

Tao: The Three Treasures, Vol 1

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English Discourse series

CHAPTER 1

On The Absolute Tao

11 June 1975 am in Buddha Hall

ON THE ABSOLUTE TAO

THE TAO THAT CAN BE TOLD OF

IS NOT THE ABSOLUTE TAO

ON THE RISE OF RELATIVE OPPOSITES

WHEN THE PEOPLE OF THE EARTH ALL KNOW BEAUTY AS BEAUTY,

THERE ARISES (THE RECOGNITION OF) UGLINESS.

WHEN THE PEOPLE OF THE EARTH ALL KNOW GOOD AS GOOD,

THERE ARISES (THE RECOGNITION OF) EVIL.

THEREFORE:

BEING AND NON-BEING INTERDEPEND IN GROWTH;

DIFFICULT AND EASY INTERDEPEND IN COMPLETION;

LONG AND SHORT INTERDEPEND IN CONTRAST;

HIGH AND LOW INTERDEPEND IN POSITION;

TONES AND VOICE INTERDEPEND IN HARMONY;

FRONT AND BEHIND INTERDEPEND IN COMPANY.

THEREFORE THE SAGE:

MANAGES AFFAIRS WITHOUT ACTION;

PREACHES THE DOCTRINE WITHOUT WORDS;

ALL THINGS TAKE THEIR RISE,

BUT HE DOES NOT TURN AWAY FROM THEM;

HE GIVES THEM LIFE, BUT DOES NOT TAKE POSSESSION OF THEM;

HE ACTS, BUT DOES NOT APPROPRIATE;

ACCOMPLISHES, BUT CLAIMS NO CREDIT.

IT IS BECAUSE HE LAYS CLAIM TO NO CREDIT

THAT THE CREDIT CANNOT BE TAKEN AWAY FROM HIM.

ON THE ABSOLUTE TAO

I SPEAK ON MAHAVIR as a part of my duty – my heart is never with him. He is too mathematical. He is not a mystic, he has no poetry of being. He is great, enlightened, but like a vast desert; you cannot come across a single oasis in him. But because I was born a Jaina I have to pay some debts. I speak on him as my duty but my heart is not there; I speak only from the mind. When I speak on Mahavir I speak as an outsider. He is not inside me and I am not inside him.

The same is true about Moses and Mohammed. I don't feel like speaking on them; I have not spoken on them. If I had not been born a Jaina I would never have spoken on Mahavir either. Many times my Mohammedan disciples or my Jewish disciples come to me and say, "Why don't you speak on Mohammed or Moses?" It is difficult to explain to them. Many times, just looking at their faces, I decide that I will speak; many times I look again and again into the words of Moses and Mohammed, then I again postpone it. No bell rings in my heart. It would not be alive – if I spoke it would be a dead thing. I don't even feel a duty towards them as I feel towards Mahavir.

They all belong to the same category: they are too calculative, extremist; they miss the opposite extreme. They are single notes, not harmonies, not symphonies. A single note has its beauty – an austere beauty – but it is monotonous. Once in a while it is okay, but if it continues you feel bored; you would like to stop it. The personalities of Mahavir, Moses and Mohammed are like single notes – simple, austere, beautiful even, once in a while. But if I meet Mahavir, Moses or Mohammed on the road I will pay my respects and escape.

I speak on Krishna. He is multi-dimensional, superhuman, miraculous, but seems to be more like a myth than a real man. He is so extraordinary that he cannot be. On this earth such extraordinary persons cannot exist – they exist only as dreams. And myths are nothing but collective dreams. The whole of humanity has been dreaming them... beautiful, but unbelievable. I talk about Krishna and I enjoy it, but I enjoy it as one enjoys a beautiful story and the telling of a beautiful story. But it is not very meaningful, a cosmic gossip.

I speak on Jesus Christ. I feel deep sympathy for him. I would like to suffer with him and I would like to carry his cross a little while by his side. But we remain parallel, we never meet. He is so sad, so burdened – burdened with the miseries of the whole of humanity. He cannot laugh. If you move with him too long you will become sad, you will lose laughter. A gloominess surrounds him. I feel for him but I would not like to be like him. I can walk with him a little while and share his burden – but then we part. Our ways are different ways. He is good, but too good, almost inhumanly good.

I speak on Zarathustra – very rarely, but I love the man as a friend loves another friend. You can laugh with him. He is not a moralist, not a puritan; he can enjoy life and everything that life gives. A good friend – you could be with him forever – but he is just a friend. Friendship is good, but not enough.

I speak on Buddha – I love him. Down through the centuries, through many lives, I have loved him. He is tremendously beautiful, extraordinarily beautiful, superb. But he is not on the earth, he does not walk on the earth. He flies in the sky and leaves no footprints. You cannot follow him, you never know his whereabouts. He is like a cloud. Sometimes you meet him but that is accidental. And he is so refined that he cannot take roots on this earth. He is meant for some higher heaven. In that way he is one-sided. Earth and heaven don't meet in him; he is heavenly but the earthly part is missing; he is like a flame, beautiful, but there is no oil, no container – you can see the flame but it is going higher and higher, nothing holds it on the earth. I love him, I speak on him from my heart, but still, a distance remains. It always remains in the phenomenon of love – you come closer and closer and closer, but even in closeness there is a distance. That is the misery of all lovers.

I speak on Lao Tzu totally differently. I am not related to him because even to be related a distance is needed. I don't love him, because how can you love yourself? When I speak on Lao Tzu I speak as if I am speaking on my own self. With him my being is totally one. When I speak on Lao Tzu it is as if I am looking in a mirror – my own face is reflected. When I speak on Lao Tzu, I am absolutely with him. Even to say "absolutely with him" is not true – I am him, he is me.

Historians are doubtful about his existence. I cannot doubt his existence because how can I doubt my own existence? The moment I became possible, he became true to me. Even if history proves that he never existed it makes no difference to me; he must have existed because I exist – I am the proof. During the following days, when I speak on Lao Tzu, it is not that I speak on somebody else. I speak on myself – as if Lao Tzu is speaking through a different name, a different NAMA-RUPA, a different incarnation.

Lao Tzu is not like Mahavir, not mathematical at all, yet he is very, very logical in his madness. He has a mad logic! When we penetrate into his sayings you will come to feel it; it is not so obvious and apparent. He has a logic of his own: the logic of absurdity, the logic of paradox, the logic of a madman. He hits hard.

Mahavir's logic can be understood even by blind men. To understand Lao Tzu's logic you will have to create eyes. It is very subtle, it is not the ordinary logic of the logicians – it is the logic of a hidden life, a very subtle life. Whatsoever he says is on the surface absurd; deep down there lives a very great consistency. One has to penetrate it; one has to change his own mind to understand Lao Tzu. Mahavir you can understand without changing your mind at all; as you are, you can understand Mahavir. He is on the same line. Howsoever much ahead of you he may have reached the goal, he is on the same line, the same track.

When you try to understand Lao Tzu he zigzags. Sometimes you see him going towards the east and sometimes towards the west, because he says east is west and west is east, they are together, they are one. He believes in the unity of the opposites. And that is how life is.

So Lao Tzu is just a spokesman of life. If life is absurd, Lao Tzu is absurd; if life has an absurd logic to it, Lao Tzu has the same logic to it. Lao Tzu simply reflects life. He doesn't add anything to it, he doesn't choose out of it; he simply accepts whatsoever it is.

It is simple to see the spirituality of a Buddha, very simple; it is impossible to miss it, he is so extraordinary. But it is difficult to see the spirituality of Lao Tzu. He is so ordinary, just like you. You will have to grow in understanding. A Buddha passes by you – you will immediately recognize that a superior human being has passed you. He carries the glamor of a superior human being around him. It is difficult to miss him, almost impossible to miss him. But Lao Tzu... he may be your neighbor. You may have been missing him because he is so ordinary, he is so extraordinarily ordinary. And that is the beauty of it.

To become extraordinary is simple: only effort is needed, refinement is needed, cultivation is needed. It is a deep inner discipline. You can become very very refined, something absolutely unearthly, but to be ordinary is really the most extraordinary thing. No effort will help – effortlessness is needed. No practice will help, no methods, no means will be of any help only understanding. Even meditation will not be of any help. To become a Buddha, meditation will be of help. To become a Lao Tzu, even meditation won't help – just understanding. Just understanding life as it is, and living it with courage; not escaping from it, not hiding from it, facing it with courage, whatsoever it is, good or bad, divine or evil, heaven or hell.

It is very difficult to be a Lao Tzu or to recognize a Lao Tzu. In fact, if you can recognize a Lao Tzu, you are already a Lao Tzu. To recognize a Buddha you need not be a Buddha, but to recognize Lao Tzu you need to be a Lao Tzu – otherwise it is impossible.

It is said that Confucius went to see Lao Tzu. Lao Tzu was an old man, Confucius was younger. Lao Tzu was almost unknown, Confucius was almost universally known. Kings and emperors used to call him to their courts; wise men used to come for his advice. He was the wisest man in China in those days. But by and by he must have felt that his wisdom might be of use to others, but he was not blissful, he had not attained to anything. He had become an expert, maybe helpful to others, but not helpful to himself.

So he started a secret search to find someone who could help him. Ordinary wise men wouldn't do, because they used to come for his own advice. Great scholars wouldn't do; they used to come to ask him about their problems. But there must be someone somewhere – life is vast. He tried a secret search.

He sent his disciples to find someone who could be of help to him, and they came with the information that there lived a man – nobody knew his name – he was known as the old guy. Lao Tzu means "the old guy." The word is not his name, nobody knows his name. He was such an unknown man that nobody knows when he was born, nobody knows to whom – who his father was or who his mother was. He had lived for ninety years but only very rare human beings had come across him, very rare, who had different eyes and perspectives with which to understand him. He was only for the rarest – so ordinary a man, but only for the rarest of human minds.

Hearing the news that a man known as The Old Guy existed, Confucius went to see him. When he met Lao Tzu he could feel that here was a man of great understanding, great intellectual integrity, great logical acumen, a genius. He could feel that something was there, but he couldn't catch hold of it. Vaguely, mysteriously, there was something; this man was no ordinary man although he looked absolutely ordinary. Something was hidden; he was carrying a treasure.

Confucius asked, "What do you say about morality? What do you say about how to cultivate good character?" – because he was a moralist and he thought that if you cultivate a good character that is the highest attainment.

Lao Tzu laughed loudly, and said, "If you are immoral, only then the question of morality arises. And if you don't have any character, only then you think about character. A man of character is absolutely oblivious of the fact that anything like character exists. A man of morality does not know what the word 'moral' means. So don't be foolish! And don't try to cultivate. Just be natural."

And the man had such tremendous energy that Confucius started trembling. He couldn't stand him. He escaped. He became afraid – as one becomes afraid near an abyss. When he came back to his disciples, who were waiting outside under a tree, the disciples could not believe it. This man had been going to emperors, the greatest emperors, and they had never seen any nervousness in him. And he was trembling, and cold perspiration was coming, pouring out from all over his body. They couldn't believe it – what had happened? What had this man Lao Tzu done to their teacher? They asked him and he said, "Wait a little. Let me collect myself. This man is dangerous."

And about Lao Tzu he said to his disciples: "I have heard about great animals like elephants, and I know how they walk. And I have heard about hidden animals in the sea, and I know how they swim. And I have heard about great birds who fly thousands of miles away from the earth, and I know how they fly. But this man is a dragon. Nobody knows how he walks. Nobody knows how he lives. Nobody knows how he flies. Never go near him – he is like an abyss. He is like a death."

And that is the definition of a Master: a Master is like death. If you come near him, too close, you will feel afraid, a trembling will take over. You will be possessed by an unknown fear, as if you are going to die. It is said that Confucius never came again to see this old man.

Lao Tzu was ordinary in a way. And in another way he was the most extraordinary man. He was not extraordinary like Buddha; he was extraordinary in a totally different way. His extraordinariness was not so obvious – it was a hidden treasure. He was not miraculous like Krishna, he did not do any miracles, but his whole being was a miracle – the way he walked, the way he looked, the way he was. His whole being was a miracle.

He was not sad like Jesus; he could laugh, he could laugh a belly laugh. It is said that he was born laughing. Children are born crying, weeping. It is said about him that he was born laughing. I also feel it must be true; a man like Lao Tzu must be born laughing. He is not sad like Jesus. He can laugh, and laugh tremendously, but deep down in his laughter there is a sadness, a compassion – a sadness about you, about the whole existence. His laughter is not superficial.

Zarathustra laughs but his laughter is different, there is no sadness in it. Lao Tzu is sad like Jesus and not sad like Jesus; Lao Tzu laughs like Zarathustra and doesn't laugh like Zarathustra. His sadness has a laughter to it and his laughter has a sadness to it. He is a meeting of the opposites. He is a harmony, a symphony.

Remember this... I am not commenting on him. There exists no distance between me and him. He is talking to you through me – a different body, a different name, a different incarnation, but the same spirit.

Now we will take the sutra:

THE TAO THAT CAN BE TOLD OF

IS NOT THE ABSOLUTE TAO.

LET ME FIRST tell you the story of how these sutras came to be written, because that will help you to understand them. For ninety years Lao Tzu lived – in fact he did nothing except live. He lived totally. Many times his disciples asked him to write, but he would always say: The Tao that can be told is not the real Tao, the truth that can be told becomes untrue immediately. So he would not say anything; he would not write anything. Then what were the disciples doing with him? They were only being with him. That's what satsang is – being with him. They lived with him, they moved with him, they simply imbibed his being. Being near him they tried to be open to him; being near him they tried not to think about anything; being near him they became more and more silent. In that silence he would reach them, he would come to them and he would knock at their doors.

For ninety years he refused to write anything or to say anything. This was his basic attitude: that truth cannot be taught. The moment you say something about truth, it is no more true: the very saying falsifies it. You cannot teach it. At the most you can indicate it, and that indication should be your very being, your whole life; it cannot be indicated by words. He was against words; he was against language.

It is said that he used to go for a morning walk every day, and a neighbor used to follow him. Knowing well that he didn't want to talk, that he was a man of absolute silence, the neighbor always kept silent. Even a "hello" was not allowed, even to talk about the weather was not allowed. To say "How beautiful a morning!" would be too much chattering. Lao Tzu would go for a long walk, for miles, and the neighbor would follow him.

For years it went on, but once it happened that a guest was staying with the neighbor and he also wanted to come, so the neighbor brought him. He did not know Lao Tzu or his ways. He started feeling suffocated because his host was not talking, and he couldn't understand why they were so silent – and the silence became heavy on him.

If you don't know how to be silent, it becomes heavy. It is not that by saying things you communicate – no. It is by saying things that you unburden yourself. In fact, through words communication is not possible; just the opposite is possible – you can avoid communication. You can talk, and you can create a screen of words around you so that your real situation cannot be known by others. You clothe yourself through words.

That man started feeling naked and suffocated and awkward; it was embarrassing. So he simply said, when the sun was rising: "What a beautiful sun. Look...! What a beautiful sun is born, is rising! What a beautiful morning!"

That's all he said. But nobody responded because the neighbor, the host, knew that Lao Tzu wouldn't like it. And of course Lao Tzu wouldn't say anything, wouldn't respond.

When they came back, Lao Tzu told the neighbor, "From tomorrow, don't bring this man. He is a chatterbox." And he had only said this much: "What a beautiful sun," or "What a beautiful morning." That much in a two-or three-hour-long walk. But Lao Tzu said "Don't bring this chatterbox again with you. He talks too much, and talks uselessly – because I also have eyes, I can see that the sun is being born and it is beautiful. What is the need to say it?"

Lao Tzu lived in silence. He always avoided talking about the truth that he had attained and he always rejected the idea that he should write it down for the generations to come.

At the age of ninety he took leave of his disciples. He said goodbye to them, and he said, "Now I am moving towards the hills, towards the Himalayas. I am going there to get ready to die. It is good to live with people, it is good to be in the world while you are living, but when one is getting nearer to death it is good to move into total aloneness, so that you move towards the original source in your absolute purity and loneliness, uncontaminated by the world."

The disciples felt very, very sad, but what could they do? They followed him for a few hundred miles, but by and by Lao Tzu persuaded them to go back. Then alone he was crossing the border, and the guard on the border imprisoned him. The guard was also a disciple. And the guard said: "Unless you write a book, I am not going to allow you to move beyond the border. This much you must do for humanity. Write a book. That is the debt you have to pay, otherwise I won't allow you to cross." So for three days Lao Tzu was imprisoned by his own disciple.

It is beautiful. It is very loving. He was forced – and that's how this small book, the book of Lao Tzu, TAO TE CHING, was born. He had to write it, because the disciple wouldn't allow him to cross. And he was the guard and he had the authority, he could create trouble, so Lao Tzu had to write the book. In three days he finished it.

This is the first sentence of the book:

THE TAO THAT CAN BE TOLD OF
IS NOT THE ABSOLUTE TAO.

THIS IS THE FIRST THING he has to say: that whatsoever can be said cannot be true. This is the introduction for the book. It simply makes you alert: now words will be following, don't become

a victim of the words. Remember the wordless. Remember that which cannot be communicated through language, through words. The Tao can be communicated, but it can only be communicated from being to being. It can be communicated when you are with the Master, just with the Master, doing nothing, not even practicing anything. Just being with the Master it can be communicated.

Why can't the truth be said? What is the difficulty? The truth cannot be said for many reasons. The first and the most basic reason is: truth is always realized in silence. When your inner talk has stopped, then it is realized. And that which is realized in silence, how can you say it through sound? It is an experience. It is not a thought. If it was a thought it could be expressed, there would be no trouble in it. Howsoever complicated or complex a thought may be, a way can be found to express it. The most complex theory of Albert Einstein, the theory of relativity, can also be expressed in a symbol. There is no problem about it. The listener may not be able to understand it; that is not the point. It can be expressed.

It was said when Einstein was alive that only twelve persons, a dozen, in the whole world understood him and what he was saying. But even that is enough. If even a single person can understand, it has been expressed. And even if a single person cannot understand right now, maybe after many centuries there will come a person who can understand it. Then too it has been expressed. The very probability that somebody can understand it, and it has been expressed.

