating in you, you will be able to see the dawn of light all over. Stars moving, and mountains and rivers – all will be nothing but streams of light, a tremendous dance of light energy.

TO CONCENTRATE THE SEED-FLOWER OF THE HUMAN BODY ABOVE IN THE EYES, THAT IS THE GREAT KEY OF THE HUMAN BODY. CHILDREN. TAKE HEED! IF FOR A DAY YOU DO NOT PRACTISE MEDITATION, THIS LIGHT STREAMS OUT, WHO KNOWS WHITHER? IF YOU MEDITATE FOR A QUARTER OF AN HOUR, BY IT YOU CAN DO AWAY WITH THE TEN THOUSAND AEONS AND A THOUSAND BIRTHS. ALL METHODS END IN QUIETNESS. THIS MARVELLOUS MAGIC CANNOT BE FATHOMED.

The Master Lu-tsu says only fifteen minutes in twenty-four hours will do. If you can sit silently for fifteen minutes, concentrated in the third eye, that will be enough to change your whole future. You will not need to be born into the body again. You will not need to be thrown into the world again. You have learned the lesson, you have become worthy of moving without the body and the limitation of the body. Your soul will be free, unentangled, without any bondage. And then there will be no death, no birth. You will be an eternal flowering of light in this infinite existence.

Only fifteen minutes? Yes, only fifteen minutes can do the miracle. But people are not even ready to give fifteen minutes to quietness, to silence.

I have heard...

When Ignatius Loyola heard the news that an unfriendly man had been elected Pope, he was asked what he would do if the new head of the Church should order the Society of Jesus dissolved, the work in which Loyola had invested his whole life. He replied, 'Fifteen minutes in prayer and all will be the same.'

An immensely significant reply.

An unfriendly Pope had come into power and there was every possibility that Loyola's whole work would be dissolved. He had created a small society of mystics. The work was esoteric, and Christianity has always been against esoteric work, has always been afraid of the mystics because these are the dangerous people. They bring truth to the world, and once they bring truth to the world, people are no longer interested in rituals, impotent rituals. Who cares about the Church then?

So Christianity has consistently been destroying all mystic schools so that nobody can go outside the Church, so that nobody can have any other door to reach God, so that everybody has to come to the priest. Whenever the desire to seek and search for God arises, no alternatives are to be left. Because of this stupid idea, Christianity destroyed religion in the whole world, because there are different people and they need different types of schools, and they need different types of techniques. And those who are really sincere in their search have to find esoteric groups. They cannot become part of the formal religion – that is not enough for them; it is very lukewarm, it is very superficial .

In the West, real religion had to go underground because of the Church. People have to create many false facades to hide behind. Alchemy was one of the facades. The real work was something else: the alchemist was trying to create around himself the idea that he was working to transform baser metal into gold. This was allowed. The Church was very happy. If you are trying to turn baser metal into gold, it is perfectly okay, you can do it. If you succeed, the Church will have more gold, that's all; there was no fear about it. But this was just a facade, it was not real alchemy; it was just on the outside. Behind the curtain the real work was totally different: it was transforming the lower being into the higher being. It was exactly the secret of the Golden Flower: how to transform your sexuality, the baser metal, into spirituality, the gold.

But unnecessary trouble had to be taken, they had to make arrangements on the outside such that the society remained convinced that their work was something to do with gold. And everybody is interested in gold. The Church is very interested in gold, not in God.

Loyola was a great mystic. He had created the Society of Jesus. And a very antagonistic Pope was in power. Somebody said to him, 'What will you do? What will happen now? The Society can be dissolved by the order of the Pope.'

Loyola said, 'Fifteen minutes in prayer, and all will be the same. It will just take me fifteen minutes to go deep into meditation, that's all. Because whenever I am there, nothing matters. Nothing matters at all.'

Master Lu-tsu says: Just fifteen minutes...

... BY IT YOU CAN DO AWAY WITH THE TEN THOUSAND AEONS AND A THOUSAND BIRTHS.
ALL METHODS END IN QUIETNESS.

Remember it. Whatsoever the method, the goal is the same: quietness, utter silence inside, thoughtlessness, only consciousness without any content.

THIS MARVELLOUS MAGIC CANNOT BE FATHOMED.

It is an unfathomable depth. When thoughts disappear and you are simply silent, then the silence is a bottomless abyss; it cannot be fathomed. The Pacific Ocean can be fathomed – it has a five-mile depth; but the Pacific Ocean inside you cannot be fathomed – it is infinite. You can go on digging and digging and diving deeper and deeper and you will not come to fathom it, you will not come to the bottom of it at all.

Only thoughts can be measured, thoughtlessness is immeasurable. Hence, thoughtlessness is another name for God. But remember, thoughtlessness should not be a kind of sleep, because that

is very ordinary. It happens every day: deep in sleep, when dreams disappear, you fall into that abyss. That's why deep sleep is so rejuvenating, so refreshing. In the morning you feel alive again, new, reborn. But that is unconscious. Patanjali has said deep sleep and SAMADHI are very similar, with only one difference: in sleep you are unconscious, in SAMADHI you are conscious. But you go to the same space, the same unfathomable, magical space within you, where there is no thought, no desire, no vibration in your mind, all is quiet. All methods lead to it – Yoga, Tantra, Tao, Hassidism, Sufism – all methods lead to it from different angles; they have been devised for different people.

BUT WHEN THE PRACTICE IS STARTED, ONE MUST PRESS ON FROM THE OBVIOUS TO THE PROFOUND, FROM THE COARSE TO THE FINE.

In the beginning great effort is needed. One MUST press on from the obvious to the profound. What is obvious? – the obvious is your continuous process of thought. And what is profound? – just a state of no-thought. What is gross? – all contents of the mind are gross. And what is subtle? – a state of no-content is subtle. One must go pressing on. In the beginning, great effort will be needed. In the beginning, you have to be utterly committed to the work, only then does the blissful moment arise when meditation becomes effortless.

First, meditation has to be masculine energy. Only then, in the end, can it become feminine energy. That's why my insistence is on dynamic methods in the beginning. Bring all your effort to the maximum. Put all that you have at stake, don't hold anything back, and then, one day, you will be able to relax without effort. Just by closing your eyes you will be able to reach the third eye.

... WHEN THE PRACTICE IS STARTED, ONE MUST PRESS ON FROM THE OBVIOUS TO THE PROFOUND, FROM THE COARSE TO THE FINE. EVERYTHING DEPENDS ON THERE BEING NO INTERRUPTION.

And make it a regular phenomenon.

THE BEGINNING AND THE END OF THE PRACTICE MUST BE ONE. IN BETWEEN THERE ARE COOLER AND WARMER MOMENTS, THAT GOES WITHOUT SAYING. BUT THE GOAL MUST BE TO REACH THE VASTNESS OF HEAVEN AND THE DEPTHS OF THE SEA, SO THAT ALL METHODS SEEM QUITE EASY AND TAKEN FOR GRANTED. ONLY THEN HAVE WE MASTERED IT.

The real mastery is when no effort is needed, when all efforts can be dropped. The real mastery is when no method is needed, when all methods can be dropped. The real mastery is when meditation is no longer a thing to do but has become your very state. You live in it, you walk in it, you sit in it: 'Sitting in Zen, walking in Zen.' You eat in it, you sleep in it. You ARE it.

That moment also comes. But in the beginning one has to go with all one's energy. Remember, just as water evaporates at a hundred degrees' heat – not at ninety-nine, not at ninety-nine point nine, but exactly at a hundred degrees – so whenever you put your total energy, one hundred degrees, at stake, immediately the baser metal turns into gold. Immediately the sexual energy has penetrated into the spiritual world. Immediately the energy that was going out has taken a one-hundred-and-eighty-degree turn, and the two eyes become one eye. And then all that is inner and all that is outer is enlightened.

Jesus has said, 'Cleave the wood and you will find me. Strike the stone and I am there.' This is the ultimate state: when you cleave the wood and you find God, and you strike the stone and you find God. Then you walk on God, in God, as God. Then you breathe God, then you eat God, you drink God, because all is God.

This ultimate experience is what Master Lu-tsu says is released. And it is in the third eye.

CHAPTER 10

The Zorba-Buddha Synthesis

20 August 1978 am in Buddha Hall

The first question:

Question 1

OSHO, ALL MY LIFE I HAVE SAID YES AND NOW THAT I AM HERE WITH YOU AND THE YES SEEMS REALLY RIGHT, THERE COMES ONLY NO. WHAT IS THIS NO?

Bhadra, it is very natural. If all your life you have been saying yes, it must have been false, it must have been pseudo. You must have forced yourself to say yes, you must have repressed your no continuously. And I teach relaxation, and I teach expression. So the repressed no is coming up, surfacing. Allow it. Please don't repress it anymore.

If you repress it here, then where are you going to express it? Once it is expressed, you will be free of it, and then the real yes will come. The yes that you have known up to now was not real. You have been cultivating this yes. It was just on the surface. Deep down the no has always existed in you.

But this is how we are brought up. This is how we are conditioned. This is how people have become utterly false, hypocritical, split. Their face says one thing, their being is saying just the opposite. This is how the whole of humanity has been turned into a kind of schizophrenia.

My approach is that yes and no are both absolutely necessary, part of the inner rhythm. The man who cannot say no cannot say yes either; and if he says yes, his yes will be impotent. Only the man who can say no vitally can say yes vitally. They depend on each other, just as life and death depend

on each other, just as darkness and light depend on each other, just as love and hate depend on each other. This is the intrinsic polarity of life.

In a better world, with more freedom, with more understanding, a child will not be taught to say yes when he feels like saying no, he will be taught courage. Whenever he feels like saying no, he will HAVE to say no. And then his yes will have meaning.

A child will not be taught religion, because religion is yes-saying. He will not be forced to become a theist – Hindu, Christian, Mohammedan – he will be encouraged by the parents, by the school, by the university, to be honest, to be sincere, and to wait for the real yes to come on its own.

The world has become so false. Can't you see from where this falsity is arising? Millions of people go to the churches, temples, mosques, GURUDWARAS, and not a single person is religious. What kind of neurosis is this? They go just as a formality, they go because they have been taught to go, they go because they have become addicted to the habit of going. It is just a habit. If they don't go, they feel guilty. If they don't go they feel as if they are betraying their parents, their society. If they go, there is no joy in it. They simply drag themselves into it. They simply wait there until the ritual ends, the prayer ends, so that they can escape out of the temple, out of the church. It is a bogus kind of religion.

And the reason is that they have never been allowed to say no. No has to come first, only then can yes come. To really be a theist, first one has to go through the process of atheism. To really be a believer in God, first one has to go through the dark night of doubt, only then – the dawn. There is no other alternative.

It is good, Bhadra, that the no is arising. You are being true for the first time in your life. Let it happen, and the yes will follow just as day follows night.

But this mischief has been done to you – and in the name of great things: God, prayer, country, love, religion, church, Jesus, Buddha, Krishna. In the name of these great things much mischief has been done to you. You have been manipulated. And what is the outcome? You have become a plastic phenomenon; you don't have that sincerity which can make a person really religious.

My own observation is this: that a person who has not said no to God will never be able to say yes, or if he says it, his yes will be pointless.

The so-called religion is what Gregory Bateson calls the double-bind. One is ordered to do two things which are mutually exclusive: to be sincere and to believe. How can you be sincere if you are told to believe? To believe means to be insincere. To believe means to believe in something that you don't know, to which your whole heart says, 'No, I don't know. How can I believe?'

Belief is insincerity. And you have been told to be sincere and to believe. This creates a double-bind in you. Your religion, your so-called religion, is based on insincerity – how can it be religious? The very beginning is poisoned, the very source has gone sour. No child should be taught religion. Every child should be taught inquiry, doubt, logic, reason.

And why are you so afraid of logic, doubt and reason? Because if a child really goes deep into doubt, he will find the futility of it on his own. And out of that finding trust arises. And then that trust has beauty, grandeur.

If a child reasons to the very end, he will come to the point where he will be able to see that now reasoning has come to an end but existence goes on and on. Existence is something beyond reasoning. But let every child feel it in his own guts!

To be true a religion has to be a religion of the guts, not of belief. Let the child think as much as he can, to his full capacity; let him burn with doubt, logic, reasoning, to the maximum, and he will see the limitations of the intellect. It is bound to happen. And when the limitations of the intellect have been seen, experienced, by yourself, you start moving into the beyond; you start surpassing the mind.

Belief is of the mind. This so-called yes-saying is of the mind. I teach you another kind of yes, which is not afraid of no, another kind of trust, which is not afraid of scepticism, which on the contrary uses scepticism as a jumping-board, which uses doubt as a process of cleansing.

Truth has to be trusted: to trust is an act of faith. But any statement of truth has to be tested too: to test it is an act of doubt. Faith and doubt both serve truth – this is what I teach you. Faith and doubt are two wings of the bird called trust. If you cut off one wing, the bird cannot fly. Yes and no are two wings; use them, and use them in their totality. Never be insincere, not even in the name of God.

Sincerity is far more valuable than any dogma, than any Christianity, Hinduism, Islam. Sincerity is the foundation. But to be sincere means you have to give expression to all that is within you. Sometimes it is yes, and sometimes it is no. And you have to accept both.

So, Bhadra, it is something beautiful that is happening, don't be worried. I am not trying to force any yes on you, I am simply helping you to go through the whole process of both yes and no, so that one day you become aware that they are not enemies, not opposites, but complementaries.

Man is a question mark. And it is a blessing – celebrate it. It is a blessing because only man is a question mark. No dog is. No tree is. The rose bush is beautiful, but not as beautiful as man, and the moon is beautiful, but not as beautiful as man – because they are all unconscious. Only man is consciously on a quest. And how can you be on a quest if you don't have a question mark in your being?

God sends you with a question mark in your being. Celebrate it – it is a great responsibility, a great heritage. Ask questions. Inquire. Doubt. And don't be worried, because I know that if you doubt long enough you will arrive at trust. And that arrival is incredible, because then you have arrived on your own. It is your own experience; it is no longer belief, it is knowing.

Sri Aurobindo was asked by a philosopher, 'Do you believe in God?' and he said, 'No.' The philosopher was, for a moment, shocked. He had come a long way, believing that this man had come to know God, and this man says, 'I don't believe in God. For a moment he could not gather courage to ask anything else. Shocked, he was dumb.

Then he said, 'But I thought that you had seen God.'

Sri Aurobindo laughed and said, 'Yes, I have seen, that's why I say I don't believe. Belief is out of ignorance. I know! I don't "believe".'

And remember it: you have to know, you are not here to believe. My help is available for you to KNOW. Belief is a trick of the mind. Without knowing, it gives you the feeling that you have known.

Man is a question mark – and it is a blessing. Celebrate it, dance it, rejoice in it, because without that question mark there could be no faith, or doubt – nothing but dead certainty. That's where animals live: in dead certainty. And that's why your priests and your politicians want you to live in dead certainty.

Life hesitates. Life is uncertain. Life is insecure. That's why it is life: because it moves.

Socrates is reported to have said, 'I would not like to become a contented pig. Rather than being a contented pig, I would like to remain a discontented Socrates.'

Meditate over it. It is a statement of immense value. The pig is contented, absolutely certain. That's why people who are stubborn and think themselves absolutely certain are called piggish.

For example, poor Morarji Desai is called piggish.

People who are stubborn are bound to be stupid. A man who is alive moves into uncertainties, moves into the unknown. He cannot live in a dead certainty. Certainty simply means you have not doubted.

There is another kind of knowing which comes out of doubting, which comes out of growth. And when that kind of knowing comes, again you are not certain. But now the uncertainty has a totally different flavour. If you had asked Buddha about God he would have kept quiet. That's where he is far superior to Sri Aurobindo. He would have kept absolutely silent, he would not have said yes or no. Why? – because he says, 'The ultimate is so tremendously vast that to say yes will be wrong, to say no will be wrong, because our words are so small they cannot contain the ultimate. The ultimate can only be conveyed through silence.'

A Zen Master was asked, 'Can you say something about God?' He remained utterly silent, he listened to the question with open eyes and then he closed his eyes. A few moments went by. For the questioner those few moments seemed very long. He was waiting and becoming restless, and the Master had moved into some other space. There was great ecstasy on his face but no answer. That ecstasy was the answer. There was utter silence in his being, and the silence was vibrant all around him – you could have almost touched it, it was so solid. But the restless questioner was not aware of it at all, he was too concerned with his question, and he was waiting for the answer. He shook the Master, and said, 'What are you doing? I have asked a question, and you closed your eyes and you are sitting in silence. Answer it!'

And the Master says, 'But that's what I was doing. This is my answer.'

Certainly this is far superior to Sri Aurobindo's answer. But the man, the questioner, was not satisfied. He wanted something conveyed verbally. He insisted, and he would not leave the Master. So the Master said, 'Okay.'

They were sitting on a river bank. The Master wrote in the sand with his finger: Meditation.

Now, the question is about God, and the answer is about meditation. It is utterly irrelevant. And the questioner was right to say, 'Are you joking or something? I am asking about God, and you write on the sand: Meditation.'

And the Master said, 'That's all that I can say or that I am allowed to say. You ask about the goal, I talk about the way, because the goal is so incomprehensible, so mysterious, that nothing can be said about it. I can simply sit in silence. If you have eyes to see, see! If you have ears to hear, hear! Hear my silence, and the song that my silence is, and the music that arises in it. If you cannot hear it, that simply shows you need meditation. So meditate.'

The man said, 'Just this much – one word, "meditation"? Won't you elaborate on it a little?'

He wrote again in bigger letters: MEDITATION. That was his elaboration .

The man was puzzled and he said, 'But you are simply repeating. Just writing it in bigger letters won't help.'

So he wrote again in even bigger letters: MEDITATION. He said, 'Nothing more can be said about it. You will have to do it. You will have to be it.'

There is a kind of uncertainty when you don't know, because how can you be certain when you don't know? And there is a kind of uncertainty when you know, because how can you be certain about the ultimate? It is so vast; to be certain about it will make it small, to be certain about it will show that it is in your grasp, that it is in your fist. And God cannot be possessed; on the contrary, you have to be possessed by God.

Accept your no, accept your yes. And don't think that they are opposites; they are not. Just as there can be no courage without danger, so there can be no faith without uncertainty, without doubt. Risk is part of the game that we are born to play. We must learn to lean on possibilities – not on certainties but on possibilities.

I can only say to you God is possible. I can only say to you yes is possible. Lean on the possibilities, don't ask for certainties. Because you ask for certainties, you create authorities. Out of your need to be certain you become victims of people who are stubborn, ignorant, but certain. Only parrots can be certain because they have ready-made answers. Pundits can be certain because pundits are nothing but parrots.

A real man of knowledge will help you to be silent: will help you to go through yes and through no, through faith and through doubt, through warmer moments and through cooler moments; will help you to go through days and nights, peaks and valleys. And he will not teach any dogma, but will only teach you courage, adventure, quest.

Listening to your question, I remembered two stories.

There was a boy five or six years old who had acquired the habit of using swear words in his ordinary conversation. His parents tried their best to break him of this habit, and in final desperation hit upon a plan which they thought would work. They called their son into a family consultation and laid out

the facts before him, saying, 'Now, son, we just can't have a little boy in our home who continues to use this kind of language. So we have decided that if you cannot break yourself of the habit, something drastic must be done. We are giving you fair warning that the very next time we hear a swear word in your conversation, you are simply going to have to pack your bag and move out of this house. We can't put up with that language any longer. Do you understand?'

He did not say anything, although he did nod his head. But the habit, it seemed, was too great for him to break all at once, and they soon heard him interspersing his favourite swear words in conversation.

His mother said, 'Son, we have given you fair warning and now you are going to move out. Go pack your bag.'

The boy went to his bedroom reluctantly, packed his suitcase, said goodbye to his mother and left. He did not know what in the world he was going to do, so he sat on the front steps trying to collect his thoughts. As he waited there a neighbour came by, looked at him and asked, 'Is your mother home, dear?'

He looked at her with a sour face, and said, 'How the hell should I know? I don't live here anymore.'

You cannot force, you cannot repress, you cannot order these things. These things need understanding. And parents are doing it all the time, just saying, 'Don't do this, do that'; just giving commandments, never giving understanding insight. Children need insight, not commandments. They need your love, they need your help to understand things. They don't want to imitate you. In fact, they should not be forced to imitate you, because if you force them to imitate you, you will be destroying their very soul. Give your love and give them freedom, and help them to become aware. Help them to be more meditative.

But that is not being done. We simply force. Forcing a thing seems to be a very short-cut procedure. Who bothers? Because you don't love enough, that's why you don't bother. Who bothers to give an insight to a child? It is very simple: 'Just go and do this because I say so, because I am your father and I know more because I am older than you.' The child may be forced to do a certain thing because he is helpless, but deep down he will carry the wound. And, Bhadra, you must have been carrying many wounds deep down.

My love to you, my help to you is bringing your wounds to the surface. It is good, because once the wounds come to the surface, in the sunlight they can be healed. There is no other way to heal them. You are coming to health. Don't be afraid. Let all those nos come up. They will be released, and you will be free of them.

A little girl had disobeyed her parents and they decided she should be punished. They took her upstairs to the bedroom, put her in the clothes-closet, closed the door and said, 'Now dear, you just take time to think it over, and see if you can't make up your mind to be more loving toward your parents and not disobey them.'

After a few minutes the parents consciences began to bother them, and they went up, knocked on the door, and said, 'Dear, how are you?'

'Oh, I am fine.'

'What are you doing?' asked her mother.

'Well,' she replied, 'I spit on your dress, I spit on your coat, I spit on your shoes, and I am just sitting here waiting for more spit.'

The second question:

Question 2

OSHO, PLEASE SAY SOMETHING ABOUT THIS NEWS ITEM: THE INDIAN EXPRESS OF 18TH AUGUST REPORTS THAT THE RAJNEESH FILM WON'T REFLECT THE REAL IMAGE OF INDIA. THE UNION INFORMATION MINISTER, L.K. ADVANI SAID IN THE PARLIAMENT, 'FOREIGN TELEVISION AND FILM UNITS HAVE BEEN REFUSED PERMISSION TO DOCUMENT THE ACTIVITIES OF THE RAJNEESH ASHRAM, AS IT IS FELT THAT A FILM ON THE ACTIVITIES OF THE ASHRAM WOULD NOT REFLECT FAVOURABLY ON INDIA'S IMAGE ABROAD.'

This is really surprising from a politician, because the politicians are the people who destroy the images of countries. From the peon to the Prime Minister, the politicians are the people who are the most corrupt. Their corruption is not going to help the image of the country in the world. They should think about it. Their continuous quarrelling for stupid reasons destroys the image of a country – and nowhere else can you find more quarrelsome politicians than in India. And the quarrels have no ideological basis at all; the quarrels are simply quarrels which are personal – their own personal greed.

The Indian politicians seem to be the most greedy – greedy for power, hungry for power; continuously fighting with each other. Their whole time is wasted in quarrelling. The country is going to the dogs, and sitting in New Delhi, all that they do is fight with each other – how to topple the other. Everyone wants to become Prime Minister. And once you become Prime Minister, all that you do is to protect your prime ministership. Your whole time is wasted in becoming the Prime Minister – almost your whole life. Morarji Desai's whole life was wasted in becoming Prime Minister. Now, at the age of eighty-three, he has arrived. Now the whole time is wasted – how to remain in the seat till you die?

And once you are in the seat you don't want to die. You can do anything. He drinks his own urine. He thinks he is going to become immortal through it.

Now, is this urine-drinking Prime Minister helping the Indian image abroad? They should think about it. They should not be worried about me and my people. But politicians are the lowest as far as intelligence is concerned. They are the most inferior people in the world.

I have heard...

A politician went to the psychoanalyst, and he said, 'I suffer from an inferiority complex.'

The psychiatrist worked upon the politician – many sessions of analysis. And then, finally he said to him, 'You need not worry.' The politician said, 'I need not worry? So there is no problem?' And

the psychiatrist said, 'Yes, there is no problem, because you are simply inferior. You need not suffer from any inferiority complex. It is simply so.'

Once I was staying in a circuit house with a politician. In the morning we were sitting on the lawn. He was reading the newspaper. That's all they read – that is their Koran, Bible, Gita.

Suddenly he looked up at me and said, 'I'll never be able to understand how people always seem to die in alphabetical order.'

And another time, I was travelling in a train and, unfortunately, in the same compartment was a politician. I say 'unfortunately' because they stink. Nothing stinks like politics. It is the dirtiest thing in the world.

He started talking to me, and I asked him if he had heard the latest joke about politicians.

'I am warning you,' he said, 'I am a politician myself.'

'That's all right,' I told him, 'I will tell it very very slowly.'

I am not part of any tradition, that's what is creating trouble for the Indian politicians. I don't belong to the past, I belong to the future. They cannot understand me – it is impossible for them. If I had belonged to the past, there would have been no difficulty. But I don't belong to the past. A really religious person never belongs to the past. Buddha never belonged to the past, that's why Hindus were angry. Jesus never belonged to the past, that's why Jews were angry. Jesus, Buddha, Krishna – they are all pointing to the future, not to the past.

Do not embrace the past or you will have missed the whole point. Tradition is not religion. Religion is always a surpassing, a transcending, a going beyond.

If I had been a Hindu there would have been no difficulty. I am not. If I had been a Mohammedan there would have been no difficulty. I am not – neither am I a Buddhist or a Jaina. And they are very confused: they cannot categorize me, they cannot pigeonhole me. No religious person can ever be pigeonholed, because basically religion is freedom – freedom from the past, freedom to be herenow, and freedom to be available to the future.

What I am trying to bring to you is something of the future. People will be able to understand it only after hundreds of years. And then these same politicians will pay respect, as they pay respect to Jesus. And these are the people who crucified him, and these are the people who stoned Buddha and Mahavir. And these are the people who poisoned Socrates. These are the same people. Beware of them!

They are always against the future. Why are they against the future? – because their vested interest is always rooted in the past. They can manipulate the past, they cannot manipulate the future. They can exploit the past, they cannot exploit the future. They can exploit irreligious people, they cannot exploit religious people. They can exploit the pseudo-religious very easily, there is no problem in it, because a pseudo-religious person is almost a shadow, not a reality. And the pseudo-religious person is always ready to be manipulated, to be transformed, into a slave.

I am creating rebellious people here, rebellious in a multi-dimensional way. The politicians are bound to be afraid. And they will find excuses.

Now he says, 'The Rajneesh film won't reflect the real image of India...'

I would like to say to him: Do you understand the meaning of the real? The real means that which is happening, and this ashram is happening, I am happening. Any image of India that does not include me will be unreal – only because it will not include something which IS happening. What do you mean by 'real image'?

A real image means: that which is existential, that which is happening. You may not like me, you may not like my people, but you cannot say that I don't reflect the real image of India. You may be against me, but still I am part of this country. I am here, and I am going to be here! And my people are going to increase. This is part of reality. This may be just a seed now, but soon it will become a great tree. How can you deny its reality?

We have 200,000 sannyasins all over the world. Nobody else can claim that. And we have almost a million lay followers, lay disciples. It is part of reality now. Three thousand sannyasins are almost always present here. Every year nearabout 25,000 people visit from all the countries all over the world. No other place can claim this. How can you say this is not real?

I think, Mr. Advani, you will have to learn language a little bit more. Real is that which is happening. It may not be according to you – right, that is another point – but it is real. And I would like to tell you also that it is not something which is alien to the spirit of India, what is happening is this phenomenon which is really the very soul of India. It happened in Buddha's time, it happened in Mahavir's time, it happened in Krishna's time. It has happened again and again. The REAL India – if you really want to say what the real India is – consists not of politicians but of the mystics. The politicians come and go; the mystics remain.

Do you remember any politician's name of the time of Buddha? Where are they? And they must have been as noisy as Mr. Advani. In their own time they must have been very noisy; they must have created much fuss. Do you remember the politicians who crucified Jesus? And if you remember the name of Pontius Pilate, you remember it only because he crucified Jesus; otherwise who would have remembered? There have been thousands of governor-generals in the world.

A politician said to the dying Socrates, 'We are sorry that you had to be sentenced to death.'

Socrates opened his eyes and said, 'Don't be worried. You cannot kill me, I will live. And remember, your name will be remembered only because of me.'

And that is so.

The real India is a quest of the innermost soul of man – not the geography, not the political history, but the inner journey. The journey of meditation is the real India. Mahavir represents it. Buddha represents it. Krishna and Christ and Nanak – they represent the real India. And I have the heritage of all of them – and much more.

But it has been always so. If Advani were Minister of Broadcasting in Mahavir's time, he would have stopped the BBC from filming Mahavir because Mahavir used to live naked. Or, if he had been a minister in Lalla's time... Lalla was a mystic woman; she lived naked. Certainly he would have prevented any television unit, any film unit from approaching these people for the same reason: that they don't represent, they don't reflect, the real image of India.

Does Mr. Advani reflect the real image of India? You will be gone down the drain soon, I predict. By the next election you will be heard of no more. You and your whole company will just go down the drain, because the country has seen that you have deceived and cheated it. In the name of democracy all kinds of wrong people have become powerful in India. And they have not done a single thing since they have been in power except quarrel.

I must remind you of the three monkeys of Mahatma Gandhi. You must have heard of them – those three monkeys are very famous. He had always a statue of them. Somebody from Japan or from China had presented him with three monkeys. One monkey keeps his hands on his eyes, representing that you should not see that which is wrong. Another monkey keeps his hands on his ears, symbolizing that you should not hear that which is not worth hearing. And the third monkey keeps his hands on his mouth: you should not say what is not worth saying, you should keep quiet.

These three monkeys have come to rule. Now they are called the TRIMURTI – the three monkeys are Mahatma Gandhi. The chief monkey keeps his hands on his ears; he will not listen. The whole country is shouting, 'We are dying. We are starving. The population is growing.' But he will not listen. His name is Mahatma Morarji Desai. He will not listen. The whole country is crying, 'Your son is a criminal; his activities should be investigated – he is accumulating money by illegal means.' But he will not listen. He is the chief monkey of Mahatma Gandhi. He keeps his ears shut and goes on smiling; drinks his own urine and keeps himself healthy. That's all that he is doing.

The other monkey keeps his eyes shut, because he represents the untouchables, the down-trodden, the lowest of the low – and they are being burned alive! They are being killed, butchered, murdered, raped. And never before has it happened like this. All over the country their lives are in danger. And the man who represents them, Jagjivan Ram, simply keeps his eyes closed, because if he opens his eyes and sees what is happening he will not be able to say that he is their representative there.

But the third monkey, who was supposed to keep quiet and not say anything, has betrayed the others and has said something – Charan Singh. And because of his saying something he has been thrown out of the trinity. But he is trying to get back in again. And the other two monkeys are trying to keep him out because he started saying things that he should not say. And why did he start saying things? – because he is getting old. Heart attacks and everything are happening to him, and he seems to have no chance of becoming Prime Minister of India. He has to speak. Time is running out fast. He has to struggle; he cannot keep quiet anymore.

These monkeyish people in New Delhi, do they think that THEY represent the real India? They simply represent the neurotic part of India; they represent the people who suffer from inferiority complexes. That's what the great psychologist Adler says: a man goes into politics only if he suffers from an inferiority complex. He wants to prove to himself that he is somebody. He has to prove it, otherwise there is great anguish in his being, that 'I am inferior.' Untalented people, unintelligent people go into politics. Those who are talented become artists, painters, poets, philosophers,

mystics, dancers. They have a thousand and one other beautiful things to do, not politics. Only the third rate, the most unintelligent part of a country, moves into politics. Those who cannot do anything else, at least they can go into politics. The politicians are almost hidden criminals; the same quality of people become criminals. If they cannot reach to power, they become destructive.

And what wrong is happening here that they are afraid should not be known in the world at large?

One thing. A great synthesis is happening here – something that has never happened before, of which they are afraid, and which NEEDS to happen. It is a must for humanity's survival. I am trying to create a great synthesis: the synthesis between Zorba the Greek and Gautam the Buddha, the synthesis between materialism and spiritualism. I am trying to create a spiritual materialism. These two things have always remained separate, antagonistic to each other. And because of their antagonism man has remained schizophrenic, because man is both body and soul. Man is not only soul, man is not only body. To insist that man is only body is materialism. To insist that man is only soul is spiritualism. Both are half, and both are wrong because they are half, and both are unsatisfactory alone. They have proved unsatisfactory.

Man has to be accepted in his totality. As far as the body is concerned, a man has to be Zorba the Greek. And as far as the soul is concerned, a man has to be Gautam the Buddha. If body and soul can exist together, why can Buddha and Zorba not exist together in a single man? That will be the highest synthesis.

The West has remained materialistic. It suffers from materialism. It has all the benefits of materialism: great technology, beautiful houses, better medical facilities, longer life, more beautiful bodies, more healthy bodies. It has all the benefits of materialism, it is rich, affluent, but it suffers because it has lost its soul. The inner world is empty, hollow. The West has all that is needed on the outside, but in managing the outside it has leaned too much towards materialism and forgotten its own inner world. The master is lost; the soul is lost. The kingdom is there but the king is dead, hence the Western anguish, hence the Western search for the king. Hence the inquiry into meditation, because meditation is the only way to seek and search for the inner king. Where has he gone? Where is the inner light?

The East has remained spiritual. It has all the beauties of spirituality: calmness, quietness, relaxedness, loving, compassion. It has a certain quality, a flavour of the inner, but the body is sick, and there is great poverty and starvation all around. And the outer world is ugly; it has suffered much too. And both are tense, because unless you are whole you will be tense.

Can't you see that the East is no more interested in meditation? That's why you don't see many Indians here. The East is no more interested in meditation, it is no more interested in Buddha; its interest has shifted, and it is natural. It wants to know more about physics, chemistry, engineering, medical science. Eastern talent goes to the West, to Oxford, to Cambridge, to Harvard, to Princeton, to learn what has happened in the West. Eastern talent has only one desire: how to go to the West and learn something of modern science. The talented Eastern person cannot believe why you Westerners are coming to the East. You have Oxford and you have Harvard, why are you coming here? We are trying to get there and you are coming here. It looks so absurd.

But the West has to come to the East. Harvard and Oxford have proved lacking. They have given much, but they have not given inner richness. The West is affluent, and because the West is affluent,

the West has become more aware in contrast to its affluence of the inner poverty, the inner black hole. The outside is so full of light that the inner black hole in contrast has become very clear. The search has started – the West is moving towards the East, the East is moving towards the West.

The Eastern intellectual becomes a communist, and the Western intellectual becomes a meditator. This can go on, and this can lead again to another kind of shift and to misery. The West can become the East and the East can become the West, and the problem will remain the same.

My effort here is a great experiment in bringing the East and West together.

Kipling has said that East and West shall never meet. I would like to tell Kipling – he must be somewhere in his grave, because he is a Christian and he will not leave the grave before the Last Judgement Day – Sir, East and West ARE meeting. They have already met. They are meeting here in this place, which Advani says does not represent the real image of India.

It represents the East, but it represents more than the East: it represents East plus West, it represents the whole of humanity; it is an experiment in universal brotherhood. You will find Christians, Jews, Mohammedans, Parsees, Jainas, Buddhists, Hindus – all kinds of people – here. They have all dropped their identities, they have fallen into a universal brotherhood. And you say this does not represent the real image of India?

And remember also: India is not a small country, it is a vast continent. It is not one tradition, it is many traditions. But the people who are in power now are basically Hindu chauvinists. A very wrong kind of person has come to power. Their whole idea is of a very narrow Hinduism – so narrow that it does not even contain the whole current of Hinduism. Hence it is very much afraid.

If these people are allowed to have their say, sooner or later they will bulldoze Khajuraho, Konarak, because they will say they don't represent the real image of India.

Why are they so much against me? – because here Yoga is happening, Sufism is happening, Zen is happening, Tao is happening, Tantra also. And Tantra is creating trouble.

These people in New Delhi are utterly sexually frustrated, repressed people.

Khajuraho is being born again here. To whom does Khajuraho belong? I have not made that temple. I would suggest to Advani: Destroy Khajuraho, because the BBC people may come and film it. It is a beautiful temple, one of the most beautiful on the earth, because there is nothing more beautiful than love. There is nothing more graceful than a couple in deep love, in a deep loving embrace. There is nothing more divine than that. Something of God descends when a couple is in deep love, in an orgasmic ecstasy. Khajuraho represents that. Konarak represents that. And there are thousands of Tantra scriptures. Please destroy them before anybody comes to know about them. Destroy Vatsyayana's KAMA SUTRA.

Why are you so afraid of me and my people? They are not doing any harm to anybody. They are not training for any war, they are preparing for a more loving life. Yes, alongside with Yoga, Tao, Zen, Tantra is also a part. And because a few newspapers – and they also belong to the same repressed sexual mind – print some nude pictures taken in the ashram... That is all they have against me.

That nudity in itself is part of a long Indian tradition. Jaina DIGAMBARA MUNIS are nude – prevent them, they are still nude. Thousands of Hindu sannyasins live in nudity – prevent them. Destroy all the temples of the Jainas, because Mahavir and the other twenty-three TEERTHANKARAS have their nude statues there. And destroy all the Hindu temples of Shiva, because the SHIVA-LINGA IS nothing but a phallic symbol.

Then only can you say... First, destroy all these things, then only can you say that Rajneesh and his ashram don't reflect the real image of India. Otherwise, India is a vast continent thousands of years have passed and many traditions have lived together. Tantra has existed side by side with Yoga.

Yoga is repressive, Tantra is expressive. Yoga is afraid of sex, Tantra rejoices in sex. Yoga says, 'Avoid sex if you want to go to God,' and Tantra says, 'Use sex if you want to go to God.' And my own observation is that Tantra is far more profound than Yoga, because sex is the energy given to you by God; repressing it will be very disrespectful to God. Use it. And it is the creative energy in you: it creates the child, it brings new life. It has some other aspects also, hidden aspects. If you use it meditatively, if you use it as prayer, it can create you anew, it can give you a rebirth. You will become a DWIJA, a twice-born.

Sex energy has two poles to it. One is: if it moves downwards, it reproduces children. A tremendous miracle, the birth of a child. If it moves upwards, it creates you: a new integrity, a new individuation, a new centre of being is born. Tantra is one of the greatest sciences ever born for the transformation of man. And this place is not an ordinary ashram, dull, dead, as Indians have become accustomed to ashrams, this place is an alchemical academy. We are doing great experiments in expanding human consciousness, and we are using all kinds of techniques available to humanity, both Eastern and Western. They are very much afraid of this.

He says, 'The Rajneesh film won't reflect the real image of India... it is felt that a film on the activities of the ashram would not reflect favourably on India's image abroad.'

But just by preventing the BBC, the Spanish TV unit, the Australian TV unit, the German TV unit, and journalists from reaching here, do you think you will be able to prevent me from reaching people? If Jesus could reach without the BBC, do you think you will be able to prevent me from reaching people? If Buddha could reach without any modern media available to him, do you think you will be able to prevent me?

It cannot be prevented.

