

I Say Unto You, Vol 1

Talks on the Sayings of Jesus

Talks given from 21/10/77 am to 1/11/77 am

English Discourse series

CHAPTER 1

The Flute on God's Lips

21 October 1977 am in Buddha Hall

MATTHEW 5

1. AND SEEING THE MULTITUDES, HE WENT UP INTO A MOUNTAIN: AND WHEN HE WAS SET, HIS DISCIPLES CAME UNTO HIM:
2. AND HE OPENED HIS MOUTH, AND TAUGHT THEM, SAYING,
3. BLESSED ARE THE POOR IN SPIRIT: FOR THEIRS IS THE KINGDOM OF HEAVEN.
4. BLESSED ARE THEY THAT MOURN: FOR THEY SHALL BE COMFORTED.
5. BLESSED ARE THE MEEK: FOR THEY SHALL INHERIT THE EARTH.
6. BLESSED ARE THEY WHICH DO HUNGER AND THIRST AFTER RIGHTEOUSNESS: FOR THEY SHALL BE FILLED.
7. BLESSED ARE THE MERCIFUL: FOR THEY SHALL OBTAIN MERCY.
8. BLESSED ARE THE PURE IN HEART, FOR THEY SHALL SEE GOD.
9. BLESSED ARE THE PEACEMAKERS: FOR THEY SHALL BE CALLED THE CHILDREN OF GOD.
10. BLESSED ARE THEY WHICH ARE PERSECUTED FOR RIGHTEOUSNESS' SAKE: FOR THEIRS IS THE KINGDOM OF HEAVEN

12. REJOICE, AND BE EXCEEDING GLAD: FOR GREAT IS YOUR REWARD IN HEAVEN: FOR SO PERSECUTED THEY THE PROPHETS WHICH WERE BEFORE YOU.

13. YE ARE THE SALT OF THE EARTH: BUT IF THE SALT HAVE LOST HIS SAVOUR, WHEREWITH SHALL IT BE SALTED? IT IS THENCEFORTH GOOD FOR NOTHING, BUT BE CAST OUT, AND TO BE TRODDEN UNDER FOOT OF MEN.

The Gospel starts in an incredibly beautiful way. No other book starts that way, no other book can start that way. The Bible is 'the book of the books': that is the exact meaning of the word 'Bible' – the Book. It is the most precious document that humanity has. That's why it is called 'The Testament', because Jesus has witnessed to God in it: Jesus has become the witness to God, a testament. It is the only proof possible. God cannot be argued, but only a man like Jesus can become a proof for him.

The Gospel carries all that is beautiful in Jesus' flowering, the Beatitudes. Those statements are the most beautiful ever made. Not even Buddha, not even Lao Tzu, have spoken that way. Buddha is very philosophic, very refined; Jesus is very plain, simple. Jesus speaks like a villager, a farmer, a fisherman. But because he speaks the way common people speak, his words have a solidity, a concreteness, a reality.

Buddha's words are abstract; they are very very high words, philosophical. Jesus' words are down-to-earth, very earthly. They have that fragrance of the earth that you come across when the rains have started and the earth is soaking up the rains and a great fragrance arises – the fragrance of the wet earth, the fragrance that you find on a sea beach, the fragrance of the ocean, the trees. Jesus' words are very very earthbound, rooted in the earth. He is an earthly man, and that is his beauty. Nobody else can be compared with that beauty. The sky is good, but abstract, far away, distant.

So I say to you, no other book starts the way the Gospel starts; no other book talks the way the Gospel talks.

The word 'gospel' comes originally from a word GODSPEL. God has spoken through Jesus. Jesus is just a hollow bamboo. The song is of God, and Jesus' metaphors are very true to life. He is not spinning concepts, he is simply indicating the truth as it is.

First the beginning: 'The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas... And Judas begat Phares... and Phares begat Esrom; and Esrom begat Aram...' and so it goes, on and on. And then: '... Jacob begat Joseph. the husband of Mary, of whom was born Jesus. who is called Christ.'

Then this genealogy stops suddenly. Forty-two generations have passed from Abraham to Jesus. The Gospel records the forty-two generations, and then suddenly Jesus is born and the genealogy stops. Suddenly there comes a full point. because Jesus is the fulfilment; there is no beyond. Jesus is the culmination – there is no way to go further on. So 'Abraham begat Isaac, Isaac begat Jacob...' – it continues. Then there is no way to go beyond Jesus: the ultimate has come. Jesus is the flowering and the fulfilment. That's why the Bible calls Jesus the PLEROMA, the fulfilment.

Those forty-two generations are fulfilled in Jesus. The whole history that has preceded Jesus is fulfilled in him. The home has arrived. He is the fruit, the growth, the evolution of those forty-two

generations. Jesus is the fulfilment, that's why the Gospel does not say anything further. Jesus did not beget anybody, Jesus begat himself. And that is the meaning of the word 'Christ'.

There are two kinds of births. One, through others – from the father, from the mother – that is a bodily birth. The other birth you have to give to yourself, you have to be born out of yourself; you have to become the womb, the father and the mother and the child. You have to die as the past and you ate to be born as the future. You have to beget yourself. That's why I say that the book starts in an incredibly beautiful way – very significant: Jesus begat nobody, Jesus begat himself.

That is the meaning of crucifixion and resurrection. The body is crucified, you cannot crucify the spirit. You can destroy the body. you cannot destroy the spirit. The body is gross: the sword can cut it, the poison can kill it; and even if nothing is going to kill it, death is going to come and the body will be gone. It has to go, it is meant to go; it is only there for the time being. Those who are conscious, they use that time to create spirit in them.

The body is like grapes. The grapes are to go. You cannot keep grapes for long – they will go rotten; but you can create wine out of the grapes, that's why it is also called 'spirit'. You can create spirit in your being, a wine. Grapes cannot be accumulated, they are temporary, momentary. But wine can stay forever. In fact, the older it becomes the more precious and valuable it is. It has a nontemporal duration, it is something of eternity.

The body is like the grapes, and if you use it rightly you can create the wine in you. The body is going to disappear, but the wine can remain, the spirit can remain.

Jesus has done many miracles. One of the miracles is his miracle of transforming water into wine. These are metaphors – don't take them literally. If you take them literally, you destroy their meaning, their significance. And if you start proving that they are historical facts, then you are stupid, and with you Jesus also looks stupid. They are metaphors of the inner world.

The inner world cannot be expressed literally, but symbolically – only symbolically. Turning water into wine simply means creating the eternal into time, creating that which remains into that which cannot remain.

If you keep water, sooner or later it will start stinking. But you can keep wine for ages, for centuries; and the longer it is there the better it becomes, the more powerful, the more potent it becomes. Wine is a metaphor for the eternal.

Jesus is transformed through his sacrifice. Nobody is ever transformed without sacrifice. You have to pay for it: the cross is the price that you pay for it. You have to DIE to be reborn. you have to lose all to gain God.

Jesus begat himself. That phenomenon happened on the cross. He hesitated for a time, he was very much puzzled – it was natural. For a single moment he could not see God anywhere. All was lost, he was losing all; he was going to die and there seemed to be no possibility... That happens to every seed. When you put the seed into the earth, one moment comes when the seed is losing itself, and there must be hesitation – the same hesitation that happened to Jesus on the cross. The seed is dying, and the seed must cling to the past. It wants to survive – nobody wants to die. And

the seed cannot imagine that this is not death, that soon it will be resurrected in a thousandfold way, that soon it will start growing as a sprout.

The death of the seed will be the birth of the tree, and there will be great foliage and flowering and fruits, and birds will come and sit on the branches and make their nests, and people will sit under the shade of the tree; and the tree will talk to the clouds and the stars in the night, and will play with the sky, and will dance in the winds; and there will be great rejoicing. But how can this be known to the poor seed which has never been anything else? It is inconceivable. That's why God is inconceivable.

It cannot be proved to the seed that this is going to happen, because if the seed asks 'Then let me SEE what you are going to do', you cannot make it available, you cannot make visible to the seed what is going to happen. It is going to happen in the future, and when it happens, the seed will be gone. The seed will never meet the tree. Man never meets God. When the man is gone, God descends.

Jesus hesitated, was worried, was bewildered. He shouted, almost shouted against the sky 'Why have you forsaken me? Why? Why this torture for me? What wrong have I done to you?' A thousand and one things must have crossed his mind.

The seed is dying, and the seed is completely oblivious to what is going to happen next. It is not possible for the seed to conceive of that NEXT step, hence faith, hence trust is needed. The seed has to trust that the tree will be born. With all the hesitation, with all kinds of fear, insecurities, with all kinds of anguish, anxiety – in spite of all of them – the seed has to trust that the tree will happen, that the tree is going to happen. It is a leap into faith.

And that leap happened to Jesus: he relaxed on the cross and he said 'Thy kingdom come. Thy will be done...' His heart was palpitating. It is natural. Your heart will also palpitate, you will also be afraid when that moment of death comes to you, when that moment comes when your self disappears and you are losing yourself into a kind of nothingness, and there seems to be no way to survive, and you have to surrender.

You can surrender in two ways: You can surrender reluctantly, then you will miss the real point of it, then you will simply die and will be born again. If you can relax in deep acceptance, trust, if you can surrender without any resistance... That's what Jesus did; that is the greatest miracle. To me that is the miracle – not that he gave health to somebody who was ill, or eyes to somebody who was blind, or cured the leprosy of somebody; or even helped Lazarus to revive, to come back to life – and he had died. No, those are not real miracles to me, they are all parables, metaphors. Every Master has given eyes to those who are blind, and ears to those who are deaf. Each Master has brought people out of their death that they call life, has called them out of their graves. Those are metaphors.

But the real miracle is when Jesus – in spite of all of his hesitations, worries, doubts, suspicions – relaxes, surrenders, and says 'Thy will be done,' that moment Jesus disappears, Christ is born.

Teilhard de Chardin calls it CHRISTOGENESIS: Jesus begetting Christ. Through it, CHRISTOGENESIS, man becomes that which he really is; he loses that which he is not and becomes that which he is: man becomes 'Christified'. Be 'Christified', never become a Christian. The Christian is one who follows the Christian dogma. 'Christified' means one who dies as a seed

and becomes a tree. 'Christified' means that you drop the ego, you disappear as yourself and you start appearing on another plane in a kind of transfiguration: a resurrection.

'Christified' means you are no more alone: God is in you and you are in God.

This is the paradox of Christ-consciousness. Christ calls himself many times Son of man, and many times Son of God. He is both: Son of man as far as the body is concerned, Son of man as far as mind is concerned; Son of God as far as spirit is concerned, Son of God as far as CONSCIOUSNESS IS concerned. Mind is the mechanism of consciousness, just as the body is the abode of the spirit. Mind belongs to body, consciousness belongs to spirit. Jesus is the paradox: on the one hand man, on the other hand God. And when God and man work together, then if miracles happen there is nothing to be surprised about. Miracles happen only when God and man function together in cooperation.

Leo Tolstoy has said: Christ is God and man working together, walking together, dancing together. St. Augustine says: Without God, man cannot; without man, God will not. Christ is the combined operation – the meeting of the finite with the infinite, time and eternity meeting and merging into each other.

An old gardener was digging his plot as the priest came along. 'George' said the priest 'it is wonderful what God and man working together can do.'

'Yes sir, but you should have seen this garden last year when he had it all to himself!'

Yes, that is true. Man alone is impotent. God also cannot work alone. God alone is potent but has no instrument. Man alone is a hollow bamboo – nobody to create a song on it, nobody to fill it with music, harmony, melody. God alone has the capacity to create a melody but has no hollow bamboo to create a flute.

Christ is the flute on God's lips. So whatsoever has come from Christ is GODSPEL, IS gospel.

Fourteen generations... 'So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.'

That too is very symbolic. Books like the Bible are not written by ordinary people, they are what George Gurdjieff used to call 'objective art'. The Bible is one of the representative objective works of art in the world. It is not like a book written by a Shakespeare or a Kalidas. These people create subjective art. They write something, they write beautifully, they have the aesthetic sense, but they are as unconscious as any other human being. They have a nose for beauty, but they are as sleepy as anybody else. Their works of art are subjective: they express themselves.

But books like the Vedas, the Koran, the Bible, the Upanishads – they are not written by people who are asleep, they are not written as beautiful poetry or prose; they are written by people who know what truth is, who have awakened themselves to truth. Then whatsoever they write is almost like a map. You have to decipher it, you have to decode it, otherwise you will go on missing it.

Why fourteen generations? No scholar has asked it, no biblical scholar has asked it. Why only fourteen? Why not fifteen? Why not thirteen?

This I am giving you as an example of objective art. It is fourteen for a certain reason. It has to be decoded.

The spirit matures just like the body matures. The body matures in fourteen years – it becomes sexually mature, it can reproduce sexually. At fourteen years the body is ripe as far as sexual reproduction is concerned: the boy can become a father, the girl can become a mother; they can reproduce replicas of themselves.

In exactly the same way the spirit also matures. Just as it takes fourteen years for the body to mature sexually, it takes fourteen generations for the spirit to mature spiritually. That is the meaning of fourteen generations: from Abraham to David, from David to the exile in Babylon, and from the exile in Babylon to Jesus. And when the spirit has come to its maturity, when the fruit is ripe, it falls from the tree. Unripe, it clings to the tree. Unripe, it HAS to cling – if unripe it falls, then it will never become sweet; it will remain bitter, sour. It will be useless. To ripen, it needs to cling. Clinging simply shows that 'I am not yet ready to leave you'. Whenever somebody is ripe, that very ripeness becomes freedom, then clinging disappears.

Jesus disappears into God, Jesus disappears from this tree of life: the fruit is ripe. That's what we in the East say that whenever a man has become perfect – perfect in the sense that he has grown all that he could grow on this earth, in this situation – then he will not return again. Then he crosses to the beyond: he passes beyond the point of no return. Then he never comes back. We call him a Buddha, or a Jain.

Jews used to call that state 'Christ': one who has gone beyond and will be here only for a time. The fruit is ripe and waiting to drop any moment – any small breeze and the fruit will be gone forever, and it will disappear into existence. Hence, the tree stops at Jesus: he remains unmarried, he does not reproduce. That celibacy has nothing to do with ordinary, repressed celibacy. He is not against love, he is not against sex, he is not a puritan, he is not a moralist.

I was reading the other night what Dostoevsky has said: that moralists are always very miserable people. That seems to be an absolutely true observation. Moralists ARE miserable people. In fact only miserable people become moralists. They are so miserable that they would like to make everybody else miserable also. And the best way to make people feel miserable is to make them feel guilty.

Jesus is not a moralist. His BRAHMACHARYA, his celibacy has a totally different quality to it. It simply says that he is no more interested in reproducing on the physical plane, he is interested in reproducing on the spiritual plane. He does not give birth to children, he gives birth to disciples. He creates more abodes in the world for God to descend into. He does not create bodies, he creates SOULS. And he is a miracle Master: he created many enlightened people on the earth – he had that magic touch. And he created them out of nobodies.

Buddha created many enlightened people, but those were very very grown-up souls. A Sariputta was already a very grown-up soul; the fruit was ripe. My own feeling is that even if Buddha had not

come into the life of Sariputta, he would have become enlightened sooner or later; Buddha was not very essential. He helped, he speeded up things, but was not very essential. If Sariputta had not met him, maybe in one life or two lives he would have come around the corner by himself; he was already coming, he was just on the verge. So was Mahakashyap, so was Moggalyayan, and so were Buddha's other disciples.

But Jesus really did miracles. He touched ordinary stones and transformed them into diamonds. He moved among very ordinary people. A fisherman throwing his net... and Jesus comes, stands behind him, puts his hand on his shoulder and says 'Look in my eyes. How long are you going to catch fish? I can make you a catcher of men. Look into my eyes.' And the poor, ordinary fisherman – uneducated, unsophisticated, uncultured; has never heard about anything, may not have ever been interested in spiritual growth; was contented with catching fish and selling them, and was happy in his day-to-day life – looks into the eyes of Jesus, throws his net and follows him. and that fisherman becomes an enlightened person. Or a farmer, or a tax-collector, or even a prostitute, Mary Magdalene...

Jesus transforms ordinary metal into gold. He is really the philosopher's stone. His touch is magical: wherever he touches, suddenly the spirit arises.

Buddha enlightened many people, but those people were already on the path. Buddha moved with sophisticated people: learned, virtuous, special. Jesus moved with very ordinary people: down-trodden, oppressed, poor. This was one of the crimes against him put by the priests: that he moves with gamblers, with drunkards, with prostitutes. He stays with prostitutes, he stays with anybody, he eats with anybody. He is a fallen man. And on the surface, to all appearances, he looked like a fallen man. But he was falling only with those people to help them rise; he was going to the lowest to turn them into the highest. And there is a reason.

The lowest may be unsophisticated, uncultured, but he has a purity of heart; he has more love in him. Now you will be able to understand the difference. Buddha's path is of intelligence. He cannot go to a fisherman and say 'Come to me and I will make you enlightened.' That is not possible for him. His path is that of awareness, intelligence, understanding. The fisherman will not even understand his language; it is too much above him, it is beyond his grasp.

The path of Jesus is the path of love, and the poor people have more love than the rich. Maybe that is why they are poor, because when you have much love you cannot accumulate much money – they don't go together. When you have much love you share. A rich man cannot be a loving man because love will always be dangerous to his riches. If he loves people then he will have to share.

I used to live in a family for seven years. The man was very rich, and he was interested in my ideas – that's why he invited me to stay with him. He had made all the arrangements for me in a beautiful way. He had provided a big bungalow and a big garden. And just to be with me he came to live with me with his family. But I was surprised: I had never seen him talking to his wife or to his children. When we had become more and more accustomed to each other, one day I asked him 'I never see you sitting with your wife or with your children. I never see you talking to anybody in your family. What is the matter?'

He said 'If I talk to my wife, immediately she starts demanding. "There is a beautiful ornament in the shop", or "Better sarees have come", or this and that. Immediately she jumps on my pocket. If I talk

to my children, their hands start groping into my pocket. I have learnt that it is better to keep quiet, and remain stiff and have a hard face. It protects you. Then nobody asks for anything.'

And I understood his idea. That is the idea of all the rich people in the world. The person who becomes too obsessed with money is really obsessed with the money because he cannot love. Money becomes a substitute love. He starts hoarding money because he thinks there is no other thing to be happy about. 'Hoard money, then at least you have the money and you can purchase everything.' He even believes that he can purchase love with his money.

He can purchase sex but not love. But then many people think that sex is love. He can purchase bodies, but he cannot have any intimacy with a person. Many people think that to have the body of the other, to possess the body of the other is enough. 'What more is needed? Why bother about anything more?' Many people are interested only in casual sex, not in intimacy, not in going into depth, not moving into a deep dialogue. They are afraid of the deep dialogue because then there is commitment, and commitment brings responsibility. Then they have to be very sensitive, alive. 'Who bothers? Just casual sex is good, and casual sex can be purchased, it is available in the market-place.' The man who is after money thinks that ALL can be purchased through the money. 'So why bother about anything else? You can have the most beautiful woman, you can have the most beautiful house, you can have this and that...' He thinks that this is going to satisfy him. This never satisfies. Only love satisfies, no substitute can ever satisfy. A substitute IS a substitute; it is pseudo.

Poor people have more love, because poor people have not grown their head so their whole energy revolves around the heart. These are the two centres: either the energy moves into the heart or the energy moves into the head. It is very rare to find a balanced being whose energy moves into both or who is capable of moving energy wherever it is needed – diverting it. When he wants to have intelligence, he moves, channelises his energy into the head. When he wants to love, he channelises his energy – his whole energy – into his heart. This is the perfect man.

But ordinarily people are not so perfect. Either they are hung-up in the head or they are available to the heart.

Jesus' path is of love, hence he worked miracles in poor people, in ordinary people whose intelligence was not yet very developed. But that opportunity could be used: their energy was raw and yet in the heart. They were more like children.

Just as the body matures in fourteen years, so the spirit matures in fourteen generations; that is the minimum limit. It depends on you. It may not grow even in one hundred and forty generations – you can be very lazy or you can remain unaware. Then you can go on and on for millions of lives and it may not grow. But fourteen generations is a natural time limit; that much is needed.

The spirit is not a seasonal flower: it is like a great cedar of Lebanon. It takes time – fourteen generations for the tree to grow, to reach to the sky. It is not a seasonal flower that comes within weeks but is gone within weeks too. The spirit means the eternal; the eternal needs time, patience. These fourteen generations are just a symbolic number.

Jesus cannot be born before fourteen generations. That state is possible only after a time – after a few steps have been crossed. And that is so in other dimensions too.

For example, the caveman could not have given us the Platonic Dialogues or the symphonies of Beethoven or the paintings of Leonardo da Vinci or the poetry of Rabindranath Tagore. It was not possible for the caveman to give these things. The caveman could not have given us an Albert Einstein either, or a Dostoevsky or a Picasso. The caveman could not have given us a Buddha or a Lao Tzu or a Jesus. It needs time, and it needs preparation, and it needs a certain milieu in which to grow, only then is Jesus possible.

For Jesus to exist many things are needed; he can only exist in those circumstances. For Jesus to say what he wants to say a certain kind of person is needed who can understand it.

What I am saying to you can only be said now. It can only be said now, not before; it was not possible before. And what I will be saying to you tomorrow will only be possible tomorrow, not today. You have to become receptive, you have to grow. If you are not in a certain state to receive it, it cannot be uttered.

Jesus is the culmination of the whole Jewish consciousness, and the strange thing is that the Jews rejected him. And that has always been happening. Buddha was the culmination of Hindu consciousness, and the Hindus rejected him. And Socrates was the culmination of the Greek consciousness, and the Greeks killed him. This is very strange, but this has always been happening. Why can we not accept our own culmination? What goes wrong? Why could the Jews not accept Jesus? They had been waiting for Jesus, they had been waiting for the Messiah, for Christ to come. They are still waiting, and the Messiah has already come and gone too. They helped him to go, and they are still waiting for him.

What went wrong? What always goes wrong? Jesus is the culmination of the Jewish consciousness. All the prophets of the Jews that had preceded Jesus were preparing the ground for him to come. That's what John the Baptist was saying to the people. 'I am nothing compared to the person for whom I am preparing the way. I am just a sweeper. I am simply cleaning the path for him to come. The one higher than me is going to come.' John the Baptist and the other prophets were simply preparing the way for this ultimate culmination, for this peak, this Everest. And then the Everest comes, and something goes wrong. What goes wrong? The other peaks start feeling small.

They have all helped. Just think: Everest cannot stand alone if the other peaks of the Himalayas disappear; Everest cannot stand alone. It needs the whole Himalaya to support it, to be there. It cannot rise so high alone – no peak can rise so high alone. It will need the support of thousands of other peaks – smaller, bigger, and all kinds. But once the peak has come up, the other peaks start feeling hurt. Their egos ache; it is very painful. And they HAVE supported it – this is the paradox – they have supported the happening of this peak! It could not have happened without them, and now that it has happened, they are feeling very low, depressed. If all the peaks of the Himalayas were to conspire against Everest, it would be very logical. If they crucified Everest, it would be very logical.

That's what happened to Jesus. Once he was there, the Jews, the rabbis, the religious leaders, the priests started feeling very offended. His very presence was offensive; not that he offended anybody, not that he hurt anybody. How could he hurt? – but his very presence, that Everest-like height, that plenitude, that height – and everybody looked low and small.

Now Everest cannot do anything about it. It is not arrogant, it is not egoistic, but it is high – that is certainly so. And every other peak is hurt, feels pained, wants to take revenge. Hence Jesus

was crucified. So was Buddha rejected – thrown out of this country completely. He has become a foreigner in his own land.

And this has been so down the ages, this is so still. And it seems this is going to remain so forever because man is, after all, man. In his sleep, in his egoistic attitudes, this is how he functions.

Jesus' Beatitudes are God's songs through him. Remember, he is just a medium. He is not the author of these Gospels, he is just a messenger. He is simply giving you that which he is receiving.

Now, let us go into these Beatitudes.

AND SEEING THE MULTITUDES,

HE WENT UP INTO A MOUNTAIN:

AND WHEN HE WAS SET, HIS DISCIPLES CAME UNTO HIM...

I would like you to go into each word very silently, very sympathetically.

AND SEEING THE MULTITUDES...

the crowd, the mass

HE WENT UP INTO A MOUNTAIN...

These are ways of saying certain psychological things. The multitude is the lowest state of consciousness – the mass, the crowd. It is dense darkness. It is very dark there, and very deep sleep. When you move in the multitude, if you want to connect and relate with the multitude, you have to come to their level. That is why whenever you go into a crowd, you feel a little bit lost. You start feeling a little bit suffocated. That feeling of suffocation is not only physical – it is not just that people are around you, no. The suffocation is more psychological, because when you are with people who are very low in their consciousness, you cannot remain an Everest; they pull you down. Whenever you go to the masses you lose something. Hence the need arises for aloneness, for meditation. And in Jesus' life you will find that many times he moves in the multitude – his work was there, that was his field – but again and again, after a few months, he goes to the mountains; he goes away from the multitude, and the crowd, and the crowd-mind, to be with God.

When you are alone you are with God. You can be with God only when you are absolutely alone. And when you are with God you start flying in the sky. The very presence of God takes you up and up. And the presence of the crowds takes you down and down. Only with God can you fly into the sky, can you have wings. With the crowds, your wings are cut. What to say about wings? Even your hands. your legs are cut. You become a cripple, because they are all cripples. You become paralysed, because THEY are all paralysed. And they will never forgive you if you don't live according to them when you are with them.

If you want to work with them. if you want to help them, you will have to move in their world, according to them. And this is tiring, and this is very exhausting.

AND SEEING THE MULTITUDES,

HE WENT UP INTO A MOUNTAIN...

He was staying in a village doing his magical work of transforming people – blind people were given eyes, and deaf people were given ears; and those who could not walk, who could not grow were made whole, and those who had become dead and dull, they were again rejuvenated, revitalised. But this whole work... and many more people were coming, and a great crowd was surrounding him... he became exhausted, he became tired. Hence the need to go up into a mountain.

Going out is going down, going in is going up. In the inner world, up and in mean the same; out and down mean the same. When you have to relate with people you have to go out, and when you have to relate with people who are very low in consciousness you have to bend low. That is very tiring.

Jesus, Buddha or Mahavir, all move to the mountains. They go into a lonely place just to regain their height, just to regain their purity, just to regain their own state, just to spread their limbs again. just to be themselves and just to be with God. With God, they start soaring high. With God, you become a seagull, you start soaring high. There is no limit to it. Again you are vital, again you are full of God, again you are like a cloud full of rainwater and you would like to shower. You come back to the multitude where people are thirsty.

People ask me what I go on doing in my room alone. That is my mountain. That is where I can soar high. I need not think about you, I need not commune with you. I need not function through the body and through the mind. I can forget the body, I can forget the mind. I can forget you, I can forget all.

In that moment of utter forgetfulness of all, one is. And that is-ness is immense. That is-ness has a splendour to it. Freshness it is, vitality it is, because it is the very source of life.

But once you are full of that life, you have to share.

So every morning I am back with you, every evening I am back with you. I go on from my mountain to the multitude continuously!

Going to a mountain does not mean really going to a mountain, it simply means going to inner height. Whether Jesus went to a real mountain or not is irrelevant; it has nothing to do with the Gospel. He may have gone to the mountain, because it was almost impossible in those days to live the way I live. It was impossible.

For fifteen years I also lived like Jesus, moving in the multitude, and it was impossible to get even a single moment alone. I had to go back again and again to my place where I used to live in Jabalpur and I kept myself absolutely alone. Jabalpur was very unfortunate. I would go around the country and everywhere I would meet people – but not in Jabalpur. That was my mountain. And when I would come to Bombay, or to Delhi, or to Poona, people would ask me why I unnecessarily travelled so much back to Jabalpur again and again. Fifteen, twenty days... and I would have to go back to Jabalpur for three or four days, and then I would again start... It was unnecessary. I could have gone from Poona to Bombay, from Bombay to Delhi, from Delhi to Amritsar, from Amritsar to Srinigar. Why should I first go to Jabalpur and then again after a few days?

Jabalpur was my mountain. There I kept myself absolutely alone. When it became impossible to be alone even there and the multitude started coming there, then I had to leave that place. Alone in my room I am doing exactly what Jesus did.

AND SEEING THE MULTITUDES,

HE WENT UP INTO A MOUNTAIN:

AND WHEN HE WAS SET, HIS DISCIPLES CAME UNTO HIM...

To talk to disciples is a different matter. To talk to the multitude is a different talking to the crowds. I had to create a special class of my own sannyasins with whom I could have a communion of the heart.

When you are talking to the multitudes, first, they are very indifferent to what you are saying – you have to shout unnecessarily. Second: if they are not indifferent, then they are against – antagonistic, always afraid and protecting their ideas, always resisting, arguing. That is unnecessary work. And these things that I am talking about or Jesus was talking about are not things that can be argued. No proofs are possible – only trust. If you can trust me, these things can be explained to you. But trust has to be a very very basic thing to it. If you don't trust me, there is no way to prove anything. Then it is simply a waste of my time and your time.

To talk to disciples is a different thing. To talk to disciples means that the other side is receptive – not only receptive but immensely welcoming. You are welcome, the other side wants you to come in, the other side wants to become a host to whatsoever you are saying. The doors are open, the windows are open for you to become a breeze, or sunlight, and enter into their beings. They are not afraid, they are not defending, they are not arguing; they are ready to go with you wholeheartedly to any unknown dimension.

To talk to disciples is not a kind of discussion or debate – it is a dialogue. It is as much a dialogue as it is when two lovers talk to each other. The disciple is in love with the Master, the Master is in love with the disciple. There is deep love flowing. That love becomes the bridge, and then great truths can be explained, conveyed, almost materialised.

... AND WHEN HE WAS SET, HIS DISCIPLES CAME UNTO HIM:

AND HE OPENED HIS MOUTH, AND TAUGHT THEM, SAYING...

From the multitude he has escaped, but not from the disciples. To the disciples he is available. He can fly with God and the disciples can fly with him. Maybe they are not so expert at flying, but their readiness is there. And that is the only thing that is needed, the most essential. Maybe they cannot go to the very heights alone, but trusting the Master they can follow – they can follow to any length, to any extreme they can go.

The Master flies with God, the disciple flies with the Master. The disciple cannot see God yet, but he can see the Master, and through the Master he can feel God. That's why the Master becomes almost a God to the disciple. He is. By and by, the closer the disciple comes to the Master, the more

and more he will see that the Master is an emptiness or a mirror in which God is reflected. Sooner or later, he himself will become an emptiness, a mirror, and will be able, in his turn, to help others.

... HE OPENED HIS MOUTH, AND TAUGHT THEM, SAYING,

BLESSED ARE THE POOR IN SPIRIT:

FOR THEIRS IS THE KINGDOM OF HEAVEN.

This is one of the most fundamental statements ever made. Many other Beatitudes will follow, but nothing to be compared with this. It is exceptional, it is extraordinary. And the beauty is 'Blessed are the poor in spirit, for theirs IS the kingdom of God.' In other Beatitudes he will say: '... they SHALL inherit the earth.' But in this he says '... for theirs IS the kingdom of God.'

The 'poor in spirit' means exactly what Buddha was saying to Sariputta: nothingness. Ego makes you feel that you are rich, that you are somebody, this and that. When the ego disappears and you are a nobody – that's what Jesus means by 'poor in spirit'.

Buddha's word is more sophisticated, philosophical.

Therefore, O Sariputta,

Form is nothingness

Nothingness is form.

Jesus' words are simple, unsophisticated. And it is natural. Buddha was the son of a great king, Jesus is the son of a carpenter. For many years he was just working in his father's workshop bringing wood, cutting wood. He knows the ways of the simple people, the woodcutters, the carpenters.

He says: Blessed are the poor in spirit – those who know that they are nothing, those who know that their inside is just empty, there is no self, no ego, no claim, no word, no knowledge, no scripture – just emptiness, pure sky, spaciousness. 'Blessed are the poor in spirit for THEIRS is the kingdom of God.' It is theirs RIGHT NOW! It is not said that they 'will have', there is no postponement, there is no time element involved. If you are nothing, THIS very moment you are God. If you are nothing, you are God! Between nothingness and God, there is no gap to be crossed – there is no gap. From one side it is nothingness, poverty of spirit, from the other side it is the kingdom of God.

A very paradoxical statement: Those who are poor – they will become kings; and those who think they are kings – they will remain poor. Lose if you want to gain; gain if you want to lose. Possess if you want to remain a beggar; dispossess if you want to become a king. Don't possess anything at all – not even yourself. That's what is meant by 'poor in spirit'. Theirs is the kingdom of God here and now, right away. It is not a promise for the future, it is a simple statement of truth.

The other Beatitudes are not so deep. If this is understood, then there is no need to read ahead. If this is not understood – and this must not have been understood, that's why Jesus continues – then he makes the truth more diluted, understandable.

Then he says

BLESSED ARE THEY THAT MOURN: FOR THEY SHALL BE COMFORTED.

Now the future comes in. The disciples have missed, otherwise there would have only been one Beatitude because it contains ALL. There is no need to elaborate it. Jesus has said everything. This is his ultimate sutra. But he must have looked around into the eyes of the disciples, and he must have seen that they had not been able to understand it – it is too high. He has to come a little lower, he has to bring the future in.

The mind can understand the future, the mind cannot understand the present. The mind is absolutely incapable of understanding the present. If I say to you 'Right now you are Buddhas and Christs' you listen to me but you say 'What are you saying? I – and a Buddha? and just last night I was gambling. And, Osho, you don't know me, I am a smoker. Or sometimes I even take hashish. You don't know me, I am a sinner. And what are you talking about? I know myself better. I am not a Buddha, I am the worst sinner in the world.'

So you can listen to me if I say 'You ARE a Buddha right now. Nothing is missing, nothing is lacking.' You listen out of politeness, but deep down you say 'Nonsense!'

Jesus has said the ultimate.

BLESSED ARE THE POOR IN SPIRIT:

FOR THEIRS IS THE KINGDOM OF HEAVEN.

This can be compared to the sutra Buddha gave to Sariputta, when he said: This is the unique mantra, this is the incomparable mantra. There is no other mantra higher than this: GATE, GATE, PARAGATE, PARASAMGATE, BODHI SVAHA: Gone, gone, gone beyond, gone altogether beyond. What ecstasy! Alleluia!

And he says this is all, condensed into one small mantra.

Just like that is this mantra:

BLESSED ARE THE POOR IN SPIRIT:

FOR THEIRS IS THE KINGDOM OF HEAVEN.

Right now, here-now, this very moment. Be a nobody, and have all. Be a beggar and become an emperor. LOSE and possess.

He must have looked around – the arrow had not reached the target. The disciples had saved their hearts. They just went out of the way of the arrow; it passed them by. It went above their heads. Jesus had to come low – he brings in the future.

Future means bringing mind in. The mind can understand means and ends, the mind can understand cause and effect: 'Do this and this will happen.' But remember, it 'will' happen – it

will be in the future. You put the seed in the soil and one day it will become a tree. 'Perfectly true' the mind says. 'I can understand it. There is process: step by step the tree will come up.' If you say 'Put the seed there... and look! behold! the tree is there!' it will say 'Are you a magician or what? Only magicians can do that.'

The first statement is very magical, the mind cannot figure it out; it cannot reckon what it is. The mind can understand division, duality, cause and effect, past and future, this and that, here and there. The mind divides – and then the mind is at ease. It says 'Perfectly okay. Be righteous, and you will get that. But there is going to be a time gap, and you have to prepare, and you have to do many things.' The mind is a doer.

BLESSED ARE THEY THAT MOURN: FOR THEY SHALL BE COMFORTED.

Jesus says: Okay, then be like small children who are helpless. The child just cries and weeps for the mother, and the mother runs to the child. When the child is in misery, the mother comes to comfort. So mourn, let your prayers be cries of helplessness. Remember, the definition of a prayer is: meditation through tears, meditation with tears. When the tears are your meditation, it is prayer, When meditation is with love, and you think about yourself as a lost, small child, and existence is a mother or a father... that's Jesus' approach. He says: Then pray, cry out of your helplessness and the help will come and you will be comforted.

BLESSED ARE THE MEEK: FOR THEY SHALL INHERIT THE EARTH.

And become simple, humble, meek; don't be arrogant. Now listen to the difference. The first was 'poor in spirit'. It does not say be humble, because in humbleness a subtle ego remains. You have the idea that 'I am humble' – the 'I' is there. First you were thinking 'I am very great', now you think 'I am very meek'. But 'I am' is still there; the 'I' still continues.

BLESSED ARE THE MEEK: FOR THEY SHALL INHERIT THE EARTH.

So, a little barrier, that's why it is in the future. You cannot be right now. That small barrier of humbleness, meekness will go on surrounding you, and will go on dividing you from the truth.

BLESSED ARE THEY

WHICH DO HUNGER AND THIRST AFTER RIGHTEOUSNESS:

FOR THEY SHALL BE FILLED.

Now do good works, be virtuous and God will come and fill you.

BLESSED ARE THE MERCIFUL:

FOR THEY SHALL OBTAIN MERCY.

Be merciful, be compassionate. Whatsoever you want that God should give to you, you give to the world – to God's world. That's the law.

BLESSED ARE THE PURE IN HEART, FOR THEY SHALL SEE GOD.

Even with purity... some distance.

Poverty is ultimate. In purity, there is still some ego: 'I am pure, holy, sacred, holier-than-thou', and things like that continue. The sinner is one who claims the ego – gross ego. The saint is one who claims the subtle ego: holiness. And the sage is one who claims not. The sage is one who says simply 'I am nobody, a nothingness.' And it is not just a saying, he knows it; existentially, he knows it.

BLESSED ARE THE PEACEMAKERS:

FOR THEY SHALL BE CALLED THE CHILDREN OF GOD.

BLESSED ARE THEY

WHICH ARE PERSECUTED FOR RIGHTEOUSNESS' SAKE:

FOR THEIRS IS THE KINGDOM OF HEAVEN.

REJOICE, AND BE EXCEEDING GLAD:

FOR GREAT IS YOUR REWARD IN HEAVEN:

FOR SO PERSECUTED THEY

THE PROPHETS WHICH WERE BEFORE YOU.

YE ARE THE SALT OF THE EARTH...

Jesus says 'Rejoice!' But this rejoicing is not the ultimate rejoicing, it is a desire, because great will be the result in heaven. There is a desire to attain something, to achieve something. If you don't have any desire – not even the desire for God, not even the desire for heaven – then RIGHT NOW you are kings, right now the kingdom of God is yours.

And Jesus says to his disciples

YE ARE THE SALT OF THE EARTH...

Now it is very absurd, looks absurd. Those were poor people. Somebody has been a carpenter, somebody has been a shoemaker, somebody has been a fisherman – people like that. And Jesus says to them 'Ye are the salt of the earth...' And he is right, although he looks absurd. They were not kings, great emperors, viceroys, lords, rich people – they were not. But why does he say that 'Ye are the salt of the earth'? – because whosoever knows a little bit of God is the salt. It is because of these few people that the earth remains meaningful, that there remains some significance that there is some taste in life and some joy.

And the same I say to you: You are the salt of the earth, because whosoever has started moving towards God has started moving towards joy. And when you move towards joy, you help the whole world to move towards joy, because you are the world.

REJOICE AND BE EXCEEDING GLAD...

because

YE ARE THE SALT OF THE EARTH:

BUT IF THE SALT HAVE LOST HIS SAVOUR,

WHEREWITH SHALL IT BE SALTED?

IT IS THENCEFORTH GOOD FOR NOTHING, BUT BE CAST OUT,

AND TO BE TRODDEN UNDER FOOT OF MEN.

I say unto you too: You are the salt of the earth. You are the spearhead of the future evolution of man. You sannyasins are carrying the seeds of the future. Rejoice! And become more and more salty, more and more full of God.

CHAPTER 2

Come out of your Mind

22 October 1977 am in Buddha Hall

Question 1

WHAT AM I TO DO WITH THE JESUS I THOUGHT I KNEW AND LOVED FOR SO LONG?

The question is from Ma Deva Chintana. She has been a nun. She has suffered enough by being a nun, and suffered for sins she has never committed.

To be a nun is a kind of masochism, a kind of self-torture inflicted upon oneself in the name of Jesus, in the name of Buddha – only the names differ, the torture is the same. And when you are torturing yourself, your relationship with Jesus or Buddha or Mahavir is going to be pathological.

Relationship is healthy only when there is joy, when there is celebration, when there is full acceptance of life and all that it brings.

When there is denial, rejection, and you are cutting your vital parts, and you are destroying yourself, the relationship is not really a relationship. You are in love with your misery, and you call your misery Jesus. Never be in love with your misery. If you are in love with your misery, then wherever you are you will be in hell. To be healthy means to be in love with joy. Even if sometimes misery happens, it is unnatural. It has to be lived, but it is accidental, it is not natural. Joy is natural.

Around Christ all kinds of pathological people have gathered together down the ages. In fact they are not in love with Jesus, they are in love with the cross. That's why I call Christianity 'crossianity'. It has nothing to do with Christ – Christ is just a symbol – the real thing is the cross, the death, the

suffering that Jesus went through. You are in love with that. But mind is very cunning; it can always rationalise its prejudices. It can always find arguments, reasons to support its own prejudices.