But truth cannot be expressed because the very reaching to it is through silence, soundlessness, thoughtlessness. You reach to it through no-mind, the mind drops. And how can you use something which as a necessary condition has to drop before truth can be reached? Mind cannot understand, mind cannot realize, how can mind express? Remember it as a rule: if mind can attain, mind can express; if mind cannot attain to it, mind cannot express it. All language is futile. Truth cannot be expressed

Then what have all the scriptures been doing? Then what is Lao Tzu doing? Then what are the Upanishads doing? They all try to say something which cannot be said in the hope that a desire may arise in you to know about it. Truth cannot be said but in the very effort of saying it a desire can arise in the hearer to know that which cannot be expressed. A thirst can be provoked. The thirst is there, it needs a little provocation. You are already thirsty – how can it be otherwise? You are not blissful, you are not ecstatic – you are thirsty. Your heart is a burning fire. You are seeking something which can quench the thirst, but, not finding the water, not finding the source, by and by you have tried to suppress your thirst itself. That is the only way, otherwise it is too much, it will not allow you to live at all. So you suppress the thirst.

A Master like Lao Tzu knows well that truth cannot be said, but the very effort to say it will provoke something, will bring the suppressed thirst in you to the surface. And once the thirst surfaces, a search, an inquiry starts. And he has moved you.

THE TAO THAT CAN BE TOLD OF

IS NOT THE ABSOLUTE TAO.

At the most it can be relative.

For example, we can say something about light to a blind man knowing well that it is impossible to communicate anything about light because he has no experience of it. But something can be said about light – theories about light can be created. Even a blind man can become an expert about the theories of light; about the whole science of light he can become an expert – there is no problem in it – but he will not understand what light is. He will understand what light consists of. He will understand the physics of light, the chemistry of light, he will understand the poetry of light, but he will not understand the facticity of light, what light is. The experience of light he will not understand. So all that is said to a blind man about light is only relative: it is something about light, not light itself. Light cannot be communicated.

Something can be said about God, but God cannot be said; something can be said about love, but love cannot be said; that "something" remains relative. It remains relative to the listener, his understanding, his intellectual grip, his training, his desire to understand. It depends on, it is relative to, the Master: his way of expressing, his devices to communicate. It remains relative – relative to many things – but it can never become the absolute experience. This is the first reason that truth cannot be expressed.

The second reason that truth cannot be expressed is because it is an experience. No experience can be communicated... leave truth aside. If you have never known love, when somebody says something about love, you will hear the word but you will miss the meaning. The word is in the dictionary. Even if you don't understand you can look in the dictionary and you will know what it means. But the meaning is in you. Meaning comes through experience. If you have loved someone then you know the meaning of the word "love." The literal meaning is in the dictionary, in the language, in the grammar. But the experiential meaning, the existential meaning is in you. If you have known the experience, immediately the word "love" is no more empty; it contains something. If I say something, it is empty unless you bring your experience to it. When your experience comes to it, it becomes significant; otherwise it remains empty – words and words and words.

How can truth be expressed when you have not experienced it? Even in ordinary life an unexperienced thing cannot be told. Only words will be conveyed. The container will reach you but the content will be lost. An empty word will travel towards you; you will hear it and you will think you understand it because you know the literal meaning of it, but you will miss. The real, authentic meaning comes through existential experience. You have to know it, there is no other way. There is no shortcut. Truth cannot be transferred. You cannot steal it, you cannot borrow it, you cannot purchase it, you cannot rob it, you cannot beg it – there is no way. Unless you have it, you cannot have it. So what can be done?

The only way – and I emphasize it – the only way is to live with someone who has attained to the experience. Just being in the presence of someone who has attained to the experience, something mysterious will be transferred to you... not by words – it is a jump of energy. Just as a flame can jump from a lit lamp to an unlit lamp – you bring the unlit lamp closer to the lit lamp, and the flame can jump – the same thing happens between a Master and a disciple: a transmission beyond scriptures – a transmission of energy not of message, a transmission of life not of words.

THE TAO THAT CAN BE TOLD OF
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Remember this condition.

Now enter the sutras:

WHEN THE PEOPLE OF THE EARTH ALL KNOW BEAUTY AS BEAUTY,
THERE ARISES UGLINESS.

WHEN THE PEOPLE OF THE EARTH ALL KNOW THE GOOD AS GOOD,
THERE ARISES EVIL.

LAO TZU is the absolute anarchist. He says: The moment you start thinking of order, disorder arises. The moment you think of God, the devil is already present there – because thinking can only be of the opposites; thinking can be only of the duality. Thinking has a deep dichotomy in it, thinking is schizophrenic, it is a split phenomenon. That's why there is so much insistence on attaining to a non-thinking state – because only then will you be one. Otherwise you will remain two, divided, split, schizophrenic.

In the West schizophrenia has become by and by more and more common, because all the Western religions are deep down schizophrenic; they divide. They say God is good. Then where to put all the evil? God is simply good and he cannot be bad, and there is much that is bad in life – where to put that badness? So a devil is created. The moment you create a god, immediately you create a devil. I must tell you – Lao Tzu never talks about God, never. Not even a single time does he use the word "god," because once you use the word "god" the devil immediately enters through the same door. Open the door – they both come in together. Thinking is always in opposites.

WHEN THE PEOPLE OF THE EARTH ALL KNOW BEAUTY AS BEAUTY,
THERE ARISES (THE RECOGNITION OF) UGLINESS.

The world will be beautiful when people have forgotten about beauty, because then there will be no ugliness. The world will be moral when people have completely forgotten the word "moral," because then there will be no immorality. The world will be in order when there is nobody to enforce it, nobody who is trying to create order. All those who try to create order are the mischief-makers – they create disorder. But it is difficult to understand. It is difficult because our whole mind has been trained, trained by these schizophrenic thinkers. They say: Choose God and reject the devil; be good, don't be bad. And the more you try to be good the more you feel your badness inside.

Have you ever observed that saints who are trying to be absolutely virtuous are too conscious of their sins? Then read Augustine's *CONFESSIONS*. A whole life trying to be a saint, then there arises the recognition of sin. The more you try to be a saint the more you will feel you are encircled by sins. Try to be good and you will feel how bad you are. Try to be loving and you will come across hatred, anger, jealousy, possessiveness. Try to be beautiful and you will become more and more aware of how ugly you are.

Drop the dichotomy. Drop the schizophrenic attitude. Be simple. And when you are simple you don't know who you are – beautiful or ugly.

There is a Sufi story:

A Master was traveling, and he came to an inn for an overnight stay with his disciples. The innkeeper told him that he had two wives, one beautiful, another ugly.

"But the problem is," said the innkeeper, "that I love the ugly one and I hate the beautiful one."

The Master asked, "What is the matter? What is the reason for it?"

The man said, "The beautiful one is too conscious of her beauty; that makes her ugly..." when you are too conscious of beauty certainly you will become ugly "... and the other is too conscious of her ugliness. That makes her beautiful."

The one who was beautiful thought continuously that she was beautiful – she had become arrogant, very proud. How can you be beautiful with arrogance? Arrogance is ugliness. She had become very egoistic. And have you ever come across any ego which is beautiful? How can the ego be beautiful? The other, who was ugly and was conscious of her ugliness, had become humble, and humility has a beauty of its own. Humbleness, without any pride, without any ego, creates beauty.

So the man said, "I am puzzled. I love the ugly one and I hate the beautiful one. And I am asking you to solve the puzzle. What is the matter? Why is it happening?"

The Master called all his disciples and said, "You also come, because this is really something to be understood."

And he said exactly what Lao Tzu is saying. To his disciples he also said, "Don't be proud that you know. If you know that you know, you are ignorant. If you know that you don't know, you are wise. An absolutely simple man does not know either way, whether he knows or doesn't know. He lives completely unself-consciously."

Now, I would like to prolong the story a little longer. It stops there. As Sufis have told it, it stops there, but I would like to give it a deeper turn. I would like to tell you that after this Master's visit, I also visited the inn, after many years, of course. And the man, the innkeeper, came to me and said, "There is a puzzle. Once a Sufi Master visited me and I put this problem before him and he solved it. But since then everything has turned. The ugly woman has become proud about her humbleness, and now I don't love her. Not only is her body ugly, now her being, her whole being, has become ugly. And the beautiful woman, knowing that the consciousness that she is beautiful was destroying her beauty, has dropped that consciousness. Now I love her. Not only is her body beautiful, her being has become beautiful as well." So he said to me, "Now you tell me what the matter is. "

But I told him, "You please keep quiet. If I say something, then again, the story will take a turn. Keep quiet!"

Self-consciousness is the disease; in fact, to be unself-conscious is to become realized. That's what enlightenment is all about: to be unself-conscious. But between the dichotomy, between the two, between the dilemma, how can you be unself-conscious?

You always choose: you choose to be beautiful and ugliness becomes your shadow; you choose to be religious and irreligiousness becomes your shadow; you choose to be a saint and sin becomes your shadow. Choose – and you will be in difficulty, because the very choice has divided life. Don't choose, be choiceless, let life flow. Sometimes it looks like God, sometimes it looks like the devil – both are beautiful. You don't choose. Don't try to be a saint; otherwise your saintliness will not be real saintliness – a pride in it will make everything ugly. So I say that many times sinners have reached the divine and saints have missed. Because sinners are always humble; thinking themselves sinners, they cannot claim.

I will tell you another story.

Once it happened: a saint knocked at the doors of Heaven, and at the same time, just by his side, a sinner knocked too. And the saint knew the sinner very well. He had lived in his neighborhood, in the same town, and they had died on the same day.

The doors opened. The gatekeeper, St. Peter, didn't give even a look to the saint. He welcomed the sinner. The saint was offended. This was not expected, that a sinner should be welcomed.

He asked St. Peter, "What is the matter? You offend me. You insult me. Why am I not received when the sinner has been received with such welcome?"

Said St. Peter, "That's why. You expect. He does not expect. He simply feels grateful that he has come to Heaven. You feel that you have earned it. He feels the grace of God; you think it is because of your efforts that you have achieved it. It is an achievement to you, and all achievements are of the ego. He is humble. He cannot believe that he has come to heaven."

It is possible that a sinner can reach and a saint can miss. If the saint is too filled with his saintliness, he will miss.

Lao Tzu says:

WHEN THE PEOPLE OF THE EARTH ALL KNOW BEAUTY AS BEAUTY,

THERE ARISES UGLINESS.

WHEN THE PEOPLE OF THE EARTH ALL KNOW THE GOOD AS GOOD,

THERE ARISES EVIL...

THEREFORE:

BEING AND NON-BEING INTERDEPEND IN GROWTH...

Use both – don't choose. Life is an interdependence. Use sin also, it exists there for a purpose; otherwise it wouldn't exist. Use anger also, it exists there for a purpose; otherwise it wouldn't exist. Nothing exists without any purpose in life. How can it exist without any purpose? Life is not a chaos, it is a meaningful cosmos.

BEING AND NON-BEING INTERDEPEND IN GROWTH;

– so be and not-be together-

DIFFICULT AND EASY INTERDEPEND IN COMPLETION;

LONG AND SHORT INTERDEPEND IN CONTRAST;

HIGH AND LOW INTERDEPEND IN POSITION;

TONES AND VOICE INTERDEPEND IN HARMONY;

FRONT AND BEHIND INTERDEPEND IN COMPANY.

Lao Tzu is saying that opposites are not really opposites but complementaries. Don't divide them, division is false; they are one, they interdepend. How can love exist without hate? How can compassion exist without anger? How can life exist without death? How can happiness exist without unhappiness? How is heaven possible without hell?

Hell is not against heaven, they are complementary, they exist together; in fact, they are two aspects of the same coin. Don't choose. Enjoy both. Allow both to be there. Create a harmony between the two; don't choose. Then your life will become a symphony of the opposites, and that is the greatest life possible. It will be most ordinary in a way, and most extraordinary in another way.

That's why I say Buddha moves in the sky, he has no earth part in him. Lao Tzu is both, earth and heaven together. Buddha, even in his perfection seems to be incomplete; Lao Tzu, even in his incompleteness is complete, perfect.

You understand me? Try to dig it!

Buddha in his perfection is still incomplete, the earth part is missing. He is unearthly like a ghost, the body part is missing; he is unembodied, a tree without roots.

You are roots, but only roots; it has not sprouted, the tree has not come to bloom. Buddha is only flowers, and you are only roots – Lao Tzu is both. He may not look as perfect as Buddha, he cannot, because the other is always there – how can he be perfect? But he is complete. He is total. He may not be perfect but he is total. And these two words have to be remembered always: don't try to be perfect, try to be total. If you try to be perfect you will follow Buddha, you will follow Mahavir, you will follow Jesus. If you try to be total only then can you have the feeling of what it means to be near Lao Tzu, what it means to follow Tao.

Tao is totality. Totality is not perfect, it is always imperfect – because it is always alive. Perfection is always dead – anything that becomes perfect is dead. How can it live? How can it live when it has become perfect? – it has no need to live. It has denied the other part.

Life exists through the tension of the opposites, the meeting of the opposites. If you deny the opposite you can become perfect but you will not be total, you will miss something. Howsoever beautiful Buddha is, he misses something. Lao Tzu is not so beautiful, not so perfect.

Buddha and Lao Tzu are both standing before you; Lao Tzu will look ordinary and Buddha extraordinary, superb. But I tell you: thousands of Buddhas exist in Lao Tzu. He is deeply rooted in the earth – he is rooted in the earth, and he is standing high in the sky; he is both, heaven and earth, a meeting of the opposites.

There are three words to be remembered: one is dependence, another is independence, the third is interdependence.

Buddha is independent. You are dependent: a husband dependent on his wife, a father dependent on his son, an individual dependent on society – thousands of dependencies. You are dependent. A Buddha stands like a peak – independent. He has cut all the ties with the world: with the wife, with the child, with the father – everything he has cut. He has renounced all – a pillar of independence. You are part; Buddha is part, the other part. You may be ugly – he is beautiful. But his beauty exists only because of your ugliness. If you disappear Buddha will disappear. He looks wise because of your stupidity; if you become wise he will no more be wise.

Lao Tzu is the phenomenon of interdependence – because life is interdependent. You cannot be dependent, you cannot be independent – both are extremes. Just in the middle, where life is a balance, is interdependence. Everything exists with everything else, everything is interconnected. Hurt a flower and you hurt a star. Everything is interconnected, nothing exists like an island. If you try to exist like an island – it is possible, but it will be an unearthly phenomenon, almost a myth, a dream. Lao Tzu believes in interdependence. He says: Take everything as it is, don't choose.

It seems to be simple and yet the most difficult thing, because the mind always wants to choose. The mind lives through choice. If you don't choose the mind drops. This is the way of Lao Tzu. How to drop the mind? – don't choose! That's why he never prescribes any meditation, because then there is no need for any meditation.

Don't choose, live life as it comes – float. Don't make any effort to reach anywhere. Don't move towards a goal; enjoy the moment in its totality and don't be bothered by the future or the past. Then a symphony arises within your soul, the lowest and the highest meet in you, and then – then you have a richness.

If you are only the highest you are poor, because you are like a hill which has no valleys: it is a poor hill. Valleys give depth and valleys give mystery; in valleys abides the very poetry. The peak is arithmetical; it is plain. In the valley move the shadows, the mysteries. Without a valley a peak is poor, and without a peak a valley is poor, because then there is only darkness. The sun never visits it; it is damp and gloomy and sad. The richest possibility is to be a peak and a valley together.

Somewhere Nietzsche says.... Nietzsche had one of the most penetrating minds that has ever been possessed by any human being. Because of that penetration he became mad; it was too much, the mind was too much, he couldn't contain it. He says that a tree that wants to reach to the sky has to go to the deepest earth. The roots have to go to the very hell, deep down; only then can the branches, the peak, reach to the heaven. The tree will have to touch both: the hell and the heaven, the height and the depth both.

And the same is true for the being of man: you have, somehow, to meet the devil and the divine both in your innermost core of being. Don't be afraid of the devil, otherwise your God will be a poorer

God. A Christian or a Jewish God is very poor; the Christian or Jewish or Mohammedan God has no salt in it... tasteless, because the salt has been thrown away... the salt has become the devil. They have to become one. An organic unity exists in existence between the opposites: being and non-being, difficult and easy, long and short, high and low.

TONES AND VOICE INTERDEPEND IN HARMONY;

FRONT AND BEHIND INTERDEPEND IN COMPANY.

THEREFORE THE SAGE:

MANAGES AFFAIRS WITHOUT ACTION...

This is what Lao Tzu calls Wu Wei: the sage manages affairs without action. Three are the possibilities – one: be in action and forget inaction. You will be a wordly man. The second possibility: drop action, move to the Himalayas and remain inactive. You will be an otherworldly man. The third possibility: live in the market but don't allow the market to live in you. Act without being active, move but remain unmoving inside.

I am talking to you and there is silence inside me – I am talking and not-talking together. Move and don't move. Act and don't act. If inaction and action can meet, then the harmony arises. Then you become a beautiful phenomenon – not beautiful against ugliness, but beautiful which comprehends ugliness also.

Go to a rosebush. See the flower and the thorns. Those thorns are not against the flower, they protect it. They are guards around the flower: security, safety measures. In a really beautiful person, in a really harmonious person, nothing is rejected. Rejection is against existence. Everything should be absorbed. That's the art. If you reject, that shows you are no artist. Everything should be absorbed, used. If there is a rock in the way don't try to reject it, use it as a stepping-stone.

THEREFORE THE SAGE:

MANAGES AFFAIRS WITHOUT ACTION...

He does not escape to the Himalayas. He remains in the world. He manages affairs but without any action. He is not active inside, the action remains on the outside. At the center he remains inactive. That is what Lao Tzu calls Wu Wei – finding the center of the cyclone. The cyclone is on the outside but in the center nothing moves, nothing stirs.

... PREACHES THE DOCTRINE WITHOUT WORDS.

Here I am preaching to you a doctrine without words. You will say I am using words. Yes, I am preaching... without words, because deep inside me no word arises. It is for you, not for me; the word is for you, it is not for me. I use it; I am not used by it, it does not fill me. The moment I am not talking to you I am not talking at all. I never talk to myself, there is no inner talk. When I am not talking I am silent, and when I am talking the silence is not disturbed, the silence remains untouched.

... PREACHES THE DOCTRINE WITHOUT WORDS.

ALL THINGS TAKE THEIR RISE,

BUT HE DOES NOT TURN AWAY FROM THEM...

He never escapes. He never rejects. He never renounces. And that is the meaning of my sannyas. The word sannyas means renunciation, but I don't preach renunciation. Then why do I call you sannyasins? I call you sannyasins in the Lao Tzuan sense: renounce and yet don't renounce, remain in the world but yet out of it – this is the meeting of the opposites. So I don't tell you to move, to drop, to leave your families. There is no need. You be there, you be totally there, but deep down something remains above, transcendental – don't forget that. When you are with your wife, be with your wife, and also be with you. That's the point. If you forget yourself and you are just with your wife, you are a worldly man. Then sooner or later you will escape, because it will create so much misery in life that you will want to leave and renounce and go to the hills. Both are extremes. And the truth is never in the extreme, the truth comprehends the extremes. It is in both and in neither.