Truth can never be prevented. If there is some truth in me, it has to reach people. It will reach, and people will reach me. No government can prevent me from reaching people. Yes, you can prevent newspapers, you can prevent television stations, you can prevent radio. Who cares?

I will reach through my people to millions of people. If there is truth, people will come from all over the world, seeking and searching. If they are thirsty, they are bound to seek and search, because I have something here which can quench their thirst.

And without ever coming here... Advani has never come here, no other minister has ever come here. Saying such silly things without coming here is not right.

And, sir, I would suggest to you... Your government is very skillful in creating commissions. That's an that you have done within this year and a half that you have been in power. All that you have done is to create commissions. Why don't you create a commission to visit the ashram to see what is happening here? Just remember one thing: be careful, because people who come here get caught. And be careful also whom you send. All the information that you have about the ashram you depend on getting from your police departments. How can they understand? What can they understand? All the information that you have you depend on getting from your government machinery. What can they understand?

So don't appoint a commission with some senile, retired judge. That won't help. Remember that what is happening here is something so scientific that only people who know something about modern developments in humanistic psychology, who know something about encounter therapy, gestalt, psychodrama, primal therapy, who know something about psychoanalysis, psychosynthesis, who know something about EST, Arica, who know something about Vipassana, Zen, Sufi whirling – only they will be able to understand what is happening here.

This place has great intellect, great intelligence, great talent. We have hundreds of D.Litt.s, Ph.D.s, D.Phil.s, and thousands who have M.A.s, M.Sc.s and other qualifications. No other Indian university can claim as much talent as we have here. Even Ph.D.s are cleaning toilets!

So send some educated people, not your M.P.s – they won't understand a thing – and then decide. You are also invited, Mr. Advani.

And what kind of democracy is this? You came to power in the name of democracy. Even Indira did not dare to interfere with my work. And you are democrats...? Nothing but Hindu chauvinists!

India is a vast continent. Do you think Charvarka and his materialism is not India? Do you think Buddha, who denies God, who denies the soul, who denies the world, who is a nihilist – an utter nihilist, a nihilist PAR EXCELLENCE – was he not a Hindu? Do you think Tilopa and Saraha were not Indians? Great tantrikas.

Who do you think is Indian? Just Mahatma Gandhi and Mahatma Morarji Desai – these two persons are Indian? Then you don't even know much about Mahatma Gandhi.

The whole of his life he repressed sex, and he found in his old age that he had been on a wrong path. And then he started – he had to start – Tantra experiments. What about that? In his last years of life he was sleeping with a naked young girl. His whole life of repression had failed because even when he was seventy he was suffering from wet dreams and sexual fantasies. Then, as an ultimate resort, as an ultimate shelter, he started looking into Tantra. He died a tantrika. What about that? And you call him the Father of the Nation? Stop calling him Father of the Nation; he does not represent the real image of India. What do you think about him – at the age of seventy, sleeping with a young girl, an eighteen-year-old girl, naked? And you call him Father of the Nation...

And one thing more. These are the people, Advani and company, who created the climate in which this man, Mahatma Gandhi, was murdered – these Hindu chauvinists. But what kind of hypocrisy is this? Now they pay tribute and call him Father of the Nation. And these are the murderers; they created the climate in the country to murder that man. And now they worship him. In his name now they are in power.

India has many currents. And it is beautiful. It is not a monolith, that's why it is beautiful. It is a rainbow, it has all the colours: Buddhists have an ideology, Jainas have a totally different ideology, and Hindus have many ideologies. Hinduism is not a narrow religion. In Hinduism there is nothing like a Pope or a church; it is not an organized religion at all. And that is the beauty of it; it allows all kinds of people to have all kinds of ways. It says: All ways lead to God. It is the most tolerant religion in the world.

But the Hindu chauvinist cannot tolerate it. He starts trying to make Hinduism also as narrow as he is narrow. These are the ideas in their minds. These ideas are creating trouble for them.

All kinds of people come to me. You will find scientists here, you will find psychologists here – in hundreds. You will find psychotherapists here, you will find poets, painters, artists, musicians, actors. You will find all kinds of talented people here – except politicians.

Why is the politician so afraid to come here? There is a reason. The politician is the least religious person in the world, the most anti-religious person in the world. Politics and religion are polar opposites. Politics is ambition, religion is non-ambition. Politics is an ego trip, religion is the dissolution of the ego. Politics is struggle, a cut-throat competition; it is basically, essentially violent. Religion is love – no competition, no comparison. Hence you will not find politicians here.

And because I call a spade a spade, they are afraid of me. They can't come face to face with me. Mr. Advani, I invite you and your colleagues to come here and encounter me, encounter my people. It will give you some insight into what is happening here.

It is one of the greatest experiments ever done: how to expand human consciousness without drugs. And, let me tell you, politics is a drug. Politicians are alcoholics. Politics is a kind of neurosis. You can go to the parliament and sitting there for one day just watch and you will see: you will not see such madness even in a madhouse. And these people are going to decide who represents India?

India is vast, let me say it again. Nobody can represent the whole of India – nobody has that authority to represent the whole of India. It is not a tiny, small place; not one tradition, not one religion, not one language either. And these Hindu chauvinists are trying to force one language on the country. Behind Hindi there is nothing but Hindu chauvinism. They are trying to force one language, Hindi, on the whole country – which is nonsense; it cannot be done, it should not be done. And remember, my own mother tongue is Hindi, and I love it; it is a beautiful language. But that is another matter. This country has many beautiful languages. No language should be forced on the country, that will be violent, undemocratic. But that's what they are trying to do – directly, indirectly. And let me warn the country: if these people persist in trying to force Hindi on the whole of the country, that will be the reason one day or other that India becomes split. South India is bound to go on its own way against the North, because the North is becoming too Hindu chauvinistic.

If this country is going to be destroyed one day, the reason will be these people who are in power today. India cannot have one language. And if it can have one language, that language has to be neutral; either it will be English or Esperanto, but not Hindi, not Gujarati, not Marathi, not Bengali, not Tamil. It will have to be a neutral language. English is neutral; it is nobody's mother tongue in India. And English is international too, so it is perfectly good. I support a two-language formula: English as the national language, because it is also international and as the second language, the

mother tongue. Each child should be taught two languages. Forget all about Hindi, and forget all about creating one monolith in this country of variety, of multiplicity.

And they are trying to do the same thing with religion too, in the same way. They want to force me not to do what I am doing here because my approach is non-political. I have no vested interest in anything – in any language, in any province, in any religion, in any tradition. My approach is that the whole past is ours – and not only the Indian past, the whole past of humanity is ours. That's why I have chosen to speak on Chinese Masters, Japanese Masters, Greek Masters, Hebrew Masters. I am going to speak on all the Masters of the world, so that, listening to all these different songs, you can become universal.

They are afraid of all this. They would like me only to talk on the Bhagavad Gita. The Bhagavad Gita is beautiful, and I have talked on it, but I am not going to talk ONLY on this. I don't belong to any tradition, to any past. I claim the whole past as mine, and the whole future too.

It happens sometimes that a politician wants to come, but then he sends 'feelers', he sends people. And those people come and they want me to invite the politician. Why should I invite? All the people come here. Whosoever wants to come here can come here. We are not here to pay special respect to anybody, and to politicians, certainly not. They send messages to me that 'X is ready to come to inaugurate the ashram,' that 'Y is ready to lay the foundation for the new commune.'

I will not allow any politician to lay the foundation of my commune; it will be sacrilegious. I will not allow any politician to come and inaugurate my ashram. Politicians – what have they to do with religion? What do they know about religion? They have the dirtiest vibe possible.

BUt there were good days also in the past, and great people also. Listen to this anecdote.

The Emperor came to visit the Zen Master Joshu, who was meditating in his room.

'Tell him to come in and make his bows,' the Master said to his horrified attendant.

The Emperor entered and made his obeisance.

When Joshu was later asked about his rude behaviour, he explained, 'You just don't understand. If a visitor of low class comes, I go to the temple gate to greet him. For a middle class guest I get up from my seat. A great emperor cannot be treated like that.'

The Emperor, of course, had been delighted with his reception.

But those were great days. An emperor was delighted... But these poor politicians, they send messages that they should be received at the gate, garlanded; they should be treated as VIP's. What nonsense! If I even allow you entry, that is enough respect for you. If Sant does not prevent you at the gate, you should feel fortunate enough.

In the new commune, I am going to put a board on the gate: Politicians and dogs are not allowed.

CHAPTER 11

The Whole and Holy Circle

21 August 1978 am in Buddha Hall

MASTER LU-TSU SAID: NOTHING IS POSSIBLE WITHOUT CONTEMPLATION. PERCEIVING BRINGS ONE TO THE GOAL.

WHAT HAS TO BE REVERSED BY REFLECTION IS THE SELF-CONSCIOUS HEART, WHICH HAS TO DIRECT ITSELF TOWARDS THAT POINT WHERE THE FORMATIVE SPIRIT IS NOT YET MANIFEST. WITHIN OUR SIX-FOOT BODY WE MUST STRIVE FOR THE FORM WHICH EXISTED BEFORE THE LAYING DOWN OF HEAVEN AND EARTH. IF TODAY PEOPLE SIT AND MEDITATE ONLY ONE OR TWO HOURS, LOOKING ONLY AT THEIR OWN EGOS, AND CALL THIS REFLECTION, HOW CAN ANYTHING COME OF IT?

ONE SHOULD LOOK AT THE TIP OF ONE'S NOSE. BUT THIS DOES NOT MEAN THAT ONE SHOULD FASTEN ONE'S THOUGHTS TO THE TIP OF THE NOSE. NEITHER THAT, WHILE THE EYES ARE LOOKING AT THE TIP OF THE NOSE, THE THOUGHTS SHOULD BE CONCENTRATED ON THE YELLOW MIDDLE. WHEREVER THE EYE LOOKS, THE HEART IS DIRECTED ALSO. HOW CAN IT BE DIRECTED AT THE SAME TIME UPWARD AND DOWNWARD? ALL THAT MEANS CONFUSING THE FINGER WITH WHICH ONE POINTS TO THE MOON WITH THE MOON ITSELF.

WHAT THEN IS REALLY MEANT BY THIS? THE EXPRESSION 'TIP OF THE NOSE' IS CLEVERLY CHOSEN. THE NOSE MUST SERVE THE EYES AS A GUIDE-LINE. IF ONE IS NOT GUIDED BY THE NOSE, EITHER ONE OPENS WIDE THE EYES AND LOOKS INTO THE DISTANCE, SO THAT THE NOSE IS NOT SEEN, OR THE LIDS SHUT TOO MUCH, SO THAT THE EYES CLOSE, AND AGAIN THE NOSE IS NOT SEEN. BUT WHEN THE EYES ARE OPENED TOO WIDE,

ONE MAKES THE MISTAKE OF DIRECTING THEM OUTWARD, WHEREBY ONE IS EASILY DISTRACTED. IF THEY ARE CLOSED TOO MUCH, ONE MAKES THE MISTAKE OF LETTING THEM TURN INWARD, WHEREBY ONE EASILY SINKS INTO A DREAMY REVERIE. ONLY WHEN THE EYELIDS ARE LOWERED PROPERLY HALFWAY IS THE TIP OF THE NOSE SEEN IN JUST THE RIGHT WAY. THEREFORE IT IS TAKEN AS A GUIDE-LINE. THE MAIN THING IS TO LOWER THE EYELIDS IN THE RIGHT WAY, AND THEN TO ALLOW THE LIGHT TO STREAM IN OF ITSELF; WITHOUT EFFORT, WANTING THE LIGHT TO STREAM IN CONCENTRATEDLY. LOOKING AT THE TIP OF THE NOSE SERVES ONLY AS THE BEGINNING OF THE INNER CONCENTRATION, SO THAT THE EYES ARE BROUGHT INTO THE RIGHT DIRECTION FOR LOOKING, AND THEN ARE HELD TO THE GUIDE-LINE: AFTER THAT, ONE CAN LET IT BE. THIS IS THE WAY A MASON HANGS UP A PLUMB-LINE. AS SOON AS HE HAS HUNG IT UP, HE GUIDES HIS WORK BY IT WITHOUT CONTINUALLY BOTHERING HIMSELF TO LOOK AT THE PLUMB-LINE.

ONE LOOKS WITH BOTH EYES AT THE TIP OF THE NOSE, SITS UPRIGHT AND IN A COMFORTABLE POSITION, AND HOLDS THE HEART TO THE CENTRE IN THE MIDST OF CONDITIONS. IT DOES NOT NECESSARILY MEAN THE MIDDLE OF THE HEAD. IT IS ONLY A MATTER OF FIXING ONE'S THINKING ON THE POINT WHICH LIES EXACTLY BETWEEN THE TWO EYES. THEN ALL IS WELL. THE LIGHT IS SOMETHING EXTREMELY MOBILE. WHEN ONE FIXES THE THOUGHT ON THE MID-POINT BETWEEN THE TWO EYES, THE LIGHT STREAMS IN OF ITS OWN ACCORD. IT IS NOT NECESSARY TO DIRECT THE ATTENTION ESPECIALLY TO THE CENTRAL CASTLE. IN THESE FEW WORDS THE MOST IMPORTANT THING IS CONTAINED.

'THE CENTRE IN THE MIDST OF CONDITIONS' IS A VERY SUBTLE EXPRESSION. THE CENTRE IS OMNIPRESENT; EVERYTHING IS CONTAINED IN IT; IT IS CONNECTED WITH THE RELEASE OF THE WHOLE PROCESS OF CREATION.

FIXATING CONTEMPLATION IS INDISPENSABLE; IT ENSURES THE MAKING FAST OF THE ENLIGHTENMENT. ONLY ONE MUST NOT STAY SITTING RIGIDLY IF WORLDLY THOUGHTS COME UP, BUT ONE MUST EXAMINE WHERE THE THOUGHT IS, WHERE IT BEGAN, AND WHERE IT FADES OUT. NOTHING IS GAINED BY PUSHING REFLECTION FURTHER. ONE MUST BE CONTENT TO SEE WHERE THE THOUGHT AROSE, AND NOT SEEK BEYOND THE POINT OF ORIGIN; FOR TO FIND THE HEART (CONSCIOUSNESS, TO GET BEHIND CONSCIOUSNESS WITH CONSCIOUSNESS), THAT CANNOT BE DONE. TOGETHER WE WANT TO BRING THE STATES OF THE HEART TO REST, THAT IS TRUE CONTEMPLATION. WHAT CONTRADICTS IT IS FALSE CONTEMPLATION. THAT LEADS TO NO GOAL. WHEN THE FLIGHT OF THE THOUGHTS KEEPS EXTENDING FURTHER, ONE SHOULD STOP AND BEGIN CONTEMPLATING. LET ONE CONTEMPLATE AND THEN START FIXATING AGAIN. THAT IS THE DOUBLE METHOD OF MAKING FAST THE ENLIGHTENMENT. IT MEANS THE CIRCULATION OF THE LIGHT. THE CIRCULATION IS FIXATION. THE LIGHT IS CONTEMPLATION FIXATION WITHOUT CONTEMPLATION IS CIRCULATION WITHOUT LIGHT CONTEMPLATION WITHOUT FIXATION IS LIGHT WITHOUT CIRCULATION! TAKE NOTE OF THAT!

A BLIND MAN visited his friends. It was dark when he left, and they gave him a lantern.

'Thank you, but I don't need it. Light or dark, it is all the same to me.'

'Yes, but carry it anyway so people won't bump into you.'

Off he went, and soon someone collided with him and shouted, 'Why don't you look where you're going?'

'Why, don't you see my lantern?'

'Sorry, brother,' said the other, 'your candle went out.'

The scriptures in the hands of people who don't know what meditation is are just like a lantern in the hands of a blind man – utterly useless. And the blind man cannot know whether the lantern is still lit or not. He will simply be carrying an unnecessary weight. In fact, not helpful at all – on the contrary, it can be a hindrance. If the blind man had been moving without the lantern he would have been more careful, more cautious. Because of the lantern in his hand, he must have been walking as if he had eyes, he must have put all caution aside.

That's what has happened to humanity at large. People have the Bible, the Koran, the Gita – these are lamps of immense beauty and light, but your eyes are blind. And the Gita is five thousand years old – the light went out long long ago. When Krishna died the light went out. So is the case with the Bible and the Koran and all the other holy scriptures of the world. When the Master dies, the light goes out.

But people go on carrying the scriptures, believing the scriptures, hoping that their life will remain full of light because they are carrying a message from a great Master. That message is nothing more than words; it is an unnecessary burden. If all the scriptures of the world disappear, man may become more cautious, may become more alert, may start looking for the source of light on his own. Because there will be nothing to lean on, he will have to learn to stand on his own feet.

Lung-t'an was once visited by Te-shan, who, seeking further and further elucidation, remained until it grew late. Lung-t'an finally said, 'The night deepens. Why don't you retire?'

Te-shan, taking his leave, raised the bamboo blind and went out. Seeing the intense darkness without, he returned and said, 'It is dark outside.'

Lung-t'an then lit a lantern and offered it to Te-shan. Just as Te-shan was about to take it, Lung-t'an abruptly blew it out. With this, Te-shan suddenly attained awakening, whereupon he bowed.

Lung-t'an said, 'What kind of truth did you see?'

Te-shan said, 'Never after today shall I doubt the utterances of all the old Masters under heaven.'

The next day Lung-t'an went before the disciples and said, 'Within this group there is a man whose canine teeth are like sword trees, whose mouth resembles a bloody plate, and who won't turn his head even when given a blow with a stick. One day he will establish my Way on the top of a solitary mountain peak.'

Te-shan then took out his sutra commentaries and, in front of the meditation hall, raised a torch and said, 'Endless deep analysis is like placing a single hair in the emptiness of space; worldly power is like throwing one drop of water into an immense gorge.'

So saying, he took his commentaries and burned them.

Now, if you don't have eyes even light is useless. A lantern in your hands is nothing, utterly nothing. But if you have eyes, even blowing out a candle can become an experience of enlightenment. The question is of eyes.

This man Lung-t'an was visited by Te-shan. Lung-t'an is the Master, Te-shan is his disciple. Seeing the darkness outside, the disciple said to the Master, 'It is too dark.'

The Master lit a candle and gave it to the disciple; and as he was going to take it, he blew it out. Suddenly, all became dark again, more dark than it was before. And this abrupt blowing-out of the candle must have been a shock – unexpected. For a moment the disciple must have fallen into the interval between two thoughts. For a moment thinking disappeared and there was contemplation. For a moment there was utter silence. In that silence he could see the point.

The next day he burned all his scriptures. Now they were no longer needed; now he knew the truth through his own experience.

A little bit of experience is more valuable than mountains of knowledge. Just two small eyes are more valuable than the sun and the moon and all the stars. The whole point is that religion is an experience. It is not speculation, it is not continuous analysis, it is insight.

Now the sutras.

These sutras are of immense value because they give you the technique in the simplest terms possible. And the method is really simple – unless you are determined to make it complex.

The mind always turns simple things into complexities. Beware of that, because the mind cannot exist with the simple; it is not needed. If things are really simple, what is the need of the mind? The mind is needed only when things are complex. Then you have to depend on the mind because then the mind will find the way out of the riddle. But if there is no riddle, the mind is utterly useless; you can discard it. So the investment of the mind is in complexity.

Remember it – these sutras are very simple. Truth is always simple, utterly simple.

Master Lu-tsu said: NOTHING IS POSSIBLE WITHOUT CONTEMPLATION.

What is contemplation? A moment of no-thought.

The English word 'contemplation' does not give the right idea of DHYANA. In English there is no word which can translate the word DHYANA.

There are three words available. One is 'concentration', which is very far-off, because concentration means effort, tension; a forced state, not a flowing spontaneous state. And DHYANA is a flowing spontaneity. There is no strain in it, so the word 'concentration' cannot be its translation.

Then the other word is 'contemplation'. But in English, contemplation gives the idea of thinking. When you say somebody is contemplating, you mean thinking about something.

Or the third word is 'meditation', but that too means thinking: to meditate upon something. Of these three words no word carries the meaning of DHYANA. DHYANA means a state of no-thought, a state of silence, a state of being conscious, but without any content. The mirror is there but reflecting nothing, nothing whatsoever. Just like the mirror, the consciousness is there, but nothing is occupying it. That unoccupied awareness IS DHYANA.

Taoists use the word 'contemplation' to translate it. It is only because some word has to be used. So remember the meaning – it is not the meaning in the dictionaries. If you look into the dictionaries you will have a totally false idea of contemplation. In fact that is what THE SECRET OF THE GOLDEN FLOWER calls 'false contemplation'. False contemplation means thinking about something. It may be God – that's what Christians mean by contemplation – thinking about God, thinking about holy things, transcendental things. But things are things; whether they are holy or unholy makes no difference. And thinking is thinking; whether you think about sex or samadhi makes no difference.

A state of no-thought, an interval... And it is always happening, but you are not alert about it; otherwise there is no problem in it. One thought comes, then another comes, and between these two thoughts there is always a small gap. And that gap is the door to the divine, that gap is contemplation. If you look into that gap deeply, it starts becoming bigger and bigger.

The mind is like a road full of traffic; one car passes by, then another car passes by, and you become so concerned with the cars that you don't see the gap that is always there between two cars. Otherwise they would collide. They don't collide; something is there between them that keeps them separate. Your thoughts don't collide, they don't run over each other, into each other. They don't even overlap in any way. Each thought has its own boundary, each thought is definable, but the procession of thoughts is so fast, so speedy, that you cannot see the gap unless you are really waiting for it, searching for it.

Contemplation means changing the gestalt. Ordinarily we look at thoughts: one thought, another thought, another thought. When you change the gestalt you look at one interval, another interval, another interval. Your emphasis is no longer on the thoughts but on the interval.

For example, you are sitting here. I can look at you in two ways: either one person, another person, another person – my emphasis is on persons, I can count how many people there are – or I can forget about the persons and I can count the gaps between the persons, how many gaps are there. This is the change of gestalt. If you count the gaps you will be surprised: persons become vague, you don't see them clearly because you are looking into the gaps, you are counting the gaps.

Standing by the side of the road some day, just count how many gaps pass by and you will be surprised: you don't see the colour of the cars, you don't see the make of the cars, you don't see the drivers and the passengers in the cars, but you do see gaps – one gap gone, another gap gone. You go on counting the gaps. Your gestalt is different.

Contemplation is the change of gestalt; not jumping from one thought to another thought, but jumping from one gap to another gap. Slowly slowly you become very very aware of the gaps. And that is one of the greatest secrets of life, because it is through those gaps that you will fall into your own being, into your own centre.

Master Lu-tsu said: NOTHING IS POSSIBLE WITHOUT CONTEMPLATION. PERCEIVING BRINGS ONE TO THE GOAL.

Perceiving, just perceiving... what in India we call DARSHAN. Seeing brings one to the goal, not going anywhere. You need not go anywhere, just SEE. Once you start looking into the intervals, into the gaps, you will be able to see who you are. And you are the goal, you are both the source and the goal, the beginning and the end, the alpha and the omega. You contain all that you have ever longed for, you have all that you have ever desired. You need not be a beggar. If you choose to look into the gaps you will be an emperor, if you continue to look into the thoughts you will remain a beggar.

PERCEIVING BRINGS ONE TO THE GOAL.

Not even a single step has to be taken beyond yourself because God is already within you, God is already the case. It is your innermost core. God is not there above, somewhere in the sky; God is within you, somewhere where thoughts no more disturb you, where silence prevails, where utter unoccupied consciousness is present, reflecting nothing.

Then you experience your own taste for the first time, then you are full of the fragrance of your own being. The Golden Flower blooms.

WHAT HAS TO BE REVERSED BY REFLECTION IS THE SELF-CONSCIOUS HEART, WHICH HAS TO DIRECT ITSELF TOWARDS THAT POINT WHERE THE FORMATIVE SPIRIT IS NOT YET MANIFEST.

The thought is the manifest; the no-thought is the unmanifest. If your gestalt consists only of thoughts you will not know anything more than the ego. The ego is called 'the self-conscious heart'. You remain nothing but a bundle of thoughts. That bundle of thoughts gives you a consciousness of the self, 'I am'.

Descartes, the father of modern Western philosophy, says, 'I think, therefore I am.' His own meaning is very different because he is not a meditator, but the statement is beautiful; in a totally different context it is beautiful. I give it a different meaning. Yes, I am only if I think. If thinking disappears, the I also disappears. 'I think, therefore I am.' This I-amness, this self-conscious heart is nothing but a continuum of thoughts. It is not really an entity, it is a false entity, an illusion. It is just like taking a torch in your hand and if you start revolving the torch in your hand you will see a fire circle which is not there. But the torch is moving so fast that it creates an illusory circle of fire, it creates the illusion of a fire circle. It is not there. Thoughts are moving so fast that they create the idea of I.

Lu-tsu says one has to move from the self-conscious heart to the unself-conscious heart. One has to move from ego to egolessness, one has to move from self to no-self. The self is the manifest part – tiny, very small, gross. The unself is the unmanifest part – infinite, eternal. The self is a temporal phenomenon, born one day, will have to die one day. The unself, what Buddha calls ANATTA, no-self, is part of eternity, never born and never going to die. It abides forever.

WITHIN OUR SIX-FOOT BODY WE MUST STRIVE FOR THE FORM WHICH EXISTED BEFORE THE LAYING DOWN OF HEAVEN AND EARTH.

And within your six-foot body you have that original quality still alive, vibrating, that original quality that was there before heaven and earth were made. Zen people call it 'the original face' – when nothing was born, not even earth or heaven; an was unmanifest; when all was silence and no sound was born; when there was no form and all was formless, all was in seed.

You have that original silence in you. Hindus call it ANAHAT NAD. Buddhists have a special expression for it, 'the sound of one hand clapping'. It is within you, it is your reality. To taste it is to become immortal, to taste it is to be golden. Then dust is transformed into the divine.

The goal of all alchemy is to transform the lower metal into

IF TODAY PEOPLE SIT AND MEDITATE ONLY ONE OR TWO HOURS, LOOKING ONLY AT THEIR OWN EGOS, AND CALL THIS REFLECTION, HOW CAN ANYTHING COME OF IT?

One can sit in meditation and can only look at one's ego. That's what people call contemplation: they look into their thoughts, they don't change the gestalt. All that happens to them is that because they are ordinarily occupied with so many things, they cannot look into their thoughts. When they sit specially for meditation they forget the world for the moment and the thoughts become more clear-cut, they are more alert to their thoughts.

This is the state of a philosopher, this is how philosophers have been thinking, speculating, philosophizing. This is not true contemplation. And this will never take you beyond the ego, beyond death, beyond time. And that is where one's goal lies.

Let me repeat: if you want to meditate you will have to change the gestalt. Just closing your eyes and looking into the ego won't help.

The great English philosopher, David Hume, wrote, 'Hearing and reading again and again the great maxim and the advice of all the great Masters, "Know thyself, meditate," I also tried to meditate. But I found nothing inside except thoughts, memories, imagination, dreams. I have found nothing else.'

He is right because he does not know what meditation is. He is a philosopher, and one of the most talented philosophers of the world, very very logical, consistent – but just a philosopher, not a meditator. He must have tried if he says so, and he must have come across many thoughts wandering around inside. And then he said, 'But I don't see any self, I don't see any silence, I don't see any God. It is all futile.'

He missed because he was not aware that first you have to change the gestalt. You have not to look at the thoughts, you have to look in the gaps for the gaps, you have to search for the gaps and you have to jump into the gaps. If he had jumped into the gaps he would have seen thoughts disappear, dreams disappear, memories disappear. All left behind, slowly slowly it becomes a very very distant noise. And then a moment comes... it simply disappears and you have gone beyond. You have reached the further shore.

ONE SHOULD LOOK AT THE TIP OF ONE'S NOSE.

Now the practical point of the whole sutra – very simple, but try to understand it correctly, because mind wants to distort even simple things. Mind is a distorting mechanism.

ONE SHOULD LOOK AT THE TIP OF ONE'S NOSE.

Why? – because this helps, it brings you in line with the third eye. When both your eyes are fixed on the tip of the nose it does many things. The basic is that your third eye is exactly in line with the tip of the nose – just a few inches above, but in the same line. And once you are in the line of the third eye, the attraction of the third eye, the pull, the magnetism, of the third eye is so great that if you have fallen in line with it you will be pulled even against yourself. You just have to be exactly in line with it so that the attraction, the gravitation, of the third eye starts functioning. Once you are exactly in line with it there will be no need to make any effort. Suddenly you will find the gestalt has changed, because the two eyes create the duality of the world and thought, and the single eye between the two eyes creates the gaps. This is a simple method of changing the gestalt.

ONE SHOULD LOOK AT THE TIP OF ONE'S NOSE. BUT THIS DOES NOT MEAN THAT ONE SHOULD FASTEN ONE'S THOUGHTS TO THE TIP OF THE NOSE.

That's how the mind can distort it. The mind can say, 'Okay, now look at the tip of the nose. Think of the tip of the nose, concentrate on it.' If you concentrate too much on the tip of the nose you will miss the point, because you have to be there at the tip of the nose but very relaxed so that the third eye can pull you. If you are too concentrated on the tip of the nose, rooted, focused, fixed there, your third eye will not be able to pull you in, because your third eye has never functioned before. Its pull cannot be very great in the beginning. Slowly slowly it grows more and more. Once it starts functioning and the dust that has gathered around it disappears with use, and the mechanism is humming well, then even if you are fixed on the tip of the nose you will be pulled in. But not in the beginning. You have to be very very light, not a burden, without any stress and strain. You have to be simply there, present, in a kind of let-go.

NEITHER THAT, WHILE THE EYES ARE LOOKING AT THE TIP OF THE NOSE, THE THOUGHTS SHOULD BE CONCENTRATED ON THE YELLOW MIDDLE.

So don't concentrate on the tip of the nose or – the second trick the mind can play... The Master is simply trying to make you alert to all the possibilities, to all the games that the mind is capable of. First it will say, 'Okay, so the Master says, "Concentrate on the tip of the nose.'" He is not saying, 'Concentrate on the tip of the nose,' he is simply saying 'Look. Just a very light, effortless look.' Or the mind can say, 'Okay, if you are just looking at the tip of the nose, then concentrate on the third eye.'

Mind is always in favour of concentration because mind feeds on concentration, lives on concentration. Hence in your schools, colleges, universities, concentration is taught not meditation, because they are all factories for creating the mind; they manufacture the mind.

WHEREVER THE EYE LOOKS, THE HEART IS DIRECTED ALSO. HOW CAN IT BE DIRECTED AT THE SAME TIME UPWARD AND DOWNWARD?

And then the mind can say, 'Look, this is impossible, the demand is illogical. How can you look in two directions simultaneously, at the tip of the nose and at the third eye? It is not possible, it cannot be done. Don't be foolish!'

Now the third game of the mind – of condemning something as illogical. First it creates a bogus idea and then it starts destroying it. And when it destroys, it has great joy – a very masochistic, sadistic joy. It says, 'Look, this is what he means. Absurdity! First look at the tip of the nose and then look at the third eye – how can you do both, look upward and downward? It is impossible.'

ALL THAT MEANS CONFUSING THE FINGER WITH WHICH ONE POINTS TO THE MOON WITH THE MOON ITSELF.

WHAT THEN IS REALLY MEANT BY THIS? THE EXPRESSION 'TIP OF THE NOSE' IS CLEVERLY CHOSEN. THE NOSE MUST SERVE THE EYES AS A GUIDE-LINE.

That's all – just as a guide-line, so you are in the field, in the force-field, of the third eye, so that you are very close to the magnetic energy of the third eye. It can't work in any other way. You have just to be present to the magnetic force, in the field of it, and then it takes you in. You need not go in, you need not make any effort to go in; it happens of its own accord.

IF ONE IS NOT GUIDED BY THE NOSE, EITHER ONE OPENS WIDE THE EYES AND LOOKS INTO THE DISTANCE, SO THAT THE NOSE IS NOT SEEN, OR THE LIDS SHUT TOO MUCH, SO THAT THE EYES CLOSE, AND AGAIN THE NOSE IS NOT SEEN. BUT WHEN THE EYES ARE OPENED TOO WIDE, ONE MAKES THE MISTAKE OF DIRECTING THEM OUTWARD, WHEREBY ONE IS EASILY DISTRACTED.

And another function of looking very lightly at the tip of the nose is this: that it doesn't allow you to open your eyes wide. If you open your eyes wide the whole world becomes available. And there are a thousand and one distractions. A beautiful woman passes by and you start following – at least in the mind. Or somebody is fighting; you are not concerned, but you start thinking, 'What is going to happen?' Or somebody is crying and you become curious. A thousand and one things are continuously moving around you. If the eyes are wide open, you become masculine energy, yang.

If the eyes are completely closed you fall into a kind of reverie, you start dreaming; you become feminine energy, yin. To avoid both just look at the tip of the nose – a simple device, but the result is almost magical.

And this is not only so with the Taoists, Buddhists know it, Hindus know it. Down the ages all the meditators have somehow stumbled upon the fact that if your eyes are just half open, in a very miraculous way you escape two pitfalls. One is being distracted by the outside world, the other is being distracted by the inside dream world. You remain exactly on the boundary of the inner and the outer. And that's the point: to be on the boundary of the inner and the outer means you are neither male nor female in that moment. Your vision is free of duality; your vision has transcended the division in you. Only when you are beyond the division in you do you fall into the line of the magnetic field of the third eye.

IF THEY ARE CLOSED TOO MUCH, ONE MAKES THE MISTAKE OF LETTING THEM TURN INWARD, WHEREBY ONE EASILY SINKS INTO A DREAMY REVERIE. ONLY WHEN THE EYELIDS ARE LOWERED PROPERLY HALFWAY IS THE TIP OF THE NOSE SEEN IN JUST THE RIGHT WAY. THEREFORE IT IS TAKEN AS A GUIDE-LINE. THE MAIN THING IS TO LOWER THE EYELIDS IN THE RIGHT WAY, AND THEN TO ALLOW THE LIGHT TO STREAM IN OF ITSELF...

That is very important to remember: you are not to pull the light in, you are not to force the light in. If the window is open, the light comes in of its own accord. If the door is open, the light floods in. You need not bring it in, you need not push it in, you need not drag it in. And how can you drag light in? How can you push light in? All that is needed is that you should be open and vulnerable to it.

And that's exactly what happens when you are looking at the tip of the nose. Just looking, without any concentration, just looking, without any heaviness in it, without any strain in it, suddenly the window of the third eye opens and the light starts streaming in. The light that has always been going out starts coming in too, and the circle is complete.

And this circle makes a man perfect. And this circle makes a man utterly restful, relaxed. This circle makes a man whole and holy. He is no more divided.

Otherwise everybody is more or less schizophrenic. Only this man who has been able to create the circle of light – and the circulation of the light is beyond schizophrenia – is really healthy, is really non-neurotic. Otherwise the difference between people is not much. The neurotic and the so-called non-neurotic differ only in degree. In fact, the patient and the psychoanalyst are not different kinds of people, they are the same – one neurotic trying to help another neurotic. And sometimes it happens that the one who is helping may be more neurotic than the one he is trying to help.

More psychoanalysts go mad than any other profession in the world. More psychoanalysts commit suicide than any other profession in the world. Why? In a way it seems reasonable, logical. Continuously dealing with neurosis, all kinds of madnesses – and they themselves are not whole – naturally, they are going to be affected. They are feeding themselves with these neuroses. When a psychoanalyst is listening to the patient and all his nonsense and rubbish, unconsciously he is collecting it in himself. The patient is dumping all his nonsense on the psychoanalyst. In fact, he pays for that. Slowly slowly the psychoanalyst has so much neurosis dumped in him that it is going to explode. It is natural.

If I were to decide about who should be the psychoanalyst then this process of making light circulate would be the basic requirement, the fundamental requirement for a psychoanalyst. Unless a person were capable of circulating his light he would not be allowed to treat anybody. And if a person is capable of circulating the light in himself he will never be affected by any kind of neurosis. He can listen, he can help – he will remain untouched. His circulation of light will keep him clean, purified. He will be a holy person.

That is the difference between a guru and a psychoanalyst: only a guru can really be a psychoanalyst, only a guru can really be a therapist. Only a person who has come to his wholeness can be of real help to others who are on the way, struggling, stumbling in the dark. Otherwise the blind man is leading another blind man – both are going to fall in some well.

This book, THE SECRET OF THE GOLDEN FLOWER, must become the most fundamental practice in the future for anybody who wants to become a psychotherapist. You will be surprised: the man, Wilhelm, who translated this book into a Western language for the first time, was himself a great psychologist; that's how he became interested in this book. But after he translated it he went mad, he became very disturbed. His whole psychoanalytic training and this book created such a contradiction in him, created such a riddle in him, that he became more divided. The translation of

this book drowned him in a kind of madness. He became so disoriented because his whole training, his whole understanding, was disturbed.

Remember it, the secret is not very difficult. That is the difficulty of it – it is so simple that you only have to be on guard so that your mind does not make it difficult, does not give it twists and turns and contortions and distortions.

THEREFORE IT IS TAKEN AS A GUIDE-LINE. THE MAIN THING IS TO LOWER THE EYELIDS IN THE RIGHT WAY, AND THEN TO ALLOW THE LIGHT TO STREAM IN OF ITSELF; WITHOUT EFFORT, WANTING THE LIGHT TO STREAM IN CONCENTRATEDLY.

There is no need to bring the light in concentratedly; it comes of its own accord. And when it comes of its own accord it is beautiful. If you start trying to bring it in you will be a failure, your effort is doomed to fail. And the more you fail the harder you will try, and the more you try the more your failure will be guaranteed.

Don't try to bring it in, just leave yourself in the right situation where it becomes available.

For example, if the moon is there in the night, just come to the window and stand at the window, and the moon starts showering its nectar on you. You need not do anything else, just be in a place where the moon is already streaming. Just make yourself available in the right field and things start happening – things which have immense value.

LOOKING AT THE TIP OF THE NOSE SERVES ONLY AS THE BEGINNING OF THE INNER CONCENTRATION, SO THAT THE EYES ARE BROUGHT INTO THE RIGHT DIRECTION FOR LOOKING, AND THEN ARE HELD TO THE GUIDE-LINE: AFTER THAT, ONE CAN LET IT BE. THIS IS THE WAY A MASON HANGS UP A PLUMB-LINE. AS SOON AS HE HAS HUNG IT UP, HE GUIDES HIS WORK BY IT WITHOUT CONTINUALLY BOTHERING HIMSELF TO LOOK AT THE PLUMB-LINE.

ONE LOOKS WITH BOTH EYES AT THE TIP OF THE NOSE...

Remember, you have to look with both eyes at the tip of the nose so that at the tip of the nose your two eyes lose their duality. So, on the tip of the nose the light that is streaming out from your eyes becomes one; it falls on a single point. Where your two eyes meet, that is the place where the window opens. And then all is well. Then let it be, then simply enjoy, then simply celebrate, delight, rejoice. Then nothing has to be done.