Now, about poor Chintana... I feel sorry for her, and she is in a kind of turmoil here. It is bound to be so. Here, the whole message is 'Alleluia'; the whole message is of ecstasy, love, joy; 'celebration' is the key word here. And for many years she has been a nun, so her whole past is against the present. But if she goes on thinking that she has been in love with Jesus, then it will be very difficult for her to drop her misery, because how to drop Jesus? And Jesus is so beautiful, how can one gather courage to drop Jesus?

There is no need either. I am bringing you a healthy Jesus. I am bringing you the real Jesus.

The real Jesus Was never on the cross, only the body was on the cross. The real Jesus never died, the real Jesus cannot die. You cannot die, nothing ever dies. That which dies was not really part of you. The non-essential dies, the essential continues. Nobody can kill you – I mean you, not your body. Your body can be killed. But you are so much identified with the body that when you see Jesus on the cross, you think JESUS IS on the cross.

Not for a single moment was Jesus on the cross. He cannot be – he knows himself There is no way to crucify him. That is the hidden meaning of the phenomenon of resurrection: He resurrects because, in the first place, he has never died. If he had died, then there would have been no possibility of resurrection. Only the body, the outermost shell, has been killed. But because of this – this cross, this death, this suffering, this martyrhood – Christianity became obsessed with death, became very morbid about death. And people are very much afraid of death, frightened, scared. The more afraid they are, the more frightened they are, the more the cross becomes very significant.

A Krishna playing his flute does not look real. Who can play the flute in this ugly life, on this miserable earth where people are killing each other, exploiting, oppressing? Where human beings exist only in the dictionary, in the language?

Just the other day I was reading about Adolf Hitler's concentration camps. In one concentration camp forty-five lakh people were killed, murdered, gassed. But they made good profit out of it. That was the real thing in it. The hair was sold, the bones were sold to the glue factories, the eyes were sold, everything was sold. Papers have been found, correspondence has been found in which factories were haggling over the price. And the officers... they were haggling about human being's hair – how much they were going to ask. 'When they are killed, how much are you ready to pay for their bones...?' Hitler was doing business with death, through death. It was a good going concern. They were giving almost nothing for the prisoners to eat. It was very cheap, and within two weeks the prisoner would be gone. Just two weeks they had to wait. So the cost was very low and the price was very good. The hair was going to the wig-makers, the bones were going to the glue factories, and so on and so forth.

How can one play the flute here where Adolf Hitlers exist, where Hiroshimas happen? Krishna looks like a dream. Christ looks very real. But let me tell you that Christ was also playing on his flute when he was on the cross. The flute continues – it makes no difference whether in life or in death the flute is eternal. Let me tell you that Krishna is more real! And the Christ that you have created is more or less a figment of your mind. You don't know the real Christ.

So listening to me, it is going to be difficult for you, because I will be revealing a totally different Christ that you are not acquainted with. You have a Christ preached by the priests to you. You have a Christ painted by the Vatican. You have the Christ visualised by so many hysterical saints.

There has been a long tradition of pathology in Christianity. The Christians say Jesus never laughed. Now this is utter nonsense! I say to you that Christ laughed his whole life; only he can laugh. Who else? But Christians say he never laughed. They want to depict him very sad, very burdened. They project their sadness onto Jesus, they project their misery onto Jesus. Jesus becomes a screen, and you go on projecting your mind onto him. Jesus laughed, enjoyed, loved. If you go into the Gospels without your prejudices, you will find it. How can you think otherwise about a man who was having parties, eating well, moving with women, drinking – yes, wine was not unknown to him, he loved it. He was a very very happy man. A man who drinks, eats well, loves eating, loves friends – it is impossible to conceive that he never laughed. But Christians have depicted Jesus according to their own projection. The projection is of their misery. And then Jesus becomes just an excuse to be sad, to be miserable. That's why in the church there is no laughter, no joy, no celebration.

Churches have become graveyards. And it is not accidental that the cross has become the symbol. It should not be the symbol.

I can understand your difficulties, particularly Chintana's difficulties. She says: WHAT AM I TO DO WITH THE JESUS I THOUGHT I KNEW AND LOVED FOR SO LONG?

You have not known Jesus.

Through me there is a possibility to know Jesus. If you are courageous enough, you can know Jesus for the first time. Because you can know Jesus only through a man who has attained to Christ-consciousness. A Krishna can be known only through a man who has attained to Krishna-consciousness. And they are the same thing: Krishna-consciousness. Christ-consciousness, Buddha-consciousness – the transcendental.

You cannot understand Jesus through a priest. He himself has not known. He has read, he has thought, he has contemplated, he has speculated, philosophised. Yes, he has a very cultivated mind, he knows the scripture; but to know the scripture is not to know Jesus. To know Jesus you will have to know your innermost nothingness. Without knowing it you cannot make anybody else acquainted with Jesus.

You have an opportunity here to come in contact with the reality that was there two thousand years before. The window is open again and you can enter – you can have a glimpse at least. But if you go on carrying your ideas about Jesus, then it will be difficult. Then, rather than entering through me and coming to know Jesus, you will start condemning me and you will remain surrounded by your own ideas. And you can always find reasons.

It happened in Montreal – it can happen only in Montreal.

Two nice looking young men were walking down the street, hand in hand. There was a married couple in front of them, arguing. One of the men squeezed the other's hand and said 'See, dear, I told you mixed marriages don't work.'

You can always find the argument. Now the marriage between a man and a woman is a 'mixed marriage'. 'How can it work? Marriage between a man and man can work, it is homogeneous.' The homosexual can find that argument.

If you have a certain prejudice in the mind you can always find support. The world is so big that it supports all kinds of things. And what can your idea of God, or Christ, or Krishna be? You don't know even yourself, Chintana. Not knowing yourself, how can you know Jesus? And whatsoever you know is going to be wrong. It will be guesswork more or less, and guesswork done in immense ignorance.

It is like painting a picture of Jesus on a dark night when there is no light. And you have never seen him, and you have never touched colours, and you don't know how to paint, and the night is dark and not even a single candle is there. And you go on painting, and you don't know how to paint, and you don't know how to keep the brush in your hand, and you don't know how to mix the colours, and you cannot see which colour is which – the night is so dark. And you go on painting. And in the morning when you see, you say 'This is Jesus.'

It is all guesswork in deep ignorance. Whatsoever man has thought of God is just guesswork. If you are honest you will not be interested in any guesswork. God cannot be guessed at – he can be known but not guessed at. How can you guess at God? How can you imagine God? There is no way to do it. And whatsoever you do is going to be wrong. The best way is not to guess but to drop all prejudices that you have been taught and conditioned for. Become a pure nothingness, a mirror, that's what meditation is all about. In that nothingness your eyes open for the first time. You start seeing that which is.

Two goldfish were swimming around and around in a glass bowl. One announced crankily that he had become an atheist.

'Fine, fine' scoffed the other. 'Now just explain to me who changed the water in this bowl?'

Now a goldfish in a bowl thinks that God changes the water. Your guesswork about God cannot be more than that. That's why people say – if you say to them there is no God – they will say 'What are you talking about? Then who created the world? Who changed the water?' Stupid ideas, because God is not the cause, and the world is not the effect. God has not created the world. If he has created this world, then that is enough proof that he is absolutely mad: that will prove only this, nothing else.

God has not created the world. God is not really a creator. It will be far better to say that God IS the world. God is not the creator but the creativity. The flower opening is God. Not that God is standing there and opening it – not separate from the flower and forcing the petals open. God is the flowering. The star shining in the night... not that God is pouring oil into it, or some fuel, and running it and managing it somehow; God is that light. Not that God has created you; you are that. The Upanishads say TATTWAMASI: thou art that. They are far closer to the truth.

In the East we have always depicted God as a dancer, not as a creator – God as Nataraj, the Master Dancer. Why? There is something immensely meaningful in that concept.

God is not the painter, because when the painter does a painting, the painting becomes separate from the painter. When the painter has finished with the painting, the painting has its own existence. The painter may die, the painting can live. And when the painter has finished the painting, it may be a beautiful painting, but it is dead because the painter cannot put his breath into it. That is not possible. He cannot pour his vitality into it, his life into it. The painting may be beautiful but a painting is a painting – it is dead.

God is not a painter, God is not a potter; God is a dancer. What is the meaning of it? In dance, the dancer and the dance are one, they can never be separated. That is the beauty of the dancer. The poet is separate from the poetry, the potter is separate from his pottery, the painter is separate from his painting, the sculptor is different, separate from his creation, and so on and so forth. Only the dancer is not separate. The dancer is the dance. And when the dancer is really in the dance, there is no dancer in him, all disappears. It is just pure, vibrant energy, it is just pure energy dancing. There is no ego in it. The dance comes to perfection when the dancer dissolves into it. But the moment dance stops... then you cannot find dance anywhere, it is not separate from the dancer.

And one thing more: the dance cannot exist separate from the dancer, and the dancer too cannot exist separate from the dance. When you say that this is a dancer, and if he is not dancing, your description is not right. A dancer is only a dancer while in dance, otherwise he is no more a dancer. Then it is a linguistic fallacy that you go on calling him a dancer – because 'Yesterday he was dancing.' Then yesterday he was a dancer. Or 'Tomorrow he will dance again.' Then tomorrow he will be a dancer again. But right now if he is not dancing, then he must be somebody else. If he is walking, he is a walker; if he is running, he is a runner; if he is sitting, he is a sitter – but not a dancer.

Dancer and dance exist together. In fact, they are not separate. God is not the creator of the world. God is its creativity, its very soul. He is in the trees, and in the rocks, in you, in me – he is everywhere, he is all. But to know this God you will have to drop guessing. Because when he is inside you what is the point of guessing? Why don't you go in? Why don't you close your eyes and travel inwards? Come to a point where no thought exists and you will know what God is. And to know God is to become Christ. And by becoming Christ, you will know what Christ is. By tasting Christhood, you will know what Christ is. How can you have any idea of Jesus? That idea will be Catholic, will be Protestant, will be this or that. That will be your idea, and your IDEA IS the barrier – beware of it. All your ideas have to disappear. Your mind has to cease for Christ to be.

So it will look very paradoxical. I am saying if you are not a Christian, not a Hindu, not a Jain, not a Buddhist, then only will you know what truth is. By being a Christian, how can you know Christ? Your very Christianity will be a barrier. By being a Buddhist you cannot know Buddha. Your ideology will function as a wall, a China Wall. Drop all ideologies, and don't be a nun.

She is no more a nun, she has become a sannyasin now, but deep inside she still is. When she comes to me, I can see two personalities together, split. When she comes to me, a part of her being is with me – she has taken the jump and become a sannyasin – but I can see the Christian is still there and very strong. And there is every fear that when she goes back to Australia, she may again get into the old nonsense. I am not yet certain about her, because the Christian is very strong there. She has devoted her life in a certain way, she has lived in a certain way with very wrong notions. Anti-life she has been, and now I am trying to bring her back to life. I am calling to her just as Jesus

called to Lazarus 'Come out, Lazarus!' – and he was dead. But Lazarus Was a beautiful man – he came out!

People always think Jesus did the miracle. My idea is that Lazarus did the miracle. Anybody can call... that is not the point! The point is that Lazarus came out, and he had been dead for four days, and nobody believed that it is possible now. When Lazarus died, Jesus was not in that town. But he was a follower, and Lazarus's two sisters were Jesus' followers, so those two sisters sent a message. 'Come as immediately as possible. Your beloved disciple is dead. You can save him, you can still bring him back.' Jesus came in his own leisurely way – not with the American rush – he came easily, the way he was to come. Four days he took. He was not very far, maybe just in the neighbourhood, the other village. He came. The sisters had become very very depressed. And when he came, the body had started stinking. They had put it in a cave, because the message had come that Jesus was coming, 'So wait. Don't bury the body, keep it.'

When Jesus came, those two sisters started crying and weeping and they said 'You are late... too late! Now what Can be done? The body has started deteriorating. It is stinking! Nobody can go near the body. Now it is so difficult. How to bury it? because nobody wants to go into the cave and take the body out. Even from outside it is stinking!'

Jesus said 'Don't be worried. Let me go to the cave.' They went, and the whole town gathered, and the body must have been stinking because Jesus also did not enter.

He called from the outside. Is this a way to call? Somebody is dead and just from the outside you are calling 'Lazarus, come out!?' Lazarus was a miracle man. He came out!

He said 'Yes sir, I am here.'

This is a parable, this is not a historical fact. This is how the Master calls the disciple – out of your death, out of your stinking cave where you are just rotting and rotting and deteriorating, every day deteriorating. He calls you out of your death.

And so I call to Chintana, 'Come out of your mind!' Because mind is death, because mind is time. If you live in the mind, you live in death. If you drop the mind, you live in eternity, deathlessness. And that's what religion is all about. Christianity, hinduism, Buddhism – these are just names for the same process.

A great opportunity is here. Chintana can drop her life-negative attitudes. To be a nun means to be against life. And to be against life means to be against God, because life is God. To be against love is to be against God. To be against your body is to be against God, because it is God's body. It is his temple, his shrine; he has chosen to reside in it. Don't destroy it, don't be against it.

My approach is absolutely life-affirmative. And I call this religious approach 'yes-saying' – saying yes to all. Jesus was able to say yes even to death, and you are not even able to say yes to your life. Learn first to say yes to life, then one day that pinnacle, that consummation, that fulfilment also happens when you can say yes to death too – because you have learned to say yes, and you have enjoyed saying yes. and you have seen how beautiful it is to go on saying yes.

Remember, the ego always says no. The no is the way of the ego. That's why when children start saying no, know well they are starting becoming egoistic. At a certain stage the child starts saying no, and starts enjoying saying no. Whatsoever you say, he says 'No!' No-saying comes easily at a certain stage. Why does he say no? – because he has to create the ego.

And only through the no is the ego created. Say no more, and more ego is created. Say yes more, and ego starts dispersing. If you have uttered a deep yes to your total life – with no reservations – then the ego disappears. In that yes is your prayer. But first one has to learn to say yes to life, only then can you say yes to death. How will you be able to say yes to death if you cannot even say yes to life and joy?

Never be a nun, and never be a so-called monk. This is an ugly state, pathological, neurotic, hysterical. But why has this been chosen down the ages?

There is a certain trick in it, a strategy. The nun is taught to say no to her body, no to her sex, no to her love, no to all relationships, so all doors are closed. She cannot say yes to any life experience. Then, naturally, her yes-saying heart feels very suffocated, prevented from every door and window. In that state of suffocation she starts saying yes to Christ, because one HAS to say yes. But this is a pathological yes, this is not real. It is coercion, it is violence.

Do you follow me? When you don't say yes to anything, it is as if you are in a desert. You are lost and you cannot see any oasis anywhere, and for days you have been thirsty and thirsty and thirsty. And the thirst becomes absolute. Then you can even drink your own urine. People are known to have done that. They can drink the urine of the camel. They can kill the camel and drink the water that he reserves in his body. Nauseating! But it can be done. When there is no possibility of any other water, and you are thirsty, and the thirst goes on becoming fiery, intense, then you can drink anything – the dirtiest water, and you can drink it as if it were the water of life.

You need not be a Morarji Desai. You can drink your urine without being a Morarji Desai if you are in a desert. And then you will understand his idea that urine is 'the water of life' – but only in a desert... unless you are neurotic. Now he is trying to do two things in India. One he has started: that is prohibition. First the country has to go through prohibition. And the next step – logical step – will be to start forcing people to drink their urine, because that is the water of life.

You need not be a Morarji Desai. If you are lost in a desert you will start drinking anything. When you are hungry and you cannot get food, you will eat anything. Then you will not and cannot be very choosy. You cannot say 'Where is the menu?' – those things will look like nonsense. If you are hungry in a desert, you don't ask for the menu. Whatsoever is available – whatsoever, and you will jump on it.

Say no to sex, so that you are sex-starved – sex goes on accumulating in you. You want to love somebody and that is not possible. Love is not possible. You cannot love any human being – that door is closed. And your love capacity is just like a thirst: it goes on accumulating. You start loving Christ, and then it is pathological.

Nuns have been known to report that Christ comes in the night and makes love to them, that he comes and fondles their breasts. Nuns have been known to have become pregnant because Christ

made love to them. Of course their pregnancy was nothing but hot air, but the stomach... It was found to be a false pregnancy. But the idea... These are pathological states.

When your love is starved, naturally only one direction is left open. It is as if all the doors are closed, only one hole is left open, and the house is on fire. Then you will not think of propriety, you will not think if it is proper to get out of the house through this hole. You will get out of the house. Any hole will do.

This is the situation that has been created for monks and nuns. Starve their love, and their love has to become focused on Jesus. But this is coercion. This is not conversion. This is not transformation. This is a very ugly state of affairs.

My own approach is just the opposite. I say: Make love as much as possible. Make a celebration as much as possible. Let Jesus enter from joy. You love a woman, you love a man, you love so deeply that one day suddenly you start feeling the depth of the man or the woman. And that depth will be the door of Jesus, or Krishna – or whatsoever name you want to give to it. Love deeply, so deeply that the body of the beloved disappears, that the mind of the beloved disappears, that even the self disappears. Love so deeply, go so deeply into each other, that one day you are just two skies, utterly clean and virgin, interpenetrating each other. In that very moment you will know that your beloved has become the door.

Celebrate. Let God come through celebration, and then you will have a health, a wholeness. I call that holy.

Nuns and monks are unholy people. They need psychiatric treatment; their minds are not in harmony. They cannot be in harmony because they have taken such an ugly course, unnatural, perverted.

So listening to me, this question is going to come to you again and again. Let it be very clear from the beginning. I am bringing to you a totally new Jesus, a far truer Jesus than the Vatican has given to you. And I want Jesus to come to you through life, through love, through light – not through perversion, not through repression.

Question 2

THE GOSPELS PROVIDE NO TECHNIQUES FOR DEVELOPING A LOVING HEART. THE GOSPELS ARE ALSO TOO DIFFICULT FOR ORDINARY PEOPLE. PERHAPS THIS IS WHY THE CHRISTIAN MESSAGE HAS ALWAYS SEEMED LESS PRACTICAL THAN, SAY, BUDDHA'S.

The question is from Prem Nirvan.

First, love is not based on any techniques. The path of love knows no techniques, that's why in the Gospels no techniques are given for developing your love.

The path of intelligence, gyana yoga, the path of knowing, of course has many techniques. Meditation is a technique. Intelligence moves through techniques. Intelligence always creates technology. If intelligence goes into science, then it creates technology. If it goes into spirituality, it

creates Yoga, Tantra – they are also technologies for the inner being. Intelligence is technological. It always finds out ways, shortcuts and how to do things more efficiently. Wherever you apply intelligence you will find better ways to reach the goal – faster, speedier, with less inconvenience, with less cost – that's what intelligence is.

But the path of love, bhakti yoga – and Jesus is a BHAKTA, a devotee – knows no techniques. Love is not a technique. Please remember it: Love is not a technique and cannot be a technique, and if you bring technique into it, you will destroy love. That's what is happening in the West. There are many love techniques available in the West. Everybody is learning from books how to make love, and how to make love more efficiently, more skillfully, and how to have greater orgasms, and all that. Now, all these things available – many books are available – are making people incapable of being in love.

There is a problem to be understood. If you are too interested in technique, you will not achieve orgasm. Impossible, because your whole concern will be the technique – how to do it. If you become too interested in Vatsayana and his love postures, then you will be doing a kind of gymnastics, exercises. But love will disappear.

Love needs no technique. Can't you see? Animals love, birds love, trees love, and if you have eyes to see, the whole existence is love energy. But there is no technique. It is natural, it is spontaneous. Technique is against spontaneity. Love is not a technique but spontaneity. It needs only that you drop your being into the heart. Through the head there is no way towards love, it is through the heart. And remember that the heart is capable of moving into love from the very beginning.

It is just like a rose flower opening. You need not open it, it has the capacity to open. That capacity is built-in, it is intrinsic. Of its own accord the rose flower opens – so opens the heart. The heart needs no training. If you give training to it you will destroy it, because through training you will destroy the spontaneity.

That's why in the Gospels, Nirvan, no techniques are given. Techniques cannot exist on that path. Buddha appeals to you. Every day Buddha is gaining more and more followers in the West, because the West has become very very mind-oriented. Intelligence has become predominant in the West. The West has become technological about everything. So when you read about Buddha or Patanjali or Vatsayana, it has immense appeal; it simply fits with you. Your whole being says 'Yes! It must be so!' You are ready to accept Buddha, Patanjali, Mahavir.

The grip of Christ is lessening on the West. The reason is that the West no longer goes through the heart; it bypasses the heart. People are Christian because they are born Christians, but the appeal of Christ is every day becoming less and less and less. Buddha will fit better. Patanjali even more. Immediate appeal will be there because there is logic, there is intelligence, and there is a clearcut path – what has to be done.

Love is not a doing. It is a happening, it is a trust, not a technique.

Jesus says: Love God. If you can love, then there is no problem. If you cannot love, then Jesus is not the way for you. Then you will have to search for Buddha. On the path of Buddha, love is non-existent; emotion, sentiment, love – these are non-existent. Buddha says: Those who are very very emotional and loving have to find other ways. My way is not their way.

Do you know that for many years Buddha was very resistant to initiating women? He rejected it again and again. Many times appeals were made to him, 'Why don't you initiate women?' And he would say 'No. My path is the path of intelligence, not of love, and if women are allowed to enter it, they will destroy my whole thing.' When too much pressure was put on him – he was a very very democratic man and he understood that it was not right to deprive women – he finally, but very reluctantly, agreed. The day he initiated women he declared 'My path was going to remain pure for at least five thousand years. But now I can only hope for five hundred years, not more than that.' And that's exactly how it happened.

Through the entry of the woman, Buddhism started changing its character, because the woman brings love. Once Buddha was gone, the whole quality of Buddhism changed; it became absolutely the opposite. If Buddha comes back he will not be able to recognise the Buddhism that is prevalent in China, Burma, Thailand. He will not be able to recognise it, because its whole quality has changed. Now Buddha is thought to be the God, and people are praying to him – and his whole life he was saying that prayer is nonsense, only meditation will do. He was utterly on the path of intelligence; prayer was meaningless. And he was saying 'There is no God, so to whom are you praying? It is crazy.' And he was saying that 'Nobody can help you except yourself.'

The last message on his deathbed was... Ananda, his chief disciple asked 'Bhagwan, give us your last message.' And he said 'Ananda, APPA DIPO BHAVA: become a light unto yourself. There is no other light, so don't look into the sky, don't look at me. There is no other light. Be a light unto yourself. Your own intelligence has to become your light, depend utterly upon yourself – no other dependence, no shelter anywhere, no refuge.'

He was one of the most intelligent persons born on the earth, but soon, once he was gone, the quality started changing. And it is a surprise of history that Buddhism became the source of Tantra, the source of love techniques. Buddhism became the source of love techniques. It is utterly against Buddha. There is no relationship between them, but it had to be so. Once women entered – they came in great crowds, and they have a very loving heart so they can fall into anything very easily – soon the proportion between men and women was one to four. One man to four women – they predominated. And with them came love, tenderness, softness, femininity, receptivity. With them came everything that Buddha was holding out against. The quality changed: Buddha became a God, was worshipped and prayed to. Temples were erected, images were built, and all that which Buddha was saying was not possible on his path entered and bloomed.

I am not saying that something went wrong. Nothing went wrong, because so many people attain through love. But Buddha's purity was lost. His absolute grip on intelligence was lost. The path became more and more the meeting of the opposites.

To me, it is very good. Nothing like this has happened on Jesus' path. Nobody has come on Jesus' path who would bring intelligence and the path of intelligence into it, no. Nothing has happened like that. Jesus' path has remained more pure in that way. It is the path of prayer, of love – love of the whole existence, love of God – God simply means the whole. You will not find any techniques there. If you are looking for techniques in the Gospels, you are looking in the wrong place. Look for techniques in Patanjali's YOGA SUTRAS, look for techniques in VIGYAN BHAIKAV TANTRA: look for techniques somewhere else. Jesus is a lover.

If you can love, nothing else is needed. If you cannot love, you cannot be helped on that path. Then forget about it, then it is not for you.

The problem is arising... Nirvan wants to love and cannot love, so he wants to find some techniques. But love never happens through techniques so you are asking for the impossible. Nirvan, follow the path of intelligence. If Buddha appeals to you, there is no problem. Forget about Jesus! Buddha will do.

THE GOSPELS PROVIDE NO TECHNIQUES FOR DEVELOPING A LOVING HEART – because there are none.

THE GOSPELS ARE ALSO TOO DIFFICULT FOR ORDINARY PEOPLE.

There, Nirvan, you are absolutely wrong. The Gospels are difficult only for intellectuals, not for ordinary people. Jesus moved with ordinary people; he was very against intellectuals. He was all for the ordinary people. His whole discipleship came from the very ordinary people, because the ordinary people have more pure a heart, naturally. The intellectuals lose their heart, they become hung-up in the head. They THINK about love, but they cannot love. Even sometimes when they say that they are in love, they only THINK that they are in love.

Love is not possible through the head. It is as impossible as somebody trying to see through the ears, or to listen through the eyes. You cannot listen through the eyes, and you cannot see through the ears, because they are not meant for it.

Intelligence is not meant for love. For that a different faculty exists in you – the heart. The intellectual is trained for the head; the school, the college, the university – they all train for the head. The more and more clever, intelligent, calculating you become, the more and more difficult it becomes to love. That's why Jesus moved with ordinary people, because ordinary people are extraordinarily loving people. The so-called extraordinary intellectuals are very ordinary lovers.

So how can it be that you say THE GOSPELS ARE ALSO TOO DIFFICULT FOR ORDINARY PEOPLE...?

No, sir, they are not. If they are difficult for you, that simply shows that you are difficult for them, that you are too much in the head. From the head the Gospels cannot be approached. Through tears, yes. Through logic, no. Through dancing, yes. Through singing, yes. Through chanting, yes. But through argumentation, no. You must be approaching in a wrong way. You must be bringing your head into the Gospels.

They are very simple phenomena – like flowers, like rivers. Jesus lived with ordinary people. He is the past Master of how to relate to ordinary people. Buddha lived with extraordinary people – great scholars, great intelligent people, poets, philosophers; his atmosphere was that of intelligence. Jesus walked with the fisherman, with the woodcutter, with the shoemaker. These Gospels are those dialogues. They were between Jesus and very ordinary people. In fact, he himself was very ordinary. He was not the son of a king... a carpenter's son. He cannot speak anything that cannot be understood by ordinary people.

But I understand your problem. It is difficult for you. Then it is not for you. Don't be unnecessarily worried about it. Then look for something that is for you. There are a thousand and one doors; the door is irrelevant. The real question is to get into God; by what door you enter will not make any difference. Enter – that is significant. So let Buddha be your door.

PERHAPS THIS IS WHY THE CHRISTIAN MESSAGE HAS ALWAYS SEEMED LESS PRACTICAL THAN, SAY, BUDDHA'S.

It depends. If you are a very very intellectual person, Buddha's approach will look very practical and Jesus' approach will look impractical. If you are a loving person, Buddha's will look impractical and Jesus' will look very practical. It depends. It depends more on you how it looks. If something suits you, it is practical for you. If something does not suit you, it is impractical. And there is no need to remain hooked with the impractical.

Question 3

WHY IS JESUS THOUGHT TO BE BORN OUT OF A VIRGIN MOTHER?

There are a few points to be understood.

One: Jesus can be born only out of a virgin woman. But remember, virginity has nothing to do with celibacy – not, at least, for me. Virginity is something immensely different. Don't reduce it to sex.

Sex can be virgin, and celibacy may not be virgin. Things are very complicated. If a man is celibate and thinks constantly of sex, he is not virgin. On the other hand, if a man makes love to a woman, or the woman makes love to a man, and there is no thought of sex – no sexuality in the head, no cerebral sex – it is virgin.

Virgin means pure. Virgin means uncontaminated. Virgin means spontaneous. Virgin means simple, innocent.

Now, sex is not the problem. Sexuality is the problem.

There are people who are continuously thinking of sex. And the more you try to enforce some celibacy on yourself – you become a nun or a monk – the more you think of sex. In fact, then you don't think about anything else, you only think of sex because that is your starved part. It takes revenge, it becomes very aggressive. It comes again and again, bubbles up, surfaces in the head. And you go on doing prayer to keep it repressed, and you go on doing this and that – a thousand and one things. But whenever there is rest, it is there. You go to sleep and it is there. It becomes your dream, it becomes your fantasy. If you repress it too much, then it starts coming in different symbols. They may not be sexual on the surface but deep down they are sexual.

Sexuality means that sex has entered into the head, but why has sex entered into the head in the first place? It enters into the head if you repress it. Anything repressed enters into the head. Try for three days: go on a fast, and food will enter into the head. For seven days don't take a bath... I am not talking about hippies. If you are a hippy, then this won't do. For seven days don't take a bath, and that will enter in your head. For three, four days don't sleep, and that will enter in your head.

And then you will be continuously thinking of sleep, sleep will be continuously coming and you will be yawning. Whatsoever is starved enters into the head. And when something enters into the head your whole being becomes polluted with it.

By 'virginity', I mean that Mary must have been in a very very non-sexual state. She must have been a very innocent woman. She must not have been thinking about sex; she must have made love, but that love was innocent. There was no idea in it: mind was not interfering. It was completely uncontaminated by the mind, uninterfered with by the mind. That's what we in Tantra say real love is.

Ordinarily what do you do? You see a woman, a beautiful woman, and you start fantasising. 'A beautiful woman... how to take her to bed?' Now you start planning. Now there is great turmoil and calculation inside – how to introduce yourself to her, and how to 'make it'. On the surface you don't show that. Inside that continues – calculation, thinking, planning, designing. And when you talk to her you don't show any indication that you are sexually interested in her, because she may feel offended. Things may go wrong from the very beginning. You talk about other things – poetry, literature – and you are not concerned with poetry and literature at all. You are concerned somehow with how to jump into the bed. You are planning inside. But on the surface you are showing interest in art, in music, you are praising the music that is on. But deep down, you are waiting for something else. This is non-virginity.

You meet a woman, you don't think about sex at all. Only pathological people think about sex, healthy people don't think about sex. There is no need. You enjoy the beauty of the woman – her face, her eyes, her proportion – you are simply thrilled by her being. There is no idea to do anything to her, there is no idea to exploit, there is no idea to possess. You are immensely interested, but very innocently. There is no planning in your mind, there is no future, then it is a virgin relationship. One day love can happen. One day listening to music, dancing together, love can possess you both: you can make love to each other. But even while making love, there is no idea – there is no mind in it. It is innocent of mind, then it is a virgin relationship.

If you ask me, then this is what I mean by 'virgin'. Jesus cannot be born in the way Christians say – that is absurd, stupid. But why do they say that he was born out of a virgin mother? They are too obsessed with sex, and to them it seems degrading that Jesus should come out of sex, out of an ordinary love relationship. That looks very very disturbing to them. THEIR God, THEIR Master, THEIR saviour... and coming through the ordinary passage of sex? No, that is not possible. If Jesus can come through sex, then how will they condemn sex? Then how will they tell their nuns and their monks 'Don't ever go into sex. It is ugly, it is the greatest sin there is!?' If Jesus himself enters into the world through natural love, it will be difficult to condemn. Then a nun can say 'Who knows, maybe Jesus wants to come through me?' Or a monk can say 'Who knows? Joseph never knew. Who knows maybe Jesus wants to come through me?'

If Jesus can come through love, then love is enhanced, enthroned. Then love becomes a great value. If Jesus comes through love, then love will have a splendour to it, and that is difficult for the pathological people. They condemn sex, because through condemning sex they can hold people, they can make them feel guilty – that is their strategy. Make people feel guilty, and they become slaves and serfs. Make them feel guilty and they are always crawling. Make them feel guilty and you can exploit them. Make them feel guilty and they will come crawling to the churches and to the

mosques and to the temples, and they will never be rebellious. They will be so afraid – they are sinners, they have to be saved. Create the idea in them that they are sinners, then certainly they will start searching and seeking how to be saved. And then you can trap them into the church 'This is the only way to be saved – only those who go through Jesus will be saved' you can say to them.

The more they are trembling, the more they are afraid, the closer death is coming, the more they will start coming into the church, and the more they will believe in any nonsense that you say.

This has been used by the priest and the politician to exploit people, to repress people, to oppress people, to dominate people. They cannot say that Jesus comes through ordinary love; they want to make it special. And this tendency exists in all the religions. Somehow they want to make their Master special. Jains say that Mahavir's perspiration does not smell – in fact, he does not perspire. He does not defecate – he's not an ordinary human being. Defecation, urinating are very ordinary things – Mahavir does not do that.

Now that seems to be the longest case in the history of constipation: forty-two years. I have heard about the record: the record is one hundred and twelve days. The greatest record known to medical science is one hundred and twelve days. One man kept that long. But Mahavir? Forty-two years. Now you cannot compete with Mahavir. Now this is absurd, this is foolish. But that's how things go.

Every religion tries to make something special of the Master, and the Masters are the MOST ordinary people, because they are non-egos. They are very simple people. But the disciple's ego is in trouble, the disciple's ego wants to find something which is special – so special that nobody else can claim it.

Christians have found it through this idea of virginity. They say that Jesus was born out of the virgin Mary through the Holy Ghost. But why can't the Holy Ghost come in the usual way through Joseph – as he always comes? Why did he get lost? Why did he go astray?

I have heard...

The problems of the world were weighing heavily on God's shoulders and he confessed the need for a rest.

'Why don't you take a short vacation, Boss?' suggested the archangel Gabriel.

'Yes, but where?'

'How about the little place, Earth? You haven't been there for a good while.'

'No, no. It's a world of busybodies' shuddered God. 'I was there two thousand years ago and that's enough. I had an affair with a little Jewish girl, and they're still talking about it.'

Christians are obsessed. This is a very ill state of affairs.

To me, virginity means innocence. And naturally, Jesus can only come out of innocence. Such a flower can only bloom in innocence. Mary must have been a virgin – virgin in my sense. She must

have been pure love. She must have been as innocent as the animals. She must have been a perfect animal – that is the meaning – 'like a cow'. Look into the eyes of a cow. Those eyes must have been the eyes of Mary. Jesus can only come through such simplicity, such innocence.

Question 4

IF SOMEBODY KILLS YOU... THEN?

Then somebody kills me. So what?

I don't see any problem in it. Life is good, so is death. All is good: you need not choose. Choice brings conflict. If you choose life against death you are creating a dichotomy in your being. If somebody kills me, he kills me. There is nothing more to it.

Life is good, so death is going to be good. And death is going to happen, whether somebody kills or not. Death is the culmination of life, the fulfilment of life. Death is not against life, death is the crescendo, the greatest peak of life. Death is the greatest orgasm. That's why I say that even on even the cross Jesus was laughing. He must have been enjoying the whole joke.

Question 5

WHY DID YOU END UP YOUR TALK YESTERDAY ABRUPTLY? HOT DATE? ANYHOW I'M CAUGHT IN THE WORDS OF THIS SERIES. WOULD YOU EXPLAIN THE BEATITUDE ABOUT THOSE WHO ARE PERSECUTED FOR RIGHTEOUSNESS' SAKE.

There was nothing esoteric about it. Just my bladder was hurting. I am not a Mahavir! And it is hurting again, so I will not be answering it.

CHAPTER 3

First be Reconciled

23 October 1977 am in Buddha Hall

MATTHEW 5

23. THEREFORE IF THOU BRING THEY GIFT TO THE ALTAR, AND THERE REMEMBEREST THAT THY BROTHER HATH AUGHT AGAINST THEE;

24. LEAVE THERE THY GIFT BEFORE THE ALTAR, AND GO THY WAY; FIRST BE RECONCILED TO THY BROTHER, AND THEN COME AND OFFER THY GIFT.

27. YE HAVE HEARD THAT IT WAS SAID BY THEM OF OLD TIME, THOUS SHALT NOT COMMIT ADULTERY:

28. BUT I SAY UNTO YOU, THAT WHOSOEVER LOOKETH ON A WOMAN TO LUST AFTER HER HATH COMMITTED ADULTERY ALREADY IN HIS HEART.

29. AND IF THY RIGHT EYE OFFEND THEE, PLUCK IT OUT, AND CAST IT FROM THEE: FOR IT IS PROFITABLE FOR THEE THAT ONE OF THY MEMBERS SHOULD PERISH, AND NOT THAT THY WHOLE BODY SHOULD BE CAST INTO HELL.

38. YE HAVE HEARD THAT IT HATH BEEN SAID, AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH:

39. BUT I SAY UNTO YOU, THAT YE RESIST NOT EVIL: BUT WHOSOEVER SHALL SMITE THEE ON THY RIGHT CHEEK, TURN TO HIM THE OTHER ALSO.

43. YE HAVE HEARD THAT IT HATH BEEN SAID, THOU SHALT LOVE THY NEIGHBOUR, AND HATE THINE ENEMY.

44. BUT I SAY UNTO YOU, LOVE YOUR ENEMIES, BLESS THEM THAT CURSE YOU, DO GOOD TO THEM THAT HATE YOU, AND PRAY FOR THEM WHICH DESPITEFULLY USE YOU, AND PERSECUTE YOU;

45. THAT YE MAY BE THE CHILDREN OF YOUR FATHER WHICH IS IN HEAVEN: FOR HE MAKETH HIS SUN TO RISE ON THE EVIL AND ON THE GOOD AND SENDETH RAIN ON THE JUST AND ON THE UNJUST.

46. FOR IF YE LOVE THEM WHICH LOVE YOU, WHAT REWARD HAVE YE? DO NOT EVER THE PUBLICANS THE SAME?

48. BE YE THEREFORE PERFECT, EVEN AS YOUR FATHER WHICH IS IN HEAVEN IS PERFECT.

Moses brought law to the world, Jesus brings love. Moses is a must before Jesus can be possible. Law is enforced love; love is spontaneous law. Law is from the outside; love is from the inside. Law is without, love is within.

Love can happen only when a certain order, a certain discipline, a certain law exists. Love cannot exist in the jungle. Moses civilises man, Jesus spiritualises man. That's why Jesus says again and again 'I have come not to destroy, but to fulfil.'

Moses gives commandments, Jesus gives insight into those commandments. One can follow the commandments on a formal, superficial level. One can become a righteous person, a puritan, a moralist, and deep down nothing changes: all remains the same. The old darkness is still there, the old unconsciousness is still there. Nothing has really changed; you have just painted your surface. Now you are wearing a beautiful mask. Nothing wrong in wearing a beautiful mask – if you have an ugly face it is better not to show it to others. Why be so hard on others? If you have an ugly face, wear a mask – at least it will save others from seeing you. But the mask cannot change your ugly face. Never forget for a single moment that the mask is not your face. You have to transform your face too.

Moses gave a very crude discipline to society. He could not have done better, there was no way. Human consciousness existed in a very very primitive way. A little bit of civilisation was more than one could expect. But Moses prepared the way, and Jesus is the fulfilment. What Moses started, Jesus completes. Moses has laid the foundation, Jesus raises the whole temple. Those stones in the foundation have to be crude and ugly. Only on those crude and ugly stones can a beautiful marble temple be built. Always remember this: that Jesus is not against Moses. But the Jews misunderstood him, because Moses talks about law and Jesus talks about love.

To the Jews, particularly the priests, the politicians, it appeared that the law would be destroyed by Jesus; hence they were angry. And they were right too. The law would be destroyed in a sense, because a higher law would be coming in. The lower law would have to go. The lower has to cease for the higher to come.

Law depends on fear, law depends on greed, law punishes you. The central idea of law is justice, but justice is not enough, because justice is crude and hard, violent. Only compassion can allow your being to bloom, can help you come to your highest peak – not justice. Law is better than lawlessness, but compared to love, law itself is lawlessness – compared to love. It is relative, because law depends on the same evils against which it fights.

Somebody murders, then the law murders him. Now, it is the same thing you are doing to the person that he has done to somebody else. It is not higher, although it is just. But it is not religious, it has no spirituality in it; it is mathematical. He has killed somebody... the law kills him. But if killing is wrong, then how can the law be right? If killing in itself is wrong, then the law is very much lacking. It depends on the same evil, remember it.

When Jesus started talking about love, the people who had been law-abiding became very much afraid. Because they knew that if the law were dropped, then the animal hidden inside them would come up, and would tear down the whole society. They knew that their faces were only beautiful on the surface – deep down, great ugliness. And when Jesus said 'Drop all masks', they became afraid, they became angry. 'This man is dangerous, this man has to be punished and destroyed before he destroys the whole society.'

But they misunderstood. Jesus was not saying just to drop the mask. He was saying 'I have brought you an alchemy, so that your real face can be beautiful. Why carry the mask? Why this weight? Why this false plastic thing? I can give you a higher law that needs no fear, that needs no greed, that needs no enforcement from the outside. But it arises in your being because of understanding, not because of fear.' Remember, that is the difference: out of fear is law, out of understanding is love.

Moses is a must, but Moses MUST go also. Moses has done his work: he has prepared the ground. When Jesus appears, Moses' work is fulfilled.

But the Jews were angry. It is very difficult for people to uncling themselves from their past. Moses had become very very central to the Jewish mind. They thought Jesus was against Moses. And this has been so down the ages – the misunderstanding.

Hindus thought in India that Buddha was against the Vedas – the same problem, exactly the same. Buddha is not against the Vedas – in a sense, yes, but only in a sense. He is bringing something from the depth, and once that depth becomes available to you, the Vedas will not be needed. So he looks against: he makes the Vedas meaningless. And that is the whole purpose of Jesus: to fulfil Moses and still to make Moses meaningless. The new dispensation has come in.