ALL THINGS TAKE THEIR RISE,

BUT HE DOES NOT TURN AWAY FROM THEM;

HE GIVES THEM LIFE, BUT DOES NOT TAKE POSSESSION OF THEM.

Love your children, but don't possess them. Love your wife and your husband, but don't possess them. The moment you possess... you don't know: deep down you have been possessed. The moment you possess you have been possessed. The possessor is the possessed. Don't possess – because the possession tries to destroy the center of the other, and the other won't allow you to. And if you try to destroy the center of the other, in the very effort your own center will be destroyed. Then there will be only the cyclone and no center. Be in the world and yet not in it. Something deep in you transcends, remains floating in the sky – roots in the earth, branches in the sky.

HE GIVES THEM LIFE, BUT DOES NOT TAKE POSSESSION OF THEM;

HE ACTS, BUT DOES NOT APPROPRIATE;

ACCOMPLISHES, BUT CLAIMS NO CREDIT.

He simply lives, as part of the whole – how can he claim any credit? He simply lives as a part of this organic unity, this existence, this thusness. He is part of it; how can he claim? How can a wave claim anything? The wave is just a part of the ocean.

HE ACTS, BUT DOES NOT APPROPRIATE;

ACCOMPLISHES, BUT CLAIMS NO CREDIT.

IT IS BECAUSE HE LAYS CLAIM TO NO CREDIT

THAT THE CREDIT CANNOT BE TAKEN AWAY FROM HIM.

This is the absurd logic of Lao Tzu. He is absolutely logical, but he has a logic of his own. He says:

IT IS BECAUSE HE LAYS CLAIM TO NO CREDIT

THAT THE CREDIT CANNOT BE TAKEN AWAY FROM HIM.

If you claim, the claim can be disproved; if you don't claim, how can the claim – which has not been claimed at all – be disproved? If you try to be somebody in the world, it may be proved that you are nobody. It will be proved, because everybody is trying to be somebody and everybody is a competitor in that claim. But if you don't claim, you remain a nobody – how can this be disproved? In your nobodiness you become somebody, and nobody can disprove it and nobody can compete with it.

If you try to be victorious you will be defeated. Ask the Alexanders and the Napoleons and the Hitlers: if you try to be victorious you will be defeated. Says Lao Tzu: Don't try to be victorious, then nobody can defeat you. A very subtle logic, the logic of life itself: don't claim, and your claim is absolutely fulfilled; don't try to be victorious, and your victory is absolute; don't try, just be, and all that you can try for will come to you by itself, on its own accord.

A man who has not asked for anything, who has not been trying to be successful in any way, who has not been striving for any ambition to be fulfilled, suddenly finds that all is fulfilled – life itself comes to him to share its secrets, to share its riches. Because a man who remains without claim becomes emptiness; into that emptiness life goes on pouring its secrets and riches.

Life abhors a vacuum. If you become empty everything will come on its own accord. Trying, you will fail; non-trying, success is absolutely certain. I am not saying that if you want to be successful don't try – no, I am not saying that. It is not a result, it is a consequence. And you have to understand the difference between a result and a consequence. When you listen to Lao Tzu or to me, of course you understand the logic that if you try to be victorious, you will be defeated because there are millions of competitors. How can you succeed in this competitive world? Nobody ever succeeds. Everybody fails. And everybody fails absolutely, there is no exception. And then Lao Tzu says that if you don't try to succeed you will succeed. Your mind becomes greedy, and your mind says: That's right! So this is the way to succeed! I will not claim, I will not be ambitious so that my ambition can be fulfilled. Now this is asking for a result. You remain the same – you have missed Lao Tzu completely.

Lao Tzu is saying that if you really remain without any claim, without asking for any credit, fame, name, success, ambition, then as a consequence success is there, victory is there. The whole existence pours down into your emptiness; you are fulfilled. This is a consequence, not a result. Result is when you desire it; consequence is when you were not even thinking about it, there was no desire, no thinking about it. It happens as part of the inner law of existence. That law is called Tao.

IT IS BECAUSE HE LAYS CLAIM TO NO CREDIT

THAT THE CREDIT CANNOT BE TAKEN AWAY FROM HIM.

Understand Lao Tzu. And understand your inner greed. Because the greed can say.... It happens every day, almost every day – people come to me and I tell them: Meditate, but don't ask for results.

They say: If we don't ask for results, will they happen? I say: Yes, they will happen, but don't ask for them. So they say okay. Then after a few days they come and they say: We have been waiting and they have not happened up to now.

You miss the point. You cannot wait. You can wait for a result; you cannot wait for a consequence. Consequence has nothing to do with you or your waiting. It is part of the innermost law. It happens on its own accord. You are not needed even to wait, because even in the waiting – the desire. And if the desire is there, the consequence will never happen. Don't desire and it happens. Don't ask and it is given. Jesus says: Ask, and it shall be given. Knock and the door shall be opened. Lao Tzu says: Ask not, and it shall be given. Knock not, and the door has always remained open – just look!

And I say to you: Lao Tzu goes the deepest, nobody has ever gone deeper. Lao Tzu is the greatest key. if you understand him, he is the master key; you can open all the locks that exist in life and existence. Try to understand him. And it will be easy for you if you don't ask for any results out of the understanding. Just enjoy the understanding. Just enjoy the fact that you are on a journey with this old guy. This old guy is beautiful – not against ugliness; this old guy is wise – not against stupidity; this old guy is enlightened – not against unenlightenment or unenlightened persons. This old guy is total. You exist in him, and Buddhas also. He is both. And if you can understand him, nothing is left to be understood. You can forget Mahavirs, Buddhas, Krishnas – Lao Tzu alone is enough. He is the master key.

CHAPTER 2

Ordinariness

12 June 1975 am in Buddha Hall

The first question:

Question 1

HAVE I COME TO THE WRONG PLACE? I JUST WANT TO BE ORDINARY AND HAPPY. I WANT A WOMAN TO LOVE, AND TO LOVE ME; FRIENDS TO SPEND TIME WITH AND ENJOY. I DON'T WANT ENLIGHTENMENT. HAVE I COME TO THE WRONG PLACE?

CENTURIES OF WRONG upbringing have completely confused your mind about enlightenment. The very word seems to be unearthly, other-worldly; the very word seems to be something which is after death or for those who are already dead. This is absolutely wrong. If you want to be happy there is no other way than enlightenment. If you want to be ordinary nobody has ever been ordinary without enlightenment. If you want to love and be loved it is impossible without enlightenment. So you will have to understand my concept of enlightenment. It is just to be ordinary, healthy, aware, whole, total.

Every mind is seeking some extraordinariness. That is what the ego is: always trying to be somebody in particular, always afraid of being nobody, always afraid of emptiness, always trying to fill the inner void by anything and everything. Every human being is seeking extraordinariness – and that creates misery. It is not possible. Nobodiness is your very nature, nonbeing is the very stuff you are made of. Howsoever you try you will never succeed; even Alexanders fail. You cannot be somebody because that is not possible in the nature of things. You can only be nobody. But there is nothing wrong in being nobody; in fact, the moment you accept your nobodiness, immediately

bliss starts flowing from you in all directions – because misery disappears. Misery is the shadow of the ego, the shadow of the ambitious mind. Misery means you are doing something impossible and because you are failing in it you are miserable. You are doing something unnatural, trying to do it and failing, so you feel frustrated, miserable. Hell is nothing but the end result of an impossible, unnatural effort. Heaven is nothing but to be natural.

You are nobody. You are born as a nobodiness with no name, no form. You will die as a nobody. Name and form are just on the surface; deep down you are just a vast space. And it is beautiful, because if you are somebody you will be limited. It is good that God doesn't allow anybody to be somebody; if you are somebody you will be finite, limited, you will be an imprisoned being. No, God doesn't allow that. He gives you the freedom of nobodiness – infinite, nonending. But you are not ready. To me, enlightenment is all about this phenomenon: to recognize, to realize, to accept the fact that one is a nobody. Suddenly you stop trying the impossible. Suddenly you stop pulling yourself up by your shoelaces. You understand the absurdity of it – and you stop. And laughter spreads over your being. Suddenly you are calm and collected. The very effort of wanting to be somebody is creating trouble.

And when you try to be somebody, you cannot love. An ambitious mind cannot love. It is impossible, because he has first to fulfill his ambition. He has to sacrifice everything for it. He will go on sacrificing his love. Look at ambitious people – if they are after money they always postpone love. Tomorrow when they have accumulated a lot of money then they will be in love; right now it is impossible, it is not in any way practical; right now they cannot afford it. Love is a relaxation and they are running after something to achieve – a goal. Maybe it is money, maybe it is power, prestige, politics. How can they love now? They cannot be here and now – and love is a phenomenon of here and now. Love exists only in the present, ambition exists in the future: love and ambition never meet.

You cannot love. And if you cannot love, how can you be loved by anybody else? Love is a deep communion of two beings who are ready to be together – this moment, not tomorrow; who are ready to be total in this moment and forget all past and future. Love is a forgetfulness of the past and the future and a remembrance of this moment, this throbbing moment, this alive moment. Love is the truth of the moment.

The ambitious mind is never here, he is always on the go. How can you love a running man? He is always in a race, in a competition; he has no time. Or he thinks that somewhere in the future, when the goal is achieved, when he has attained the power he seeks, the riches he desires, then he will relax and love. This is not going to happen, because the goal will never be achieved.

Ambition will never be fulfilled. It is not the nature of it to be fulfilled. You can fulfill one ambition; immediately a thousand other ambitions arise out of it. Ambition never stops. If you follow it, if you understand, it can stop right now. But if you give energy to it, how can you love? That's why people are so miserable trying to be somebody – miserable because they are not getting love, miserable because they cannot love.

Love is an ecstasy: ecstasy of a no-mind, ecstasy of the present, ecstasy of a non-ambitious state, ecstasy of emptiness. Wherever lovers are, there is nobody: only love exists. When two lovers meet they are not two. They may appear two to you, from the outside. But the inside story is totally

different: they are not two. The moment they meet the two-ness disappears, only love exists and flows. How is it possible unless you are an emptiness within, a nothingness, so that there is no barrier, nothing between you and your lover? If you are somebody and your lover or beloved is also somebody, then two persons are not meeting but four: two real nobodies who are standing in the background and two somebodies – false egos shaking hands, caressing, making gestures of love. It is a drama to look at: ridiculous! Whenever lovers meet there is nobody, and two nobodies cannot be two. How can two nothingnesses be two? Nothingnesses have no demarcation line – a nothingness is a vastness. Two nothingnesses become one. Two somebodies remain two.

That's why love becomes such an ugly affair – the love which is called love by you, not by me. Your love is an ugly affair, the ugliest. It has to be so. It could have been the most beautiful phenomenon in the world but it has become the ugliest: lovers constantly fighting, quarreling, creating misery for each other. Sartre says, "The other is hell." He is saying something about your love. Whenever you are alone you feel relaxed, whenever you are with the lover a tension arises. You cannot live alone because the deepest nobodiness hankers... it has a thirst, a deep hunger. So you cannot remain alone. You have to move – you seek togetherness, but the moment you are together it is a misery. All relationships create misery and nothing else. Unless you are enlightened, love becomes just a conflict, a quarrel. One by and by gets adjusted to it. That means one by and by gets dull, insensitive. That's why the whole world looks so dead, so stale. It stinks. All relationships have gone stale, they have become ugly. So if you want really to love and be loved... that is not possible right now as you are; you have to disappear. You have to leave – so that a clean nothingness is left, a fresh nothingness is left behind. Only then can the flower of love bloom. The seeds are there but the ego is like a rock, and the seeds cannot sprout on it.

And you say you want to be ordinary? – and you want to love? – and you want friends? – and you want to enjoy? This is exactly what enlightenment is all about! But if you go to the priests and to the preachers and to the organized religions and the churches, their enlightenment is different. They are against love; they are against ordinariness; they are against friendship; they are against enjoyment; they are against everything that your nature naturally seeks. They are the great poisoners.

But if you have come to me you have come to the right person – the right person in the sense that my enlightenment is of this world. I'm not saying that there is no other world. I am not saying that the earthly existence is the only existence – no. Don't misunderstand me. But the other depends on this, the other world depends on this world, and the sky depends on this earth. If you want to move higher you have to be rooted deeper here in this earth. You need roots in this life, then flowers will come in the other life. The other life is not against this life; in fact, the other life is just the flowering of this life. God is not against the world, he is not outside it; he is in it, hidden in it. You need not go against the world to seek him – if you go you will never find him. He is hidden here and now. You have to seek, you have to go deep into this existence – and that is the only way to find him. This whole life, this whole existence is nothing but a temple, and he is hiding inside it. Don't escape from it.

I am not against this life; in fact I am not against anything. I am for everything, because if it exists there must be a purpose to it. God cannot create things without any purpose – he is not mad. Existence is very purposeful, meaningful; if this life exists it means the other life cannot exist without it. It is the base.

But you carry your notions when you come to me. When you come to me and I talk about

enlightenment, you understand me in terms of what you have been taught about enlightenment. When you come to me and I talk about renunciation, sannyas, you understand something else, not what I am saying. I have to use your language, and the words are all contaminated. They have been used millions of times by millions of people with different connotations, different meanings; and I am giving them different dimensions of meaning.

Enlightenment is a man who is fully aware of his inner emptiness and is not fighting it; rather, he enjoys it, it is blissful. Through the enjoyment of his own emptiness he becomes available to others; others can enjoy, others can come and participate in his mystery. His doors are open, he invites friends and lovers, and as he is ready to share, he is ready to give. When you give out of your emptiness you are never afraid of giving because you cannot exhaust the emptiness. You go on giving, you go on giving, you go on giving – it is always there, you cannot exhaust it. Only finite things can be exhausted, that's why they create miserliness – you are afraid to give. A man who feels he is empty, why should he be afraid to give? He can give himself totally, and unless that is possible love is not possible. Love is a holy phenomenon, love is not profane. Every love worth the name is sacred. And when you enter into love you enter into the world of purity, innocence. When you love you enter the temple of the divine.

Enjoy! I am not for sadness and long faces. I am not here to make you more miserable – you are already too miserable. I am not here to give you more sadness. I am here to awaken you to the bliss that is your birthright, that is naturally available to you. But you have forgotten how to approach it, and you are going in wrong directions: you seek it somewhere where it is not; you seek it outside and it is inside; you seek it far away and it is near; you seek it in the distant stars and it is just in front of you.

In English there are two words – beautiful. One is "obvious": obvious means just in front of you. It comes from a Latin root meaning just in front of you. And then there is another word: "problem." It comes from a Greek root which also means just in front of you. The root meaning of "obvious" and "problem" is the same. The obvious is the problem, that which is just in front of you is the problem – because you cannot see it, your eyes are wandering into distant lands. The obvious has become the problem. And enlightenment is to become aware of the obvious, and when you become aware of the obvious the problem disappears.

To live a life of no problems is to live an enlightened life. It is a totally different way of being: it has nothing to do with achievement, it has nothing to do with learning, it has nothing to do with effort, practice. The only thing that is needed is to be a little more alert so that you can look at, see, watch that which is in front of you. The solution is closer, very very much closer to you than you can imagine. Don't seek it far away; it exists within you. Once you are settled inside, centered, rooted, I give you all freedom – go, and love. Go and be in the world; now you will be able to enjoy it, you will be able to taste it, you will be able to penetrate into its deepest possibilities. And whenever you enter into the realms of depth, always you will find the divine there. In love, go deep and you will find God; in food, eat well, with alertness, awareness, and you will find God.

The Upanishads say ANNAM BRAHM – the food is God. And the Upanishads say that sex is just a brother, a twin brother, of the final ultimate bliss. A twin brother of the ultimate final bliss – sex! You have condemned it too much. It may be the lowest rung of the ladder but it belongs to the ladder. The highest rung belongs as much as the lowest; in fact, everything belongs to God and is divine.

This is enlightenment: to be able to see in everything the sacred throbbing. Religion is not against anything, religion is the search to find the holy everywhere. And it is there, waiting for you.

You have come to the right place. Your mind may like to escape from here, because this is going to be a death to your mind. It is the right place for you, but the wrong place for the mind. It is the absolutely right place for your being, but for your ambitions, your ego, your pride, your stupidities, it is the most wrong place you can find anywhere on the earth at this moment.

So you decide. If you want to be stupid, escape. Then the mind will go on befooling you that you are in love and enjoying – and you know you are not enjoying, and you know that you are not in love. Then the mind may go on befooling you that you are indulging – you cannot indulge. You are not even there to indulge. You don't exist. You don't have an integrated being in any way. You may wander around and deceive yourself but if you really want to be loved by a woman and you want a woman to love, and you want friends, and you want to enjoy life – I am giving you the keys to it.

The second question:

Question 2

YOU SAY THAT LAO TZU IS FOR THE RAREST OF SEEKERS. THEN HOW DO YOU CALL HIM TOTAL?

HE IS FOR THE RAREST of seekers because he is total. The mind is afraid of totality, the mind is always searching for perfection. The mind is a perfectionist.

Try to understand these two dimensions: the dimension of perfection and the dimension of totality. With perfection the ego can exist perfectly; in fact, it cannot exist without the dimension of perfection. The ego is always trying to be more and more perfect, and when you want to be perfect you have to choose – you cannot be total. If you want to be wise you have to choose: you have to drop foolishness, you have to fight against ignorance. And if you want to be perfectly wise you have to cut out all the possibilities of ignorance, of foolishness, of madness.

But a total man is totally different. He is wise in his foolishness; he is foolish in his wisdom. He knows that he is ignorant – that is his wisdom. In him opposites meet. Says Lao Tzu: Everybody seems to be wise except me. I appear to be a fool. Everybody is trying to be wise, trying to be knowledgeable, trying to be intelligent – cutting out, hiding, suppressing foolishness. But foolishness has a beauty of its own – if it can be joined together with wisdom. Then wisdom is total. And the greatest wise men in the dimension of totality are always fools also. They are so simple and so innocent that they look foolish. Lao Tzu must have looked foolish to many people. He was; he was both. And that is the difficulty: mind seeks perfection. Who will go to Lao Tzu? Nobody wants to be both foolish and wise. And you cannot even understand how one can be both. How can one be both?

It is reported that a Sufi mystic was traveling and came to a town. And his name had reached there before him, his fame was already known. So people gathered together and said, "Preach something to us."