ONE LOOKS WITH BOTH EYES AT THE TIP OF THE NOSE, SITS UPRIGHT...

It is helpful to sit upright. When your spine is straight, the energy from your sex centre also becomes available to the third eye. Just simple devices, nothing complex about them... it is just that when your two eyes meet at the tip of the nose, you are available to the third eye. Make your sex energy also available to the third eye. Then the effect will be double, the effect will be forceful, because your sex centre has all the energy that you have. When the spine is erect, straight, the sex centre is also available to the third eye. It is better to attack the third eye from both dimensions, to try to penetrate the third eye from both directions.

ONE... SITS UPRIGHT AND IN A COMFORTABLE POSITION...

The Master is making things very clear. Upright, certainly, but don't make it uncomfortable; otherwise again you will be distracted by your discomfort. That is the meaning of a yoga posture. The Sanskrit word ASANA means a comfortable posture. Comfort is the basic quality of it. If it is not comfortable then your mind will be distracted by the discomfort. It has to be comfortable.

If you cannot sit on the floor like Eastern people can – because they have been sitting for centuries... If a Western seeker cannot sit on the floor straight, comfortably, and he has to force himself, and it becomes uncomfortable and painful, then it is better to sit straight on a chair. But let the back of the chair be straight. You must have seen pictures and statues of ancient Egyptian kings and queens. Their chairs have very straight backs. Then sit like that. That also is a yoga posture. Those ancient Egyptians knew the secrets.

Anyway, two things: your spine should be straight and your posture should be comfortable. If both are not possible... sometimes it is so, both are not possible. If you make your spine straight it becomes uncomfortable, if you become comfortable the spine is no longer straight – then choose comfort. It will not be as good but the next best thing is to choose comfort. Then forget about the spine and its straightness, because if the mind is distracted, nothing is going to happen. If it is possible to have both then it is very beautiful.

Sit IN A COMFORTABLE POSITION. One sits upright and in a comfortable position, AND HOLDS THE HEART TO THE CENTRE IN THE MIDST OF CONDITIONS.

And don't escape from the world. Live in the world, in the conditions of it. The noise of the traffic is there, and the aeroplane passes by, and the trains are shuttling. All kinds of things are there, all these situations – the world. But sit silently IN the world, because escaping to a Himalayan cave is always dangerous – dangerous for the single reason that the silence of the Himalayas is contagious and you will feel that you have become silent. And the coolness of the air is contagious and you will think that you have cooled down. It will be borrowed, and whenever you come back to the market-place all will be gone. And then you will know that all those years in the Himalayas were a wastage, a sheer wastage; you were simply befooling yourself.

It is better to be in the world and attain to centring, because then it cannot be taken away from you. So wherever you are, you have to become centred in those conditions.

IT DOES NOT NECESSARILY MEAN THE MIDDLE OF THE HEAD.

And by centring it is not meant that you have to be centred in the middle of the head.

IT IS ONLY A MATTER OF FIXING ONE'S THINKING ON THE POINT WHICH LIES EXACTLY BETWEEN THE TWO EYES.

And remember, not concentrating but just remaining alert, just a slight alertness. Look at the tip of the nose and remain slightly alert to the third eye. In fact, the moment you look at the tip of the nose you will become alert to the third eye, because that is the other pole of the nose. One pole, the outer pole, is the tip, the end; the other end of the nose is joined with the third eye. The moment

you become aware of the tip you will suddenly become aware of the other end too. But just remain aware, effortlessly aware.

IT IS ONLY A MATTER OF FIXING ONE'S THINKING ON THE POINT WHICH LIES EXACTLY BETWEEN THE TWO EYES. THEN ALL IS WELL.

A tremendous statement: THEN ALL IS WELL. You have started arriving home. You are on the threshold of a revolution.

THE LIGHT IS SOMETHING EXTREMELY MOBILE.

Light is always moving, light is movement. And light is the greatest movement in the world. The speed of light is one hundred-and eighty-six thousand miles in a single second. Nothing moves at a greater speed than light. Light is pure speed; it is another name for speed. Light is never dormant, it is always dynamic, it is always moving, always flowing.

THE LIGHT IS SOMETHING EXTREMELY MOBILE. WHEN ONE FIXES THE THOUGHT ON THE MID-POINT BETWEEN THE TWO EYES, THE LIGHT STREAMS IN OF ITS OWN ACCORD.

You need not be worried. Just open the window and wait. Light is such a moving phenomenon that if the window is open it is going to move in. In fact, it has been knocking on the window for many many lives, but the window has not opened and it cannot force it open.

It is just like in the morning the sun has risen, and you are fast asleep. And the rays come on the window and they knock on the window – but their knock is silent, they don't make any noise – and they wait there. The moment you wake up and you open the window, the light streams in. And with light comes life, and with light comes delight.

WHEN ONE FIXES THE THOUGHT ON THE MID-POINT BETWEEN THE TWO EYES, THE LIGHT STREAMS IN OF ITS OWN ACCORD.

Remember the words OF ITS OWN ACCORD. You are not a doer, you are just in a kind of let-go, you are surrendered to light.

IT IS NOT NECESSARY TO DIRECT THE ATTENTION ESPECIALLY TO THE CENTRAL CASTLE. IN THESE FEW WORDS THE MOST IMPORTANT THING IS CONTAINED.

The very secret of transforming your whole being, the very secret of the kingdom of God, the very secret of NIRVANA...

'THE CENTRE IN THE MIDST OF CONDITIONS' IS A VERY SUBTLE EXPRESSION. THE CENTRE IS OMNIPRESENT; EVERYTHING IS CONTAINED IN IT; IT IS CONNECTED WITH THE RELEASE OF THE WHOLE PROCESS OF CREATION.

And when you have reached the third-eye point and you are centred there and the light is flooding in, you have reached the point from which the whole creation has arisen. You have reached the formless, the unmanifest. Call it God if you will. This is the point, this is the space, from which all

has arisen. This is the very seed of the whole existence. It is omnipotent, it is omnipresent, it is eternal.

Now you will not know any death. Now you will not know any identity with any kind of body, young, old, beautiful, ugly. Now you will not know any kind of disease – not that diseases will not happen to the body, but they will not happen to you anymore because you are no more identified.

Raman Maharshi died of cancer. The body was in great agony but he was smiling. The doctors were puzzled, they could not believe it. It was not believable. The body was in such agony and he was in such great ecstasy. How was it possible? And they asked again and again, 'How is it possible?' And he would say again and again, 'There is nothing strange about it. I am not the body. So whatsoever is happening in the body, it is just as if you were witnessing my body. I am also witnessing my body. You are not feeling any pain so why should I? You are a witness, I am a witness. The body is just an object – an object in the middle of both of us. You are seeing from the outside that it is in agony, I am seeing from the inside that it is in agony. If you are not affected just by seeing it, why should I be?'

In fact, the doctors were affected. They were feeling very sympathetic. They were sad. They were feeling helpless. They would have liked to save this man – one of the most beautiful people that has ever walked on earth. But they could not. They were crying, but Raman was not affected at all.

There is a transcendence point within you at which suddenly you become disconnected from all that is manifest and you become connected with the unmanifest. To be connected with the unmanifest is to be free – free from all misery, all limitation, all bondage.

FIXATING CONTEMPLATION IS INDISPENSABLE...

And this is something which you cannot avoid – it is indispensable. If you want to reach a state of beatitude you will have to go through this fixating, this process of contemplation, meditation, or DHYANA.

... IT ENSURES THE MAKING FAST OF THE ENLIGHTENMENT. ONLY ONE MUST NOT STAY SITTING RIGIDLY IF WORLDLY THOUGHTS COME up...

Now the second, very important, piece of advice from the Master.

... ONE MUST NOT STAY SITTING RIGIDLY IF WORLDLY THOUGHTS COME UP, BUT ONE MUST EXAMINE WHERE THE THOUGHT IS, WHERE IT BEGAN, AND WHERE IT FADES OUT.

This is not going to happen in the first try. You will be looking at the tip of the nose and thoughts will come. They have been coming for so many lives, they cannot leave you alone so easily. They have become part of you, they have become almost built-in. You are living almost a programmed life.

Have you ever watched what you go on doing? Then tomorrow morning do one thing: the moment you wake up in the morning, simply watch what you do – how you get out of bed, how you move, what thoughts you have in the mind... Just watch. And for one week you watch. You will be surprised: you do exactly the same thing every morning – the same gestures, the same face, and almost the

same kind of thoughts. You have become a programmed phenomenon. And you have been doing this your whole life – and maybe for many lives, who knows?

When you become angry, watch – it is always the same process. You move through the same spaces. When you are happy, watch. When you fall in love, watch. And when you fall out of love, watch. It is almost the same process. And you go on doing the same stupid things again and again, and you go on making the same stupid statements again and again.

You are not living a conscious life: ninety-nine percent of you is programmed – programmed by others, programmed by society, or programmed by yourself, but it is programmed. So it is not so easy that when you sit and look at the tip of the nose for the first time, thoughts will say, 'Now we should not go to this man. Look at the poor fellow – how deeply he is meditating! And he is looking at the tip of the nose... This is not the time to go to him.' They will not bother. They will go on rushing; they will not be prevented by your looking at the tip of the nose. In fact, they may come even more forcibly seeing that this man is trying to get out of their grip.

This happens: when people sit silently in meditation more thoughts come than they do ordinarily, than they usually come – unusual explosions. Millions of thoughts rush in, because they have some investment in you – and you are trying to get out of their power? They will give you a hard time. So thoughts are bound to come. What are you going to do with thoughts? You cannot just go on sitting visibly there, you will have to do something. Fighting is not going to help because if you start fighting you will forget to look at the tip of the nose, the awareness of the third eye, the circulation of the light; you will forget all and you will be lost in the jungle of thoughts. If you start chasing thoughts you are lost, if you follow them you are lost, if you fight them you are lost. Then what is to be done?

And this is the secret. Buddha has also used the same secret. In fact, the secrets are almost the same because man is the same – the lock is the same, so the key has to be the same. This is the secret: Buddha calls it SAMMASATI, right remembrance. Just remember: this thought has come, see where it is, with no antagonism, with no justification, with no condemnation. Just be objective as a scientist is objective. See where it is, from where it is coming, where it is going. See the coming of it, see the staying of it, see the going of it. And thoughts are very mobile; they don't stay long. You simply have to watch the arising of the thought, the staying of the thought, and the going of the thought. Don't try to fight, don't try to follow, just be a silent observer. And you will be surprised: the more settled observation becomes, the less thoughts will come. When observation is perfect, thoughts disappear. There is only a gap left, an interval left.

But remember one more point: the mind can again play a trick.

NOTHING IS GAINED BY PUSHING REFLECTION FURTHER.

But don't try to push the reflection further.

That's what Freudian psychoanalysis is: the free association of thoughts. One thought comes, and then you wait for another thought, and then another, and the whole chain... That's what all kinds of psychoanalysis do – you start moving backwards into the past. One thought is connected with another, and so on and so forth, AD infinitum. There is no end to it. If you go into it you will be moving into an eternal journey that will be a sheer wastage. Mind can do that. So beware of it.

NOTHING IS GAINED BY PUSHING REFLECTION FURTHER. ONE MUST BE CONTENT TO SEE WHERE THE THOUGHT AROSE, AND NOT SEEK BEYOND THE POINT OF ORIGIN; FOR TO FIND THE HEART (CONSCIOUSNESS, TO GET BEHIND CONSCIOUSNESS WITH CONSCIOUSNESS ITSELF), THAT CANNOT BE DONE.

You cannot go with consciousness beyond consciousness, so don't try the futile, the unnecessary; otherwise one thing will lead you to another and so on and so forth, and you will completely forget what you were trying to do there. The tip of the nose will disappear, the third eye will be forgotten, the circulation of the light will be miles away from you.

So only this much – the single thought. Don't go into the chain. The single thought arises; watch where it is, from where it is coming and, when it disappears, watch – it has disappeared. Take note.

Buddhists say when a thought arises, say, 'Thought, thought,' so that you become alert. Just as when a thief comes into the house, you say, 'Thief! thief!' and everybody becomes alert, simply say, 'Thought, thought,' and you will become alert, watchful. A thief has entered. Now watch what the thief is doing.

The moment you become aware, the thought will stop; it will look at you and be a little surprised because you have never done this before; it will feel a little unwelcome. 'And what has happened to this man? He has always been such a good host, and now he says, "Thief! thief! Thought, thought." What has happened to this man?' The thought will be puzzled; it will not be able to comprehend what is happening. 'Is this man going mad, looking at the tip of the nose and saying "Thought, thought"?' The very awareness will stop the movement of the thought for a time. It will be stuck there.

And go on watching. Don't condemn, don't throw it out, don't fight, because either condemnation or justification will make you identified with the thought. Simply be there, alert, looking at the thought. Then it starts disappearing. Just as it came, it disappears. It came out of imagination, it disappears into imagination. Once it disappears, you come back to contemplation. You need not go to the very origin of it because there is none, then you will have to go to the very origin of existence.

That's why psychoanalysis has no end; it is never finished. There is not a single person in the world who is totally psychoanalyzed. Nobody can be totally psychoanalyzed. One year, two years, three years, four, five, six, seven – you can find people who have been going to psychoanalysis for seven years. Then what do you think – do they stop because the psychoanalysis is complete? No. They are bored with the psychoanalyst, the psychoanalyst is bored with them. And everything has to be finished somewhere; one has to put a full point. How long can one go on?

But no psychoanalysis is ever complete – it cannot be. It is an infinite onion; you can go on peeling it and peeling it and peeling it, and you will never come to the end of it. But it helps; it makes you more adjusted to yourself and to society. It does not transform you, it makes you normally abnormal, that's all. It helps you to be adjusted to the neurotic society in which you are. It makes you not a transformed, luminous being, but an ordinary person who is accepting of all that life brings, good and bad, and who starts dragging himself as everybody else is dragging. It teaches you a kind of sad acceptance of life. It is not true acceptance either, because true acceptance always brings celebration.

Sigmund Freud has said that man cannot be happy, at most he can be comfortable. Life can be made more comfortable, that's all, but happiness is impossible.

It is not impossible – it is impossible through psychoanalysis – because there have been happy people; we have seen them. A Buddha, a Lao Tzu, a Krishna – we have seen these dancing people. Freud is not happy, that is true, and he cannot be happy unless he drops psychoanalysis and moves into some meditative process; he will not be happy. It will take a few more lives for him to learn meditation.

In fact, he was very afraid of meditation. And not just Sigmund Freud, but even a man like Carl Gustav Jung was afraid. Carl Gustav Jung has written a commentary on this book, THE SECRET OF THE GOLDEN FLOWER; but it is only intellectual, it has no existential value. He had no experience of meditation himself – how can it have any existential value? And he was a very egoistic person; and the egoistic person finds it very difficult to enter into meditation because you have to drop your ego at the very door.

Jung came to India while Raman Maharshi was alive, and many people suggested to him: 'Since you have come to India and you are so interested in the inner mysteries of life, why don't you go to Raman? You write commentaries on THE SECRET OF THE GOLDEN FLOWER – and here is a Golden Flower in full bloom. Why don't you go to Raman?' But he never went. He travelled in India, met many people, but never went to see Raman. Why? What was the fear? Afraid to encounter this man, afraid to face this mirror.

Have you ever looked at Jung's picture? Even in the picture the ego is so apparent. Freud doesn't seem as egoistic as Jung. Maybe it was his ego that took him away from his master, Sigmund Freud, that made him betray Freud. Just look at his picture. His eyes... they are very cunning, calculating, as if ready to jump on anybody; tremendously egoistic, but very clever, intelligent, intellectually skillful.

Remember, psychoanalysis or analytical psychology or other brands of the same game cannot lead you to happiness, they can lead you only to a lukewarm life of adjustment. They cannot help you to become aflame with celebration; this is beyond their capacity. And the reason? The reason is that they go on analyzing the thought. Analysis is not needed.

Hence THE SECRET says:

TOGETHER WE WANT TO BRING THE STATES OF THE HEART TO REST, THAT IS TRUE CONTEMPLATION.

We want to bring the whole being to a kind of absolute rest. Analysis is not going to help, because analysis will create a turmoil, a restlessness.

WHAT CONTRADICTS IT IS FALSE CONTEMPLATION.

Analysis is a false contemplation.

THAT LEADS TO NO GOAL. WHEN THE FLIGHT OF THE THOUGHTS KEEPS EXTENDING FURTHER, ONE SHOULD STOP AND BEGIN CONTEMPLATING.

So these two things have to be remembered, these are two wings. One: when there is an interval, no thought is coming, contemplate. When a thought comes then just look at these three things: where the thought is, from where it has come, where it is going. For a moment stop looking into the gap, look at the thought, watch the thought, say goodbye to it. When it leaves, again immediately move back to contemplation.

Again, just as an example: if you are looking at the gaps between the cars passing on the roads, when the car comes what will you do? You will have to watch the car too, but you don't become concerned about the car, you don't become concerned about the make, the vintage, the year, the colour, the driver, the passenger – you don't become concerned about all that analysis – you simply take note of the car. The car has come, the car is there in front of you, the car has gone. And again you become interested in the gap. Your whole interest is in the gap. But the car comes, so for a moment you have to pay attention to it. Then it is gone; you again start falling into rest, into contemplation, into the interval.

WHEN THE FLIGHT OF THE THOUGHTS KEEPS EXTENDING FURTHER, ONE SHOULD STOP AND BEGIN CONTEMPLATING. LET ONE CONTEMPLATE AND THEN START FIXATING AGAIN.

So, whenever the thought comes, fixate. Whenever the thought goes, contemplate.

THAT IS THE DOUBLE METHOD OF MAKING FAST THE ENLIGHTENMENT. IT MEANS THE CIRCULATION OF THE LIGHT. THE CIRCULATION IS FIXATION. THE LIGHT IS CONTEMPLATION.

Whenever you contemplate you will see light flooding in, and whenever you fixate you will create the circulation, you will make the circulation possible. Both are needed.

THE LIGHT IS CONTEMPLATION. FIXATION WITHOUT CONTEMPLATION IS CIRCULATION WITHOUT LIGHT.

That's what has happened; that calamity has happened to hatha yoga. They fixate, they concentrate, but they have forgotten the light. They have completely forgotten about the guest. They only go on preparing the house, they have become so engrossed in preparing the house that they have forgotten the purpose for which they are preparing the house, for whom. The hatha yogi continuously prepares his body, purifies his body, does yoga postures, breathing exercises, and goes on doing it AD NAUSEAM. He has completely forgotten what he is doing it for. And the light is standing there but he won't allow it because the light can come in only when he is completely in a let-go.

FIXATION WITHOUT CONTEMPLATION IS CIRCULATION WITHOUT LIGHT.

This is the calamity that happens to the so-called yogis. The other kind of calamity happens to psychoanalysts, philosophers.

CONTEMPLATION WITHOUT FIXATION IS LIGHT WITHOUT CIRCULATION.

They think about the light, but they have not made the preparation for it to flood in; they only THINK of light. They think of the guest, they imagine a thousand and one things about the guest, but their house is not ready. Both miss.

The Master says:

TAKE NOTE OF THAT!

Otherwise you can also miss. Prepare and then wait. Get ready. Looking at the tip of the nose, alert to the third eye, an erect spine, a comfortable posture – that's all that you have to do; more than that is not needed. There is no need to go on doing yoga postures year in, year out; that is stupid.

And that's why you will find the so-called yogis looking so stupid, unintelligent. Maybe their bodies are strong and they will live long, but what is the point of it? Without light life is going to remain unintelligent and dark. Whether you live long or short makes no difference. The real point is to live in light even for a single moment, and then it is enough. That single moment is eternity.

And there are philosophers who go on thinking about the light – what it is, how to define it, and which definition is the best – and they constantly create many theories, dogmas, and great systems of thought, but they are not ready for it. And the light is just waiting at the door.

TAKE NOTE OF THAT!

Don't fall into either of these two fallacies. If you can remain alert, it is a very simple process and immensely transforming. In a single moment a man who understands rightly can enter into a separate kind of reality.

God is not far away, God is within you.

CHAPTER 12

To Create a Balance

22 August 1978 am in Buddha Hall

The first question:

Question 1

IS IT FAIR TO PUT POLITICIANS WITH DOGS?

I am sorry. I apologize – because dogs are so innocent. It is not fair at all.

The second question:

Question 2

WHAT IS NEUROSIS AND WHAT IS THE CURE FOR IT?

Neurosis has never been so epidemic in the past as it is now. It is almost becoming a normal state of human mind. It has to be understood.

The past was spiritually more healthy, and the reason was that mind was not fed so many things simultaneously; the mind was not overloaded. The modern mind is overloaded, and that which remains unassimilated creates neurosis. It is as if you go on eating and stuffing your body. That which is not digested by the body will prove to be poisonous. And what you eat is less important than what you hear and see. From your eyes, from your ears, from all your senses, you go on receiving a thousand and one things each moment. And there is no extra assimilation time. It is as if one were constantly sitting at the dining table, eating, eating, twenty-four hours a day.

This is the situation of the modern mind: it is overloaded; so many things are burdening it. It is not any surprise that it breaks down. There is a limit to every mechanism. And mind is one of the most subtle and delicate of mechanisms.

A really healthy person is one who takes fifty percent of his time to assimilate his experiences. Fifty percent action, fifty percent inaction – that is the right balance. Fifty percent thinking, fifty percent meditation – that is the cure.

Meditation is nothing but a time when you can relax utterly into yourself, when you close all your doors, all your senses, to the outside stimulus. You disappear from the world. You forget the world as if it exists no more – no newspapers, no radio, no television, no people. You are alone in your innermost being, relaxed, at home.

In these moments, all that has become accumulated is assimilated. That which is worthless is thrown out. Meditation functions like a double-edged sword: on the one hand it assimilates all that is nourishing, and it rejects and throws out all that is junk.

But meditation has disappeared from the world. In the old days, people were naturally meditative. Life was uncomplicated, and people had enough time just to sit and do nothing, or look at the stars, or watch the trees, or listen to the birds. People had intervals of deep passivity. In those moments you become more and more healthy and whole.

Neurosis means you are carrying such a load in the mind that you are dying under it. You cannot move. There is no question of your consciousness flying. You cannot even creep – the burden is too much. And the burden goes on increasing every moment. One cracks up. It is very natural.

A few things to be understood. Neurosis is the mouse endlessly trying the dead end, not learning. Yes, not learning is neurosis – that is the first definition. You go on trying the dead end.

You have been angry. How many times have you been angry? And how many times have you repented of being angry? Still, let there be a stimulus and your reaction will again be the same. You have not learned a thing. You have been greedy and greed has created more and more misery. You know it – greed has never given anybody blissfulness – but you are still greedy, you still go on being greedy. You don't learn.

Non-learning creates neurosis, is neurosis.

Learning means assimilation. You try one thing and then you find that it doesn't work. You drop it. You move in another direction, you try another alternative. This is wise, this is intelligent. Just knocking your head against a wall where you know perfectly well there is no door is neurosis.

People are getting more and more neurotic because they go on trying the dead end, they go on trying that which doesn't work. The man who is capable of learning never becomes neurotic – cannot become. He immediately sees the point that this is a wall. He drops the whole idea. He starts moving into other dimensions. There are other alternatives available. He has learned something.

It is said of Edison that he was trying one experiment in which he failed seven hundred times. His colleagues became desperate. Three years were wasted and he went on trying new alternatives

again and again. And every morning he came with great enthusiasm – the same enthusiasm that he had come with on the first day. And three years were wasted.

One day his colleagues gathered together and they said to him, 'We don't see the point. We have failed seven hundred times. It is time to drop the experimentation.' Edison is reported to have said, 'What are you saying – failed? We have learned that seven hundred alternatives were wrong alternatives. It has been a great experience! Today I am not going to try the same experiment, I have found another one. We are coming closer to the truth. How many false alternatives can there be? There must be a limit. If there are one thousand false alternatives, then seven hundred have already been dropped and only three hundred are left. And then we will be reaching the right point.'

This is learning. Trying one experiment, seeing that it doesn't work, trying an alternative, seeing that it doesn't work, the wise man drops it. The fool clings to it. The fool calls it consistency. The fool says, 'I did it yesterday and I am going to do it today, too. And I will do it tomorrow.' He is stubborn, pig-headed. He says, 'How can I leave it? I have invested so much in it. I cannot change it.' Then he goes on insisting on it and his whole life is wasted. And as death comes closer, he is desperate, he is hopeless. Deep down in his guts he knows perfectly well that he is going to fail. He has failed so many times and he is still trying the same thing without learning anything at all.

This creates neurosis. The man who is capable of learning will never become neurotic.

A disciple will never become neurotic. A disciple means one who is capable of learning. Never become knowledgeable; always be in the process of learning.

Knowledgeability drives people neurotic. It is not just accidental that professors, philosophers, psychiatrists, scholars, easily go mad. They have learned and they have reached the conclusion that there is no more to learn. The moment you decide that there is no more to learn, you have stopped growing. To stop growing is neurosis – that is the second definition.

The world was very different in the past, obviously. About six weeks' worth of sensory stimuli six hundred years ago is what we now get in a day. Six weeks' worth of stimulation, information, we are getting in a single day – about forty times the pressure to learn and adapt. Modern man has to be capable of learning more than man has ever been before, because there is more to learn now. Modern man has to become capable of adapting to new situations every day because the world is changing so fast. It is a great challenge.

A great challenge, if accepted, will help tremendously in the expansion of consciousness. Either modern man is going to be utterly neurotic or modern man is going to be transformed by the very pressure. It depends on how you take it. One thing is certain: there is no way of going back. The sensory stimuli will go on increasing more and more. You will be getting more and more information and life will be changing, with faster and faster rhythms. And you will have to be capable of learning, of adapting, to new things.

In the past man lived in an almost static world. Everything was static. You would leave the world exactly as your father had left it to you. You would not have changed anything at all. Nothing was changed. There was no question of learning too much. A little bit of learning was enough. And then you had spaces in your mind, empty spaces, which helped people to remain sane. Now there is no more empty space, unless you create it deliberately.

Meditation is needed today more than ever before. Meditation is needed so much that it is almost a question of life and death. In the past it was a luxury; few people – a Buddha, a Mahavira, a Krishna – were interested in it. Other people were naturally silent, naturally happy, sane. There was no need for them to think of meditation; in an unconscious way they were meditating. Life was moving so silently, moving so slowly, that even the most stupid people were capable of adapting to it. Now the change is so tremendously fast, with such speed, that even the most intelligent people feel incapable of adapting to it. Every day life is different, and you have to learn again – you have to learn and learn again and again. You can never stop learning now; it has to be a life-long process. To the very point of death you will have to remain a learner, only then can you remain sane, can you avoid neurosis. And the pressure is great – forty times greater.

How to relax this pressure? You will have to go deliberately into meditative moments. If a person is not meditating at least one hour a day, then neurosis will not be accidental, he will create it himself.

For one hour he should disappear from the world into his own being. For one hour he should be so alone that nothing penetrates him – no memory, no thought, no imagination; for one hour no content in his consciousness, and that will rejuvenate him and that will refresh him. That will release new sources of energy in him and he will be back in the world, younger, fresher, more able to learn, with more wonder in his eyes, with more awe in his heart – again a child.

This pressure to learn, and the old habit of not learning, is driving people crazy. The modern mind is really super-loaded, and no time is given to digest it, to assimilate it into one's own being. That is where meditation comes in and becomes more significant than ever. Without giving time for the mind to rest in meditation we repress all of the messages that are pouring in continuously. We refuse to learn – we say we have not got time. Then the messages begin to accumulate. If you don't have time enough to listen to the messages that your mind is receiving continuously, they start accumulating – just like files accumulating on your table, piles of letters accumulating on your table, because you have not time enough to read and answer them. Exactly like that your mind becomes cluttered – so many files waiting to be looked into, so many letters to be read, to be answered, so many challenges to be taken, to be faced.

I have heard...

Mulla Nasrudin was saying one day, 'If something wrong happens today, I will not have time for at least three months to look into it. So many wrong things have already happened which are waiting there. If something wrong happens today,' he said, 'I will not have time to look into it for three months at least.'

A queue. You can see that queue inside yourself – and the queue goes on growing. And the bigger the queue, the less and less space you have; the bigger the queue, the more and more noise inside – because everything that you have accumulated demands your attention.

This usually starts at about the age of five when real learning virtually stops, and this lasts until death. In the old days it was okay. Five or seven years were enough to learn all that you would need in your life; that would do. Seven years' learning would do for seventy years of life. But now that is not possible. You cannot stop learning because new things are always happening and you cannot face those new things with old ideas. You cannot depend on your parents and their knowledge, you

cannot even depend on your teachers in the school and the university, because what they are talking about is already out of date. Much more has happened. Much water has gone down the Ganges.

This was my experience. When I was a student I was surprised at my professors' knowledge because it was thirty years old. It was when they were young that they had gathered it from their teachers. Since then they had not looked at what had happened. That knowledge was absolutely useless. I was constantly in conflict with my professors, I was thrown out of many colleges, expelled, because the professors said that they could not cope with me. And I was not creating any trouble, I was simply making them aware that what they were saying was out of date. But that hurts the ego. They had learned it in their own university days and they were thinking that the world had stopped then and there.

Now students cannot depend on teachers and children cannot depend on their parents, hence a great rebellion is on the way all over the world. It has nothing to do with anything else. Students cannot respect their teachers anymore unless those teachers continuously learn. They cannot be respected. For what? There is no reason. And children cannot respect their parents because the approach of their parents looks very primitive. Small children are becoming aware that what their parents say is out of date. Parents will have to continuously learn if they want to help their children to grow and teachers will have to continuously learn. Now no one can stop learning. And this speed is going to grow continuously.

So, one thing: learning has not to be stopped, otherwise you will go neurotic; because to stop learning means you are accumulating information which you have not assimilated, digested, which has not become your blood and your bones and your marrow. It will hang around you with great insistence to be taken in.

Secondly: you will need time to relax. This pressure is too much. You will need some time to disappear from this pressure. Sleep cannot help you anymore because sleep itself is becoming overburdened. Your day is so overloaded that when you go to sleep only the body falls limp on the bed, but the mind continues to sort things out. That's what you call dreaming: it is nothing but a desperate effort of the mind to sort things out because you won't give any time to it.

You have to relax consciously into meditation. A few minutes of deep meditation will keep you non-neurotic.

In meditation the mind unclutters, experiences are digested, and the overload disappears, leaving the mind fresh and young and clear and clean.

In the past the input volume was one-tenth of one's time and the meditative time was nine-tenths. Now just the reverse is the case: nine-tenths input volume time and one-tenth meditative time. Very rarely do you relax. Very rarely do you just sit silently, doing nothing. Even that one-tenth time of unconscious meditation is disappearing. Once that happens, man will be utterly mad. And that is happening.

What do I mean by unconscious meditative time? You simply go into the garden, you play around with your children – that is unconscious meditative time. Or you swim in the swimming pool – that is unconscious meditative time. Or you mow your lawn, or you listen to the birds – that is unconscious

meditative time. That too is disappearing because whenever people have time, they are sitting before their TVs, glued to their seats.

Now, tremendously dangerous information is being put into your mind by the TV. You will not be able to digest it. Or you are reading newspapers. All kinds of nonsense is being fed to you. Whenever you have time you put the radio or the TV on. Or someday you are feeling very good and you want to relax and you go to the movie. What kind of relaxation is this? The movie will not allow you relaxation, because information is continuously thrown into you.

Relaxation means no information is thrown into you. Listening to a cuckoo will do, because no information is fed to you. Listening to music will do, because no information is thrown into you. Music has no language; it is pure sound. It does not give any message; it simply delights you. Dancing will be good, music will be good, working in the garden will be good, playing with children will be good, or just sitting doing nothing will be good. This is the cure. And if you do it consciously, the impact will be greater.

Create a balance. Neurosis is an unbalanced state of mind: too much activity and no inactivity at all, too much masculine and no feminine at all, too much yang and too little of yin. And you have to be fifty-fifty. You have to keep a deep balance. A symmetry is needed inside you. You have to be an ARDHANA-RISHWAR, half man, half woman, then you will never go neurotic.

And that is the whole process of the book, THE SECRET OF THE GOLDEN FLOWER. It will make you disappear as man, as woman; it will make you one whole, one unity; it will give you individuation.

Individuality is neither male nor female, it is simple unity. Strive to achieve it between time spent doing versus time spent not doing. This is wholeness. This is what Buddha called his Middle Way, MAJJHIM NIKAYA. Just be exactly in the middle. And remember, you can become unbalanced to the other extreme too; you can become too inactive. That will be dangerous also. That has its own pitfalls and dangers. If you become too inactive, your life loses dance, your life loses joy, you start becoming dead.

So I am not saying become inactive, I am saying let there be a balance between action and inaction. Let them balance each other and you be just in the middle. Let them be two wings of your being. No wing should be bigger than the other.

In the West, action has become too great; inaction has disappeared. In the East, inaction became too great and action disappeared. The West knows affluence, richness, on the outside and poverty inside; the East knows richness, affluence, inside and poverty on the outside. Both are in misery because both have chosen extremes.

My approach is neither Eastern nor Western, my approach is neither male nor female, my approach is neither of action nor inaction, my approach is that of utter balance, symmetry, in you. Hence I say to my sannyasins: Don't leave the world. Be in the world and yet be not of it. This is what Taoists call WEI WU WEI, action through inaction – the meeting of yin and yang, anima and animus; it brings enlightenment. Imbalance is neurosis; balance is enlightenment.

The third question:

Question 3

ARE ALL WOMEN REALLY SOFT, FEMININE AND LOVING?

I have not said that – that all women are really soft, feminine and loving. Neither are all men aggressive, violent, ambitious, hard. Because deep down in you the consciousness is neither. The anima and the animus, the male and the female exist in your body chemistry. You can be a man physically, but deep inside you may have chosen the feminine part. A woman may be a woman physically but she may have chosen the masculine part – both parts are available – then the body remains feminine but the woman will become masculine.

That is what is happening to women connected with the Women's Liberation movement: they are dropping their feminineness, they are becoming as aggressive as man. They are trying to compete with all kinds of foolishnesses that man has. They want to have all those foolishnesses themselves, too – they cannot be left behind.

The idea of being equal is creating a foolish idea of being similar. To be equal does not mean to be similar. Equality is a totally different dimension; similarity is different.

Yes, a woman can choose her masculine part too much, she can become identified with it, then her softness will disappear. A man can choose his feminineness, then his hardness will disappear. The body will remain sexually male or female, but the quality surrounding the body, the vibe, will have to be that which you have chosen inside. A man can choose to be a woman inside, a woman can choose to be a man inside.

And it is not a choice that you make once and forever, you can change it every moment. There are moments when a woman is very soft and there are moments when she can be very hard, very cruel. There are moments when a man is very hard, aggressive, but there are moments when he can be very soft. Even a Ghengis Khan is very soft to his children. To his wife he is very soft.

I have heard...

The plain and strongly-built daughter of a Field-Marshal was engaged to be married to a young officer on her father's staff. 'Couldn't you do something for Frank now that he has asked me to marry him?' she asked her father one day.

'There's not much I can do really,' replied the Field-Marshal, 'except get him a medal for gallantry.'

He was undersized, meek, diffident, and subdued, and he had applied for a job as a night-watchman.

'Yes,' said the manager, dubiously, 'but the fact is we want someone who is restless and uneasy, especially at night – someone who thinks the worst of everybody, someone who sleeps with one eye open. The kind of person, in short, who, when roused, is the devil himself.'

'Alright,' said the meek lad, as he walked away, 'I'll send my wife.'

It depends on what you choose inside you. It is a choice. The body is not your choice, but the vibe that will surround your body is a choice. And if you choose consciously, you will have great freedom in your being, because you will know who you are and what you are doing with your body.

The body is tremendously potential – much can happen through it – but people take it for granted. It is as if a beautiful guitar has been given to you as a present and you just keep it, not knowing the potential of it. You can play on the guitar, you can learn to play on the guitar, and great music will be born. And then it depends on you what kind of music it will be. You can create a music which is sad, you can create a music which is celebrating, you can create music which is violent, you can create a music which is soothing, loving, silent.

There are kinds of music. Classical music has a different quality: it soothes, it brings you to a silence, rest. Modern pop music makes you restless, sexual; it drives you into a kind of frenzy. But the instruments are the same – as are bodies.

A really wise person chooses to play what kind of music he wants to play on the body. You can make your body like a Buddha or you can become a Mohammed Ali. It depends on you. Look at Buddha's body – how soft, although he is a man; how feminine, although he is a man. He has chosen grace.

It depends on you. It is your choice. You are not confined by your chemistry. You can be confined only if you remain unconscious in your chemistry, otherwise your chemistry has infinite potential: it can be put to a thousand and one uses. And to learn how to use one's body, how to behave with one's body, how to relate with one's body, is a great art. Millions of people just take their body for granted; they never search for its possibilities. Their body remains a seed. It never becomes a Golden Flower.

The fourth question:

Question 4

YOUR DISCOURSE ON POLITICS AND THE POISON IT IS WAS EXTRAORDINARY! I HAVE LIVED IN MANY COMMUNITIES, ALL SINCERE AND WELL-MEANING, YET EVERYWHERE I WAS APPALLED AT THE UNCONSCIOUS POLITICAL AMBITION AND INTRIGUES WHICH ARE UNDERLYING AND DORMANT BUT COME UP IN SPITE OF THE GOOD INTENTIONS.

HOW ARE YOU HANDLING IT HERE? ARE YOU ALLOWING IT FREE PLAY SO THAT PEOPLE CAN WORK IT OUT OF THEIR SYSTEMS – OR ARE YOU NIPPING IT IN THE BUD AND WEEDING OUT THOSE THAT SHOW THE SLIGHTEST TENDENCIES?

MY HUMBLE EXPERIENCE IS THAT SOME PEOPLE CAN NEVER, NEVER GET ANYTHING GOING WITHOUT POLITICS – WITHOUT GETTING THEMSELVES HIGHER AND HIGHER IN THE POWER GAME. THEY ARE ALL OVER – PERHAPS EVEN HERE – SPREADING THEIR POISON.

Stilwell, I don't believe in repressing anything – not even the poisonous politics – because repressed, it remains in your system; sooner or later it will take you over. And the longer it has been repressed, the more dangerous it becomes, because the deeper it goes into your very source of being. And if you are poisoned at your very source, at the very centre, then it becomes really difficult to uproot it.

My approach about everything is to bring it to the surface. So I never nip anything in the bud, I help it to become a flower. And after the flowering, the flower starts withering of its own accord. That's the natural way.

So in my commune, nothing is prevented. Ambitions are allowed, accepted, as being part of human beings, their ignorance, their unawareness. But I make my people aware that these are games. So play them, but play consciously. Become more and more alert and never let them become serious. If they don't become serious, there is no need to become afraid of them. The problem is that when a game becomes so serious then you forget completely that it is a game.