Jesus was a man of love, of immense love. He loved this earth, he loved the smell of this earth. He loved the trees, he loved the people. He loved the creatures because that is the only way to love the creator. If you cannot praise the painting, how can you praise the painter? If you cannot praise the poetry, how can you praise the poet?

Jesus is very affirmative, yea-saying. And he knows one very significant fact which he brings into his sayings again and again: that God is an abstraction; you cannot stand face to face with God. 'God' is as much an abstraction as 'humanity' is. Whenever you come across, you come across human beings, never across humanity. You meet THIS human being, THAT human being, but never

humanity. You always come across the concrete. You will never come across the abstract God, because he will not have any face. He will be facelessness. You will not be able to recognise him. Then where to find him?

Look into each eye that you come across, look into each being that you come across. This is God in concrete form: God materialised. Everybody here is an incarnation of God – the rocks and the trees and the people and all. Love these people, love these trees, these stars, and through that love you will start feeling the immensity of being. But you will have to go through the small door of a particular being.

Jesus has been very much misunderstood. He was misunderstood by the Jews, and he was the climax of their intelligence for which they had waited for ages. And when he came he was rejected. And then he has been even more misunderstood by the Christians. A great yea-sayer has been converted into a no-sayer. Christians have depicted Jesus as very sad, with a long face, in great misery as if he is being tortured. This is false, this is not true about Jesus! It CANNOT be true about Jesus! Otherwise who else will laugh, and who else will love, and who else will celebrate? Jesus is a celebration of being, and the highest celebration possible. Remember it, then only will you be able to understand these sutras.

An immensely beautiful anecdote:

Jesus was on the cross and below St. Patrick was praying for his soul, as soon his Master would die.

Jesus called down to St. Patrick, 'Patrick, come up here. There is something I must tell you.'

Patrick, not looking up, replied 'Lord, to be sure oi cannot for oi am praying fer yer soul, that oi am.'

Jesus then calls – a little louder, with a hint of urgency.

'Patrick, for Christ's sake stop this nonsense and come up, it is very important what I must tell you.'

'Lord, oi cannot. Have not oi told you oi'm prayin' fer yer soul, bejabbers!'

Jesus again, almost shouting 'Patrick, for the last time I say, come up here! It is of utmost urgency, you cannot afford to miss!'

Patrick reluctantly relents, and saying under his breath, 'Goddammit! This man is a fool! Asking me to go up there when oi am busy praying for his soul!' goes off to fetch a ladder. He puts up the ladder against the cross and with slow, deliberate reluctance climbs rung after rung till he reaches the top. 'Well, Master, here oi am. Now will yer tell me what it is that you brought me all the way up here for?'

'Look, Patrick' Jesus says 'over beyond those trees you can see our house.'

Jesus, dying on the Cross... and he says 'Look beyond those trees. Can you see our house?' He was immensely in love with this earth. That is the only way to be in love with God; there is no other way.

If you deny existence, you are intrinsically denying God. If you say no to life, you have said no to God, because it is God's life. And always remember God has no lips of his own; he kisses you through somebody else's lips. He has no hands of his own; he embraces you through somebody else's hands. He has no eyes of his own, because all eyes are his; he looks at you through somebody's eyes. He sees you through somebody's eyes and he is seen by your eyes, and he goes on seeing through your eyes too.

Quakers rightly say that God has nothing else but you; only you – that's what God has. This insight has to penetrate deeply, only then will you be able to understand the sayings of Jesus; otherwise you will miss – as Christians have been missing down the ages. Let this become the very foundation stone: that life is God. And then things will become very very simple. then you will have the 4 right perspective. Say 'yes', and suddenly you feel a kind of prayer arising in you.

Have you tried it? Sitting silently, doing nothing, start swaying in a kind of inner dance and start saying 'Yes... yes...' Go into it. Let it come from your very heart. Let it spread over your whole being. Let it throb in your heartbeat, let it pulsate in your blood. Let it electrify you, this 'yes', and you will be surprised: for the first time you have tasted what prayer is.

The English word 'yes' can become a great mantra. It is. The very sound of it is yea-saying, the very SOUND OF it creates an affirmation in the heart. Say no – try the polar opposite sometimes – sitting silently, say 'no... no...' Go into it. Let your whole being say no, and you will see the difference. When you say no you will be angry. When you go on saying no you will become enraged. When you go on saying no you will feel that you are cut from existence, separate, isolated, alienated – the bridge has disappeared. And particularly the modern mind is a no-saying mind. Descartes, the French philosopher, has said Cogito ergo sum: I think therefore I am The modern mind says: I say NO therefore I am. It is a no-saying mind, it goes on saying no. 'No' creates the ego. You cannot Create the ego without saying no. You can create the ego only by saying no more and more.

Ego separates, ego makes you irreligious, because ego takes you away from the whole, and you start thinking you are a whole unto yourself. You forget that you exist in an immense complexity, that you are part of a vast universe, that you are not an island – 'No man is an island...' We are all parts of an infinite continent. Yes-saying bridges you with the continent. Yes-saying bridges you with God. Say yes more and you will become more religious. Let 'yes' be your church, your temple. And Jesus is a yes-sayer.

Even on the cross, dying, he says 'Look beyond those trees. Can you see our house?' and this is his last moment. But his love for existence, for life is still there, radiantly there. In the last moment he prays to God 'Father, forgive these people because they don't know what they are doing.'

They knew EXACTLY what they were doing. They knew they were killing. But that is not the point. When Jesus says 'They don't know what they are doing', he is saying 'They are so asleep, so confined in their egos, they have lost their eyes, Father. They don't have any consciousness. I can see great darkness in their heart. Forgive them, they are not responsible.' This is the voice of love. He is not condemning them. Ordinarily he would have prayed 'Destroy all these people. They are destroying your only begotten son. Kill them immediately, right now! Come like a thunderbolt! Shower like fire, burn them here and now! Show them what they are doing to your son!' That may have been just, but that was not right for Jesus.

Jesus does not exist at the level of justice, he exists at the level of compassion. Compassion forgives, justice punishes. And when you punish you create in the other's mind great anger. He will watch for his own time to take revenge, and with a vengeance. Only love creates reconciliation, because love does not create any chain. Anger, fear, violence, aggression, punishment – all create ugly chains. And one thing leads still into deeper darkness, into deeper gloom.

Jesus' whole message is 'Yes'. He says yes to his own death, accepts it, welcomes it, because this is the will of his God – 'Then let it be so.' He relaxes into it. You are not relaxed even in life, and he relaxes into death too. That was the last test, and he passed through it victoriously.

Death is the only criterion, the only touchstone, where a man is really known – what he is, of what mettle he is made. It is very easy to TALK about love, it is difficult to love – because love is a cross. It is very easy to talk about compassion, but to be committed to compassion one has to lose all.

Just the other day I was reading this anecdote:

Uncle Si and Aunt Rose were up in years. but they still prayed every night. Their prayer was always 'Lord, when you're ready for us, take us. We are ready.'

A group of playful boys heard their prayers and decided to have a little fun. They got on top of the house and talked down the chimney... in a deep voice...'Si, Si...'

Aunt Rose asked 'What do you want?'

The voice answered 'I want Si.'

'Who are you?'

'I'm from the Lord and I've come for Si.'

'Well, he ain't here, he's gone.'

'Well, I'll just have to take you, Aunt Rose, instead of Si, if he's not there.'

'Get out from under that bed, Si' said Aunt Rose sharply. 'You know he knows you are there!'

When death comes, then one forgets everything. For years they have been praying 'Lord, we are ready whenever you are ready.' And now that the Lord is ready, Aunt Rose is not ready to go.

I have heard an old Sufi parable.

An old man was coming from the forest – he was a woodcutter. He was carrying a big load of wood. and he was really old – seventy, eighty, tired of life. And many times he used to say to the sky 'Where is death? Why don't you come to me? I have nothing left to live for here, I am just dragging! Do you want me to commit suicide? That will be a sin. Why can't you come easily?' Again and again he would pray 'Death, come and take me, I am finished.' And, in fact, there was nothing to live for. He was an old man and had nobody to look after him, no money left. Every day he would have to go to the forest, cut wood and sell it, and somehow manage for his bread and butter.

But that day it happened that death was passing by. Suddenly he asked – he threw down his load of wood – and shouted to the sky 'Death! Where are you? You come to everybody. I have seen so many people dying. Why are you so angry with me? Why don't you come to me? Come on! I am ready!'

And, by chance, death was passing by, so death came. It appeared before him and said 'Okay, sc, what do you want?'

And he started trembling. He said 'Nothing much, it's just that I am an old man and I am unable to take this load onto my head, and there is nobody else to support me. Please, just help me to put this load on my head. Thank you!'

And for years he had been praying for death. In fact, he was not praying for death; he was not aware of what he was doing.

Jesus is fully aware, and yet for a moment he wavers. So what to say of other people? For a moment he wavers on the cross, and he says to God 'Why have you forsaken me? Why? What wrong have I committed? Why are you so far away? Why is this being done to me?' For a single moment he wavers – even at that stage. So what to say about ordinary human beings. But he saw the point – he was a man of perception, great insight – and relaxed, and said 'Thy kingdom come, Thy will be done. Do whatsoever Jesus died and Christ was born. To me, in that moment the resurrection happened, not after the crucifixion. In that moment the discontinuity happened: Jesus disappeared. The moment he said 'Thy will be done' – that is the death of Jesus, death of any sense of self... Jesus ceased at that moment; he became Christ. This is the real resurrection. The other thing may be just a parable – meaningful, but not historical; a myth – pregnant with great significance but not factual. But this is the real fact. Just a moment before he was wavering, afraid, trembling, and a moment later he settled and relaxed. He surrendered That moment he was no more separate from God.

When YOUR WILL is separate from God, you are separate from God. When your will has been surrendered to God's will, then you are not separate; then his will is the only will.

These sutras:

THEREFORE IF THOU BRING THY GIFT TO THE ALTAR, AND THERE REMEMBEREST THAT THY BROTHER HATH OUGHT AGAINST THEE;

LEAVE THERE THY GIFT BEFORE THE ALTAR, AND GO THY WAY; FIRST BE RECONCILED TO THY BROTHER, AND THEN COME AND OFFER THY GIFT.

Jesus says: If you come to the temple with flowers, with offerings, to pray, to surrender to God, and you remember that somebody is angry at you – you have done something, you have angered somebody – then the first necessity is to go back and be reconciled to your brother. All are brothers here, remember, because the father is one. The trees are your brothers, that's how St. Francis used to talk to the trees – 'Sisters, brothers.' The fish, the seagulls, the rocks, the mountains – all are your brothers because they all come from the one source.

Jesus is saying that if you are not reconciled with the world, you cannot come to pray to God. How can you come to the Father if you are not even reconciled with the brother? And the brother is concrete, and the Father is abstract. The brother EXISTS, and the Father is hidden. The brother is manifest, and the Father is not manifest. How can you be reconciled with the unmanifest? You have not even been capable of being reconciled with the manifest. This is a meaningful sentence. It does not mean only your brother, it does not mean only human beings; it means the whole existence – wherever you have been offending. If you have been cruel to anybody...

A great Zen Master, Rinzai, was sitting. A man came. He pushed the door very hard – he must have been angry – he slammed the door. He was not in a good mood. Then he threw his shoes, and came in. Rinzai said 'Wait. Don't come in. First go and ask forgiveness from the door and from your shoes.'

The man said 'What are you talking about? I have heard that these Zen people are mad, but it seems true. I was thinking it was just rumour. What nonsense you are talking! Why should I ask forgiveness from the door? And it looks so embarrassing... those shoes are mine!'

Then Rinzai said 'You get out! Never come here again! If you can be angry at the shoes, why can't you ask their forgiveness? When you were angry, you never thought that it was so foolish to be angry with the shoes. If you can relate with anger, then why not with love? Relationship is relationship. Anger is a relationship. When you slammed the door with such anger, you related to the door; you behaved wrongly, immorally. And the door has not done anything to you. First go, otherwise you don't come in.'

Under the impact of Rinzai's silence, and the people sitting there, and that presence... like a flash, the man understood. He understood the logic of it, it was so clear. 'If you can be angry, then why can't you be loving? You go.' And he went. Maybe in his whole life that was the first time. He touched the door and tears started flowing from his eyes. He could not hold back those tears. And when he bowed down to his own shoes, a great change happened in him. The moment he turned and came towards Rinzai, Rinzai took him in his arms and embraced him.

This is reconciliation. How can you pray if you are unreconciled? How can you come to a Master if you are unreconciled with existence?

Jesus says

THEREFORE IF THOU BRING THY GIFT TO THE ALTAR, AND THERE REMEMBEREST THAT THY BROTHER HATH OUGHT AGAINST THEE; LEAVE THERE THY GIFT...

Now the altar is secondary, the prayer is secondary, because right now you are not in the mood to pray.

One has to earn prayer. By being reconciled with existence, one earns prayer. Prayer is not just that you go into the temple and you do it. It is not a kind of doing, it is an arousal into consciousness of unknown peaks. But that is possible only if you are reconciled, relaxed with existence.

Now this is something absolutely different from what Christians have been doing down the ages. They are not reconciled. They are not even reconciled with THEIR OWN BODIES – what to say of

others? They are not even reconciled with their own existence. They have great condemnation in them. With that condemnation how can they pray? Their prayer will be just so-so, lukewarm; it will not transform them.

Prayer is a magic formula, it is a MANTRA, it is a spell. But it has to be provoked in the right moment. You cannot pray at any time, in any place. You have to get into the right tuning. That's why all the religions have chosen particular moments – early morning when the sun is just going to rise and there is more possibility of getting in tune with existence. The whole night you have slept. For eight hours, at least, you have not been in the world. For eight hours, at least, you have not been in the business, you have not been cutting each other's throats. For eight hours, at least, you have been in a relaxed state, fast asleep. When you rise in the morning, your eyes are clear and there are less clouds in your being. There is a kind of innocence – not only in you, it is all around. The trees are innocent, they have also rested. The dewdrops on the leaves are innocent, the sky is innocent, the birds are innocent, and the sun is rising... Again a new day. With great innocence everything is coming back out of the primordial source, refreshed, rejuvenated. That's why religions have decided on BRAHMA MUHURTA – early morning before the sun rises. Because with the sun, many things start rising in you, because the sun is great energy. When it starts pouring into you, it brings all your drives, desires alive, all your quarrels alive. Again you are moving into the world.

So the morning has been chosen just as the easiest point from which you can be tuned to existence.

But prayer can be done only when you are tuned. And Jesus is saying a very very psychologically valid thing. If, while before the altar, you remember that you have angered somebody, and somebody is still carrying a wound because of you – somebody is angry somewhere, then go and help the person to heal, bring things to a reconciliation.

Henry Thoreau was dying and his old aunt came to see him. And she said 'Henry, are you reconciled to God?'

And Henry opened his eyes, and said 'But I don't remember that I ever had any quarrel with him. I have never quarreled with him.'

But this, very few people can say. Henry Thoreau was very saintly, very holy.

You are quarrelling every day. Remember, with whomsoever you are quarreling, you are quarrelling with God, because nothing else exists. Your life is a continuous quarrel. And then those quarrels go on accumulating; they go on poisoning your system, your being. And then one day you want to pray, and the prayer looks so false on your lips. It does not come, it does not fit. It is not possible for you to pray suddenly; you will have to prepare for it.

The first preparation Jesus says is: BE RECONCILED TO YOUR BROTHER. 'To your brother' means all human beings. animals, birds. The whole existence is your brother, because we come out of one source, out of one father or one mother. This whole multiplicity comes out of unity.

So, remember, God can be loved only through man. You will never meet God, you will always meet man. Once you have started loving God through man, you can go still deeper – you can love God through animals. And then still deeper – you can love God through trees. And still deeper – you can

love God through mountains and rocks. And when you have learned how to love God through all his forms, then only is your love changed into prayer.

To me, these three words are very significant: sex, love, and prayer. Sex is a reconciliation of your body with other bodies. Let me repeat: Sex is a reconciliation between your body and other bodies. That's why it is so satisfying, that's why it brings such a thrill to you, such excitement, such relaxation, such calm. But it is the lowest reconciliation. If you don't know any higher, then it is okay. But you are living in your house, not knowing that your house has many other rooms. You are living only in a dark cell, and you think this is all – and there are many beautiful rooms in your house. But you will remain a beggar, because you remain only in the body. The body is only your porch, the porch of the palace.

But sex brings joy because it is a reconciliation between two material bodies. Two bodies vibrate to one tune. There is song, a physical song. A poetry arises between the two energies of the bodies; they dance together hand in hand, they embrace each other, they are lost into each other. For a few moments there is ecstasy, then it disappears because bodies cannot melt into each other – they are too solid for that.

Then the second thing is love. Love is reconciliation between two minds, two psychological energies. Love is higher, deeper, greater. If you can love a person, by and by, you will see sex disappearing between you. Western people become very much afraid of that phenomenon.

Every day some couple or other comes to me and they say 'What is happening to us? We have become more loving, but why is sex disappearing?' Because they have been taught that sex and love are synonymous. They are not. And they have been taught if you love the person more, then you will be more sexually involved with the person. Just the reverse is the true case. If you love the person more, sex will start disappearing, because you are getting a higher reconciliation. Who bothers for the lower? This is more satisfying, brings greater contentment, more lasting joy.

And the third state of love energy is prayer. That is reconciliation between one's soul and the soul of existence. That is the highest reconciliation, there is none beyond. So when that happens, the so-called love also starts disappearing – just as when love happens sex starts disappearing. And I am not condemning sex – there is nothing wrong in it – it is perfectly beautiful, healthy in its own place; but when the higher energy comes, the lower starts disappearing. There is no need for it; its work is finished.

It is like a child which has become grown-up in the mother's womb – nine months old – now he is ready to get out of the womb. Those nine months... beautiful. He will be grateful to his mother for his whole life; he cannot repay the debt. But now he is ready to get out of it. That womb cannot contain it any more; the child has begun to become bigger than the womb.

Exactly like that it happens. If you really go deep into sex, a moment comes when your love is more than the sex can contain. Then you start overflowing, you start moving higher, and soon you are out of sex. One day again it happens. When love is too much, you start overflowing into prayer; and then love disappears.

There is a very very beautiful parable told about Jesus. Meditate over it.

This is a very curious episode in which Christ three times asks Peter 'Do you love me?' and Peter affirms with increasing earnestness.

What is the significance of this apparently pointless repetition? Why three times? Once is enough. You ask somebody 'Do you love me?' and he says yes or no and it is finished. Why repeat three times?

First, three is the symbol of those three layers: sex, love, prayer. Actually the three questions are not identical in the original, but English is a poor language – poor compared to any ancient language, because English is more scientific, more mathematical. And the old languages were not scientific were not mathematical; that was their beauty – they were poetical. So there were many meanings for a single word, and there were many words with a single meaning too. It was more fluid, there was more possibility. In the original it cannot be said that the three questions are all identical; they are not.

There are two distinct words used for love. Christ's original question uses the verb AGAPAO, which means a state of love, not a relationship. When Jesus says 'Are you in love with me?' he is saying 'Are you in prayer with me?' He is asking the highest. The difference has to be understood.

A relationship is a lower state. The highest state of love is not a relationship at all, it is simply a state of your being. Just as trees are green, a lover is loving. They are not green for particular persons, it is not that when you come they become green. The flower goes on spreading its fragrance whether anybody comes or not, whether anybody appreciates or not. The flower does not start releasing its fragrance when it sees that a great poet is coming by – 'Now this man will appreciate, now this man will be able to understand who I am.' And it does not close its doors when it sees that a stupid, idiotic person is passing there – insensitive, dull – a politician or something like that. It does not close itself – 'What is the point? Why cast pearls before the swine?' No, the flower goes on spreading its fragrance. It is a state, not a relationship.

When Jesus asks for the first time 'Do you love me, Peter?' he uses the word AGAPAO; it means 'Are you in a state of love with me?' – STATE of love with me. Jesus means 'Has your love for me become your love for the whole? Have I become the door for the whole, for the divine? Do you love me not only as a person but as a representative of God? Do you see my Father in me? Can you see in me God himself?' That is the meaning of AGAPAO: it implies prayer, compassion.

'Compassion' is a beautiful word. It comes from the same root as passion. When does passion become compassion? Passion is a relationship, it is a desire to be related, it is a need; it creates dependence. bondage. and all kinds of misery come in its wake. Compassion is the same energy. but it is no more a hankering to relate. Not that it does not relate, but that desire is gone. Compassion is a state where you can be alone and perfectly happy, absolutely happy. You can be happy with people, you can be happy alone – then you have attained to the state of compassion. But if you cannot be happy alone and you can only be happy with someone, then it is passion, then you are dependent. And then, naturally, you will be angry with the person without whom you cannot be happy. You will be angry – that's why lovers are angry at each other, continuously angry – because nobody can like one's bondage.

Freedom is the ultimate value in human soul. so anything that degrades you from your freedom, that creates a confinement around you, you hate. That's why lovers continuously hate each other. And

the psychologists have come to see that the love relationship is not a simple love relationship. Now they call it 'love-hate relationship', because the hate is always there. So why call it only love?

Between the friend and the enemy there is not much difference. With the friend your relationship is love-hate, and with the enemy, your relationship is hate-love. That's the only difference – just the difference of emphasis. Love on top and hate hidden behind it – it is friendship. Hate has come on top and love has gone behind it – it is enmity.

Watch it. Observe it. Compassion means you have gone beyond the necessity of depending on anybody else. Now you can share, because you don't need. You can share only when you don't need. You can give only when you don't need. Beggars can't be givers. If you are hankering for somebody to give you love, how can you give? You can at most pretend. And the same is the situation from the other side. The other is also pretending that he or she loves you, so that you can love them. Now both are deceiving each other, that's why honeymoons cannot be very long. How long can you deceive? How long? The more intelligent you are, the smaller will be the honeymoon. If you are really really intelligent, then the first night will be enough, you will be finished. You will see through and through – that you are a beggar and she is a beggar, and both beggars are asking to be fulfilled by each other. And they don't have anything. They are just pretending, promising. That promising is only in order to get. But nobody has it in the first place, so nobody gets it. And sooner or later one starts seeing through the pretensions. Then the wife is angry because she has been deceived, and the husband is angry because he has been deceived. And nobody really has been deceived.

Beggars cannot be givers. You can share only when you have. Compassion can be shared because one is overflowing with it – like a cloud full of rainwater, ready to shower.

So in the first question Jesus asks: Do you love me? he uses the word AGAPAO. AGAPAO is compassion, AGAPAO is CONSCIOUS love, love through understanding, not love through infatuation; love through awareness, not love through an unconscious liking – because you like the shape of the woman, or you like the nose of the man, or you like the hair colour, or the eyes. These are all silly things; how can love happen through these things? Love is not a liking, it is an understanding. It is not emotional. When it has immense intelligence, has compassion in it, then in that intensity of compassion, AGAPAO happens.

Peter's reply uses the word PHILO. Peter says 'Yes, my Lord, I love you! But he uses another word. He does not use AGAPAO, he uses PHILO – the word that exists in 'philosophy' or the word that exists in 'philanthropist'. PHILO, which has the quality of personal affection, is a relationship, not a state. It is not conscious, it is unconscious. One rises in AGAPAO, and one falls in PHILO. That's why we say 'falling in love', you stumble in it, you go down in it, you fall into a dark pit through it. PHILO is unconscious, it is not out of alertness, awareness, understanding, observation; it is not out of an integrated soul, it is not out of individuation. It is out of some hidden impulses, instincts, infatuation – it is lust.

A second time Christ asks the question, still using the word AGAPAO. The Master goes on and on hammering. Peter has missed; it was so simple. But you also go on missing the way, remember. He is not aware that Jesus is using one word and he is answering with another word; it is just an unconscious thing. Jesus has to ask again, a second time. Again he uses the word AGAPAO so

that Peter can hear it – maybe now he hears. But Peter's response is again on the personal level. In fact, he becomes a little angry. He must be thinking 'What does Jesus think of me – stupid or something? I have said "I love you" and now he is asking me the same question again.' He must have felt a little angry. But he again uses the same word PHILO. In anger you become even more uncon-scious. Now he cannot hear what Jesus is saying. he cannot see who Jesus is. The question being asked again has disturbed him. He misses again.

The third time, Christ accepts Peter's lack of under-standing, and uses the word PHILO himself. Why? Because Jesus sees that he will not understand that state – he has never tasted of it; it is beyond him. When the Master sees you cannot come to him, he has to come to you. When he goes on shouting, calling and you don't come, then he descends into your darkness to hold your hand and take you from there.

The third time, Jesus uses the word PHILO, and Peter, aggrieved by the insistence, protests his love even more earnestly. He must have become even more angry. 'Why is Jesus asking again and again when I have answered it? Is there some kind of suspicion in Jesus' mind? Has he some doubts about my love?' All these questions must have arisen. He goes on missing. Even philo – Jesus has come very close to his understanding but there also... Now he is so angry. and Jesus is standing just by his side holding his hand but he cannot see. He goes on declaring 'I love you', but this declaration is his egoistic declaration.

Christ says gently 'Go and feed my sheep.'

'It is no use' Jesus says 'I will have to wait for another time. Right now it is not going to happen.' The Master sometimes has to wait for years. And the disciple on the one hand wants it to happen. and on the other hand goes on creating all kinds of hindrances, obstructions. But that too is natural, because how can you expect more from an unconscious mind? from a mind which has not known what consciousness really means? which lives in a dark dungeon and has never seen any light? And you go on talking about love and light... In compassion, Jesus says 'Okay, Peter, so you go and feed my sheep. You forget about it. Right now is not the right time. I should not have asked in the first place. I will have to – wait '

Maurice Nicoll, one of the disciples of George Gurdjieff, and one of the most significant disciples, says 'As we cease to invent ourselves, so we cease to invent other people. We begin to feel a common existence which is WITHOUT passion, and is simply what it is, without further definition.'

When you stop inventing yourself – your ego is your invention – when you stop creating a false pseudo personality around you, when you just start being just whatsoever you are, when you start relaxing into existence...'As we cease to invent ourselves, so we cease to invent other people.' Both things go together. If you are inventing yourself, you will be inventing others too. You go on creating a very beautiful image of yourself and, correspondingly, you go on creating beautiful images of other people. Neither your image about yourself is true, nor is your image about other people true. So you live in a kind of illusion, and again and again you are frustrated, because nothing comes according to your image. It cannot come – your image is just your invention, it is not the truth.

Maurice Nicoll is right. He says: When we stop inventing ourselves, we stop inventing others, and then suddenly there is a common ground, a common existence. Passion disappears, and when passion disappears, compassion appears.

The meaning of the word 'compassion' is to have such intense passion that passion itself burns out in that intensity. It is so intense that it burns itself and disappears into fire – the fire of its own intensity. Then there is a totally different kind of love: compassion. It goes on showering from you, goes on in ripples continuously, day and night, year in, year out. And whosoever is ready to partake of it can partake of it; whoever is ready to receive and digest, can digest and be fulfilled through it.

Then it flows for all, for all things.

In the very fire of passion, compassion is born. Out of passion, compassion is born. Sex cannot contain love, love cannot contain prayer. But love exists in sex like a child exists in a womb, or a bird exists in an egg – the egg protects for a time, then it hinders. Then the egg has to be broken, then the bird has to come out and fly into the sky.

Sex is an egg in which the bird of love grows. Then, the bird itself – love itself – is another egg in which prayer grows. And when prayer has grown to its utmost, only God is, you are not. Then wherever you are, you are in the temple. Then whoever you are, you are utterly blissful. That is the meaning of heaven, that is the meaning of the 'kingdom of God'.

So Jesus says: First go and be reconciled with your brother, be reconciled with the creation.

YE HAVE HEARD THAT IT WAS SAID BY THEM OF OLD TIME, THOU SHALT NOT COMMIT ADULTERY:

BUT I SAY UNTO YOU, THAT WHOSOEVER LOOKETH ON A WOMAN TO LUST AFTER HER HATH COMMITTED ADULTERY WITH HER ALREADY IN HIS HEART.

The question is not of committing something, the question is of thinking. This is the difference between crime and sin. Crime is that which you have committed, sin is that crime which you have been thinking. Crime is that sin which has become actualised into the world of things: you have done it, you have exposed it to the world. Sin is that crime which you are nursing within yourself.

Jesus says: If you think in terms of lust, you have already committed adultery. The law of Moses says: Don't commit adultery, that is one of the commandments. But it only prevents you from action, it does not say anything about thought. It only says how to relate with people, it does not say anything about what goes on in your dreams.

Jesus says: That is not going to transform you. You can be absolutely moralistic from the outside and deep inside you may contain all the snakes, and all the scorpions, and all the poisons of the whole world. The real problem has to be there.

What does he mean? Does he mean 'Don't look at a beautiful woman'? That is not possible. He cannot mean that, because if he says 'Look at the lilies in the field' how can he say 'Don't look at a beautiful woman'? If lilies are beautiful, then why not a beautiful woman or a beautiful man? If lilies represent God and his beauty, then man represents God at a higher point, woman represents the most beautiful phenomenon in the world. Jesus cannot say that. Then what is he saying? Try to understand it.

You see a beautiful woman. If you enjoy the beauty, the form, the way she walks, the grace around her – you are simply thrilled with great awe, you are thrilled by God's beauty in her – there is no lust. Lust enters only when you see a beautiful woman and immediately you start thinking 'How to possess her?' Thought is the culprit, desire is the culprit. When the thought comes 'How to possess her? How to have her? How to snatch her away from others?' then you have become ugly. Violence has come in.

Do you know where this word 'violence' comes from? It comes from the same root as 'violation'. You have violated a subtle law of God the moment you think of possessing. It is a profanation. The beauty was immense but you have profaned it: you have started thinking how to use it. It is as if you see a flower and you start thinking 'How to take it? How to steal it?' or 'How to take it away and sell it in the market?' This is a violation, this is a profanation – hence, it is violence.

When lust arises – the desire to possess and exploit – then the beauty is lost. Then you have already made the woman ugly in your heart. It was so pure, it was so beautiful, it was such a splendour to see. Now you have destroyed everything; and rather than enjoying it, rather than being thrilled by it, rather than rejoicing about it, now you have become worried. What to do? – because she belongs to somebody else, somebody's wife. Now you will be disturbed. Rather than being enhanced and nourished by her beauty, now you will be disturbed. And you will start thinking 'How to take her away? What to do?' You miss the whole point. A door was opening through her beauty. You missed it; otherwise you have corrupted it. That's what adultery is.

Jesus is not saying 'Become insensitive to beauty.' He cannot say it – I can vouch for it, he cannot say it – notwithstanding what Christians have been teaching to the people. He is a man of immense sensitivity, of great love. How can he be insensitive to beauty? He is simply saying 'Don't lust. Enjoy.' And there is no need to enjoy anything by possessing it. In fact, how can you enjoy something once you possess it? In the very possession the beauty is destroyed. You have poisoned it, you have corrupted it. That's what adultery is.

AND IF THY RIGHT EYE OFFEND THEE, PLUCK IT OUT, AND CAST IT FROM THEE: FOR IT IS PROFITABLE FOR THEE THAT ONE OF THY MEMBERS SHOULD PERISH, AND NOT THAT THY WHOLE BODY SHOULD BE CAST INTO HELL.

This has been misinterpreted by neurotic people down the ages. There have been people who have cut off their genital organs – Christian saints. There have been people who have taken their eyes out according to this. Man seems to be so stupid. But these people have been revered and respected; they have been sanctified, they have become saints. These were simply neurotic people, hysterical people, and utterly stupid! This is not the meaning. This is just a way of saying that the part has to be sacrificed for the whole. The whole cannot be sacrificed for the part – that's all. It is just a way of saying that if you find that any part of your being is creating disturbance between you and the whole, it has to be sacrificed.

And, as far as I know, any part that has any pretensions of being whole is the disturbance. And that is only your mind, nothing else. Only your mind pretends that 'I am whole – sufficient unto myself.'

The mind is the only pretender. It gives you the idea of separation, of ego.

Jesus is saying: Sacrifice the part. If it is your head, sacrifice the head. It does not mean cut your head off. It simply means bow down, surrender your head. If it is your mind, your thinking process, that is creating trouble for you, sacrifice it; it is not of any worth. For the whole, everything has to be sacrificed; only then will you become whole.

YE HAVE HEARD THAT IT HATH BEEN SAID, AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH:

BUT I SAY UNTO YOU, THAT YE RESIST NOT EVIL: BUT WHOSOEVER SHALL SMITE THEE ON THY RIGHT CHEEK, TURN TO HIM THE OTHER ALSO.

The greatest saying of Jesus: Resist not evil.

And it has been said of old

AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH...

That is the concept of law, justice. Jesus brings love. He says: Resist not evil. Why? This looks like a very strange statement – 'Resist NOT evil' – then evil will grow if nobody resists it. The meaning is very very different; it is concerned with the inner alchemy. And the same is the meaning in Jesus' prayer in which he asks: Give us our daily bread.

Hindus and Mohammedans and others have been laughing about the Christian prayer – it looks so childish – 'Give us our daily bread.' Couldn't Jesus think of anything else than to ask for the daily bread? But these people don't know what he means by the 'daily bread'.

Jesus says: As your body exists through air, food, water, every day your soul also gets a certain nourishment from God. That is your daily bread – daily nourishment. Every day you get a certain quantity of spiritual energy. Now, with that energy you can do destruction or creation. If you do destruction, then you will be misusing it; that will be violence – violation, profanation. If you use it in a creative way, it will become your path towards God. It will grow in you to higher peaks, altitudes. It will bring a plenitude in you, a PLEROMA.

God's energy that goes on showering on you is what he calls the 'daily bread'. If this energy is not properly used but is squandered in useless and destructive activities, then... God goes on giving, and you go on throwing, not knowing what you are throwing.

It happened... a Sufi parable...

A man came to the river early in the morning for a morning walk and stumbled upon a bag. He opened the bag; it was full of stones. Sitting on the bank, just playfully he started throwing those stones into the river. He enjoyed the splash of those stones. By and by, it became more and more light, and then the sun started coming up. The last stone was left. Then he looked, because now there was light, and he started beating his chest and crying and weeping. And some people gathered and they asked 'What is the matter?'

He said 'This is a diamond, and I have thrown thousands. For one hour continuously I have been throwing, not knowing what I was throwing. I was thinking these are just stones. But only the last is left.'

But I say, even he was fortunate – at least he became aware when the last was left. Millions of people are not aware, even at that late stage; they simply go on throwing. They live and die. and they don't ever come to know the daily bread, the diamond that descends in you everyday.

It is your energy. You can put it into anger, it is the same energy. You can put it into love, it is the same energy. It is your choice. That's why Jesus says: Resist not evil – because if you start resisting evil, your whole energy will go into resistance. There is much evil. It is not a moral teaching, it is an alchemical teaching.

YE HAVE HEARD THAT IT HATH BEEN SAID, AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH:

BUT I SAY UNTO YOU, THAT YE RESIST NOT EVIL: BUT WHOSOEVER SHALL SMITE THEE ON THY RIGHT CHEEK, TURN TO HIM THE OTHER ALSO.

But don't waste your energy. If he wants to hit you, he has already hit you – give him the other cheek too. And thank him, say 'Thank you, sir. And if some time you need me again, I will be ready.' And go on your way. Don't waste your energy, because that energy is so precious. Just in retaliation, reaction, fighting, anger – don't waste it. You will be throwing diamonds.

We live in a constant inner atmosphere of objecting, complaining, condemning, no-saying. Saying no, we go on missing what is just in front of our noses. This constant objecting inside 'This is not right! That is not good! Things should be like this! Things should be like that!' Much energy gets involved with this objecting. And we start putting things right, and life is short and life is fleeting – and nothing is ever being put right. We simply drown ourselves in our activity.

Jesus says: Be aware. Your energy is precious, and you have only a limited amount of it available. More will become available if you use this amount. Jesus says: Those who have will be given more – his statements are the most beautiful ever made – and those who have not, even that which they have will be taken away from them. Very paradoxical, but absolutely true.

If you save this energy you will get more. The more you save, the more you have, the more will be given to you, because you are proving yourself worthy of it. The Less you have of it, the Less you will be given. And when you don't have anything, even THAT which you have will be taken away. You will remain just an empty shell, a negative emptiness – not the emptiness Buddha talks about. You will just be an empty shell with no meaning, '... a tale told by an idiot, full of sound and fury signifying nothing'.

By this constant wrong use of our energy we create a prison around ourselves. Yet the doors of the prison are always open, because no jailer is there except yourself. You are the prison, and the prisoner, and the jailer too. We have but to sacrifice our stupid, habitual attitudes, and the same energy that creates the prison becomes our freedom, salvation.

Nicholas of Cusa maintained that right living involved only one thing – what he called 'learned ignorance'. Learn to be innocent again. 'Learn ignorance' he used to say. Become a child. Don't resist, don't fight. Enjoy the energy that is showering on you. Become very very primal. Learn to be innocent again. Drop your clinging to your dull and dead past, knowledge, mind. 'Learned ignorance' means KNOWING ignorance.

There is a kind of ignorance that knows, and there is also a kind of knowledge that is ignorant. The knowledge of the pundit, the knowledge of the priest is just knowledge for the name's sake; it does not know. And the ignorance of a Jesus or a Buddha...

When Bodhidharma was asked by Emperor Wu 'Who are you?' he simply said 'I don't know.'

This ignorance, this innocence KNOWS.

Stop creating securities for yourself. Stop fighting people. Stop fighting. And Jesus says specifically 'Resist not evil' because your mind will say 'But when there is evil then one has to resist. Evil cannot be allowed; evil has to be fought and destroyed.' Nobody has ever destroyed evil. Evil is eternal. You will be destroyed in fighting it. It can't be destroyed. Beware of that fallacy, that fallacious idea.

YE HAVE HEARD THAT IT HATH BEEN SAID, THOU SHALT LOVE THY NEIGHBOUR, AND HATE THINE ENEMY.

BUT I SAY UNTO YOU, LOVE YOUR ENEMIES, BLESS THEM THAT CURSE YOU, DO GOOD TO THEM THAT HATE YOU, AND PRAY FOR THEM WHICH DESPITEFULLY USE YOU, AND PERSECUTE YOU...

The whole message is very clear and loud. Jesus is saying: Not a single iota of energy has to be wasted for anything. The whole energy has to be conserved. When the energy comes to a certain degree, the transformation happens auto-matically. That is the science of alchemy.

You heat water, you go on putting heat energy into it. Then comes the hundred-degree heat and the water evaporates. Ninety-nine... it was hot, but still water. Ninety-nine point nine... and it was very very hot, but still water. Hundred degrees – and the jump!

So it happens in the inner world.

These sayings are not moral maxims. These sayings are concerned with inner transformation. If you go on preserving your energy and you don't go on squandering it anywhere... A dog starts barking and you start barking. You say 'I have to resist evil. This dog has to be taught a lesson.' You can teach the dog a lesson. It has never been heard that they have learned any lesson – they go on barking. Many like you have been there, teaching lessons to the dogs. Dogs are very stubborn; they go on barking. You are simply wasted. And barking at dogs, you lose the capacity of praying to God, because the barking and the praying cannot exist together.

Fighting, hatred, anger, and love cannot exist together. It is simple inner economics.

THAT YE MAY BE THE CHILDREN OF YOUR FATHER

WHICH IS IN HEAVEN...

If you want to be the children of God, then this has to be done – you have to preserve energy. And he is giving you energy every day. If a man simply goes on preserving, nothing else is needed. Jesus is giving such a key – a great key. It can unlock the ultimate door.

... FOR HE MAKETH HIS SUN TO RISE ON THE EVIL AND ON THE GOOD, AND SENDETH RAIN ON THE JUST AND ON THE UNJUST.

And Jesus says: Don't be bothered about the just and the unjust. Look at God. His clouds come and shower on both the just and the unjust. His sun comes and gives light and life to both good and bad. So why are you worried? God goes on giving energy to all.

So, please, don't become a reformer. Remember, if you want to reform yourself, don't become a reformer, because you can do either one or the other. If you become a reformer, you start changing other people. Don't become a reformer if you want to be reformed. Then preserve your energy. And the miracle is that if you are reformed, if you are transformed, then many will be transformed through you. Your very catalytic presence will be enough. Just your being there, and many will be thrilled with the unknown. Just your touch, and something will start vibrating in them.

Not that you have to do much, just, if your light is burning, people will start coming towards you; groping in the dark, they will start moving towards you. And as they will be coming closer and closer and closer, one day the unlit lamp becomes lit through the one who is already lit. The flame jumps from one place to another. Just closeness is needed.

Be around a Master. Be around somebody who has arrived, and go closer and closer with no resistance, with no fight, with no protection. Be vulnerable. And all else follows of its own accord.

THAT YE MAY BE THE CHILDREN OF YOUR FATHER WHICH IS IN HEAVEN: FOR HE MAKETH HIS SUN TO RISE ON THE EVIL AND ON THE GOOD AND SENDETH RAIN ON THE JUST AND ON THE UNJUST...

So who are you to be worried about good and bad? Who are you to be worried about how the world should be? That is again just an ego trip.

FOR IF YE LOVE THEM WHICH LOVE YOU, WHAT REWARD HAVE YE? DO NOT EVEN THE PUBLICANS THE SAME?