The mystic said, "I am not a wise man, because I am a fool also. You will be confused by my teachings, so better let me keep quiet." But the more he tried to avoid it, the more they insisted, the more they became intrigued by his personality.

Finally he yielded and he said, "Okay. This coming Friday I will come to the mosque..." It was a Mohammedan village. "... and what do you want me to talk about?"

They said, "Of course, about God."

So he came – the whole village gathered, he had created such a sensation. He stood at the pulpit and asked a question: "Do you know anything about what I am going to say about God?"

The villagers of course replied, "No, we don't know what you are going to say."

"Then," he said, "it is useless, because if you don't know at all, you will not be able to understand. A little preparation is needed, and you are absolutely unprepared. It is going to be futile and I will not speak." He left the mosque.

The villagers were at a loss: what to do? They persuaded him again the next Friday. The next Friday he again came. He asked the same question; all the villagers were ready. He asked, "Do you know what I am going to talk to you about?"

They said, "Yes, of course."

So he said, "Then there is no need to talk. If you already know – finished. Why unnecessarily bother me and waste your time?" He left the mosque

The villagers were completely puzzled: what to do with this man? But now their interest was going mad. He must be hiding something! So they again persuaded him somehow.

He came, and again he asked the same question: "Do you know what I am going to talk about?"

Now the villagers had become a little wiser. They said, "Half of us know, and half of us don't know."

The mystic said, "Then there is no need. Those who know can tell those who don't know."

This is a wise and foolish man – he looks foolish but he is very wise in his foolishness; he looks very wise but he is behaving like a fool. If you understand life, the deeper you go the deeper you will understand that the whole is worth choosing. That means there is no need to choose. Choice will dissect the whole and whatsoever you get will be fragmentary and dead. Wisdom and foolishness are together in life; if you dissect them then wisdom will be separate and foolishness will be separate, but both will be dead. The greatest art of life is to let them grow together in such a balance that your wisdom carries a certain quality of foolishness, and your foolishness carries a certain quality of wisdom. Then you are total.

That's why: rarest are the seekers who will go to Lao Tzu. He will seem to be absurd because sometimes he will behave like a wise man and sometimes he will behave like a foolish man. And you cannot rely on him, and he is not predictable, and nobody knows what he is going to do the next moment – he lives moment to moment. And you cannot make a doctrine out of him: he is not a wise man, he is foolish also. That foolishness will disturb you. And he is always inconsistent – on the surface. Of course, deep down exists a consistency, absolute consistency: he is so consistent that

his wisdom and foolishness are also consistent, but for that you will have to go deeper into this man. Just a surface acquaintance won't do, just familiarity won't do; you will need satsang. You will have to be in a deep participation with his being, only then will you be able to understand the totality.

Buddha is wise, Mahavir is wise. You cannot find a single bit of foolishness in them, they are perfection. Lao Tzu is not, Chuang Tzu is not, Lieh Tzu is not. They are contradictory, paradoxical, but that is where their beauty is. Buddha is monotonous. If you understand Buddha today you have understood his yesterday and you have understood his tomorrow also. He is a consistent thing – clean, logical, moving in a line, linear.

But Lao Tzu is zigzag, he runs like a madman. You will understand, as we go into his sayings; you will understand that he runs like a madman. His assertions don't make sense on the surface. They are the most sensible utterings, but to know the sense you will have to change completely. Buddha is on the surface – logical, rational; you can understand him without becoming a meditator; without flowing into his being you can understand him. He is understandable; not Lao Tzu. This totality... Lao Tzu accepts this world and the other, and he accepts totally. He is not bothered about the other world; he knows that the other is going to grow out of this – that is going to grow out of this, so why bother about it? Live this as beautifully as possible, as totally as possible, and the other will come out of it naturally. It is going to be a natural growth.

If you meet Lao Tzu he will be puzzling. Sometimes he will say something, another time he will say something else; he will assert a sentence and in the next sentence he will contradict it. That's why only very rare seekers reach to him; that's why there exists no organized religion for Lao Tzu. It cannot exist. Only individual seekers can reach him because organized religion has to be perfectionist, has to be according to the mind, has to be according to you; because organized religion means a religion more interested in the crowd, more interested in the mob. It has to exist with the mob and with the crowd.

Lao Tzu can remain uncontaminated, pure. He does not compromise. His totality becomes incomprehensible – that's why rare seekers reach him, because he is total.

The more total a person is the more incomprehensible he becomes, because the more he becomes like God. He is not clear-cut. He is not like a garden made by man; he is a wilderness, a forest, with no rules, no plans, unplanned, a wild growth. That is the beauty. Howsoever beautiful a garden planted by man is, the man is too apparent there, the hand of man is too apparent there. Everything is planned, cut, planted by man – the symmetry, and everything. But in a wild forest you don't have any symmetry, you don't see any logic. If God is the gardener, he must be mad. Why does he grow such a forest? Buddha is like a garden, a garden of a royal palace; Lao Tzu is like a wild forest: you can be lost in it. You will feel fear and danger will lurk at every step and every shadow will scare you to death. That's why Confucius said: Don't go near him. No one knows his ways. Either he is mad or he is the most wise man. But nobody knows who he is.

The third question:

Question 3

I HAVE A STRONG DESIRE TO MERGE WITH THE UNIVERSE, BUT I REMAIN SEPARATED, ANXIOUS, HOMELESS – WHY? WHAT HOLDS ME BACK, AND WHAT IS TO BE DONE?

THE VERY DESIRE to merge with the universe is keeping you separate. Drop the desire and there is a merging.

You cannot merge by an intense desire, because the very desire will keep you separate. Who is this who is desiring? To whom does this intense desire belong? An intense desire creates an intense ego – and a suppression. And who told you that you are separate and you need to be merged? You have never been separate, so why are you chasing yourself? You are merged.

Look at the difference of the point of view. Lao Tzu says you are merged in existence, you are not separate. You have never been, you can never be separated. How is it possible? You exist in the ocean of the divine, or Tao, or whatsoever you name it. How can you be separate? So first a wrong notion that "I am separate," then another wrong notion comes out of the first – that "I have to merge." And if you try to merge you will remain separate. Just look and watch and see: you have never been separate. Who breathes in you? You think you? Who lives in you? You think you? Who is born in you? Have you got any notion? That which is born in you, that which is living in you, that which is breathing in you, is the whole. And these are just thoughts: how to merge? – then you will never be able to merge. Just look at the state of affairs. You are already in it.

It is said that when Lin Chi approached his Master, crying and weeping with tears flowing from his eyes, and asked how to become a Buddha, the Master hit him hard on the face, slapped him hard.

He was shocked and he said, "What are you doing? Have I asked anything wrong?"

The Master said, "Yes. This is the most wrong thing that one can ever ask. Ask again and I will hit you harder. How foolish! You are a Buddha... and you ask how to become a Buddha?"

Once you get into the trap of how to become a Buddha, for millions of lives you will miss the whole point. You have always been a Buddha.

It happened in Buddha's own life. In his past life he heard about a man who had become a Buddha. So he went and touched his feet. But he was completely surprised, because when he touched the feet of the Buddha, the Buddha immediately touched his feet.

So he said, "This is puzzling. I touch your feet because I am an ignorant man, searching and seeking. But why do you touch my feet? You are already enlightened."

The Buddha laughed and he said, "You may not know. I see you don't know yet who you are. But I know you well. Once I realized who I am, I realized what this whole existence is. But you may not be aware yet. It may take a little time for you to become aware of who you are."

Buddhahood is not an achievement. It is just a recognition of who you are, it is just a remembrance. So don't ask me how to merge. And if you have an intense desire to merge, the more intense the desire the more difficult will be the merger. Desire is the barrier. You please drop the desire and just look all around. Who are you? God exists, not you. You are a false notion, an idea, a bubble in the head – an air bubble, nothing more. And if there is too much intense desire, nothing happens – only the air becomes hot, a hot air bubble, that's all. Cool down a little. And just look around: you have always been in the ocean, you have never been anywhere else. You cannot be, because nothing

else exists. There is no space except God – or Tao. So the sooner you realize the foolishness of desire, of merging, the better. You are already that which you are seeking.

This is the message of all the awakened ones: you are already that which you are seeking. You are already the goal. You have never left home.

There is a beautiful story – it looks a little profane, but only Zen Buddhists can do that. They love their Master so much, they love Buddha so much, that they can even afford profanity.

There is a story that a monkey came to Buddha.

Monkey represents man, monkey means the mind. The mind is a monkey. Charles Darwin came to know it very very late, but we have always been aware that man must have come from monkeys, because he is still monkeyish. You just watch the mind, its constant chattering, and then watch a monkey in the tree. You will feel a similarity.

A monkey came to Buddha, and he was no ordinary monkey. He was a king, a king of monkeys – that means absolutely a monkey.

The monkey said to Buddha, "I would like to become a Buddha."

Buddha said, "I have never heard of anybody having ever become a Buddha while remaining a monkey.

The monkey said, "You don't know my powers. I am no ordinary monkey. " No monkey thinks that he is ordinary, all monkeys think that they are extraordinary; that is part of their monkeyness. He said, "I am no ordinary monkey. What are you talking about? I am a king of monkeys."

So Buddha asked, "What exceptional or extraordinary powers do you have? Can you show me?"

The monkey said, "I can jump to the very end of the world." He had been jumping all along in the trees. He knew how to jump.

So Buddha said, "Okay. Come onto the palm of my hand and jump to the other end of the world."

The monkey tried and tried, and he was really a very powerful monkey, a very intense monkey. He went like an arrow, and he went and he went... he went. Months and – the story says – years passed. And then the monkey came to the very end of the world.

He laughed; he said, "Look! The very end!" He looked down. It was an abyss: five pillars were standing there to mark the boundary. Now he had to come back. But how would he prove that he had been to these five pillars? So he pissed near a pillar – a monkey! – to mark it!

Years passed and he came back. When he reached Buddha he said, "I have been to the very end of the world, and I have left a mark."

But Buddha said, "Just look around."

He had not moved at all. Those five pillars were the five fingers of Buddha. And they were stinking.... He had been there with closed eyes... must have been dreaming.

Mind is a monkey with closed eyes, dreaming. You have never gone anywhere, you have always been here and now – because nothing else exists. Just open the eyes. Just open the eyes and have a look around, and suddenly you will laugh. You have always been rooted in the ultimate being, there is no need to merge. The only need is to become alert about where you are, who you are.

And drop that stupidity of intense desire. Desire is a barrier; intense desire is of course a greater barrier. Desire clouds the mind. Desire makes smoke around you, a smokescreen, and then you cannot see what is in fact the case.

The fourth question:

Question 4

YOU TALKED ABOUT THE HARMONY OF THE OPPOSITES. I FEEL THAT HATE KILLS LOVE AND ANGER KILLS COMPASSION. THE EXTREMES ARE FIGHTING INSIDE ME. HOW CAN I FIND THE HARMONY?

YOU ARE COMPLETELY WRONG. If hate kills love and anger kills compassion then there is no possibility – there is no possibility of there ever being love or ever being compassion. Then you are caught, then you cannot get out of it. You have lived with hate for millions of lives – it must have killed love already. You have lived with anger for millions of lives – it must have murdered compassion already. But look... love is still there. Hate comes and goes; love survives. Anger comes and goes; compassion survives. Hate has not been able to kill love; night has not been able to kill the day and darkness has not been able to murder light. No, they still survive.

So the first thing to understand is: they have not been killed. That is one thing. And the second thing will be possible only later on, when you really love. You have not really loved; that is the trouble, not hate. Hate is not the trouble – you have not really loved. Darkness is not the trouble – you don't have light. If light is there, darkness disappears. You have not loved. You fantasize, you imagine, you dream – but you have not loved.

Love. But I'm not saying that just by loving hate will immediately disappear – no. Hate will fight. Everybody wants to survive. Hate will struggle. The more you love, the stronger hate will come. But you will be surprised: hate comes and goes. It doesn't kill love; rather, it makes love stronger. Love can absorb hate also. If you love a person, in some moments you can hate. But that doesn't destroy love; rather, it gives a richness to love.

What is hate in fact? – it is a tendency to go away. What is love? – a tendency to come closer. Hate is a tendency to separate, a tendency to divorce. Love is a tendency to marry, to come near, to become closer, to become one. Hate is to become two, independent. Love is to become one, interdependent. Whenever you hate, you go away from your lover, from your beloved. But in ordinary life going away is needed to come back again. It is just like when you eat: you are hungry so you eat, then hunger goes because you have eaten. When you love a person it is like food. Love is food – very subtle, spiritual, but it is food: it nourishes. When you love a person the hunger subsides;

you feel satiated, then suddenly the movement to go away starts and you separate. But then you will feel hungry again; you would like to come nearer, closer, to love, to fall into each other. You eat, then for four, five, six hours, you forget about food; you don't go on sitting in the kitchen, you don't go on sitting in the mess. You go away; after six hours suddenly you start coming back – hunger is coming.

Love has two faces to it: hunger and satiety. You misunderstand love for hunger. Once you understand that there is no hate but only a situation to create hunger, then hate becomes part of love. Then it enriches love. Then anger becomes part of compassion, it enriches compassion. A compassion without any possibility of anger will be impotent, it will have no energy in it. A compassion with the possibility of anger has strength, stamina. A love without the possibility of hate will become stale. Then the marriage will look like an imprisonment, you cannot go away. A love with hate has a freedom in it – it never becomes stale.

In my mathematics of life divorces happen because every day you go on postponing them. Then divorce goes on accumulating and one day the marriage is completely killed by it, destroyed by it. If you understand me, I would suggest to you not to wait: every day divorce and remarry. It should be a rhythm just like day and night, hunger and satiety, summer and winter, life and death. It should be like that. In the morning you love, in the afternoon you hate. When you love you really love, you totally love; when you hate you really hate, you totally hate. And suddenly you will find the beauty of it: the beauty is in totality.

A total hate is also beautiful, as beautiful as total love; a total anger is also beautiful, as beautiful as total compassion. The beauty is in totality. Anger alone becomes ugly, hate alone becomes ugly – it is just the valley without the hill, without the peak. But with the peak the valley becomes a beautiful scene – from the peak the valley becomes lovely, from the valley the peak becomes lovely.

You move; your life river moves between these two banks. And by and by, the more and more you understand the mathematics of life, you won't think that hate is against love: it is complementary. You won't think that anger is against compassion: it is complementary. Then you don't think that rest is against work: it is complementary – or that night is against day: it is complementary. They make a perfect whole.

Because you have not loved, you are afraid of hate – you are afraid because your love is not strong enough: hate could destroy it. You are not certain really whether you love or not, that's why you are afraid of hate and anger. You know that it may completely shatter the whole house. You are not certain whether the house really exists or is just imagination, an imaginary house. If it is imagination the hate will destroy it; if it is real the hate will make it stronger. After the storm a silence descends. After hate lovers are again fresh to fall into each other – completely fresh, as if they are meeting for the first time again. Again and again they meet, again and again for the first time.

Lovers are always meeting for the first time. If you meet a second time, the love is already getting old, stale. It is getting boring. Lovers always fall in love every day, fresh, young. You look at your woman and you cannot even recognize that you have seen her before – so new. You look at your man and he seems to be a stranger; you fall in love again.

Hate does not destroy love, it only destroys the staleness of it. It is a cleaning, and if you understand it you will be grateful to it. And if you can be grateful to hate also, you have understood; now nothing

can destroy your love. Now you are for the first time really rooted; now you can absorb the storm and can be strengthened through it, can be enriched through it.

Don't look at life as a duality, don't look at life as a conflict – it is not. I have known – it is not. I have experienced – it is not. It is one whole, one piece, and everything fits in it. You have just to find out how to let them fit, how to allow them to fit. Allow them to fit into each other. It is a beautiful whole.

And if you ask me, if there were a possibility of a world without hate I would not choose it; it would be absolutely dead and boring. It might be sweet, but too sweet – you would hanker for salt. If a world were possible without anger I would not choose it, because just compassion without anger would have no life in it. The opposite gives the tension, the opposite gives the temper. When ordinary iron passes through fire it becomes steel; without fire it cannot become steel. And the higher the degree of temperature, the greater will be the temper, the strength, of the steel. If your compassion can pass through anger, the higher the temperature of the anger the greater will be the temper and the strength of the compassion.

Buddha is compassionate. He is a warrior. He comes from the kshatriya race, a samurai. He must have led a very angry life – and then suddenly, compassion. Mahavir comes from a kshatriya clan. In fact, this looks absurd but it has a certain consistency to it: all the great teachers of non-violence have come from the kshatriya race. No Brahmin has preached nonviolence. We know of only one Brahmin, who is known as one of the avataras, Parusharam. He was the most violent man the world has ever known – a Brahmin, the most violent! The twenty-four teerthankaras of the Jains are all kshatriyas, Buddha is a kshatriya. They talk about non-violence, compassion; they have lived violence, they know what violence is, they have passed through it. Even if a Brahmin tries to be nonviolent, his non-violence cannot be more than skin deep. Only a kshatriya, a warrior, who has lived through fire, has a strong compassion or the possibility for it.

So remember, if inside your heart extremes are fighting, don't choose. Allow them both to be there. Be a big house, have enough room inside. Don't say, "I will have only compassion, not anger; I will have only love, not hate." You will be impoverished.

Have a big room; let both be there. And there is no need to create a fight between them; there is no fight. The fight comes from your mind, from your teachings, upbringing, conditioning. The whole world goes on saying to you: Love. Don't hate. How can you love without hate? Jesus says, "Love your enemies." And I tell you, "Hate your lovers also" – then it becomes a complete whole. Otherwise Jesus' saying is incomplete. He says, "Love your enemies." You hate only; he says love also. But the other part is missing. I tell you: Hate your friends also; hate your lovers also. And don't be afraid. Then by and by you will see there is no difference between the enemy and the friend, because you hate and love the enemy and you love and hate the friend. It will be only a question of the coin upside down or downside up. Then the friend is the enemy and the enemy is the friend. Then distinctions simply disappear.

Don't create a fight inside, allow them both to be there. They both will be needed – both will give you two wings; only then can you fly.

The last question:

Question 5

LAO TZU MAY BE SUPERB, HE MAY BE THE VERY PEAK OF TRUTH, BUT HIS VERY HEIGHT RENDERS HIM USELESS FOR ORDINARY PEOPLE LIKE US. CAN'T IT BE SAID, ON THE OTHER HAND, THAT MAHAVIR AND MOSES AND MOHAMMED ARE MUCH MORE PRACTICAL AND HELPFUL?

THEY ARE. They are much more practical, much more helpful. But they are helpful because they don't change you completely; they compromise, they don't transform you totally. They look helpful; they are practical, that's certain – Mohammed or Moses – absolutely practical because with your mind they fit. That's why they look practical. Whatsoever you think is practical they also think is practical.