That's where the politician is lost. He thinks he is doing something very serious. He is doing something very silly, but he thinks he is doing something very serious. All that is needed is to make him aware that this is a game. If you want to play it, play, but don't become so serious about it. Keep a little bit of humour. A sense of humour is one of the greatest keys to transform human personalities.

Yes, you are right! Here also – because these people come from the world and they bring all kinds of infections from the world. They are not coming here fresh, they have been already conditioned. Ambition has already been put into them – their parents, the society, church, school, college, university. Everywhere they have been poisoned; they bring all that poison here. You cannot nip it in the bud otherwise they will become split and hypocritical. Then on the surface they will show humility, humbleness, and deep down they will think, 'There is nobody more humble than me' – and politics has come in. Deep down they will think, 'I am the greatest egoless person in the world' – but the 'greatest'.

Now a new kind of ambition has entered. It is the same ambition, now the direction is new. And it is more subtle, and, of course, more dangerous too. And now it is pious, because it is in the name of religion. So even the poison no longer looks like poison; it is labelled nectar. It is religious poison, pious poison, and it is more difficult to get rid of the pious poison.

So I don't repress anything and I don't help any kind of repression, I help people to bring whatsoever they have in them to the surface. I help them to be aware of it, to watch it, to see the foolishness of it, to see the stupidity of it – not because I say it is stupid, because if I say something and you only believe it, you will repress it. I help you – my function here is to help you become aware on your own. The day you see the stupidity of it, it will drop of its own accord.

So I have created all kinds of games here. Yes, there is a hierarchy too so people who want to play, they can play the game of hierarchy. But sooner or later – because the whole effort is to make them conscious – they become aware that this is a game. And the moment THEY see it is a game, they are out of it. Seeing something as a game makes you laugh at it – a hearty laugh at your own self. And when a man can laugh at his own stupidities he is becoming wise. Laughter has to come out of awareness.

Ambitious people also laugh. Just the other day I was reading that when Jimmy Carter came to power he was laughing so beautifully that you could have counted his teeth. And some people have counted – eleven teeth were showing. Now only seven are showing. Now the smile is disappearing because his prestige is falling every day. People's expectations are not fulfilled: what he has promised he cannot deliver. Only seven! Soon you will see five, three, two. By the time he goes, the smile will have disappeared completely. You will not see a single tooth. This is not real laughter. Even this laughter is political, managed, practised, cultivated.

There is a different kind of laughter that comes to you when you see all kinds of foolishnesses that you have been in – and how seriously. When you see the whole ridiculousness of your life pattern, your whole gestalt and its stupidity – but not because I say or Buddha says or Master Lu-tsu says... It is not a question of belief, it is not a question of somebody else's belief, it is not a question of somebody else's knowledge and you borrow it – borrowed knowledge never helps – it has to arise in you.

My effort here is to make you aware of all that is hidden in you. All that you have been doing unconsciously has to be done consciously, that's all. And sometimes miracles happen.

Once a professor came to me. His problem, and it was really a problem, because to be a professor and have such a problem is really difficult – his problem was that he walked like a woman. So whenever he passed by students would come and laugh and giggle and he felt really bad. What to do about it? And he had been to the doctors and the psychoanalysts and they could not help. They said, 'What can we do?' From his very childhood he had been walking that way. And he tried not to walk like that, and the more he tried, the more he failed.

There is a certain law – hypnotists call it the law of reverse effect. You try hard to do something and just the opposite happens.

So he was trying hard. His whole effort, his whole mind was concerned with not walking like a woman, but he was walking like a woman more and more. I told him, 'Just do one thing – because it is a miracle that you can walk like a woman, it is really a miracle.' He said, 'What are you saying?' I said, 'It is a miracle! A woman can walk that way because of a different musculature. Because of the womb she walks in a certain way. No man can walk like that. You are unique!' He said, 'What are you saying? And everybody is laughing at me.' I said, 'You are really unique. You have done something miraculous. It is magical. You forget all about it. My suggestion is that you start walking consciously like a woman. Make it a point to walk like a woman.' He said, 'What are you suggesting? I have tried my whole life not to walk like a woman, then too I walk like a woman. And if I start walking like a woman what will happen?' I said, 'You just try in front of me.' And at least twenty, thirty people were sitting there. He said, 'Here?' I said 'Here. You try.'

He tried and he failed! He could not – he could not walk like a woman. And he looked very surprised. He said, 'What happened?' I said, 'You have to understand the law of reverse effect. Now go to the university, anywhere, and consciously try to walk like a woman – because it is very difficult to walk like a woman unless you are a woman.' And since then he has not walked like a woman. He became conscious of it. It was an unconscious mechanism. Unconsciousness was the root cause of it. Just become conscious, and it disappears.

Man's problems are rooted in the unconscious. And what do you go on doing? You go on repressing those problems into the unconscious. Where else will you repress them? There is nowhere else to repress them. Whenever you repress something, you repress it into the unconscious. That's how the unconscious is created.

I don't have an unconscious because I never repress anything. The unconscious is created by repressions. The child does not have an unconscious. By and by he will have. And the old man has more of the unconscious than the conscious because he has been repressing his whole life.

The unconscious functions like a basement. Whatsoever is useless, you throw into the basement. It accumulates there. It becomes a junkyard. That is what your unconscious is. And from the unconscious, things arise and take possession of you. All the ghosts that take possession of you come from the unconscious not from the graveyards. Your unconscious is the graveyard where those ghosts are born, and whenever they can find an opportunity, an occasion, to sneak up and possess you, they will possess you. And they possess with revenge, with a vengeance.

Now, to repress it is to help the unconscious more. That is the law of reverse effect. Your unconscious will become more and more powerful. You are feeding it and nourishing it. My whole approach is that consciousness is liberation. Awareness is the solution. Just become more conscious of whatsoever you are doing.

Once it happened...

A thief came to a great Master, Nagarjuna. He had come for a certain reason.

Nagarjuna used to live naked – one of the great Indian mystics and one of the greatest alchemists. He would have been the right person to comment on THE SECRET OF THE GOLDEN FLOWER. C.G. Jung was not the right person to comment on it.

He came into a great capital. The queen was a follower of Nagarjuna. She came with a golden begging bowl and told Nagarjuna, 'Give your wooden begging bowl to me. I will keep it as a treasure. And I have brought this golden begging bowl for you.' She was afraid that maybe Nagarjuna would say, 'I don't touch gold, I am an ascetic.' But Nagarjuna was an enlightened person, he said, 'Okay.' So he took the golden begging bowl studded with valuable diamonds.

A thief saw Nagarjuna moving with the golden begging bowl, naked, and all those diamonds shining in the sun. He said, 'Look! How long can this man have this? Somebody is going to take it from him. Why not me? This naked man cannot keep it long. From where did he get it?'

So the thief followed Nagarjuna. Nagarjuna was staying outside the capital in the ruins of an old temple where there were no doors, not even windows – nothing – just walls all falling down, just a small shelter. A little bit of roof was still safe. The thief said, 'How will he protect his valuable thing? In the night at least he will go to sleep.'

So he waited outside by the side of the wall near a window. Nagarjuna wanted to have a little sleep in the afternoon – that was his habit. Seeing the thief following him, he knew perfectly well why he was following. He was not following Nagarjuna, he was following the golden bowl, so why force him to wait there? He was going to take it anyway. 'When I fall asleep,' thought Nagarjuna, 'he will take it, so why force him to wait unnecessarily?' He threw the begging bowl out of the window. The thief could not believe what was happening. But this man looked really charismatic naked, so beautiful, so divine-looking, with such a precious thing with him, and he had thrown it! Now the thief could not leave. He was so attracted by the person, so enchanted, almost hypnotized. He looked in through the window and said, 'Sir, can I come in and have a Little chit-chat with you?'

Nagarjuna said, 'That's why I threw the bowl outside – so that you could come in. You would have come in when I had gone to sleep but that would have been meaningless. Come in!' The thief came

in and he said, 'Looking at you, seeing that you can throw such a valuable thing away so easily – and I know why you have thrown it, you have thrown it away i-or me – a great desire has arisen in me. Will there ever be a time when I will also be so detached, so aloof, so free of possessions as you are?' Nagarjuna said, 'The time has come. Accidentally you are already caught. I will give you the secret of how to become transcendental to the world, how to go beyond, how not to possess.'

The man said, 'But let me first tell you that I am a thief. And I have gone to many saints before, but they all say – because I am a well-known thief – they all say, "First stop stealing, only then can you meditate." So let me tell you first. You may not know.' Nagarjuna said, 'Then it simply shows that you have never been to a saint up to now. They must have been ex-thieves; otherwise who cares who you are? And why make it a condition that first you have to stop stealing? I will give you the meditation. It is very simple: you go on stealing. Just do one thing: do it consciously, do it with full awareness. When you are going to steal, move fully aware, alert to what you are doing. And after fifteen days you report to me.'

But by the seventh day the thief was back and he said, 'You deceived me. For seven days continuously I have not been able to steal. And it was not that I was prevented, I reach the places where great treasures are available, but I cannot do it. If I become aware, I start laughing at my foolishness. What am I doing – stealing things which will be taken away from me? Sooner or later I will have to die. The whole thing looks so childish. If I become aware, I cannot steal. If I steal, I lose my awareness. Both cannot go together.'

Nagarjuna said, 'Then you decide. Whichever you choose, you can choose. You can drop awareness and steal or, if you want to have awareness, then drop stealing.' And the man said, 'I have tasted awareness. It is impossible to drop it. I will drop stealing, because awareness is far more valuable, far more significant. I have only tasted a little bit of it, but it gives such joy. And I have been stealing my whole life, and I have accumulated many valuable things in my house, but they have never given me any joy. They only give me more and more fear.'

Awareness is the only secret key: it transforms. It doesn't matter what your illness is, awareness is the only medicine: it cures all illness. If you are politically minded – and everybody is... In some way or other everybody is trying to be more powerful than the other. Even in relationships politics continue – the husband tries to be more powerful than the wife, the wife tries to be more powerful than the husband – hence the constant conflict, even between parents and children. Everywhere there is conflict. It is all politics, different faces of politics.

So when you come to me I cannot expect you to come without politics – that is impossible. If you are without politics, you will not need to come – wherever you are, God will come to you. When you come here I accept all your human weaknesses. I have no condemnation. I don't tell you to repress; I don't want to make you feel guilty about anything. If you want to play the game of politics you are allowed to play it – with only one condition: become more and more alert while playing it. Have a sense of humour, and then all is well. Sooner or later it will wither away of its own accord.

And so is the case with sensuality, sexuality; so is the case with possessiveness; so is the case with everything that man suffers from.

The fifth question:

Question 5

BELOVED OSHO, THIS MORNING IN THE LECTURE, I WENT SO DEEP THAT I WAS SURE THE BODY WAS GOING TO DIE RIGHT THEN AND THERE. I BECAME VERY AFRAID AND STRUGGLED BACK TO THE SURFACE. NOW I AM AFRAID IT WILL HAPPEN AGAIN. WHAT TO DO?

Saguna, you are a fool. You should have allowed it to happen. You missed a great opportunity. If at any time you again start feeling that you are dying in my presence, die immediately! That means your ego was on the verge of disappearing and something tremendously valuable was about to happen. You missed it.

But the first time it happens that way to everybody. One shrinks back in fear, escapes back into his ego, clings, holds. Where can you find a better place to die? If you can die in my presence you will attain to life, eternal life, life abundant. If you can die in satsang, in the presence of the Master, you will be resurrected.

But that courage has to be there. Gather your courage, and next time it starts happening, let it happen.

The sixth question:

Question 6

IS PSYCHOANALYSIS REALLY THAT USELESS?

No, not always. Sometimes it helps too.

Meditate on this story.

Felix Simons was a nice guy but a social flop. Although he was thirty-five, he had never conquered his childhood habit of bedwetting. Finally, one of his friends told him, 'Look, Felix, you might as well know the truth. We're all very fond of you, but nobody can stand to come into your house because it smells, and you're driving your wife up a wall. Why don't you see a psychiatrist about your problem? Enuresis is not too uncommon and it can be cured. Get it over with once and for all!'

Felix was convinced. After six months of treatment he ran into the same friend.

'Well, Felix, did you take my advice?'

'Yes,' answered Felix, 'I've been seeing a psychiatrist three times a week for six months now.'

'Well, have you had any results?'

'Oh,' beamed Felix, 'great results!'

'You don't wet your bed anymore?'

'I still do, but now I'm proud of it!'

Psychoanalysis helps only in this way. It makes you proud of things you have been guilty about. Religion has created guilt in people. Psychoanalysis has moved to the other extreme – psychoanalysis is a reaction to religious guilt. This has to be understood.

Religion has done a great wrong to humanity. It has wounded the human heart by creating guilt. It lives on guilt – the whole religious world. Hindu, Christian, Mohammedan, these are only different names for the same trick – how to create guilt in people. Once you have created guilt in people, they are caught in your net; you can exploit them. Guilt is the spider's net. Make people feel guilty and they are in your power. Then you can manipulate them. You can force them to surrender. You can force them to do things for you, for the church, for the priest. They are guilty. They are afraid they are going to suffer, they want to find a way out.

First create guilt, then they are bound to come to you, because they will have to find a way out of guilt. Then tell them to pray, then tell them to do some ritual, some mantra. But first the guilt has to be created.

I have heard...

Two persons were doing great business. They were partners. The business was simple. One would enter a town in the night and throw coal tar on people windows, and after two, three days, the other would come to clean. And he would make it known in the town that he knew how to clean coal tar from the windows. By the time he had cleaned the windows, the other would have prepared another town for him. Then he would go to the other town. They were doing really great business. They were partners.

Religion depends on creating guilt. First throw coal tar on people's hearts and then tell them how to cleanse it. And then they have to pay for it.

Psychoanalysis is a reaction. I don't call it a revolution but only a reaction. It reacted against this whole business and it started doing the opposite: it makes you proud of your things. It says, 'This is perfectly normal. If you are wetting your bed this is perfectly normal. There is nothing wrong in it. You should be really proud of it.' It gives support to you as you are.

Religion condemns you as you are. Psychoanalysis convinces you that you are the only way you can be, and you are perfectly right, you are okay. That is the message of psychoanalysis. Both are wrong. Neither do you need to feel guilty nor do you need to feel perfectly okay. If you feel guilty you will fall victim to the church, to the priest, and they will exploit you. If you start feeling you are perfectly okay, you become dormant; your growth stops.

You have to know one thing: that life means evolution, growth, life means going higher and higher – to new planitudes, to new planes of being. There is no need to feel guilty for what you are, but there is every need to have a tremendous longing to rise higher, because you are a seed, a potential, and you can become God. If you accept yourself as you are and you settle with it, you will remain a seed. You will never become a tree and you will never be able to have a dialogue with the stars. You will not be able to play with the wind and the rain and the sun. You will remain shrunk into a seed. But

there is no need to feel guilty. A seed is a seed – there is no need to feel guilty – but the seed has to become a tree. There is really a great need to inquire into one's potential. Never feel guilty, never feel proud. Just feel tremendously happy that a great opportunity has been given to you to grow.

And this whole life is a challenge to growth. That is true religion and that is true psychology too – because a true religion cannot be anything other than a true psychology. I call that psychology 'the psychology of the Buddhas'. It does not make you feel guilty; it accepts you, it loves you, but it doesn't make you feel proud to be as you are. It gives you a great challenge to be more than you are. It gives you a divine discontent. It makes you aflame with a desire to go higher and higher – not higher than others, but higher than yourself. Tomorrow should not be just a repetition of today – that is the meaning of divine discontent. Today should not be just a repetition of yesterday, otherwise you have not lived. Today must bring some new gifts to you, some new flowers, some new rays. Some new windows MUST open today.

To feel guilty means to remain possessed by the past; to feel proud means to remain wherever you are, whatsoever you are. To have a divine discontent means to grow, to search, to seek, to explore. And life is nothing but an adventure, a constant adventure, into the unknown.

So I don't want you to feel guilty and I don't want you to feel proud. When you drop both, real life begins.

And the last question:

Question 7

WHY IS COMMUNICATION SO DIFFICULT?

It is not only difficult, it is impossible. It is really a miracle if sometimes it happens, because two persons are two persons. Their past experiences are different, their gestalt is different, their knowledge is different, their personalities are different. They are two worlds. They speak different languages; it may be the same language, but they speak different languages. They give different meaning to words, different nuances, different shades and different colours.

When you are looking at a rose flower and if there are five persons looking at the rose flower, don't think for a single moment that you are looking at the same rose flower – you cannot; only five Buddhas standing beside the flower will be able to look at the same rose flower. You cannot, because five Buddhas means five zeros, five no-minds. Only two no-minds can commune because there is nothing to hinder now, nothing to interpret with. It is direct.

But when five minds are standing beside the rose flower they only believe that they are looking at the same rose flower, because they have different ideas of the rose, different experiences of the rose, different past impacts of the rose. All that is there in their eyes, layer upon layer. This rose is so far away, so distant.

For example, one may have loved a woman who was obsessed by roses, but she betrayed him. Now the rose will only remind him of that betrayal and the woman. That is not the others' experience. The other may have seen a dead man garlanded with a rose garland. The rose will remind him of

death – he may feel a little fear. The third may have his own experience of the rose. It will depend. And that's how it is with each experience .

Only two no-minds can communicate. Even without words, communication happens. It is a communion. But minds are bound to clash, conflict.

I will tell you a few stories.

First:

Seated in an elegantly appointed restaurant, Chico Marx was studying the oversized menu when the head waiter approached his table. The waiter folded his hands in front of him and with proper Continental demeanour enquired, 'And what is your pleasure, Monsieur?'

'Girls,' Chico replied. 'What's yours?'

The second story:

The young husband and his bride flew to Miami for their honeymoon and for days neither hide nor hair was seen of them. On the morning of the sixth day, they entered the dining-room for breakfast. As the waiter approached them for their order the bride turned to her husband and said coyly, 'You know what I'd like, honey, don't you?'

'Yes, I know,' he replied wearily, 'but we have got to eat some time too!'

And the third story:

The boss had been after his secretary for almost a year. He had been suggesting all kinds of things to her. On this particular evening he was unusually persistent.

'Oh, come on!' he said. 'Let's go out and have supper, then go to the theatre, then to a nightclub and then we will go up to my apartment.'

The blond clipped back, 'I would like you to comprehend that I am adamant and didactic in my refusal of your salacious, mendacious and denigrating proposition.'

The boss said, 'I don't get it.'

The secretary answered, 'That's just what I have been trying to tell you.'

Language is the problem. Different experiences, different minds, different pasts, different patterns, different habits, different personalities.

You ask me why it is difficult to communicate. It is not only difficult, it is almost impossible. If once in a while it happens, feel tremendously fortunate. Yes, once in a while it happens. When you are deeply in love with somebody, it happens. Then language is not needed, then your very presence, your very vibe communicates. Then, for a moment, in deep love, you slip out of your minds. In deep love, for a moment you become Buddhas, you become no-minds.

So only in rare moments of love does communication happen, otherwise it is always a quarrel, a subtle conflict. You say one thing, the other understands something else. The other says something, you understand something else. If you really want to communicate, become more and more loving – because love is needed, not language. Language is a barrier, love is a bridge.

If you really want to communicate, start slipping out of your mind. Become more and more zeros, no-minds, and suddenly you will see miracles happening.

It is happening here. The new people who come here are not in tune with me. For a few days I say something, they understand something else. But as they become more and more open to my love, communication starts happening. To those who have really lived long with me and have become intimate, to those with whom the barrier of language has disappeared, just a look in their eyes or just a touch of my hand, and there is communication – not only communication, but communion.

That's why just recently I have started a new way of communing with my sannyasins: just to touch them, just to let them feel my energy. The more you become intimate with me, the less and less words will be needed – because you will start hearing me, and then there will be no need of words. I will continue to speak for those who will be coming – more and more will be coming, thousands are on the way – but those who have been here with me long enough or deep enough... And depth can happen even in a single moment. It is not only a question of time, it is a question of intensity.

Sometimes it happens that when a person comes to me for the first time, the first moment of contact, and he becomes intimate as if he has been with me for many lives. And not only do I feel that, he also immediately feels that he has come home, that this is the place he has been searching for his whole life or for many lives. Then communication immediately happens, then there is no conflict.

In fact, the moment that there is communion and there is no conflict is the moment of your real initiation. Then what I say is secondary, what I am becomes primary. Then you relate to me directly. Then you are not distracted by my words – because I am not a consistent man, I contradict myself. And I contradict myself deliberately to help you to get rid of your expectation of consistency, to help you to get rid of language. Listening to me contradicting myself again and again, slowly slowly you will see that words are only games; you will not be serious about words. The day that awakening has happened in you, you relate to me directly. Then there is no medium needed; then you are bridged.

I am in love, I am love. The moment you are in love and you become love, communion happens. Communion is a function of love, not of language. In fact, language functions as a hindrance, not as a help.

Remember it: to be with me is to be with an emptiness, a nobody. I have nothing to offer to you, I have nothing to teach you, I have no philosophy. I am, but I have no philosophy. I am, but I have nothing to offer. I am, but I have nothing to teach. And you have to learn to be with this I-amness. And then you will know what communion is.

Communion is a phenomenon of love, a flowering of love. It has nothing to do with language, with words – not at all; it is silence.

CHAPTER 13

A Listening Heart

23 August 1978 am in Buddha Hall

MASTER LU-TSU SAID: THE DECISION MUST BE CARRIED OUT WITH A COLLECTED HEART AND NOT SEEKING SUCCESS; SUCCESS WILL THEN COME OF ITSELF. IN THE FIRST PERIOD OF RELEASE THERE ARE CHIEFLY TWO MISTAKES: INDOLENCE AND DISTRACTION. BUT THAT CAN BE REMEDIED; THE HEART MUST NOT ENTER INTO THE BREATHING TOO COMPLETELY. BREATHING COMES FROM THE HEART. WHAT COMES OUT OF THE HEART IS BREATH. AS SOON AS THE HEART STIRS THERE DEVELOPS BREATH-ENERGY. BREATH-ENERGY IS ORIGINALLY TRANSFORMED ACTIVITY OF THE HEART. WHEN OUR IDEAS GO VERY FAST THEY IMPERCEPTIBLY PASS INTO FANTASIES WHICH ARE ALWAYS ACCOMPANIED BY THE DRAWING OF A BREATH, BECAUSE THIS INNER AND OUTER BREATHING HANGS TOGETHER LIKE TONE AND ECHO. DAILY WE DRAW INNUMERABLE BREATHS AND HAVE AN EQUAL NUMBER OF FANTASIES. AND THUS THE CLARITY OF THE SPIRIT EBBS AWAY AS WOOD DRIES OUT AND ASHES_DIE.

SO THEN SHOULD A MAN HAVE NO IMAGINING L HIS MIND? ONE CANNOT BE WITHOUT IMAGININGS. SHOULD ONE NOT BREATHE? ONE CANNOT BE WITHOUT BREATHING. THE BEST WAY IS TO MAKE A MEDICINE OF THE ILLNESS. SINCE HEART AND BREATH ARE MUTUALLY DEPENDENT THE CIRCULATION OF THE LIGHT MUST BE UNITED WITH THE RHYTHM OF BREATHING. FOR THIS LIGHT OF THE EAR IS ABOVE ALL NECESSARY. THERE IS A LIGHT OF THE EYE AND A LIGHT OF THE EAR. THE LIGHT OF THE EYE IS THE UNITED LIGHT OF THE SUN AND MOON OUTSIDE. THE LIGHT OF THE EAR IS THE UNITED SEED OF SUN AND MOON WITHIN. THE SEED IS THUS THE LIGHT IN CRYSTALLIZED FORM. BOTH HAVE THE SAME ORIGIN AND ARE DIFFERENT ONLY IN NAME THEREFORE UNDERSTANDING (EAR) AND CLARITY (EYE) ARE ONE AND THE SAME EFFECTIVE LIGHT.

IN SITTING DOWN AFTER LOWERING THE LIDS ONE USES THE EYES TO ESTABLISH A PLUMB-LINE AND THEN SHIFTS THE LIGHT DOWNWARD. BUT IF THE TRANSPOSITION DOWNWARD IS NOT SUCCESSFUL THEN THE HEART IS DIRECTED TOWARDS LISTENING TO THE BREATHING. ONE SHOULD NOT BE ABLE TO HEAR WITH THE EAR THE OUTGOING AND INTAKING OF THE BREATH. WHAT ONE HEARS IS THAT IT HAS NO TONE. AS SOON AS IT HAS NO TONE THE BREATHING IS ROUGH AND SUPERFICIAL AND DOES NOT PENETRATE INTO THE OPEN. THEN THE HEART MUST BE MADE QUITE LIGHT. ENERGY. IF BREATHING IS LIGHT, THE HEART IS LIGHT, FOR EVERY MOVEMENT OF ENERGY AFFECTS THE HEART. IN ORDER TO STEADY THE HEART, ONE BEGINS BY TAPPING ENERGY. THE HEART CANNOT BE INFLUENCED DIRECTLY. THEREFORE THE BREATHING ENERGY IS USED AS A HANDLE, AND THIS IS WHAT IS CALLED MAINTENANCE OF THE ENERGY.

CHILDREN DO YOU NOT UNDERSTAND THE NATURE OF MOVEMENT? MOVEMENT CAN BE PRODUCED BY OUTSIDE MEANS. IT IS ONLY ANOTHER NAME FOR MASTERY. ONE CAN MAKE THE HEART MOVE MERELY BY RUNNING. SHOULD ONE NOT ALSO BE ABLE TO BRING IT TO REST BY CONCENTRATED QUIETNESS? THE GREAT HOLY ONE. WHO KNEW HOW THE HEART AND BREATH-ENERGY MUTUALLY INFLUENCE ONE ANOTHER HAVE THOUGHT OUT AN EASIER PROCEDURE IN ORDER TO HELP POSTERITY.

THE HEN CAN HATCH HER EGGS BECAUSE HER HEART IS ALWAYS LISTENING. THAT IS AN IMPORTANT MAGIC SPELL. THE HEN CAN HATCH THE EGGS BECAUSE OF THE ENERGY OF THE HEAT. BUT THE ENERGY OF THE HEAT CAN ONLY WARM THE SHELLS; IT CANNOT PENETRATE INTO THE INTERIOR. THEREFORE SHE CONDUCTS THIS ENERGY INWARD WITH HER HEART. THIS SHE DOES WITH HER HEARING. IN THIS WAY SHE CONCENTRATES HER WHOLE HEART. WHEN THE HEART PENETRATES, THE ENERGY PENETRATES, AND THE CHICK RECEIVES THE ENERGY OF THE HEAT AND BEGINS TO LIVE. THEREFORE A HEN, EVEN WHEN AT TIMES SHE LEAVES HER EGGS, ALWAYS HAS THE ATTITUDE OF LISTENING WITH BENT EAR. THUS THE CONCENTRATION OF THE SPIRIT IS NOT INTERRUPTED. BECAUSE THE CONCENTRATION OF THE SPIRIT SUFFERS NO INTERRUPTION, NEITHER DOES THE ENERGY OF HEAT SUFFER INTERRUPTION DAY OR NIGHT, AND THE SPIRIT AWAKENS TO LIFE. THE AWAKENING OF THE SPIRIT IS ACCOMPLISHED BECAUSE THE HEART HAS FIRST DIED. WHEN A MAN CAN LET HIS HEART DIE, THEN THE PRIMAL SPIRIT WAKES TO LIFE. TO KILL THE HEART DOES NOT MEAN TO LET IT DRY AND WITHER AWAY, BUT IT MEANS THAT IT HAS TO BECOME UNDIVIDED AND GATHERED INTO ONE.

a story...

The ancient Zen Master, Dogo, had a disciple called Soshin. When Soshin became a novice under Dogo, he doubtless expected that the Master would instruct him in Zen the way a schoolmaster instructs his pupils. But Dogo said nothing special to him, and, indeed, appeared to have no intention of conveying anything unusual to the disciple. Finally Soshin could stand it no longer and reproached his Master for not having shown him anything of Zen. 'But I have been giving you lessons in Zen ever since you arrived,' said Dogo.

'Oh?' said Soshin, 'When could that possibly have been?'

'When you bring me my morning tea,' said Dogo, 'I accept it. When you serve me a meal, I eat it. When you bow to me, I acknowledge it. How else do you expect to learn Zen?' Tao can be shared but cannot be divided. Tao can be shown but cannot be said.

The Master lives in Tao. The disciple has to imbibe the spirit of it. It is not a teaching, it cannot be a teaching – all teachings are superficial. It has to be deeper than a teaching. It has to be an energy transfer. It has to be heart to heart, soul to soul, body to body. It cannot be verbal. And the disciple has to see, watch, observe, feel, love the energy that is manifesting in the Master. Slowly slowly, by and by, just sitting by the side of the Master, the disciple learns many secrets, although they are never taught.

One of the greatest secrets is that sitting by the Master's side, the disciple starts breathing in the same way the Master breathes. There arises a synchronicity. And in that synchronicity the two meet. It happens to lovers too. If you are in deep love with someone, sitting side by side, sitting together with your beloved, if you observe, you will be surprised that suddenly, for no reason at all, not cultivated by you, you are breathing in the same way. When the beloved exhales, you exhale. When the beloved inhales, you inhale. And suddenly you are connected, linked together.

Breath is of immense importance. That's how the mother is connected with the child. And sometimes the distance may even be of a thousand miles between the child and the mother but the mother's heart is immediately affected if the child is in danger. Their breathing is so connected – they breathe alike. And there is an obvious reason for it. The child in the mother's womb was breathing through the mother for nine months. He had no breath of his own. It was his mother's breath, and he was simply following the mother's breathing. The mother was breathing for him, on his behalf; for nine months they lived in a deep synchronicity. Even after the child is born, it continues. If there is real love, it can continue for the whole of their lives.

Now there have been scientific proofs for it, too. In America, in Russia, and in other countries also, many experiments have been done lately with birds, with animals. The child is taken far away and then killed, and they watch the mother with all the sophisticated instruments available. The moment the child is killed – it may be a thousand miles away – immediately the mother's breath changes. Immediately, in the exact moment, her breath becomes shaken; a trembling arises in her. She feels panic, pain, for no reason, for no apparent reason. Something intuitive, something without any medium between the two – they are not visibly connected by anything, but there are some invisible threads, too.

The disciple has to learn not what the Master is teaching but HOW THE MASTER IS BEING. That's what Dogo means when he says, 'But I have been giving you lessons in Zen ever since you arrived. When you bring me my morning tea, I accept it. Have you not watched it – the way I accept it? Have you not fallen in deep harmony with me when I accept the tea from you? When you serve me a meal, I eat it. When you bow to me, I acknowledge it. How else do you expect to learn Zen?'

The Master is saying: Watch my gestures – the way I walk, the way I sit, the way I breathe, the way I simply sit with you, the way I look at you, the way I respond in a thousand and one small ways. Don't wait for a doctrine; the Master's presence is the only doctrine there is. The real teaching is not a teaching at all, it is a transfer – a transfer beyond words and beyond scriptures. And the transfer happens through the harmony of the breath.

I would also like to say to you that I have also nothing to offer to you as a teaching, as a doctrine, as a philosophy, as a religion. I have nothing to teach at all. I have much to share, but nothing to teach – or, ONLY NOTHING to teach! But to feel that nothing that I would like to be transferred to you, you will have to fall in rhythm with me. And small things disturb, very small things. And you have to become aware slowly slowly what the disturbances are.

In evening DARSHAN sometimes I call a few sannyasins to help me transfer energy to somebody. I have been calling Pradeepa many times, but each time I call her afterwards I feel nauseous. I was puzzled. What is happening? She is such a beautiful woman, with great love for me; that's why I call her to help me. But it has been happening each time. Just the last time I felt it so much that I had to look into it, into the whole matter of it. Then I saw the point. She must be eating non-vegetarian food meat, eggs and other things. That is making her breath ugly, that is making her whole inner harmony disturbed. That's why she cannot fall in tune with me. And if she cannot fall in tune, it creates a disturbance. She loves me, but her love is still unconscious. If she becomes a little more conscious, she will see it, she will see that to be with me you will have to change many things in you.

To be with me, and to move deeper with me, to have a heart-to-heart contact, you will have to drop the unnecessary luggage that you carry. Now, there is no need to be a non-vegetarian – it is not for a meditator; otherwise, you are creating unnecessary hindrances. It will disturb your softness – it will create a kind of cruelty in you. You may not be aware of it, because you are not aware at all, but when you come to me I am just a mirror.

Now Pradeepa must be creating a great nauseousness in her own being. She may have become accustomed to it, so she is not aware. But again and again I was feeling nauseous, because when you relate to me with energy it is not one-way: my energy moves into you, your energy moves into me. It can't be one-way. A circle is created; circulation starts happening. This is just an example. And this is not only for Pradeepa, it is for you all.

If you want to be more and more deeply in tune with me, if you want to share the Tao that has happened to me, you will have to be more conscious, more alert to what you are doing, what you are eating, what you are reading, what you are listening to, where you are going, with whom you are mixing. It has to be a total effort. It has to be a twenty-four-hour awareness, because small things gather together and their impact is great.

If you have been angry with somebody and you have been fighting with somebody and then you come to see me, naturally you will be far away from me. That's why Jesus says if you go to the temple to pray and you remember that you have hurt somebody, insulted somebody, that you are angry at somebody or if you have angered somebody, first go and ask to be forgiven, only then come to pray; otherwise, you will not be able to relate with God. First go and apologize. First clear things.

It happened when Michelangelo was working in the Sistine Chapel... He was making a painting of Jesus. The painting was almost complete – just the last finishing touches – but he was finding those last finishing touches very difficult. Jesus was not coming out Jesus-like; something was missing in Jesus' face – that softness, that feminineness was not there, that love quality was not there. He tried and tried for days, and then he remembered that he had quarrelled with a friend and he was carrying it in himself. And then he remembered the saying of Jesus, that if you go to pray and you are not feeling good about a friend or a brother, then first go and ask forgiveness.

He rushed out of the chapel, went to the friend, asked his forgiveness and told the whole story. 'For days together I have been working, but I cannot bring out Jesus' face as it should be. Something angry remains in it' – because something was angry inside him. If there is anger and hard feeling and you are going to paint, your hands will paint, your painting will represent you, your painting will basically reflect you. And the day he asked forgiveness and was forgiven, he came into a totally different mood. And just a few minutes' work, and the painting was complete. And it is one of the most beautiful paintings of Jesus. Just a few strokes and the painting came alive and Jesus surfaced, because now Michelangelo's heart was in tune.

Tao can be shared. But then you have to learn the ways of sharing it with the Master, and you have to be very watchful about many things. It is simple in a way and yet very complex, too. Simple, because if you are really open and in harmony, it can happen in a single split moment. Complex, because you will have to change your very small habits of which you are not aware at all. You will have to change your total life.

That's why I say I have nothing to offer to you as a teaching, I have some energy to impart to you as a provocation. I am not giving you a system of philosophy, a theology, I am giving you myself. It is a challenge. My effort here is to wake you up. You will have to be open, rhythmic, and you will have to watch small things in your life. And the breath is the most important. You will have to learn how to breathe in SATSANG how to breathe in the company of a Master, how to breathe when you are in love.

The breathing continuously changes with your emotions. When you are angry, your breathing is unrhythmic, asymmetrical. When you are in sexual lust, your breathing is almost insane. When you are calm and quiet, joyful, your breathing has a musical quality to it; your breathing is almost a song. When you are feeling at home in existence, when you have no desires and are feeling contented, suddenly breathing almost stops. When you are in a state of awe, of wonder, breathing stops for a moment. And those are the greatest moments of life, because only in those moments when breathing almost stops are you in utter tune with existence: you are in God and God is in you.

Your experience of breathing has to be more and more profound, scrutinized, observed, watched, analyzed. See how your breathing changes with your emotions, and vice versa, how your emotions change with your breathing. For example, when you are afraid, watch the change in your breath. And then one day try to change the breath to the same pattern as when you were afraid. And you will be surprised that if you change your breath to exactly what it was when you were afraid, fear will arise in you – immediately. Watch your breathing when you are deeply in love with somebody; holding his hand, hugging your beloved, watch your breathing. And then, one day, just sitting silently under a tree, watch yourself again breathing in the same way. Make the pattern, fall into the same gestalt again. Breathe in the same way as if you were hugging your beloved, and you will be surprised; the whole existence becomes your beloved. Again there is great love arising in you. They go together.

Hence in Yoga, in Tantra, in Tao – in all these three great systems and sciences of human consciousness and the expansion of human consciousness – breathing is one of the key phenomena. They have all worked on breathing.

Buddha's whole meditation system depends on a certain quality of breath. He says, 'Simply watch your breath, without changing it. Without in any way changing it, simply watch.' But you will be

surprised: the moment you watch, it changes: you cannot help it. Buddha says, 'Don't change your breath, simply watch.' But the moment you watch, it changes, because watchfulness has its own rhythm. That's why Buddha says, 'You need not change it; simply watch.' Watchfulness will bring its own kind of breathing – it comes by itself. And slowly slowly you will be surprised: the more watchful you become, the less you breathe. The breath becomes longer, deeper.

For example, if in one minute you were breathing sixteen breaths, now you may breathe six, or four, or three. As you become watchful, the breath goes deeper, becomes longer, and you are taking less and less breaths in the same time period. Then you can do it from the other side too. Breathe slowly, quietly, deep long breaths, and suddenly you will see watchfulness arising in you. It is as if each emotion has a polarity in your breathing system: it can be triggered by your breathing.

But the best way is to watch when you are in love, when you are sitting by the side of your friend. Watch your breath, because that loving rhythm of breath is most important: it will transform your whole being.

Love is where you feel most sharply the absurdity, the falsity, of your position as a separated being. Yet by this very separation, this absurdity, you are able to express what you could not express in any other way. By your very otherness you are able to celebrate identity. Hence, the paradox of love; you are two and yet you feel one. You are one, yet you know you are two. Oneness in twoness: that is the paradox of love. And that has to be the paradox of prayer too, and meditation too. Ultimately you have to feel as one with existence as you feel with your beloved, with your lover, with your friend, with your mother, with your child, in some rare valuable moments. By your very otherness you are able to celebrate identity.

The Vedas say: TATHVAMASI I am that. This is the greatest statement of love: I am that, or, Thou art that. There is a clear-cut awareness of separation, and yet a deep unity too. The wave is separate from the ocean and yet not separate from the ocean.

Watch your loving moments more and more. Be alert. See how your breathing changes. See how your body vibrates. Just hugging your woman or your man, make it an experiment, and you will be surprised. One day, just hugging, melting into each other, sit at least for one hour, and you will be surprised: it will be one of the most psychedelic experiences. For one hour, doing nothing, just hugging each other, falling into each other, merging, melting into each other, slowly slowly the breathing will become one. You will breathe as if you are two bodies but one heart. You will breathe together. And when you breathe together – not by any effort of your own, but just because you are feeling so much love that the breathing follows – those will be the greatest moments, the most precious; not of this world, but of the beyond, the far out.