The puritan, the publican, the moralist, the formalist – they also do the same. When people love them, they love them. There is nothing much in it, nothing much that can be said is special. When people love you, you love; when somebody smiles at you, you smile. But that is not the point.

When somebody hits you, and you smile... And somebody is full of hatred towards you, and your love goes on flowing... this is the miracle! This is magic! And only this magic can make you the children of God. Nothing else will be of help.

BE YE THEREFORE PERFECT, EVEN AS YOUR FATHER WHICH IS IN HEAVEN IS PERFECT.

This too is one of the most fundamental sayings: BE YE THEREFORE PERFECT... Remember, you can be perfect only because intrinsically you ARE perfect. You come from God, how can you be imperfect? You belong to God, how can you be imperfect? Intrinsically, you are God, because God is in you and you are in God. But you have not given an opportunity for yourself to see into it. You are so much engaged, occupied outside – doing this, doing that, bringing a little good to the world,

justice to the world, making this reform and that. You are so much concerned with the outside, that's why you have not been able to look into your innermost shrine. And God is THERE. God is abiding in you.

Yes, you can be perfect, because you are perfect. Only the perfect can be perfect.

So perfection is not to be created, it has only to be discovered. It is already there, hidden maybe, hidden behind veils maybe, but it is there. Remove the veils, and you will find it. You are not to invent it, you are only to discover it. Or maybe even discovery is not the right word. Let me say... rediscover it.

CHAPTER 4

Unless you Create Your Face

24 October 1977 am in Buddha Hall

Question 1

LIFE SEEMS TO BE MEANINGLESS. WHY?

Life is... unless you give meaning to it. There is no in-built meaning in it; it has to be created. It has to be introduced, it has to be provoked. If you are waiting for some ready-made meaning, you will not get it... and life will seem meaningless.

Life is just blank. It is just an opportunity. You can create meaning, you can create meaninglessness too. You can create freedom, you can create an imprisonment too. It all depends on you. Your freedom is total.

Man is very afraid of this freedom, because this freedom becomes great responsibilities. You would like somebody to give you meaning so that then you are not responsible. Then meaning is given to you.

To create meaning means that if you miss, only you are responsible and nobody else. That creates fear. So man has always been creating gods who Give meaning to Life. What exactly is the notion of a God? Someone to look to, somebody to look up to, somebody who will give meaning to you, somebody who will give salvation, bliss, MOKSHA. YOU want to be on the receiving end, that's why people go to the churches, to the temples, to the mosques – just to pray 'Give us meaning.'

This prayer is impotent. The right prayer is to DO something to create meaning. Existence cooperates, it cooperates with you – whatsoever you are doing, God is always there to cooperate.

Even if you are going against him, he cooperates with you. That's the meaning of Jesus' saying that when the clouds shower, they shower on both the just and the unjust, the good and the bad. When the sunrays fall, they fall on all unconditionally – the sinner and the saint; they don't make any distinction.

If you are simply waiting for some meaning to come into your life, you are waiting like a beggar with a begging-bowl. Then you will never get it. And because you are waiting, you will continuously feel meaninglessness. You have an idea of meaning and you don't create it, and then you go on comparing your life with that idea and life is always falling short... great anxiety. You are creating both.

First this idea that 'I am only to be on the receiving end' that 'I am not to be creative'; and second, carrying this great idea that 'Life should be like THIS, only then it is life, only then there is significance' – and then comparing it with your life. You will not find anywhere that poetry which gives you significance unless you bring it into existence, unless you create it.

Sannyas means a creative approach towards God. Your prayer should not be just impotent. It should show that you really want it to be that way. You should do all that you can do – no stone should be left unturned, only then God's help arises, comes, descends, transforms. God certainly comes, but only when you have done all that you could do, never before.

And the problem has become very very great – particularly for the modern mind. In the past man has always lived with a 'giver-God'. He was there in the heaven and everything was right on the earth. People have lived very lethargically, uncreatively, just dependent on God – praying, praising him, and thinking that they have done all that they can do – prayer and praise. Now that is no more possible – not after Friedrich Nietzsche. That God is dead.

Let me tell you this small parable from Nietzsche.

Have you not heard of the madman who lit a lantern in the bright morning hours, ran to the market place and cried incessantly 'I seek God! I seek God!' As many of those who do not believe in God were standing around just then, he provoked much laughter.

'Why, did he get lost?' said one. 'Is he afraid of us? Is he hiding?' said another. 'Has he lost his way? or gone on voyage? or emigrated?' said the third. Thus they yelled and laughed. The madman jumped into their midst and pierced them with his glances.

'Whither is God?' he cried. 'I shall tell you. We have killed him – you and I. All of us are his murderers. And now we are plunging continuously into nothingness. Do you not feel the breath of empty space? Has it not become colder? Is not night and more night coming on all the while? Must not lanterns be lit even in the morning? Do we not hear anything of the noise of the grave-diggers who are digging a grave for God and burying him? Do we not smell anything yet of God's decomposition? Gods too decompose. God is dead. God remains dead. And we have killed him.'

Here the madman fell silent and looked again at his listeners. And they too were silent and stared at him in astonishment. At last he threw his lantern on the ground, and it broke and went out. 'I come too early' he said to them; 'my time has not come yet. The tremendous event is still on its way, still

wandering. It has not yet reached the ears of man. Lightning and thunder require time, the light of the stars requires time, deeds require time, even after they are done, before they can be seen and heard. This deed is still more distant from them than the most distant stars – and they have done it themselves.'

What Nietzsche's madman has said :I have come a little too early, maybe my right time has not come. People cannot understand it... That time has come now, after one hundred years. The whole world is full of the smell of the decomposing God. But it always happens. This parable is of infinite significance.

Each age has to create its own God, others' gods won't do. They were created by them for their own purposes, for their own ends. They have become irrelevant. They become irrelevant all the time. And whenever one God becomes irrelevant and dies, decomposes and disappears, in the wake comes great emptiness, great meaninglessness; because that God was giving a certain meaning to people, that God was their meaning. Now he is no more there. Suddenly you are left alone – alone on a dark night, alone on a cold night.

God was a kind of warmth; heaven was not far away, it was very close. You could have almost touched his feet any time. God was all the time looking after you. He was always observing you. You were a small child and he was your father or mother. Now that God exists no more. Now it has become very difficult to look at the sky and pray like Jesus did.

Jesus used to call God 'my Father'. His exact word is ABBA, which is far more loving, affectionate, closer – like 'daddy'. 'Father' is a little cold. He used to call God AHBA. You cannot call, have you tried? Sometimes look at the sky, and just say 'Daddy' – how foolish it looks.

I have heard...

Sherwood Anderson describes his own awakening to this spiritual emptiness. He tells of walking alone late at night along a moonlit road when 'I had suddenly an odd, and to my own seeming, a ridiculous desire to abase myself before something not human. And so, stepping into the moonlit road, I knelt in the dust. Having no God – the gods having been taken away from us... by the life about us, as a personal God has been taken from all modern men... by a force within that man himself does not understand, but calls the intellect, I kept smiling at the figure I cut in my own eyes as I knelt on the road...'

Visualise a moonlit road, a silent night, a cool breeze, and suddenly Anderson is possessed by a desire to pray. But he says 'a desire to ABASE myself...'

When there is no God, how can you pray? When there is no God, it seems to be perfectly logical to say an urge 'to abase myself...' to surrender to the nothing, to surrender to the empty sky, just 'humiliate myself'. Remember that word 'abase'. Nobody who has prayed has said that it is abasing yourself. They have said it is praising God, raising God high. Now that there is no God and you cannot pray to God, then what are you doing kneeling in a dusty road? Maybe it is beautiful, maybe there is moonlight, maybe it is silent. So what? But you are abasing yourself in the dust.

'I kept smiling' he says 'at the figure I cut in my own eyes as I knelt on the road...' There was nobody else, but in his own eyes he is seeing the ridiculousness of it, the absurdity of it. 'There was no God

in the sky, no God in myself, no conviction in myself that I had the power to believe in a God. And so I merely knelt in the dust in silence and no words came to my lips.'

This is the situation. You cannot call ABBA – those words won't come to your lips. And even if you do bring them, they will be false and you will be laughing at the whole ridiculousness of it.

Each age has to create a new God. Not that God dies, but the notions of God die. Now man is left in a vacuum, in an existential vacuum. The old gods have gone, and we have not created new gods. The old temple is a ruin, and we have not built a new temple. Each age has to search again and again, and rediscover God in its own way – that's why life seems to be meaningless. And now the old God cannot be revived, the old God cannot be given breath alone. That's what churches, priests are trying to do: trying to breathe into the dead God. It is not possible; man has become more grown-up. Man needs a more grown-up God. Man needs a God who can fulfil his requirements which are now.

Krishna fulfilled some people's requirement then, five thousand years back. Jesus fulfilled some people's requirement two thousand years back. Moses' God was not relevant to Jesus' time. Jesus' God cannot be relevant to yours. Things change, but man cannot live without God.

By 'God' I mean MEANING. You can forget the word; the word does not matter. Man cannot live without meaning. He needs to feel that what he is doing has a relevance, that whatsoever he is doing contributes something to the total joy, the total beauty of the existence. Maybe his effort is small, his hands are tiny, but still he is not irrelevant to existence; he is required. He is fulfilling a certain need, that brings meaning to life. When you are fulfilling a need, there is meaning. And with meaning there is joy. When you are not fulfilling any need, you can disappear and there will not be any change in the world; you can be replaced easily, thrown away, and somebody else will do the work. You are only a function – anybody else can fulfil it – then there arises existential vacuum. Then you start feeling pain in the heart. Then why go on living? For what? What is the point of it all? Then there seems to be no point, and it drives people crazy.

I understand your question. You ask: LIFE SEEMS TO BE SO MEANINGLESS. WHY?

It seems to be so meaningless because you have not yet taken hold of life. You have not created anything that can give significance to it.

Eliot says that man is hollow. Yes, that is true, man is hollow, but so is a bamboo hollow. But when the bamboo becomes a flute there arises meaning. And so man can become a flute. But you are not flutes, you are simply hollow bamboos.

About modern man Eliot says

'Shape without form, shade without colour,

Paralysed force, gesture without motion...'

This is his description: 'Paralysed force, gesture without motion...' That's how Anderson must have looked in his own eyes, kneeling on a dusty road. He must have cut a very ridiculous figure.

'Shape without form, shade without colour,

Paralysed force, gesture without motion...'

Then your life seems to be like a wasteland, a desert where no river flows, no trees grow, no birds sing... nothing happens. It is a nightmare. One goes on and on... and nothing happens. And one day one falls down and disappears into the dust – DUST to DUST...

Leo Tolstoy used to ask his friends – he was very much interested in their dreams – he asked Maxim Gorky... Sitting together, they were talking of things, gossiping, and suddenly he asked Gorky 'Can you tell me one of your dreams which you have not forgotten? which has remained special to you in your whole life's dreams?'

And Gorky said 'Yes, there has been one dream that I cannot forget. And it has not happened once, it has happened many times in the same way again and again. So it goes on being more and more impressed onto my consciousness.'

Tolstoy became very interested. He said 'You tell me. You tell me immediately.'

And Gorky said 'The dream is that I see a vast desert with no trees, no people, no animals, utterly utterly empty, sands and sands and sands. And the sun is burning so hot, it is fire. And I see myself walking to nowhere in particular. There is nowhere to go, no destination. Not only that, the strange thing is that I see only my feet and my shoes. I cannot see anything else. I try and I try, and it becomes very very crazy. I cannot see my face, I cannot see my body, I cannot see my hands – just two feet covered in leather shoes. I can hear the noise that they are making, and those two feet go on and on and on in that desert – to nowhere! And it seems to continue for ages! Nothing happens, just those two legs without the body, without the soul, without the face. Where are they going? And why are they going in the first place? And what is the point of going? Why can't they stop? – all these questions arise, and great fear grips my soul. And I always awake out of it trembling, shaking, perspiring.'

The dream is symbolic. That dream is what modern man has become.

Unless you create your face you will not find any face. You come faceless into the world. Unless you create your soul you don't have any. You can have only that which you create.

A Buddha has a soul, a Jesus has a soul – you don't have. Don't take it for granted. That has been one of the causes of greatest miseries to humanity, that people think they have souls. How can you have if you have not created it in the first place? You can have only that which you create. You can possess only that which you have created.

Religion should be that creativity – creating a soul, creating a face, creating a being out of nothingness. Then there is joy, then there is great exaltation. Then life has zest, juice, flow, thrill. Then life pulsates, is adventure; is not a monotony, is not a nightmare. Then trees start growing in your desert, birds start singing in your wasteland, flowers come, clouds come, and the emptiness is no more empty; it is full of life.

Let me repeat: the meaning has to be created.

Question 2

OSHO, SOMETIMES I HAVE THE FEELING THAT YOU ARE NOT QUOTING THE BIBLE CORRECTLY.

That's possible. I am not a scholar, and if sometimes it is correct, it is a miracle. It must be coincidence. I am not a Christian either. I am not concerned with what exactly is written in the book, I am more concerned with what happened to Jesus in his innermost core. It has happened to me too, so I know what it is. When I am saying anything, I am not saying it according to the Bible, but according to the Christ-consciousness. And if sometimes you find that I am saying something which is not in the Bible, then at least in your Bible you can add it. And it will be absolutely true.

It is possible... because I am a drunkard. I speak out of my drunkenness. If you are listening from a scholarly standpoint, you may be worried, puzzled; and you will miss much.

You will have to remember it again and again: that I may not be true to the letter but I am true to the spirit. But you have been taught what is in the Bible, you have been forced to learn it. It is crammed into your heads, and whenever you see something different, naturally you become puzzled.

Somebody else has also asked 'It seems that Christ is not the type for you. He seems to be too much of a moralist. And the sutras that you have covered' he has said 'were very different to the meaning that you have given to them.' That too will be apparent to you many times, but it is only apparent, it is not true. In fact you don't know Jesus as he was. You know the Jesus that Christianity has depicted for you. You know a Jesus through the Christian interpretation, and you have believed that this is so. Those moralistic interpretations are Christian interpretations. Jesus needs better treatment. He needs to be brought to the world again in his originality.

He was one of the most amoral persons. That's why the Jews were so much against him. The Jews of his day were very moralistic people, very law-abiding. Their anger against Jesus was this basically: that he was not law-abiding, and he was bringing dangerous intuitions to people. He was bringing a kind of lawlessness.

Jews have always been a law-abiding people. That's why all the great revolutionaries of the world have come from the Jews. It is not accidental. When a society is very law-abiding, as a reaction it creates the revolutionary. Jesus is a great revolutionary. Karl Marx is also a Jew, and a great revolutionary. Sigmund Freud is also a Jew, and a great revolutionary. So is Albert Einstein.

These four people have influenced the history of humanity as nobody else has ever done. Why?

Jews are so law-abiding, so righteous that sooner or later somebody is born who rebels against it. Only in a law-abiding society can the rebel be born. You will be surprised: here also, more than half the people are Jews, which is strange. It is out of all proportion. Again and again Vivek brings the news that 'This sannyasin is also a Jew! That sannyasin is also a Jew!' And sometimes I start suspecting – maybe I am a Jew, or what? If everybody is a Jew, then I must be a Jew...

In India Jews are non-existent. This may be the only place where you can find Jews, and they are so many that this is almost a Jewish place, a Jerusalem. But why? The society is too law-abiding,

too traditional, so anybody who has some intelligence starts rebelling. He starts escaping, he starts finding new ways of being. That's why so many Jews are here.

The Jews were angry because he was amoral – not immoral, but amoral. By 'amoral' I mean his morality was inner, it was not from the outside. His morality was spontaneous. He lived each moment, he had no plan, he had no blueprint for how to live. He was a conscious being, and each moment he would decide again and again. He would not carry any conclusion from the past. He would simply be there in the situation and let the situation decide. His response was always fresh, that's why there are so many contradictions in the Bible – there are bound to be.

A man who lives moment-to-moment will have many contradictions. He cannot be very consistent; only dead people can be consistent. A man who is really alive each moment goes on changing, because life changes so he changes. He is never out of tune with life, he is always in tune with life. And LIFE IS inconsistent so he becomes inconsistent. A truly great man is so vast, he contains contradictions.

Jesus contains great contradictions. One of the logicians of the French Revolution, Voltaire, has shouted almost madly 'Down with this scoundrel!' – and by 'this scoundrel' he means Jesus. Why? Why should Voltaire, a man of very rational grounding, logic, philosophy, why should he call Jesus a scoundrel? 'Down with this scoundrel!' – because Jesus is so contradictory. In fact you cannot follow Jesus without going crazy. You cannot follow me without going crazy. That's why I say: Don't follow me. Just understand me.

And so say about Jesus: understand him; there is no need to follow. If you follow, that will be against Jesus, because he never followed anybody. If you follow Jesus you will be carrying a blueprint in your head, and you will always be looking from that blueprint: what to do? what not to do? And he never carried any conclusions. He lived an open life.

When I am responding on Jesus' sayings, many times you will feel that I am not saying that which has been taught to you.

My situation is like this:

A new priest at his first mass was so scared, he couldn't even speak. After mass he asked the Monsignor how he had got on, and the Monsignor said fine, only next week it might help if he put vodka or gin in his water glass to help relax him. The next Sunday the priest put vodka in his glass and really talked a storm. After mass he again asked the Monsignor how he had done. The Monsignor said fine, but that there were a few things that should be straightened out. First, there are TEN commandments, not TWELVE. Second, there are TWELVE disciples, not TEN. Third David slew Goliath with a sling, he didn't knock his head off with the jawbone of an ass. We do not refer to Jesus Christ as 'the late J.C.'. And next Sunday there is a Taffy-pulling contest at St. Peter's, not a Peter-pulling contest at St. Taffy's. And sixth, the Father, Son and Holy Ghost are not referred to as 'Big Daddy', 'Junior', and 'Spook'.

I am a drunkard... too much vodka in me. So sometimes if I go a little astray, forgive me.

Question 3

HOW CAN MY JUDGMENTAL, SELF-OPINIONATED, GUILT-INDUCING, FEARFUL MIND BE MUTATED? IT IS GIVING ME THE SHITS. I'M COMPLETELY FED-UP WITH IT.

The question is from Nirvat.

First, it need not be mutated, it has only to be dropped – not mutated. You don't mutate a disease, you drop it. You don't mutate something that is wrong inside you, you simply get rid of it. Mind needs no mutation. Just see the point that this is a kind of cancerous growth in you, then drop it. In fact, in understanding that this is a cancerous growth, you WILL drop it. The very seeing will become the dropping of it.

You still want to mutate it? You still want to keep it – I little more painted, polished, a change here and there, a little whitewash and renovation? Then you are not really fed-up with it. You still have some infatuation with it, you want to keep it. You want to keep it, maybe in a little reformed, modified way, but the continuity you want to keep. And that is the whole point, the very crux of the whole problem.

You should become discontinuous with the mind, that is mutation, that is revolution – discontinuous... When you become very intensely aware of all the nonsense and nuisance that the mind has done to you – then you don't ask how to transform it, how to reform it, how to make it a little more civilised and tame, how to make it a little more sophisticated, how to make it so one can live with it conveniently, comfortably, how to rub its corners a little bit and make them smooth. Then it will be the same thing. Maybe the disease will be there in a subtle form, and the subtle form is more dangerous than the gross form, because the subtle goes deeper than the gross.

You say: HOW RAN MY JUDGMENTAL, SELF-OPINIONATED, GUILT-INDUCING, FEARFUL MIND HE MUTATED?

No need to go on having your mind. It is not of any worth. Drop it, and then you will have the universal mind functioning in you. Because of your mind the universal cannot function, you go on interfering. You don't allow the cosmic mind to function in you. You are the barrier, the hindrance, the obstruction. Now the obstruction is not to be made better, the obstruction has to be removed – utterly removed.

And you say: IT IS GIVING ME THE SHITS. I'M COMPLETELY FED-UP WITH IT.

Not completely, Nirvat. If you are completely fed-up with it, you will not even ask the question. Who is forcing you to keep this mind? You are not completely fed-up with it. There must be some subtle infatuation still lingering. You are still hoping against hope that maybe something better can come out of it. 'It is such a beautiful mind, maybe something is wrong that can be put right Some nuts and bolts are loose, they can be tightened. something is missing, it can be brought from the outside. Something is non-functioning, it can be cleaned, made to function.' But this will be just a reformation. You will have a better cultured mind.

That does not make any difference. The mind will be there, and the mind creates the barrier between you and God. Because your mind means the cosmic mind is not allowed to function unhindered. You are standing there, choosing, deciding, concluding – according to your notions, ideologies, ideas,

scriptures, experiences. God comes to you, but your mind colours the whole thing so much that you cannot know what is coming to you.

Open the window, let there be no hindrance, no curtain. Look directly into existence without your mind coming in. Even if it happens for a single moment, you will have such a great insight. It can happen. It has happened to me, it has happened to Jesus, it has happened to Buddha, it can happen to you. Because you all carry the seed; the essential seed of it is in you.

So don't be in a hurry. If you are not fed-up totally with it, get a little more fed-up with it. But it needs a let-go.

Nartan has sent a beautiful anecdote:

A mountain climber was halfway up a steep precipice when suddenly he slipped and began plummeting towards the valley below. After falling several hundred feet he luckily was able to grab on to a small tree growing out of a crack in the sheer vertical face of the mountain.

As he was clinging on for dear life, he looked up into the sky and said 'Lord, please save me.'

A booming voice answered back and said 'Let go and have faith!'

The man, still hanging on, thought for a moment and then looked up again and said 'Is there anyone else up there?'

That is the situation. I am telling you: Let go of it. In its very dropping is the benediction. But you are afraid of dropping it. You are so much identified with it: you think it is you! That is the problem. And when you say 'I am fed-up with it', who is this 'I am'? It is again part of the same mind. And the mind is very cunning in playing games. It divides itself and goes on playing games. This one who says 'I am fed-up' is but a part of the mind and this is the same of the mind: it divides and then goes on playing the game of hide-and-seek. The one that you are fed-up with and the one which is fed-up – both are the same. The object and subject are both the same.

See it! Look into it, and you will be able to see because it is so. I am just stating a fact. Seeing it, you will start laughing. If you listen to this mind which says 'I am fed-up with the mind' you will again strengthen the mind from another side. They are complementary to each other. They are not enemies, they supplement each other.

Just be choiceless. Don't choose. Choice brings the mind in. Choice is mind. That's why all the ancient scriptures and all the ancient Masters have been talking about only one thing: Be a witness. Just watch what is happening.

Ask 'Who is fed-up with the mind?' And you will see that it is the mind creating a new game – deceiving you again on a subtler and deeper level. And it can go on and on.

Just watch. Don't decide. Don't take sides. Go on watching. Watching is a little arduous, because the mind says 'DO something. Either be for this side or that, but DO something. Don't just go on sitting there silently and watching' – because mind becomes very much afraid when you simply watch.

My suggestion for you, Nirvat, is that for three months you simply watch without deciding that you have to do anything about the mind. Go on watching. On each subtler level you go on watching. And in those three months some day you will have the first glimpse of no-mind. It may only be for a moment, but that will become the turning-point in your life. From that moment, more and more moments will be coming to you. And soon you will see that without doing anything about the mind, the mind has started receding backwards. It is going far away. It still makes a noise, but it is very distant: you remain unperturbed by it. One day, suddenly it is gone: you are left alone. And when you are left alone, you are in God.

You have always been in God. Because of the interference of the mind, it was not possible for you to look into your own self.

Question 4

THIS QUESTION HAS BEEN HOVERING IN ME FOR YEARS. A FEW TIMES YOU HAVE TALKED AROUND IT, BUT THIS HAS MYSTIFIED ME MORE, SO PLEASE ENLIGHTEN. WHEN AND WHERE DID ENLIGHTENMENT HAPPEN TO JESUS? WAS HE BORN ENLIGHTENED? – AS IT IS SAID SOME THREE WISE MEN FROM THE EAST TRAVELLED TO HAVE DARSHAN OF THE BABY JESUS. OR DID ENLIGHTENMENT HAPPEN TO JESUS WHEN HE WAS SECRETLY AND ANONYMOUSLY TRAVELLING IN TIBET AND INDIA, VISITING BUDDHIST MONASTERIES? OR DID ENLIGHTENMENT HAPPEN TO JESUS WHEN HE WAS INITIATED BY JOHN THE BAPTIST IN THE RIVER JORDAN? OR DID ENLIGHTENMENT HAPPEN TO JESUS WHEN HE WAS ON THE CROSS SAYING 'LORD, THY KINGDOM COME, THY WILL BE DONE'?

There are three stages of enlightenment.

The first is when the first glimpse happens. I call it mini-satori. When, for the first time, for a single moment mind is not functioning, there is a gap – no thought between you and existence. You and existence, you and existence... for a moment... and the meeting, and the merging, and the communion, and the orgasm... but for a moment. And from that moment the seed will be in your heart and growing.

The second I call satori: that is when you have become capable of retaining this gap as long as you want. For hours together, for days together you can remain in this interval, in this utter aloneness, in God, with God, as God. But a little effort is still needed on your part. If you drop the effort the SATORI disappears. the first SATORI, the mini-SATORI, happened almost an accident – you were not even expecting it. How can you expect? You had not known it before, you had never tasted it. How can you expect it? It came just out of the blue. Yes, you were doing many things – praying, meditating, dancing, singing – but they were all like groping in the dark. You were groping.

It will not happen if you are not groping at all. It happens only to 'gropers', real gropers – they go on groping, they never feel tired and exhausted, and they never feel hopeless. Millions of times they are defeated in their effort, and nothing happens, but they go on and on. Their passion for God is so tremendous. They can accept all kinds of defeats and frustrations, but their search continues. Unwavering, they go on groping. The darkness is great, it seems to be almost endless, but their hope is greater than the darkness. That is the meaning of faith; they grope through faith.

Faith means hoping for that which seems almost impossible. Faith means hoping against all hope. Faith means trying to see that which you have not seen, and you cannot even be certain whether it exists or not. A great passion is needed to have that much faith.

So to a groper who lives in faith and goes on and on, nothing ever prevents him. No failure ever settles in him; his journey continues. He is the pilgrim. Then one day it comes just out of the blue. You were not expecting. Unawares, it comes close to you and surrounds you. For a moment you cannot even believe... How can you believe? – for millions of lives a person has been groping, and it has not happened. The first time it looks almost like imagination, dream. But it is there, and it is so real that all that you have known before as real pales before it, becomes very faint. It is so real that it carries its certainty intrinsically. It is self-evident. You cannot suspect it. That is the criterion of whether the mini-satori has happened or not: you cannot doubt it. You can try, but you cannot doubt it. It is so certain that no doubt arises in that moment. It is simply there.

It is like the sun has risen... how can you doubt?

Then the second becomes a more conscious groping. Now you know it is, now you know it has happened. Now you know it has even happened to you! Now there is a great certainty. Now faith is not needed, now experience is enough. Now belief is not needed. Now its certainty permeates your whole being, you are full of it. Now you grope more consciously, you make efforts in the right direction. Now you know how it happened, when it happened, in what space it became possible. You were dancing? – then what was happening when it happened? In what way did the contact become possible? By and by, it happens again and again, and you can make out, figure out, reckon out how it happens, in what mood. In what mood do you fall in tune with it and it happens? Now things become more clear, now it is not just waiting in the darkness. You can start moving, you can have a direction.

Still you falter, still sometimes you fall, still sometimes it disappears for months. But never again can doubt arise in you. The doubt has been killed by the first satori. Then, more and more, it will come. And sooner or later you will become capable of bringing it on order. Whenever you want you can create that milieu in you which brings it. You can relax, if it comes in relaxation; you can dance, if it comes, in dance. You can go under the sky if it comes there. You can watch a rose flower if it happens there. You can go and float in a river if it happens there.

That's how all the methods have been discovered. They have been discovered by people when they found out that in a certain situation – make certain arrangements – it happens. Those became methods. By and by you become very very certain that if you desire it, any moment you will be able, because you can move your focus towards it. You can move your whole consciousness, you can direct your being.

Now you become able to see that it is always there; just your contact is needed. It is almost like your radio or like your TV: it is always there, sounds are always passing; you just have to tune the radio to a certain station – and the song, and the news. This is the second stage. But still, effort is needed to tune. You are not continuously tuned on your own, you have to work it out. Some days it is easy, some days it is hard. If you are in a negative mood it is hard, if you are angry, it is hard. If you are loving it is easier. In the early morning it is easier, in the evening it is more difficult. Alone on a mountain it is easier, in the market-place it is more difficult. So you start coming closer and closer, but still effort is needed.

Then the third thing happens. When you become so capable of finding it that any moment, whenever you want it – not a single moment is lost – you immediately can pinpoint it, then the third thing happens. It becomes a natural quality. That I call samadhi.

SATORI one, SATORI two, SATORI three... The first SATORI must have happened somewhere in the East – in Tibet or in India. Jesus was with Buddhist Masters. The first SATORI must have happened somewhere here, because to the Jews SAMADHI had never been a concern.

Jesus brings something very foreign to the Jewish world: he introduces Buddha into the Jewish world. It must have happened somewhere in Nalanda, where he stayed for many years. But he was travelling – he was in Egypt, he was in India, in Tibet. So nobody can be certain of where it happened. But more possibility is India: it remains, for centuries, the country where satori has been more available than anywhere else – for a certain reason – because so many people have been meditating here. Their meditation has created very potential spots, very available spots. It must have happened somewhere here, but no record is there, so I'm not saying anything historical.

But about the second: it is certain it happened in the River Jordan with John the Baptist when he initiated Jesus into his path – the path of the Essenes. He was a great Master, John the Baptist, a very revolutionary prophet. The second SATORI must have happened there. It is depicted as a white dove descending on Jesus. The white dove has always been the symbol of peace, silence. That is the symbol for SATORI – the unknown descending. The second satori must have happened there. And John the Baptist said 'My work is finished. The man has come who will take it over from me. Now I can renounce and go into the mountains. I was waiting for this man.'

And the third happened just on the cross – the last effort of the ego – very tiny, but still... Jesus must have desired how things should be in some way. Deep down, in some unconscious nook or corner of his being, he must have been hoping that God would save him. And God never moves according to you. Man proposes and God disposes – that's how he teaches you to disappear, that's how he teaches you not to will on your own, not to have a private will. And the last lesson happened on the cross, at the last moment. Jesus shouted, almost in agony 'Why have you forsaken me? Why have you deserted me? What wrong have I done?' But he was a man of great insight – the man of second SATORI. Immediately he must have become aware that this was wrong: 'That means I still have a desire of my own, a will of my own. That means I still am not totally in God. My surrender is still only ninety-nine per cent.' And a surrender that is ninety-nine per cent is a no-surrender, because surrender is one hundred per cent. A circle is a circle only when it is complete. You can't call a half-circle a half-circle, because 'circle' means complete. There are no half-circles. There is no approximate truth. The approximate truth is still a lie; either it is true or it is not true. There is nothing like approximate truth, and there is nothing like approximate surrender.

In that moment he realised. He relaxed, he surrendered. He said 'Let Thy kingdom come. Who am I to interfere? Let THY will be done'... and the third SATORI, SAMADHI. That moment, Jesus disappeared. And I call THAT moment his resurrection. That is the moment Buddha says: GATE, GATE, PARAGATE, PARASAMGATE, BODHI SVAHA: Gone, gone, gone beyond, gone altogether beyond. What ecstasy! Alleluia! That is the moment of absolute benediction. Jesus became God. The Son became Father in that moment; all distinction disappeared. The last barrier dissolved, Jesus had come home.

Question 5

WHAT HAPPENS IN AND WITH THE RELATIONSHIP BETWEEN TWO PARTNERS IF THEIR EGOS DROP?

Then relationship happens. Before that it is just an empty name. Relationship cannot happen before the egos are gone.

You only believe that it is a relationship. It is a conflict, it is enmity, it is jealousy, it is aggression, it is domination, it is possession, and many things – but not relationship. How can you relate with two egos there? When there are two egos, then there are four persons.

In every bed you will find four persons sleeping together. It is very rare to find a double bed, because then four persons are there overcrowding it. The wife is there and the ego, and the husband is there and the ego – husband is hidden behind his ego, wife is hidden behind her ego, and those two egos go on making love. The real contact never happens.

The word 'relationship' is beautiful. The original meaning of the root from which the word 'to relate' comes is exactly the same as 'to respond'. Relationship comes from that word 'respond'. If you have any image of your wife or husband, you cannot respond, and hence relate, to the truth of the person. And we all go on carrying images.

First, we have our image that is our ego – 'who I am'. And then we have the image of the other – who she is, or he is. The husband relates not to the woman that is there, he relates to the woman he thinks is there. So now, four are not there, six there are, and it goes on crowding. Now you are there – that is one thing, your ego is there – that is another thing. And now you don't relate to the woman who is there, you relate to the idea of your woman – 'My wife is such and such, or should be such and such' and he is also having these things – so six persons. It is really a miracle how people go on managing. It is very complicated. Relationship is not possible, there are too many people in between.

You go on reacting to the image not to the person, and hence there is no relationship. When there is no image, then there is relationship.

See it! And see it immediately, without the interference of thought. Don't have any image of the person you love. If you love me, don't have any image of me. There is no need. Just look into me as I am. The image will not allow you to see who I am. Don't have any image of the person you love; the person is enough. The truth of the person is enough whatsoever it is. And don't have any image of yourself, just be true, authentic, as you are. And there will be relationship. Then there will be a response. Then two realities will respond to each other. And when realities respond there is great harmony, melody, joy. There is great beauty.

Don't have any image of me, don't have any image of your husband, don't have any image of your son, don't have any image of Jesus, and don't have any image of God. If you can drop all your images, you will enter into a totally different dimension – the separate reality, the other shore. Approach truth imageless, thoughtless, nude, empty, uncovered. And the response will come out of your being of its own accord.

You ask me: WHAT HAPPENS IN AND WITH THE RELATIONSHIP BETWEEN TWO PARTNERS IF THEIR EGOS DROP?

Then love happens, then ecstasy happens. Then that very relationship becomes sacred, it becomes a shrine. And through that door you can reach to God. You have to grow more and more towards the state where the 'I' is not present at all.

This is the goal of all love, and this is the misery of all lovers. Because they want this to happen and it doesn't happen, then there is great misery, then they feel cheated, then they feel frustrated. Then they start thinking of changing the partner.

Every day some couple comes to me and says 'We would like to change the partners. Enough is enough. We are tired.' But what will you do? You will do the same with the other person. It is not going to make much difference. Maybe for a few days, the fantasy, the romance, the honeymoon, and again... And they know it – because they have done it before too. And they nod their heads in agreement. And they say 'Yes, that's true. I have been doing this to many women. But what to do? I am stuck again.'

Rather than changing the partner, rather than dropping your woman or man, drop your ego. Dropping that ego, a different quality starts taking shape in your life, a different light, a different vision. And things settle in that vision. With that light coming in, all old miseries and conflicts and anguishes disappear.

The same energy that was becoming conflict starts becoming your joy. That's what Jesus means when he says: Don't go on squandering your energies in fighting, anger, objecting.

Veetmoha's mother has come here, a beautiful old woman. She has heard me – I think only once, yesterday. And she was puzzled about one thing. She told Veetmoha 'What is the matter? I like what Osho says, but nobody objects! Whatsoever he goes on saying, people listen. Nobody is objecting, what is the matter?'

Her question is very natural. She must have seen lectures where somebody speaks, somebody objects – raises a question – and there is a quarrel, and discussion and argument. She must have been hoping for something like that. Here she sees people just sitting silently, utterly in silence, listening. This is the whole approach here. Objecting has to be dropped. Listening has to be evolved. Argument has to be dropped. A no-arguing communion has to be developed. That is the difference between an ordinary meeting and a meeting of the Master and the disciples.

The disciples are not there with their egos to object or to argue. They are there to dissolve themselves, they are there to fall in tune with the Master. It is not relevant what he is saying, it is not a question of agreeing or not agreeing. That is irrelevant. What I go on saying to you is just an excuse to allow you to be here with me. It will be difficult for you to be with me if I go on sitting in silence. Your mind has to be kept engaged. Your mind remains engaged, your heart opens. And the real thing is going to happen there in the heart, not in the mind. If the mind starts objecting, the heart closes. Then you become too much hung-up in the head.

Yes, for the head I go on giving you toys. These are all toys. Your head goes on playing with the toys, and the real work is happening somewhere else. It is happening in the heart. If you are arguing, it will be difficult. Then your heart cannot open. And remember, let me repeat again - it is not a question of agreeing with me or not agreeing, that is irrelevant. There is no need to agree and no

need to disagree. You can just be here without agreeing, without disagreeing, and something will start growing in you. And that is the REAL THING.

WHAT I SAY is just an excuse. WHAT I AM is the real thing.

Question 6

WHY DID JESUS' PARENTS NAME HIM JESUS?

I don't know. I don't even know why my parents named me Rajneesh. I have never asked them. But I have heard one story. Maybe that will help you a little bit.

I have heard...

It was in Bethlehem. The child had just been born and the three wise men were paying their respects. Each of them took it in turn to bow and present their gift.

The first said 'Truly a saviour' and went out.

The second: 'He will influence the whole world.'

The third, overcome with emotion and awe, silently placed his gift at the babe's feet and left. As he passed out of the stable door he bashed his head on the low beam and cried out 'Jesus!'

Mary smiled and said 'That's nice! – we were going to call him Fred.'

CHAPTER 5

Pray to Thy Father in Secret

27 October 1977 am in Buddha Hall

MATTHEW 6

JESUS SAID UNTO HIS DISCIPLES:

5. AND WHEN THOU PRAYEST, THOU SHALT NOT BE AS THE HYPOCRITES ARE: FOR THEY LOVE TO PRAY STANDING IN THE SYNAGOGUES AND IN THE CORNERS OF THE STREETS, THAT THEY MAY BE SEEN OF MEN. VERILY I SAY UNTO YOU, THEY HAVE THEIR REWARD.

6. BUT THOU, WHEN THOU PRAYEST, ENTER INTO THY CLOSET, AND WHEN THOU HAST SHUT THY DOOR, PRAY TO THY FATHER IN SECRET.

7. BUT WHEN YE PRAY, USE NOT VAIN REPETITIONS, AS THE HEATHEN DO: FOR THEY THINK THAT THEY SHALL BE HEARD FOR THEIR MUCH SPEAKING.

8. BE NOT THEREFORE LIKE UNTO THEM: FOR YOUR FATHER KNOWETH WHAT THINGS YE HAVE NEED OF, BEFORE YE ASK HIM.

9. AFTER THIS MANNER THEREFORE PRAY YE: OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME.

10. THY KINGDOM COME. THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.

11. GIVE US THIS DAY OUR DAILY BREAD.

12. AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS.

13. AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL: FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER.

AMEN.

MATTHEW 7

6. GIVE NOT THAT WHICH IS HOLY UNTO THE DOGS, NEITHER CAST YE YOUR PEARLS BEFORE SWINE, LEST THEY TRAMPLE THEM UNDER THEIR FEET, AND TURN AGAIN AND REND YOU.

7. ASK, AND IT SHALL BE GIVEN YOU; SEEK, AND YE SHALL FIND; KNOCK, AND IT SHALL BE OPENED UNTO YOU:

8. FOR EVERY ONE THAT ASKETH RECEIVETH; AND HE THAT SEEKETH FINDETH; AND TO HIM THAT KNOCKETH IT SHALL BE OPENED.

12. THEREFORE ALL THINGS WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM: FOR THIS IS THE LAW AND THE PROPHETS.

13. ENTER YE IN AT THE STRAIT GATE: FOR WIDE IS THE GATE, AND BROAD IS THE WAY, THAT LEADETH TO DESTRUCTION, AND MANY THERE BE WHICH GO IN THEREAT:

14. BECAUSE STRAIT IS THE GATE, AND NARROW IS THE WAY, WHICH LEADETH UNTO LIFE, AND FEW THERE BE THAT FIND IT.

Man is mind.

The word 'man' itself comes from the Sanskrit root man, which means mind. If you understand the workings of the mind, you will understand the reality of man and the possibility too. If you understand the inner mechanism of the mind, you will understand the past of man, the present and the future too.

Man in himself is not a being but a passage. In himself man is not a being, because man is continuously a becoming. There is no rest in being a man. Rest is below man or above man. Below is nature, above is God. Man is just in between – a link, a ladder. You cannot rest on a ladder, you cannot stop on the ladder. The ladder cannot become your abode. Man has to be surpassed, man has to be transcended.

Man is a journey between your two infinities. One is your nature, one infinity; another is your hidden God, the other infinity. And man is just between the two, a ferry boat. Use it, but don't be confined by it. Use it, but don't be defined by it. Always remember that you have to go beyond.

The whole message of Jesus is how to go beyond man. That's why he again and again says: I am the Son of man and the Son of God. He goes on insisting on this contradiction, because he wants

it to be completely clear that man is both: on the one hand part of nature, on the other hand part of God. That is the meaning of the word 'son': son means a part of the father.

And because man belongs to these two realities – two separate realities – there is anxiety in man, there is tension in man, there is constant conflict in man, because these two natures go on fighting. Hence, as man, there is no possibility of peace. Either you have to become absolutely unconscious, like a drunkard when he has taken so much alcohol that he has lost all his consciousness – then there is peace, or you will have to become so conscious that all the nooks and corners of your being are full of light – you become a Buddha or a Christ – then there is peace. Either fall below man, or go beyond man. Don't go on clinging to being a man, because then you are clinging to a disease.