Lao Tzu is totally different from your mind and that is the possibility of transformation. With Mohammed you will not be transformed. You may become a Mohammedan, you may become a good man, you may become virtuous even, but you will remain on the same track – the dimension will not change. With Mahavir you will remain the same – better but the same, modified but the same, refined, painted, renovated – but the same. With Lao Tzu you will be destroyed completely and will be reborn. He is death and resurrection.

Try to understand why it is so. You can understand Mahavir; his calculation is of your mind – his logic is not beyond you. That's why he looks practical. And it is not coincidence that all his followers became businessmen – calculating, mathematical, practical people. It is not coincidence that all Jains became businessmen: they are more mathematical, more clever, calculating. And it is not coincidence that Jews are the most calculating men on the earth, the most calculating community – clever. Jains and Jews are almost the same; Jains are the Jews of India. Why is it so? Moses is practical, Mahavir is also practical.

I am reminded of an anecdote; it belongs to the very beginning of the world.

God was in search of a community that would take his ten commandments. The world was going a little chaotic, and morality and ethics were needed. So he approached many communities, but nobody accepted.

He reached the Hindus and said, "I have ten commandments to offer to you. This is a whole philosophy of life."

And the Hindus asked: "For instance? Just tell us about one commandment..."

And God said, "Be true. Be honest."

The Hindus said, "It will be difficult in the world of maya. In this illusion, one needs untruth also. Sometimes, in this world of dreams... how can one be always true? It will be difficult, and why create unnecessary difficulties?"

He asked other races. Some people said that it would be too much not to be adulterous, because life would lose all interest. Adultery gives life interest, a fantasy. It would be too much, then life wouldn't be worth living.

And God became frustrated. From everywhere he was rejected.

And it is said then he approached Moses, and he said: "I have got ten commandments for you." Now he was afraid because this was the last race. "Would you like to have them?"

He was expecting that Moses would ask, "What are these commandments?" But he never asked. He asked: "What is the price? How much does it cost?"

And God said, "They are free of charge."

And Moses said, "Then I will have two sets of them."

Calculating, mathematical, clever, intelligent – Jews are only two per cent of the people in the world but they get eighteen per cent of the Nobel prizes. Two per cent of the people and eighteen per cent of the Nobel prizes! It is a very very difficult phenomenon. Two per cent of the people but they run almost the whole world, and everywhere they are rejected, everywhere condemned. But they are so practical and so clever. The three persons who have ruled this whole century are all Jews: Marx, Freud, Einstein. Three persons who have ruled the whole world – they are all Jews.

Why does it happen so? Simple. They are not impractical. Lao Tzu is impractical. Lao Tzu in fact praises impracticalness.

There is a story:

Lao Tzu was passing with his disciples and they came to a forest where hundreds of carpenters were cutting trees, because a great palace was being built. So the whole forest had been almost cut, but only one tree was standing there, a big tree with thousands of branches – so big that ten thousand persons could sit under its shade. Lao Tzu asked his disciples to go and inquire why this tree had not been cut yet when the whole forest had been cut and was deserted.

The disciples went and they asked the carpenters, "Why have you not cut this tree?"

The carpenters said, "This tree is absolutely useless. You cannot make anything out of it because every branch has so many knots in it. Nothing is straight. You cannot make pillars out of it. You cannot make furniture out of it. You cannot use it as fuel because the smoke is so dangerous to the eyes – you almost go blind. This tree is absolutely useless. That's why."

They came back. Lao Tzu laughed and he said, "Be like this tree. If you want to survive in this world be like this tree – absolutely useless. Then nobody will harm you. If you are straight you will be cut, you will become furniture in somebody's house. If you are beautiful you will be sold in the market, you will become a commodity. Be like this tree, absolutely useless. Then nobody can harm you. And you will grow big and vast, and thousands of people can find shade under you."

Lao Tzu was passing through a town. All the young men of the town were forced to be enlisted in the military.

They came across a hunchback. Lao Tzu said, "Go and inquire why this man has been left and not enlisted into the military."

The hunchback said, "How can I be enlisted? You see, I am a hunchback. I am of no use."

The disciples came and Lao Tzu said, "Remember. Be like this hunchback. Then you will not be enlisted to murder or to be murdered. Be useless."

Lao Tzu has a logic altogether different from your mind. He says: Be the last. Move in the world as if you are not. Remain unknown. Don't try to be the first, otherwise you will be thrown. Don't be competitive, don't try to prove your worth. There is no need. Remain useless and enjoy.

Of course he is impractical. But if you understand him you will find that he is the most practical on a deeper layer, in the depth – because life is to enjoy and celebrate, life is not to become a utility. Life is more like poetry than like a commodity in the market; it should be like poetry, a song, a dance, a flower by the side of the road, flowering for nobody in particular, sending its fragrance to the winds, without any address, being nobody in particular, just enjoying itself, being itself.

Lao Tzu says: If you try to be very clever, if you try to be very useful, you will be used. If you try to be very practical, somewhere or other you will be harnessed, because the world cannot leave the practical man alone. Lao Tzu says: Drop all these ideas. If you want to be a poem, an ecstasy, then forget about utility. You remain true to yourself. Be yourself. Hippies have a saying: Do your thing. Lao Tzu is the first hippie in the world. He says: Be yourself and do your thing and don't bother about anything else. You are not here to be sold. So don't think of utility, just think of your bliss. Be blissful, and if something flows out of your bliss it is okay – share it. But don't force yourself just to be a utility because that is how suicide happens. One kills oneself. Don't be suicidal.

All the teachers of the world will be more practical than Lao Tzu, that's why they have much appeal. That's why they have great organizations: Christians – almost half the world has become Christian – Mohammedans, Hindus, Jains, Sikhs – they are all utilitarians. Lao Tzu stands alone, aloof. Lao Tzu stands in a solo existence.

But Lao Tzu is rare and unique. If you can understand him you can also become rare and unique. And the way is to be ordinary – then you become extraordinary; the way is to be just the last, and then suddenly you find you are the first; the way is not to claim, not to claim the credit, and then nobody can take it from you; the way is to exist as a non-being, as a nobody, and then, in a subtle and mysterious way, you and only you become somebody – somebody the whole existence feels blessed with, feels blessed by, somebody with whom the whole existence celebrates.

CHAPTER 3

On The Character of Tao

13 June 1975 am in Buddha Hall

ON THE CHARACTER OF TAO:

TAO IS A HOLLOW VESSEL,
AND ITS USE IS INEXHAUSTIBLE,
FATHOMLESS.

ON THE SPIRIT OF THE VALLEY:

THE SPIRIT OF THE VALLEY NEVER DIES.

IT IS CALLED THE MYSTIC FEMALE.

THE DOOR OF THE MYSTIC FEMALE
IS THE ROOT OF HEAVEN AND EARTH.

CONTINUOUSLY, CONTINUOUSLY,

IT SEEMS TO REMAIN.

DRAW UPON IT

AND IT SERVES YOU WITH EASE.

ON THE CHARACTER OF TAO

THE WORLD OF LAO TZU is totally different from the worlds of philosophy, religion, ethics. It is not even a way of life. Lao Tzu is not teaching something – he is that something. He is not a preacher, he is a presence. He has no doctrine for you – he has only himself to offer and share.

Had he been a philosopher, things would have been easy – you could have understood him. He is a mystery because he is not a philosophy. He is not even an anti-philosophy, because both depend on logic. He is absurd. Philosophies depend on logic, anti-philosophies also depend on logic – so the anti-philosophies are also nothing but philosophies. Nagarjuna, a great anti-philosopher, is still a philosopher. He talks, he argues, he discusses in the same way as any philosopher. He discusses against philosophy, argues against philosophy, but the argument is the same. And logic is a whore.

There is a story; one of Lao Tzu's greatest disciples, Lieh Tzu, reports it... Lao Tzu, Chuang Tzu and Lieh Tzu – they are the three pillars of the world of Tao. Lao Tzu goes on talking in epigrams, maxims; he does not even elaborate. But Lieh Tzu and Chuang Tzu, being disciples of Lao Tzu, cannot argue. They go on telling parables, stories, analogies. This word has to be continuously remembered: Tao cannot be explained, only analogies can be given – indications. Tao cannot be discussed, it can only be shown. So a deep sympathetic heart is needed – it is not a question of the mind at all.

Lieh Tzu reports a story, that in his town once it happened: the richest man of the town was crossing the river and the river was in flood. And there arose a great storm and just in midstream the boat overturned. Somehow the boatman escaped, but he couldn't save the rich man. The rich man was drowned. A great search was made.

One fisherman found the body – the dead body – but he asked a fantastic price for it and would not give it up for less. The family was not willing to give so much just for a dead body so they went to a logician, a lawyer, a legal adviser, to ask what to do. Could something legally be done?

The lawyer said, "You don't be worried. First give me my fee and then I will show you the way." So the lawyer took his fee and then said, "Hold on. He cannot sell the dead body to anybody else; he will have to yield, because nobody will purchase that body – so you just hold on."

Two, three days passed. The family followed the advice. The fisherman became worried because now the body was stinking, and he started feeling that it was better now to yield and accept whatsoever they gave. It had become a problem, nobody else would purchase the body – he also felt it. So how could he bargain? But before deciding anything, he also went to the legal adviser – the same man.

He said, "First give me the fee and I will give you the advice." He took his fee and said, "Hold on! The family cannot purchase the body from anywhere else – they will have to yield."

Logic is a whore, a prostitute. It can be for, it can be against. It belongs to nobody. So logic can be for philosophy and logic can be against philosophy.

Lao Tzu is not an anti-philosopher because he is not a logician at all. Buddha is anti-philosophic: he argues against it. Nagarjuna is anti-philosophic: he argues against it. Not Lao Tzu. He does not argue at all, he simply states. He is not after you to convince you – no, not Lao Tzu. Everybody else seems to be in some way trying to convince you but not Lao Tzu. He simply states and does not bother whether you are convinced or not.

But his seduction is great. He seduces. He persuades. Not trying to convince, he convinces you deep down in the heart and you cannot refute him because he gives no argument. That's the beauty and that's his power. He simply states a fact. And he is not seeking converts, and he is not ready to make you a follower – no. Even if you are ready he will not accept you. But he seduces. His seduction is very subtle and indirect. His seduction is non-aggressive. His seduction is feminine.

There are two types of seduction. When a man seduces a woman, he is aggressive. He tries in every way, takes the initiative, sets a trap; he makes all the efforts that he can make. A woman seduces in a totally different way. She does not take the initiative, she does not set any trap, she does not go after the man; in fact, she pretends that she is not much interested. The man can fail, but the woman never fails – that is the feminine seduction. Her trap is very subtle. You cannot get out of it; it has no loopholes. And without chasing you, she chases you. She haunts you in your dreams – never knocks on your door, but haunts you in your dreams; never shows any interest but becomes the deepest fantasy in your being. That is the feminine trick. And Lao Tzu is a great believer in the feminine mind. We will come across it.

So remember... Lao Tzu's world is not of logic but analogy. Logic is apparent, direct – either you have to be convinced or you have to convince the opponent; either you have to follow it, become a follower, or you become the enemy. You have to choose. With logic your mind has to be active. It is easy, nothing is difficult about it. Everybody argues. More or less, everybody is a logician; good or bad, everybody is a philosopher.

If you want to understand Lao Tzu that old way won't help. You will have to put your logic aside because he is not chasing you as a logician, he is not arguing against you – if you argue against him, it will be ridiculous because he has not argued at all. He simply gives an analogy.

What is analogy? If I have a certain experience that you don't have, then how am I to describe it to you? The only way is an analogy: some experience that you have – it is not exactly the same as one that I have, but some similarity exists. So I say that it is like the experience you have – not exactly like it, not exactly the same, but a small similarity exists. That small similarity understood will become the bridge.

That's why those who have come to the ultimate ecstasy say it is like two lovers in deep embrace, it is like two lovers in deep orgasm, it is like when the sex act comes to a peak. This is analogy. They are not saying that it is this. No. They are not saying anything like that. They are simply saying that your experience has nothing else which can become a bridge.

Jesus says, "God is love." This is an analogy. In your life the highest is love. In God's being the lowest is love. The lowest of the divine and the highest of the human meet; that is the boundary. The highest that humanity can reach is love; it is lowest for the divine, just the feet of the divine. But from there, if the feet are found, you can find the whole God. That's why Jesus says, "Love is God."

Not that love is God, but in your experience nothing else exists through which an analogy can be made.

So don't take Lao Tzu verbally and literally; these are all analogies. If he says "The spirit of the valley," this is an analogy. He is saying something – not exactly about the valley, because the valley you know – through the valley he is giving you a feeling of something that you don't know. From that which you know he is bringing you to that which you don't know. Analogy means a reference to the known to explain the unknown. When he says "The spirit of the valley," he means many things.

An analogy is always very pregnant. Logic is always narrow, analogy wide, infinite. The more you search in it, the more you can find through it. Logic is exhaustible, analogy never. That's why books like TAO TE CHING or BHAGAVAD GITA or Jesus' SERMON ON THE MOUNT you can go on reading and reading and reading – they are inexhaustible. You can go on finding more and more because they are analogies. The more you grow the more you can see in them; the more you can see in them the more you grow; the more you grow the more you can see again. So these books are not books: they have a life of their own, they are alive phenomena. And you cannot read them once and be finished with them; no, that is not the way. A logical book can be read once and be finished, understood, you can throw it in the rubbish. But a book of analogy is poetry: it changes with your moods, it changes with your insight, it changes with your growth. It gives you different visions in your different states of mind.

The analogy remains the same – for example, "Love is God." A man who has never known anything except sex and who has thought that sex is love...

In the West it is happening too much. Now for the sexual act they say "lovemaking." This "lovemaking" or "making love" is absolutely foolish – you cannot make love, love is not an act. Sex is an act; love is not an act, it is a state of being – you can be in it but you cannot make it. You fall in it, it is not an effort. Sex can be made, not love. A prostitute can give you sex, not love – because how can you make love on order for money? Impossible! How can you make love for money? It comes on its own. It has its own mysterious ways. You cannot control it, you can only be controlled by it. You cannot possess it, you can only be possessed by it. Sex can be done, not love. You can make sex but you cannot make love – you can only be in love.... So a man or a woman who has thought that sex is love and the sexual act is the act of love will think, when Jesus says, "Love is God" – and of course there is no other way for them to think because this is their analogy – that sex is God.

In Sweden they are making a film now on the love life of Jesus because they think that a man who says, "Love is God" must mean that sex is God. And this film is going to be one of the most profane of acts, the unholyest possible, because in the film they are trying to depict a Jesus making love in their sense – moving into sexual acts. Now no country is ready to allow them to make the film. But they will make it – it is difficult now to stop them. The love life of Jesus to them means just sex life.

You understand an analogy from your standpoint. The analogy can give you only as much as you can put into it. A man who has loved, not only sexually but totally... because sex is a local phenomenon, physical; there is nothing wrong in it, but it is not total. When it becomes total and you love a person in totality, not only sexually – the attraction is not only physical but spiritual also – not only bodily – not that the body is denied in it but the attraction is greater, and bodily attraction is just a smaller circle in it – then you will understand "love is God" in a different way. The analogy will become deeper for you.

But if you have known love which is beyond sex, in which sex simply disappears and the whole sexual energy is transformed into ecstasy – if you have known that love then "love is God" will have a different meaning for you.

So analogy depends on you. And a book of analogy like Lao Tzu's has to be read again and again – it is a life work. You cannot simply read it in a paperback and throw it away. It is a treasure to be carried; it is a lifelong work; it is a lifelong discipline to enter the analogy.

Logic is superficial. You can understand Aristotle, there is nothing much. But when you come to Lao Tzu... for the first time you may even miss that there is something, but by and by Lao Tzu will haunt you. His attraction is feminine. By and by he will catch hold of your being – you have only to allow him. In logic you have to fight; in analogy you have to be sympathetic, you have to allow it, only then can the analogy flower. So only in deep sympathy and reverence, in deep faith and trust, can Lao Tzu be understood. There is no other way.

If you come to Lao Tzu through your mind you will never come to him. You will go round and round and round – you will never touch his being. Come to him through the heart. Analogy is for the heart; logic is for the mind.

Lao Tzu is more a poet. Remember that. You don't argue with a poet – you listen to the poetry, you absorb the poetry, you chew it, you let it move inside your being, you let it become a part of your blood and bones, you digest it. You forget the words, you forget the poetry completely, but the fragrance becomes part of you. You may not remember what that poet was singing but the song has been retained: the flavor of it, the fragrance, the significance has entered you. You have become pregnant.

Lao Tzu can be understood only if you become pregnant with him. Allow him. Open the doors. He will not even knock, because he is not aggressive. He will not try to argue because he does not believe in argument. He is not a mind-being at all, he is absolutely a heart-being. He is simple, his analogies are that of a villager – but alive, radiant, vital. If you allow him, suddenly you will be transformed – just an understanding, a heart-understanding, and you will be transformed by him.

The second thing to remember is that Lao Tzu is not a religious man in the ordinary sense. He is not a theologian. He is not a religious man at all in the way you understand the word. He has never gone to the temple, never worshiped, because he found that the whole existence is the temple and the whole life is the worship. He is not a fragmentary being. He does not divide life, he lives it as an undivided river.

You divide: one hour for the temple, every week you go to church. Sunday is the religious day and religion becomes by and by a Sunday affair – the six working days are not touched by it. You are very cunning! – Sunday the holiday, Sunday the religious day, when you are not working. You can be honest easily when you are not working; you can be honest easily when you are not in the shop; you can be honest easily when you are resting in the sun; you can be honest easily when you are listening to the sermon in the church. That is nothing, no problem. The six working days, they create the real problem – you cannot be religious then. So this is a trick. This Sunday is a trick to avoid religion. You have made airtight compartments in your life. Religion has its own place on Sunday, and then, then you are free for six days to be as irreligious as possible.

Hindus have their own ways, Mohammedans their own, Christians their own: how to avoid religion. And these people you call religious! They are the avoiders. They go to the temple and they pray. When they pray look at them, at their faces. They look so beautiful. But when they come out of the church or the temple they are no more the same. They are different.

Tolstoy has written a small story, not a story really. It is a fact, it happened, an incident.

Tolstoy went one day into the church, early in the morning. It was dark and he was surprised to find that the richest man of the town was praying and confessing before God and saying that he was a sinner. Of course Tolstoy became interested. And he was relating his sins: how he had deceived his wife and had been unfaithful, and how he had been in love relationships and affairs with other women, others' wives.