And in those moments you will have the first glimpse of meditative energy. In those moments grammar gives up, language expires. In the attempt to say it, language expires, and by its very death does point at last to what it cannot say. And that has to be, on a profounder level, the relationship with the Master. Then only can Tao jump as a flame from the Master to the disciple. You will have to learn the art of breathing.

The sutras.

Master Lu-tsu said: THE DECISION MUST BE CARRIED OUT WITH A COLLECTED HEART AND NOT SEEKING SUCCESS; SUCCESS WILL THEN COME OF ITSELF.

A tremendously significant statement. A key statement: THE DECISION MUST BE CARRIED OUT WITH A COLLECTED HEART...

The first thing: a man is born only when he becomes decisive. With decision is the birth of man. Those who live in indecisiveness are not really men yet. And millions live in indecisiveness; they cannot decide about anything. They always lean upon others; somebody else should decide for them. Hence people hang around authorities.

Authoritativeness continues in the world for the single reason that millions of people cannot decide for themselves. They have always to be given an order. Once the order is given, they follow it. But this is slavery, this is how they are preventing the birth of their own soul. Decision should arise in your being, because with decisiveness integrity arises. Remember, make a few decisions. Decisions will make you individual.

What is indecisiveness? It means you are a crowd; many voices in you are contradicting each other, and you cannot decide whether to go this way or that. Even in small things people are indecisive: whether to go to see this movie or that – and they are indecisive. Indecisiveness has become almost their very style of life. To purchase this or to purchase that? Just watch people when they go shopping. See their indecisiveness. Just sit in any shop and just watch people coming and going – customers – and you will be surprised: people don't know how to decide. And those who don't know how to decide will remain vague, cloudy, confused. With decision comes clarity. And if the decision is far-reaching, if the decision has something to do with your foundations, certainly, one is born.

Now there are many people who come to me, and they say, 'We cannot decide whether to take the jump into sannyas or not.' They want me to tell them to take the jump. But then they miss the whole point. If I say to you, 'Take the jump and become a sannyasin,' you have missed an opportunity, a great opportunity, of taking a decision. Again you have leaned on somebody else, and that is not the way a soul grows. And this is a profound decision, of immense significance, because it is going to change your whole life style, it is going to give you a new vision. You will be moving in a new direction, you will not be the same again. Such far-reaching decisions one should be capable of taking on one's own. One should risk. Only with risk, with courage, is one born.

And whenever you take a decision, remember, if you take it then follow it; otherwise don't take a decision, because then it is more dangerous – more dangerous than being indecisive. To take a decision and not to follow it will make you very very impotent. Then it would have been better not to have decided. There are people who decide and then never follow their decisions. Slowly slowly they lose all trust and confidence in their being. Slowly slowly they know perfectly well that whatsoever they decide they are not going to do. They become split; they become deceptive to themselves. When they are taking a decision, even in that moment they know that they are not going to follow it, because they know their past and their past experiences. Whenever they did decide, they never followed it.

And then very small decisions can be very destructive. Just a small decision – 'I will not smoke from today' – just a very ordinary decision, nothing much is involved in it... Whether you smoke or not

doesn't matter: the existence continues. In twenty years time you may have tuberculosis, but that can be cured. Or you may die two or three years earlier. So what? – you never really lived.

Just the other day I was looking at a cartoon.

A man is asking a woman, 'Do you believe in life after death?' And the woman says, 'This is it!'

There is no need to believe in it, this is it. You are living such a dead life, what more can there be after death? It will be just the same. This is what it is!

But a small decision, a very trivial decision not to smoke, and then not to follow it is very dangerous. You will lose self-confidence. You will lose trust in your own being. You will become mistrustful. It is better not to take such decisions. Go on smoking. And if you decide, then you are committed. Then whatsoever happens you have to do it. And if you can do it, you will find a clarity arising in you, a cloud disappearing, something settling, centring, in you. A decision is tremendously significant and meaningful.

THE DECISION MUST BE CARRIED OUT WITH A COLLECTED HEART...

That's what Lu-tsu means. If you do decide, then let your whole heart be in it. Then make it certain that you are not going back. That's what I mean when I say again and again to my sannyasins, 'Break the bridges.' Because you are not going back, so why keep the bridge? Throw the ladder. Drown the boat, because you are not going back to the old shore again. If you keep the boat safe, harboured, that means you are still wavering, you are still thinking, 'Maybe some day I have to go back.'

Just a few months ago, Anup went to the USA, and I told him when he was going, 'Break the bridges completely now.' And he said, 'Yes, Osho.'

And now he comes, and I ask him, 'What happened? What about the bridges?' He says, 'I could not do that.'

What does that mean? He will be here only half-heartedly. He has kept the door open to go back, he has kept every security there, safe. And the problem is: if he is not totally here, he will not grow. And this is the vicious circle: if he does not grow, after a few months he will think, 'It is good that I had not broken the bridges. Had I listened to Osho and broken the bridges, I would now have been in trouble. Nothing is happening to me here! It is good that I have saved everything there, and I can fly back home any moment.' And he will think he has been doing the most clever, intelligent thing. But because he has kept the bridges safe and the doors open to escape back in the first place, he will be here only in a lukewarm way, in an indecisive way, in an uncertain way – wavering. And with the wavering you will not be with me. You can be with me only if you have taken a decision with a collected heart.

And then growth IS possible. Growth IS possible only then. So see the point: if you are totally here with me growth is possible and there will be no need to go back and there will be no need to have bridges. But if you are not totally here with me, then the bridges will be needed. And you will feel very intelligent – that it was good that you didn't listen to me. 'Now look, nothing is happening here, and I have to go back. Had I broken all the bridges then where would I have ended?'

This is how the logical mind functions. It creates its own suicidal situations.

THE DECISION MUST BE CARRIED OUT WITH A COLLECTED HEART AND NOT SEEKING SUCCESS; SUCCESS WILL THEN COME OF ITSELF.

And the most important thing is: if you are seeking success you are already divided. Then your heart is not in the work, your heart is already in the result. If you are divided, you will not succeed. Success happens only to undivided hearts who are not worried about the consequence, the result, who are enjoying tremendously the journey itself, and are not concerned about the goal. Only those arrive who are not concerned with the goal at all – because their mind is so undivided, each moment of the journey, each step of the journey becomes a goal. Wherever they are, there is the goal. Success comes to those people on the spiritual path who are not concerned about success at all.

If you are concerned about success, success is not going to come to you, because your mind will be somewhere in the future and you will not be working in the present. And success can only come if the work is totally done in the present. This moment is going to give birth to the next moment. If this moment has been totally lived, the next moment is bound to be of a deeper totality, of a higher quality of totality.

But people go on remaining divided. These problems you have to think about, because these are everybody's problems.

Just a few days ago, Ashoka wrote me a letter saying that he is here but he still keeps Satya Sai Baba's picture in his room. Now that is his room – he can keep anybody's picture in it – but it is not only a question of the room. Now he will be in trouble. I told him, 'You go to Satya Sai Baba. And there, please don't keep my picture in your room; otherwise there also you will fail. Either be here or be there, but be with a collected heart, an integrated heart. It is better to be with Satya Sai Baba than to be with me if you are here only half-heartedly. But I understand his problem: I know he will keep my picture there too. So his failure is destined.

One has to choose. One has to decide. At each step in life's journey, there are alternative paths, and you have to choose because you cannot have all the paths and you cannot walk on all the paths. And I am not saying what is right and wrong, I am saying that whatsoever you choose totally is right for you. Sometimes it has happened that if his total surrender was there, a disciple has become enlightened even with an unenlightened Master. And thousands of times it happens that you may be with a perfect Master and nothing happens.

It is more a question of your totality than of the perfection of the Master. Even with a wrong person you can be transformed. Not that the wrong person can transform you, but if your total decision is there, your total decision transforms you. That is far more important; otherwise you can be with a Buddha and nothing will happen if you are half-half, if you are divided. Any kind of division of the future and the present, of the goal and the journey, this way or that, this Master or that – any kind of division is dangerous. Then your energy will be wasted, and you will throw the responsibility on others.

For example, if nothing happens to Ashoka here – and nothing is going to happen in this way – then, naturally, he will come to the conclusion that he has been in a wrong place. He will not see the point

that he has been a divided person, he will only see that he has been in a wrong place, that 'This place was not for me.' But wherever you are, if you are divided, this is going to happen again and again.

Gather courage. I know the mind wants to be clever. The mind says, 'Why not keep both? Who knows? Keep both alternatives open. If this does not work, then that may work.' But this is not how life functions. You want to have the cake and eat it, too. It is impossible.

Lu-tsu says... and NOT SEEKING SUCCESS, because even that will become a division. Be utterly herenow, with no division... SUCCESS WILL THEN COME OF ITSELF. And when success comes of itself, it has tremendous beauty. You need not drag it, it opens like a flower; you need not open the flower forcibly. And if you open the flower forcibly you will have killed it. That will not be right. And you will have opened it before its right time, and there may be no fragrance, because the flower has to wait for the right moment to gather fragrance, to create fragrance. And when the fragrance is ready, only then does it open of its own accord, because now it has something to share with the existence.

One should enjoy the moment. One should be totally in the moment and forget all. And then, one day, suddenly success has come. One day, suddenly the Golden Flower has opened, and you are transported into a separate reality.

IN THE FIRST PERIOD OF RELEASE THERE ARE CHIEFLY TWO MISTAKES: INDOLENCE AND DISTRACTION.

These two mistakes have to be understood. One is the mistake of the feminine mind, the other is the mistake of the masculine mind.

The feminine mind can create indolence, laziness, because it is passive. And the masculine mind can create distraction because it is too active. It wants to do this and that – and that too. It wants to rush everywhere, in all directions. The feminine mind is passive; it wants to wait, to let things happen. But that too can be a danger if it becomes lethargy, if it becomes laziness, if it becomes a kind of death.

Remember, passivity can be either positive or negative, just as activity can be either positive or negative. The positive passivity means to be alert, awake, yet waiting. The negative passivity means to be asleep, snoring, and to call it waiting.

Your lover is coming; any moment he will knock at the door. Now you can wait in two ways. The positive waiting will be that the door is open, your eyes are fixed on the gate, your ears are alert. Any sound – the sound of footsteps, a knock on the door – even if a dead leaf flutters in the wind, and you will rush to the door. Somebody passes by on the road, and you rush to the door – maybe he has come. This is positive waiting. It is beautiful. But if you lock the door, and you put the light out and you say, 'When he comes and knocks, then I will see him,' and you start snoring, this is the negative kind of passivity, this is indolence. It is perfectly good to wait for God, but your passivity should be alive, vibrant.

And the second is distraction: that is the quality of the male mind. The male mind is continuously distracted. That's why the feminine mind is monogamous and the masculine mind is polygamous,

continuously distracted – any woman that passes by, and he becomes attracted. He forgets completely that he is already married. He forgets completely the woman to whom he has said, 'You are my life, and I will live only for you. You are my joy. My love is forever.' In a single moment he forgets all that nonsense. He is distracted very easily.

The male mind is too active. Activity is good if it is positive. Positive activity means concentrated activity, undistracted activity – digging a well on one spot continuously. Negative activity means digging a well here for a few moments, then in some other place, then in some other place – destroying the whole ground and not reaching the water source anywhere. That's what happens to the masculine mind: he loves this woman and that woman, and never reaches the reality of love. It remains just a superficial phenomenon. It never becomes intimacy, it never takes depth. It never becomes a real involvement in each other's being – superficial contact, body-to-body at the most, sexual. It never reaches the heart, and, certainly, never the soul. Because to reach the heart, to reach the soul, time will be needed. One will have to wait and dig deep.

These are the two chief possible mistakes. Beware of them. Don't become too active, and don't become too lazy. Remain in the middle: inactively active, actively inactive. Remain in the middle. Your action should have the quality of waiting, and your waiting should have the quality of action. And then success is absolutely certain; you need not think about it – it comes of its own accord. But these mistakes can be remedied.

BUT THAT CAN BE REMEDIED; THE HEART MUST NOT ENTER INTO THE BREATHING TOO COMPLETELY.

Master Lu-tsu is giving you one of the most important secrets.

... THE HEART MUST NOT ENTER INTO THE BREATHING TOO COMPLETELY.

You should learn to breathe very silently, as if there were no hurry to breathe, as if you were indifferent to it, aloof, faraway distant. If you can be aloof, faraway and distant to your breathing, you will be able to attain to the middle. In that moment you will be neither masculine nor feminine. You will be both and neither, you will be transcendental. And then both mistakes will disappear.

BREATHING COMES FROM THE HEART. WHAT COMES OUT OF THE HEART IS BREATH. AS SOON AS THE HEART STIRS, THERE DEVELOPS BREATH-ENERGY. BREATH-ENERGY IS ORIGINALLY TRANSFORMED ACTIVITY OF THE HEART.

When you are distracted, watch: your breathing will be distracted too. When you are not distracted, when you are sitting silently with no distraction, your breathing will be cool, silent, rhythmic; it will have the quality of a subtle music. And that quality is the exact middle, because you are not doing anything, yet you are not fast asleep. You are neither active nor inactive you are balanced. And in that moment of balance you are closest to reality, to God, to heaven.

WHEN OUR IDEAS GO VERY FAST THEY IMPERCEPTIBLY PASS INTO FANTASIES WHICH ARE ALWAYS ACCOMPANIED BY THE DRAWING OF A BREATH, BECAUSE THIS INNER AND OUTER BREATHING HANGS TOGETHER LIKE TONE AND ECHO. DAILY WE DRAW INNUMERABLE BREATHS AND HAVE AN EQUAL NUMBER OF FANTASIES. AND THUS THE CLARITY OF THE SPIRIT EBBS AWAY AS WOOD DRIES OUT AND ASHES DIE.

Remember, your each breath is not just a breath, it is a thought too, an emotion too, a fantasy too. But this will be understood only if you watch your breathing for a few days. When you are making love, watch your breathing. You will be surprised: your breathing is chaotic; because sexual energy is very rough, raw energy. Sexual fantasies are rough and raw, animalistic. There is nothing special about sexuality – every animal has it. When you are sexually aroused, you are just behaving like any other animal in the world. And I am not saying that there is anything wrong in being an animal, all that I am saying is just a fact. I am stating a fact. So whenever you are in sexual love, watch your breath: it loses all balance.

Hence, in Tantra, love-making is allowed only when you have learnt how to make love and yet keep your breath cool, rhythmic. Then a totally different quality comes to your love-making: it becomes prayerful; then it is sacred. Now for the outsider there will be no difference because he will see you are making love to a woman or making love to a man, and it will be the same for the outsider. But for the insider, for those who know, there will be great difference. In the old Tantra schools where all those secrets were developed, experimented upon, observed, this was one of the central focuses of their experimentation: if a man can make love without his breath being at all affected by it, then it is no longer sex, then it is sacred. And then it will take you to great depths of your own being; it will open doors and mysteries of life.

Your breath is not just breath, because breath is your life; it contains all that life contains.

SO, THEN, SHOULD A MAN HAVE NO IMAGININGS IN HIS MIND? ONE CANNOT BE WITHOUT IMAGININGS. SHOULD ONE NOT BREATHE? ONE CANNOT BE WITHOUT BREATHING. THE BEST WAY IS TO MAKE A MEDICINE OF THE ILLNESS.

This is the Tantra approach and this is the approach of Tao, too: TO MAKE A MEDICINE OF THE ILLNESS. And this is something special to Tao and Tantra.

Yoga says: Avoid sex. Bypass it – it is dangerous. But Tao and Tantra both say: Don't avoid it. Transform its energy and then the illness itself can become the medicine.

And you can ask scientists; they are doing exactly that, particularly in allopathy. Injections are prepared out of the illness itself, to be injected, and they become medicinal. What allopathy has discovered recently is a very ancient discovery for Tantra and Tao.

Anything that is God-given must have some tremendous purpose behind it. Don't avoid it. Avoiding it, you will remain poor. Don't escape from it, because then something will remain un-lived in you. That's why the so-called yogi is continuously tortured by sexual fantasies. He cannot sleep well – it is impossible – because whatsoever he has been denying in the day comes with a vengeance in the night. Whatsoever he has repressed in the unconscious, when he goes to sleep and the controls are withdrawn, surfaces again; it becomes dream. The yogi, the so-called yogi, is continuously afraid. He is afraid of seeing a woman, he is afraid of touching a woman. He is AFRAID. And what kind of freedom is this? This fear can't bring freedom.

Tao and Tantra have a totally different approach. They say: Whatsoever is God-given, transform it. It is raw material. Something of a great treasure must be hidden in it.

Sexual energy can be transformed if you can change your breathing system. Anger can be transformed if you can change your breathing system. Just watch how you breathe when you are angry. And the next time you feel angry, don't breathe the way that you have always breathed whenever you were angry, and you will be surprised: you cannot be angry either. If you don't breathe in a certain way, anger is not supported, anger disappears. Instead of anger, compassion arises. And so disappears sex, and instead of sex, love arises. Love is absolutely human. Sex is not just human, it is animal, too, but no animal knows about love.

Sex is animal, love is human, prayer is divine. Sex has to be transformed into love, and love has to be transformed into prayer.

In sex, the breathing goes chaotic. That's why I have chosen chaotic meditation for certain purposes – it is cathartic. Chaotic meditation, chaotic breathing hits all your repressed anger, sex, greed, jealousies, hatred, and brings them out on the surface. It is a great cleansing process.

In sex, the breathing is chaotic. In love, the breathing is musical. In prayer, it almost stops.

SINCE HEART AND BREATH ARE MUTUALLY DEPENDENT, THE CIRCULATION OF THE LIGHT MUST BE UNITED WITH THE RHYTHM OF BREATHING.

When you breathe out, let the light go out of your eyes. When you breathe in, let the light go back inside. Make a connection between your breathing and your light circulation. This way you will give some work to your breathing so it need not have any other imagination. This is an imagination – you have given something. That's why Lu-tsu says: **Man CANNOT BE WITHOUT IMAGININGS** – not in the beginning at least. It is only at the highest peak that imagination can be dropped. But we can use it, we can make a stepping-stone of it.

Imagine that when your breath is going out, your light is going out. When you breathe in, your light goes in. Try it in a simple way: when you breathe out, just feel all the light that was in being thrown out. And when you breathe in, feel all the light of the existence entering you. And soon the imagination will become joined together with your breathing, will be welded with breathing. So you have used imagination. And then slowly slowly, let your breathing become calmer and quieter.

There is no need to practise any particular rhythm as they do in yoga, PRANAYAMA, because each person has to find his own way. The body is different, the mind is different – your breathing cannot be alike; you will have to find your own way slowly slowly. One thing has to be kept in mind: that it has to be made calm and quiet and musical.

FOR THIS, LIGHT OF THE EAR IS ABOVE ALL NECESSARY.

And then Lu-tsu introduces another thing. He says: Just as light enters from the eyes – comes in, goes out – it also enters from the ear – comes in and goes out. You will be surprised, because we don't see any light coming in and going out from the ear. But then ask modern physics. They say that sound is nothing but electricity, a function of electricity. Sound is electricity. That's what in the ancient language Lu-tsu is calling light. Sound goes in and comes out from the ear.

The ear is the feminine part of your body just as the eye is the masculine part of your body. Just as the eye is extrovert, the ear is introvert. Hence, there are two kinds of meditations in the world: either meditations concerned with eye-energy or meditations concerned with ear-energy.

The meditations concerned with ear-energy are feminine meditations, passive – you have just to listen, not do anything. Listening to the birds, the wind passing through the pine trees, or to some music, or to the noise of the traffic – just listening, doing nothing – and great silence comes in, and great peace starts falling and showering on you. It is easier through the ear than through the eye. It is easier through the ear because the ear is passive, non-aggressive. It cannot do anything to existence, it can only let it happen. The ear is a door: it allows.

THERE IS A LIGHT OF THE EYE AND A LIGHT OF THE EAR. THE LIGHT OF THE EYE IS THE UNITED LIGHT OF THE SUN AND MOON OUTSIDE. It is extrovert. THE LIGHT OF THE EAR IS THE UNITED SEED OF SUN AND MOON WITHIN. It is introvert. THE SEED IS THUS THE LIGHT IN CRYSTALLIZED FORM. BOTH HAVE THE SAME ORIGIN AND ARE DIFFERENT ONLY IN NAME.

Light and sound are only different in name.

There are stories in India – and possibly true stories; sooner or later science is going to prove them right. There are stories in India that there is a certain kind of melody that can create fire. You can put an unlit candle before the musician, and if he plays a certain melody, a certain RAGA, suddenly the candle becomes lit. Now it looks impossible, it looks just like a story – maybe a myth, or maybe a metaphor – but if sound is electricity, then vibrations falling into a certain pattern can create it. Now experiments are on the way. And my feeling is, sooner or later, it will be possible to do it again scientifically.

It is a well-known fact that whenever an army passes over a bridge they are told to break their rhythm. Ordinarily they walk in a certain rhythm: left, right, left, right, left, right. Many times it has been observed that when the army is passing in a certain rhythm, the bridge collapses. So now it is a well-known fact that passing over a bridge the army has to drop its rightleft, rightleft rhythm. That certain vibe is dangerous to the bridge.

In Canada they were experimenting with plants and their relationship with music. A small experiment, but immensely significant. They planted the same seasonal flowers in two places, at the same time, with same manure, the same gardener looking after them – everything exactly the same for both plots. But to one plot a recording of Ravi Shankar's sitar was made available – continuously played. And to the other plot, pop music. And it was a very revealing phenomenon. In the plot where pop music was fed, all the plants started moving away from the mechanism. They started leaning away from the mechanism, as if wanting to escape, not wanting to hear it – tired of it. And their flowers were smaller, and they took a longer time to grow – almost double the time of the other plot. In the other plot where Ravi Shankar's sitar was played, the plants started leaning towards the mechanism; they all covered the mechanism, embracing it, hugging it. And the growth was double, the flowers were bigger, and they came sooner than expected.

Even plants feel the difference of sound waves.

These airplanes passing by are driving humanity crazy. And the noise is growing so much every day that if man can survive it, it will be a miracle.

BOTH HAVE THE SAME ORIGIN AND ARE DIFFERENT ONLY IN NAME.

In fact, everything is the same. It is ALL made of the stuff called light, fire, electricity – whatsoever name you choose. Only the forms are different.

THEREFORE, UNDERSTANDING (EAR) AND CLARITY (EYE) ARE ONE AND THE SAME EFFECTIVE LIGHT.

Understanding comes through the ear, and clarity comes through the eye. Clarity is masculine, understanding is feminine. Hence, I always say that a woman finds it easier to become a disciple. A woman finds it easier to surrender, finds it easier to understand, than a man. The man asks for logical clarity, logical conviction. The woman asks for something else: the rhythmic conviction. The woman listens intuitively. She feels the vibe of the person who is saying it. She does not seem very concerned about what is being said but who is saying it, how it is being said, from where it is arising. She goes deeper; she catches hold of the very spirit. Man remains concerned with the letter. And because of the printing presses and the scriptures becoming available to everybody in the form of books, a great change has happened.

Originally all the teachings were available only from the mouth of the Master. They were transmitted orally, so the receiving centre was the ear. Now books are available. When Krishna talked to Arjuna, Arjuna listened to it, he functioned from the ear. Great understanding happened; he was transformed. But Arjuna functioned as the feminine.

Now you read the Gita. Reading means that it is through the eye, and the eye is not bothered about understanding, the eye wants logical clarity. It is a totally different approach. For centuries, all the religions of the world insisted that their scriptures should not be written. And there was a reason for it: because once they are written, their whole quality changes. Once they are written, the eye becomes important, and the ear is no more important.

Listening to me is one thing, reading is totally another. When you read, you function as male mind. When you listen, you function as female mind.

IN SITTING DOWN, AFTER LOWERING THE LIDS, ONE USES THE EYES TO ESTABLISH A PLUMB-LINE AND THEN SHIFTS THE LIGHT DOWNWARD. BUT IF THE TRANSPOSITION DOWNWARD IS NOT SUCCESSFUL, THEN THE HEART IS DIRECTED TOWARDS LISTENING TO THE BREATHING. ONE SHOULD NOT BE ABLE TO HEAR WITH THE EAR THE OUTGOING AND INTAKING OF THE BREATH. WHAT ONE HEARS IS THAT IT HAS NO TONE. AS SOON AS IT HAS NO TONE, THE BREATHING IS ROUGH AND SUPERFICIAL, AND DOES NOT PENETRATE INTO THE OPEN. THEN THE HEART MUST BE MADE QUITE LIGHT AND INSIGNIFICANT. THE MORE IT IS RELEASED, THE LESS IT BECOMES; THE LESS IT IS, THE QUIETER.

So listen to your breathing. If you can listen to it, that means it is rough. If it has no tone, that means it is rough. When you can only feel it and you cannot hear it, then it is still and quiet. And that is the right way to be in tune with existence, to be in tune with yourself, to be in tune with reality. And the quieter it is, the deeper you are. When it stops sometimes... It does stop! It is happening to many sannyasins here. They come and report to me, because they become very frightened: when the breathing stops they think they are going to die.

Just the other day there was Saguna's question, that he started feeling as if he were going to die. He became frightened. Do not become frightened. If breathing stops, allow it, enjoy it. You are not going to die. In that very stopping of the breath you will know the true form of reality, you will know life eternal, you will know something that knows no death.

ALL AT ONCE IT BECOMES SO QUIET THAT IT STOPS. THEN THE TRUE BREATHING IS MANIFESTED AND THE FORM OF THE HEART COMES TO CONSCIOUSNESS.

If you can allow... That's why I told Saguna, 'Saguna, you fool, you missed! Don't miss it again when it happens.'

If the breathing stops, THEN THE TRUE BREATHING IS MANIFESTED, true life is manifested – life that does not depend on breathing, life that is eternal, life that is not part of the body, life that will be there even after the body has fallen into dust and disappeared. And in that moment consciousness is attained. One becomes a Buddha. BUDDHA means utterly conscious, awakened.

IF THE HEART IS LIGHT, THE BREATHING IS LIGHT, FOR EVERY MOVEMENT OF THE HEART AFFECTS BREATH-ENERGY. IF BREATHING IS LIGHT, THE HEART IS LIGHT, FOR EVERY MOVEMENT OF THE BREATH-ENERGY AFFECTS THE HEART. IN ORDER TO STEADY THE HEART, ONE BEGINS BY TAKING CARE OF THE BREATH-ENERGY. THE HEART CANNOT BE INFLUENCED DIRECTLY. THEREFORE THE BREATH-ENERGY IS USED AS A HANDLE, AND THIS IS WHAT IS CALLED THE MAINTENANCE OF THE CONCENTRATED BREATH-ENERGY.

CHILDREN, DO YOU NOT UNDERSTAND THE NATURE OF MOVEMENT? MOVEMENT CAN BE PRODUCED BY OUTSIDE MEANS. IT IS ONLY ANOTHER NAME FOR MASTERY. ONE CAN MAKE THE HEART MOVE MERELY BY RUNNING. SHOULD ONE NOT ALSO BE ABLE TO BRING IT TO REST BY CONCENTRATED QUIETNESS? THE GREAT HOLY ONES WHO KNEW HOW THE HEART AND BREATH-ENERGY MUTUALLY INFLUENCE ONE ANOTHER HAVE THOUGHT OUT AN EASIER PROCEDURE IN ORDER TO HELP POSTERITY.

You know it. If you run, the breath becomes very chaotic, it starts moving faster and faster. Hence, the yoga postures: the full lotus posture – sitting erect, utterly silent, as if you have become a marble statue, with no movement – is just the opposite of running. It is just an outside device to help yom breathing become quiet. If yom breathing can become fast by running, it certainly will become quiet by sitting utterly like a Buddha statue. Sitting like a statue, with no movement in the body, certainly, breathing becomes slower and slower and slower... and stops. In the beginning it is only for a few moments. Don't be afraid that you are having any heart-attack or anything. It is not a heart-attack, it is a God-attack.

'THE HEN CAN HATCH HER EGGS BECAUSE HER HEART IS ALWAYS LISTENING.' THAT IS AN IMPORTANT MAGIC SPELL. THE HEN CAN HATCH THE EGGS BECAUSE OF THE ENERGY OF HEAT. BUT THE ENERGY OF THE HEAT CAN ONLY WARM THE SHELLS; IT CANNOT PENETRATE INTO THE INTERIOR. THEREFORE SHE CONDUCTS THIS ENERGY INWARD WITH HER HEART. THIS SHE DOES WITH HER HEARING. IN THIS WAY SHE CONCENTRATES HER WHOLE HEART. WHEN THE HEART PENETRATES, THE ENERGY PENETRATES, AND THE CHICK RECEIVES THE ENERGY OF THE HEAT AND BEGINS TO LIVE. THEREFORE A HEN, EVEN WHEN AT TIMES SHE LEAVES HER EGGS, ALWAYS HAS THE ATTITUDE

OF LISTENING WITH BENT EAR. THUS THE CONCENTRATION OF THE SPIRIT IS NOT INTERRUPTED.

This is not only so with a hen, this is so with every woman, every mother, even the human mother. There may be a thunderstorm and she will not hear it and she will not be awakened from her sleep. But let her child just start crying, or just start moving, and she will be awakened immediately as if her ears were continuously focused on the child. The train will pass by and she will not be awakened. The aeroplane will pass and she will not be awakened. But let the child show a slight restlessness and she is immediately alert. Her whole ears are listening to the child. She is connected heart-to-heart with the child from the ear. She is constantly listening as if she could hear the very heartbeat of the child.

And this is the way for all meditators to be connected with the ear – so deeply that you can hear your breathing, your heartbeat. In the beginning you will be able to hear it because it is chaotic. But if you go on listening, listening, listening, just the very effort to listen makes it quieter. And when your listening is profound, you have – become skillful, and you know how to be aware, all tone, all sound disappears, and there are moments when breathing stops. And those are the great moments of ecstasy, insight, SATORI, SAMADHI.

BECAUSE THE CONCENTRATION OF THE SPIRIT SUFFERS NO INTERRUPTION, NEITHER DOES THE ENERGY OF HEAT SUFFER INTERRUPTION DAY OR NIGHT, AND THE SPIRIT AWAKENS TO LIFE. THE AWAKENING OF THE SPIRIT IS ACCOMPLISHED BECAUSE THE HEART HAS FIRST DIED.

That's why I said that if in meditation you suddenly feel your heart is dying, don't think it is a heart-attack. When the breathing stops, you will feel as if the heart is dying. It is not dying, it is giving birth to your real heart.

WHEN A MAN CAN LET HIS HEART DIE, THEN THE PRIMAL SPIRIT WAKES TO LIFE. TO KILL THE HEART DOES NOT MEAN TO LET IT DRY AND WITHER AWAY, BUT IT MEANS THAT IT HAS BECOME UNDIVIDED AND GATHERED INTO ONE.

This is the secret of the Golden Flower: if the heart can die, the flower will bloom. Die as you are, so you can be reborn. Jesus says, 'Unless a man is born again, he will not enter into my kingdom of God.'

CHAPTER 14

The New Man

24 August 1978 am in Buddha Hall

The first question:

Question 1

OSHO, WHAT ACCORDING TO YOU IS THE MOST SIGNIFICANT THING THAT IS HAPPENING TODAY IN THE WORLD?

A new man is emerging. The image of the new man is not yet clear, but the horizon is becoming red and the sun will soon be there. The morning mist is there and the image of the new man is vague, but still a few things are very crystal clear about the new man.

And this is of tremendous importance because since the monkey became man, man has remained the same. A great revolution is on the way. It will be far more deep-going than the revolution that happened when monkeys started walking on the earth and became human beings. That change created mind, that change brought psychology in. Now another far more significant change is going to happen that will bring the soul in, and man will not only be a psychological being but a spiritual being too.

You are living in one of the most alive times ever.

The new man has already arrived in fragments, but only in fragments. And the new man has been arriving for centuries, but only here and there. That's how things happen. When the spring comes it starts with one flower. But when the one flower is there, then one can be certain: that spring is not faraway – it has come. The first flower has heralded its coming: Zarathustra, Krishna, Lao Tzu,

Buddha, Jesus – these were the first flowers. Now the new man is going to be born on a greater scale.

According to me, this new consciousness is the most important thing that is happening today. I would like to tell you something about this new consciousness, its orientations, and its characteristics, because you are to help it come out of the womb – because you **HAVE TO BE IT**. The new man cannot come from nowhere, he has to come through you. The new man can only be born through your womb. You have to become the womb.

Sannyas is an experiment to clean the ground so that new seeds can fall in. If you understand the meaning of the new man, you will be able to understand the significance of sannyas too. And it is because sannyas is concerned with the new man that the old orthodoxies of all kinds are going to be against me and against sannyas, because this will be their end. If sannyas succeeds, if the new man succeeds, the old will have to go. The old can live only if the new man is prevented from coming.

It cannot be prevented now, because it is not only a question of the new man's coming into existence, it is a question of the survival of the whole earth, of consciousness itself, of life itself. It is a question of life and death. The old man has come to utter destructiveness. The old man has reached the end of his tether. Now there is no life possible with the old concept of man but only death. The old man is preparing for a global suicide. The old man is piling up atom bombs, hydrogen bombs, in order to commit a collective suicide. This is a very unconscious desire. Rather than allowing the new man to be, the old man would like to destroy the whole thing.

You have to understand, you have to protect the new, because the new carries the whole future with it. And man has come to a stage where a great quantum leap is possible.

The old man was other-worldly, the old man was against this world. The old man was always looking to the heavens. The old man was more concerned with life after death than life before death. The new man's concern will be life before death. The new man's concern will be **THIS** life, because if this life is taken care of, the other will follow of its own accord. One need not worry about it, one need not think about it.

The old man was too concerned with God. That concern was out of fear. The new man will not be concerned with God, but will live and love this world, and out of that love he will experience the existence of God. The old man was speculative, the new man is going to be existential.

The old man can be defined in the Upanishadic statement: **NETI-NETI**, not this, not this. The old man was negative – life-negative, life-denying. The new man will be life-affirming: **ITI-ITI**, this and this. The old man's concern was **THAT**, the new man's concern will be **this**, because out of this that is born, and if you become too concerned with that, you miss both.

Tomorrow is in the womb of today. Take care of today and you have taken care of tomorrow. There is no need to be in any way worried about tomorrow. If you become too worried about tomorrow you have missed today. And tomorrow will come as today – it always comes as today. If you have learned this suicidal habit of missing today, you will miss tomorrow also. You will go on missing. The old man was continuously missing, was miserable, sad. And because he was sad he was against

the world, he blamed the world, he blamed SAMSARA. He said, 'It is because of the world that I am in misery.' It is not so. The world is immensely beautiful, it is all beauty, bliss and benediction. There is nothing wrong with the world. Something was wrong with the old mind. The old mind was either past-oriented or future-oriented, which are not really different orientations.

The old mind was concerned with that which is not. The new man will be utterly in tune with that which is, because it is God, it is reality: iti-iti, this is it. This moment has to be lived in its totality. This moment has to be lived in its spontaneity, with no A PRIORI ideas. The old man was carrying ready-made answers. He was stuffed with philosophy, religion and all kinds of nonsense.

The new man is going to live life without any A PRIORI conclusion about it. Without any conclusion one has to face existence, and then one knows what it is. If you have already concluded, your conclusion will become a barrier. It will not allow you inquiry – your conclusion will become a blindfold. It will not allow you to see the truth – your investment will be in the conclusion. You will distort reality to fit your conclusion. That's what has been done up to now.

The new man will not be Hindu, will not be Mohammedan, will not be Christian, will not be communist. The new man will not know all these 'isms'. The new man will simply be an opening, a window to reality. He will allow reality as it is. He will not project his own mind upon it. He will not use reality as a screen. His eyes will be available; they will not be full of ideas.

The new man will not live out of belief, he will simply live. And remember, only those who can simply live, without belief, come to know what truth is. The believer or the disbeliever never come to know what truth is. Their beliefs are too heavy on their minds. They are surrounded too much by their belief systems. The new man will not know any belief system. He will watch, he will observe, he will see, he will live, and he will allow all kinds of experiences. He will be available, he will be multi dimensional. He will not carry scriptures in his head, he will carry only alertness awareness. He will be meditative.

The old man lived out of fear – even his God was nothing but a creation out of fear. His temples, mosques, GURUDWARAS, churches – they were all out of fear. He was trembling, he was afraid. The new man will live out of love, not out of fear, because fear serves death, love serves life. And if you live out of fear you will never know what life is, you will only know death again and again. And remember, the person who lives out of fear creates all kinds of situations in which he has to feel more and more fear. Yom fear creates situations, just as your love creates situations.

If you love, you will find so many occasions to be loving. If you are afraid, you will find so many occasions to be afraid.

Love is going to be the taste of the new consciousness. Because fear was the taste of the old consciousness it created wars. In three thousand years man has fought five thousand wars – as if we have not been doing anything else – continuous fighting somewhere or other. This is a very mad state of affairs. Humanity's past is insane.

The new man will become discontinuous with this insane past. He will believe in love, not in war. He will believe in life, not in death. He will be creative, not destructive. His science, his art – all will serve creativity. He will not create bombs. He will not be political, because politics is out of hatred.

Politics is rooted in fear, hate, destructiveness. The new man will not be political. The new man will not be national, the new man will be global. He will not have any political ambition, because it is stupid to have political ambition. The new man is going to be very intelligent. The first signs of that intelligence are rising on the horizon. Those who have eyes – they can see it. The children are rebelling.

It is a great moment of rejoicing that all over the world young people are rebelling against all kinds of orthodoxies – whether the orthodoxy is that of church or state doesn't matter. They are not ready to obey – not that they have determined to disobey, they are not determined to disobey either. They will meditate, and if they feel like obeying they will obey. If they feel like disobeying, they will disobey. They have no fixed ideology. 'My country right or wrong' – such stupid statements they cannot make. Sometimes it is wrong, sometimes it is right. When it is right, the new man will support it. When it is wrong... Whether it is one's own country or not will not matter. It may be one's own family, one's own father, mother, but if it is wrong, it is wrong.

The new man will live not out of prejudices but out of spontaneous responsibility. The old man was a slave, the new man will be free, the new man will have freedom at the very core of his being.

The old man was very serious, the old man was a 'workoholic'. The new man will be playful – HOMO LUDENS. He will believe in enjoying life. He will drop words like 'duty', 'sacrifice'. He will not sacrifice for anything. He will not be a victim to any altar – that of the state or of the religion, of the priest or of the politician. He will not allow anybody to exploit his life – 'Go and die because your country is at war.'

His commitment is towards life, his commitment is not towards anything else. He wants to live in joy, he wants to rejoice in all the gifts of God, he wants to celebrate. Alleluia will be his only mantra.

Jesus says, 'Rejoice, rejoice. I say unto you rejoice.'

Man has not rejoiced yet. Man has lived under a great burden of seriousness: Work for the country. Work for the family. Work for the wife. Work for the children. Work for your father and mother. Just go on working and working and then one day die and disappear into the grave. And then others will work. And it goes on and on. Nobody seems to have any time to enjoy life.