That's exactly what man is: a disease, a constant tension – to be or not to be, to be this or to be that – a constant fight between the soul and the body, the lower and the higher, unconsciousness and consciousness. To understand man as a conflict, to understand man as a constant tension will help immensely, because then you stop clinging to man as such. Rather, on the contrary, you start thinking 'How to go beyond, how to transcend, how to surpass?'

Friedrich Nietzsche is right when he says that man is the only animal who tries to surpass himself, the only animal who can surpass himself. It is the greatest miracle in the world: to surpass oneself. But it has happened. It has happened in a Christ, in a Buddha, in a Krishna. It can happen in you! You are a great promise, a project, an adventure. But don't start thinking about yourself as if you have arrived. Then you cling somewhere in between, and a part of you will be pulled to one side and the other part to another side – you will be torn apart. And you will remain in anguish, and your existence will be nothing but a long long on-going nightmare.

Before we enter the sutras, a few things about the mind – because man is mind.

The first state of mind we can call 'pre-mind'. It exists in a very small child – very primitive, animal-like. Hence the beauty of the children, and the innocence, and the grace – because that anxiety which we call man has not yet evolved. The child is at ease. The child is not yet a traveller, he has yet not left his home in search for some other home. The pilgrimage has not started yet. The child is at rest – perfectly at ease and happy to be whatsoever he is. That's why his eyes have no anxiety, and the child has a certain grace around him.

But this grace is going to be lost. This grace cannot stay forever, because it is unconscious, because it has not been earned, because it is a natural gift, and the child is completely oblivious to it. He cannot hold onto it. How can you hold onto something when you are unconscious of it? It has to be lost. The only way to gain it is to lose it. The child will have to go into corruption, into perversion. The child will have to go into the cunningness of the mind, and then the child will understand that he has lost something – something immensely valuable.

But one can know it only when it is lost. There is no other way to know it. Then the search starts. Religion is nothing but the search for the lost childhood. Everybody carries the memory of it, the very alive memory of it, somewhere deep down. Maybe not very consciously, but it functions like an unconscious substratum that something has been lost, something has been forgotten, something was there which is no more there; something is being missed, and one starts searching for it.

The first stage is pre-mind. There is no responsibility, because a child knows nothing of duty, the child knows nothing of values, virtues. The child knows nothing of sainthood, so he is not aware of sin either. He exists before the diversion, he exists before those two paths of sin and sainthood diverge, separate and go apart. He is in a kind of primitive unity. This cannot last for long, this is going to go, but it has not gone yet. This is the state of the child nearabout three years of age.

Between three and four the child loses his innocence, loses his virginity, loses nature and becomes part of the civilised world – really becomes man.

This pre-mind is instinctive. It is very intelligent, but the intelligence is not intellectual, the intelligence is purely instinctive. The child functions very intelligently but not intellectually. The intelligence that a child shows is natural, he has not learned it. It is part of the wisdom of his body, it is inherited.

The child has no idea of good and bad, so there is never any conflict. His desires are pure. Whatsoever he desires, he desires passionately, totally. No problem arises in his mind whether this desire is right or wrong. Whenever he is in a certain mood, he is totally in it – but his moods are momentary. He has no identity, he is unpredictable: one moment he is loving, another moment he is angry. And you cannot tell him 'You are contradictory'; he is very inconsistent because he is always true to the moment. Not that he does anything consciously, it is just natural.

So the innocence is there, but it is not very deep. The innocence is there, but it has no meditateness in it. It is shallow, momentary, temporary, tentative.

The child is more like an animal than like a man. The child is the link between the man and the animal. The child passes through all the stages that man has passed through down the ages. The scientists say that during nine months in the mother's womb the child passes through millions of years of evolution. He starts like a fish – as life started on the earth – and then by and by, he goes on growing. Within days he is passing through thousands, millions of years; in nine months he has passed through the whole of evolution. But even when the child is born, he is still not yet man – not at least, civilised – he is primitive, the cave-man.

The child lives in an inner chaos. He has no idea what he is going to do. He has no future, he carries no past; he lives utterly in the present. But because he lives utterly in the present and unconsciously, his life cannot have a discipline, an order. It is chaotic, it is anarchic. This is the first stage of man, the first stage of mind. And remember, that although sooner or later you lose it, it remains like a substratum in you. You can lose it totally only when meditation has gone deep, when meditation has transformed your being. Otherwise it remains there, and you can fall into it at any moment; in any stress, in any strain you can again become childish.

For example, your house is on fire, and you can start crying like a child. And you are not a man who cries ordinarily – nobody may have ever seen you crying. And your house is on fire and suddenly you forget that you are a grown-up man. You become like a small child, you start crying – tears come to your eyes – you are completely lost, helpless. What has happened? That pre-mind has reclaimed you. It was always there. You had grown a second layer upon it, on top of it, but it was there deep down. When the second layer cannot function. in a deep helplessness you fall to the first layer. This happens every day.

In anger you become more childish, in love also you become more childish. Listen to the dialogue of two lovers, and you will find it very childish. Remember your own memories when you first fell in love: how you behaved, what you said to your beloved or your lover, and you will find childishness. Or remember when somebody provokes you and you become angry – you start doing things which are very illogical, unintelligent, undisciplined, chaotic. You repent for them later on, because later on, when the second layer comes back, the second layer repents for the first layer. When the civilized mind comes back, takes hold again, it repents. It says 'It was not good of me. It was not good to do.'

The first layer never completely goes unless you become a Christ or a Buddha. It remains there. Watch it.

The first layer is very chaotic. The second layer is collective. The second mind I call the 'collective mind'. Now the group, the family, the society, the nation become more important than yourself. A child is very very self-oriented, he thinks only of himself. He does not care for anything else, he is utterly selfish. The second mind starts thinking of others, starts sacrificing its own interests, becomes more collective, becomes more part of society, a clan, a tribe – starts becoming civilised. Civilisation means to become part of a society, to become part of many people: to become responsible, not to go on living a selfish existence. Civilisation means sacrificing oneself for others.

This second mind is very prevalent. Except in very rare cases, the first mind sooner or later disappears. Some imbeciles, idiots – in them the first layer never disappears, it remains predominant. They never learn how to be social, they remain primitive. Otherwise, normally the second layer evolves – the schooling, the family training, the teachers, the Society, the experiences, the observation... And the child starts learning that he is not an island, but a member of an organism – the society, the church, the nation.

This second, collective mind has a certain identity. The first mind knows no identity. If you ask a child 'Who are you?' he can't answer it. He does not know the answer – who he is. But a grown-up person can say 'Yes, I am a Catholic, I am a communist, I am a Hindu, I am an Indian, I am a German, I am an Italian.' What is he saying? He is saying 'I belong to this group called Hindu, or Christian, or Mohammedan. I belong to this nation, to this geography – India, Germany. Italy.' Or 'I belong to this ideology – communism, Catholicism, fascism.' He is saying 'I am to whom I belong'.

Now he has an identity. He can say 'I am a doctor, or an engineer, or a businessman' – then too he is saying 'This is what I do. This is my function in the society.' When you ask somebody 'Who are you?' – he answers by showing you where he belongs, to whom he belongs, what his function is in the society. Now this is not much of a self-knowledge. If this is self-knowledge then everybody knows who he is. But for utilitarian purposes it is enough, and many people stop there.

If you stop there you will never know who you are. Then you have taken just a false identity. Just a few labels, and you think 'This is me'. This is not you. You exist on a far higher plane, or in a deeper depth. These labels that you have collected about yourself are good for functioning in the society as a member, but they don't show anything about your reality. The inward reality remains untouched by them. But this is the second layer where almost everybody stops. The society does not want you to go beyond it. The school, the college, the university – their effort is that you should not remain childish, you should become civilised, and then their effort ends. Then the society's work is finished.

The society has made you a member of the mass, has made you a kind of slave, has given you a certain imprisonment, has taken all that was dangerous in you – the chaos, the freedom, the irresponsibility; has made you dutiful, responsible, given you values what is good and what is not good; has pigeonholed you, categorised you. Now the society is finished. Now live silently, go to the office, come home, take care of your children, your parents, and so on and so forth – one day, die: your existence is complete. This is a very false completion: a routine existence.

Friedrich Nietzsche has called this state 'the camel', the beast of burden. This is the 'camel state'. People go on carrying great loads and burdens for no reason at all. And they go on moving in a desert, like the camel moves in a desert. You can see these camels all around dry, dull, dead, still carrying, carrying great loads. The loads are crushing them, killing them, but they are carrying – maybe just out of habit. Because yesterday also they were carrying and the day before yesterday also they were carrying; it has become part of their habit, it has become part of their definition. Their load, their anxiety, their sadness, their misery have become part of their definition, their identity. These camels you will find everywhere, and this desert is all over the earth.

The child has to come from the first to the second, but nobody should stop there. To be a camel is not the goal. Something more is needed, something more existential is needed. Yes, you will have respectability if you are a good camel and carry great loads. People will respect you, they will all show honour towards you. That's a kind of mutual understanding. When a person is Carrying so much load, he has to be given some awards – that's what respect is.

The word 'respect' is beautiful, it means to look again: respect. When a person is carrying a great load of responsibility, duty, family, society, people look at him and say 'Look, what a great man!' Re-spect: they look again and again and they say 'Look! How much of a burden he is carrying. What sacrifice!' He has sacrificed his whole being.

Naturally if you sacrifice yourself for the religion, the religion will sanctify you, will call you a saint. If you sacrifice for the country, the country will give you respect. If you sacrifice for something else, they will give you respect. One can go on collecting this respect, and one can go on dying without living at all. Beware of this situation!

In this state, there is a collective responsibility: the collective mind functions; you don't have a personal responsibility yet. The child has no responsibility. The second stage has a responsibility, hut it is collective. You don't feel PERSONALLY responsible for anything, you feel responsible only because you are part of a certain collectivity.

In an Indian village you can find this state the camel very very pronounced. A BRAHMIN has no responsibility of his own. His whole responsibility is that he is a BRAHMIN, he has to behave like a brahmin. In Indian villages you will not find individualities, you will only find collectivities. The BRAHMIN, the SHUDRA, the KSHATRIYA – they all function according to their community, according to the rules. Nobody has any responsibility to think, there is no question of thinking. The rules have been given down the ages, they are written in the scriptures. Everything is clear-cut – there is no need to speculate, to philosophise, to ponder, to meditate. All problems have been solved – Manu, the Indian Moses, has solved them.

That's where Jesus found the Jews – at the second stage. Moses had done the first work, he had brought the primitive mind to a civilised state. Now Jesus was needed to bring another revolution,

another transformation. People were existing just as cogs in a wheel, parts of a great mechanism. The only question was how to function efficiently.

That is not enough to live a joyous life. To be efficient is because the efficiency makes you a good mechanism but does not give you a soul. It does not give you a celebration, it can't be ecstatic. But there are a few beautiful things about the second mind you have to remember; they will help you to understand the third.

The second mind is non-tense: there is no anxiety in it. The Indian villager, or the people of the East are more calm, quiet. They move with a certain ease, dignity. Even if they are starving, hungry, ill, they have a patience, a deep acceptance. They don't rebel. Rebellion has no appeal for them, they live in acceptance. They don't have that much individuality to rebel. Indians feel very good about it, they think America is going mad; they think 'We are fortunate.' But this is not my observation.

America is in a difficulty. America is in great anguish, but that anguish is higher than the so-called Indian peace. That anguish can be more creative, that anguish can bring a higher stage of mind and consciousness into the world than this cow-like peace. This peace is not very creative. Yes, it is good in a way – one lives one's life without much anguish. But nothing comes out of that life. Just peaceful and peaceful, and that peace is never creative – creative of something out, or creative of something in. That peace seems to be very impotent. But in this second stage the peace is there, obedience is there, patience is there, and there is a feeling of belonging to the community, to the church. Nobody feels alone.

In America people are very alone. Even in a crowd they are alone. In India, even if people are alone, they are not alone. They know they belong, they know they have a certain function somewhere, they know they are needed. They know that they need not choose, everything has been chosen beforehand. A BRAHMIN is born a BRAHMIN. He will be respected by the society, he will become the priest. He has not to work for it, it is already decided by fate, by God.

When you don't have to decide, naturally you don't feel any anxiety. Decision brings anxiety. You have to decide, then there is a problem. Then to go this way or that? and there are a thousand ways, and so many alternatives – and choose in trembling, because who knows whether you are choosing the right or the wrong? The only way to know is to choose it. But then it will be too late. After ten years if you come to know that it was a wrong choice it will be too difficult to go back and choose again, because then those ten years will be gone – gone down the drain.

There is a kind of belonging in the second state of mind. You need not choose, everything has been chosen, decided already; there is a kind of fatalism. All that happens has to be accepted because it cannot be otherwise. If it cannot be otherwise then why be worried? That's why in India there are less psychological breakdowns than in America. But it is not a good state, remember. And I am not saying that a psychological breakdown is a great thing, and I am not saying that to be tense and to be anxious is something valuable. But I am saying that just not to be anxious and not to be tense is not some achievement either.

This state – the second state – is a kind of patriarchy. The father remains very important. The father-figures are very important. God is thought to be a father.

There is a difference between the mother and the father. The father is very demanding, the mother is non-demanding. Mother's love is unconditional, father's love is conditional. The father says 'Do this then I will love you; if you don't do this you will not get my love.' And the father can get very angry.

This state is a state of patriarchy: father remains important, mother is not important. Unconditional love is not known. Society appreciates you, respects you if you follow the society. If you go a little bit astray, all respect is taken away and the society is ready to destroy you. The Jewish God says 'I am a very jealous God. If you go against me I will destroy you!' – and that's what the state says, the government says, the priest says, the pope says. They are all very jealous. They are very dominating.

This state is very repressive: it does not allow anybody to have his own say, it does not allow anybody to have his own being. It is repressive: it does not allow one's own impulses. It is dictatorial: it teaches you to say yes; no is not accepted, yes is enforced violently, aggressively. Of course this yes cannot be of much value, because if you cannot say no your yes is going to be impotent. But this is the yes that exists all around. People believe in God because they have been told to believe in God. People go to the church because they have been told to go to the church. People go on doing things formally, ritualistically. Jesus called these people hypocrites.

Before we enter into the sutras, these things will be good to understand, then the sutras will be very very clear.

This state of mind has only a painted exterior, the interior remains untouched, unevolved. A kind of theism – people believe in God, people believe in hell and heaven, and people believe in punishment and reward – but people believe, people don't know. Yes is there, but it has been forced. It has not been given a chance to evolve and unfold within you. There is a communal solidarity because you are never alone, you are always together with people, and the crowd is all around you and it feels good. The moment you are alone, trembling arises. When the great crowd is all around you, you can trust. So many people can't be wrong, so you must be right, because so many people are going in the same way, in the same direction, and you are also going with them.

The third mind I call the 'individual mind'; Nietzsche calls it 'the lion'. It is independence, it is assertion, it is rebellion. The ego has evolved. The ego has become very very crystallised. The man is no more just a part of a church, country, tribe, clan, family; he is himself. The real culture can only start when you have become an individual. The sense of the self is a must, and this is the third stage of the mind.

The identity is no more of belonging, the identity is no more that you are a Hindu, or a Mohammedan, or a Christian. The identity is more personal – that you are a painter, that you are a poet. The identity is more creative; it is not of belonging but of contribution – what you have contributed to the world.

In the nebulous mind a centre arises by and by. In the child's mind there was no centre. In the collective mind there was a false centre imposed from the outside. In the individual mind an inner centre arises. The first was a kind of chaos – no order. The second was a kind of patriarchy – an imposed order by the father, by the demanding society and the father-figures. The third is a kind of fraternity: a brotherhood arises. You don't belong to any crowd; nobody can impose anything upon

you, nor do you want to impose anything upon anybody. You respect others' freedom as much as you respect your own freedom. All are brothers.

In the first, the basic question was 'Who is the father-figure?' In the second, the question is not who is the father-figure – there is none, God is dead. That is the situation in which Nietzsche declares that God is dead: God, as father, is dead. That is the situation where Buddha says there is no God, and Mahavir says there is no God. And Patanjali says that God is just a hypothesis – needed in certain stages, and then is needed no more.

Responsibility arises, and a very personal responsibility. You start feeling responsible for each of your acts, because now you know what is right and what is wrong. Not that somebody says 'This is right', but because you feel this is right, because you feel this is good. A greater understanding, a greater consciousness will be needed. There will be more joy because you will be more crystallised, but there will be more anxiety too, because now if something goes wrong you go wrong. And you alone are responsible for each step. You cannot look to a father-figure, and you cannot throw your responsibility onto somebody else – no fate, no father exists, you are left alone on the road, with thousands of alternatives. and you have to choose. And each choice is going to be decisive, because you cannot go back in time. Great anxiety arises. This is the place where people start having psychological breakdowns. This is a higher stage than the second, and the West exists at a higher stage than your so-called East. But of course there are problems. And those problems can be solved, and those problems should be solved rather than slipping back to a lower stage of mind.

There is freedom, so there is tension. There is thinking, there is concentration – abstract philosophy is born, science grows, and no becomes very important. Doubt becomes very significant. In the collective mind faith was the rule; in the individual mind doubt becomes the rule. No becomes very basic, because rebellion cannot exist without no, and the ego cannot grow and ripen without no. You have to say no to a thousand and one things, so that you can say yes to the one thing you would like to say yes to. Now the yes is significant, because the man is capable of saying no. Now the yes has a potency, power.

The man who always says yes – his yes is not of much worth. But the man who says no ninety-nine times and says yes one time – he means it. It has an authenticity.

It is a very creative crisis because if you go above it, it will be creative. If you fall from it, you will not fall to the second, you will fall to the first. This has to be understood. If you fall from the third, the individual mind, you will go immediately into madness, because the second is no more possible. You have learnt no-saying, you have learnt being rebellious, you have tasted freedom, now you cannot fall back to the second. That door no more exists for you. If you fall from the third you will fall to the first: you will go mad.

That's exactly what happened to Friedrich Nietzsche himself. He was a 'lion', but the lion went mad, roaring and roaring and roaring, and could not find a Way beyond the third.

When a man falls from the third, he falls to the first. This has to be remembered. Then you cannot go to the second – that is finished forever. Once your no has become very conscious you cannot go back to faith. A man who has doubted, and who has learnt to doubt, cannot go to faith again – that is impossible. Now the faith will be simply Cunningness and deception, and you cannot deceive

yourself. Once a man has become an atheist then ordinary theism won't do. Then he will have to find a man like me. Then ordinary theism won't do – he has gone beyond it.

Nietzsche needed a man like Buddha. And because Buddha was not available, and because the Western mind has not yet been able to make it possible for people to go beyond the third, he had to go mad. In the West it is almost a certainty that whenever a person becomes really evolved at the third stage, he starts slipping into madness, because the fourth is not available there yet. If the fourth is available, then the third is very creative. If there is a possibility to surrender the ego, then the ego is of immense value. But the value is in its surrender! If you cannot surrender it, then it will become a load – a great load on you. It will be unbearable. Then the lion will go on roaring and roaring and there will be no other way than to go mad.

This is a very critical stage – the third; it is just in the middle. Two minds are below it and two minds are above it. It is exactly the mid-link. If you fall, you go into the abyss of madness; if you rise, you go into the beatitude of being a Christ or a Buddha.

The fourth mind is 'universal mind'. Remember, it looks collective but it is not collective. 'Collective' means belonging to a society, a certain time, a certain period, a certain country. 'Universal' means belonging to the whole existence, to existence as such. The ego, when ripe, can be dropped; in fact, drops itself if the fourth door is available. And that is the function of religion: to make the fourth door available. That is the problem in the West now: the third mind has developed to its uttermost, and the fourth door is not available. The West URGENTLY needs the fourth door.

Carl Gustav Jung has said in his memoirs that through observing thousands of people in his whole life, he has come to a few conclusions. One conclusion is that people who are nearabout forty to forty-five are always facing a religious crisis. Their problem is not psychological, their problem is religious. Near the age of forty-two, forty-five, a man starts looking for the fourth mind. If he cannot find it, then he goes berserk. Then the hunger is there and the nourishment is not available. If he can find it, great beatitude, great benediction arises.

It is almost like at the age of fourteen you become sexually mature. Then you start looking for a partner – for a woman, for a man. You want a love object – near the age of fourteen. Exactly near the age of forty-two another thing in you matures, and you start looking for SAMADHI, for meditation, for something that goes higher than love, something that goes higher than sex, something that can lead to a more eternal orgasm, more total orgasm. If you can find it then life remains smooth. If you cannot find the door – hunger has arisen and the nourishment is not available – what will you do? You start breaking down: your whole structure is shaken. And when a man breaks down, he always breaks down to the first; he falls to the lowest.

This fourth I call the 'universal mind' – the ego can be dissolved because the ego has matured. Remember, let me repeat: the ego can be dissolved only when it has become mature. I am not against the ego, I am all for it – but I don't confine myself to it. One has to go beyond it.

Just the other day I was reading Frankl's book. He says 'We must be willing to discard personality.' Why should we be willing to discard personality? And how can you discard personality if you have not grown it? Only the perfectly ripe can be discarded.

What is personality? Personality is a PERSONA, a mask. It is needed. The child has no mask, that's why he looks so animal-like. The collective mind has a mask, but imposed from the outside; it has no interior definition of its being. The egoist, the individual mind, has an interior definition; he knows who he is, he has a kind of integration. Of course, the integration is not ultimate and will have to be dropped, but it can be dropped only when it has been attained.

'We must be willing to discard personality. God is no respecter of persons.' That's true. God loves individuals, but not persons. And the difference is great. A person is one who has an ego definition. An individual is one who has dropped his ego, and knows who he is. A person is a circle with a centre; and the individual is a circle without the centre – just pure space.

'The personality is only a mask, it is a theatrical creation, a mere stage-prop.' The longing for freedom, salvation or NIRVANA, means simply the wish to be relieved of your so-called personality and the prison that it creates.

'The trouble with the self is that it is derived from others.' Your ego is also derived from others. You depend for your ego on the others. If you go to the Himalayas and sit in a cave, what ego will you have? By and by the ego will start disappearing. It needs support. Somebody needs to appreciate it. Somebody needs to say to you that you are a beautiful person. Somebody needs to go on feeding it. The ego can exist only in society. Although it tries to get rid of society, in a subtle, unconscious way it remains dependent on the society.

'The trouble with the self is that it is derived from others. It is constructed in an attempt to live up to the expectation of others. The others have become installed in our hearts, and we call them ourselves.'

The self is not you. It belongs to others who surround you. It exists in you, but it is possessed by others. That's why it is so easy to manipulate an egoistic person. That's what flattery is: flattery is a trick to manipulate the egoistic person. You go and say to him that he is the greatest man in the world, and he is ready to fall at your feet; you are manipulating. He knows, you know and everybody else knows that this is just false. He also knows that he is not the greatest man in the world, but he will believe it. He would like to believe it. And he would like to do anything that you want him to do. At least one person in the world believes that he is the greatest person. He cannot afford to lose you.

The ego exists in you but is possessed by others. It is the subtlest slavery yet invented by the priests and the politicians. It is like a Delgado electrode inserted in your head and manipulated by remote control.

The society is very clever. First, it tries to keep you at the second level. If you go beyond that, then it starts manipulating you through flattery.

You will be surprised that in India there has never been a revolution. And the reason? The reason is that the BRAHMIN, the intellectual, was so much flattered down the ages that he was never angry enough to revolt against the society. And only intellectuals revolt – only intellectuals, because they are the most egoistic people. They are the most independent people – the intelligentsia. And because in India the BRAHMIN was the highest... There was no one higher than him – even the

king was lower than the BRAHMIN. A beggar BRAHMIN was higher than the emperor, and the emperor used to touch his feet. Now there was no possibility of revolution because who would do the revolution? These are the people, these intellectuals, who create trouble. Now they are respected highly, they are flattered highly... The revolution could not exist – it was not possible.

It has been the same thing in Soviet Russia. For these fifty years in Soviet society, the intellectual has been praised as much as anything. The academician, the writer, the poet, the professor – they are the most highly respected persons. Now who is going to do the revolution? Revolution is not possible, because the revolutionary has much investment in the conventional mode of the society, in the traditional society.

In India revolution didn't happen, and in Russia it cannot happen. Revolution is possible only through the egoist. But the egoist can be manipulated very easily. Give him the Nobel Prize, give him a doctorate, and he is ready to do anything.

This third state of mind is now prevalent all over the world. If it is satisfied, then you are stuck in it. If it is not satisfied, then you fall back and become mad. Both are not healthy situations.

One has to go beyond it, and the fourth state, the universal mind, has to be created. The separation with the cosmos has to disappear. You have to become one with the whole. In fact you ARE one, you just think that you are not. That barrier of the thought has to be dissolved. Then there is relaxation, peace, non-violence. In India we say: SATYAM, SHIVAM, SUNDERAM: Then there is truth, there is good, and there is beauty. With the universal mind these three things flower: SATYAM – truth, SHIVAM – good, SUNDERAM – beauty. With the universal mind these three flowers come into bloom, and there is great joy. You have disappeared, and all the energy that was involved in the ego is freed. That energy becomes beauty, good, truth.

This is the state of matriarchy. The collective mind is patriarchy; the individual mind is fraternity; and the universal mind is matriarchy. Mother love is non-demanding, so is the love of the universe towards you. It demands nothing, it is unconditional, it is simply showering on you. It is for you to take or not to take, but it is showering on you. If you have the ego then your doors are closed and you don't take it. If the ego has disappeared, then it goes on and on showering on you, goes on nourishing you, goes on fulfilling you.

The first stage was chaotic, the second was intellectual, the third was intelligent. The fourth is emotional: it is of love, of the heart. With the third, intellect comes to its peak; with the fourth, love starts flowing.

This state can be called 'God as mother'. When God as father has died, God as mother has to arise. This is a higher stage of religion. When father is important, the religion is more institutional, formal – because father himself is formal, institutional. Mother is more natural, more biological, more intrinsic. Father is external, mother is internal.

The universal mind brings the matriarchy. Mother becomes more important. God is no more a he, but becomes a she. Life is thought about, not according to logic, but according to love.

The poet Schiller has called it 'the universal kiss'. If you are available, the universal mother can kiss you, can embrace you, can take you again into her womb. Yes comes again into existence, but it is

no more imposed from the outside, it comes from your innermost core. This is trust. The collective mind lives in faith. The individual mind lives in doubt, the universal mind lives in trust – SHRADDHA. It is not belief, it is not that somebody has forced you to believe; it is your own vision, it is your own experience.

This is true religion: when you can become a witness of God, of SAMADHI, of prayer; when you are the witness; when you have not taken it as borrowed – it is no more knowledge, no more belief – it has become your own existential experience. Solidarity again enters, but it is solidarity with existence itself, not with society. Creativity again comes, but it is no more the egoistic creativity. It is not you as doer – you become instrumental – God is the doer. Then God flows through you. You may create great poetry. In fact, you cannot create great poetry before it. The ego will create a shadow, the ego can never be transparent. The real creativity is possible only with the universal.

You must have read Gopi Krishna's books on kundalini. He says that when kundalini arises, great creativity arises. That's true. But whatsoever he gives as examples are not true. He says Sri Aurobindo became creative when his kundalini arose. But Sri Aurobindo has written poetry which is simply mediocre. Although it is not creative, at least it is mediocre. But Gopi Krishna has written poetry which cannot even be called mediocre – just rubbish, junk.

Yes, when you come to the universal, great creativity is born. Your very touch becomes creative.

There is an ancient story in Buddhist scriptures...

A very rich man accumulated much wealth – accumulated so much gold that there was no place to hoard it any more. But suddenly something happened. One morning he woke up and saw that all his gold had turned into dust. You can think he must have gone mad.

Somebody helped him towards Buddha – Buddha was staying in the town – and the man went there. And Buddha said 'You do one thing. Take all your gold into the market-place, and if somebody recognises it as gold, bring that man to me.'

But he said 'How is it going to help me?'

Buddha said 'It is going to help you Go.'

So he took all his gold – thousands of bullock-carts of dust, because now it was all dust. The whole market was full of his bullock-carts. And people were coming and asking 'What nonsense is this? Why are you carrying so much dust to the market-place? For what?'

But the man kept quiet.

Then a woman came. Her name was Kisagautami. And she said to this man 'So much gold? From where could you get so much gold?'

He asked the woman 'Can you see the gold here?'

She said 'Oh yes. These thousand bullock-carts are full of gold.'

He took hold of the woman and asked her what secret she had. 'How can she see? because nobody... not even I can see that there is any gold; it is all dust.'

He took the woman to Buddha, and Buddha said 'You have found the right woman – she will teach you the art. It is only a question of seeing. The world is as you see it. It can be hell, it can be heaven. Gold can be dust, and dust can be gold. It is a question of how you look at it. This is the right woman. You become a disciple of Kisagautami. She will teach you. And the day you know how to see rightly, the whole world turns into gold. That is the secret of alchemy.'

That Kisagautami was a rare woman of those days. And the man learnt through her the art of turning the whole world into gold.

When you enter the universal mind you are capable of creativity – not as you, but as God. You become a hollow bamboo and his song starts descending through you. He turns you into a flute.

If from the third, the fourth is not available you will fall into madness. Nietzsche talks only of three minds: the camel, the lion and the child. From the lion he falls back into the child: becomes mad.

There is another door too, and that is the universal mind – which is really childhood again, but a second childhood. It is no more like the first; it is not chaotic, it has a self-discipline. It has an inner cosmos, an inner order – not irresponsible like the first, not responsible like the second. A new responsibility, not towards any values, not towards any society, but a second kind of valuation arises because you can see what is right – how can you do otherwise? You see the right and the right has to be done. Knowledge here becomes virtue. You act according to your awareness; your life is transformed. There is innocence, there is intelligence, there is love, but all is coming from your innermost core; your inner fountain is flowing.

And then the fifth, the last, when you go even beyond the universal. Because even to think that it is the universal mind is to think. You have some ideas of the individual and the universe still left lingering somewhere. You are still conscious that you are one with the whole, but you ARE, and you ARE one with the whole. The unity is not yet total, is not utter, is not ultimate. When the unity is really ultimate, there is no individual, no universal. This is the fifth mind: Christ-mind, Buddha-mind.

Now three other characteristics appear: SATCHITANANDA. SAT means being, THAT means consciousness, ANANDA means bliss. Now these three qualities appear, now these new flowers bloom in your being. You are for the first time a being, becoming is no more. Man has surpassed himself, the bridge is no more. You have come home, you are a being: SAT. And you are utterly conscious because there is no darkness left: CHIT. And you are ANANDA, because there is no anxiety, no tension, no misery. All that is gone; the nightmare is over. You are fully awake. In that wakefulness is Buddha-hood, or Christhood.

These are the five stages. And remember, the third is the central. Two are below it, two are above it. If you don't go above you will fall below. And you cannot go above without passing through the third, remember. These are the complexities. If you try to avoid the third you will remain stuck in the second, and you can think that it is universal. It is not, it is simply collective. If you try to avoid the third, you may even remain in the first, which is idiotic. And sometimes the idiotic looks saintly.

In Hindi we have two words from one root for both the stages, that root IS BUDH. The fifth we call BUDDHA, the ultimate stage, and the first we call BUDDHU, the idiotic stage. Sometimes the idiot looks like the saint – he has some similarities, and sometimes the saint looks like the idiot. But they are far away – the farthest points in existence. Jesus sometimes looks idiotic. And there have been many idiots who looked like Jesus. The similarity is that both are without mind. The idiot is below mind and the Christ is above mind, but both are beyond mind. That is the similarity, but that is where it ends too. Beyond that nothing is similar.

Remember, the first is not the goal, it is the beginning. The second is very comfortable, but comfort is not the question – creativity. The third is creative but very uncomfortable, very anxious, tense. And how long can you remain creative? – there is so much tension. The tension has to be lost; hence, the fourth. In the fourth all is silent. Just the last lingering of the ego has remained, that one feels 'I am one with the whole.'

A disciple of Rinzai came to the Master and said 'I have become one with the whole! Now what next?'

The Master turned him out and told him 'Now you get rid of this idea that you have become one with the whole. Get rid of this idea – this is the last barrier.'

Another disciple said to Rinzai 'I have attained to nothing.'

And Rinzai said 'Drop it. Drop that too!'

With the fourth just a very thin wall-almost transparent, you cannot see it – remains. That also has to be dropped. Then arises the fifth.

These sutras of Jesus are for the fifth.

AND WHEN THOU PRAYEST, THOU SHALT NOT BE AS THE HYPOCRITES ARE: FOR THEY LOVE TO PRAY STANDING IN THE SYNAGOGUES AND IN THE CORNERS OF THE STREETS, THAT THEY MAY BE SEEN OF MEN. VERILY I SAY UNTO YOU, THEY HAVE THEIR REWARD.

And Jesus says: Don't be a hypocrite. Don't pray just to show others that you are praying. That creates the collective mind. You are always looking at others – what they think about you. You are asking for respectability.

The hypocrite is one who lives for respectability. Whatsoever gives respect to him, he goes on doing; whether he wants to do it or not is not the point. He may even be against it. He may want to do just the opposite, but he goes on fulfilling the desire of the people because he needs their respect.

Jesus says

AND WHEN THOU PRAYEST, THOU SHALT NOT BE AS THE HYPOCRITES ARE...

At least when you pray, forget the society, the collective mind. At least when you pray, forget formalities. Pray only for God, not for anybody else.

VERILY I SAY UNTO YOU, THEY HAVE THEIR REWARD.

And if you pray only just to show others that you are a great prayer, then that is your reward – the respect that you will get will be all that you get. That is not of any worth.

BUT THOU, WHEN THOU PRAYEST, ENTER INTO THY CLOSET, AND WHEN THOU HAST SHUT THY DOOR, PRAY TO THY FATHER IN SECRET.

Jesus says: Pray in secret, pray in privacy. Pray outside the collective mind. Forget the society and the church and the people – forget all. Because when you forget all, only then can you remember God, not otherwise. In secret, in privacy, let your prayer be.

BUT WHEN YE PRAY, USE NOT VAIN REPETITIONS, AS THE HEATHEN DO: FOR THEY THINK THAT THEY SHALL BE HEARD FOR THEIR MUCH SPEAKING.

And Jesus says: It is not a question of repeating any formal prayer, the real question is of the heart – not what you say, but what you mean. It should not be formal; a formal thing becomes dead. It should be alive, authentic, pulsating. It should show your heart, and this moment where you are – it should represent it. It should be true and real. And don't be worried, Jesus says, that you have to talk much to God. The only way to talk with him is in silence.

BE NOT YE THEREFORE LIKE UNTO THEM: FOR YOUR FATHER KNOWETH WHAT THINGS YE HAVE NEED OF BEFORE YE ASK HIM.

There is no need to say anything. Just bowing down in silence will do. Just becoming utterly quiet will do. Silence is the language for prayer. But it may be difficult to go into silence directly, because all that we know is language.

So Jesus says, then

AFTER THIS MANNER THEREFORE PRAY YE...

If it is very difficult to be silent, to be utterly silent, then start in this manner. Remember, Jesus says: AFTER THIS MANNER... not 'exactly like this.' Find your own way, create your own prayer. At least create your own prayer if you cannot create anything else.

... THEREFORE PRAY YE: OUR FATHER WHICH ART IN HEAVEN,

HALLOWED BE THY NAME. THY KINGDOM COME. THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN. GIVE US THIS DAY OUR DAILY BREAD. AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS. AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL: FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER.

AMEN.

Jesus says: AFTER THIS MANNER... He IS JUST giving you an example, he is not giving you a prayer, remember, he is simply saying 'In this way...' just to show you a way. Then you create your own prayer.

The whole point is that you should be surrendered, that you should be full of gratitude, praise, that you should be ready to receive... open, listening. That you should be silent... IN SECRET, in privacy. Your love has to be poured out at his feet. AFTER THIS MANNER... Find out your own prayer, create your own prayer. Let it be your own. A borrowed prayer is a false prayer.

GIVE NOT THAT WHICH IS HOLY UNTO THE DOGS, NEITHER CAST YE YOUR PEARLS BEFORE SWINE, LEST THEY TRAMPLE THEM UNDER THEIR FEET, AND TURN AGAIN AND REND YOU.

Jesus says: You need not pray in the market-place, you need not pray just to show others that you are praying. That will be wrong, that will be like giving THAT WHICH IS HOLY UNTO THE DOGS. People who don't understand prayer, if you pray there, you will be misunderstood.

... NEITHER CAST YE YOUR PEARLS BEFORE SWINE...

These pearls of your heart should not be thrown before the swine.

... LEST THEY TRAMPLE THEM UNDER THEIR FEET AND TURN AGAIN AND REND YOU. ASK, AND IT SHALL BE GIVEN YOU...

Just ask your God, just let your prayer be for him, absolutely for him.

ASK, AND IT SHALL BE GIVEN YOU; SEEK, AND YE SHALL FIND; KNOCK, AND IT SHALL BE OPENED UNTO YOU.

God is always ready. It is not that only you are searching for him, he is also searching for you. KNOCK, AND IT SHALL BE OPENED UNTO YOU... He has been waiting there a long time for you. Man's search is not one-sided. From the other side there is as much longing to meet – that is the meaning of this message.

ASK, AND IT SHALL BE GIVEN... SEEK, AND YE SHALL FIND; KNOCK, AND IT SHALL BE OPENED UNTO YOU: FOR EVERY ONE THAT ASKETH RECEIVETH; AND HE THAT SEEKETH FINDETH; AND TO HIM THAT KNOCKETH IT SHALL BE OPENED.

THEREFORE ALL THINGS WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM: FOR THIS IS THE LAW AND THE PROPHETS.

Pray in secret... Prayer should be just an address between you and your God, a dialogue. And then your behaviour... and Jesus has completed the whole sketch for the religious life.

With people, do only that which you would like them to do to you. That is all! In short, the whole message of the law and the prophets: Do unto others what you would like them to do to you. That should be your behaviour. and that is enough preparation for prayer. And then, close your doors, go in secret and pray to your God.

If you have not done anything wrong to people, then there is nothing blocking your path. If nobody is angry, if nobody is against you, if you have not been hurting anybody – you are ready. Your prayer is going to be heard. Then let your prayer be your own, authentic, informal.

ENTER YE IN AT THE STRAIT GATE: FOR WIDE IS THE GATE, AND BROAD IS THE WAY, THAT LEADETH TO DEHYDRATION, AND MANY THERE BE WHICH GO IN THEREAT: BECAUSE STRAIT IS THE GATE, AND NARROW IS THE WAY, WHICH LEADETH UNTO LIFE, AND FEW THERE BE THAT FIND IT.

Jesus says: There are two gates. One is that of the crowd, the collective mind, and another is of the universal mind. Both are in one way similar – they are both gates. The difference is

... FOR WIDE IS THE GATE, AND BROAD IS THE WAY, THAT LEADETH TO DESTRUCTION...

But where crowds move, naturally, the gate is wide, and the way is broad. Multitudes move there. But the real gate is narrow, only you alone can move there. They are both gates – the collective and the universal look alike – but in the collective you are just part of the mass, in the universal you are not part of the mass. Before the universal you have attained to a certain freedom, ego, individuality, self-definition – you move alone.

BECAUSE STRAIT IS THE GATE, AND NARROW IS THE WAY, WHICH LEADETH UNTO LIFE, AND FEW THERE BE THAT FIND IT.

This thing is to be remembered: You can enter into God only in your absolute aloneness. You cannot take even your friend with you, not even your beloved. One has to go alone. The gate is very narrow. You cannot go as a Hindu, you cannot take Hindus with you. You cannot go as a Christian, you cannot go as part of the Christian mob. You will have to go as an individual. And to have an individuality you will have to develop the third mind. Only from the third can you enter the fourth. And from the fourth, slowly slowly, the fifth comes on its own. It grows, it opens like a lotus.

These are the five stages of the mind. Watch, observe. The first exists in everybody, the second also in ninety-nine per cent of people, the third in very few – three, four, five percent at the most, the fourth not even in one per cent, and the fifth is very rare.

Only once is a Christ born or a Buddha. But the fifth is the goal. Keep the goal in your vision, and go on moving, slowly slowly, from the first to the second, from the second to the third, from the third to the fourth.

Man is a becoming. With the fifth mind arising, Buddha-mind, Christ-mind, man becomes a being. Then man is no more man, because man is no more mind. Then man is God. And only that can be fulfilling – nothing else. And never be satisfied by anything less.

CHAPTER 6

They Gave Him Crucifixion

28 October 1977 am in Buddha Hall

Question 1

I COULD NOT FOLLOW THE RELATIONSHIP BETWEEN THE FIVE MINDS YOU TALKED ABOUT AND THE SAYINGS OF JESUS. WILL YOU PLEASE ENLIGHTEN.

My God, sol have to go into it again? I was thinking I WaS finished with those five minds. But it is not a surprise, I was expecting something like that, because I had not made it clear. I had only given you a few hints, and those too, very indirectly.

If you had meditated over it you would have found the relationship, but you don't want to work at all. You don't want to do any homework. Let us try to go into it again.

The five minds were: first, the pre-mind – let us call it the primal. Second, the collective mind – let us call it the social. Third, the individual mind – the ego mind. Fourth, the cosmic mind – the universal mind. And the fifth, the no-mind, Christ-mind, Buddha-mind let us call it the transcendental.