Tolstoy became intrigued. He came nearer and nearer. And he was relating with much gusto, confessing to God: "I am a sinner and unless you forgive me there is no way for me. And how I have been exploiting! And how I have been robbing people! I am a sinner and I don't know how to change myself. Unless your grace descends there is no possibility for me." And tears were flowing.

Then suddenly he became aware that there was somebody else there. He looked. He recognized – by this time the day was dawning – and he became very angry and he said to Tolstoy: "Remember! These things I have said to God, not to you. And if you say these things to anybody I will drag you to the court for defaming me. So remember that you have never heard these things. This was a personal dialogue between me and God and I was not aware that you were here."

A different face before God and a totally different face before the world.... Religion is a compartment – airtight. This is a trick to avoid it; this is a way to be religious without being religious at all – a deception.

Lao Tzu is not religious in that way at all. He is a simple man. He is not even aware that he is religious – how can a religious man be aware that he is religious? Religion is like breathing to him. You become aware of breathing only when something goes wrong, when it is hard to breathe, when you have asthma or some other type of breathing trouble. Otherwise you never know, never become aware that you breathe. You simply breathe, it is so natural.

Lao Tzu is naturally religious, he is not even aware of it. He is not like your saints who are practicing religion. No, he doesn't practice: he has allowed the total to take possession. He lives it, but he does not practice it. Religion is not a discipline for him, it is a deep understanding. It is not something imposed from the outside, it is something that flows from within. There is not a bit of distance between him and religion.

He is not religious in the sense that you understand. He is not a saint because he has never practiced saintliness. He has not forced it; it is not his character. A real religious man has no religious character – cannot have it because character is a device of the irreligious. Try to understand it: you develop a character because you are afraid of your being; you develop morality because you are afraid of inner immorality; you force yourself into a certain way of life because you know that if you live spontaneously and naturally you will become a sinner, not a saint. You are afraid of your being; you impose a character all around you. Character is an armor; it protects you from others and it

protects you from yourself. It is a citadel; you move in it. You speak truth not because you have come to know the bliss of it; you speak truth because you have been taught that if you don't, you will be thrown into hell.

Your theologians have tried to picture your God as the greatest sadist possible – throwing people into hell, into burning fire, into boiling oil. This God seems to be a sadist. He needs a great psychological treatment – he seems to be the greatest torturer.

You are afraid of hell and you are ambitious for heaven – the carrot of heaven is hanging in front of you continuously. And your character is just a device between heaven and hell – a protection against hell and an effort to achieve the ambition: heaven. How can you be religious if you are so afraid and so ambitious?

A religious man is not ambitious at all. Ambition is the first thing that drops from a religious man, because ambition means to be in the future and a religious man is always here and now. He exists in the present, he has no future to bother about. And he is not in any way afraid. He lives so totally, how can he be afraid? The fear comes because you live fragmentarily. You have not lived at all, that's why the fear.

Just try to understand the point. A man is afraid of death – why? Do you know that death is bad? How can you know unless you die? Do you know that death is going to be worse than life? How can you know? It may be better than life. Why are you afraid of death without knowing? How can one be afraid of the unknown? It seems to be impossible. You can be afraid only of the known. How can you be afraid of the unknown, the unfamiliar that you don't know at all? No, you are not afraid of death. You have wrongly placed your fear in death. You are really afraid of death because you have not been able to live – the fear is concerned with the unlived life. You are afraid that you have not been able to live, love, and death is coming near, which will finish everything. You will be no more, and you have not been able to love.

You are like a tree which has not flowered and the woodcutter is coming. The tree feels afraid, not knowing what is going to happen. The fear is not coming from death, the fear is coming from something which has not happened. The tree knows well that the fruits have not come, the flowers have not come, it has not bloomed. The tree has not known the spring yet; it has not danced with the winds, it has not loved, it has not lived. This unlived life creates fear... and the woodcutter is coming. And the woodcutter will come and there will be no future. Death means no future. Past is gone, and no future – and the present is so narrow. Fear takes over, you tremble.

Fear is always of the unlived. If you live totally you are unafraid of anything. If death comes to me right now I am ready. I have lived. Everything is complete, nothing is incomplete. Death cannot destroy. If something were incomplete then I would like death to wait a little, but everything is complete. I have taken my bath this morning, I have talked to you, whatsoever was to happen has happened. I am completely ready. If death comes I am ready, I will not even look back once because there is nothing to look at, everything is complete. Whenever anything is complete you are free of it. A life really lived – one becomes free of it. A life not lived – you can never be free of it. You can go to the caves, to the Himalayas, to Tibet – you can move anywhere, but you will never be free, and fear will always be there.

Fear and freedom cannot exist together. When freedom comes – and freedom comes only when you have lived, bloomed, everything complete and finished – then for what do you hanker to live longer? Not even a single moment is needed. Then fear disappears.

Your religion is based on fear. It is not in fact religion. It is pseudo, it is false, it is just a deception. Lao Tzu is not religious in the sense that you are religious or you feel other people are religious. Lao Tzu is religious in a totally different way. His quality is different. He is simple, he lives innocently moment to moment. He also does not talk about God – because what is the use? God is not a word. How can you talk about him? He lives him, he does not talk about him. He enjoys him, he celebrates him, it is not a cerebral phenomenon. He dances. He drinks him. He lives him. So what is the point of talking about him?

This is my observation: that people always talk about things which they don't know.

There is a Sufi story:

A great king used to come to a fakir, a mystic beggar. But he was surprised because whenever he came the mystic would talk about money, kingdom, politics, and he was there to talk about God, meditation, religion.

So one day he said, "Forgive me, but this I cannot understand. I come here to talk about God, religion, meditation, SAMADHI And this is ridiculous – that I, a man of the world, come to talk about samadhi, enlightenment, and you, a religious man – supposedly religious, because now I have become suspicious – you always, whenever I come, talk about the kingdom and politics and money and thousands of things, but always of the world. How do you explain it?"

The fakir laughed. He said, "There is nothing to explain. It is simple. You talk about things you don't know. I talk about things I don't know. It is simple. Why should I talk about God? I know. Why should you talk about kingdom? You are a king. You know."

Lao Tzu doesn't talk about God, doesn't even mention him, not even once. Has he forgotten him? Is he against him? No. He lives him so totally that even to remember would be a sacrilege. To talk about God would be talking about such a deep phenomenon, it would be a betrayal.

It would be a betrayal, I say to you, to talk about God. It is such an intimate phenomenon; it is between him and the whole. It is just like lovers don't like to talk about their love. And people who talk about their love – you can be certain they have no love life. Love is such an intimate phenomenon nobody wants to talk about it. Poets talk about it because they don't know. They go on writing poems, that is their fantasy – but they have not known. Lovers keep quiet. Lovers don't talk about love at all. There is nothing to talk about – they know it. And by knowing it they know also that it cannot be talked about; it would be a betrayal.

Lao Tzu is religious in a totally different way.

Now, try to enter this sutra with me:

TAO IS A HOLLOW VESSEL,

AND ITS USE IS INEXHAUSTIBLE,
FATHOMLESS.

HOLLOWNESS IS ONE OF THE KEY WORDS in Lao Tzu. He talks about hollowness again and again. Hollowness means space; hollowness means vastness; hollowness means inexhaustibility.

You live in a house, but your concept of the house is the walls. Lao Tzu's concept of the house is the space within, not the walls. He says: Walls are not the house. How can you live in the walls? You live in the emptiness, not in the walls. The hollowness – that is the real house. But when you think about the house you think about the structure that is around the hollowness. That's why a palace and a hut look different to you. Not for Lao Tzu – because the hollowness is the same. If you look at the walls then of course a hut is a hut and a palace is a palace. But if you look at the innermost hollowness, which is the real house – because only hollowness can house you, not the walls – then there is no difference between a hut and palace. There is no rich hollowness and no poor hollowness: all hollownesses are the same, they are equal. But there are rich walls and poor walls.

Once you understand this, then many things will become possible because this is an analogy with infinite potentiality and meaning. When you look at a person do you look at the body? Then you are looking at the walls. That is not the real man – the real man is the inner hollowness. A body can be beautiful, ugly, ill, healthy, young, old, but the inner hollowness is always the same. Then you don't look at the bodies, then you look at the hollowness within.

Everywhere Lao Tzu finds the analogy. You go to the market to purchase an earthen pot or a golden pot. The golden pot differs from the earthen pot – just the walls differ – but the inner hollowness is the same. And when a poor man goes to the well and a rich man goes to the well – the rich man with a golden pot and the poor man with an earthen pot – they go with the same hollownesses. They carry the same water and when they fill their pots, not the walls are used but the inner hollowness, the inner emptiness.

Lao Tzu says: Look at the inner, don't look at the outer. And the inner hollowness is your being; the inner hollowness, the inner emptiness is your being. That means your being is a non-being, because the word "being" gives you a feeling that something is there inside. No, there is nobody inside – all somebodiness is on the outside, inside is nobodiness, hollow. All ego is just on the surface, inside is egolessness. Who is there inside? Once you know you will laugh, you will say that the question is irrelevant.

There is nobody, exactly nothingness – that's why you are vast, that's why you are of the quality of Brahma. That's why you cannot find God anywhere – because he is the hollowness of the whole and you go on looking for the body. Somebody is looking for Krishna, somebody is seeking Christ, somebody is seeking Mahavir – all looking for bodies. Nobody is in search of the hollowness; otherwise where do you need to go? The space surrounds you from everywhere. This is God – the space: the space in which you are born, the space in which you live, the space in which you will dissolve.

A fish is born in the sea, the fish lives in the sea, the fish dies and dissolves in the sea. The fish is nothing but seawater. You are exactly the same. The hollowness is all around and the same hollowness is within. How can there be two types of hollownesses? Impossible. Emptiness is always the same. In a sinner exists the same hollowness as in a saint. The sinner has a label on the outside of being a sinner, and the saint has a label on the outside of being a saint. You are too attached to the walls; you don't see that walls are not meaningful.

Why do you call a man a saint? – because he does something which you call good. Why do you call a man a sinner? – because he does something you call bad. But all doing is on the outside, all actions are on the outside, they are just paintings on the walls. But the inner hollowness – can the inner hollowness become impure by your acts? Can you make emptiness impure? Can you make emptiness pure? Emptiness is simply emptiness. How can you make it pure or impure? Emptiness remains untouched. If you cut me with a sword, you cut my body but not me, because "me" means the inner emptiness. If I do something I do it with the walls, but the inner emptiness is a non-doer. Remember this analogy. It is a key word in Lao Tzu.

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If Tao or God were not empty then their use could not be inexhaustible, then some day they would be exhausted. And what God can be called God who is exhaustible? One day that God will be dead, it will be exhausted. But in your minds the concept of God has been created as a person sitting somewhere in the skies and controlling. He is not controlling. He is not a person. In fact he is not a he, and he is not a she also.

All our words are irrelevant because Tao is a vast hollowness, a vast space, emptiness. Your logic will immediately arise in the mind: then how are things there? Ask the physicists; now they have come to the same understanding as Lao Tzu. Now they say that as we enter deeper and deeper into matter, matter disappears. Finally it disappears completely. Now we don't know. Inside, it is a hollowness. They were searching for the substance of matter; they searched hard but now it has escaped completely, out of vision – they cannot see where it has gone. They searched for it first in the molecules, then they went deeper into the atoms, then they divided the atom and went deeper into electrons. Now matter has completely disappeared – nothingness. Matter is hollow. Even these walls of stone are hollow. That's why Hindus call the world of matter illusion: it looks very solid and substantial and inside everything is hollow.

Whenever you are silent, sitting with closed eyes watching inside, you will feel a hollowness. Don't get scared. Physicists were chasing matter and they came to hollowness, and the people who have been really seekers of a spiritual dimension have also come to the hollowness. Then you become scared. If matter is hollow it doesn't matter, but if you are also hollow, a hollow bamboo, inside nothing but emptiness, you become afraid. If you become afraid you will cling to the wall, and in the final analysis the wall is also hollow. This existence is a vast emptiness, and that's the beauty of it.

In the night you go to sleep – dreams arise out of nothing: beautiful dreams, ugly dreams, nightmares which scare you to death. Dreams arise out of nothing and they look so real. They look so

authentically real, but when your eyes open in the morning you cannot find them anywhere. From where did they come? From where did they arise? And now where have they gone? You never think about the phenomenon of the dream. If it can happen in the night, why not in the day?

One of the disciples of Lao Tzu, Chuang Tzu, one night dreamed that he had become a butterfly, fluttering, flying amidst flowers. And the next morning when he awoke he was very sad.

His disciples asked, "What is the matter, Master? We have never seen you so sad. What has happened? "

He said, "I am in such a quandary. I am in such a dilemma that it seems now it cannot be solved."

The disciples said, "We have never seen any problem that you cannot solve. Just say, what is the problem?"

Chuang Tzu said, "Last night I dreamed that I had become a butterfly, flying in the garden, moving from one flower to another flower."

The disciples laughed. They said, "This is a dream, Master! "

Chuang Tzu said, "Wait, let me tell you the whole story. Now I am awake and I am puzzled. A doubt has arisen. If Chuang Tzu can dream that he can become a butterfly, why not the otherwise? A butterfly could dream that she had become a Chuang Tzu. Now who is who? Am I a butterfly dreaming that I have become a Chuang Tzu?"

Because if it can happen that you can become a butterfly in a dream, then what is the problem? A butterfly sleeping there this morning, resting, may be dreaming that she is you. And how do you know who you are? If Chuang Tzu can become a butterfly, why can't a butterfly become a Chuang Tzu? There seems to be no impossibility about it.

Night dreams come out of nothingness and they look real; in the day, dreams come out of nothingness and they look real. The only difference between the night and the day is: the night dream is private and the day dream is public. That is the only difference. In the night dream you cannot invite your friends to be there – it is private. In the day dream you can invite friends – it is public. The house in which you live in the day is public. If there is a possibility of private dreaming there is a possibility of public dreaming. We are here. If we all go to sleep there will be as many dreams as there are people here: private. Nobody's dream will enter into anybody else's dream. They will not clash with anybody, and everybody will forget about everybody else; he will live in his dream and in his own dream-reality. Then you are awake. You look at me and I am talking to you. This is a public dream, you are all dreaming together. That is the only difference.

There is a possibility of a greater awakening – when you awake out of the public dream also. That is what enlightenment is. Then suddenly the whole world is maya. This is what Lao Tzu is saying.

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FATHOMLESS.

It is a vast emptiness and everything arises out of it and goes back to it, falls back into it. And it is inexhaustible because it has no limits.

You may not be aware that the concept of zero was invented, discovered in India, because India became aware that everything comes out of nothingness, zero, and everything falls back into nothingness, to zero. The whole journey is from zero to zero. So India coined the concept of zero, shunyam. And that is the basis of all mathematics – zero is the basis of all mathematics. If zero is taken away the whole structure of mathematics falls down. With zero the whole game starts – you add one zero to the figure one, then the value of the zero is nine because immediately one becomes ten, nine is born out of zero immediately. You add two zeroes to one, the value is ninety-nine, immediately one has become a hundred – out of zero the whole structure builds up. Without zero, mathematics disappears, and without mathematics the whole science disappears.

So if you ask me, zero is the root of all mathematics and of all science; you cannot conceive of an Einstein without the concept of a zero. No, it is not possible. All computers would stop immediately if you drop the concept of zero, because without the zero they cannot work. Zero seems to be the most substantial thing in the world. And what is a zero? A zero is simply zero, nothing – it is inexhaustible. You can take as many things out of it as you want. Nine it can become, ninety-nine it can become, nine hundred and ninety-nine it can become. Go on and on and it can become anything you like; it is bottomless, fathomless. You cannot fathom it. One is limited. It has a limitation, it has a fixed value to it. Two is limited – all the nine digits are limited, only the zero is an unlimited phenomenon. In fact the nine digits cannot work without it. They come out of it, they grow out of it. This whole existence comes out of zero, a hollowness.

Why this emphasis on hollowness? It is not a philosophical doctrine, remember, it is simply an analogy – Lao Tzu is trying to show you something. He is trying to show you that unless you become hollow you will suffer, because hollowness is your reality. With unreality you will suffer.

And that is the meaning of meditation: to become hollow, to be empty inside. Not even a thought flutters – no content, just space. Suddenly all misery has disappeared, because misery exists in thoughts; death has disappeared because death exists in thoughts; the past has disappeared because the whole burden is carried through thoughts; ambition disappears because how can you be ambitious without thoughts? How can you be mad without thoughts? Have you ever seen a madman who has no thoughts? In fact, a madman is a madman because he has too many thoughts and he cannot hold them together: a whole crowd... too much to bear. A madman is a great thinker. That is his trouble: he thinks too much, and he thinks in many dimensions together. In his cart, in all directions, horses are harnessed and he goes on in all directions, and he cannot stop because he is not. He is so divided, so fragmentary, that he is not.

Only a hollowness can be undivided. Can you divide a hollowness? Everything can be divided – anything that is substantial can be divided. Self can be divided, only no-self cannot be divided. That's why when Buddha reached to his ultimate enlightenment he coined a word that was his invention: the word anatta. It never existed before him. anatta means no-self. anatta means anatma. anatta means you are not. anatta means not is, you are not. anatta means nothingness, hollowness.

The analogy is to indicate certain things: become hollow, be hollow. But the whole teaching, the conditioning of society is against it. In the West they say that if you are empty you will become a devil's workshop. An empty mind is a devil's workshop. This is foolishness, extreme foolishness, because an empty mind can never be a devil's workshop. If it is really empty, suddenly only God is there and nothing else, because God is hollow. The devil is full of thoughts, he is never empty. The devil has a mind; God has no mind. You can become a devil's workshop – the more you think the more you can become one! If you don't think at all how can you become a devil's workshop? The devil cannot enter a hollowness, he will be afraid of death – because to enter into emptiness is to die. He can enter you only if there are many thoughts – then he can hide in the crowd, then he can also become a thought in you.

An empty mind is God's mind – it is no-mind. Become hollow, sit as a hollow bamboo. Move as a hollowness, live as a hollowness, do whatsoever you have to do but do it as if you are hollow inside. Then karmas will not touch you at all; then your actions will not become a burden to you; then you will not be entangled because a hollowness cannot be entangled.

THE SPIRIT OF THE VALLEY NEVER DIES.

THE SPIRIT OF THE VALLEY is the spirit of hollow-ness. What is a valley? – it is a hollow thing. Go to the hills, you will find two things: peaks – full of rocks, filled, and valleys – empty. The spirit of the valley is the spirit of emptiness. Peaks come and go; valleys remain – you cannot destroy nothingness. Something can always be destroyed. If you are something you will have to be born and die again and again. If you are nothing then how can you be destroyed? How can you be created? You simply disappear out of the world of forms to the formless; a valley means the world of the formless.