And I am not saying that the new man will not work. He will work, but that will not be his addiction. He will not be a 'workoholic', it will not be a drug, he will work because he needs a few things, but he will not continuously work for more and more. He will not be accumulative. He will not believe in having a big bank balance, and he will not believe in having a very high post; rather, he will want to sing a song, to play on the flute, on the guitar, to dance. He will not want to become famous, he will want to live, authentically live. He will be ready to be a nobody.

And that is already happening. The first rays are already available. It is still hidden in the morning mist, but if you search you will find it. The new children, the new generation, are a totally different kind of generation, hence the generation gap. It is very real. It has never been so – never before has there been any generation gap. This is the first time in the whole of human history that there is a gap. The children are speaking a different language from their parents. The parents cannot understand because the parents want them to succeed. And the children say, 'But what is the point

of success if you cannot sing a song, and you cannot dance, and you cannot enjoy, and you cannot love? What is the point of being successful? Why? What is going to happen through success? Even if the whole world knows my name, what is that going to give me?’

The old generation believes in money. And you will be surprised that the belief in money is so deep that even those who renounce money – they also believe in money; otherwise there is no need to renounce it. And those who praise renunciation – they also believe in money. The more money you renounce, the greater you are. So the measurement is of money. Money remains the criterion. In the world if you have more money you are great. And even in the world of the monks: ‘How much have you renounced?’ If you have renounced more money, then you are more important. Money remains important even there.

The new generation is not going to be money-maniac. And remember, I am not saying it is going to be against money, it WILL USE money. In the past money has used man, in the past man has lived in such an unconscious way that he thought he possessed things, but things possessed him. The new man will be able to use things. The new man will use money, will use technology, but the new man will remain the master. He is not going to become a victim, an instrument. This, according to me, is the greatest thing that is happening.

A few characteristics. The new consciousness is going to be Counter to all orthodoxies. Any kind of orthodoxy, Catholic or communist, Hindu or Jaina – any kind of orthodoxy – is a kind of paralysis of the mind. It paralyzes. You stop living. It becomes a rigidity around you. You become a fanatic, you become stubborn. You become rock-like. You don’t behave like a liquid human being, you start behaving like a mule. That’s why for Morarji Desai I have another name: Mulish-jibhai Desai. One starts behaving in a mulish way, stubborn, dead set, no possibility of changing, no flexibility, no fluidity. But in the past that has been praised very much: people call it consistency, certainty. It is not. It is neither consistency nor certainty; it is simply deadness.

An alive person has to remain flowing. He has to respond to the changing situations. And situations are continuously changing. How can you remain fixed in your attitudes when life itself is not fixed? When life is a river how can you remain stubborn? And if you remain stubborn you lose contact with life – you are already in your grave.

The new consciousness will be non-orthodox, non-fanatic; it will be fluid. It will not react, it will respond. And the difference between these two words is great.

Reaction is always rigid. You have a fixed idea, you react out of it. Before the question is raised, the answer is ready. Response is totally different. You listen to the question, you absorb the question, you see the situation, you feel the situation, you live the situation, and out of that very living your response arises. A responsible man cannot be stubborn, cannot be certain, cannot be rigid. He will have to live moment to moment. He cannot decide beforehand, he will have to decide every day, each moment. And because he has to move continuously with life and its changing challenges, he cannot be consistent in the old sense. His consistency will be only one: that he will always be in tune with life. That will be his consistency – not that he has a certain idea and he remains consistent with that idea and goes on sacrificing life for it.

There was a case against Mulla Nasrudin in the court and the magistrate asked him, ‘Mulla, how old are you?’

He said, 'Forty.'

The magistrate said, 'But this is strange. You surprise me, because five years ago you were in court, and that time also you said forty.'

Mulla said, 'Yes, I am a consistent man. Once I have said something, you can believe me. I will never say anything else.'

This is one type of consistency.

The new man will find it ridiculous. But the old man has been consistent in this way: in his character, in his statements, in his hypocrisy. The old man used to decide once and for all. Psychologists say that almost fifty percent of your life is decided by the time you are seven years old – fifty percent! – and then you remain consistent with it. And life goes on changing – no wonder that you are left behind, that you start dragging, that you lose joy, that you lose the quality of dance. How can you dance? you are so far behind life. You are dead wood, you don't grow. An alive tree grows, changes; as the season changes, the tree changes. An alive person grows, and to the very moment of death he continuously goes on growing. He never knows any end to his growth.

Psychologists say the average mental age of man is thirteen. This is the situation. This is how the old man has lived up to now. A thirteen-year mental age means: at the age of thirteen people have stopped growing. Yes, they go on growing old, but they don't grow up. Growing old is one thing, growing up is totally different. Growing old is a physiological phenomenon; growing up means maturity, wisdom. And only those who go on flowing with life grow up.

The new man will not be obedient to stupid ideas that have been given from the past. And they may not have been stupid when they were born, they may have been relevant in those circumstances; but as circumstances change, things become stupid. If you carry them, if you go on persisting in your old fixed routines, you start behaving in an absurd way.

Now, look. Some religion is five thousand years old. That means five thousand years ago its rituals were born and since then they have remained fixed. How dangerous it is! How crippling! How can man be alive if these five-thousand-year-old rituals surround his soul?

The new man will be creative. Each moment he will find his religion, each moment he will find his philosophy. And everything will remain growing. He will not be obedient to the past, he cannot be – to be obedient to the past is to be obedient to death, because the past is dead; he will be obedient to the present. And in being obedient to the present, he will be rebellious against the past.

To be rebellious is going to be one of his most prominent characteristics. And because he will be rebellious he will not fit in with a dead society, he will not fit in with a dead church, he will not fit in with a dead army. He will not fit anywhere where obedience is a basic requirement.

The new man is bound to create a new society around himself.

First consciousness becomes new, then society becomes new. There is going to be a long period in which the old will resist the new, will fight with the new, will try to destroy the new. But the old cannot

succeed – time, the spirit of time, will not be in its favour. The old has to die. Just as the old body dies and makes space for some new child, so old societies, old orthodoxies, have to die. They have already lived overtime. They have lived too long!

The new consciousness will not be moralistic, will not be puritan; not that it will not have any morality, but it will have a different kind of morality – a morality that arises out of one's own feeling for life, one's sensitivity, one's own experiences – not a morality learned from others, borrowed. The new man will not be a man of character in the old sense, because all character is binding. It creates an armour around you. The new man will be characterless in the sense that he will not have any armour. The new man will be characterless in the sense that he will not have a prison cell around him. Not that he will not have character, but he will give a new definition to character. He will not be a hypocrite.

The old puritanism, the old moralistic attitudes have created hypocrisy in the world; they have made man schizophrenic: on the surface one thing, deep within something else – almost the opposite. The old man lived a double life. The new man is going to live in a unitary way. He will live a single life. Whatsoever is inside him will also be his outside. He will be authentic. Remember this word 'authenticity' – that is going to be the new man's religion. That is going to be the new man's truth, his temple, his God – authenticity. And with authenticity neurosis disappears. The old man was neurotic because he was constantly in conflict: he wanted to do one thing and he was always doing something else, because something else was required. He was taught to do something against himself; he was repressive. His own authenticity was repressed, and on top of it a bogus character was imposed.

We have praised these phony people too long. Now the time has come – their phoniness should be exposed. We have praised these mahatmas and saints so long, now we have to see their neurosis. They were all psychologically ill, they were pathological. A healthy person is a whole person. His inside and his outside are the same. If he loves, he loves passionately. If he is angry, he is angry passionately. His anger has truth in it as much as his love has truth in it. The old man boils within and smiles on the outside. He lives without passion, without energy. He lives without any flame. His whole life is an exercise in phoniness and, naturally, he suffers. A long futile story is all that his life is '... a tale told by an idiot, full of sound and fury, signifying nothing.'

The new man will not be a tale told by an idiot, but will be a poem sung out of wholeness, will be a dance of immense joy for God's gift of life and being, for the flowers and the trees and the birds, and the sun and the sand and the sea.

The new man will not look somewhere faraway for God, he will look here, close-by. Now will be his only time, here will be his only space.

The new man will be earthly. And by 'earthly' I don't mean materialistic. The new man will be a realist. He will love this earth. Because we have not loved this earth and our so-called religions have been teaching us to hate this earth, we have destroyed it. It is a beautiful planet, one of the most beautiful, because one of the most alive. This planet has to be loved, this planet has to be rejoiced in. It is a gift. This body has so many mysteries in it that even a Buddha is possible only because of this body. This body becomes the temple of the greatest possibility: Buddhahood, nirvana. This body has to be loved. This earth has to be loved.

The new man will find his religion in nature – not in dead stone statues, but in living dancing trees in the wind. He will find his religion surfing on the sea, climbing on the virgin mountain. He will find his prayer with the snow, with the moon, with the stars. He will be in dialogue with existence as it is. He will not live with abstract ideas, he will live with realities. His commitment will be to nature, and through that commitment he will come to know super-nature. God is hidden here in this earth, in this very body. This very body, the Buddha. This very earth, the paradise.

The new man will read the scripture of nature. This will be his Veda, his Koran, his Bible. Here he will find sermons in the stones. He will try to decipher the mysteries of life, he will not try to demystify life. He will try to love those mysteries, to enter in those mysteries. He will be a poet, he will not be a philosopher. He will be an artist, he will not be a theologian. His science will also have a different tone. His science will be that of Tao, not an effort to conquer nature, because that effort is just foolish. How can you conquer nature? – you are part of nature. His science will be of understanding nature, not of conquering nature. He will not rape nature, he will love and persuade nature to reveal its secrets.

The new man will not be ambitious, will not be political.

Politics has no future; politics has existed because of the neurosis of humankind. Once the neurosis disappears, politics will disappear.

Ambition simply means you are missing something and you are consoling yourself that you will get it in the future. Ambition is a consolation. Today it is all misery, tomorrow there will be joy. Looking at tomorrow you become capable of tolerating today and its misery: today is always hell, tomorrow is heaven. You keep on looking at heaven, you keep on hoping.

But that hope is not going to be fulfilled ever because tomorrow never comes. Ambition means you are incapable of transforming your today into a beatitude; you are impotent. Only impotent people are ambitious: they seek money, they seek power. Only impotent people seek power and money. The potential person lives. If money comes his way, he lives the money too, but he does not seek it, he is not after it. He is not afraid of it either.

The old man was either after money or afraid of money, either after power or afraid of power; but in both ways his whole focus was on power and money. He was ambitious. The old man is pitiable. He was ambitious because he was unable to live, unable to love. The new man will be able to live and able to love. And his herenow is going to be so beautiful, why should he be worried about tomorrow? His concern will not be with having more, his concern will be with BEING more – another very important distinction to be remembered. His concern will be with being more, not having more. Having more is just a substitute for being more. You have more money, so you think you are more. You have more power, so you think you are more. Deep down you remain the same beggar.

Alexander dies as empty-handed as any beggar.

Being more is a totally different dimension. Being more means getting in touch with your reality, getting in tune with your being, and helping yourself to fall in harmony with the universe. To be in harmony with the universe you become more. The more you are in tune with existence, the more you are. If the harmony is total, you are a god. That's why we call Buddha a god, Mahavira a god

– utter total harmony with existence, no conflict at all. They have dissolved themselves into the whole, they have become the whole – just as a dewdrop disappears into the ocean and becomes the ocean. They have died in their egos, now they live as existence itself.

The new man will have no use for sham, facade or pretense, he will be true, because only through truth is there liberation. All lies create bondages. Tell a single lie and you will have to tell a thousand and one to defend it – you will have to tell lies AD NAT(SEAM. Then there is no end to it. A single lie sooner or later will spread all over your being. It is like cancer.

Be truthful and you need not hide, you can be open. Be truthful and you need not protect yourself against existence, you can be vulnerable. In that vulnerability existence penetrates you, God reaches your heart.

Tell a lie and you are afraid. You will be afraid of God too, you will be afraid of facing him. You will be afraid of facing yourself. You will be continuously escaping from yourself, from others, from God. You will be constantly hiding behind your pretensions. Hypocrisy will become your life style, and that's where hell exists. Hypocrisy creates hell. Authenticity is the only joy – the ONLY joy, I say. And if you are not authentic you will never be joyous.

The new consciousness will not put up with double-talk. The new consciousness will hate this kind of thing with a passion. This hatred for phoniness is the deepest mark of the new man. The new man will be opposed to structured, inflexible and infallible systems, because life is a beautiful flow. It is not structured, it is freedom. It is not a prison, it is a temple. He will want organizations to be fluid, changing, adapting and human. Our states are inhuman, our armies are inhuman, our churches are inhuman. They dehumanize man. They reduce man into a thing because they don't respect man's freedom. The new man will respect his freedom and respect others' freedom, too.

The old man is constantly interfering, poking his nose into everybody's affairs, trying to manipulate, criticizing, condemning, rewarding, punishing. The old man is continuously concerned with others: 'What are you doing?'

I was staying in Bombay once. A Parsee woman came to me because just the day before I had criticized Satya Sai Baba and had called him a phony guru. She came to see me and she said, 'I have come to tell you a few more things.' She was thinking that I would be very happy because she had brought some information against Satya Sai Baba. She said, 'He is a homosexual. And I know it from reliable sources.'

I said, 'But why should you be concerned? Homosexual or heterosexual – that is his business. It is his life. Who are you? Why should you be bothered about it?'

She was very shocked when I said that. She had come feeling that I would be very grateful to her, because she was giving me such great information.

Why should you be concerned? Can't you leave people to their own life? I criticize only when the other's life is concerned; otherwise there is no question of criticism. What Satya Sai Baba is doing with his sexuality is his business, it is nobody else's business.

But the old woman was constantly poking her nose into everybody's affairs.

It happens here every day. The old kind of people come and they are very much in agony because some man is holding some woman's hand. Why? – he is not holding your hand. And if those two persons have decided to hold hands, they have absolute freedom to do that. And if they are enjoying, who are you to interfere? If the man is holding some woman's hand against her will, then maybe your help is needed; but if they both are willing then you should not be concerned at all.

But this is the old consciousness. It is always trying to find ways and means to manipulate others, to be dominant over others.

The new consciousness will leave everyone to his own life. Unless somebody is harming others, he should not be prevented. Unless somebody is a danger to others, he should not be prevented. Unless somebody is interfering in somebody else's freedom, he should not be interfered with.

The old world remained without individuality. It hated individuality, it liked only sheep, crowds – people behaving in the same way with everybody following the same routine and the same structure. The new man will allow all kinds of possibilities. The new man will love liquid structures. He will be human, he will respect human beings. His respect will be almost religious.

The new man will have to find new forms of community, of closeness, of intimacy, of shared purpose, because the old society is not going to disappear immediately. It will linger, it will put up all kinds of fight to the new society – as it always happens. It has so many vested interests, it cannot go easily. It will go only when it becomes impossible for it to remain in existence.

Before it goes the new man will have to create new kinds of communes, new kinds of families, new communities of closeness, intimacy, shared purpose.

That's why I am trying to create a small commune where you can be totally yourself – away from the structured and the rotten world – and you can be given absolute freedom. It will be an experiment, because the future is going to move on those lines. It will be a small experiment but of immense significance.

The new consciousness will not have anything to do with institutions like marriage. The new man will have a natural distrust of marriage as an institution. A man-woman relationship has deep value for him only when it is a mutually enhancing, growing, flowing relationship. He will have little regard for marriage as a ceremony or for vows of permanence which prove to be highly impermanent. He will love the moment and live it in its totality.

Marriage has no future. Love has a future.

In the past love was not a reality, marriage was a reality. In the future love is going to be the reality and marriage is going to become more and more unreal. In the past people were married to each other, hence by and by they started liking and loving. In the future people will love and like each other, only then will they live together. In the past to live together came first and, naturally, when you live together, a liking arises, a dependence arises. It was a need phenomenon. The husband needed the wife, the wife needed the husband, and then the children needed the parents to be together. It was, more or less, an economic phenomenon; but it was not out of love.

The future will know a different kind of relationship which is based purely on love and which will remain in existence only while love remains. And there will be no hankering for its permanence, because in life nothing is permanent; only plastic flowers are permanent.

Real roses are born in the morning and are gone by the evening. And that is their beauty: they are beautiful when they come, and they are beautiful when their petals start withering away. Their life is beautiful, their birth is beautiful, their death is beautiful, because there is aliveness. A plastic flower is never born, never lives, never dies.

Marriage has been a plastic flower in the past. The new consciousness can have no respect for marriage. It will have to create a new kind of intimacy – friendship. And it will have to learn to live with the impermanent phenomenon of love and of everything.

It needs guts to live with the impermanence of life, because each time something changes you have to change yourself again. One wants to remain fixed – it seems safer, more secure. That's how the old man has lived. The old man was not adventurous; his whole concern was security. The new man will have the spirit of adventure; his concern will not be security, his concern will be ecstasy.

He will not believe, because belief is a search for security, he will explore. He may not have neat answers to every question, but he will accept every challenge to inquire, to explore. He will go as far as life can take him, he will try to reach to the stars; but he will remain open. He will not start with a belief, with a conclusion, he will start only with a quest, a question. To start with a belief is not to start at all. To start with a belief is just playing a game with yourself. You have already believed, how can you explore? To explore one has to be agnostic. And that is going to be the religion of the future: agnosticism.

One will be capable and courageous enough to say, 'I don't know, but I am interested in knowing. And I am ready to go into any dimension, into any adventure.' The new man will be ready to risk. The old man was very businesslike, never ready to risk. Risk was anathema; security was his goal. But with security you start dying. It is only in adventure, continuous adventure, that life grows to higher and higher plenitudes, that it reaches to the Himalayan peaks.

The new person will be a spontaneous person, unpredictable, willing to risk newness, often willing to risk saying or doing the wild, the far-out thing. He will believe that everything is possible and anything can be tried. He will not cling to the known, he will always remain available to the unknown, even to the unknowable. And he will not sacrifice for any future because he will not be an idealist. He will not sacrifice for any abstract ideas, ideals, ideologies.

He will have a trust in his own experience and a profound distrust of all external authority. The new man will trust only his own experience. Unless he knows something he will not trust it. No external authority can help the new man. Nobody can say, 'I say so, so you have to believe. Because we have always believed, so you have to believe. Because our forefathers believed, so you have to believe. Because it is written in the Vedas and the Bible, you have to believe.' The new man is not going to have anything to do with such nonsense, the new man will believe only if HE knows.

This is real trust – trust in one's own possibilities, one's own potential. The new man will respect himself. To believe in external authorities is disrespectful towards one's own being.

And, finally, the new man will like being close to elemental nature: to the sea, the sun, the snow; flowers, animals, birds; to life, growth, death.

This, according to me, is the most important phenomenon that is happening today. A new man is coming into existence. The first rays are already on the horizon. Prepare yourself to receive the new man. Get ready. Become a host to the guest who is just about to knock on your doors at any moment. And that's what sannyas is all about: a preparation – getting ready to receive the new man.

It is going to be a great adventure to receive the new man. It is going to be risky, too, because the old will not like it.

Now you can understand why the orthodox mind is against me. I am preparing their graveyard, and I am preparing for something new. I am preparing a garden for the new. You are to open your hearts for the new. Uproot all the weeds of the old, drop all the conditionings that the old has given to you, so you can receive the new.

And remember, the days of the messiahs are over. Don't wait for Christ's coming again, and don't wait for Buddha's coming again. Nobody comes again, at least not Buddha and Christ. Those who come again are the people who live without learning anything from life. Buddha has learned the lesson; he will not be coming again. Christ has learned the lesson; he will not be coming again. Don't wait for any messiah to come; wait for a new consciousness, not for a messiah to deliver you. That is what the old man used to believe – somebody will come. Hindus think Krishna will come: 'When things are really dark and difficult and dismal, Krishna will come and deliver us.' All nonsense! All holy cowdung!

A new consciousness is going to deliver you, not some person – Buddha, Krishna, Christ. They were here and they could not deliver you. No single person can do it – it is impossible. Only a new consciousness can deliver man from his bondage. And the new consciousness can come only through you. You have to become the womb, you have to accept it, receive it, prepare yourself for it.

Sannyas is nothing but getting ready for something immensely valuable, so that when the gift comes you are not fast asleep, so that when the new consciousness knocks on your door you are ready to embrace it.

The second question:

BELOVED OSHO,

Question 2

OH THAT I COULD HAVE DIED OF THE SHAME THAT YOU'VE BEEN NAUSEATED BY ME...

THANK YOU FOR SUCH A DRASTIC REASON TO GIVE UP NON-VEGETARIAN HABITS. IT HASN'T ARISEN OUT OF MY OWN AWARENESS YET AND I SUSPECT THIS WAS MY CONDITIONING. MY CHILDHOOD WAS RULED BY JEWISH DIETARY LAWS AND RITUALS – THERE WERE SO MANY FOODS FORBIDDEN BY MY FATHER, FORBIDDEN BY HIS FATHERS FOR THE SO-CALLED CHOSEN PEOPLE.

MAYBE AN EXTERNAL, NON-EXISTENTIAL MORALITY IMPOSED ON MY EARLY YEARS BLUNTED MY SENSITIVITY?

BUT NOW IT HURTS SO MUCH TO HAVE NAUSEATED YOU. THIS DECISION AND A SMALL LIGHT FILL ME.

Pradeepa, it is not that you nauseated me, something in you... And, of course, you are unconscious, that is why I have been so drastic and hard on you – so that you can become conscious of it. Just a habit.... And when a person is born in a non-vegetarian family it is natural to learn the ways of the family, just as vegetarians learn the ways of a vegetarian family. Both are unconscious. And I don't give any value to the unconscious vegetarian – he is not superior to the unconscious non-vegetarian – because both are unconscious. Only consciousness has value. If you are consciously vegetarian then there is some value in it, otherwise there is no value.

In India there are so many vegetarians – unconscious, just because by accident they were taught vegetarianism in their childhood. They have learned it. You have learned, in the same way, non-vegetarian habits. You are both alike. There is no difference – not at all – not even the difference of an inch. Unconsciousness is unconsciousness. What you do out of unconsciousness is a robotlike phenomenon.

I had to hit so hard on Pradeepa's head so that she could become a little more alert. I hit you only because I love you. And remember, the more meditative you become the more nauseating your non-vegetarian habits will become. When a new person comes to me, a person who has not meditated, who has no intimacy with me, no love for me, who is not close to me, his vibe is not nauseating to me. Why? – because his whole vibe is the same. But when a person starts meditating, starts becoming more and more silent – as is happening to Pradeepa, her energy is moving in beautiful dimensions – now a disparity will be felt.

It is like on white cloth just a small speck of dirt will show; on black cloth it won't show. When your whole being is unconscious and there is no silence and all is noise, you can be non-vegetarian. It will not make much difference, it will not show – there is no contrast to show it up. You can be a cannibal and it will not show. But when you start getting clean, some space inside becomes fresh, young, natural, some part of you becomes clear, is purified, then the dirt shows. Then even small things will show.

Pradeepa, you should be happy that I could see it so clearly that something inside you, just out of old habit, was poisoning your whole being. You will take a great leap. Your growth will be immensely enhanced.

I am here only to facilitate your growth, and I will do everything that I can do. If a shock is needed, I will shock you. If you need hammering on the head, I will hammer you. Whatsoever is needed has to be done – nothing has to be left undone. All possible methods have to be tried, because your entanglements with the past are deep; there are many many sources, and they will have to be cut. Slowly slowly you will arise out of your past completely free. That shock can become a transformation in you. I hope that it has already changed you. And I hope that next time you come to me that vibe will have disappeared.

But you will have to remain conscious. Old habits die hard; they persist. And remember, you cannot deceive me. Your mind can say, 'If once in a while you eat non-vegetarian food how is Osho going to know?' It is not so. If you do something your whole vibe will express it: your guilt will show it, your shame will show it, your face will show it. You will not be flowing when you are close to me – you will be afraid you may be caught again.

And remember, I am not against non-vegetarian foods for any other reasons. If a man is not meditating, if a man is not trying to grow inwards, if a man is not in search of God, then it is perfectly okay – he can eat whatsoever he wants to eat. The higher you are trying to reach, the more and more you will have to drop any unnecessary luggage. Only then you can fly. This is unnecessary luggage.

But remember, it is not that you have nauseated me, it is just an unconscious habit in you that has nauseated me. And you are not your habit. The habit can be dropped, and you will come closer to me and you will be able to receive more of my love. And you don't know how much I have to give to you; you only know that much which you receive. And you receive only that much which you CAN receive. Become more and more capable of receiving more and more. There is no end to it. This place can become your absolute fulfilment.

The third question:

Question 3

I WANT TO SAY MANY THINGS TO YOU. SHOULD I WRITE THEM OR NOT?

Meditate on this small story.

'Have you heard, O Socrates...'

'Just a moment, friend,' said the sage. 'Have you sifted what you are going to tell me through the three sieves?'

'The three sieves?'

'Yes, my friend. Let us see whether what you mean to tell me will stand the test. The first of the sieves is that of truth. Have you made sure that all you are going to tell me is true?'

'Well, no. I just heard the other say it.'

'I see. Of course, insofar as it is not even true we can scarcely bother with it – unless it happens to be something that will stand the test of the sieve of goodness?'

'Oh no, indeed, on the contrary... Hmm, I'm not sure he said it, and what he is supposed to have said serves no good.'

'Perhaps it is necessary that I know this in order to prevent harm to others?'

'Well, no. If you look at it in that way...'

'Very well then,' said Socrates, 'since what you have come to tell me about the case is neither true nor good nor needful, let us forget all about it. There are so many worthwhile things in life that we can't afford to bother with what is so worthless as to be neither good nor true nor needful.'

Meditate on this statement of Socrates and you will know what to write to me, what not to write to me, what to ask, what not to ask.

There are a few people who go on writing letters every day. It is not a problem for me – just Amp is troubled. She has to read hundreds of letters, sometimes late into the night. Look, she is asleep! She has to sleep sometime... Late in the night she has to go on reading those letters and summarize them. Don't torture her!

Unless it is really important – something valuable, something which will help you or somebody else – don't write. If you feel it is of some importance then certainly you can write. And then, too, make it as short as possible, make it telegraphic. There is no need to write long long letters. A few people are very much into writing letters – ten pages, twelve pages. Just write a few sentences. Just say exactly what you want to say. And, before you say anything, ponder over this statement of Socrates – it will help you: Let them pass through the three sieves.

The last question:

Question 4

WHY DON'T YOU SAY EXACTLY WHAT YOUR PHILOSOPHY IS?

And what am I doing every day? Morning and evening I am continuously doing that.

But maybe you have some ideas already fixed in your mind and you would like my philosophy to fit and adjust to those ideas. And it is not going to fit, hence you feel puzzled, confused. I am not here really to try and give you a set doctrine, I am trying to provoke something in you. It is not a question of giving you an exact statement of what my philosophy is; rather, I am a challenge to provoke you into thinking, into meditating. Something is Lying dormant in you and it has to be provoked. I am hammering it. It is not that I have to give you a philosophy and you have to believe in it – then the whole point will be missed.

I am not a philosopher and I am not trying to give you a dogma in which you have to believe. In fact, I am just doing the opposite. I am destroying all dogmas and all philosophies – this is my philosophy. I am trying to create a vacuum in you because when the vacuum is there the dormant energy in you will start rising. It needs some space to rise.

But you must be having some ideas. People come to me...

There was one Christian missionary who said, 'It will be very good if you write a small book, a catechism, just as we Christians have done – just a few statements of all that you want to teach.'

I cannot give you a catechism because I have none. I respond to your potential, to your possibilities. This way and that I provoke you. And I will go on provoking you until you are awakened. But if

you have a Christian-missionary type of mind, you will be waiting for me to deliver you a few fixed statements so that you can believe in them for ever and ever. I cannot do that to you because that is harmful, that is poisonous to you. And if that mind is there, you will not be able to understand what I am doing here; it is a totally different kind of work.

A famous film star announced that she was about to get married for the sixth time.

'Oh,' said Mulla Nasrudin. 'Against whom?'

People have their own understandings. Now Mulla's experience of marriage is such that he can ask only one thing: 'Against whom?'

I said to Mulla Nasrudin one day, 'I hear your daughter has got married. I am sure you found it hard to part with her.'

'Hard?' he said. 'It was almost impossible.'

People have their own deep-rooted ideas. They listen from those conclusions. He was trying to get rid of her, he was trying hard to get rid of her. He was very worried, so when I said, 'I am sure you found it hard to part with her,' this was his reaction: 'Hard?' he said. 'It was almost impossible.'

One day I asked Mulla Nasrudin, 'Hi, Mulla, how is your wife?'

He looked at me and said, 'Compared to what?'

You must be listening with your mind all intact. You will have to put it aside, then you will see it is not a verbal transmission that I am making here, it is an energy transmission. I am trying to contact you. Your mind is in between. I am trying in every way to destroy your mind. I am taking away all your knowledge, making it look ridiculous, absurd.

First you start feeling confused because you were so certain, and when I go on hitting hard on your knowledge, you start feeling confused. And then problems arise. You were thinking that you would become clear and now you are becoming confused. In the beginning it is going to happen: certainty destroyed, you become confused. But only when you are confused can you drop all your knowledge, not before it. When the confusion becomes too much, maddening, one day you simply drop it. It is no longer possible to carry it any more.

And then you will understand what I am doing here to you. I am not giving you any philosophy, I am provoking your understanding. It is not a verbal doctrine, it is a heart-to-heart communion, a soul-to-soul communion. I am trying to connect with you, and in that connection a spark from my being will jump into your being and your inside will be lit. Just a small spark is needed and there will be great light in you, and that light will give you eyes to see, ears to hear, heart to feel. That light will make you alive. That light will bloom in you as a Golden Flower.

CHAPTER 15

Beyond Indolence and Distraction

25 August 1978 am in Buddha Hall

MASTER LU-TSU SAID: THE TWO MISTAKES OF INDOLENCE AND DISTRACTION MUST BE COMBATED BY QUIET WORK THAT IS CARRIED ON DAILY WITHOUT INTERRUPTION; THEN SUCCESS WILL CERTAINLY BE ACHIEVED. IF ONE IS NOT SEATED IN MEDITATION, ONE WILL OFTEN BE DISTRACTED WITHOUT NOTICING IT. TO BECOME CONSCIOUS OF THE DISTRACTION IS THE MECHANISM BY WHICH TO DO AWAY WITH DISTRACTION. INDOLENCE OF WHICH MAN IS CONSCIOUS, AND INDOLENCE OF WHICH MAN IS UNCONSCIOUS, ARE A THOUSAND MILES APART. UNCONSCIOUS INDOLENCE IS REAL INDOLENCE; CONSCIOUS INDOLENCE IS NOT COMPLETE INDOLENCE, BECAUSE THERE IS STILL SOME CLARITY IN IT. DISTRACTION COMES FROM LETTING THE MIND WANDER ABOUT; INDOLENCE COMES FROM THE MIND 'S NOT YET BEING PURE. DISTRACTION IS MUCH EASIER TO CORRECT THAN INDOLENCE. IT IS AS IN SICKNESS: IF ONE FEELS PAINS AND IRRITATIONS, ONE CAN HELP THEM WITH REMEDIES, BUT INDOLENCE IS LIKE A DISEASE THAT IS ATTENDED BY LACK OF REALIZATION. DISTRACTION CAN BE COUNTERACTED, CONFUSION CAN BE STRAIGHTENED OUT, BUT INDOLENCE AND LETHARGY ARE HEAVY AND DARK. DISTRACTION AND CONFUSION AT LEAST HAVE A PLACE, BUT IN INDOLENCE AND LETHARGY THE ANIMA ALONE IS ACTIVE. IN DISTRACTION THE ANIMUS IS STILL PRESENT, BUT IN INDOLENCE PURE DARKNESS RULES. IF ONE BECOMES SLEEPY DURING MEDITATION, THAT IS AN EFFECT OF INDOLENCE. ONLY BREATHING SERVES TO OVERCOME INDOLENCE. ALTHOUGH THE BREATH THAT FLOWS IN AND OUT THROUGH THE NOSE IS NOT THE TRUE BREATH, THE FLOWING IN AND OUT OF THE TRUE BREATH TAKES PLACE IN CONNECTION WITH IT.

WHILE SITTING, ONE MUST THEREFORE ALWAYS KEEP THE HEART QUIET AND THE ENERGY CONCENTRATED. HOW CAN THE HEART BE MADE QUIET? BY THE BREATH. ONLY

THE HEART MUST BE CONSCIOUS OF THE FLOWING IN AND OUT OF THE BREATH; IT MUST NOT BE HEARD WITH THE EARS. IF IT IS NOT HEARD, THEN THE BREATHING IS LIGHT; IF LIGHT, IT IS PURE. IF IT CAN BE HEARD, THEN THE BREATH-ENERGY IS ROUGH; IF ROUGH, THEN IT IS TROUBLED; IF IT IS TROUBLED, THEN INDOLENCE AND LETHARGY DEVELOP AND ONE WANTS TO SLEEP. THAT IS SELF-EVIDENT.

HOW TO USE THE HEART CORRECTLY DURING BREATHING MUST BE UNDERSTOOD. IT IS A USE WITHOUT USE. ONE SHOULD ONLY LET THE LIGHT FALL QUITE GENTLY ON THE HEARING. THIS SENTENCE CONTAINS A SECRET MEANING. WHAT DOES IT MEAN TO LET THE LIGHT FALL? IT IS THE SPONTANEOUS RADIATION OF THE LIGHT OF THE EYES. THE EYE LOOKS INWARD ONLY AND NOT OUTWARD. TO SENSE BRIGHTNESS WITHOUT LOOKING OUTWARD MEANS TO LOOK INWARD; IT HAS NOTHING TO DO WITH AN ACTUAL LOOKING WITHIN. WHAT DOES HEARING MEAN? IT IS THE SPONTANEOUS HEARING OF THE LIGHT OF THE EAR. THE EAR LISTENS INWARDLY ONLY AND DOES NOT LISTEN TO WHAT IS OUTSIDE. TO SENSE BRIGHTNESS WITHOUT LISTENING TO WHAT IS OUTSIDE IS TO LISTEN INWARDLY; IT HAS NOTHING TO DO WITH ACTUALLY LISTENING TO WHAT IS WITHIN. IN THIS SORT OF HEARING, ONE HEARS ONLY THAT THERE IS NO SOUND; IN THIS KIND OF SETTING, ONE SEES ONLY THAT NO SHAPE IS THERE. IF THE EYE IS NOT LOOKING OUTWARD AND THE EAR IS NOT HARKENING OUTWARD, THEY CLOSE THEMSELVES AND ARE INCLINED TO SINK INWARD. ONLY WHEN ONE LOOKS AND HARKENS INWARD DOES THE ORGAN NOT GO OUTWARD NOR SINK INWARD. IN THIS WAY INDOLENCE AND LETHARGY ARE DONE AWAY WITH. THAT IS THE UNION OF THE SEED AND THE LIGHT OF THE SUN AND THE MOON.

IF, AS A RESULT OF INDOLENCE, ONE BECOMES SLEEPY, ONE SHOULD STAND UP AND WALK ABOUT. WHEN THE MIND HAS BECOME CLEAR ONE SHOULD SIT DOWN AGAIN. IN THE COURSE OF TIME THERE WILL BE SUCCESS WITHOUT ONE'S BECOMING INDOLENT AND FALLING ASLEEP.

ONE HOT AFTERNOON an owl was sitting in a tree and a swan flew up and sat there too.

'Phew, it is hot, Brother Owl,' he said. 'The sun is bright and I am all hot and sweaty.'

'What!' said the owl. 'What, what are you talking about? Sun? Hot? When darkness gathers it gets hot. What is this sun you are talking about? Are you mad or something? What are you trying to tell me? There is no such thing as the sun. There has never been. What is this light that gets hot? We have never heard about it. It gets hot when darkness gathers? Are you trying to make a fool of me? And I'm not alone in saying so. All our scriptures also say so.'

The swan was flabbergasted by all this. 'How can I explain it to this blind old owl?' he thought.

'Look, Brother, I can see with my eyes. It is the middle of the day and the sun is shining brightly and it is very hot. You are saying that it is dark? How can I explain it to you?'

'Let us go then,' said the owl. 'There is a big tree over there where there are lots of owls and great scholars too. We will ask them about it – they know all about the scriptures, and a few of them are very learned. Come on! We will see if you are making a fool of me.'

They flew over and there were many many blind owls there. 'This swan has turned up,' the owl said, 'and he says that it is the middle of the day and the sun is beating down and that there is light everywhere and that's why it is hot. What do you people say?'

'What is all this?' they cried. 'Our fathers and their fathers and their fathers, in fact, nobody in the whole history of our community has ever seen a sun, so there is no such thing as a sun. How can it be there? He is having you on. Don't listen to him. He is either mad or a very fraudulent fellow. He is trying to corrupt our religion. We have always lived in darkness and we have always worshipped darkness. It is the very foundation of our way of life. He will destroy our way of life. That is the sort of person he is. If you want, we will take a majority vote on it.'

One owl got up and said, 'What is the truth? Does darkness exist or does light?'

'Darkness, and darkness alone,' they all cried in unison. 'Why then has it got so hot?'

'Because it is so dark,' they cried. 'Heat is a function of darkness.'

'Don't let him stay here,' they all cried again. 'He will spoil our religion, our tradition, our very cherished past. Drive him away immediately! He is either totally blind or utterly mad.'

This small parable contains a few truths of immense value.

First: truth cannot be transferred – there is no way to transfer it. My truth is my truth; I can talk about it to you, but talking about it is not transferring it to you. Listening to it is not understanding it. You will have to open your own eyes.

The function of a real Master is not to tell you that God exists but to help you to open your eyes, to open the windows of your soul so that you can see, so that you can realize the meaning of the word 'God' in your own bones, in your own blood, in your very marrow. I cannot see for you through my eyes and I cannot walk for you with my legs and I cannot fly for you with my wings. You will have to live your life and you will have to die your death.

This is one of the most fundamental things to be always remembered; otherwise one becomes burdened with borrowed knowledge which is not knowledge at all but a pseudo coin: it looks like knowledge, hence it can deceive you.

And that's what has happened to humanity. Humanity is living under the curse of borrowed knowledge. People go on reciting the Bible, the Koran, the Gita like parrots – blind old owls reciting the Koran, the Gita, the Bible. But this is not their own experience, their own experience is just the opposite. Their own experience simply denies the truth of the Gita and the Bible and the Vedas and the Dhammapada. Their own experience simply says that 'Buddha is mad,' that 'Jesus is deceiving us,' that 'Socrates may be very clever, but beware of him, don't listen to him; he will destroy our religion.'

Man has created a religion with his blind eyes, and not one but many religions, because blind eyes cannot see the One, blind eyes can only believe in the many. Hence there are so many religions – nearabout three hundred religions on this small earth – and each religion proclaiming that 'My truth

is the only truth,' that 'My God is the only God,' that 'All other Gods are false,' that 'All other truths are fabrications,' that 'All other paths only lead into wastelands – only my path is the path to paradise.'