The first thing to be understood is that Jesus' sayings are addressed to the third mind, the individual, because they can be addressed only to the third mind. All the scriptures are addressed to the third mind, because only at the point of the third is understanding possible – difficult, but possible.

Up to the second mind, the social, you don't have any understanding. You are imitative, you are just a member of a great mechanism called society. You don't have any identity. You cannot be addressed, you cannot be provoked. Nobody exists in you. You are just an echo – echo of the society, the church, the state, the country – an echo of many things, but just the echo. You are not

yet real. How can you understand before that? That's why a Jesus or a Buddha is born in a highly evolved society. They are not born in primitive societies.

Buddha was born in Bihar, not in Bastar. Bihar was the highest peak of Indian mind in those days. Never again has Indian consciousness touched that climax. Jesus was born at the pinnacle of Jewish consciousness – he is the fruit and the flower of the whole Jewish history; he could not have been born anywhere else.

For Jesus to exist, a certain milieu is needed, certain people are needed who can understand him. Certain people are needed who can not only Understand him, hut can he transformed by him.

So the first thing is that the sutras of Jesus are addressed to the third mind, the individual mind, the ego mind. The ego has a certain function to fulfil; it is not just useless. It becomes a hindrance if you go higher than the third, but you cannot go higher than it if it is not there. It is a must: it is a necessary step; only the ego can understand the misery of being in an ego. The social mind cannot understand it; the problem has not yet arisen, so the solution is meaningless.

If you are suffering from a disease, then the medicine, the remedy becomes significant. If you are not suffering from the disease, the remedy is not a remedy for you.

The social mind has not suffered yet from the ego. Hence anything that helps to go beyond ego is utterly meaningless; it has no point of reference, it has no context. Jesus talks to the third mind, remember it. If you are still in the second mind, Jesus will remain an enigma to you. If you are just a Christian or a Jew or a Hindu, then you will not be able to understand Jesus.

Just think. In those days the people who gathered around Jesus must have been very very individualistic people. Otherwise how was it possible for them to listen to somebody who was so rebellious, who was so radical, who was turning the whole society upside down, who was saying continuously: It has been told to you in the old days, but I say unto you...? And was denying all that had been said, was continuously dismantling, destroying – of course, to create something new, but an ordinary Jew would not have been able to come into close quarters with Jesus. It would have been too much. Only a few individuals, rebellious people, must have gathered around him.

The social mind gave him crucifixion. The society, the formalist, the pharisee, the rabbi, the moralist, the puritan – they all gathered together to kill him, because he was bringing something of the individual consciousness, he was creating individuality in people. This is the first thing to understand in how the sutras are related to the five minds.

First: they are addressed to the third, and they can only be addressed to the third. The first, the primal, will not be able even to listen. The second, the social. can listen, but will not be able to understand. The third, the individual, can understand, but will not be able to follow. But once understanding – intellectual understanding, at least – has arisen, then the door opens. Only the fourth mind, the universal, can follow when ego has been dropped. When ego has been used and dropped, when the ego's function is fulfilled – it's no more necessary, one has gone beyond it – the boat can be left behind.

So remember, the first cannot even listen; the second can listen, but cannot understand; the third can understand, but cannot follow; the fourth can follow, but only follow; the fifth can become the transcendental mind. This is how they are related.

The second thing to remember:

Jesus says

ENTER YE IN AT THE STRAIT GATE: FOR WIDE IS THE GATE, AND BROAD IS THE WAY, THAT LEADETH TO DESTRUCTION, AND MANY THERE BE WHICH GO IN THEREAT:

BECAUSE STRAIT IS THE GATE, AND NARROW IS THE WAY, WHICH LEADETH UNTO LIFE, AND FEW THERE BE THAT FIND IT.

Visualise the third mind; it is just in the middle, half-way. Two minds are below it, two minds are above it. The social mind is below it and the universal mind is above it. Both look alike. And these are the only two ways open for the individual mind to go, otherwise you will feel stuck.

In life, one has to continuously move. It is movement, it is process. If you feel stuck you will become miserable, one has to go on and on till the goal is reached. Standing in the third mind, the individual ego faces two possibilities: either it can go up and become universal mind, or it can fall back and can become the social mind.

Both look alike, that's why Jesus says ENTER YE IN AT THE STRAIT GATE... Both are gates, and both look very alike. What is their similarity? The universal mind has dropped the ego, it is in tune with the whole. The social mind has not created the ego yet, it is in tune with the social. But both have a kind of attunement.

The social mind is at ease with the society, it flows rhythmically, smoothly. It has no struggle, conflict. It fits together, it is adjusted – adjusted with the society. But society is a big thing; it almost looks as if you are adjusted with God. The social mind is very normal. That's what psychoanalysts go on doing. Whenever somebody becomes too much of an individual, they say he is maladjusted. Then what do they do? They bring you to a gate – the social; they help you to adjust with the society. That they call normal health. That they call psychological health. It reduces tensions, it reduces inconveniences, it makes you more comfortable and secure, but at a great cost.

Religion also helps you to go beyond tensions, but not through the second door. Religion helps you to go through the third door. That is the difference between psychoanalysis and religion. Religion also makes you adjusted, but NOT with the society; it makes you adjusted with the whole, with the universe, with God. That is real adjustment, and great joy arises out of it.

To be adjusted with the society is a very very tiny arrangement. You will be less tense but not more joyous, remember it. The fourth mind will give you joy, celebration; the second mind will simply help you to remain more calm and quiet and collected, but there will be no ecstasy.

Let ecstasy always be the criterion. Whenever you go high, ecstasy grows. If you go low, your ecstasy is diminished. But both look alike because both are adjustments. In one you drop being the individual, you become a sheep. You start imitating people, you become part of the mob. The mob itself may be wrong – that's not the question – but you adjust with it. The mob may be neurotic, and in fact is so: mobs are more neurotic than individuals.

Friedrich Nietzsche has said – and rightly – that as far as individuals are concerned, neurosis is a rare accident. But as far as mobs are concerned, that is the rule not the exception.

Mobs have always been neurotic. Adjust with the mob. You will feel good because now you are part of the social neurosis, you don't have a private neurosis. You will never feel it – everybody is just like you – things feel perfectly good. That's why Jesus says both gates are alike: both are gates. But there is a great difference.

And the difference is: ENTER YE IN AT THE STRAIT GATE: FOR WIDE IS THE GATE... If you go backwards, the gate is wide:

AND BROAD IS THE WAY... But if you go upward, NARROW IS THE WAY... very narrow. In fact, you have to go alone. You cannot take anybody with you. If you go to the fourth you will have to go alone. You will have to go in absolute aloneness. That's why solitude, meditation, prayer – all have to be done in aloneness. You cannot get into the fourth with all your friends, family, acquaintances, etcetera. You will have to leave everybody behind, you will have to move on a very very narrow path. It is so narrow that it cannot even contain two together. You cannot even take your wife, your husband, your son, your mother. There is no way. You have to go alone. It is solitary.

You can help others also to go to it, but they will go in their own solitariness. Remember, the higher you go, the more alone you are. The lower you go, the more you are with people.

It is like a pyramid. The lowest part of the pyramid has the biggest base: the base is the biggest. Then, as you go higher, the pyramid becomes smaller and smaller and smaller, and at the apex, it is just a point. You can visualise these minds in this way. The primal is the base of the pyramid; the social is very close to the base – a little smaller than the base; the individual is very close to the apex, to the peak – far away from the base; and the universal is just a point, the apex. And when you have jumped even beyond that, the pyramid disappears.... and the fifth, the transcendental. It is not part of the pyramid at all.

The third mind is addressed by Jesus, and is told that these are the two possibilities. If you enter with the collectivity you will be destroying yourself; it will be destructive, it will not be creative. You will not be born out of it, it will be simple suicide. There will be no resurrection in it.

ENTER YE IN AT THE STRAIT GATE: FOR WIDE IS THE GATE, AND BROAD IS THE WAY, THAT LEADETH TO DESTRUCTION. AND MANY THERE BE WHICH GO IN THEREAT...

The majority follows that. That is why you don't see flowering, you don't see eyes full of splendour, you don't see people in a dance, you don't see hearts singing, you don't see pulsating life energies, you don't see streaming vitalities. You simply see dull, stale, stagnant, dirty pools, no more flow. And when the flow disappears, glow also disappears. Then you are slowly slowly dying and doing nothing. This is destruction.

If you follow the higher, the universal mind, because STRAIT IS THE GATE, AND NARROW IS THE WAY... That 'narrow' has to be remembered always. With the social you can be with the mob, with the individual you cannot be with the mob.

You can only be with a small group of people. You will always find whenever there are egoistic people that they will create small groups, their own societies, clubs, lodges. They will not move with the mass, they will have their own chosen few, select few; they will move with them. Authors will move with authors. Poets will move with poets. Painters will have their own clubs, their own restaurants where they will meet. They will have their own superior, small groups, and they will be very choosy about who is to be allowed.

With the fourth, you are alone – not even a club of the chosen people; you are alone. With the fifth you are not even alone, even you have disappeared. This is how it goes. Slowly slowly things go on disappearing. First the mass; then the small societies, groups, clubs; then you; and one day there is only emptiness in your hands. That emptiness is what Jesus calls the 'kingdom of God', Buddha calls NIRVANA.

Third: Jesus talks about prayer. Prayer is the way – Jesus' way – to be alone. Buddha's way is meditation, Jesus' way is prayer. But the intrinsic quality has to be the same. Jesus says: Be silent, language is not needed.

Language is helpful in the social. In the universal, language is not needed. Language is a social phenomenon. Animals don't have language because they don't have societies. Man has language because man has society; man is a social animal. When you start moving beyond society, language becomes irrelevant. Language is to relate with the other; and God is not the other, God is your innermost core. There is no need for any language.

So Jesus says

AND WHEN THOU PRAYEST, THOU SHALT NOT BE AS THE HYPOCRITES ARE: FOR THEY LOVE TO PRAY STANDING IN THE SYNAGOGUES AND IN THE CORNERS OF THE STREETS, THAT THEY MAY BE SEEN OF MEN. VERILY I SAY UNTO YOU, THEY HAVE THEIR REWARD.

Don't pray for people to see that you are praying, that you are religious. Don't pray as a show, don't make it a performance. It is sacrilegious. Prayer should be in solitude, nobody should know about it. There is no need. It is nobody else's concern.

BUT THOU, WHEN THOU PRAYEST, ENTER INTO THY CLOSET... What does he mean by 'closet'? He means drop all language from your mind, all verbalisation from your mind. The moment you drop verbalisation from your mind, you have moved into such a private world that nobody else can go there. Language dropped... you have dropped the whole world. Just think of it. If for a moment there is no language inside you, then where are you? You are no more here, no more in this world. You are in a world totally different from this. When there is no language in you, you are utterly private. Language makes you public. No-language makes you private.

This is what Jesus means when he says BUT THOU, WHEN THOU PRAYEST, ENTER INTO THY CLOSET – drop all language and verbalisation. All communication has to be dropped. You just have to be there silent, present – but utterly non-verbal, not saying a single thing.

... AND WHEN THOU HAST SHUT THY DOOR... When the door on the language, on the verbal, on the linguistic mind has been closed... PRAY TO THY FATHER IN SECRET – then just be a deep

gratefulness, a gratitude. Then bow down to the unknown. Then surrender before the mysterious. Then just be in awe, in wonder. This is what prayer is. This is the entry from the ego to the universal, from the third to the fourth.

Language is the medium to relate with others, and silence is the medium to relate with God – because God is not the other. Only in silence do you commune with your own inner being.

Logic is the way in the world, love is the way in God. Prayer is a loving silence – nothing else. If you ask me what prayer is, I will say a loving silence. Silence, but utterly full of love, overflowing with love. If silence is there and love is not there, then it is meditation. If silence is there, and suffused with love, fragrant with love, then it is prayer – that is the only difference. If you can shower your silence with love, it becomes prayer. If you cannot, then it remains meditation. Both lead there, so there is no problem of higher and lower: meditation is not higher, nor is prayer higher.

There are two types of people in the world – the 'man' and the woman' – the people of intelligence and the people of love. Jesus belongs to the second type: his path is the path of love. Buddha's path is the path of intelligence. Buddha says: Just be silent and you will jump from the third to the fourth. Jesus says: Be silent and full of love, and you will jump from the third to the fourth. Both are bridges.

If it appeals to you, if it feels that it strikes in your heart, that the idea simply clicks in your being – then prayer is your way. But try both. If you are confused, try both. Whichever feels good is good, because both are as potent as the other.

All words belong to the social; silence belongs to the universal. And in the transcendental even silence disappears. First language disappears, then silence too. Then there is absolute silence when silence has also disappeared. This is the meaning when Jesus says THY KINGDOM COME. THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN. He surrenders in deep love, in silence.

And remember, these are not the words to be repeated. Christians have misunderstood Jesus. These are not the words to be repeated, these are the emotions to be lived. Not words to be repeated, but emotions to be lived.

THY KINGDOM COME... Now this can be just a word in you you can repeat it; or this can be a feel in you – THY KINGDOM COME... Not a single word is uttered inside but this is your feeling. Your hands are raised to receive the kingdom, you are surrendered, your heart is open. You are ready for God to descend in you.

Do you see the difference? Don't repeat the words. Let it be a feeling, and then it will go deeper, and then it will really become a prayer.

And the fourth thing about the transcendental:

ASK, AND IT SHALL BE GIVEN YOU; SEEK, AND YE SHALL FIND; KNOCK, AND IT SHALL BE OPENED UNTO YOU:

FOR EVERY ONE THAT ASKETH RECEIVETH, AND HE THAT SEEKETH FINDETH; AND TO HIM THAT KNOCKETH IT SHALL BE OPENED.

What does Jesus mean by saying ASK, AND IT SHALL BE GIVEN you? He means that really it is already given to you. You have not been able to see it, because you have not ASKED for it. THE DOOR IS ALREADY OPEN! But because you have not knocked at it, it has remained open and yet closed for you. Is it just for the sake of asking that you will get it? It is possible only if you have ALREADY got it, otherwise how can you get anything just by asking?

Try. You want to have a big palace – are you going to get it just for the asking? You are not going to get it just by asking, otherwise all beggars would be emperors. You don't have it, and you will have to work hard, and then too there is no certainty that you will have it. You may succeed, you may not succeed. There are a thousand and one competitors too. You will have to go through being aggressive, and you will have to put all that you have at stake. And then too, more is the possibility that you will be a loser. You want money? You cannot get it just for the asking. You want prestige, power, respectability, fame? You will not get it just for the asking.

But Jesus says: God you can have just for the asking. He simply means what Buddha means when he says that you have it already there. You are not to achieve it; it is your intrinsic nature. This is Jesus' way of saying the same thing: You can get only by asking because you are already there. The asking will make you alert, that's all. If you ask consciously, if you knock consciously, if you start groping consciously, you will become alert to that which has already been there, which has always been there, which has been the case from the very beginning. God is given to you. You are carrying God within you. But you have not asked. Your desire has not become conscious.

So God is there, you are there, but there is no bridge. By asking you will Create the bridge. If the asking is immense, tremendous, total, then in a single instant the bridge will be projected. The kingdom of God is within you, that's why

ASK, AND IT SHALL BE GIVEN YOU; SEEK, AND YE SHALL FIND; KNOCK, AND IT SHALL BE OPENED UNTO YOU...

This is how these sutras are related with the five minds. But they are basically addressed to the third mind.

To those who seek identity, Norman O Brown advocates 'Get lost!' and Timothy Leary says 'Drop out! ' But I say to you, that to get lost, one must have found oneself first, and to drop out one must have been IN first. You can drop out if you ARE, you can get lost if the ego is ready and ripe. That is the difference between a sannyasin and a hippie.

A hippy is one who has been trying to drop something which he has not got yet, who is trying to drop something which he has not earned yet, who is trying to renounce something which is not there. A sannyasin is one who has come to feel the ripe ego and, feeling the misery and anguish of it, drops it. Both look alike. Both look alike, but the hippy is not going from the third to the fourth. The hippy has not been in the third yet, he will fall to the second. That's why hippies start creating their own clan, their own tribe, their own society. It has almost the same structure as the old society that they have left.

If in the old society you cannot have long hair, in a hippy Society you cannot have short hair. The structure is the same. If in the old society you cannot go on without taking a bath for months, in the

hippy society you are not allowed to take a bath every day. That is too conventional. You will look a little anti-social if you take a bath every day. But it is the same society repeated, the same structure – even though it is against, it is the same structure. The hippy is not getting beyond society, he is going against one society and creating another.

The sannyasin is going beyond society. He is moving away from the very need of being part of a society.

The sutras are addressed to the egoist. But remember, the egoist can understand them, but cannot follow. To follow them you will have to start dropping your ego. Then you can follow, then the universal mind will arise in you.

Prayer is the way. or meditation. And when the universal has arrived, don't stop there. One step more... This very consciousness that you have arrived, this very consciousness that you have realised God, this very consciousness that you have become one with God has to be drowned too. This is the last barrier to be dropped. Once it is gone, you and the whole are one – so one that there is nobody even to say 'I am one with the whole.' That is the transcendental. That's what Jesus calls the 'kingdom of God'.

Question 2

WHERE IS THE MEETING BETWEEN CHRIST'S LOVE AND BUDDHA'S INTELLIGENCE?

In me.

Question 3

DO YOU TEACH THEN THAT ONE SHOULD NOT PLAN FOR THE FUTURE AT ALL?

Psychologically one should not plan for the future at all, but that does not mean that practically you should not plan. The difference is great, and has to be understood.

If you are going to travel, if you are going to the Himalayas, you will have to go to the railway station and book your ticket a few days ahead. That's simply practical. You cannot say 'When the idea arises to go to the Himalayas I will simply go.' It will be difficult: you may not get a ticket on the train or on the plane. Don't be foolish. But psychologically, yes, don't plan for the future.

What is the meaning of psychological? You are here, and in your mind's eye you start trekking in the Himalayas, and you start enjoying – just in fantasy. You are already there where you are not. This is psychological. This has to be dropped. But practical things are perfectly okay.

Don't live psychologically in the past or in the future. But practically, sometimes you will have to remember past things. You will have to remember your name, and you will have to remember your wife. You cannot come home every day and ask 'Who are you? Let us introduce ourselves.' You will have to remember the past for practical purposes. But don't LIVE there; the past is gone. The memory is there, use it whenever it is needed, but don't start living in those memories. Don't waste time, because if you live in your memories, who is going to live in the present? Then the present is wasted. And living in the memory is just a dream, it is not real life; it is pseudo, it is false.

And don't live in the future. People live in the future. They are always planning to go to Kashmir or to Switzerland. And they are living there already! They dream, they think, they fantasise what they are going to do there, how they will enjoy the life there. And remember, when they reach Switzerland they will not be there, because by that time they will start planning how to come back home... and the business, and the family, and everything.

They are never at the place they are in; they go on missing. They are always rushing and never arriving. Don't live in the future, don't live in the past. But that doesn't mean don't think of practical things.

A man was on a holiday in Ireland. One day he was driving along a little-used road when he came across a pretty young girl trying to hitch a lift. So he offered her a lift.

After a few minutes he asked if he could hold her hand.

'To be sure' came the reply.

A little further on, he asked if he could kiss her.

'To be sure' she replied.

A few miles later, they passed through a village. The girl asked him to stop at the chemist's shop.

'Why?' asked the man

'To be sure' replied the girl.

This much practicalness is allowed. More than that is not needed.

Question 4

YOU SAID THAT SOMETIMES IT IS DANGEROUS TO PUSH. AND YOU ARE PUSHING ME VERY HARD. WELL, I GUESS YOU KNOW WHAT YOU ARE DOING, BUT WHAT ARE YOU DOING?

Tushita, that is none of your business.

Question 5

WHY DO I CRY WHENEVER SOMETHING REAL HAPPENS IN MEDITATION? SOMETIMES, EVEN DURING LECTURE, WHEN YOU SAY SOMETHING THAT STRIKES ME AS MY OWN TRUTH, TEARS COME TO MY EYES AND I TREMBLE WITH SILENT SOBS. WHAT IS THE CONNECTION BETWEEN TRUTH AND TEARS?

The question is from Michael Gottlieb.

First, it may be, Gottlieb, that only tears are true in you, everything else has become false. Your smile, your face, your gestures, your words – all may have become false. It may be that only your

tears are still true. That's why whenever you hear something of truth, they start surfacing. They are in tune with truth.

And this is not only so with you, this is so with many people.

Tears have not been corrupted too much, particularly un men. About women it is not so true. Their tears may be just a facade, their tears may be their diplomacies, their tears may be their tricks, strategies. But about men... men have not been allowed tears at all. People have been told from their very childhood that if you are a man, then tears are not available for you. You should NEVER cry! So tears have remained there, uncorrupted by the society, unpolluted by the society – at least it is so with men. So whenever you hear something of truth – something that simply goes and becomes a song in your heart, something that simply penetrates like a ray of light into your darkness – tears come, because the true calls forth the true in you.

Michael Gottlieb's name is beautiful: 'Gottlieb' means God-love. Maybe there is a great desire for God, a great love for God which is getting ready every day, which is going to possess you. Allow those tears, because the danger is that you may be repressing them.

Gottlieb is a psychologist – that is the danger. You may start rationalising, you may start finding explanations. You may start stopping those tears which are innocent – as innocent as dewdrops – which are uncorrupted by your mind; they come from the beyond. Those tears are coming from your heart. Don't start explaining them. Psychologists have become very clever at explaining away everything. Live with the mystery of the tears. When they come, allow them. Go into those sobs, those sobs are the beginning of prayer in you. Flow in those tears totally, unashamed. Don't feel embarrassed. Go wholeheartedly into them, and through them you will be cleansed and purified. Those tears will become your very alchemy. Their very touch will turn you into gold.

I have been watching Gottlieb. He has been here for only a few days, and deep down he is afraid of sannyas. First he was only going to stay for ten days, then he extended it for a few days. Now he has extended a little more, and by and by he is getting trapped. Now the tears have started to come. Now it is dangerous, Gottlieb.

But still you are not allowing them a total flow. Be swayed by them. Let that throb go to your very cells and the fibres of your being. Let those tears dance in and around you, and through those tears you will be initiated. Through those tears you are coming close to me and I am coming close to you.

If you allow, something is going to happen, something immensely valuable. But it depends on you whether you will allow it or you will escape before it becomes too much.

To be here needs courage. To be with me means risk. If you decide to be with me, you are risking finding yourself. The risk is there. And to find oneself, one has to die to one's whole past, because the new can come only when the old has disappeared. Let those tears take your past, let them wash you. They are preparing you for me. And you have a heart which can grow in prayer. But if you allow, only then. Nothing can be done against you. And up to now you have been fighting, you have been protecting, safeguarding yourself. You are keeping a little bit aloof, distant. Then you are doing it at your own risk. You may miss the opportunity.

Question 6

OSHO, IN TODAY'S LECTURE YOU SAID THERE ARE THREE STAGES – SEX, LOVE AND PRAYER. BUT IF ONE KEEPS ON CHANGING THE PARTNERS HOW CAN ONE GO INTO DEPTH? HOW CAN ONE REACH THE HIGHEST STAGE AT ALL?

The question is from Ma Yoga Mukta.

This question arises in many people; and because she is an Indian, it has more relevance to her conditionings. People think that if you are in love with one person, only then love can go deep. That is utter nonsense!

The depth of love has nothing to do with one person or two persons. The depth of love has something to do, certainly: THAT YOU SHOULD REMAIN IN LOVE ALWAYS – that brings depth. Now, for example, you love a man or a woman. For a few days things are really fantastic. things are going beautifully. And then, naturally, things start becoming dull. There is nothing wrong in it, it is just the very course of nature. You become acquainted with the woman, her ways; she becomes acquainted with you, your ways, your life-style – and when everything is known, interest starts dimming. When everything is known and there is nothing surprising any more, how can the relationship remain fantastic? The wonder starts disappearing, things settle, become mundane, day-to-day, ordinary. This is what ordinarily happens.

Now you can go on living with the man or with the woman with the idea that if you change the man or the woman, love will never go deep. But the love is not going deep at all, the love is becoming shallower every day. Sooner or later, you will start taking the other for granted. There will be no joy in the other's presence, you will not be thrilled by the other's presence. You can go on clinging...

And Mukta has asked this question because she was trying to cling to a certain sannyasin, trying hard to cling. And because she tried hard, the sannyasin escaped. My people are very very intelligent! If you cling too hard, then nobody is going to be with you, because nobody wants an imprisonment, nobody wants you to become a fetter. The more you cling, the more the relationship becomes ugly. First it loses joy, loses all charm, loses all magnetism, and then it starts becoming ill, pathological.

I call a relationship pathological when you are clinging only for clinging's sake, there is nothing else to cling for. You are simply clinging because you are afraid to lose, afraid to change, afraid to move in a new relationship. Because the new – who knows how it is going to turn out? where it will lead? The new is dangerous because the new is not yet familiar. The old is familiar. settled, there is a certain security, a comfort, a convenience. When you start clinging for clinging's sake, then it is pathological, it is ugly; it is NOT going to bring any depth in your relationship. All depth will disappear.

You can go and see. Millions of husbands and wives... What depth? What intimacy is there?

Now I am not saying that if you are with a certain person – with a man or a woman – and things are still growing, change. I am not saying that. Don't misunderstand me. There are a few people who are so sensitive that they can go on finding something new in the other every day. There are people who are so aesthetic that they never feel that things are ever finished. Their sensitivity, their intensity, their passion goes on bringing new depths. Then it is perfectly good.

My criterion is: if a relationship is growing towards depth, it is perfectly good. Go on! Exhaust it if you can. But if it is not growing, if it is not deepening, if the intimacy is not flowering any more; all has stopped, and you are simply stuck because you don't know how to leave and how to say good-bye, then you are destroying your capacity for love. It is better to move, change the partner, than to destroy love – because love is the goal, not the partner. You love a person, NOT FOR THE PERSON'S SAKE; you love the PERSON FOR LOVE'S SAKE.

Love is the goal. So if it is not happening with this person, let it happen with somebody else, but LET IT HAPPEN! Allow it a continuity. That continuity, that flow of love constantly happening, will take you deeper into it, will bring depth, will bring new dimensions, will bring new realisations.

So remember, if it is going good with one person... and by 'good' I don't mean what is ordinarily meant when somebody says 'They are a good couple' or 'Very nice'. I don't mean that; those words just hide facts. A 'nice family' means no conflict, no problem, things are going smoothly, the wheels of the mechanism are moving smoothly, that's all. But a really beautiful relationship is not just nice; it IS FAR OUT! Never settle for less. Only a far out relationship can bring depth. If it is not happening, be courageous enough to say good-bye – with no complaint, with no grudge, with no anger. What can you do? If it is not happening, it is not happening.

You cannot make the other feel guilty. What can he do? Whatsoever he can do he is doing, whatsoever you can do you are doing. But if somehow it is not happening, you are not fitting with each other, you are not meant for each other, don't go on foreign.

It is like putting a square plug in a round hole. Go on – it won't happen. And if you succeed. there is every possibility that you may have destroyed the plug completely Then it will not be of any worth.

But mind functions through conditionings. Now Mukta's mind is basically Indian. The Indian conditioning is very long. For thousands of years in India it has been thought that you should be true to one person. I am teaching you a totally different thing. I am teaching you: Be true to love, not to persons. Be true to love. Never betray love, that's all. If sometimes persons have to be changed, they have to be changed, but never betray love. The old Indian tradition is: Betray love but never betray the person; go on clinging to one person. And when things have been there for thousands of years, they become part of your blood and bones, part of your marrow, and you start functioning unconsciously.

Mukta, become a little more conscious. Meditate over this anecdote.

The day for the execution arrived and the three prisoners – a Frenchman, an Englishman and a German – were led out of their cells to the guillotine. The Frenchman was the first to be led up the steps and was asked if he preferred to face upwards or downwards on the guillotine block.

He replied 'I have led a full and good life enjoying all the delights of good wine from the finest French vineyards, excellent cheeses, the best cuisine and the wonderful charms of the most lovely mademoiselles of France. I have nothing more to wish for and nothing to fear. Therefore, I will face upwards.

He was then positioned on his back looking up so he could watch the blade as it descended. The blade was released and it began falling with full speed until it was only half an inch from his neck, at which point the blade suddenly stopped.

Unable to explain this, the authorities who were standing by interpreted it as a sign from God, and proceeded to release the prisoner to become a free man.

The Englishman was next to be led to the guillotine and was asked the same question. He replied I have served my Queen loyally throughout the empire. In the true tradition of the refined Englishman, I have helped to spread our great English civilisation around the world and I have never flinched at danger. Therefore, I am ready to face death and will face upwards.'

He was positioned on his back and the blade was released and began falling: Again, at the last instant, the blade came to an abrupt stop just half an inch above his throat. This was again interpreted as a sign from God, so the man was freed.

Next the German was led to the guillotine and as he was being asked the same question, he immediately interrupted and said 'Before I answer your question, I want you to know that I refuse to be under that machine until you get it fixed!'

A German is a German. His conditioning is there... the machine should be fixed first!

And that's how the Indian mind also functions. Down the ages you have been taught to remain true to persons, which is not a very high value. The higher value is to remain true to love. If it is happening with one person, perfectly good. I am not saying 'Change' – what is the point of changing? If it is not happening with this person, then let it happen somewhere else.

But LET IT HAPPEN, because if you miss love, you will miss all that is beautiful in life. If you miss love, you will miss the possibility of prayer too, because only love, when it becomes deep, brings you closer to prayer.

Question 7

I DO NOT BELIEVE IN ANYTHING, BUT I DO BELIEVE IN GOD. WHY ARE YOU SO MUCH AGAINST BELIEFS?

Because a belief is a belief, and is not an experience. Belief is a barrier. If you believe in God you will never know God – that's why I am against belief, because I am for God. Your very belief will never allow you to know that which is, because the belief means that before knowing it you have decided already what it is. Your decisive mind will not relax. Your mind with a conclusion is a prejudiced mind, and to know God an empty mind is needed – unprejudiced, pure, uncontaminated by any belief, by any ideology. Because I am for God, that's why I am against all beliefs.

And you say: I DO NOT BELIEVE IN ANYTHING ELSE...

But if you believe in God, then what more is needed? That is enough. You have made the greatest mistake! Now every other mistake is very small. And if the great mistake has been done, then other mistakes will follow in its wake. If you can believe in God without knowing God – without understanding what it means, without ever experiencing even a little bit of it, without ever seeing a single ray of light; if you can believe in God, if you can be so deceptive, if you can be so cunning – then you can believe in anything. And what else is needed? You think this belief is not a big mistake? This is the biggest mistake.

A husband walked into his house unexpectedly one evening, and noticed some men's clothing at the foot of the bed. He asked his wife, who was in the bed at the time, where the clothes came from. His wife told him that the clothes belonged to him, and she was taking them to the cleaner's. Going to the closet to hang up his coat, he eyed a man bare as the day he came into the world.

The husband: 'What are you doing here?'

The man: 'Did you believe what your wife told you?'

The husband: 'Yes!'

The man: 'Well, I'm waiting for a bus.'

If you can believe that, then you can believe anything. The naked man standing in the closet, waiting for the bus...

If you can believe in God, then you can believe in Adolf Hitler, in Josef Stalin, in Mao Tse-tung, then you can believe in any nonsense, because you have accepted the basic nonsense. Never believe in God. God has to be KNOWN, not to be believed. God has to be LIVED, not to be believed. God has to be EXPERIENCED, not to be believed.

And why do you believe in God? If you have not known, then it must be out of fear, then there can be no other reason. Remember, God can be known only out of love, and beliefs come out of fear. And love and fear never meet; they never cross each other's path. Love knows no fear. Fear knows no love. If you are afraid of somebody you cannot love that person. That's why it is very difficult for children to love their parents, because parents make them afraid. It is very difficult for husbands to love their wives, because wives make them afraid. It is very difficult for wives to love their husbands, because the husbands make them afraid.

Wherever fear comes, fear comes from THIS door, and love escapes from the other. They never live together, they can't live together. Have you not observed? When you love a person all fear disappears. In that very love there is no fear.

God has to be known through love. And belief is based in fear. Belief stinks.

A salesman couldn't make the lady understand the power brakes on the car he was selling her, so he took her for a ride. When he was almost five hundred feet from a brick building, he speeded up and at the last minute he hit the brake.

Lady: 'What is that smell?'

Salesman: 'Rubber burning, madam.'

She brought the car home to show her husband and took him for a ride. Coming to the same brick wall, she slammed on the brakes missing it by about three inches. Looking at her husband, she said 'Do you smell that, honey?'

Husband: 'I should. I'm sitting in it.'

All beliefs stink. Drop beliefs. Have the courage to know.

God is an invitation for the ultimate journey. Let God be a quest, not a belief. Let it be a question mark on your heart, at the deepest core of your being. Let the question trouble you, let the question become a turmoil. Let the question create a chaos in you, because only through chaos stars are born. And only when the quest has destroyed all your belief systems and you are freed of all conclusions given by others, will you be able to open your eyes to the naked truth. And it is facing you. It is always facing you. It is just in front of your nose. But there is a great China Wall of beliefs, and you cannot see that which surrounds you from everywhere.

Question 8

I AND MY WIFE BOTH LOVE YOU, BUT WE OFTEN QUARREL ABOUT YOU AND YOUR THOUGHTS, BECAUSE WE CANNOT AGREE IN OUR INTERPRETATION OF YOUR IDEAS. WHAT SHOULD WE DO?

There is no need to agree. And how can you agree? When you listen to me, you listen through your preoccupation. When your wife listens, she listens through her preoccupation. When you listen, you listen through your own beliefs, ideas, conditionings. When she listens, she has her own mind. Interpretations are going to be different.

Just because you are both listening to me does not mean that you will agree. You will interpret, you will give colours, you will give turns to ideas according to your mind. See the fact that with the mind there can be no agreement. There is no need to argue. Rather, try to do what I am saying. Don't waste your time. I am not here to make you more argumentative. I am not here to make you more logical. I am not here to make you more capable of discussing, analysing, interpreting things. I am here to help you to see. And seeing comes when you are without the mind.

Now this simple fact that you go on quarreling with your wife – and you both love me – should become a great experience. You are here... a thousand people. I am saying the same thing to you all, but there are going to be a thousand interpretations. You can't agree with the other. The other has looked from a totally different angle because the other is hooked from a totally different angle. That is the only way he or she can see it. And this is so if you are not related with the person. If you are related with the person, then there are more difficulties – particularly in the relationship of a wife and husband. Their quarrel is eternal. It does not matter about what, but they quarrel. There seems to be only one agreement: to disagree. That is their only agreement; about that they have agreed. That is a tacit agreement in every marriage – that they will disagree.

Mulla Nasruddin goes on fighting with his wife, and the wife goes on arguing. One day I told Mulla 'For thirty years you have been arguing, and there seems to be no possible solution. Why don't you drop it?'

He said 'How to drop it?'

I said 'Simply agree with your wife! Next time it happens, you simply agree and see what happens.'

He said 'Okay.'

So next time it happened, first, in the heat of it, he forgot. He argued for half an hour. And then he suddenly remembered, so he went out in the garden to cool down. Then he cooled himself, collected himself, decided that he would agree.

He went in and he said to the wife 'Okay, you are right. I agree with you.'

The wife looked at him with great surprise, and said 'What? But I have changed my mind!'

And the argument starts again. They have changed sides, but the argument is the same.

When you are related with somebody, relationship brings many complexities. There is a constant struggle to dominate. It is not really argument that you are interested in or your wife is interested in; it is really a question of who dominates whom. Each point becomes a power struggle: who dominates whom? See it, and don't Waste your time.

And you ask me: WHAT SHOULD WE DO?

Let her have her opinions, you have your opinions. Rather than wasting time in opinions, start doing something according to your mind and let her do something according to her mind. But do something.

If I say meditate – whatsoever you understand by it – start doing something. In the beginning it is always a groping in the dark. But by and by, the gropers reach.

Jesus says

ASK, AND IT SHALL BE GIVEN YOU; SEEK, AND YE SHALL FIND; KNOCK, AND IT SHALL BE OPENED UNTO YOU...

Start groping, and don't be worried that you may commit some error or some mistake. Errors have to be committed, mistakes are going to happen. Nobody can reach directly; everybody has to stumble. Many times one goes astray, but if one goes on working sincerely, authentically, then sooner or later the door opens.

You open your door, let her open her door. Don't make me an excuse for your power struggle. And, remember always, have compassion on other people. They have their minds, they are hooked there just as you are hooked in your own mind. See! Because you cannot see without your mind, how can you expect the other to see it?

Watch life, and sooner or later you will see an insight arising in you. In that very insight you will become capable of understanding the other's standpoint. I am not saying that you have to agree with the other, but you can understand. There is no need to agree, but you can see why the other is looking at this point in this way, and you can have compassion for the other.

If you have compassion, you will be surprised – the other has started feeling compassion for you. If you argue, the other argues. Argument creates argument. It goes on becoming bitter and more bitter; it poisons relationship. If you can understand the other's standpoint, you will find the other is

also more compassionate towards your standpoint. And people have their own standpoints, because people are not enlightened.

Standpoints are bound to be there up to the third mind, the individual mind. With the fourth mind, there is no argument; compassion arises. One can see the other – where the other is hooked – and feel sorry for the other, because it is an imprisonment. Only with the fourth... understanding, compassion. And with the fifth, one forgets about others or about oneself; then there is no division.

Listen to a few anecdotes. First:

A housewife complains to the psychologist 'Something is wrong with my husband. At night when he comes back from work, he always first kisses our dog and then me.'

The psychologist thinks about it for a while, then he suggests thoughtfully 'Would you mind bringing a You cannot expect this, but this too is a possibility. There are millions of possibilities as to what the response is going to be. Now this psychologist must have been a very logical person – hooked in logic. 'If the husband kisses the dog first, then the dog must be more beautiful than the wife, so bring the photograph.' That is his standpoint.

And everybody is closed in his own world.

Two Frenchmen are standing on the platform of the train that is pulling out of Paris. One of them waves to a friend at the station, and calls, 'Thanks loads! Had a marvelous time! Your wife was a wonderful lay!' Then he turn to the man standing next to him and says, 'It's not true, she's no good at all. I just wanted the husband to feel good.'

There are different visions. Now, whether the husband is going to feel good or bad... But this man has simply appreciated... Maybe in France it is possible.

In a certain Western city where drivers too often have a way of using only one hand on the steering wheel, devoting the other to the inevitable girl at the side, an ordinance was recently passed, requiring two hands on the wheel of a moving car. As a result of this law, a member of the police force stopped an approaching Ford coupe and severely reprimanded the spooning couple in this manner: 'Young man, do you know the laws of this city? Why not use both hands?'

The derelict at the wheel frankly retorted 'Why, I have to use one hand to drive with!'

Different visions, different understandings.

The last:

Olga was returning to Czechoslovakia after working for a year in Britain. On the plane she began to writhe and moan, clutching her belly at the same time. The stewardess was quickly at her side to find out what was the matter. 'Have you had a check-up recently?' she asked Olga.

'No, no' wailed Olga 'it wasn't a Czech, it was a Scotsman.'

CHAPTER 7

Surrender in Darkness

29 October 1977 am in Buddha Hall

MATTHEW 7

JESUS SAID UNTO HIS DISCIPLES:

21. NOT EVERY ONE THAT SAITH UNTO ME, LORD, LORD, SHALL ENTER INTO THE KINGDOM OF HEAVEN; BUT HE THAT DOETH THE WILL OF MY FATHER WHICH IS IN HEAVEN.

22. MANY WILL SAY TO ME IN THAT DAY, LORD, LORD, HAVE WE NOT PROPHESED IN THY NAME? AND IN THY NAME HAVE CAST OUT DEVILS? AND IN THY NAME DONE MANY WONDERFUL WORKS?

23. AND THEN WILL I PROFESS UNTO THEM, I NEVER KNEW YOU: DEPART FROM ME, YE THAT WORK INIQUITY.

24. THEREFORE WHOSOEVER HEARETH THESE SAYINGS OF MINE, AND DOETH THEM, I WILL LIKEN HIM UNTO A WISE MAN, WHICH BUILT HIS HOUSE UPON A ROCK:

25. AND THE RAIN DESCENDED, AND THE FLOODS CAME, AND THE WINDS BLEW, AND BEAT UPON THAT HOUSE; AND IT FELL NOT: FOR IT WAS FOUNDED UPON A ROCK.

26. AND EVERY ONE THAT HEARETH THESE SAYINGS OF MINE, AND DOETH THEM NOT, SHALL BE LIKENED UNTO A FOOLISH MAN, WHICH BUILT HIS HOUSE UPON THE SAND:

27. AND THE RAIN DESCENDED, AND THE FLOODS CAME, AND THE WINDS BLEW, AND BEAT UPON THAT HOUSE; AND IT FELL: AND GREAT WAS THE FALL OF IT.

Man is not a meaning but an opportunity. The meaning is possible, but is not given. The meaning can be created, but it is not already there. It is a task not a gift. Life is a gift, but life is open opportunity. Meaning is not a gift, meaning is a search. Those who seek will certainly find it. but those who simply wait will go on missing. The meaning, the LOGOS, has to be created by man. Man has to transform himself into that meaning. It cannot be something exterior to man, it can only be something interior.