THE SPIRIT OF THE VALLEY NEVER DIES,

IT IS CALLED THE MYSTIC FEMALE.

These are all analogies. A woman is a valley, a man is a peak. A man enters the woman, the woman simply allows. A man is an aggression, a woman is a receptivity. A man tries to do, a woman simply waits for things to happen.

IT IS CALLED THE MYSTIC FEMALE.

These words have to be understood – the mystic female – because for Lao Tzu that is the ultimate. Lao Tzu feels that the nature of existence is more like a woman than like a man, because man comes out of woman, woman comes out of woman. Man can even be discarded but woman cannot be discarded. Woman seems to be a basic element. Man is a growth out of it. Woman seems to be more elemental, more natural; man has something unnatural about him. If you ask the biologists they say that man has a deep imbalance in his biology; woman is symmetrical, balanced. That's why she looks more beautiful and round. Man has corners, woman has no corners. A woman is a more balanced phenomenon, that's why she never tries to invent something, to create something, to do something, to be on the go – no, she is never on the go. Man is always on the go. He has to do something to prove that he is; he cannot simply accept himself. He cannot simply be and enjoy. He has to go to the moon, and he has to go to the top of Everest, and he has to do something. A

deep imbalance is there, he cannot simply sit and be. He becomes an adventurer, a scientist. A woman simply enjoys being, she is happy with small things, she does not hanker for the moon. And every woman thinks what foolishness it is: Why are you going to the moon? You ask the wives of the astronauts, they simply cannot believe it. Why? Why move in danger and death unnecessarily? What is wrong in being here?

Man is a vagabond, a gypsy. If the world were left to man there would be no houses, only tents at the most. And he would be moving and moving from one place to another. He cannot stay in one place, something deep inside him forces him to move. He is not balanced; this imbalance is his madness. Look at a woman. She is balanced. Her needs are small: somebody to love, somebody to be loved by, food, shelter, a little warmth around, a home – finished. Then she is not worried about anything. No woman has created any science, no woman has founded any religion. People come to me and ask why all religions were created by man. Because man is tense, he has to do something or other. If he becomes frustrated with this world he starts doing something with the other world, but he has to do. He is never here and now, he cannot be here and now.

Lao Tzu has this analogy that the nature of existence is more feminine, it is more balanced. Look at the trees, look at the birds singing, look at the rivers flowing, look all around and watch – you will find more feminineness everywhere. Everything seems to be perfect at this moment. The trees are not worried about the future, the birds are not worried about the future, the rivers are simply moving so lazily, so silently – as if they are not moving at all. Nothing seems to be in a hurry.

That's why it happens every day: the man is honking the horn on the street and the woman goes on saying from the window, "I'm coming. Just wait a minute." Women have no time sense. They have watches, but they are ornamental – they are not watches really. They don't have any time sense because they are not in a hurry. Time sense arises out of hurry and haste – everything is trembling and everything is at stake, as if one minute late and everything will be lost. And if you ask the man, "Where are you going?" he will shrug his shoulders – just to the pictures, but honking the horn as if something great, a life experience was going to be missed. And the woman goes on saying....

I have even heard one woman once. I was sitting with the husband in the car, and really we were getting late and the husband was very worried. In fact he need not have worried, he should not have worried, because it was my appointment not his. I was getting late. But he was honking, and he was very worried and perspiring and swearing at his wife. And the wife – two or three times she said, "I am coming" – but her makeup was not complete. It is never complete. She always comes somehow but it is incomplete, much could have been done. She is so at ease with the mirror, with herself – she is so at ease. That is her world. Then the wife got angry, and she looked down from the window and said, "I have told you one thousand times that I am coming in a minute!" One thousand times! You cannot even say "I am coming" one thousand times in one minute.

No time sense... the world moves without any time sense. Clocks and watches don't exist with trees and rivers and mountains – it is a timeless world.

Man exists with time, with a worry. Deep down the worry seems to be sexual: the worry about achieving a sexual orgasm. Whenever a man is making love to a woman he is worried whether he will be able to make it or not, worried whether he will be able to satisfy the woman or not, worried whether he will be able to prove that he is a man or not. The worry: an inner trembling, in a hurry

somehow to prove, and that's why he misses. Ejaculation is there but orgasm – no. Orgasm is a different phenomenon: it happens only when you are not worried, it happens only when you are not an achiever, it happens only when you are not reaching for something, it happens in a deep relaxation, it happens only when you are not in control – but nature takes control. Then your whole body throbs with an unknown bliss. Then every cell of your body celebrates in a total ecstasy; then it is divine.

But man is worried, and that sexual worry is the root cause of all worries. Then everywhere he is trying to prove himself.

There is no need to prove yourself. You are. You are perfect. No woman is worried about proving; she takes it for granted that she is perfect. She lives in a very relaxed way. Many husbands come to me and always their complaint is that their wives are lazy. They are not lazy; they are enjoying! Whatsoever is the case, they are not in a hurry. But comparatively they look lazy.

Lao Tzu says the nature of the existence is more like the female, more feminine. And the analogy is beautiful. He is not saying that existence is female – remember this. This is not logic, he is not trying to prove that existence is female. He is not for the lib movement – no. He is simply giving an analogy.

A man can also be feminine. A Buddha is feminine, a Lao Tzu is feminine, a Jesus is feminine. Then he lives, he lives in the moment, unhurried; he enjoys the moment unhurried.

Jesus says to his disciples: Look at the lilies in the field. How beautiful they are! Even Solomon in all his glory was not so beautiful. But what is the secret of the lilies? – they are just flowering here and now. What will happen the next moment is not a worry; the next moment has not entered into their consciousness yet.

A man can live a feminine existence – then he becomes a mystic. That is the only way. So all mystics become in a certain way feminine. And they are the real religious men, not the founders of religion.

Remember, this is a difference.... Buddha is not the founder of Buddhism – no. His disciples are the founders. Jesus is not the founder of Christianity – no. His apostles, they are the founders. Mahavir is not the founder of Jainism. Gautam, his disciple, who was a scholar and great pundit, was. These are the men.

Jesus himself is feminine. To show this, in India we have never painted avatars, teerthankaras, Buddhas, with beards and mustaches – no – just to show this that they are feminine. Have you ever seen Ram with a mustache? Krishna with a beard? It is not that they were somehow lacking in hormones. They were not the third sex. They were men; beards existed. But this is just an analogy. We have dropped the beards to show that they have become feminine: the feminine mystic has come into being. They existed without any hurry, they existed not as a tense man but as a non-tense woman, and you can feel around them the feminine warmth, the roundness of a Buddha.

THE SPIRIT OF THE VALLEY NEVER DIES.

IT IS CALLED THE MYSTIC FEMALE.

THE DOOR OF THE MYSTIC FEMALE

IS THE ROOT OF HEAVEN AND EARTH.

THE DOOR OF THE MYSTIC FEMALE

IS THE ROOT OF HEAVEN AND EARTH...

And if you can find the key to open the door of the mystic female you have opened the door of existence. Everybody has to enter that door non-tense, balanced, satisfied, content – that's the secret of feminine being.

When I say this there are two possibilities of misunderstanding: women can misunderstand and think that they have nothing to do; men can misunderstand and think that this Lao Tzu is not for them. No, it is for you both. But remember... women are not pure women, they have lost the feminine mystique themselves. They have to gain it again. It will be easier for them of course to gain it than men, because man has gone farther away. And don't think that if you are a man Lao Tzu is not for you – he is particularly for you, otherwise you will go farther and farther away from existence and life's ecstasy. Everybody has to come back to the mother; that is the feminine mystique.

You are born out of the mother's womb, and you have to find the womb again in existence. If you can find the womb again in existence, the same warmth, the same life, the same love, the same care in existence – then existence becomes your home, your mother.

Hindus are better when they call their god "mother" – mother Kali – than Christians and Mohammedans and Jews, who go on calling their god "father." Those three religions are man-oriented, that's why they have been so violent. Mohammedans and Christians have killed so many, they have been a catastrophe on the earth. They have been murderers. In the name of religion they have been only killing and doing nothing else. This is man-oriented religion.

Buddhism has not killed, Jainism has not killed, Hinduism has not killed, because they are more and more inclined towards the feminine mystique. And you cannot complain against Lao Tzu at all, with him there exists no organized religion. Once a religion becomes organized, violence enters into it. Organization is going to be violent, it has to fight its way, it is bound to become male. Organization is male; religion is female.

I have heard an anecdote that a few disciples of the Devil came very worried and said and told him, "Why are you sitting here? Our whole business is at stake. A man has again become a Buddha, enlightened. We have to do something, otherwise he will transform people – and our world will be deserted, and who will come to hell? Do something immediately! No time should be lost. A man has again become a Buddha!"

The Devil said, "You don't worry. I work through the disciples. I have sent some already, the disciples are on the way. They will surround him. They will create an organization. And no need to worry: the organization will do everything that we cannot do, and they always do it better. I have learned it through history. I will create a church... and I will not be involved in it at all. In fact, they do it on their own. I just simply encourage and help."

Once the pope is there, Christ is forgotten; once the church is there, the Buddha is killed and murdered. It is always on the corpse of a Buddha that a religion stands.

These are analogies. Women can attain to their feminine mystique easily; that is the reason more women become attracted towards religion. They don't create religion – but more women, almost four times more than men, become interested in religion. Among Mahavir's disciples, forty thousand were women and ten thousand men; and the proportion was the same with Buddha's disciples. Go to any church and any temple and just count – you will always find four women to one man, and that one may have come just because the wife has come; he may not be really there.

Women can become more easily attuned; they are mothers, they are nearer nature. Man will find it a little difficult to come back; he has involvements, commitments, investments in his anxiety and tension. Even if he comes he will create an anxiety around religion.

This is my everyday observation: women come to me – if they surrender, they surrender totally. If they meditate at all, they meditate totally. Then simply they start growing.

Men come to me – if they surrender they cannot surrender totally, a part they always save. And when you surrender half-heartedly it is not a surrender at all. Then they meditate, but then meditation becomes an anxiety. And they come and they say, "Now this meditation is creating anxiety. I cannot sleep. I am constantly thinking about it – how it is going to happen, how I am to manage it."

It is not a management. You cannot manage it. You have to be in a let-go, a great let-go. It is difficult for man; he is so disciplined for anxiety, so trained to be tense. From the very childhood, the society forces men to become MEN – aggressive, violent, always reaching for something, trying to achieve something, ambitious. If they start playing with dolls the parents say, "Why? What are you doing? Are you being a sissy? This is for girls, not for boys. Home is for girls; to play with dolls is for girls, not for boys. They have to go out, and fight their way into life. They have to struggle – that is for them."

If home is for girls then at-homeness will also be for girls. Then you are never at home; and at-homeness is meditation.

CONTINUOUSLY, CONTINUOUSLY

IT SEEMS TO REMAIN.

DRAW UPON IT

AND IT SERVES YOU WITH EASE.

The feminine mystique, the valley spirit, the hollowness –

CONTINUOUSLY, CONTINUOUSLY

IT SEEMS TO REMAIN.

– it is always there-

DRAW UPON IT

AND IT SERVES YOU WITH EASE.

And it makes you total, it fills you with ease, at-homeness. Relaxation comes to you.

Look at existence not as a struggle; but as an enjoyment; look at existence not as a war, conflict, but as a celebration – and infinite is the celebration, infinite is the possibility of bliss – bliss upon bliss.

CONTINUOUSLY, CONTINUOUSLY

IT SEEMS TO REMAIN.

DRAW UPON IT

AND IT SERVES YOU WITH EASE.

CHAPTER 4

Emptiness

14 June 1975 am in Buddha Hall

The first question:

Question 1

DO YOU KNOW WHO I AM?

NO Sir, NOT AT ALL. Because you are not. You are an emptiness – anatta. No sir. On the surface you may be somebody, but I am not concerned with your surface. In the deepest core you are simply a nobodiness, not even a nobody – nobodiness. How can I know you?

And that's the beauty, because if I can know you I have defined you, I have made you limited by my knowledge. If you can be known, immediately you become an object, you are no more a consciousness. If you can be known you cannot be infinite, and you are – infinite in your emptiness. How can I know you? Even you yourself cannot know. There exists nothing like self-knowledge. When you come to realize it, it is a NO-SELF-knowledge. When you come to settle with it, suddenly you become aware that the knower and the known have disappeared – there is only emptiness, a vast space, with no beginning, no end – an infinity. That's what you are – how can it be known?

There is no possibility of knowledge. And it is good that you cannot be known, otherwise science will know you, and once known you are an object, a thing. Then the mystery is lost. That's why I say again and again that science will never be able to know the innermost core of being, because the innermost core is a non-being. You are just like an onion – go on peeling the layers. Go on peeling the layers; a new layer comes, another new layer, another new layer, and then suddenly the whole onion is gone: emptiness in the hands. That is you.

But this emptiness is not negative, so don't misunderstand me. The very word "emptiness" looks like an absence of something. No, it is not. It is a presence of something infinite. It is not absence, it is not negative, it is not like darkness; it is a positive phenomenon. You are a no-self. This positivity has to be remembered because the word "emptiness" may give you a wrong notion about it, you may think it is simply empty. I am not saying there is an emptiness of something, I am not saying that there is absence of something – no. It is emptiness, it is the very emptiness, it is emptiness itself. Emptiness is being used as a positive term; when it is positive it is totally different.

You have known emptiness only in a negative way. You go into the room, there is no furniture and you say the room is empty, there is nothing. You come out and if I ask you what you saw in the room you will say it is empty – no furniture, no pictures on the walls, nothing – just empty. You went into the room but you saw only the negative part. The room is filled with roominess that you didn't encounter. A room is emptiness, a room means space. Something can be brought in because there is room, there is emptiness. The furniture can be brought in – there is space. You have not seen it that way. Otherwise you would have come and told me that the room is complete; there is nothing, only emptiness exists, the room is ready to receive anything – it has space. Then you have looked at the positive emptiness.

Look at the sky. The sky is a positive emptiness when there are no clouds. If you look at the sky as an absence of clouds then you are looking at it from a negative standpoint. If you look at it as the presence of a space, a blue emptiness, and out of that blue emptiness everything has arisen, then it cannot be negative. It is the most positive thing in the world, the very ground of being. Non-being is the very ground of being. Everything has come out of it and everything by and by moves back into it. You are born out of it and you will die into it.

How can I know you? Knowledge will become a definition and you are indefinable. No, I don't know you. I don't know myself.

I would like to tell you one anecdote. It happened, and I love it, and I have told it so many times, millions of times, but whenever I remember it again it is so new and so fresh.

Bodhidharma went to China – the man who carried Buddha's emptiness in his hands. Bodhidharma carried the essential Buddhism to China, for the greatest phenomenon to happen there. Because of Bodhidharma, Lao Tzu's whole standpoint – the Lao Tzuan way of life – and Buddha's realization met, and one of the most beautiful things was born. Nothing like it exists anywhere in the world – that is Zen. Zen is a meeting, a crossing between Buddha and Lao Tzu. Bodhidharma was the midwife who carried the seed to the womb of Lao Tzu.

When he reached China he was a very famous mystic, his name was known all over the East. When he reached China the emperor himself came to receive him on the border. The Emperor asked a few questions. He asked, "I have made many Buddhist temples – thousands. What punya, what virtue have I gained? "

If he had said the same thing to any other ordinary Buddhist monk, he would have replied, "Emperor, Lord, you have gained infinite virtue – your heaven is absolutely certain, guaranteed." But he asked the wrong person. Bodhidharma said, "Virtue? Nothing! On the contrary, you have accumulated much sin."

The Emperor was shocked, he couldn't believe it. He said, "Why? What are you saying? I have made many temples of Buddha. I have published and distributed Buddha's sayings to millions of people. Every day I feed thousands of Buddhist monks and you say I have accumulated sin? What do you mean?"

Bodhidharma said, "The very idea that you have accumulated virtue is a sin, it is very egoistic. Your hell is certain, Emperor. You will fall to the seventh hell – the first won't do."

The Emperor could not believe it. He felt a little anger also. And he said, "I have a question to ask. What is inside me? What is it that I am?" – the same question you have asked: "Do you know who I am?"

Bodhidharma said, "A vast emptiness, a nothingness. "

Now the Emperor was really angry. In anger he asked Bodhidharma, "Then who are you? Who is standing before me?"

Bodhidharma said, "I don't know sir."

I don't know. How can you know emptiness? You can be it, but you cannot know it. Knowing means you are separate from it, knowing needs distance. How can you know yourself? If you know then you are divided in two, the knower and the known. And of course the known can never be you, only the knower, so whatsoever you know can never be yourself, the knower. And the knower is irreducible, it cannot be made known. How can you put yourself in front of yourself? You cannot, that is impossible. And if you can then it is something else which is in front of you, not you. You are always behind – the knower. Always the knower. Always the knower, never the known.

I don't know myself... and this is self-knowledge. It looks contradictory, paradoxical, but this is how it is. Nothing can be done about it, this is the nature of things. That's why a man of self-knowledge will never claim that he knows. Because who will claim? He becomes like an ignorant man. He says, "I know only that I don't know."

Move inwards. One day you will come to this emptiness, the hub of the wheel. The hub is empty but it holds the whole wheel in it; the hub is empty but without the hub the wheel will disappear, it will fall into pieces. You have known only the wheel – that is your personality up to now, your NAMA-RUPA, your name and form; your wheel you have known. The deeper you move within you, you will come one day to the hub: that is anatta, no-self, emptiness. But remember again: it is not negative, it is not emptiness in the sense of being empty of something. It is emptiness itself. It is the most positive thing in existence. It is existence itself. Hindus have called it satchitanand: SAT – it is; CHIT – it is aware; ANAND – it is bliss. Remember, it is not blissful; otherwise it would not be empty. It is bliss, not blissful. You will not be filled with bliss, you will suddenly find you are bliss.

Emptiness has the nature of bliss, has the nature of existence, has the nature of consciousness. Not that consciousness fills it: it is not like a lamp burning in a room so the light is filling the room. You can put the lamp off and the light goes; you cannot put off consciousness. It is the very nature of that inner emptiness – it is not that it is filling it. You cannot destroy it. How can you destroy emptiness? You can destroy everything in the world; you cannot destroy emptiness. That's why you

cannot be murdered, you cannot be killed. There is no possibility, because you are not. The sword can kill the wheel, but the hub? – the hub will remain intact. It cannot be destroyed; it was not there in the first place.