These three hundred religions are continuously fighting with each other. None of them is aware, none of them has seen, none of them has looked into reality face to face. They have believed. These religions are not religions but traditions. They have heard – they have heard down the ages – and they have believed, because to believe is cheap, to explore is risky. To repeat like a parrot is comfortable, to go into the adventure of discovery is to risk your life. It is dangerous. Exploration is dangerous; belief – convenient, consoling. You need not go anywhere, it is given to you ready-made; but it is second-hand.

And miserable is the man who lives with a second-hand God, because God can only be first-hand. The experience has to be authentically yours; nobody else's experience can become the foundation of a true life. Buddha may have seen, but to become a Buddhist is not going to help. Buddha was not a Buddhist – certainly not. Jesus may have looked, encountered, realized, but to become a Christian is utter stupidity. Unless you become a Christ you will never know God.

The really religious person avoids traditions, the really religious person avoids second-hand gods, avoids beliefs, keeps him-self open, available for the truth to happen. Certainly he works – it is only he who does work – the believer never works upon himself. There is no need for the believer to work upon himself. The explorer, the inquirer, the seeker of truth works hard upon himself because there are many things which have to be dropped, many impurities which have to be dropped, many hindrances and blocks which have to be dissolved. The eyes have to be opened and the ears have to be unplugged and the heart has to be made to feel. One has to fall in rhythm with the existence. When you are utterly in rhythm with existence your eyes are open, and then, for the first time, you see.

And that seeing is transformation, that seeing changes you, root and all. That seeing becomes a new vision, a new life, a new gestalt. You are no more confined then by your body, no more confined by your mind, no more confined by anything whatever. You are unconfined, infinite, eternal. And to feel this eternity flowing in you is to know God. To see this infinity extending into the eternal past and into the eternal future is to see God. To feel godliness inside your own being is to know God. This can't be second-hand.

When I see a Christian or a Hindu or a Jaina or a Mohammedan, I see second-hand people. You would not want to purchase second-hand shoes from the market and you would not want to purchase second-hand clothes used by others from the market. But for your soul you purchase second-hand beliefs, second-hand shoes, second-hand clothes, dirty, ugly, used, rotten? And you think you are beautifying your life? You are insulting your very soul, you are dehumanizing yourself. To become a Christian or to become a Buddhist is to dehumanize yourself.

The search has to be alone, the search has to be authentically individual. Truth cannot be decided by the vote of the majority because truth is utterly individual and private. It is not an objective phenomenon. You can see my body – it is an objective phenomenon; whether my body exists or not can be decided easily by others. But whether I am enlightened or not cannot be decided by anybody else – certainly not by any majority vote.

A Buddha is a Buddha not because people have voted for him and given their majority vote that he is a Buddha, he is a Buddha by his own sheer declaration; except for himself there is no witness. It is utterly private, it is so interior that nobody else can penetrate it.

Truth cannot be decided by a majority vote. But that's how people decide. That's why religions are so interested in increasing their numbers, because if they have more people, certainly they have more truth. Christians can claim more truth than Jainas because they have a big crowd behind them. If there is a voting then Christians will win and Jainas will be defeated. But it is not a question of voting. Even if a thousand owls vote that it is dark and there is no sun and light has never existed, even then the lie remains a lie. A single swan is enough to declare that it is day.

Truth is not a question of democratic decision; it has nothing to do with the crowd. Catholics are against birth control, Mohammedans are against birth control, for a simple reason, for a political reason. The reason is that if birth control is allowed, their population will start decreasing. And that is their only strength. They want to increase their population so that one day they can prove to the world: 'Look, if we have so many people on our side, it must be that truth is on our side.'

I would like to remind you of a famous statement of George Bernard Shaw. Somebody was arguing with him and the man said, 'But so many people believe in what I am saying. How can so many people be wrong?'

And Bernard Shaw retorted, 'If so many people believe in it then it must be wrong, because how can so many people be right?'

See the point of it: how can so many people be in the right? The crowd is blind, the crowd is not enlightened. Truth has always been in the minority. When Buddha arises he is alone, when Jesus walks in Jerusalem he is alone, when Socrates fights he is alone. Of course, when a few seekers gather together around Socrates, a school arises, but that school is a minority. And to be with Socrates needs courage, needs guts, because he is not there to console you. He will take all your consolations away, he will shatter all your illusions, because that is the only way to bring you to truth. He will force you to open your eyes; he will not sing a lullaby to help you to go to sleep. He will shout from the house tops to wake you up. He will shock you, he will hit you.

Just the other day Pradeepa came to see me. She was crying – naturally, I had shocked her tremendously. She would not have ever dreamed that one day, out of nowhere, I would just hit her exactly on the head with a hammer. And she was also disturbed because she has been a cause of creating nausea in me – she feels for me, she loves me, as you all love me. She was crying for all these reasons.

But I have to tell you, and her in particular, that you should feel grateful whenever I hit you hard, because I will hit you hard only when you are worthy of it. I will not hit just anybody, I will hit only when somebody is really growing. The more you will be growing the more demands will be made on you.

I have not told everybody to drop non-vegetarian food, but I have told Pradeepa in a very shocking way to drop it. Her consciousness is growing; now this has become a hindrance. People who are not soaring high – they can carry as much of a burden as they like; but those who are starting to

soar high – they have to drop all unnecessary luggage. The more pure your energy becomes, the more you will have to be careful about it, because something precious can be lost. And it is very difficult to create that precious energy, it is very easy to lose it. Those who don't have anything to lose – they need not worry, they can go on doing all kinds of stupid things. Their whole being is in tune with those stupidities.

This has to be remembered by you all: that as you will be growing I will be making more and more demands on you.

There is a beautiful story...

India has known a great painter, one of the greatest of all – Nandalal Bose, a genius. He was a disciple of another genius, Avanindranath Tagore. Avanindranath Tagore was an uncle of Rabindranath Tagore. Rabindranath and Avanindranath were sitting together one day, sipping tea early in the morning, chit-chatting, and Nandalal came with a painting of Krishna. Rabindranath has written in his memoirs: 'I have never seen such a beautiful painting of Krishna – so alive that it looked as if he was just going to come out of the painting any moment – any moment his flute would start singing a song. I was dazed.'

Avanindranath looked at the painting, threw the painting out of his house and told Nandalal, 'Is this the way one paints Krishna? Even poor painters in Bengal do far better.'

Rabindranath was very shocked. Rabindranath knew his uncle's paintings too, because he also had been painting Krishna his whole life, and he was absolutely certain that no painting of his uncle's could be compared with Nandalal's painting. Nandalal's painting was far superior.

But he kept quiet. It was not right for him to interfere between the Master and the disciple. Nandalal touched the feet of Avanindranath, went out, and for three years disappeared.

Many times Rabindranath asked Avanindranath, 'What have you done to this poor man? – his painting was superb!'

And Avanindranath cried and he said, 'You are right. His painting is superb. I have never been able to do such a beautiful thing.'

And when Nandalal left, Avanindranath took the painting inside and always had it in his room.

'Then why,' Rabindranath asked, 'did you behave in such a rude way?'

And Avanindranath said, 'But I expect much more from him. It is not a question of him doing a beautiful painting – this is just the beginning. He has a much greater potential. I am going to make many more demands on him.'

And for three years Nandalal went around the villages of Bengal, because the Master had said, 'Even village painters do far better paintings of Krishna.' So he learned from village painters, ordinary poor painters. For three years he moved around in Bengal – the whole province. And then one day he appeared, touched the feet of the Master, and said, 'You were right. I have learned a lot. You did well to throw my painting out.'

Avanindranath hugged him and said, 'I was waiting. I am getting old, and I was getting frightened whether you would be coming back or not. I am happy. Your painting was beautiful, but I see much more potential in you.'

Whenever I see a much greater potential in you I will hit you hard, because that is the only reason you are here with me and I am here with you. I have to provoke you to your very depths so that all that is dormant in you can start rising, can start soaring high. And you don't know your potential... I know. So whenever I make demands feel grateful.

You will be surprised to know that in Zen monasteries whenever the Master hits somebody's head with his staff, the person who is hit bows down seven times and touches the Master's feet to thank him. And disciples wait for that moment when they will be hit, for that blissful moment to come when the Master will take so much trouble as to hit their head with his staff. They dream about it, they pray, they hope that some day that blissful moment will come.

Remember, this is an alchemical academy. You are not here just to be entertained but to be transformed. And transformation is painful, because much that is old has to be dropped. And that old stuff is not like clothes you can easily drop – it has become your skin. When your skin is peeled it hurts. But this is the only way to bring you to your senses, this is the only way to destroy your shock-absorbers, this is the only way to destroy the armour that surrounds you and keeps you in bondage. Slowly slowly your own energy will start rising, your eyes will open, your ears will be able to hear. Then God is first-hand. And always keep in mind that only a first-hand experience of God is a true experience. It is not decided by the majority, it is not decided by tradition, it is not decided by anything other than your own energy encounter with God.

It was perfectly alright for the owls to think that the swan was mad. That's how people have always been thinking: Buddha is mad, Mohammed is mad, Zarathustra is mad, because how can they believe what they cannot see?

It is perfectly alright for the owls to throw the swan out, to drive him away. They became afraid, shaken. If this swan is allowed to live in the tree he is going to disrupt their tradition, he is going to destroy their way of life. They have always lived in darkness and they have always believed in darkness. Darkness is their God, all their rituals have arisen out of darkness. Their priests praise darkness, their learned people write great treatises on darkness. Their whole philosophy is centred on the basic theme of darkness. In their philosophy there is no place for sun and light and day. Now this mad swan comes up and is trying to infiltrate, smuggle, some alien ideas into their world. Their whole structure will collapse.

That's why Jesus is crucified, that's why people are so much against me. I am trying to give you a new gestalt, a new pattern, a new way of life, a new approach to reality. I am trying to open a new door to existence. Naturally, those who have very much invested in the old patterns of life will be angry, will be madly angry. They would like to drive me out of their world – that's exactly what they are trying to do. It is all natural, it is all simple. Once you understand it, you start laughing about it.

How do you go on believing in God? Why? How do you manage to believe in the soul, and why? The same reason: 'Our fathers and their fathers and their fathers, in fact the whole of our community has never seen a sun, so there is no such thing as a sun. He is having you on. Don't listen to him.'

He will corrupt om religion.' You have heard your father say to you, 'God is, and God is a Christian,' or 'God is a Hindu'; and they had heard it from their fathers and so on and so forth. Rumours, gossip. Neither your father has known nor have you known. Gather courage to drop all that which is not YOUR knowledge.

This is the first requirement for being a sannyasin – and this is the first requirement for going into the inquiry after truth scientifically: drop all prejudices, drop all A PRIORI conceptions. Start from the beginning, from the very beginning, from ABC, as if you are Adam and Eve and there has been no tradition before you and there has been no scripture before you.

D.H. Lawrence once said – and I perfectly agree with him – 'If all the scriptures of the world are destroyed, man may become religious.' If whole traditions are simply dissolved, then only is there some hope; otherwise who bothers to inquire? When the tradition can supply you so easily and you have not to pay anything at all, why bother? Others have known, you can simply believe. But to know is one thing, to believe is just the opposite.

To believe means to go on living in darkness. To know means to be transformed, transmuted, transplanted into another vision – luminous, eternal.

These sutras are not to be believed, they have to be experimented with. These sutras are simple clues to working it out within your own being. Unless you work on them you will go on missing the point. You have to start looking at your own body as a great spiritual lab and you have to look upon your life as a great adventure into reality. And you have to be very alert, watchful, to see what is happening within and without.

These sutras are keys. If you really try to work upon your being, you will be surprised: that you are emperors – having great treasures, inexhaustible treasures in your being – and yet behaving like beggars.

Master Lu-tsu said: THE TWO MISTAKES OF INDOLENCE AND DISTRACTION MUST BE COMBATED BY QUIET WORK THAT IS CARRIED ON DAILY WITHOUT INTERRUPTION; THEN SUCCESS WILL CERTAINLY BE ACHIEVED.

Success is a by-product; one need not think about it. And if you think about it, you will not get it – that is a condition. Don't think about success, because if you start thinking about success you become divided. Then you are not totally in the work; your real mind is in the future: 'How to succeed?' You have already started dreaming how you will be when you have succeeded, how you will be when you have become a Buddha – what beauties, what benedictions, what blessings will be yours. Your mind has started playing the game of greed, ambition, ego. Never think of success. Success is a natural by-product.

If you work really sincerely upon yourself, success will follow you just as your shadow follows you. Success has not to be the goal. That's why Lu-tsu says, 'Work quietly, silently, un-troubled by any idea of success or failure.'

And remember, if you think too much of success you will constantly be thinking of failure too. They come together, they come in one package. Success and failure cannot be divided from each other.

If you think of success, somewhere deep down there will be a fear also. Who knows whether you are going to make it or not? You may fail. Success takes you into the future, gives you a greed game, an ego projection, ambition, and the fear also gives you a shaking, a trembling – you may fail. The possibility of failure makes you waver. And with this wavering, with this greed, with this ambition, your work will not be quiet. Your work will become a turmoil; you will be working here and looking there. You will be walking on this road and looking somewhere faraway in the sky.

I have heard about a Greek astrologer who was studying stars, and one night, a very starry night, he fell into a well. Because he was watching the stars and moving about – and he was so concerned with the stars that he forgot where he was – he moved closer and closer to a well and fell into it.

Some woman, an old woman who used to live nearby, rushed up, hearing the sound. She looked inside the well, brought a rope, and pulled the great astrologer out. The astrologer was very thankful. He said to the old woman, 'You don't know me but I am the royal astrologer, specially appointed by the king. My fee is very large – only very rich people can afford to enquire about their future. But you have saved my life. You can come tomorrow to me and I will show you: I will read your hand, I will look into your birth-chart and I will interpret your stars, and your whole future will be plainly clear to you.'

The old woman started laughing. She said, 'Forget all about it. You cannot see even one step ahead, that there is a well, how can you predict my future? All bullshit!'

Don't look ahead too much, otherwise you will miss the immediate step. Success comes, Lu-tsu says, of its own accord. Leave it to itself. This existence is a very rewarding existence, nothing goes unrewarded.

That is the whole Indian philosophy of karma: nothing goes unrewarded or punished. If you do something wrong, punishment follows like a shadow. If you do something right, rewards are on the way. You need not bother about them, you need not think at all, not even an iota of your consciousness need be involved with them; they come – their coming is automatic.

When you move on the road do you look again and again for your shadow – whether it is following you or not? And if somebody looks back again and again to see whether the shadow is following or not, you will think that he is mad. The shadow follows; it is inevitable. So if your work is in the right direction, with the right effort, with the totality of your being, the reward follows automatically.

And what is the work? The first thing:

THE TWO MISTAKES OF INDOLENCE AND DISTRACTION MUST BE COMBATED...

Indolence means laziness, lethargy; it is because of the feminine part in you. The feminine part is lazy, lethargic, because it is passive. And the other is distraction; it is because of the masculine part in you. The masculine part is always restless, active. It wants to do a thousand and one things simultaneously.

A character of Camus' says, 'I want all the women of the world. I cannot be satisfied by one or by a few or even by many. I want all the women of the world.' This is the extreme male attitude. The

woman is satisfied by one, the man is not even satisfied by many. Contentment is natural to the woman, discontent is natural to the man.

Both have positive and negative polarities. If the woman allows her passivity to become negative, it will create lethargy. That's why women have not created much in the world, or very little – you don't find great women painters and poets and scientists. And it is not only because man has not allowed them. Even if freedom comes – which it has – and woman is liberated, this lethargy is part of her being. She is not very interested in doing, her interest is more in being. And this interest can be a great blessing too, or a curse; it depends. If this restfulness becomes meditative, if this restfulness really becomes contentment with existence, harmony with existence, it will be a blessing. But usually, out of a hundred, in ninety-nine percent of cases it becomes lethargy.

We don't know how to use our blessings. Then blessings become bitter and prove curses.

And the male mind is restless. There also a blessing is possible: he can be very creative. But it has not been so. Rather than being creative he has become destructive; the blessing has turned into a curse. Man's restlessness has made him very anxious, full of anxiety, tension. His whole mind is constantly boiling, he is always on the verge of madness. Somehow he goes on managing to contain himself, but deep inside him there is a crowd ready to burst forth. Any small excuse, and the man can go mad.

Because of this restlessness man has lost his beauty, his grace. Woman is graceful, beautiful. Just watch a woman, the way she walks, the way she sits – there is elegance. Her being has a subtle silence, a restfulness; you can feel it in her vibe. In a house where there is no woman you will see chaos. You can immediately know whether the house is lived in by a bachelor: you will see chaos, all the things are topsy-turvy, nothing is in its right place. You can immediately know whether a woman is part of the house or not, because everything is in harmony, in its place. There is a grace, a kind of exquisite climate, a very subtle climate of love, of culture, a musical quality to the house. When man lives alone there is a neurotic quality to the house.

Both of these are beautiful if used rightly. Then the feminine part gives you grace and the male part gives you creativity. And when grace and creativity meet, you are whole.

But that rarely happens – in a Buddha, in a Meera, in a Teresa, in a Jesus, in a Magdalene – very rarely. Ordinarily, just the opposite happens: the wrong sides meet. Man's restlessness, neurosis, and woman's lethargy – these two things meet, and then you see the ugliest phenomenon possible.

And, let me remind you again: when I am talking about men and women I am not using biological terminology. Each man has a woman within as well as a man within, and each woman has a man within as well as a woman within. Man is not just man and woman is not just woman. They are both, both are both. Their being is bisexual. Maybe one is predominant, that's why one is man: the male part is predominant – the animus is in the conscious and the anima is deep in the unconscious – then you are a man. Or if you are a woman that means that the anima is in the conscious, the feminine part is predominant, and the male part, the animus, is in the unconscious. But both are always present together. Just as electricity cannot be without two poles, positive and negative, no being can be without two poles. Man and woman, yin and yang, positive/negative, Shiva/ Shakti – you can find your own names for them.

These two mistakes have to be combated. Quiet work is needed to be CARRIED ON DAILY WITHOUT INTERRUPTION; THEN SUCCESS WILL CERTAINLY BE ACHIEVED. And what is that quiet work? This is the quiet work:

IF ONE IS NOT SEATED IN MEDITATION, ONE WILL OFTEN BE DISTRACTED WITHOUT NOTICING IT.

And you must have observed it. Thousands have reported it to me, because thousands have been meditating around me and it is an accepted experience of all meditators that when a person starts meditating he suddenly becomes aware of a strange phenomenon: his mind has never before been so restless as it becomes when he meditates. That is very puzzling in the beginning, because one hopes that through meditation the mind will become quiet. And this is just the opposite that is happening: the mind becomes more restless, you see more thoughts coming than in your ordinary day-to-day life. Working in your shop, in the office, in the factory, thoughts don't bother you so much; but when you sit in a temple or in a mosque or a church to meditate for a few minutes, suddenly a great crowd of thoughts comes, surrounds you, starts pulling you to this side and to that. A maddening experience, and puzzling, because the meditator was hoping to become quiet and silent – and this is just the reverse that is happening. Why does it happen? The reason is this: you have always been with all these thoughts; even when you are occupied in your shop, in your factory, in your office, these thoughts have always been there. But you were so occupied that you didn't notice them, that's all. What is new is not the crowd of thoughts – thoughts don't know where you are sitting, in a church, in a temple, in a meditation hall, they don't know – all that is happening is that when you are sitting in meditation you are not occupied with anything on the outside so your whole mind becomes aware of all that is always clamouring within you.

It is not because of meditation that more thoughts are coming to you, through meditation you become aware of their presence – they have always been there; you just notice them more.

IF ONE IS NOT SEATED IN MEDITATION, ONE WILL OFTEN BE DISTRACTED WITHOUT NOTICING IT. TO BECOME CONSCIOUS OF THE DISTRACTION IS THE MECHANISM BY WHICH TO DO AWAY WITH DISTRACTION.

Hence it is insisted on that you sit in meditation at least one or two hours every day so that you become unoccupied, completely unoccupied, with the outer engagements and your full observation is focused on your inner world. In the beginning you will see you have opened a Pandora's box. In the beginning you will see you have entered into a madhouse, and you will want to escape and become engaged again.

Avoid that temptation. To avoid this temptation is a must, otherwise you will never be able to meditate. Many tricks have been found to avoid the inner turmoil. Transcendental Meditation is a technique not of meditation but of avoiding facing your inner reality. A mantra is given to you and you are told to repeat the mantra. That helps – not to meditate but to remain occupied. You go on repeating, 'Ram, Ram, Ram...' or 'Coca-Cola, Coca-Cola, Coca-Cola...'. You go on repeating something – any word will do, your own name will do, any absurd sound will do. You go on repeating. By repeating it you are occupied, and through that occupation you are avoiding your inner turmoil.

This is not different: you were occupied in your office, you were occupied with the film, seeing the

movie, you were occupied listening to the radio, you were occupied reading the newspaper; now you are occupied with this mantra. This is neither meditation nor transcendence.

Real meditation means: don't avoid the inner mad-house, enter into it, face it, encounter it, be watchful, because it is through watchfulness that you will overcome it. It is because of avoiding it that it has been growing on and on. You have avoided enough! Now there is no need to take the help of a mantra, no help is needed; just sit silently.

Zen is the purest of meditations. Just sit silently, doing nothing. The most difficult meditation is to sit silently, doing nothing. People ask me, 'Please give us some support. If you give us some mantra it will be helpful, because just sitting silently doing nothing is very difficult, most arduous.' A thousand and one things arise in oneself: the body starts driving you crazy, the head starts itching, suddenly you feel ants crawling upon your body, and then you see there is no ant, it is just the body playing tricks; the body is trying to give you some support to be engaged. The body wants to change the posture, the legs go to sleep – the body is simply making things available to you so that you can become occupied.

Avoid all occupation. For a few moments just be unoccupied and just see whatsoever is happening inside. And you will be surprised, you WILL be surprised, because one day, just by looking and looking and looking, thoughts start disappearing.

'Sitting quietly, doing nothing, spring comes and the grass grows by itself.'

This is the purest form of meditation, this is transcendental meditation. But nobody can call it transcendental meditation because Maharishi Mahesh Yogi has made it a trademark. TM is now a trademark! Nobody has ever done business in such a way. You can be sued in a court if you call your meditation Transcendental Meditation. It is patented. Look at the whole ridiculousness of it: meditation has become a thing, like a commodity to be sold in the market-place.

This has been happening again and again. The so-called Indian gurus who go to America – they never succeed in changing anybody, but America succeeds in changing them. They all become businessmen, they all start learning American ways. They never change anybody; they cannot. If they were able to change anybody they would not have gone anywhere – those who want to be changed would have come to them; there would have been no need for them to go anywhere. When somebody is thirsty he starts searching for water. The well need not go to the thirsty – the well never goes – the thirsty come to the well. And if you see a well on wheels, beware!

TO BECOME CONSCIOUS OF THE DISTRACTION IS THE MECHANISM BY WHICH TO DO AWAY WITH DISTRACTION.

A tremendously pregnant sentence. The only way to get rid of distraction is to become aware of it, to watch it, to silently be aware of it, to see what mind is doing with you – continuously distracting you. Just watch it. Many times you will forget, because mind is cunning, very clever, very diplomatic; it knows all the strategies of the politicians. Mind is essentially a politician; it will try all its magic charms on you.

Whatsoever you have been repressing it will bring. If you have been repressing sex, when you start meditation, immediately you will see APSARAS descending from heaven. The mind says, 'Look!

What are you doing wasting your time? Beautiful women are being sent by the god Indra, and what are you doing?' And if you have been repressing sex then your mind will use sex as a bait for you. If you have been repressing ambition your mind will start imagining that you have become the president or the prime minister and you will start falling into that trap. If you have been deprived of food up to now and you have been fasting, the mind will create such beautiful, delicious dishes for you. The aroma, the smell of the food... and you are distracted.

Hence one of my insistences for my sannyasins is: don't repress, otherwise you will never be able to meditate. If you repress, then in meditation you will have to encounter your repression. And whatsoever you have repressed becomes powerful, immensely powerful; it takes roots in your unconscious.

Do you think the old stories of Indian seers – old people they were, all old and almost dead, shrunken, just bones, skeletons, because they were fasting and living in forests... And, suddenly, one day they see Urvasi, the most beautiful dance-girl of the god Indra, dancing around them. What does Urvasi see in these skeletons? How does she become interested in these skeletons, and for what? The stories say that the god Indra sends them to tempt. That is all nonsense! There is no god Indra and there is nobody functioning as a tempter. There is no devil, no satan; the only devil is your repressed mind. These are the people who have been repressing their sexuality, and they have repressed so much that when they relax in meditation all that repression starts surfacing: it takes beautiful forms.

Repress anything and you will see. Just do a three-day fast and you will come to know what I am telling you. Just a three-day fast, and all your dreams will become full of food. And there is every possibility that one day in your sleep you will simply start moving, sleepwalking, towards the fridge. Your whole mind will become food-obsessed.

Hence, I say don't repress. All the therapies available in this ashram are just to help you to vomit the repressions that the society has forced on you. Once those repressions are vomited, thrown out of your system, once those toxins are taken out of your system, meditation becomes such an easy, simple thing – just like a feather falling slowly towards the earth or a dead leaf falling from the tree, slowly slowly... Meditation is a very simple phenomenon – it has to be because it is your spontaneity; you are going towards your nature. Movement towards nature has to be easy, movement away from nature has to be difficult. Meditation is not difficult, but between your mind and your being there are a thousand and one repressions which distract

Lu-tsu is right: just watch those distractions, be alert. If you are distracted and you forget meditation, don't be worried. The moment you remember that you have been distracted, again go back, again cool down, again make the heart quiet, again start breathing silently. Don't feel guilty that you have been distracted, because that will be another distraction. That's why I say mind is cunning. First it distracts you, and then one moment you see... what are you doing? You were meditating, and you have gone to Vrindavan and you are eating and... what are you doing? You drag yourself. Now you start feeling guilty. This is not good.

Now feeling guilty is another distraction, now guilt makes you feel miserable – misery in another distraction. One distraction leads into another. Don't feel guilty, don't feel angry. The moment you find yourself caught red-handed, simply go back with no complaint. It is natural. For millions of lives

you have been repressing, it is only natural that the mind distracts. Take it for granted and move back, bring yourself again to your centre, again and again and again. And slowly slowly the time at the centre will become greater and greater, and distractions will be fewer and fewer. And, one day, suddenly it happens: you are at the centre and there is no distraction.

This is success. And why is this called success? – because this is the point where you know that you are a god, that you have never been anybody else, that you had fallen in a dream and dreamed that you had become a beggar.

INDOLENCE OF WHICH MAN IS CONSCIOUS, AND INDOLENCE OF WHICH MAN IS UNCONSCIOUS, ARE A THOUSAND MILES APART. UNCONSCIOUS INDOLENCE IS REAL INDOLENCE; CONSCIOUS INDOLENCE IS NOT COMPLETE INDOLENCE, BECAUSE THERE IS STILL SOME CLARITY IN IT.

If you are lazy be consciously lazy. Know that you are lazy. Watch your laziness. Just as you watch distraction, watch your laziness. At least watching is not lazy, watching is not laziness, so something is there which is not lazy. Being attentive of your inattentions, one thing in you is still attentive, so you are not completely inattentive. And all hope hangs on that small spot of no laziness, of no distraction. That small spot is like a seed. It looks small but if time, patience, is given to it, it will become a big tree with great foliage. And one day the Golden Flower will arrive.

DISTRACTION COMES FROM LETTING THE MIND WANDER ABOUT; INDOLENCE COMES FROM THE MIND'S NOT YET BEING PURE. DISTRACTION IS MUCH EASIER TO CORRECT THAN INDOLENCE. IT IS AS IN SICKNESS: IF ONE FEELS PAINS AND IRRITATIONS, ONE CAN HELP THEM WITH REMEDIES, BUT INDOLENCE IS LIKE A DISEASE THAT IS ATTENDED BY LACK OF REALIZATION.

Distraction is easier to tackle because distraction is outward. Indolence is more difficult because it is inward. Distraction is male, indolence is female. Distraction by its very activity creates tensions which become unbearable, and you can become aware of it easily. But indolence is very silent, dark; it makes no noise, it is simply there. It is very difficult to become aware of it. First one has to become aware of distractions. When all distractions disappear, then one becomes aware of indolence. Then the whole energy is available to look inwards, then you see it there, holding you like a rock, inactive, uncreative. Then watch it.

And remember, watching is the only key. Observation is meditation – there is nothing more to meditation; it is another name for being aware. And the miracle is that when you become aware of something, utterly aware, it disappears. It remains only if you are unaware. Your unawareness is a food for distraction, for indolence. Your awareness means they are no longer being fed, they start starving. Sooner or later they wither away of their own accord.

DISTRACTION CAN BE COUNTERACTED, CONFUSION CAN BE STRAIGHTENED OUT, BUT INDOLENCE AND LETHARGY ARE HEAVY AND DARK. DISTRACTION AND CONFUSION AT LEAST HAVE A PLACE, BUT IN INDOLENCE AND LETHARGY THE ANIMA ALONE IS ACTIVE. IN DISTRACTION THE ANIMUS IS STILL PRESENT, BUT IN INDOLENCE PURE DARKNESS RULES. IF ONE BECOMES SLEEPY DURING MEDITATION, THAT IS AN EFFECT OF INDOLENCE. ONLY BREATHING SERVES TO OVERCOME INDOLENCE. ALTHOUGH THE

BREATH THAT FLOWS IN AND OUT THROUGH THE NOSE IS NOT THE TRUE BREATH, THE FLOWING IN AND OUT OF THE TRUE BREATH TAKES PLACE IN CONNECTION WITH IT.

If you feel very sleepy while meditating then start watching your breath and sleep will disappear. That's why many Buddhist monks who do Vipassana start suffering from insomnia. I have come across many people who were suffering from insomnia because they were practising Vipassana and they were not aware of it. If you watch your breath, it destroys your sleep.

So to my sannyasins I say: never practise Vipassana for more than two or three hours a day; and those three hours should be between sunrise and sunset, never after sunset. If you practise Vipassana in the night you will disturb your sleep, and to disturb sleep is to disturb your whole body mechanism.

One monk from Ceylon was brought to me. For three years he had not been able to sleep. A sincere-monk... that was his problem. Thinking that Vipassana was so great, he was practising it day in, day out. Even when he was in bed feeling that no sleep was coming he would practise Vipassana. Now if you practise Vipassana in bed, it is impossible for sleep to come. Sleep never comes to a person who is becoming very alert of the breath. You can try it – if you need insomnia you can try it. To watch the breath is the best way to destroy sleepiness in you, because breath is life and sleep is death; they are antagonistic to each other.

The child starts his life by breathing. The first act of life is breathing, and the last act of life will be to let the breath out and never breathe again. The first act is inhalation and the last act is exhalation. When there is no breathing we say this man is dead.

Remember it: sleep needs that you forget all about your breath. Sleep is a small death, a tiny death – and a beautiful death, because it gives you rest, relaxation, and tomorrow morning you will come out of the death chamber fresh, younger, rejuvenated.

Watch your breath when you feel sleepy in meditation. And never do such meditations in the night.

And the second thing of great importance which the sutra says is: This breath that we take in and out is not true breath, this is just the vehicle of the true breath.

What is true breath? In India we call it PRANA. This breath is just the horse; the rider is invisible. This breath is just the horse of the rider called PRANA, vitality, or what Henri Bergson used to call ELAN VITAL. It is invisible.

When you take breath in you are not only taking air in, you are taking life in. Without air life will disappear. Life exists through air; it is the invisible part of air. Breath is like the flower and life is like the fragrance that surrounds it. When you breathe there is a double process going on.

Hence Yoga became very much interested in PRANAYAMA. PRANAYAMA means expansion of breath. The deeper your breath goes, the more deeply you become alive; the better your breath, the longer you will be able to live. Yoga became very interested in the secret. The elixir is in the system of breathing. One can live very long. Yogis have lived the longest.

I am not telling you to live long, because you can live a long but stupid life. Length is not the question at all; intensity, depth, is the question. I am not interested in long life. What is the point? If you are stupid it is better to die sooner.

Genghis Khan once asked a great wise man, 'What do you say – should one live long? Should one do something to live long? Is life a blessing or not?'

The wise man said, 'Sir, it depends. For example, if you live long that will be very bad. If you die soon that will be a great blessing. If you sleep twenty-four hours a day that will be really great, because there will be less trouble in the world.'

It depends.

But Yoga became very interested in long life, as if that in itself were a goal. And that's where Yoga got lost: it became more and more physiological – its concern became focused on something unimportant.

But the secret is there – it is in the breath. Breath is a vehicle of two energies: one is the visible air, the tangible air that contains oxygen; and somewhere around the oxygen is ELAN VITAL, PRANA – that makes you more and more deeply alive, aflame with life.

So, whenever you feel sleepy, just watch your breath and sleep will disappear. And because of breath more life will enter in you; your indolence will disappear.

WHILE SITTING, ONE MUST THEREFORE ALWAYS KEEP THE HEART QUIET AND THE ENERGY CONCENTRATED. HOW CAN THE HEART BE MADE QUIET? BY THE BREATH.

Again, BY THE BREATH. Breath has functioned as one of the greatest of techniques.

ONLY THE HEART MUST BE CONSCIOUS OF THE FLOWING IN AND OUT OF THE BREATH...

Just watch the breath coming in, the breath going out. In that very watchfulness your sleep will disappear, your indolence will disappear, and you will feel centred.

Breath can be watched at two points: either at the tip of the nose where the air touches on first entering your body, or at the last centre, at the navel centre, where the breath goes and makes your belly move up and down. These are the two centres which you can watch.

Just the other day somebody asked, 'Osho, watching the tip of the nose is good, but what about Jewish noses?' In fact, only Jews have noses, others only believe they have. If you have a Jewish nose then watch the tip of the nose where the air enters in. A Jewish nose is immensely helpful in such meditations. Feel happy that you have a Jewish nose. And at least fifty percent of people here have Jewish noses, because fifty percent of people here are Jews.

Reading the question I was really surprised because then I became very concerned about Master Lu-tsu and his Chinese people to whom he was giving these methods. They don't have any noses at all! It must have been really difficult for them to watch the tip of the nose. What tip?

ONLY THE HEART MUST BE CONSCIOUS OF THE FLOWING IN AND OUT OF THE BREATH; IT MUST NOT BE HEARD WITH THE EARS. IF IT IS NOT HEARD, THEN THE BREATHING IS LIGHT; IF LIGHT, IT IS PURE. IF IT CAN BE HEARD, THEN THE BREATH-ENERGY IS ROUGH; IF ROUGH, THEN IT IS TROUBLED; IF IT IS TROUBLED, THEN INDOLENCE AND LETHARGY DEVELOP AND ONE WANTS TO SLEEP. THAT IS SELF-EVIDENT.

HOW TO USE THE HEART CORRECTLY DURING BREATHING MUST BE UNDERSTOOD. IT IS A USE WITHOUT USE.

Effort without effort, practising without practising, a pathless path, a gateless gate – these are the expressions of Tao and Zen. You have to do something without effort, without strain.

So the Master says:

IT IS A USE WITHOUT USE. ONE SHOULD ONLY LET THE LIGHT FALL QUITE GENTLY ON THE HEARING.

You are to be in a let-go.

That is the difference between Yoga and Tao: Yoga is the path of will and Tao is the path of surrender. Yoga says: Breathe in this way, take this much breath deep inside, hold it there for this long, then exhale deeply, then hold it out for that long – make a certain pattern through will. Tao says: Let it happen.

ONE SHOULD ONLY LET THE LIGHT FALL QUITE GENTLY ON THE HEARING –

just as you are listening to me.

My words are falling on your ears. You need not jump upon them, you need not drag them in – there is no need. You simply remain attentive, silent, available, open.

THIS SENTENCE CONTAINS A SECRET MEANING. WHAT DOES IT MEAN TO LET THE LIGHT FALL? IT IS THE SPONTANEOUS RADIATION OF THE LIGHT OF THE EYES. THE EYE LOOKS INWARD ONLY AND NOT OUTWARD. TO SENSE BRIGHTNESS WITHOUT LOOKING OUTWARD MEANS TO LOOK INWARD...

Whenever you are in a kind of let-go you will feel a great light inside you. That happens automatically in a let-go. When you are surrendered to existence you will feel very very bright inside – a great light inside and a great delight outside. It happens naturally. And when you feel that brightness inside this is what is meant by looking in.

TO SENSE BRIGHTNESS WITHOUT LOOKING OUTWARD MEANS TO LOOK INWARD; IT HAS NOTHING TO DO WITH AN ACTUAL LOOKING WITHIN. WHAT DOES HEARING MEAN? IT IS THE SPONTANEOUS HEARING OF THE LIGHT OF THE EAR. THE EAR LISTENS INWARDLY ONLY AND DOES NOT LISTEN TO WHAT IS OUTSIDE. TO SENSE BRIGHTNESS WITHOUT LISTENING TO WHAT IS OUTSIDE IS TO LISTEN INWARDLY...

When you start feeling a light behind your eyes and within your ears, deep inside you, a source of your own, then you are settled, centred, then the heart is quiet. And then you are in the world and yet beyond it. This is transcendence.

... IT HAS NOTHING TO DO WITH ACTUALLY LISTENING TO WHAT IS WITHIN. IN THIS SORT OF HEARING, ONE HEARS ONLY THAT THERE IS NO SOUND; IN THIS KIND OF SEEING, ONE SEES ONLY THAT NO SHAPE IS THERE.

You will not see any shape, you will not hear any sound within, you will see only a silent light – a soundless sound, a formless light. Hence God is defined as soundless sound, formless form.

IF THE EYE IS NOT LOOKING OUTWARD AND THE EAR IS NOT HARKENING OUTWARD, THEY CLOSE THEMSELVES AND ARE INCLINED TO SINK INWARD. ONLY WHEN ONE LOOKS AND HARKENS INWARD DOES THE ORGAN NOT GO OUTWARD NOR SINK INWARD. IN THIS WAY INDOLENCE AND LETHARGY ARE DONE AWAY WITH. THAT IS THE UNION OF THE SEED AND THE LIGHT OF THE SUN AND MOON.

If your hearing is inward, your seeing is inward – and that means you are feeling light without form, sound without sound, a silent music inside – your inner man and inner woman have met. This is the union, the total orgasm, UNIO MYSTICA.

IF, AS A RESULT OF INDOLENCE, ONE BECOMES SLEEPY, ONE SHOULD STAND UP AND WALK ABOUT. WHEN THE MIND HAS BECOME CLEAR ONE SHOULD SIT DOWN AGAIN. IN THE COURSE OF TIME THERE WILL BE SUCCESS WITHOUT ONE'S BECOMING INDOLENT AND FALLING ASLEEP.

These sutras have to be practised. Without practice, make efforts to enter into the secrets of these sutras. Without strain, learn to surrender and be in a let-go.