Man's inner being has to become illumined.

Before we enter into these sutras, a few things will be helpful to understand about man, because only then is the work possible.

The first thing to be understood is that man is a four-dimensional space-time continuum, just as the whole existence is. Three dimensions are of space, one dimension is of time. They are not separate: the dimension of time is but the fourth dimension of space. The three dimensions of space are static; the fourth dimension of time brings movement, makes life a process. Then existence is not a thing, but becomes an event.

And so is man. Man is the miniature universe. If you could understand man in his totality, you would have understood the whole existence. Man contains all – in seed. Man is a condensed universe. And these are the four dimensions of man.

The first dimension is what Patanjali calls SUSHUPTI, deep sleep, where not even a dream exists. One is utterly silent, not even a thought stirring, no wind blowing. All is absent. That absence, in deep sleep, is the first dimension. It is from that that we start. And we have to understand our sleep, only then can we go through a transformation. Only then can we build our house on a rock, otherwise not. But very few people are there who understand their sleep.

You sleep every day, you live one-third of your life in deep sleep, but you don't understand what it is. You go into it every night, and you also gain much out of it. But it is all unconscious: you don't know exactly where it leads you. It leads you to the most simple dimension of your life – the first dimension. It is very simple because there is no duality. It is very simple because there is no complexity. It is very simple because there is only oneness. You have not yet arisen as an ego, you have not yet become divided – but the unity is unconscious.

If this unity becomes conscious you will have SAMADHI instead of SUSHUPTI. If this unity becomes conscious, illumined, then you will have attained God. That's why Patanjali says: Deep sleep and SAMADHI, the ultimate state of consciousness, are very much alike. Alike, because they are simple. Alike, because in both there is no duality. Alike, because in both the ego exists not.

In the first, the ego has not arisen yet; in the second, the ego has been dissolved – but there is a great difference too. The difference is that in SAMADHI YOU know what sleep is. Even while asleep your consciousness is there, your awareness is there. Your awareness goes on burning like a small light inside you.

A Zen Master was asked... It is a very famous saying in Zen:

Thus we are told that before we study Zen the mountains are mountains and the rivers are rivers. While we are studying Zen, however, the mountains are no longer mountains and the rivers are no longer rivers. But then when our study of Zen is completed, the mountains are once again mountains and the rivers are once again rivers.

'What is meant by this?' a disciple asked a great Master.

The Master explained this: 'It simply means that the first and the last states are alike. Only just in the middle... THE disturbance. First the mountains are mountains. and again in the end the mountains are again mountains. But in the middle the mountains are no more mountains and rivers are no more rivers – everything is disturbed and confused and clouded. That clouding, that confusion, that chaos, exists only in the middle. In SUSHUPTI everything is as it should be; in SAMADHI, again everything is as it should be. Between the two is the problem, is the world, is the mind, is the ego, is the whole complex of misery, hell.

When the Master explained this, the disciple exclaimed 'Well, if that's true, then there is no difference between the ordinary man and the enlightened man.'

'That's true' replied the Master. 'There is no difference really. The only thing is, the enlightened man is six inches off the ground.'

But those six inches make all the difference. Why is the Master six inches off the ground? He lives in the world and is yet not in it – those are the six inches, the difference. He eats, and yet he is not the eater; he remains a witness – those six inches. He is ill, he knows the pain of illness but still he is not in pain; that difference – those six inches. He dies, he knows death is happening, and yet he is not dying: that difference – those six inches. He is asleep and yet he is not asleep, he is alert too.

The first state is of SUSHUPTI. We will call it 'the first dimension'. It is dreamless undividedness, it is unconscious unity, it is ignorance, but very blissful. But the bliss too is unconscious. Only in the morning when you are awake again do you start feeling that there has been a good sleep in the night, that you have been in some faraway land, that you are feeling rejuvenated, that you are feeling very fresh, again young and alive. But only in the morning – not exactly at the time when you are in the sleep, only later on. Just some fragrance remains lingering in the memory. It reminds you that you have been to some inner depth, but where? what? – you cannot figure it out. You cannot give any account of it. Just a vague memory, a faint remembrance that somewhere you have been in a good space. There is no ego yet, so there is no misery possible, because misery is not possible without the ego.

This is the state where the rocks and the mountains and the rivers and the trees are existing. That's why trees look so beautiful – an unconscious bliss surrounds them. That's why mountains look so silent: they are in SUSHUPTI, they are in deep sleep, they are continuously in deep sleep. That's why when you go to the Himalayas, an eternal silence is felt – virgin silence. Nobody has ever been able to disturb it. Just think of a mountain, and suddenly you start feeling silent. Think of trees and you feel life flowing in. The whole of nature exists in the first state, that's why nature is so simple.

The second dimension is that of dream – what Patanjali calls SWABHA. The first disturbance in the sleep is dream. Now you are not one any more; the second dimension has arisen. Images have started floating in you: the beginning of the world. Now you are two: the dreamer and the dreamed. Now you are seeing the dream and you are the dream too. Now you are divided. That silence of the deep sleep is no more there, disturbance has entered because division has entered.

Division, duality, disturbance – that is the meaning of the dream. Although the duality is still unconscious. It is there; but not very consciously – not that you know about it. The turmoil is there, the world is born, but things are still undefined. They are just coming out of the smoke; things are taking shape. The form is not yet clear, the form has not yet become concrete, but because of the dualism – even though it is unconscious – misery has entered in. The nightmare is not very far away. The dream will turn into a nightmare.

This is where animals and birds exist. They also have a beauty, because they are very close to SUSHUPTI. Birds sitting on a tree are just dreams sitting in sleep. Birds making their nests on a tree are just dreams making their nests in sleep. There is a kind of affinity between the birds and the trees. If trees disappear, birds will disappear; and if birds disappear, trees will not be so beautiful any more. There is a deep relationship; it is one family. When you see parrots screeching and flying around a tree, it almost looks as if the leaves of the tree have got wings. They are not separate... very close. Birds and animals are more silent than man, happier than man. Birds don't go mad. They don't need psychiatrists, they don't need any Freud, any Jung, any Adler. They are utterly healthy.

If you go into the forest and you see the animals, you will be surprised – they are ALL alike! And all healthy. You will not find a single fat animal in the natural state. I am not talking about the zoo. In the zoo things go wrong, because the zoo is no more natural. Zoo animals start following man, they even start going mad and committing suicide. Zoo animals even turn into homosexuals. The state of the zoo is not natural, it is man-created. In nature they are very very silent, happy, healthy, but that health too is unconscious – they don't know what is happening.

This is the second state: when you are in a dream. This is the second dimension. First: dreamless sleep, SUSHUPTI – simple one-dimensional; there is no 'other'. Second: dream, SWABHA; there are two dimensions: the dreamer and the dreamed, the content and the consciousness – the division has arisen – the looker and the looked at, the observer and the observed. Duality has entered. This is the second dimension.

In the first dimension there is only the present tense. Sleep knows no past, no future. Of course because it knows no past, no future, it cannot know the present either, because the present exists only in the middle. You have to be aware of the past and the future, only then can you be aware of the present. Because there is no past and no future, sleep exists only in the present. It is pure present, but unconscious.

With the dream, the division enters. With the dream, the past becomes very very important. Dream is past-oriented; all dreams come from the past. They are fragments of the past floating in the mind, dust from the past which has not settled yet.

It's her old man I feel sorry for. He was in bed the other night fast asleep. Suddenly she noticed he

had a smile on his face. She thought 'Hello, he's having one of those dreams again.' So she put down her crisps and her bottle of stout and woke him up.

He said 'Blimey, you would, wouldn't you! I was having a lovely dream then! I was at this auction where they were selling mouths. They had small rosebud ones for a quid. Pert little pursed ones for two quid, and little smiling ones for a fiver.'

She said 'Ooh! Did they have a mouth my size?'

'Yes. They were holding the auction in it.'

Whatever you dream has something to say about your past. It may be that you see an auction – little smiling rosebud mouths are being sold – but the auction is being held in your wife's mouth. Maybe you have never said to your wife 'Shut up, and keep your big mouth closed!' Maybe you have not said it so clearly, but you have been thinking that so many times. It is lingering in the mind. It is there. Maybe you have never been so true in your waking state as you are when you are asleep. And you can be! You can afford to be true. All dreams float from the past. With the dream, past becomes existential. So the present is there, and the past.

With the third, the third dimension, waking state what Patanjali calls JAGRUT – multiplicity enters. The first is unity, the second is duality, the third is multiplicity. Great complexity arises. The whole world is born. In sleep you are deep inside you; in dream you are no more that deep inside you and yet you are not out either – just in the middle, on the threshold. With waking consciousness you are outside yourself, you have gone into the world.

You can understand the biblical story of Adam's expulsion in these three dimensions. When Adam was there in the Garden of Eden and had not yet eaten the fruit of the Tree of Knowledge it was deep sleep, unconscious – unconscious bliss it was. There was no disturbance, everything was simply beautiful. He had not known of any misery. Then he eats the fruit of the Tree of Knowledge. Knowledge arises, images start floating, dreams have started functioning. He is no more the same. He is still in the Garden of Eden but no more part of it – alien, stranger, an outsider. He has not yet been expelled, but in a subtle way he is no more centered there. He is uprooted. This is the state of the dream – the first taste of knowledge, because of the first taste of duality, the distinction of observer and the observed. And then he is being expelled from the Garden of Eden, thrown out – that is the third state, the waking state. Now he cannot even go back; there is no way back. He has forgotten that he has an inside too.

In deep sleep you are inside. In wakefulness you are outside. In dream you are just in the middle, hanging, not settled yet where to go, still indecisive, in doubt, uncertain. With the waking state, the ego enters in. In the dream state there are just rudimentary fragments of the ego arising, but they settle in the third. The ego becomes the most concrete, most solid, most decisive phenomenon. Then whatever you do, you do because of the ego.

The third state brings a little consciousness – just one per cent, not much of it, just a flickering consciousness, momentary consciousness. The first was absolutely unconscious, the second was unconsciousness disturbed, the third is the first glimpse of consciousness. And because of that – the momentary glimpse of consciousness – that one per cent of consciousness coming in creates the ego. Now the future also enters in.

First there is only the present unconscious, then there is the past unconscious, now there is future. Past, present, future, and the whole complexity of time revolves around you. This is the state where people are stuck, where you are stuck, where everybody is stuck. And if you go on building your house with these three dimensions, you will be building it on sand, because your whole effort will be unconscious.

To do something in unconsciousness is futile – it is shooting arrows in the dark not knowing where the target is. It is not going to bring much result. First, light is needed. The target has to be looked for, searched for. And enough light is needed so you can move towards the target consciously. That is possible only when the fourth dimension starts functioning. It rarely happens; but whenever it happens, then meaning is really born, LOGOS is born.

You will live a meaningless life if you live only with these three. You will live a meaningless life because you will not be able to create yourself. How can you create in such unawareness?

The fourth dimension is of awareness, witnessing – what Patanjali calls turiya. And in the Gospels Jesus goes on saying again and again to his disciples: Awake! Beware! Watch! All these words indicate turiya. And it is one of the misfortunes of history that Christianity has not been able to bring this message clearly to the world. It has failed utterly.

Rarely has a religion failed so utterly as Christianity. Jesus was not very fortunate, because the disciples that he found turned out to be very ordinary, and the religion became almost a political organisation. The church became not a follower of Jesus but deep down really antagonistic to Jesus. The church has been doing things AGAINST JESUS IN THE NAME OF JESUS.

Buddha was more fortunate. The followers never became a church, they never became so organised politically and they never became so worldly. They carried little bits of Buddha's message down the ages.

This fourth dimension has to be understood as deeply as possible, because this is the goal. It is pure consciousness, simplicity again. The first was simple but unconscious; the fourth is simple but conscious. Unity again, bliss again – with only one difference: now everything is conscious, the inner light is burning bright. You are fully alert. It is not a dark night inside you but a full-moon night, moonlit. That is the meaning of enlightenment: the inner illumination.

Again there is only one time left – present, but now it is conscious present. Past is no more hanging around. A man who is aware cannot move in the past, because it is no more. A man who is aware cannot move in the future, because it is not yet. A man who is aware lives in the present, herenow. HERE is his only space and now is his only time. And because he is only herenow, time as such disappears. Eternity is born, timelessness is born. And when one is totally alert, ego cannot exist.

Ego is a shadow cast in unawareness. When all is light, the ego cannot exist. You will be able to see the falsity of it, the pseudo-ness of it. And in that very seeing is its disappearance.

These are the four dimensions of human consciousness. And people live only in the first three. The fourth carries the meaning, hence the people who live only in the three live a meaningless life. They know it. You know it! If you look into your life you will not find any meaning there, just a haphazard,

accidental progression of things. One thing is followed by another, but with no particular consistency, with no particular relevance. One thing is followed by another just accidentally.

That's what Jean-Paul Sartre means when he says 'Man is a useless passion': man is accidental. Yes, he is true if he is talking about the three dimensions: first, second and third; but he is not true about the fourth. And he cannot say anything about the fourth because he has not experienced anything of it. Only a Christ or a Buddha can say something about the fourth.

Christ-consciousness is of the fourth, so is Buddha-consciousness. To remain confined in the three is to be in the world. To enter into the fourth is to enter into NIRVANA, or call it the 'kingdom of God'. These are only different expressions for the same thing.

A few things more: The second dimension is a shadow of the first: sleep and dream. Dreams cannot exist without sleep, sleep is a must. Sleep can exist without dreams. So sleep is primary, dreams are secondary – just a shadow. And so is the case with the third and the fourth. The third is the shadow of the fourth, because the third can exist only if there is some consciousness. A little bit of consciousness has to be there, only then can the third exist. The third cannot exist without little bit of consciousness in it – a ray of light. It is not much of a light, but a ray of light is needed. The fourth can exist without the third, but the third cannot exist without the fourth. The fourth is awareness, absolute awareness; and the third is just a small ray of light in the dark night. But it exists BECAUSE OF that small ray of light. If that ray of light disappears, it will become the second; it will not be the third any more.

And your life looks like a shadow-life because you are living with the third. And the third is the shadow of the fourth. Only with the fourth do you come home. Only with the fourth are you grounded in existence.

The first is absolute darkness, the fourth is absolute light. Between these two are their two shadows. Those two shadows, have become so important to us that we think that is our whole life. That's why Hindus have been calling the world maya, illusion, because of these two dimensions which have become predominant – the second and the third. We have lost track of the first, and we have not yet searched for the fourth.

And one thing more: If you find the fourth you will find the first. Only one who has found the fourth will be able to know about the first, because once you have come to the fourth you can be asleep and remain alert. Krishna defines the yogi in the Gita as 'one who is awake while asleep'. That's his definition for the yogi. A strange definition: who is awake while asleep.

And just the reverse is the situation with you. You are asleep while awake. That is the definition of a non-yogi: asleep while awake. You look awake, and you are not.

It is just an idea, this awake state. Ninety-nine per cent consists of sleep – only one per cent of wakefulness. And that one per cent also goes on changing. Sometimes it is there and sometimes it is not there at all. It was there; somebody insults you – and it is not there. You have become angry, and you have lost even that small awareness. Somebody treads on your feet – and it is gone. It is very delicate. Anybody can take it and destroy it, and very easily. You Were perfectly okay; a letter comes and something is written in the letter, and suddenly you are no more okay. All is disturbed. A single word can create such a disturbance! Your awareness is not very much.

And you are awake only in rare moments: in danger you are awake, because in danger you have to be awake. But when there is no danger, you start snoring. You can hear people snoring – walking down the road, they are snoring. And they are caged in their own unconsciousness.

A drunk bumped into a stop sign. Dazed and disoriented, he stepped back and then advanced in the same direction. Once more he hit the sign. He retreated a few steps, waited awhile, and then marched forward. Colliding with the post again, he embraced it in defeat and said 'It is no use. I am fenced in. I am stopped in every direction.'

And he has not moved in any other direction. He has been moving again and again to the post. And being hit, naturally he concludes that he has been fenced in from every direction.

And that is the situation of the ordinary human consciousness. You go on moving in the same unconscious way, in the same unconscious direction. And again and again you are hit, and you think 'Why is there so much misery? Why? Why did God create such a miserable world in the first place? Is God a kind of sadist? Does he want to torture people? Why has he created a life which is almost like a prison, and in which there is no freedom?'

Life is absolutely free. But to see that freedom, first you will have to free your consciousness. Remember it as a criterion: the more conscious you are, the more free; the less conscious you are, the less free. The more conscious you are, the more blissful; the less conscious you are, the less blissful. It depends on how conscious you are. And there are people who will go on looking into the scriptures to find out ways to become more free, to become more blissful, to attain to truth. That is not going to help, because it is not a question of the scriptures. If you are unconscious and you go on reading the Bible and the Koran and the Vedas and the Gita, it is not going to help, because your unconsciousness cannot be changed by your studies. In fact the scripture cannot change your consciousness, but your unconsciousness will change the scripture – the meaning of the scriptures. You will find your own meanings there. You will interpret in such a way that the Bible, the Veda, the Koran, will start functioning as imprisonments. that's how Christians and Hindus and Mohammedans are – all imprisoned.

I have heard...

After booking into a large hotel, a self-styled evangelist read in his room for an hour or two – and he was reading the Bible – then went down to the bar, and after a couple of drinks, he struck up a conversation with the red-headed barmaid. He stayed up until closing time and after the girl had cleared up, they both went up to the evangelist's room.

When he started to interfere with her clothing, the barmaid seemed to have second thoughts. 'Are you sure this is alright?' she said 'after all you are a holy man.'

'My dear' he replied 'it's written in the Bible.'

She took him at his word, and they spent a very pleasant night together. The next morning, however, as the girl was preparing to leave, she said 'You know, I don't remember the part of the Bible you spoke about last night.'

The evangelist picked up the Gideon's Bible from the bedside table, opened the cover, and showed her the flyleaf, on which was inscribed 'The redheaded barmaid screws.'

Reading the whole Bible for one hour, and this was his finding. Somebody had inscribed on the flyleaf...

If you read the Bible, you read it, remember. And the meaning that you give it will be yours, the interpretation will be yours. It cannot help you, because it cannot even protect itself from you. How can it help you? The only way to have any change in life is to change consciousness. And to change consciousness you will not have to go into the Bible and the Vedas. you will have to go inwards, you will have to go into meditation. Scholarship won't help.

A blind man was invited to a festivity and there he ate some delicious pudding. He was so enchanted by its taste that he asked someone sitting next him to tell what it looked like.

'White' the man said.

'What is white?' the blind man asked.

'White? – like a duck' came the answer.

'How does a duck look?' persisted the blind man.

Puzzled for a moment, the man finally said 'Here, feel this' and took the blind man's hand in his hand and guided it along his other hand and arm, which he bent at the elbow and wrist to resemble the shape of a duck.

At this, the blind man exclaimed 'Oh, the pudding is crooked!'

That's what is going to happen. You cannot help the blind man to know what is white, or what is colour, or what is light. All your help is going to give him something wrong. There is no way to help the blind man by definitions. by explanations, by theories, by dogmas, by scriptures. The only way to help him is to heal his eyes.

Buddha has said 'I am a physician. I don't give you definitions of light, I simply heal your eyes.' And that's what Jesus is, and all the miracles that are reported in the Bible are not miracles but parables – that a blind man came to him and he touched his eyes, and the blind man was healed and he could see immediately. If it is just about the physical eye, this is not much. Then Jesus is already out of date, because medical science can do it. Sooner or later, Jesus will have to be completely forgotten. If he was simply curing physical eyes, then it is not going to mean much in the future. This can be done by science. And that which can be done by science should be done by science; religion should not enter into it – there is no need. Religion has far higher things to do.

So I insist again and again that these stories are not miracles but parables. People ARE blind, and the Jesus-touch IS a magic touch. He helps them to see, he helps them to become aware, he helps them to become more conscious. He brings the fourth.

To go into the fourth, work is needed. Work in the sense that Gurdjieff used to use that word. Work means a great effort to transform your being, a great effort to centre your being, a great effort to drop all that which creates darkness and to bring all that which can help a little light come in. If a door has to be opened, then open the door and let the light come in. If a wall has to be broken, then break the wall and let the light come in. Work means a conscious effort to search, to inquire to explore into the dimension of the fourth – into light, into awareness – and a conscious effort to drop all that which helps you remain unconscious, to drop all that which keeps you mechanical.

A man bought a farm and a sow. He asked his wife to watch the sow, explaining that if she saw it eating grass it was ready for mating and could be taken to the next farm. A couple of days later his wife told him that the sow had started to eat grass. So the farmer put it on a barrow and took it to the next farm to be mated. When he came back, he told his wife to watch the sow again. 'If the sow eats grass again, it has not taken' he explained.

A few days later, his wife reported that the sow was eating grass again. So it was put on the barrow and taken for mating again. The farmer brought it back and again asked his wife to watch it closely. Two days later he asked his wife if it had been eating grass again.

'No' she said 'but it's sitting in the barrow.'

The mechanical mind, the instinctive mind, the repetitive mind – that has to be broken and dropped. Work means an alchemical change. Great effort is needed. Hard and arduous is the path. It is an uphill task.

Now the sutras:

NOT EVERY ONE THAT SAITH UNTO ME, LORD, LORD, SHALL ENTER INTO THE KINGDOM OF HEAVEN; BUT HE THAT DOETH THE WILL OF MY FATHER WHICH IS IN HEAVEN.

Jesus says: Prayer is necessary but not enough. It has to be supported by work.

NOT EVERY ONE THAT SAITH UNTO ME, LORD, LORD, SHALL ENTER INTO THE KINGDOM OF HEAVEN...

Just by praising me, Jesus says, you will not enter into the kingdom of heaven Not just by praising God... Flattery won't help. And people go on flattering God in the hope that flattery will work there too. Only work, only conscious effort, hard effort will help – nothing else can help. Prayer is good, prayer prepares the way, but then you have to walk on it!

And a very strange statement it is.

... BUT HE THAT DOETH THE WILL OF MY FATHER WHICH IS IN HEAVEN.

Two things to be understood: This sentence is strange because it says: BUT HE THAT DOETH THE WILL OF MY FATHER WHICH IS in heaven. Heaven means the unknown. heaven means that which you have not entered yet, heaven means that which you have not experienced yet. You can take it on faith, you can trust Jesus. If you love him, you will trust him. But Jesus' God is not

available for you to inspect. You cannot see Jesus' God. He sees him; it is his experience. But for you it is only a trust. And Jesus says... BUT HE THAT DOETH THE WILL OF MY FATHER WHICH IS IN HEAVEN.

First, God is not known to you, not even his whereabouts are known. Heaven means the unknown, the mysterious. the unexplainable. His whereabouts are unknown. You have never encountered God, and the demand is that if you surrender YOUR will to HIS will, only then...

Now in this amazing statement, there are two things: you have to surrender your will and you have to follow God's will. First, surrender is possible only if you have a will. Ordinarily people think that a man who has a will will not be able to surrender. People think that weaklings, those whose wills are not very strong, can surrender. That is not right. Only very very WILLED people, who have a strong will-power, can surrender, because surrender is the ultimate in will-power. It is the last, there is nothing higher than that. To surrender you will need great will. You will have to put all your will-power into it, only then will the surrender happen. That's why I say it is an amazing statement. It is very contradictory, but life is like that – paradoxical. And this is one of the fundamental paradoxes: the paradox of will and surrender.

Surrender happens only when there is great will. But when surrender happens, the will disappears and not even a trace is left. Surrender is the will committing suicide. And only when your will has committed suicide can God's will flow into you. These two opposites can meet: your surrender and God's will.

Surrender means receptivity. When you are receptive, utterly receptive, God can descend into you. And you cannot say 'First I have to encounter God, only then will I surrender' because you cannot encounter him, there is no way. The only way to encounter him is to surrender, because when you are surrendered he comes. You can know him only after surrender, not before surrender.

Now this is asking the impossible. But religion asks the impossible, and there have been a few people who have been able to do the impossible. Those who have done the impossible have achieved the impossible. That is how it is, and it cannot be otherwise. You cannot have a sample of God's experience and then decide whether to purchase or not. You cannot have a look at God's being: he is not available for window-shopping. First you have to surrender – and you have to surrender in darkness, and you have to surrender in absolute ignorance... You have no proof, and no argument can help you. Great courage is needed – daredevil courage is needed. That's why I say the religious man is the most courageous man in the world. Those who walk on the moon are nothing. Yes, they take great risk, but that is nothing compared to religion. Because the demand, the very demand is impossible.

First you surrender, and then you come to know. But how to surrender first? How to know what is God's will? The only way to know God's will is to surrender your will. You efface yourself, you don't stand in between, you simply disappear. In your disappearance, God appears. Your absence becomes his presence. When you are empty as far as your self is concerned, you become full with his presence. He comes only when you are not.

And then the great transformation happens – the meeting of the drop with the ocean, the meeting of the part with the whole. And then there is great jubilation.

Jesus says again and again to his disciples 'Rejoice!' For what is he talking? Why does he go on saying 'Rejoice! Celebrate! Be glad!?' – because he is taking them closer and closer to that ultimate revolution where they will surrender and God will take over. Each step is a rejoicing, is a celebration, because each step taken towards God is taken towards your fulfilment. You can be fulfilled only when God has become a resident in you. otherwise you are empty, hollow, stuffed with straw and nothing else. Only when he comes will your temple have a deity to it. He can fulfil you by becoming a host in your being.

NOT EVERY ONE THAT SAITH UNTO ME, LORD, LORD, SHALL ENTER INTO THE KINGDOM OF HEAVEN: BUT HE THAT DOETH THE WILL OF MY FATHER WHICH IS IN HEAVEN.

MANY WILL SAY TO ME IN THAT DAY, LORD, LORD, HAVE WE NOT PROPHESED IN THY NAME? AND IN THY NAME HAVE CAST OUT DEVILS? AND IN THY NAME DONE MANY WONDERFUL WORKS?

AND THEN WILL I PROFESS UNTO THEM, I NEVER KNEW YOU: DEPART FROM ME, YE THAT WORK INIQUITY.

Jesus says: In that moment, in that space, many would like to tell me that 'I have been doing miracles in your name.'

There are many who are healing in the world in the name of Christ, who are serving people in the name of Christ, who are converting people in the name of Christ, and doing a thousand and one good things in the name of Christ. But deep down, if you look, the name of the Christ is just a label; deep down – the ego.

A woman came to Jesus and touched his garment and was healed. And the woman was very thankful; she fell at his feet and thanked him from her very heart. And Jesus said 'Don't thank me. I have not done anything. It is your faith that has healed you. And if you want to be grateful, be grateful to God. I am nobody, I am just a passage, instrumental I am. You forget about me! It is your faith and God's presence that has healed you. If I was there, I was just like a link – a bridge.'

When you cross a river you don't thank the bridge. You don't even remember, you don't look at the bridge. Jesus says 'I am just a bridge, a vehicle.' But the others...

Jesus says

MANY WILL SAY TO ME IN THAT DAY. LORD, LORD, HAVE WE NOT PROPHESED IN THY NAME? AND IN THY NAME HAVE CAST OUT DEVILS? AND IN THY NAME DONE MANY WONDERFUL WORKS?

And behind all their works is the ego. They are claiming. The claim comes from the ego – the claimant is always the ego. If you are not there, if there is no ego, you cannot claim; you will be silent in that moment. You will not start bragging, that 'I have done this, and I have done that.'

Jesus says

AND THEN WILL I PROFESS UNTO THEM, I NEVER KNEW YOU...

Jesus knows only those who are absolutely silent, who have no claims. Jesus knows only those who have utterly disappeared, who have become just vehicles of God – who cannot claim, because they are not.

AND THEN WILL I PROFESS UNTO THEM, I NEVER KNEW YOU: DEPART FROM ME, YE THAT WORK INIQUITY.

And Jesus uses the word 'iniquity'. It means unrighteousness, wickedness, gross injustice. It is always God who works through you, and whenever you claim, it is gross injustice.

Just watch, observe, meditate over it. You saw a man drowning in the river; you rushed and you jumped into the river, and you saved the man. And by the time you are back on the bank you start bragging 'I saved this man.' But is this true? When the man was drowning and you were on the bank, had you thought about it? Had you thought in this way – that 'This man is drowning, I have to save him. If I don't save him who will save him?' and 'Saving is good, and righteous and virtuous', and all that? No, You were possessed by God in that moment. There was no thinking about it. You simply jumped into the water. It was not that you did it God did it THROUGH you. But later on, back on the bank, you start bragging 'I saved this man.'

This is injustice. This is gross injustice. Jesus says that this is unrighteous. Something that God has done through you... and you are claiming it as your ego glory? Claiming it as an ornament for your ego?

Remember, whenever something good happens, it happens through God. Good is that which happens through God! And bad is that which happens through you. This is religious understanding.

A religious person cannot claim any virtue. Yes, he can repent for all the sins, but he cannot claim any virtue. He will cry and weep, and he will say 'I have done this wrong and that wrong!' But not for a single moment will the idea arise in him that 'Look... and this good I have also done.' That is not possible for the religious mind. The religious mind knows that whenever something goes wrong 'I must have come in between me and God. If something goes wrong, I must have misinterpreted it, I must have deviated the energy, I must have distorted it. If something goes right – who am I? That simply shows that I have not distorted, that's all.'

When you are standing before mirror and the mirror mirrors perfectly, it is not anything special; it is how it should be. But if your face is distorted, then the mirror is at fault, then things are not as they should be. Good is that which happens through God, and bad is that which happens through the ego. So if the ego claims the good, the good also becomes bad. And the claim is wrong.

Buddha came back to his home after twelve years, when he became enlightened. His father was very angry, naturally – understandable. He was the only son, the father was old, and the son became a drop-out. And the father was really ill, old, and he had to carry the whole load and the responsibility of the kingdom. And when he was thinking that the son would take charge, he escaped. He escaped without saving anything. One night he simply disappeared. The father was angry.

The first meeting of the son and the father was at the great gate of the town, and the father said 'Son, although I am angry I will forgive you. You come back home and forget all this nonsense.'

And Buddha said 'Sir, will you look at me unprejudiced? I am not the same man who had escaped from your palace. I am not your son!'

And the father started laughing, and he said 'Who are you kidding? You are not my son? Can't I recognise you? Can't I see my own blood? I have given birth to you! and what are you saying... that you are not the same person?'

And Buddha said 'Sir, don't feel offended. I came through you, but you have not given birth to me.'

That's what Jesus is saying. He is saying that whenever something comes through you, you are not the originator of it. If good comes through you, God is the originator.

Never claim the life of your child; life belongs to God. You cannot produce life; you were just instrumental. While making love to your woman, what exactly were you doing? – yoU were just instrumental. In fact, love has also happened! It was not any doing on your part. Love has happened, then you were making love to your woman. and something happened. And you don't know what exactly – the mystery remains mystery. The woman becomes pregnant, and a child is born. And you start claiming that 'This is my child.'

I used to live in Raipur for one year. One day I just saw the neighbour beating his small child, so I rushed into his house and told him 'What are you doing? I will call the police!'

He said 'What are you talking about? This is my kid! And I can do anything that I want to my kid! And who are you?'

I said 'This is not YOUR kid. this is God's kid. and I can claim as much as you can claim.'

He could not believe what nonsense I was talking. He said 'This is MY kid. Don't you know? – you have been living here for one year.'

He could not understand because of the claim – the claim that 'This is my kid, and I can do anything that I want to do.' For centuries parents were allowed to kill their child if they wanted to. They were allowed, because the thought was accepted that 'You have given birth.' How can you give birth? You have been just instrumental. Don't claim. No child belongs to you. All children belong to God, they come from God. You are at most a caretaker. And all good comes from God. If something goes wrong, then certainly you must have distorted. If evil is born, it is through you.

That's what Jesus means when he says

AND THEN WILL I PROFESS UNTO THEM, I NEVER KNEW YOU: DEPART FROM ME, YE THAT WORK INIQUITY.

You are claiming that you did miracles, that you did this and that? This very claim makes you irreligious. And Jesus says: I will have to say to them that I don't know you at all.

THEREFORE WHOSOEVER HEARETH THESE SAYINGS OF MINE, AND DOETH THEM, I WILL LIKEN HIM UNTO A WISE MAN, WHICH BUILT HIS HOUSE UPON A ROCK...

By doing, not just by praying.

Prayer is cheap. One can do it, because nothing is at stake. That's why people have become churchgoers, worshippers. They go to the mosque and the gurudwara, and the temple. It is very cheap and easy – the Sunday religion. You can go to the church for one hour: it is a kind of social formality which you can fulfil. And you think you have fulfilled your life, you have fulfilled your meditation, you have fulfilled your innermost passion for God?

... WHOSOEVER HEARETH THESE SAYINGS OF MINE, AND DOETH THEM, I WILL LIKEN HIM UNTO A WISE MAN, WHICH BUILT HIS HOUSE UPON A ROCK...

Only if you do, if you work hard, if you try to transform yourself... And a thousand and one times you may fail, but if you go on and on, then success comes. It comes, certainly, because it has come to Jesus, it has come to a Buddha; it can come to everybody! It is everybody's birthright. You can have it, but you cannot have it cheap. You will have to pay for it, and you will have to pay with your whole life. Less than that, and you will not attain it.

That's what Gurdjieff means when he says 'work'.

AND THE RAIN DESCENDED, AND THE FLOODS CAME, AND THE WINDS BLEW, AND BEAT UPON THAT HOUSE; AND IT FELL NOT: FOR IT WAS FOUNDED UPON A ROCK.

AND EVERY ONE THAT HEARETH THESE SAYINGS OF MINE, AND DOETH THEM NOT, SHALL BE LIKENED UNTO A FOOLISH MAN, WHICH BUILT HIS HOUSE UPON THE SAND: AND THE RAIN DESCENDED, AND THE FLOODS CAME, AND THE WINDS BLEW, AND BEAT UPON THAT HOUSE; AND IT FELL: AND GREAT WAS THE FALL OF IT.

I talked about four dimensions. If you make your house unconsciously you will be making it on sand. If you make your house IN TIME, then you will be making it on the sands. Time is the sand. If you make your house in eternity, in timelessness, in the fourth dimension, of TURIYA, of awareness, of witnessing, then you will be making it on a rock. And if you have made it on a rock, then nothing can destroy it; it is immortal, it is deathless. If you have made it on the sand, then anything – any wind, any rain – is going to destroy it. And you will be utterly crushed under it, because you live in that house.

And people are making sand castles – with money, with power, with prestige. Unconscious, asleep, snoring, they go on making their house, not knowing what they are doing. They will be crushed under it.

... AND IT FELL,

AND GREAT WAS THE FALL OF IT.

Make your house on some rock. And there is no other rock than consciousness. Jesus called one of his disciples Peter. The word 'Peter' means the rock. And he called that certain disciple Peter because he was the most conscious of them all. And he told his disciples, that Peter would function as the rock for his church.

These are symbolic things. Peter was the most conscious of them all. He called him Peter because he was conscious, because he was like a rock. And he said: My church will be built on Peter. He will function as the cornerstone, the very foundation of it.

But that church was never made. The church never used Peter as the foundation. The church used Paul as the foundation, and Paul is not Christlike at all. Paul is a dangerous fellow.

At first he was against Jesus and he was against the message of Jesus. He was going towards Jerusalem to persecute Christians, and then, on the road, something happened.

It sometimes happens – this conversion; it is very psychological. He was so obsessed by Jesus and how to destroy his message that he was continuously thinking about Jesus, dreaming about Jesus. Jesus was his obsession twenty-four hours a day. Moving on the road towards Jerusalem alone one night, he heard as if Jesus had shouted and said 'Why are you persecuting me? Why?' It may have been just his own unconscious, it may have been just his whole obsession that his whole unconscious started feeling... His conscious was against Jesus, and the unconscious always goes against the conscious – it is just polar opposite. When the conscious was too much against Jesus, the unconscious must have become by and by interested in Jesus. This voice must have come from his innermost core, 'Why? Why are you persecuting me?'

Hearing this voice, he fell on the ground in the dust. He was very much shocked, and this proved to him that Jesus was powerful. He became converted. His name was Saul; his name now became Paul – he became converted. First he was persecuting Jesus' disciples... He was not a contemporary of Jesus: Jesus was gone. And now he changed his whole energies. First he was persecuting Christians, now he started converting people to Christianity. And this Paul became the foundation of the Vatican church. This Paul had never known Jesus. He had never walked with the Master; he was not a contemporary. And this Paul was a dangerous man – obsessed, angry, violent, aggressive. But he converted the world to Christianity, he became the foundation.

Peter was lost, and Peter was the rock chosen by Jesus. And why had he chosen Peter? And why had he called him 'rock'? Because he was the most conscious.

Jesus' whole message is the message of consciousness. But great work is needed, only then can you make your life on a rock; otherwise you will be building on sand.

THEREFORE WHOSOEVER HEARETH THESE SAYINGS OF MINE, AND DOETH THEM...

Doing is the question, because only by doing will you attain to being; not by saying, not by thinking. Doing means to be committed to whatsoever you feel is right.

Just the other night a young woman was here and she was saying 'I am already a sannyasin and you are in my heart, but I cannot take sannyas yet.' If I am in your heart, if you think you are already a sannyasin, then why not be committed? Then why not be involved? It is easy to say that you are in my heart – it is very easy. It is very easy to say 'I am already a sannyasin in my heart'. But to become committed, to declare to the world 'I am a sannyasin' is more difficult, takes more courage, needs more guts.

Jesus says: Unless you do what you think is right, nothing is going to happen. You can go on thinking and thinking. Thinking never transforms anybody; thoughts are impotent. Only acts are potent, only doings ultimately become your being.

... I WILL LIKEN HIM UNTO A WISE MAN...

who doeth what I am saying.

... WHICH BUILT HIS HOUSE UPON A ROCK: AND THE RAIN DESCENDED, AND THE FLOODS CAME, AND THE WINDS BLEW, AND BEAT UPON THAT HOUSE; AND IT FELL NOT: FOR IT WAS FOUNDED UPON A ROCK.

And there are many winds that will come, there are many rains that will descend, and floods... And they will all try to shatter your house, because life is a challenge. and anything that you attain has to be tested against challenges. The higher you grow, the greater the challenges that will be coming.

AND THE RAIN DESCENDED, AND THE FLOODS CAME, AND THE WINDS BLEW, AND BEAT UPON THAT HOUSE; AND IT FELL NOT: FOR IT WAS FOUNDED UPON A ROCK.

If you don't have anything there will be no challenge. This has to be understood. If you don't love, there will be no challenge; if you love, there will be great challenge in your life. If you don't meditate there will be no challenge; if you meditate, the WHOLE MIND will strike against you, will become antagonistic, will try to destroy your meditation. This is some basic law in life: that if you try to attain something higher, it has to be tested, it has to pass through many tests and many criterions. And those tests look like winds and they will strike HARD on you. But they are good, because only they will make you strong and crystallised. And only they will show you whether you have built on rock or on the sands.

Remember, only if you do what you feel, think is right, is there going to be any change, mutation – otherwise not. Be a wise man, don't be a fool. Make something in timelessness. Make something out of your consciousness, so death cannot destroy it. There is something which is deathless, and unless you attain it, you will live in agony, suffering and fear. Once it is attained, all agony, all misery, all hell disappears. And then there is beauty, and then there is benediction.

CHAPTER 8

Live in Eternity

30 October 1977 am in Buddha Hall

Question 1

SINCE I HAVE BEEN WITH YOU I HAVE COME TO KNOW JESUS IN A NEW LIGHT. AS A JEW I COULD NEVER ACCEPT HIS TEACHINGS. NEVER BEFORE DID I THINK OF HIM AS AN ENLIGHTENED BEING, AS I THINK ABOUT THE BUDDHA. WHEN I FIRST CAME IN CONTACT WITH BUDDHIST TEACHING IN NEPAL. I FELT AN IMMEDIATE AFFINITY TOWARDS IT. HERE NOW IN POONA, JESUS' SAYINGS ARE BECOMING COMPREHENSIBLE AND ACCEPTABLE. YET STILL DOUBTS PERSIST. WHY DID HE SAY IT ALL IN SUCH A ROUNDABOUT WAY, ESPECIALLY CONSIDERING THAT HE WAS TALKING TO THE COMMON PEOPLE? AND LOOK AT ALL THE CONFUSION THAT HAS NOW BEEN CAUSED BY THE MANNER IN WHICH HE SPOKE. IT DOESN'T MAKE ANY SENSE TO ME, AND I WON'T FEEL COMPLETELY AT EASE WITH JESUS AS I DO WITH THE BUDDHA UNTIL THIS QUESTION IS RESOLVED. I HAVE THE FEELING THAT IF I NEED TO READ THE NEW TESTAMENT I WOULD STILL REJECT IT.

The question is from Swami Anand Akam. First, it is very easy to accept something that is absolutely strange to you. To a Jew Jesus is not a stranger, a Buddha is a stranger. It is very easy to accept Buddha, it is very difficult to accept Jesus.

First, with Jesus you are acquainted, and acquainted through a certain conditioning – the Jewish conditioning. Jesus is a rebel for the Jew. The same is the case with Buddha for a Hindu: the Hindu finds it very difficult to accept Buddha. It is easier to accept Jesus, because for the Hindu and the Hindu mind nothing is involved with Jesus, no attitudes are involved; the relationship is a new one. But with the Buddha much is involved. Buddha was a rebel who spoke against Hindu

orthodoxy, who tried to destroy the Hindu organisation. Although he was the highest flowering of Hindu consciousness, still he was against the Hindu past. He was the future, but he was against the past. And the future has to be against the past.

So was the case with Jesus: he was the crescendo of Jewish consciousness, he was the ultimate flower of the whole Jewish history. But because he was the ultimate flower, he had to reject many things. He had to rebel against Jewish lethargy, the Jewish past, Jewish prophets. And the Jew feels very hurt.

It is like... I was born in a Jain family. Now the most difficult thing for the Jain is to accept me. It is not so difficult for a Christian, for a Jew, for a Hindu. The most difficult thing is for the Jain to accept me, because he has involvements with me. He was hoping that I would confirm his past. He was expecting that I would go to the world and spread the message of Mahavir. Then he would have been happy. But now I have my own message, his expectations are destroyed. And not only my own message, I have a thousand and one things to say against the Jain tradition – that hurts.

So here it is very rare to find a Jain. You can see it. You will not find many Indians here, because to them also I am close, and it hurts. But for the non-Indian it is not a problem. In the first place the Jew has no expectations of me, so there is no involvement. He is not expecting anything from me. He comes to me with an open heart, without any prejudice. He wants to understand me, he does not want to manipulate me. The Jain wants to manipulate me, then there is difficulty. Because of the expectation... the frustration.

The Jews were waiting for the Messiah for thousands of years. They were hoping the Messiah would come and would fulfil all their desires. And the Messiah would come and would prove that they were the chosen people of God. 'The Messiah will come, and that will bring a Jewish era in the world..'

And then comes Jesus... and all the hopes are destroyed forever. After Jesus, the possibility of the world turning into a Jewish world has become impossible. After Jesus, the chosen people are no more chosen. After Jesus, Christians have become the chosen people of God. The Jews were hoping that Jesus would give them more consolidation, and he started to uproot them. And he had to uproot – that is the only way to bring the future in. The past has to be destroyed, the old has to be destroyed to give birth to the new. The known has to be thrown – that is the only way to invite the unknown.

Naturally, Jews were very much offended. They were very much offended by Jesus. And then these two thousand years after Jesus... Because of Jesus, Jews have been in misery for these two thousand years: Christians have been torturing them, killing them, murdering them. and all that the Christians have done in these two thousand years provokes again and again a great enmity towards Jesus.

So the first thing to be understood: it is very easy to accept a stranger. Jesus says two things again and again. One: Love your neighbour, and another: Love your enemy. And my feeling is that both are the same – the neighbour is the enemy. It is the most difficult thing in life to love your neighbour. It is very easy to love a stranger. You meet a certain man or a woman on the train. You don't know anything about him, he does not know anything about you. And how open you become! Within minutes of being introduced, you are saying things to each other that you have not even said to your

beloved. Nothing is involved – the next station will come and he will get down and disappear forever – you will never see him again. You can be open to him, you can be true with him. Have you not observed this? With strangers you start confessing things that you cannot dare confess to anybody you are related with, because then there is danger. No danger with a stranger...

So when a Jew comes across Buddha, it is very easy to understand, because there is no prejudice, no presupposition. Your being a Jew does not become a hindrance with Buddha. He is so far away, so unrelated. He was not against Moses, he was not against Abraham, he was not against David; he is not related to Jewish history at all – alien, a foreigner. You can accept him as a guest.

But Jesus? Jesus is not alien to you. He was born into your family, and then he started destroying the very house. Then he started to destroy the very temple that you and your ancients had worshipped in always, although he says 'I have come not to destroy, but to fulfil.' But to fulfil he has to destroy. The old has to be dismantled, the old has to be completely effaced from the earth; only then can the new temple be built.

So the name of Jesus HURTS. YOU cannot forgive Jesus yet; it is impossible to forgive UNLESS you drop your Jewish conditioning. Then there will be no problem, then Jesus will be as comprehensible as Buddha or Krishna. The problem is coming from your Jewish conditioning, the problem is not coming from Jesus. The problem is in you, not in the New Testament.

You say: SINCE I HAVE BEEN WITH YOU I HAVE COME TO KNOW JESUS IN A NEW LIGHT.

Yes, through me it will be easier, because I am not a Jew. Through me, Jesus becomes non-Jewish. The way I interpret him is the way I would like to interpret Buddha, Patanjali, Shankara. The way I interpret Jesus has nothing to do with the Jewish mind. Then you can start looking at Jesus in a new light because I am throwing a new light on him. In my light, he starts changing; he is no more Jewish. I don't put him in the context of the Jewish mind – I CANNOT, because I am not a Jew. You will find it easier, far easier, to approach Jesus through me, because through me Jesus is no more a Jew.

SINCE I HAVE BEEN WITH YOU I HAVE COME TO KNOW JESUS IN A NEW LIGHT. AS A JEW I COULD NEVER ACCEPT HIS TEACHINGS.

It is not that you could not accept his teaching, it is the JEW within you. The Jew has to be dropped. And when I say the Jew has to be dropped, I am saying the Hindu has to be dropped, the Buddhist has to be dropped, the Mohammedan has to be dropped. Then your eyes will be open, then you will have a clarity, a transparency to your vision. You will be able to see through and through, and things will come into a totally new context. And then Jesus will look beautiful. He was one of the most beautiful persons who have walked on the earth.

But, it is unfortunate, Jews missed him just the way Buddha was missed by the Hindus. It has always been the tragedy. It is very difficult for a Hindu to understand Buddha. The very name... and antagonism arises, because he said things which are against the Vedas. He said things which are against the BRAHMINS, he said things which are against the code of Manu. He said things – not only said, but he started creating a new society; a non-Hindu world he created. He created a world where there would be no distinction between the SHUDRA, the untouchable, and the BRAHMIN, the

high priest. He created a world which would be classless, with nobody inferior, nobody superior. He started putting down foundations for an utterly new society. The Hindus were angry: they destroyed Buddhism .

Do you know that Buddhism no more exists in India? Buddha is almost a foreigner. He is loved in China, in Tibet, in Japan, in Ceylon, in Thailand. The whole of Asia is Buddhist except for India; and he was born in India, and he is no more here. What happened? The Hindus took revenge: they destroyed... And remember, their destruction was far more clever than the Jewish destruction of Jesus – because the Jews killed Jesus, and that is where they committed a great mistake. The Hindus didn't kill Buddha, they are a far more clever people... they didn't kill Buddha, but they killed Buddhism.

The Jews killed Jesus, but because they killed Jesus, they made Jesus so important, so significant – the very centre of human history – because of the crucifixion. If they had neglected Jesus there would have been no Christianity. You cannot conceive of Christianity without the crucifixion, or can you? If Jesus was not killed, was ignored, and people were not worried what he was saying, he would have disappeared without leaving a mark; not even a trace would have been there. But because he was killed, because he was raised on a cross, he became very very significant. The death became the seal. And when he was killed, that proved that he had something very significant to say, otherwise, why kill him?

The Hindus are more clever. They didn't kill Buddha; on the contrary, they accepted Buddha as one of the incarnations of God. I would like you to know the story of how they manipulated the whole thing...

They were against Buddha, they were against his ideas, against his revolution, but they accepted Buddha as an incarnation of God. Just as Rama is an incarnation, Krishna is an incarnation, Buddha is also an incarnation. But they played a trick in it.

The story is that God made the world, he made heaven and hell. Then millions of years passed, and nobody went to hell, because nobody was committing sin. People were pious, simple, innocent. Everybody would die and would go directly to heaven. And what about the management which was looking after hell – the devil, and the devil's disciples, the mini-devils, and the whole government? They became very tired, bored. Not a single entry! And they were sitting there in their offices, at their doors with their registers and files, and nobody was coming.

The Hindu story is: they went to God, and they prayed: 'What is the point? Close this thing completely! Nobody has ever come for millions of years. We are tired, we are bored! Either send people, give us work and occupation or close this thing!'

Their problem was real, and God pondered over it. And he said 'Don't be worried. Soon I will be born as Gautam Buddha, and I will corrupt people's minds, and they will start going to hell.'

You see the point? 'I will corrupt people's minds. I will manage to confuse them, and once they are confused, hell will be overflowing.' And that's exactly what it has been. Hindus say that since Buddha, hell is overcrowded. God has to come in the form of Buddha just to help the hell management.

Now they have done two things. One: they have accepted Buddha as God's incarnation, and they have rejected his teaching, because the teaching is a corruption; it is to corrupt. 'To be a Buddhist is to be corrupted. To be a Buddhist is a guarantee for going to hell. So pay respect to the Buddha because he is an incarnation of God, but never listen to what he says. Never follow him. Be watchful. Be alert.'

The same they did with Mahavir: they ignored Mahavir. Not even the name of Mahavir is mentioned in any Hindu scripture. Such a potential being, such a powerful being, such a magnetic personality – and not even the name is mentioned? They ignored him; they played another trick: just to ignore.

The Jews crucified Jesus and committed a grave mistake. They made Jesus very important. I am not saying that he was not an important man, he was: he was absolutely important. But if they had ignored him, there would have been no Christianity. Because they killed Jesus? Christianity took revenge – with vengeance! And down the ages, for two thousand years, Christians have been killing Jews in one way or another.

And the wound remains open. You cannot forgive Jesus. In fact, you cannot forgive YOURSELF that you crucified this man. It has been the gravest error. Now there is no way to undo it. It is the Jew within you that will not allow you to understand Jesus.

You say: As A JEW I COULD NEVER ACCEPT HIS TEACHINGS.

And his teachings are nothing but the flowering of the Jewish tradition. The Jewish tradition has come of age in Jesus. It is the fulfilment of all the Jewish desires, ambitions and longings. It is the fulfilment of Moses.

But certainly the root of a tree looks different from the flower of the tree. They don't look alike.

The root is ugly, the root is not beautiful. To be beautiful is not its function. Its function is something totally different: to nourish the tree, to nourish the leaves, the foliage, the fruits, the flower. And it hides underneath the ground, it doesn't come up, it doesn't show up. It remains there hidden underneath the ground and goes on working there. If you have seen a rose flower, and then you dig for the roots and put the roots by the side of the flower, you will be surprised. There seems to be no relationship. And yet, I say to you, the flower is the fulfilment of the root. And the root has existed for the flower, and without the flower the root was meaningless. Its existence would have been sheer wastage.

And so is the case with Moses and Jesus. Moses functions like the root. Of course his statements are not so beautiful as Jesus' – they cannot be, his function is different: he is the lawgiver. He gives a pattern, a discipline, a code to the society. He makes the primitive society into a civilised society. He changes the primitive mind, the crude mind, into a more sophisticated, cultured mind, because only in that cultured mind, the egoist mind, can Jesus be possible. The third mind arises out of Moses. Jews have become very very egoistic – the chosen people of the world, God's special people. A special covenant has happened between God and the Jews; they are not ordinary people. They have God's book, and they are his representatives on the earth.

This ego was given by Moses. Only through this ego can the mind evolve. Yes, one day the ego has to be dropped, but you can drop it only when you have it. If you don't have it, it cannot be dropped.

The dropping is utterly beautiful, but the dropping is possible only when you have it. And you have to have it so much that it becomes anguish and you have to drop it. Moses gives the ego, the definition, the identity to the people. And then comes Jesus as a fulfilment and he wants you to surrender, he wants you to drop the ego. He gives you love. Moses gives you law. And they are different, they are really different.

In many ways they are opposite. Love is beyond law, and when love is there, no law is needed. So whenever Jesus says: It has been told to you of old that you take an eye for an eye; and if somebody throws a brick at you, you have to throw a rock at him – this is justice. But I say unto you: Love your enemy. Love those who hate you and persecute you. And if somebody hits you on your face, give him the other side too. And if somebody takes your coat, give him the other side too. And if somebody takes your coat, give him the shirt too. And if somebody forces you to carry his load and burden for one mile, go for two miles with him.

Now, this is different – utterly different, a new vision. But this new vision is possible only because Moses has cleared the ground. Moses has gone underneath as the root, and now Jesus comes as a rose flower. He looks different, he looks opposite. Do you know? Roots go downwards and the flowers go upwards. They are opposites. Their dimension is different, their direction is different. Roots go downwards, deeper into the earth in search of more water. And the flower goes upwards in search of light, more sun, more air. They go diametrically opposite.

To understand that they are one needs GREAT clarity. To understand that Moses and Jesus are one needs meditation. To understand that the Vedas and Buddhas are one needs insight, great insight – a radical change in your mind.

You say: AS A JEW I COULD NEVER ACCEPT HIS TEACHINGS.

It is your JEW, not YOU. You can understand, but the Jew cannot understand. The Jew is the one who has killed Jesus – how can he understand? And if the Jew understands Jesus. then there will be great repentance. and he will never be able to forgive himself, because he has killed! So the Jew has something like an investment in NOT understanding Jesus. If the Jew understands Jesus, then... then how will you be able to forgive yourself? Then you will not be able to forgive yourself and your forefathers. Then your whole tradition will be condemned, then your whole heritage will be criminal! This is too much.

Just for one man, this fragile-looking Jesus... just for one man you cannot condemn your whole race and five thousand years of existence. It is better to condemn this man and accept your heritage – five-thousand-year-old race, rich history, meaningful incidents. That's how it goes on in the mind. You cannot understand Jesus because there is great investment in not understanding him.

And the conditioning goes very deep. The conditioning becomes your blood, your bone, your marrow.

The other day I was reading an anecdote.

Schwartz and Pincus, complete strangers, were sitting across from each other, nude, in the steam room.

'I never met you before' said Schwartz 'and yet I'll bet you were born in Brooklyn.'

'That's right!' said Pincus.

'In fact' said Schwartz, to his naked companion 'you're from my old neighbourhood, Bensonhurst, and you went to the Seventy-Ninth Street Synagogue, and your rabbi was Nathan Nussbaum.'

'Amazing!' said Pincus. 'You can tell all that just by looking at me?'

'Of course' said Schwartz 'Rabbi Nussbaum always did cut on the bias.'

It goes deep. It goes into the blood, into the bones, into the marrow.

You are not brought up as a man. You are brought up as a Jew, as a Hindu, as a Christian. You don't know who you are. You know only your conditioning, you know only the mind that has been put inside you from the outside. And that mind won't allow you to understand Jesus. That mind will have to be dropped.

NEVER BEFORE DID I THINK OF HIM AS AN ENLIGHTENED BEING, AS I THINK ABOUT THE BUDDHA.

It is easier. For Buddha you can open yourself. He has not uttered a single word against Jews, so you can open yourself towards him. He does not hurt your ego in any way. In fact, you can enjoy him very much because he is so much against the Hindu scriptures.

WHEN I FIRST CAME IN CONTACT WITH BUDDHIST TEACHING IN NEPAL,

And they are the same. Jesus had come to India and had lived in a Buddhist monastery, Nalanda. In fact, Jesus' whole teaching is more Buddhist than anything else. The language is different, he talks like a Jew, but the message is the same.

But for that you will have to be really unprejudiced. Good, at least you can understand Buddha and love Buddha. Love Buddha, go deep into Buddha, and soon you will be surprised that from that understanding you will be able to learn much about Jesus too.

If you can love ONE enlightened person, sooner or later you will understand ALL the enlightened persons of the world, because their taste is the same! Languages differ, their words are different. Buddha speaks a totally different language; naturally, he was talking to a different kind of people. And Jesus was talking to a different kind of people: Jesus had to speak the language of those people. Wherever Buddha says 'truth', Jesus says 'kingdom of God'. But they mean the same. Wherever Buddha says: Be a nobody. Drop the ego. ANATTA: be a no-self – Jesus cannot say that because nobody will understand. He says: Drop your will, surrender your will to God's will.

Buddha never speaks about God. Jesus brings God in – but the strategy is the same. Whether you drop your will just by looking into it and into the misery of it, or you surrender it to a certain God who is there – 'My Father in heaven' as Jesus says, that Father in heaven is just an excuse – the whole point is to drop the ego, to drop your will. Once the will is dropped you become one with the whole. Whether God exists or not does not matter!

But Jesus had to speak in a Jewish world, in the Jewish way, in the Jewish language, and he had to use the metaphors, the parables of the Jews, otherwise he is a Buddha.

HERE NOW IN POONA, JESUS' SAYINGS ARE BECOMING COMPREHENSIBLE AND ACCEPTABLE. YET STILL DOUBTS PERSIST.

They will persist while the Jew persists in you.

Just as the Jew cannot understand Jesus, so the Christian cannot understand Moses. Only a man who has no ideas, who is simply like a mirror, can understand everybody and can become very much enriched by it. If you can understand Buddha, and Jesus and Moses and Mohammed and Mahavir and Zarathustra and Lao Tzu, your richness is growing. Because Lao Tzu will bring a new breeze in your being which only he can bring, because he opens a door which nobody else can open. He is a Master, a master technician. He knows how to open a certain door, and at that door, nobody else is more skillful than him. Zarathustra opens another door into your being. And your being is BIG, enormous! It is not finished with one door! You can have millions of doors in your being, and from each door, when you come in, you have a new taste, a new vision; a new treasure becomes available to you.

Now people are unnecessarily poor. When I see a Christian, I see a poor man. When I see a Hindu, I see a poor man. When I see a Jew, I feel great compassion. Why be so poor? Why not claim the whole history of man? Why not claim ALL the enlightened people as yours? That's my work here. That's why one day I speak on Buddha, another day on Jesus, another day on Lao Tzu – I go on changing. My effort here is to make you enriched, to make you available to all the joys possible in the spiritual world, to make you capable of all kinds of ecstasies. Yes, Buddha brings one kind of ecstasy: the ecstasy that comes through intelligence. And Jesus brings another kind of ecstasy: the ecstasy that comes through love. Krishna brings another kind of ecstasy: the ecstasy that comes through action. And Lao Tzu brings another kind of ecstasy: the ecstasy that comes through inaction. These are very very different paths, but they all come into you, and they all meet you in your innermost core.

Be simply a man, a human being, with no Jewish, Christian, Hindu ideologies hanging around you. Drop all that dust and let your mirror be clear, and you will be in continuous celebration, because then the whole existence is yours. Why go on worshipping one flower when all the flowers can be yours? And why go on putting only one flower in your garden, when all the flowers of the world can flower there? Why not be rich? Why have you decided to be poor?

YET STILL DOUBTS PERSIST. WHY DID HE SAY IT ALL IN SUCH A ROUNDABOUT WAY...?

No, he has not said anything in a roundabout way – just the languages have changed in two thousand years. Now, one thing has to be understood: Buddha's language is still modern for a certain reason, because Buddha was so logical, so rational. His approach is of intelligence. The world can still understand him; the world is still becoming intelligent, still becoming rational. In fact, science and the explosion of science have made people more capable of understanding Buddha than ever. That's why Buddha has a certain appeal for the modern mind. Buddha is very contemporary. His logic, his rationality, his utter intelligence – he talks the way intelligence can understand. And the world has become more intelligent. And Buddha has a certain affinity.

But Jesus has fallen very far back for a certain reason: the world has grown into logic, but the world has not grown into love, that is the trouble. That's why Jesus looks roundabout – because the language of love has disappeared from the world.

Love? – yes, it creates a sound in the ear, but no meaning.

I have heard...

Two hippies were sitting in front of a church, just outside in the garden. And then the ambulance came and the priest was brought out on a stretcher. And those two hippies were sitting there for hours, just sitting there, doing nothing. They suddenly became alive, and the one hippy asked the other. 'What's the matter? What happened to this priest?'

And the other hippy said 'They say he slipped in his bath-tub and had broken his leg.'

The first one brooded for a while and then said 'What's a bath-tub?'

The second hippie said 'How am I supposed to know? I am not a Catholic.'

Now, a hippy is a hippy. He may never have been in a bath-tub. That word is meaningless. He says 'How am I supposed to know? I am not a Catholic.' As if a bath-tub has something to do with Catholicism.

It depends.

Jesus' language is no more relevant, because man has fallen very far away from his heart. He is more in the head, and Buddha is the Master there. Buddha is the supreme Master there, the incomparable Master there. If you want to argue, then Buddha is the right person to convince you. He will never say a single thing which cannot be proved logically. Not that he remains confined to logic – he goes beyond it, but he goes through it. He takes you to the very end of logic and then helps you to jump out of it. But he is never against logic. He goes beyond logic, but he is never against logic. You can walk with him with perfect ease, he will not create any trouble for you. He will not talk about the 'Father who is in heaven'. You cannot say to Buddha that this is father-fixation – he never talks about the Father. Freud can walk with him perfectly at ease, so can walk Marx; there is no trouble. Einstein can have a good conversation with him, and there will be no conflict.

But with Jesus, it is difficult. He bypasses logic. He is illogical. Love IS illogical. Only lovers can understand his language, otherwise it will look very roundabout. Have you listened to lovers talking to each other? It looks very roundabout what they are saying. To a rational person it looks absurd. And they go roundabout and roundabout. And one who is not in love will simply be bored. 'What are they doing? Why do they go on, 'gaga' – why not be pertinent, to the point? If you want to go to bed with the woman why not simply say "I want to go to bed with you"? Why talk about the stars and the moons and the flowers, and poetry, and all that nonsense – and finally you go to the bed? So why not jump directly? This looks very roundabout – that "I love you" and looking into each other's eyes. For what? Come to the point! Be direct!' To the logical person that will be the right thing.

Yes, Jesus is roundabout, but he is roundabout because you have forgotten the language of love. He speaks in parables, he speaks in stories, he speaks in metaphors. He is metaphoric because he is poetic. In fact, no comparison exists.

Jesus' words are so potent, so full of love, so full of poetry, that no comparison exists. I have not come across such potent words. Buddha's words are very balanced, direct, mathematical; he never exaggerates. Jesus' words are overflowing; exaggeration is not the exception there but the rule. Love exaggerates because love has enthusiasm, because love has zest, gusto, and love speaks in metaphors because love is a poetic approach towards reality.

WHY DID HE SAY IT ALL IN SUCH A ROUNDABOUT WAY, ESPECIALLY CONSIDERING THAT HE WAS TALKING TO THE COMMON PEOPLE?

Yes, that's why, precisely that's why – because he was talking to the common people. And common people are the people who can understand love more easily than logic. And he knew how to communicate with the common people.

The common people have always known the language of love. The common people can understand Shakespeare very easily. They cannot understand Shakespeare very easily. They cannot understand Albert Einstein that easily. It is said that while Albert Einstein was alive, only one dozen people in the whole world were capable of understanding him rightly. Of course, he speaks very mathematically, he is very particular, he never goes round about. But only a dozen people capable of understanding him? What is the matter?

But down the ages love poetry has been understood by everybody; even the primitive person understands love poetry, understands the song, the music. Absolutely unsophisticated, not knowing anything of philosophy, but he can understand tears and laughter, and can understand a dance, a song, can understand the whispering of two lovers.

Jesus speaks to the common people. He is not a philosopher. That's why he speaks in metaphors, in parables. A parable is a beautiful way of saying tremendous truths, because a parable can be understood on many levels. A parable can be understood by a child; he will understand it on his level. The parable can be understood by an ordinary man; he will understand it on his level. The parable can be understood by a philosopher, by a logician, by a poet, by a very very cultured person, by a wise man. They will all understand on their own levels. The parable can easily have as many meanings as there are people trying to understand it.

Mathematics has one meaning: 'two plus two is four'. There are not other levels in it. It is simple, direct. The meta-phoric language has many levels, and that is the beauty of Jesus' sayings. You read those sayings today and mark which sayings are very appealing to you. Then meditate for a few months, then again read. And you will be surprised... now the meaning has changed. Now you don't mark and under-line the same lines, now you choose something else to mark. Something else has become important. Meditate for a few months more, and then go to the Bible. And you will be surprised again and again. And that is co with the Gita, and that is so with the Koran, because all those are metaphorical treatises. One can go on reading them again and again – they are never exhausted!

You cannot read a logical treatise again and again. Once understood it is finished, then there is nothing else in it. If you have understood Albert Einstein's treatise on the theory of relativity, once understood it is finished. Now you cannot go on reading into it, there is nothing else.

But Jesus' sayings you can go on reading every day – morning, evening – and always there is something new coming up, something new surfacing, because you are changing and your insight is growing deeper. Your life experience is becoming more mature, you will be able to see more every day. Because you grow, the scripture will grow with you: it can go as deep as you can go. And for lives together one can go on and on. It has an eternal quality to it, endlessness, and a depth which knows no bottom. It is abysmal.

IT DOESN'T MAKE ANY SENSE TO ME, AND I WON'T FEEL COMPLETELY AT EASE WITH JESUS AS I DO WITH THE BUDDHA, UNTIL THIS QUESTION IS RESOLVED.

It is not only a question to be resolved, it is an insight to be evolved. You have to see the point that it is the Jew that is disturbing you. Drop the Jew and then look again, and you will find great harmony arising between you and Jesus.

And I am not saying become a Christian. If you become a Christian – you drop being a Jew and become a Christian – then you simply change your disease. Then you have fallen from one disease into another: from one prison you have moved into another prison. Maybe while you are changing from one prison to another, for a few moments or a few hours in between you will be under the open sky, that's all. Sooner or later you will be in another prison, and again the same misery will start.

Never be a prisoner to any mind. And all minds are prisons. Beware of the mind and remain always above the mind. Remain always unprejudiced, remain without an ideology, and then the whole world and the whole world's treasures are yours.

Question 2

DOES A MASTER'S RESPONSIBILITY TOWARDS HIS DISCIPLES CEASE UPON THE PHYSICAL DEATH OF THE MASTER? WHAT DID JESUS MEAN WHEN HE SAID 'AND KNOW THAT I AM WITH YOU ALWAYS, UNTIL THE END OF THE WORLD'? WITH THIS ASSURANCE THEN, HOW COME THE INFANT CHURCH RECEIVED PAUL INSTEAD OF PETER, WHOM JESUS APPOINTED AS THE HEAD OF THE CHURCH?

The first thing about the question: a Master has no responsibility at all – responsibility as you understand the word. He IS RESPONSIBLE, but he has no responsibility at all, it is not a duty. Duty becomes a burden, duty becomes a tension, duty creates concern, anxiety. A Master has no responsibility, although he is responsible. The difference is great.

When I say he is responsible, it simply means he is loving, he is compassionate. If you ask for help, the help will be given. But he has not taken it on his shoulders that he HAS TO redeem you anyhow. It has not become a burden on him that you have to be redeemed. It is not his anxiety.

He is available. If you ask, it shall be given; if you knock, the door shall be opened unto you; if you seek, you will find. If you are ready to partake, the Master will pour his whole being into you. But it is not a kind of responsibility. He is not a missionary. He is not after you! He is not bent upon redeeming you. That's why I say he has no responsibility. He is responsive. Whenever you are ready to take, you will always find him ready to give.

But there is no anxiety in his mind. If you decide to be ignorant, it is perfectly your freedom. If you decide to remain in the world, if you decide to remain in the imprisonment, that's perfectly your choice. It is not his ambition to free you. Nobody can free you against your own will; only you can free yourself. Yes, you can partake of all kinds of help that a Master makes available...

So the first thing: DOES A MASTER'S RESPONSIBILITY TOWARDS HIS DISCIPLES CEASE UPON THE PHYSICAL DEATH OF THE MASTER?

Even while he was alive he was not burdened by any responsibility. But the disciple's mind always creates such kinds of bondages. The disciple would like the Master to be responsible so that the Master becomes answerable, so that the disciple can claim. 'If I am not redeemed yet you are responsible!' This is a trick of the disciple to protect himself and to throw the responsibility on the Master's head. And then you can go on living the way you want to live, because what else can you do? You have accepted Jesus as your Master, now it is HIS responsibility.

This is not the way to become free. This is not the way towards NIRVANA or MOKSHA. This is not the way towards liberation. You are playing tricks even with your Master. And the disciple would like that the Master remain in a kind of contract – even when he is dead he has to look after you. And what have you done? What have you done on YOUR part? You have not done anything. In fact, you are trying to do everything to hinder, to obstruct. You are clinging to the prison, and the responsibility is the Master's.

Don't befool yourself.

The question is from Chintana. She has been a nun and that mind goes on lingering around her. Christians have done that. Millions of Christians are thinking in their minds that they can do all kinds of things, whatsoever they want, and finally Jesus is going to redeem them. On the Day of Judgement he will be standing there, and he will call to all his Christians 'These are my children. Come and stand behind me.' And all the Christians will be standing behind Christ, and will enter into heaven with flying flags. And all others will go into hell... obviously. Those who are not with Christ – they will go to hell.

And that is the idea of everybody. The Mohammedan thinks the same: that only those who are Mohammedans will be saved – the prophet will come and save them. These are stupid ideas. If you go on living the way you are living, nobody can save you – no Jesus, no Mohammed.

You will have to change your quality of life, you will have to change your vision, and then you are saved. You can learn the art of changing your vision from Jesus, from Mohammed, from Krishna, from Buddha; from any source you can learn how to change your vision. But you will have to learn the art and you will have to practise the art. Nobody else is going to transform you – nobody can do that. And that is beautiful that nobody can do it. If it were possible for somebody to transform your being, then you would have been a thing, not a person. Then you wouldn't have any soul.

That is the difference: A thing can be made. You can make furniture out of wood, you can make a statue out of stone, but you cannot make a soul out of a man. You cannot create enlightenment out of a man. If somebody from the outside can do it, that will be very very insulting; it will be below human dignity. And what kind of freedom will it be which has been created by somebody else? If

that some-body else changes his mind, then he can create your slavery again. It won't be much of a freedom.

Freedom is freedom only when you have attained it!

So the first thing to be understood is: Learn from Jesus, learn from me, learn from any other source that appeals to you. But remember, YOU ARE RESPONSIBLE for your life, nobody else is responsible. And don't go on befooling and kidding yourself. Don't go on believing in such beautiful dreams and consolations.

DOES A MASTER'S RESPONSIBILITY TOWARDS HIS DISCIPLES CEASE UPON THE PHYSICAL DEATH OF THE MASTER?

In the first place there has never been a responsibility. The Master was sharing – not out of responsibility but out of compassion. He was sharing because he had so much that he had to share. He was not obliging you; he was sharing just as a flower shares its fragrance to the winds – what ELSE can it do? Just like a rain cloud shares its rains with the earth – what ELSE can it do? When a Master has come home, has become full of light and fragrance, he has to share it. But it is not a responsibility. That word 'responsibility' is not a beautiful word; it is not some kind of duty that he is fulfilling, it is his joy to share.

And don't throw your responsibility on anybody. Remain responsible for yourself, otherwise you will become lethargic, lousy, and you will become dull and dead. You will lose your vitality, because then you will be simply waiting. The Last Judgement Day will come and Jesus will save you. You have turned the whole life into an ugly affair.

Transform yourself. Learn from any source that appeals to you. Learn from all the sources. Become as rich as possible, but change your life, transform your life – and don't wait for the Day of Judgement! There is no Day of Judgement. Each moment is the moment of judgement. Each moment we are facing our God, because each moment we are living our life. Let each moment be decisive. Let it be lived with art, awareness, skill.

WHAT DID JESUS MEAN WHEN HE SAID 'AND KNOW THAT I AM WITH YOU ALWAYS UNTIL THE END OF THE WORLD'?

He was perfectly right. He is with you until the end of the world, but ARE YOU WITH HIM? – that is the point.

The sun is there, and it is there always, but if you are sitting with closed eyes, what does it matter whether the sun is there or not? You can sit inside your room with all the windows and doors closed, with a blindfold on your eyes – you will be living in darkness. When Jesus says 'AND KNOW THAT I AM WITH YOU ALWAYS UNTIL THE END OF THE WORLD' he is simply saying: Whenever you want you can partake of me. I am available.

Once a being has become enlightened, he is available forever, forever. Because he has become part of foreverness, he has become part of eternity, he has become part of God! Where can he go?

Raman Maharshi was dying, and somebody started crying and said 'Bhagwan, are you really leaving us? Will you leave us?'

And Raman opened his eyes and he said 'What nonsense you are talking about! Where can I go?' And closed his eyes and died.

The last words were 'Where can I go? I will be here!' Raman has become part of that foreverness. Where can he go? He is part of eternity – nowness. If you are available you can drink of him. His fountain is flowing there.

But don't think in terms of law and court, don't think in terms that when you go to God you will make him feel guilty. You will say 'Look at this man Jesus. He has said that he will live forever with us, and we were stumbling in darkness and he never came. And we were committing this and that, and he never came to stop us. And we did many wrong things and he never prevented us.'

No, he cannot prevent you, he cannot change you. He is just like the sun, the light. Open your eyes and it is there, close your eyes and it is not there. And when Jesus says 'I will be there forever with you' he does not mean 'I will be there in opposition to Buddha, I will be there in opposition to Krishna, I will be there in opposition to Moses.' No He simply means 'I will be there as part of Buddha, Krishna, Moses, Zarathustra.' They have all disappeared as persons, they have become one-ness.

WITH THIS ASSURANCE THEN, HOW COME THE INFANT CHURCH RECEIVED PAUL INSTEAD OF PETER, WHOM JESUS APPOINTED AS THE HEAD OF THE CHURCH?

I have never said that he appointed Peter as head of the church. He had simply said 'You will be the foundation', not the head.

He was not creating an organisation. He was not making Peter the head, the boss, the chief, the chairman, no. He was simply saying 'Peter – I call you Peter.' 'Peter' means rock. 'I call you Peter because you are rock-like, because you have attained to that consciousness which is rock-like. If on that consciousness one makes one's house, it remains forever. You be the foundation.' He is simply saying in a metaphor 'Let awareness be the foundation of my church.'

But, a nun is a nun, Even if she is an ex-nun, even if she has become a sannyasin, that past is there. 'HEAD of the church'...!

Peter was not the head. He was not meant to be the head, he was meant to be the foundation. A foundation disappears into the earth like roots. You cannot see the foundation – the foundation is invisible. So is awareness invisible.

And you ask 'Then how did it happen?' The question is a complaint. She is saying that 'Christ says "I will be with you, and I will remain responsible" – then how come he didn't help his own church, the infant church, and allowed Paul to dominate it, instead of making Peter the head of it? Where is he, and what is he doing?'

He has committed a breach. He has betrayed, he has not been true to his word! He has not even helped his own church – and the church was infant. That's why she makes it clear: 'infant church' – helpless. His help was needed!

WITH THIS ASSURANCE THEN, HOW COME THE INFANT CHURCH RECEIVED PAUL INSTEAD OF PETER WHOM JESUS APPOINTED AS THE HEAD OF THE CHURCH?

Paul was a politician. and politicians dominate everything. Paul was a dangerous fellow, murderous. First he was trying to destroy Christianity – he was against Jesus, the arch-enemy – he was going to the Holy Land to persecute Christians. And then, on the road towards the Holy Land, the miracle happened that he heard the voice of Jesus calling him 'Why? Why do you persecute me? What have I done to you?'

It came from his own unconscious. Let it be clear. It was not coming from Jesus. Jesus had never said, even to the real persecutors who were persecuting him when he was alive, 'Why do you persecute me?' He wouldn't come to Paul to say this on that lonely road. It was his own unconscious, because his conscious was full of hatred for Jesus, because he was full of enmity, jealousy, anger, rage.

The unconscious is always against the conscious; they move like polar opposites. If you love a man through the conscious, you hate the man through the unconscious. That's why you love and hate the same man, the same woman. In the conscious, he was full of hatred, but in the unconscious there must have been love, because only then could the hatred exist. They exist together.

Love never exists alone, and so does hate never exist alone; they always exist together. If you ask psychoanalysts, they say 'Love-hate IS ONE relationship.' Lovehate is one word. Even the hyphen that joins them is not needed; they are one word. From one side it is love. from the other side it is hate.

So in the conscious there was hate, in the unconscious was love. And when the hate was too much, extreme... the swing of the pendulum to the other side, and his unconscious said 'Why? Why are you persecuting me?' The unconscious became the voice of Jesus.

He fell on the ground; he could not believe. This was a miracle, and he was converted by this miracle. He turned and became a Christian. But he remained the same person. First he was trying to persecute Christians, then he started putting his energy into converting people to Christianity – but the same energy, the same aggression. First he is there to destroy Christianity, now he is there to create Christianity. It is the same man.

And another miracle happened: he became a Christian and destroyed Christianity by becoming a Christian. He created the church – that was the best way to destroy it. If he had been on the same road, and if he had remained the same person hateful against Christ, there would not have been so much harm. Because this aggressive man, this violent man became a Christian and became a missionary; he started converting people and changed the whole quality of Christianity.

Christianity is no more related to Christ. It is Pauline: it is related to Paul.

Chintana is asking 'Why didn't Jesus interfere?'

Jesus never interferes. Buddha, Krishna or people like them never interfere. They give you total freedom. They give you as much freedom as God gives you. God never interferes. Even if you

are going against God, he does not interfere. He can easily interfere – he can stop your breathing. When you are going to steal, he can stop your breathing. 'Come home and you breathe again. Go to steal and it stops.' You are going to murder somebody, and you stop breathing. God can do that, but he never does it; he never interferes.

Freedom is respected. If people wanted to Create a church, if people wanted to create a church which goes against Jesus, then let it be so – that is their own decision. If people want a Christianity like this, then let them have it. If they don't want to choose the right, they have the choice to choose the wrong. Freedom is the ultimate value.

Question 3

WHY IS THERE SO MUCH HURRY IN THE WEST WHILE THE EAST SEEMS TO BE SO RELAXED?

Different time orientation. The East thinks in terms of eternity, in terms of many many lives, incarnation after incarnation, one after another. The time span is very big, so there is no hurry. In the West the time span is very small, so there is hurry – only one life. Only one life? – and life is slipping by, it is going down the drain. If you live sixty years, twenty years will be lost in sleep; twenty years will be lost in some stupid job; fifteen years will be lost eating, defecating and things like that – what is left? And whatsoever is left will be lost sitting before a TV – finished!

Fear arises, one becomes very much frightened. Something has to be done before it disappears... great, hectic hurry!

The East thinks in a very very infinite span – one life after another, the wheel of life goes on moving. If you miss in this life, there is no worry, you can do it in the next life... next time round when you will be here. There is no hurry, so the East moves very very slowly.

I have heard...

A surgeon was telling his patient 'We here believe in getting the patient on his feet as soon as possible after the operation. So, the very first day I want you to get out of bed and walk around your room for five minutes. The second day you'll walk ten minutes. On the third day you must walk around for a full hour. Okay? Any questions?'

'Yes, Doc' pleaded the patient 'for the operation, do you mind if I lie down?'

This must have happened somewhere in America. The East has a different vision, attitude.

I have heard...

One American was going from Delhi airport to Delhi city. The taxi was moving so slowly, and he was getting very worked up, and he was becoming very restless...'So much time lost?' So he asked the cabdriver 'Can't you go a little faster?'

And the cabdriver, the SARDARJI, said 'Yes, I can, but I am not allowed to leave the cab.'

It is different in the East. Nobody is in a hurry. The whole thing depends on the time orientation. The Western religions, Christianity, Judaism, Islam are all offshoots of Judaism – they all believe that there is only one life. That has created the trouble. The Eastern religions, Hinduism, Jainism, Buddhism, are all offshoots of Hinduism – they all believe there are many, many lives to live. Many you have lived, many you will be living. There is no hurry; infinite time is available. You can go as slowly as you want. In fact, there are only two religions: Judaism and Hinduism, only two standpoints.

Christianity and Islam are offshoots, and so are Jainism and Buddhism. And the basic difference is in their time concept. Both concepts have something good about them and something bad too. The West has become very tense. Great anxiety, fear – the anxiety 'Whether I am going to make it or not' because this is the only time. So the West is very ill with anxiety and the East has become very very slow, dull, lazy. Nobody seems to be interested in DOING anything. 'Why worry? Next time... We can wait.'

The West has become very rich because something has to be done RIGHT NOW! And they have been doing many things. The East has become very poor, because with such a time span you cannot be very rich.

Both have their good points and both have their bad points. and something new is needed – something more like a synthesis, something which makes you very much alive to the moment, very active, alive, vital, and yet does not create tension in you. Both the visions have failed because they are half-half. Something better is needed.

An earthworm meets a centipede. 'How are you?' inquires the earthworm.

'Not so good' sighs the centipede. 'My feet won't do any more as they used to. You are lucky you don't have any.'

'Ah' sighed the earthworm 'if you had my slipped discs, you wouldn't talk like that.'

And that's how things are. West has suffered, East has suffered – both have suffered. And now that they have come very close there is a possibility of a third attitude. West lives with the idea of one life; East lives with the idea of many lives. One has a small time span, another has a big time span. but both are time orientations.

My vision is: Live in eternity – neither one nor many. Live in eternity. And the only way to live in eternity is to live now. Because now is part of eternity. Don't live in the future. If you have a big future you will become lethargic, poor. If you have a small future. then you will become very restless – rich, but very anxiety-ridden. Forget! – the future has no meaning, it is eternity. Not one life, not many lives: we have always been here and we will always be here, so there is no need to worry about it. Now the only thing is how to live in this moment. We are not going anywhere. Remember Raman: 'Where can I go?' We are not going anywhere. We are part of this existence, we will be here. Nothing is ever destroyed, all remains. Only forms change.

But to live, there is only one way: to live this moment NOW and HERE. And live relaxedly! – because there is no hurry. Time is never going to be finished. You cannot finish it, so live totally in the now; and live relaxedly, because there is no end to time.

Question 4

WHY WAS JESUS NOT BORN IN AMERICA?