CHAPTER 16

In the Lake of the Void

26 August 1978 am in Buddha Hall

The first question:

Question 1

WOULD YOU PLEASE COMMENT FURTHER ON THE DIFFERENCES BETWEEN C. G. JUNG'S 'PROCESS OF INDIVIDUATION' AND THE ESSENCE OF THE SECRET OF THE GOLDEN FLOWER?

Habib, Carl Gustav Jung was groping in the right direction but he had not yet arrived. It was not his own experience, it was a philosophy. He was thinking about individuation, he was going into the idea of individuation deeper and deeper, but it was not his own meditation, it was not his own existential experience.

THE SECRET OF THE GOLDEN FLOWER IS an alchemical process. These are the words of those who have known.

Jung was not an individual in the sense of individuation, he was still divided: he had the conscious mind and the unconscious mind and the collective unconscious mind. He was not one, he himself was a multiplicity. He was a crowd as everybody else is. He had all the fears, all the greeds, all the ambitions that any normal human being is expected to have. He was not a Buddha, he was not enlightened. He had not known his own inner being which is timeless.

In the moment of inner illumination, all differences and distinctions disappear. There is only pure consciousness – neither conscious nor unconscious nor collective unconscious.

The same was happening with Sri Aurobindo in India. He was also talking about conscious mind and the superconscious mind, and so on and so forth.

In the moment of illumination, mind disappears. Mind means division; whether you divide it into conscious and unconscious or you divide it into conscious and superconscious docs not make a difference. Mind means division. Individuality means undividedness. That is the meaning of the word 'individual': indivisible. Mind is bound to be a crowd; mind cannot be one – by its very nature it has to be many. And when the mind disappears, the one is found. Then you have come home. That is individuation.

But still I say Jung was groping in the dark. He had not yet arrived at the door; he had only dreamed about the door.

There are parallels in human history. For example, Democritus, the Greek thinker, stumbled upon the idea of the atom without any experimentation. There was no possibility to experiment in his days; no modern sophisticated techniques were available. He could not have divided the atom, he could not have come to the atomic structure of matter, but he speculated. He must have been a great thinker – but only a thinker. He stumbled upon the idea of atomism.

Then there is Albert Einstein and modern physics. Both talk about the atomic structure but the difference is tremendous: Democritus only talks, modern physics knows.

In the East also there has been talk about atomism. Kanad, one of the great thinkers of India, has talked about atomism, and in a very subtle, refined way. But it is all talk. In fact, it is because he talked so much about atoms – his whole philosophy is based on the hypothesis of atoms – that his name became Kanad. KAN means atom. KANAD means one who continuously talks about atoms. But still, it was philosophy, there was no real experimentation; it was not based on any scientific exploration. He must have been a great thinker. Almost three thousand years before Albert Einstein, he stumbled – and I say 'stumbled' – upon the truth of atomism. But it was an unproved hypothesis.

There are many parallels like that.

The same is the case with Carl Gustav Jung and the process we are talking about: the process given by THE SECRET OF THE GOLDEN FLOWER.

THE SECRET OF THE GOLDEN FLOWER IS an alchemical treatise. It knows; and if you follow the method, you will come to know. It is absolutely certain. And when I say this, I am saying it because I know – because I have gone through the process. Yes, the Golden Flower blooms in you. You come to a point where the many disappear, the multitude disappears, the fragments of the mind disappear, and you are left all alone. That is the meaning of the word 'alone': all alone, all one.

If you think about it, the thinking is bound to take you to a certain line. If you think about it, then you will ask how to come to the One, how to make these fragments of the mind join together, how to glue them together. But that will not be real unity. Glued or unglued, they will remain separate. A crowd can be transformed into an army – that means that now it is glued together, it is no more a mob – but the many are still many, although maybe with a certain discipline. It is as if there is a pile of flowers and you make a garland out of those flowers: a thread runs through all the flowers and gives them a certain kind of unity.

That's what Jung was trying to do: to bring these fragments together, to glue them together. That is his whole process of individuation.

The real experience of individuation is totally different. You don't glue these fragments together, you simply let them disappear. You drop them, and then, when all the fragments of the mind have disappeared, receded farther and farther away from you, suddenly you find the One. In the absence of the mind it is found – not by joining the mind together in a certain discipline, not by putting mind together into a certain kind of union. Union is not unity, union is only an order imposed on chaos.

This can be done, and then you will have a false kind of individuation. You will feel better than before, because now you will not be a crowd, a mob. Many noises will not be there, they will have fallen into a certain kind of harmony; a certain adjustment will have arisen in you. Your conscious mind will be friendly with the unconscious, not antagonistic. Your unconscious will be friendly with the collective unconscious, not antagonistic. There will be a thread running through the flowers, you will be more like a garland than a pile.

But still, individuation in the sense I am talking about here has not happened. Individuation is not the unity of mind but the disappearance of the mind. When you are utterly empty of the mind, you are one. To be a no-mind is the process of real individuation.

Jung was groping in the dark, coming very very close – just as Democritus was coming closer to the atomic structure of matter – but he was as far away from real individuation as Democritus was far away from real, modern physics. Modern physics is not a speculation, it is a proven phenomenon.

For THE SECRET OF THE GOLDEN FLOWER individuation is not speculation, it is experience. Before one can know the One, the many have to be said goodbye to. One has to be capable of becoming utterly empty. Individuation is the flowering of inner emptiness – yes, exactly that. The Golden Flower blooms in you when you are utterly empty. It is a flower in the void. In the lake of the void the golden lotus blooms.

So the process is totally different. What Jung is doing is trying to put all the pieces together – as if a mirror had fallen and now you are trying to put it together, to glue it together. You can glue it together, but you will never find the same mirror again. A broken mirror is a broken mirror.

In the East the work has moved into a totally different dimension. We have to let this mind go. Each part of the mind has to be dropped slowly slowly. In deep awareness, meditateness, thoughts disappear. Sooner or later mind becomes contentless, and when the mind is contentless, it is no-mind – because mind as such is nothing but the whole process of thought. When you are without thought, not even a single thought stirring in your being, then there is no-mind. You can call it individuation, you can call it SAMADHI, YOU can call it NIRVANA or what you will.

But beware! People like Jung can be very alluring, because they talk in terms which are really beautiful: they talk about individuation, and you may start thinking that the individuation of Jung is the same.

It is not the same, it can't be the same – he never meditated himself. He was really afraid of meditation. He was basically afraid of the East. And when his friend, Richard Wilhelm, who had

translated the I CHING into German and who was also the translator of THE SECRET OF THE GOLDEN FLOWER, went mad, he became even more afraid. Then he started saying that the methods of the East are not useful for the West, they are dangerous. Then he started saying that the Eastern methods should not be used in the West because the West has followed a totally different line of evolution. Yoga, Tantra, Tao, Zen, Sufism – no Eastern methods should be tried by the Western mind. Then he started saying that. He was really afraid.

And he was not aware of what he was talking about – he had never tried these methods. Wilhelm went mad, not because he tried these methods, he became mad because he was trying to make a synthesis of Western psychology with Eastern psychology. That thing can drive you mad. He was not practising, he was not a practising meditator, he was philosophizing.

In philosophy East and West cannot meet – it is impossible. In philosophy you cannot make positive and negative meet. But in actuality they do meet. In actuality the positive never exists without the negative. In actuality death is nothing but the culmination of life. In actuality silence and sound are two aspects of the same phenomenon. In reality man and woman are together, one, but in philosophy you cannot make them meet, because philosophy is a process of the mind. Mind divides, mind cannot unite. Only in a state of no-mind, in existential experience, do they meet.

It happened...

A Sufi mystic, Baba Farid, was given a present from a king. The present was a beautiful pair of scissors, golden, studded with diamonds. The king had loved them very much – some other king had given them to him as a present.

When he came to see Farid he thought, 'This will be a beautiful present.' So he brought those scissors. Farid looked at them, gave them back to the king and he said, 'What will we do with them here? – because scissors separate, cut, divide. They will not be of any use to me. Rather than scissors, give me a needle, which joins, which puts things together. A needle will be more representative of me than scissors.'

Mind is a pair of scissors: it goes on cutting. It is like a rat, a mouse, which goes on chewing.

You will be surprised to know that one of the mythological figures in India, Ganesh, the god with the head of an elephant, is the god of logic. He rides on the back of a rat; the rat is his vehicle. Logic is rat-like: it chews. It is a pair of scissors: it cuts.

Mind always makes things divided. Mind is a kind of prism. Pass a ray of white light through it and immediately it is divided into seven colours. Pass anything through the mind and it becomes dual. Life and death are not life-and-death, the reality is lifedeath. It should be one word, not two; not even a hyphen in between. Lifedeath is one phenomenon. Lovehate is one phenomenon. Darknesslight is one phenomenon. Negativepositive is one phenomenon. But pass this one phenomenon through the mind and the one is divided immediately in two. Lifedeath becomes life and death – not only divided but death becomes antagonistic to life. They are enemies. Now you can go on trying to make these two meet, and they will never meet.

Kipling is right – that 'East is East and West is West and never the twain shall meet.' Logically, it is true. How can the East meet the West? How can the West meet the East? But existentially it is utter

nonsense. They are meeting everywhere. For example, you are sitting here in Poona. Is it East or is it West? If you are comparing it with London, it is East; but if you are comparing it with Tokyo, it is West. What exactly is it, East or West? At each point East and West are meeting, and Kipling says, 'Never the twain shall meet.' The twain are meeting everywhere. No single point is such that East and West are not meeting and no single man is such that East and West are not meeting. It cannot be otherwise; they have to meet – it is one reality. East, West – one sky.

But mind divides. And if you are trying to put things together through the same mind, you will go crazy. That's what happened to Richard Wilhelm. A beautiful man, a genius in his own right, but just intellectual. And when he went mad, Jung was naturally afraid. It was Wilhelm who had introduced Jung to these secret books of the East: the I Ching and THE SECRET OF THE GOLDEN FLOWER; he had persuaded Jung to write a commentary on this book. He became really afraid of the East. He talked about these things but he never tried in any way to practise them. And he has prescribed to the Western man that the West should evolve its own yoga, its own methods of meditation. It should not follow the Eastern methods.

It is as stupid as some Eastern chauvinist saying that the East should evolve its own science, its own physics, its own chemistry. It should not follow the West because these methods have been developed in the West. They cannot be followed because 'East is East and West is West'.

Do you think that the East has to evolve its own chemistry? What difference will there be? Will water evaporate in a different way in the East than it evaporates in the West? Nothing will be different.

And if it is so with matter, it is so with the inner consciousness too. All the differences are superficial. All the differences are in your conditioning, not in your being. Your essential being is the same; whether you have the skin of a white man or a black man does not matter, the difference is only of a little bit of colour. In the old days they used to say that the difference is only that of a little pigment – four annas' worth. The white man has a little less pigment than the black man. Remember, the black man is richer, four annas richer. But there is just four annas' worth of difference in the colour of the body. Sooner or later we will be able to invent injections so that the white man can become black and the black can become white. Just an injection, and in the morning you are a perfect nigger! The difference is not much; it is only superficial – just on the surface.

And so is the difference in the mind. A Hindu has a different mind, certainly, than a Mohammedan or a Jew, but the mind is nothing but that which has been taught to you. When the child is born he is neither Hindu nor Jew nor Christian, he is simply pure essence. If the child is born of Jewish parents and is brought up by Hindu parents, he will have a Hindu mind, not a Jewish mind. He will never become aware that he was a Jew; his blood will not show it. Blood will not show at all who is who. You cannot go and have your blood tested by the doctor to show whether you are a Hindu or a Mohammedan. Your bones will not show it. So the difference is only in that which is taught to you, imposed upon you. The difference is only of clothing, dresses, and nothing else. Behind the dresses, the same naked humanness.

So what nonsense is Jung talking about: that the West has to develop its own alchemy, its own Tantra, its own Tao? But he was afraid. This was his way to avoid facing his own fear.

The West has not to evolve anything just because it is the West. Yes, every age has to evolve its own methods, but that is a different matter; it has nothing to do with East and West. I am evolving new

methods because many things have changed. In these twenty-five centuries since Buddha much has changed. Buddha was working on a differently conditioned consciousness. Much has changed. Man has become more mature, doubts more, is more sceptical. 'Yes' has become more difficult to say. He would like to explore, but without any beliefs. He cannot trust easily; distrust has become very deep-rooted. He is no more innocent; knowledge has corrupted him. These changes have happened. A few changes have to be made in the devices according to these changes. But it has nothing to do with East and West.

And particularly in the modern age to talk of East and West is sheer crap. The globe is one. For the first time this beautiful phenomenon has happened in the world: we are global, we are universal. Nations are just hangovers, just hangovers from the past – old habits that die hard. And because old habits die hard, man is suffering unnecessarily.

Now science and technology have made it possible that no human being should have to remain in a kind of semi-starvation. But the old boundaries of the nations are preventing it. If people are poor in the world now it is not because methods are not available to help them but because of the nations and the states and the political boundaries. Man is capable enough now to make this whole earth a paradise, but politicians won't allow it. The one thing that the new generation has to do sooner or later – and the sooner the better – is to dissolve nations. We need one world, and that one world will be the answer to many questions and many problems.

Poverty can disappear immediately if the world is taken as a whole and if all that man has invented, discovered, is used. Otherwise poverty cannot disappear; it is going to persist. Illness can disappear from the world, man can become healthier and healthier; all the means are available, just the old rotten mind goes on clinging.

My own suggestion is for a world government. No national government is needed anymore. All national governments are outdated. But politicians won't allow it to happen. Why? – because if it happens they will all disappear. Where will Morarji-bhai Desai be? Where will all these many prime ministers and presidents be? All these people will become insignificant. Then they will not be able to make much fuss and they will not be able to create much noise on the stage; they will be forgotten. They are really useless, they have to be put in the museums; they are no longer needed. The world needs one government. The world needs all nations to disappear, only then will wars disappear, otherwise stupid wars, just for small pieces of land which belong to nobody, or belong to all... Wars can disappear only if nations disappear; they are by-products of nations. But politicians don't like that – their whole importance will be gone. In fact, politicians like to create more and more nations.

India was one nation but Indian politicians decided to have two, India and Pakistan, so there could be double the number of prime ministers, presidents, ministers, and all kinds of buffoons. But then Pakistan was divided in two again because when Pakistan was one, then the Bengalis were suffering: they were not prime ministers and they were not presidents. They had to separate from Pakistan. Now India has become three countries.

And if it goes on and on in this way, India will become many countries. Now, deep down, South India wants to separate from North India over the question of language. Now they say that they are a different race, Dravidian, and the North is a different race, Aryan. 'Our blood is separate, our ideal is separate, our language is separate.' So the idea of separating from the North is getting more and more powerful, because then they will have their own prime minister.

Up to now all the prime ministers have been from the North. They take the president from the South just to console them, because the president in India is a nonentity. He is like the Queen of England: he is the nominal head of the country, without any power. Just to console the South, they take all the presidents from the South. And the prime minister is the powerful man, the whole power is his; he is from the North. Now the South is suffering. Southern politicians particularly suffer very much. Sooner or later the South would like to separate.

The world goes on dividing into small parts. If all the politicians are allowed, then each village will be a nation because then each village will have its own politicians, its own parliament, president, prime minister, ministers – if it is allowed. But why is it not allowed? It is not allowed, again for a political reason, because if South India becomes separate, then half of Morarji Desai's power is gone. So those who are in power resist: they would not like the country to be divided. And those who are not in power – they try to divide the country... This goes on.

The world simply needs to decide one day to drop all this nonsense and to become one. No passports should be needed, no visas should be needed. We need a world citizenship. We need freedom to move. Why so much distrust? Why so much antagonism towards each other? This earth is our planet. We should be able to move freely. This world is not yet a free world because of the hangovers of the past. They can be dropped. And with the dropping of them, the world can become as rich as you would like, as healthy as you would like. Poverty can disappear.

Poverty cannot disappear by Mahatma Gandhi's travelling in a third-class compartment. These are just strategies, political strategies. How can poverty disappear by Mahatma Gandhi's travelling in a third-class compartment? In fact, he is crowding the third-class compartment which is already crowded! If he had moved in an air-conditioned compartment, at least there would have been one person less in the crowd. And these things don't help.

But poor people like these things. They think their poverty is something very special: 'Look, even Mahatma Gandhi moves in a third-class compartment. Look at Mahatma Gandhi. He lives like a poor man.' So poverty has something spiritual in it. Poverty has been worshipped, that's why the world remains poor. And wherever poverty is worshipped, those people are going to remain poor.

In India poverty is worshipped – as if there were something spiritual in it. It is pathological. Nothing is spiritual in it. To be poor simply means you are stupid. You cannot manage. To be poor means only that you are too attached to old forms which are no longer useful in the world. To be poor simply means you are not inventive, not creative. To be poor simply means that you are not intelligent. It is nothing spiritual; it simply shows lack of energy, lack of intelligence. Poverty should be condemned, poverty should not be worshipped. We have to change the whole consciousness of man about these things, then they can be dispersed very easily. Technologically we are able to live in a very affluent world, but psychologically we are not capable of living in an affluent world. It happens that a person becomes rich but still goes on living the life of a poor man, and people appreciate it very much. They say, 'Look, he has so many riches, he is so rich, and still look at the simplicity of the man.' It is the sheer foolishness of the man. Why should he not live the riches that he has attained through great labour and effort? He is just a miser. He does not know how to live richly. He hides his impotence to live richly behind a beautiful facade that he is 'simple'.

We have to change these ideals. Poverty is ugly, as ugly as illness. But it is going to remain there if nations remain. It is going to remain there if politicians remain. It is going to remain there if the world

remains divided. Wars will continue. We can go on talking about peace but we will go on preparing for war, because peace is just talk.

The hangover of the past is big. What is the hangover? Three thousand years of continuous quarrelling and fighting and murdering and killing – that is our past. We have to disconnect ourselves from the past. The Western man has to disconnect himself from the Western past, the Eastern man has to disconnect himself from the Eastern past, the Hindu from the Hindu past and the Christian from the Christian past. And the methodology of disconnecting oneself from one's past is going to be the same – it cannot be Eastern, it cannot be Western. The methodology to disconnect oneself from all past hangovers is going to be the same.

But Jung was very afraid. He was afraid of moving into silence, he was afraid of moving into his own inner being, because that inner being is first experienced as utter emptiness. But he would not say that he is afraid, he said he had to devise Western methods. There are no Eastern methods, no Western methods. Methods are methods.

And when you are trying to go beyond mind, it is the same method: awareness. What else will you do in the West? What can you do except be aware? To be aware, alert, to be in the moment, spontaneous and total, wherever you are, will help you to get rid of the whole past – political, social, religious. And once you are disconnected from the past, your mind disappears, because your mind is nothing but the past hanging around you. Mind is memory, memory is past, and when there is no mind you are utterly here, brilliantly here and now.

In that luminous state of being here and now is individuation in the sense of the book, *THE SECRET OF THE GOLDEN FLOWER*. Jung was thinking in the right direction, but only thinking.

Habib himself is a Jungian analyst, hence the question. It may be very hard for him to understand what I am saying. He has asked another question, too. He says, 'Osho, when you mention Freud, Jung and Adler in one line, it hurts. It appears as if you are mentioning Buddha, Christ and Nixon together.' It will be hard for you, Habib, but the truth is that Freud is a genius, Jung and Adler are just pygmies, just pygmies. They don't reach to his height. Freud is a pioneer: he has contributed something of immense value to humanity. Freud is the source, the very tree, Jung and Adler are just branches. Freud can be there without Jung and Adler – he will not miss anything – But Jung and Adler cannot even exist without him. You cannot conceive of it. Can you conceive of Jung and Adler if there had been no Freud? It is impossible even to conceive of it. They are his children even if they have disobeyed him, even if they have rebelled against him; it makes no difference. You can fight with your father, you can go against him, but still, he is your father. You can fight with him, you can murder him, but still he is your father. You cannot kill the relationship. You can kill the father, but you cannot kill his fatherhood. That is absolutely determined.

Now there is no way to undo it. Freud is the father, Jung and Adler are just rebellious children – small branches which are trying to go away, far away, from the father tree. But they cannot go very far because deep down they still get the shape from the same tree, deep down they are still joined. They are reactions against Freud.

And the reason is not that they have been able to develop something very new – nothing of the sort. Jung is to Freud exactly what Judas is to Christ. It always happens. The closest disciple can

betray the Master very easily. Judas was the closest disciple of Jesus, the most intelligent, educated disciple – more intelligent, more educated than anybody else. In fact, more educated than Jesus himself. He was the most sophisticated one. And, of course, he was hoping that he would be the second: that after Jesus was gone, he would be the leader. He was next to Jesus, and naturally a deep jealousy and ego started arising in him – why couldn't he be the first? How long had he to wait? And he knew more; he was more articulate than Jesus – Jesus was uneducated. Naturally, he must have started thinking in these terms. And the conflict arose. He must have been very egoistic.

And it is not that it has happened only once, it has happened many times. It happened with Mahavira; his own son-in-law betrayed him. He was his disciple and then left with five hundred other disciples. Buddha's own cousin-brother, Devadatta, betrayed him. He tried to murder Buddha, poison him. Why? – because Devadatta was always thinking that he was as good as Buddha, 'So why is Buddha respected so much, and why not me? We have grown up together, we have been educated by the same teachers, we are both from the same family, the same royal family, why has he become the enlightened one and I am still a disciple?' He wanted to declare himself also an enlightened one. It was ambition, it was jealousy, it was ego.

And the same was the case with Jung and Adler and a few others. Freud is a revolution. Freud is a milestone in the history of human consciousness, a great transforming force – not himself enlightened like Buddha or Mahavira or Jesus, but a great revolutionary as far as thinking is concerned, and he has opened a door which makes many things possible. Without Freud it would not have been possible for Tantra to be understood by the West. Without Freud the Western man would have lived with Victorian puritanism, with Victorian pseudeness, hypocrisy. Freud opened the doors for man to be more real, to be more authentic, to be more honest and true.

Jung and Adler are just offshoots. Jung was second to Freud. Freud himself had chosen him as his successor – that's why I say he is almost like a Judas. But Freud missed. In the very choice he missed. He himself was not enlightened; he must have chosen the most egoistic because the most egoistic is the most active. Jung was the most egoistic. You can look at the old pictures of him with Freud and with the other disciples. Jung seems to be the most egoistic. Even in pictures he cannot hide it; it is impossible to hide – it is written all over his face.

Freud must have chosen him because he was articulate, talented, active, tremendously active. He was able to philosophize, speculate, argue. But all those qualities were such that sooner or later Jung became aware that he could become a master in his own right, he could start a new school of psychology in his own right. Why should he bother to play second fiddle? He could be the first, the foremost. He started his own school.

His school is just a reaction, a reaction to Freud. And his understanding never went very deep, although he was groping in the right direction. But, I repeat, it was groping. He was not conscious of it, he was just moving as far away from Freud as possible. Freud had a very scientific attitude. Jung started moving into the world of art – just to be away from Freud. By accident he started moving in the right direction. Freud was very mathematical, Jung started becoming poetic. Freud was very factual, Jung started becoming more and more mythological. This was because of reaction. He had to prove himself separate, utterly separate from Freud. He had to drop all kind of links with Freud. He had to become his polar opposite, unknowingly, unconsciously.

But, in a way, it was good. It was good in the sense that he stumbled upon a few facts which Freud

would never have stumbled upon on his own, because he was down-to-earth, practical, pragmatic, scientific, a realist. And there are many things which cannot be contained by facts. There are millions of things which cannot be reduced to facts. And the higher you go, the deeper you go, the more difficult it becomes to talk the language of science or to use the language of science. One has to have more poetic freedom. One needs poetry, one needs fiction in order to express. Mythology becomes the only means to express certain heights and depths.

But Habib must be feeling hurt. He has been a Jungian analyst and now he has fallen into my hands. And I am going to beat him as hard as possible because I have to create something totally new out of him: not an analyst but an individual. I have to give him individuation and for that he will have to suffer much, too. He will have to pass through many fires. This also is a fire. Once I see your attachments I start attacking them, and his attachment is with Jung. Now, because of your attachment, Habib, even Jung has to suffer.

The second question:

Question 2

WHY DO YOU USE PARABLES?

A parable is a way of saying things which cannot be said. A parable is a finger pointing to the moon. Forget the finger and look at the moon. Don't catch hold of the finger, don't start biting the finger: the parable has to be understood and forgotten .

And that is the beauty of a parable, a story. When it is told, you listen attentively because a story always creates curiosity: 'What is going to happen?' You become attentive, you become all ears, you become feminine, you become very intrigued You start expecting: 'What is going to happen?' The parable creates suspense, it brings a climax, and then, suddenly, the conclusion. And when after the climax the conclusion happens, you are so hot that the conclusion sinks deep into your heart.

To say something about truth is not an easy matter. One has to devise parables, poetry, different methods and means so that the listener can be aroused into a kind of passion, can become vibrant, available, can wait for what is going to happen.

And it is not only I who am using parables; that has been always so. Buddha used them, Chuang Tzu used them, Jesus used them – all the great teachers of the world have been using the parable as a method, and it has served its purpose down the ages. It is still tremendously meaningful, and it is going to remain meaningful.

A parable is not just a story. It is not to entertain you but to enlighten you. That is the difference between an ordinary story and a parable. A parable has a message in it, a coded message in it; you will have to decode it. Sometimes it will take you your whole life to decode the message, but in its very decoding you will be transformed.

A parable is not an ordinary story just to entertain you for the moment, its significance is eternal, its significance is not momentary. In fact, it is more significant than your so-called facts, because

facts have a limited impact. A fact is an event: it happens and then it disappears. And after it has disappeared there is no way to be certain about it – no way at all.

You cannot be certain whether Jesus existed or not; you cannot be absolutely certain whether Jesus is a historical person or not. At most you can feel the probability that he may have been. But the doubt persists – he may not have been. Who knows? – because except for his four disciples, nobody mentions him, nobody at all.

Now these four disciples may just have been the inventions of a novelist. The whole story is so dramatic, it has all that a dramatic story needs, all that a modern film is based on: a prostitute falling in love with Jesus, a carpenter's son declaring himself the son of God, a young man doing miracles, opening the eyes of blind people, giving limbs to those who had none, helping people who had suffered their whole life to be healthy and whole – not only that, but calling forth Lazarus out of his grave. What more suspense, what more do you need to make a story dramatic? And then being caught, then all the political intrigue, then the efforts to kill him. And then, one day, he is crucified. And the story does not end there. Then after three days he is resurrected.

Now, no detective novel has so much in it. Resurrection... Then he is seen again by the disciples, he again meets his disciples, and they cannot even recognize him. And then this son of a carpenter, uneducated, unsophisticated, becomes the founder of the greatest religion in the world, he also becomes the founder of the greatest religious empire in the world – he defeats all other prophets and all other messengers of God. Now, what credentials did he have? Buddha was the son of a king, but this carpenter's son has defeated Buddha as far as the number of followers is concerned. Socrates has not a single follower in the world today – and he was such a sophisticated man, so intelligent, so utterly intelligent. And he has the same story, he was poisoned and killed, yet he could not gather any followers. What happened? How did it happen? And was this man Jesus really there, a historical figure? – because no history books carry his name, there are no monuments. He may have been just a fiction, a fictitious story.

Historical events cannot be proved once they have happened – cannot be proved totally, absolutely. At most they remain more or less probable. But a parable has an eternal reality about it. It does not claim any historicity, it simply claims a message. It has nothing to do with events that happen in time.

A parable is something that happens in timelessness. It remains relevant. Whether Jesus existed or not is not the point, but the stories that he has told ARE. Whether he told them or they are some fictitious invention of some novel-writer doesn't matter, but those parables have eternal messages in them, something so eternal that time cannot make them irrelevant, no passage of time can make them irrelevant.

The truth of a parable is timeless. The truth of history is the truth about particular events in the present or the past. Once past, there is no way to prove beyond all doubt that they actually happened; all that can be established is only a probability. The only truth which we can trust is the truth which is in the present tense. Only the truth of a parable, because it is beyond all time, can speak to us forever in the present tense. A parable remains always in the present tense; it is never past. A parable is always present; if you are ready to understand it, it is ready to deliver all its treasure to you. And it does not depend on the arbitrary conditions of history.

Parable and history may coincide: a story which is historically true may also present us with the truth of parable. The Jesus or the Buddha story may be historically accurate, but even if it is, it is by the truth of the parable not by the truth of history that we are healed. It does not matter whether Jesus existed or not, whether Buddha was ever born on the earth or not; that doesn't matter. Just the parable, the possibility that a Buddha is possible is enough to stir our hearts in a new longing, is enough to make us feel thirsty for the divine. It is enough – the very possibility of the parable is enough – to make us look upwards towards heaven, to send us into an exploration, to make us discontented with the limitations that we have created around ourselves. It provokes us into adventure.

A man is drowning. A rope comes spinning down; he clutches it and he is saved. Who wove the rope? This parable... some say Buddha, some say Jesus, some say Mohammed, but to the drowning man the important question is: 'Will it bear my weight or not?' Who wove the rope is a question about history. You may get it all wrong and still be saved. That is the beauty of a parable. Buddha may not have ever existed, but if you understand the parable you will be saved.

What is a parable?

For example, Buddha is going to participate in a youth festival in his beautiful golden chariot. Suddenly he sees an old man for the first time in his life, because this is the parable: that when Buddha was born great astrologers came to his father to depict the future, to predict the potential of the child. All the astrologers said, 'Either he will become a world ruler, a CHAKRAVARTIN who will rule all the six continents, or he will become a sannyasin who will renounce the whole world. These are the two possibilities.'

All the astrologers except one raised two fingers to the king and said, 'One possibility: he will become the greatest ruler in the world, never known before, never heard of before, such will be his power. And the second possibility: that he may renounce the whole thing completely and move into a forest, become a sannyasin and meditate, and attain to Buddhahood.' Out of all the astrologers there was one astrologer, the youngest, who raised only one finger. The king said, 'All have raised two fingers, and you are raising one?'

He said, 'Because he is going to become a Buddha, there is no other possibility.'

But he was the youngest astrologer and the king was not puzzled by him and not worried. How much can he know? And the old people were all saying, 'Two are the possibilities,' so he asked the old people, 'What should I do so he never renounces the kingdom?'

And they suggested, 'Make beautiful palaces for him, separate palaces for separate seasons.' In India there are four seasons, so – four palaces with beautiful gardens, acres and acres of flowers. 'Make it almost like a paradise. And make it a point that no old man ever enters into his gardens, that no ill person ever comes across him, that he never sees a sannyasin, the ochre-robed, that he never comes across the phenomenon of death. These four things are prohibited. Even if leaves are falling they should be removed before he sees the old dying leaf. Flowers should be removed from his garden before he becomes aware that flowers fade and die. And he should be surrounded by beautiful women, the most beautiful women of the kingdom. And he should be kept continuously entertained. Remember, then only can he be saved from the desire of enlightenment. Keep him

continuously entertained, exhausted, tired. In the morning when he gets up he should see beautiful women dancing around him to the very last moment when he falls asleep. He should fall asleep to music and dance.'

And this is how it was managed.

Now whether it is history or not is not the point. This is how we are all managing in some way or other. This is a parable. This is how all parents are afraid – maybe not so much as Buddha's father because that is the extreme point. To make the parable absolutely clear it has to be stretched to its logical end, that's all. But all fathers, all mothers are afraid: you should not become a drop-out, you should not renounce.

Now one woman from America has written to Morarji Desai that her daughter is caught by an Indian Master, hypnotized. 'Save my daughter, send her back to me.' The papers have not said who this man is who has hypnotized her, the possibility is that it must be me. And the daughter must be here. Where else?

Now parents are forming associations, societies, groups, to protect their children from getting into any Eastern trip. They are more afraid of meditation than drugs. In America there now exists an organization of parents to kidnap their children if they become meditators. And then those children have to be given to deprogrammers, to psychoanalysts, to deprogramme them – a kind of mindwash. This is illegal. And one psychoanalyst has been sent to jail in California for deprogramming, because he was too enthusiastic. At first parents were giving him the authority to kidnap their children, then he started on his own. Not even a parent has the authority to kidnap the child – once the child is of age no parent has the authority. But maybe they can manage it. They have lobbies in the parliament. They can manage it, because the judge is also a parent, a father, and the police and the lawyers – all are parents; they can manage, they can enforce it.

But the psychoanalyst became a missionary on his own; he started kidnapping. He had an organization of kidnapers and he started mindwashing programmes – he called them 'de-programming' – so that a person becomes anti-meditation, anti-East, and falls back into the old fold. If he is a Catholic, then he becomes a Catholic and goes to the church; if he is a Protestant, then he becomes a Protestant and reads the Bible.

These people are afraid – not only now, they have always been afraid. Buddha's story is just a logical extreme. Parents are afraid their children may renounce the world, that is the eternal truth in it.

But the parable goes on. Whenever Buddha moved to the capital the roads were cleaned, all old people were removed, sannyasins were barred. When his chariot would pass he never came across anything ugly, ill, old, dead.

But that day something happened. The parable says that the gods in heaven became very worried, 'Is Buddha going to remain in this stupid kind of continuous entertainment? Will he never become enlightened?' Roads were cleaned, traffic was managed and controlled, but those gods managed, too. One god appeared as an old man, another god appeared as a sannyasin, another as a very ill, coughing, almost-dying person, another as a dead man being carried by other people to the cemetery .

The parable is beautiful – the gods became worried. It has a significant message. This existence wants you to become enlightened, that is the meaning of it. Existence becomes worried, existence cares, existence wants you to become free of all bondage, free of all darkness. Existence wants to help you, and when it sees that you are going and going and going and wasting your life, it creates situations in which you can be provoked; that is the meaning of the parable. There are no gods in heaven and no gods will come and walk like old men, but the parable is a way of saying certain hidden truths. The hidden truth is that the existence cares for you, that you have been sent into this existence to learn something.

Don't get lost.

Now this is an eternal message. It doesn't matter whether Buddha was born or not, whether he is a historical person or not, all that matters is that existence cares for you. If it cared for Buddha, it cares for you too. It will create occasions for you and if you are a little bit alert you will be able to catch hold of those occasions and those occasions will prove a transforming situation, an awakening.

Buddha saw the old man and asked his charioteer, 'What has happened to this man?' – naturally, because he had never seen an old man. You would not have asked because you see it every day. It was so strange. He was married, he had a son, and he had never seen an old man. Suddenly he was shocked at seeing the old man. And the charioteer was going to lie, because he knew Buddha's father.

But, the story says, one god entered into the charioteer's body and told the truth. He said, 'Everybody has to become old.'

And Buddha asked, 'Am I also going to become old? And my beloved, my wife, Yashodhara too? And my little child, Rahul, who was just born a few days ago, he too?'

And the god, through the charioteer, said – forced the charioteer to say, 'Yes, everybody is going to become old.' And then the dead man was seen. 'And what has happened to him?' Buddha asked.

And the god, through the charioteer, said, 'Everybody has to come to this state. Illness, old age, then death.'

'Am I also going to die? And what about my beautiful woman, Yashodhara, and my child, Rahul, who was born just a few days ago?'

And the god said, 'All are going to die without any exception.' And then Buddha saw the ochre-robed sannyasin. And he said, 'Why is he wearing ochre, orange?' And the god said, 'This man has also seen illness, old age and death happening. Now he is trying to find the source of immortality. He has become aware that this life is contaminated with death. He has seen the fact that this body is going to disappear sooner or later, dust unto dust. So he is trying to seek and search for something which is undying. He has become a meditator. He has renounced entertainment. He is in search of enlightenment.'

And Buddha said, 'Then wait. There is no need to go to the youth festival anymore, because if youth is just a momentary phenomenon, I am already old. And if life is going to disappear into dust, I have died.'

See the insight of the parable: Buddha says, 'If it is going to happen, what does it matter whether it is going to happen tomorrow or after seven years or seventy years? If it is going to happen, it has already happened. Turn back! I am no longer interested in any festival. All festivals are finished for me. I have to seek what you call enlightenment before this body disappears. I have to use this body as a stepping-stone towards something that is undying. I have to search for nectar.'

And he turned back. The same night he left his palace and escaped into the deep forest to meditate.

Now this is a parable. Whether it happened or not I am not concerned about at all. How does it matter whether it coincides with history or not?

That's why many times people who are too obsessed with history become angry with me – because I have no commitment to history at all. I take all poetic freedom. My commitment is to parables, not to history. If I see that the parable can become more beautiful, then I play with the parable. I don't bother whether it is written so or not. Who cares? My whole commitment is to the poetry and the parable and the hidden message in it. And whether it happened or not, it can save you still.

'Who made the rope – Jesus, Buddha, Mohammed?' What is the point when you are drowning in a well? The whole point is whether this rope is going to bear your weight or not. Try it. And you may get it all wrong and still be saved. The rope may have been made by Buddha and you may think it has been made by Jesus – it doesn't matter, you can still be saved. The Bible may have been written by a ghost writer – it doesn't matter; it has the message. And whosoever the writer was must have been enlightened, otherwise he could not have written such a beautiful parable. He WAS Jesus. Whosoever has created the story of Buddha WAS Buddha. Whether the story existed or not doesn't matter.

Hence I use so many parables. The parable embodies the hope, the danger, and the possibility held out by Lao Tzu or Zarathustra. If all the Bibles were destroyed, if the name of Jesus were forgotten, it would not matter anymore, so long as the fire kindled the hope, the beauty, and the possibility still went on burning. If it is proved, absolutely proved, that Buddha never happened, Jesus was never born, Mohammed never walked on the earth, Mahavira was a myth and Lao Tzu an invention of some fictitious writers, if the hope continues and if man continues to hope to surpass himself, if the fire continues to burn, if the longing remains to seek and search for the truth, that's enough. You can forget all about the Bibles and the Korans. If the longing continues, the Koran is going to be born in you. If the longing is intense enough, one day you will see Buddha arising out of you, you will see Jesus being born in you.

The last question:

Question 3

YOU SAY THAT ONE HAS TO PAY FOR EVERYTHING IN LIFE. ISN'T THERE ANY EXCEPTION?

Listen to this anecdote.

An American in Paris asked a cabby to give him the address of a good brothel. He went there alone, selected his partner, and ordered dinner. Later that evening, after satisfying his every whim, the thoroughly-drained gentleman went downstairs and asked the Madame for his bill.

'There is no charge, Monsieur,' said the lady of the house. Astonished, but not disposed to argue the matter, the gentleman departed. The next night he returned to the brothel and repeated his performance of the previous night. Upon leaving this time however, he was shocked to learn that his bill was eight hundred francs.

'Impossible!' the American shrieked. 'I was here last evening and I got everything and you didn't charge me a sou.'

'Ah,' said the Madame, 'but last night you were on television.'

Yes, sometimes you may get something free, but be aware – you may be on television.

In fact, there is nothing in life that you can get without paying for it – and you only get as much as you are ready to pay for. When you are ready to pay with your life, you get eternal life in return.