Is-ness is the nature of the inner emptiness; consciousness is the nature of the inner emptiness; bliss is the nature of the inner emptiness. That's the fear people feel when they move into meditation. When they move into meditation they become afraid, they start trembling. A deep inner trembling arises. A deep anxiety and anguish arises. Why should it be so? You are coming nearer to a blissful state, nearer to an alert, aware consciousness, nearer to existence. Why are you scared of death? You are scared because you don't know how to be empty. You know only how to be filled, you don't know how to be empty. You don't know how to die, how to die to the personality, how to remain in the inner emptiness. You don't know. When you come inwards and thoughts start moving away from you, suddenly fear takes possession. Where are you going? You feel like you are disappearing, you feel like you are dying. A sort of non-existence grips you – as if you are standing at an abyss and you are looking down and it is bottomless. And you start trembling and perspiration pours from every pore of your body. Death is encountered.

If you escape from this point you will never be able to meditate. Hence a Master is needed. When you start getting afraid he can persuade you not to be afraid, he can help you: "Look at me. I have passed through this and yet I am. I have become empty and yet I am. And I am more than you, more than the whole existence put together." Somebody is needed to whom you can look, into whose eyes you can glimpse the same emptiness that you are coming to within yourself. And yet you can see that he is, and he is totally and absolutely. So don't be afraid. His being gives you courage, his presence gives you courage. A Master does nothing in fact. He is a catalytic agent, just his presence is enough. Once you fall into that emptiness you will start laughing and you will say, "There is no death. I was unnecessarily afraid, baselessly afraid." Passing through death you become deathless.

This much I can say to you: you are a no-self. Become a no-self. And no-self is not empty in any negative sense, it is the greatest positivity.

The second question:

Question 2

YOU SAID THAT YOU ENCOMPASS ALL OPPOSITES IN YOU, THAT YOU DO NOT DENY THE SINNER OR THE HATE IN YOU. IN ANOTHER LECTURE ONCE YOU SAID YOU DO NOT DENY THE DEVIL IN YOU, YOU ARE TOTAL THIS PUZZLES ME THOUGH. ALL I HAVE EVER FELT FROM YOU ARE VAST VAST REACHES OF LOVE AND COMPASSION AND A FEELING OF ABSOLUTE GOODNESS. WHEN AND WHERE IS YOUR DEVIL AND YOUR HATE?

WHEN YOU ARE BOTH, the devil is absorbed by the divine – because it is a part of it. In fact this is the inner arithmetic. If you live a part life you will be the devil, because the devil is nothing but a part claiming to be the whole. A part claiming that it is the whole – this is what devilishness is. When you accept it, it is absorbed by the whole. If you fight with it, then you will be fighting with yourself and you will always remain divided. In division the devil can exist – it exists in division. It cannot exist when you are whole and total. When you are divided then in the cracks it exists; it gets rooted in the

cracks, in between two parts. When you accept everything, the whole of life as it is, without denying, without renouncing, without calling it names – this is bad and that is good – when you accept life as it is, whatsoever it is, whatsoever the case, when you accept it in its totality, the devil? disappears. It is absorbed by God, it is absorbed by the divine.

The devil is divine – in the very word also. Devil comes from the same root as divine – they both come from the Sanskrit root dev. Devil is divine – that is the root meaning of the term. Things have gone a little astray, but the devil is divine. He has to be called back, and by fighting you cannot call him back. By fighting he goes away and away, and you will always miss a part. That missing part will not allow you peace. It has to be called home, it has to be absorbed into the whole.

If you accept everything suddenly love flowers, hate disappears. So when I say accept hate, I am not saying be hateful; in fact, I am cutting the very root of being hateful. When I say accept, in that acceptance I am cutting the very root. You will never be hateful again if you accept; if you don't accept you will remain hateful, and your love will lack something. This has to be understood deeply because it is not a metaphysical problem, it is existential. It is a problem that everybody has in him.

You hate somebody. When you hate, what happens inside? What is hate? What do you want to do to the other person? You want to kill him, destroy him. You want to throw him away, as far away as possible. You don't want to see him, you don't want him to be near you. You would like him to disappear, to exist no more – that's why you want to kill and destroy. When you love a person what do you want to do to him? You want him to be always and always alive, never to die, to be near and close, to be available. You would like to protect him, care about him, and you cannot believe that your love is going to be destroyed by anything. You would like your lover or beloved to be immortal.

Look at both the phenomena. They are opposite. But can't you feel? – they are two aspects of the same coin. Love is creative, hate is destructive. But have you observed? – no creation is possible without destruction; no destruction is meaningful unless it is for creation. So now: you can destroy if you are going to create, then there is no problem. You can demolish a house if you are going to create a better house – nobody will say that you are destructive. You can destroy a society if a better society is possible, you can destroy a morality for a better morality – nobody will say that you are destructive because you are destroying to create, and no creation is possible without destruction. Destruction is absorbed by the creation; then it is beautiful, then it is part of the creative process. But you destroy. You destroy a society with no idea what you are going to do next, with no creative idea in mind. You simply enjoy destruction.

You demolish a house, you destroy a thing, and if somebody asks, "Why are you doing that?" then you say simply, "I like to destroy" – then you are mad, something has gone wrong in you. Destruction has become whole in itself, it is trying to claim that it is the whole. When destruction claims that it is the whole then it is the devil; when destruction is part of a greater whole, creation, then it is divine.

When you love a person, many many times you will have to hate him also, but then it is part of love. A father loves his child. Many times he will be angry also and he will hit and beat the child. And a child is never offended by anger, never. A child is offended when you are simply angry without any cause, when you are destructive without any cause. When a child cannot understand why, then he cannot forgive you. If he can understand why – he has broken a clock, now he understands that the father is going to hit him, and he accepts it. In fact, if the father does not hit him he will carry the

guilt and that is very destructive. He will continuously be afraid that some day or other it is going to be known that he has broken a precious watch or a clock or something, and guilt will be there and a wound will be there. He wants it to be cleared up, he wants it to be finished, and the only way it can be finished is that the father becomes angry – now everything is in balance. He committed something wrong, father became angry, he is punished: things are finished. He is clean. Now he can move unburdened.

In the West, because of the psychologists in this century, much absurdity has happened in the relationship between the parents and the children. And one of the absurd things that they have taught is: never be angry with your child, never hit him, never hate him. Because of this teaching parents have become afraid. This is something new. Children have always been afraid of parents, but now in America parents are afraid of children. Something may go wrong psychologically and then their child may be crazy or go mad or become schizophrenic or split – neurosis, psychosis, something may happen in the future and they will be responsible. So what is happening? A father, if he loves the child, feels the anger – so what will he do? He will suppress the anger. And that a child can never forgive, because when a father suppresses anger the anger becomes cold.

Try to understand this. Whenever anger is cold it is of the devil; whenever anger is hot it is of God. A hot anger is beautiful, alive; a cold anger is deadly, poisonous.

When a father really is hot, perspiring, red in the face, and hits the child, the child knows that the father loves him, otherwise why bother so much? But when the father is cold, sarcastic, not angry, but in subtle ways showing his anger – in a cold way, the way he moves, the way he enters the house, the way he looks at the child or doesn't look at the child.... This coldness shows that the father doesn't love him, doesn't love him enough to be hotly angry.

And that has created the generation gap in the West, nothing else. Children have moved on their own; parents have remained in a cold, dead emotion, imprisoned. Vast distances have appeared. There is no communication. A father cannot talk to the child because he is afraid that if he talks – really communicates, becomes hot – anger will come. So it is better not to talk: avoid the situation, don't communicate.

The same has happened between wives and husbands in the West, and now it is happening in the East – because in fact the East is disappearing. By the end of this century, the whole world will be West. There will be no East, it will exist only in the books of history, in museums; it will be a nostalgia. The East is disappearing – it will be there in geography, but in the human consciousness it will have no place.

What has happened in the West? The same – if you love your wife how can you hate her? If you love your wife how can you hit her? If she loves you she loves you twenty-four hours a day, constantly. You are demanding impossible things.

In life everything is a rhythm. Only in death are things absolute and there is no rhythm. In life there is a rhythm – the day comes and then the night. Says Heraclitus: God is summer and winter, day and night, hunger and satiety, life and death. Life is a rhythm, a constantly vibrating phenomenon between two polarities. You cannot love a person twenty-four hours a day; if you try the love will become dead. You can love a person intensely for a few moments, then you have to move because

you have to relax. Otherwise love will become such a fever – and such a feverish state, how can you remain in it twenty-four hours? Day has to be followed by night, a rest, a relaxation. Love is excitement. You cannot remain excited forever. You have to love and you have to hate the same person, and nothing is wrong if you love. Remember, that is the point to be remembered: if you love then nothing is wrong. Love sanctifies everything, even hate. Love purifies everything, even hate. Love makes everything holy, even hate. You love your wife and then you hate her, she loves you and she hates you. This makes life a rhythm. It is not a dead monotony. There are changes of moods, changes of seasons. And the change is good, because change is an alive phenomenon; otherwise, if somebody loves you and loves you and loves you, even love will become a boredom. And nobody can love like that, a twenty-four-hour-a-day love can only be pretended.

Try to understand this: if you pretend love then you can pretend twenty-four hours a day, but then it is false. Only a plastic flower will not fade, only a plastic flower will not die. If you are really alive you will die also; that is part of life. If you really love a person you will be angry also, that is part of it. And nothing is wrong in it. It becomes a sin only when it becomes the whole. If it is surrounded by love... the island of hate surrounded by an ocean of love is beautiful. It is beautiful: it gives tension to love, relaxation to love. It gives a rhythm to love, it makes life a harmonious whole. Just think of a world where the sun never sets and you have to be awake twenty-four hours a day – within three weeks you all will go mad. And that is what has happened in love – you all have gone mad, pretending, pretending, false faces, masks, hypocrisy, showing that which is not there....

The real trouble is that when you are angry and you don't show it, by and by this mechanism of suppression becomes so deep-rooted that everything becomes false. You will not feel love and you will show it, you will not feel compassion and you will show it – then your life is not authentic, not honest. An honest life is riverlike: it changes, it moves. Sometimes it is summer and the river has completely disappeared, only a dry bed is left. And sometimes it is the rainy season and the river is in flood and breaks all the banks, and flows all over, becomes oceanic.

Just try to see: in life there is a rhythm between polarities, and humanity is caught in a trap because we have decided to remain on one pole. You cannot remain there; you will move inside, only on the surface you will try to pose. Then the whole life becomes poisonous. Then everything enters into everything else. In your love hate is hidden, because when there was hate you tried to smile and pose; now it is in your blood and when you love it is mixed in it. Man now is an adulterated phenomenon, impure. And this has happened because of the wrong teachings of your so-called religions and moralists. They have all tried to make you live on one pole. That pole they call God, compassion, love – all that is good, all goodie-goodie. The other pole they call the devil, all that is bad.

Lao Tzu or I – we are not in favor of this division, this dichotomy, this schizophrenia. We are for both. And then a sudden transformation happens: destruction becomes part of creation – it is! – and hate becomes part of love. Love is bigger than hate, creation is bigger than destruction. Life is bigger than death, and death should be a part of it. And if death is part of it, it is beautiful. Remember this, and then by and by you will see that even your hate has taken the color of love; your destruction has taken the shape of construction, creation, creativity; your anger has a compassion in it.

Jesus was angry. Christians have not been able to solve the puzzle up to now because they think, "How can Jesus be angry? " He has to be always smiling like a politician. How can he be angry?

He was angry; he was deadly angry. He entered the temple of Jerusalem and he was so angry he attacked, physically attacked, the money-changers. He must have been really tremendously angry because he was alone and he disturbed many money-changers. And he threw them out, tables and all, he chased them out of the temple, alone. When a man is really angry he has the strength of hundreds.

You may also have felt it. When you are angry you can throw a big rock easily, when you are not angry you cannot even move it. Anger is energy, concentrated energy. Anger is a deep concentration of being: one-pointed, the whole existence forgotten, all energies narrowed down to one point.

Jesus must have been beautiful in that moment. Christians hide the fact, they try to avoid the story. Jesus, and angry? – the man who says that if somebody hits you on one side of your face show him the other side, angry? This man angry? It looks contradictory. The man who says that if somebody snatches your coat give him your shirt also – this man angry? It doesn't fit.

But I say to you that only this man can be angry because his anger will be part of compassion; only this man can be really angry because he knows what compassion is. He has known one pole, he knows the other pole also and he can move, he is alive, he is not dead. He is not a fixed thing, he is not a thing; he is an alive movement – alive, throbbing – he can move to the other pole. And he threw those money-changers out of the temple because of compassion. He was angry because of compassion. He was so compassionate, and sometimes I feel that his compassion is deeper than Mahavir's and Buddha's because it is so true and so lively. Mahavir and Buddha look more like wax figures – fixed. Maybe it is because of the descriptions of their disciples, maybe true stories have not been recorded, because in India the concept that a man of enlightenment cannot be angry is very old. It was not so in Jerusalem. The Jewish God can also be angry so there is no fear about an enlightened man being angry. No fear. Even the Jewish God can be angry. He behaves in a very human way. The Jewish God behaves in a human way, but Jain and Buddhist human beings are always expected to behave like a dead God. Maybe that's why disciples edited the lives of Buddha and Mahavir. They have chosen parts and dropped other parts out. That seems to be so; there are grounds for one to say so.

There are two sects of Jains, two sects of Mahavir's followers: Svetambaras and Digambaras. Digambaras in their life story of Mahavir say that he was never married, that he remained an absolute brahmachari, a celibate, from his very childhood. Svetambaras say that he was married; not only married, he had a daughter. Now what is the matter? Why do Digambaras say that he was not married? They are afraid that marriage is too human a phenomenon. Mahavir falling in love with a woman? No! That doesn't suit their concept of a TEERTHANKARA – Mahavir not only falling in love with a woman and getting married, but making love to the woman, because a daughter was born. They cannot conceive of Mahavir in a posture of intercourse. Impossible! They have simply dropped the whole thing because it is dangerous. Mahavir was never married.

The Svetambaras' story seems to be truer. Why do I say so? Because if it were not the case even Svetambaras wouldn't add it. If it was not already the case that he was married and a daughter was born to him, Svetambaras wouldn't invent it; it is so against the rules, they would not invent it. So the only possibility is that Digambaras dropped the idea. And later on Digambaras dropped the whole idea of Mahavir's life – a life is a life, it is bound to have both the polarities in it. So Digambaras say that the real life story has disappeared, because man in this age is not capable of understanding it.

So the original scriptures have disappeared, they are lost – there is no life story of Mahavir. They completely deny his life in this way. So you can make an ideal out of him – he is a wax figure, not a real man then, with no human biography, with no human biology.

Digambaras say that he never perspired. How can Mahavir perspire? It is ordinary human weaklings who perspire. How can Mahavir perspire? He never perspired.

It looks foolish, looks blind, but this is how we fix things and then we try to make our ideals out of them – false ideals – then false personalities are created around them.

Christians could not do it. They were not so clever. They didn't know that later on it was going to be difficult. Jesus' life seems to be more real, more historical, but then there are troubles. For me there is no trouble. For me this is how things should be. Only a Jesus can be really angry, but his anger is because of compassion. You think: How can he be angry if he has compassion? And I say: He can be angry only because he has compassion. Then compassion covers anger – then it changes the very quality of anger, because it becomes a vital part of the compassion. Once you absorb both, you have a different quality of being. Hate becomes also part of love, anger part of compassion.

Don't try to choose. Rather remain choiceless and create a harmony, become a harmony. Don't create any conflict within you – whatsoever you are, you are beautiful. You have all the ingredients to create a harmony. If you discard something, later on you will repent because that discarded part will some day be needed. Some day you will miss it and you will see then that it was necessary. It was to be there, and you discarded it. Don't discard anything. Use everything that God has given to you, make a harmony out of it. Harmony should be the goal.

The third question:

Question 3

YOU SAID THAT JUST BEING IN THE PRESENCE OF AN ENLIGHTENED MASTER WILL TRANSFORM. BEFORE COMING TO YOU I FELT MORE OR LESS INDEPENDENT. SINCE BEING WITH YOU I SEEM TO HAVE BECOME TOTALLY DEPENDENT ON YOU. YOU ARE THE LIGHT IN MY LIFE. WHEN I THINK OF YOU LEAVING I GET INTO A PANIC. IS THIS A NATURAL STAGE WHICH WILL PASS BY ITSELF OR IS SOMETHING WRONG?

IT IS A NATURAL STAGE if you allow it to pass. If you cling to it, then something goes wrong.

There are three steps in the spiritual growth – steps or stages. They can differ with each individual but there are always three. One is independence. That is an egoistic state: you want to be independent of all which is false, which is not possible because you are not independent, you cannot be. You are a part of this vast whole, of this cosmos. How can you be independent? You have to depend on millions for millions of things. You have to depend for light on the sun, for life on the sun, you have to depend for life on the air, on the oxygen, you have to depend on the trees for food. How can you be independent? You cannot. That is an egoistic effort and is bound to fail.

When independence fails, suddenly dependence arises; you move to the other pole. Because you don't know how to be in the middle and how to create a harmony, you move to the other pole. Then

you become dependent. Then you become afraid that if the object of your dependence is lost, what will happen to you? Then there is panic. But this is a second state: independence is false, dependence is also false.

Then there is the third point which has to be achieved, which I call the harmony. That is interdependence – a feeling of interdependence – you depend on the whole, and not only that, the whole depends on you. I am reminded of a Jewish mystic, a Hassid mystic, Zusya, who used to say to God in every prayer: "I know my Lord, that I depend on you, but you must also know that you depend on me. I know that without you I cannot be, but let me remind you that without me you also cannot be."

How can a God be there without YOU? – impossible.

Scientists say that the plants, the trees, the whole vegetation on the earth, depend on the sun, without the sun they cannot be. But now they have started suspecting that this idea of one-way traffic must be wrong somewhere, because in life it is always two-way traffic, never one-way traffic. If the plants depend on the sun, somehow the sun must depend on the plants, because it is a mutual give and take. They have started suspecting, and sooner or later they will discover how the sun depends on the plants. Everything depends on everything else. You feel happy when you look at a flower, a rose – your happiness is created by the rose. Now scientists have proved that when you are happy the rose also feels happy. He depends on you, he waits for you to come and if you don't come he is just like a lover, feels very sad. No, it is a scientific fact, not poetry. Now it has been absolutely proved that when a lover comes to a rosebush the whole bush thrills, celebrates; it depends on you. Now they say that if you love the rosebush it will grow faster, it will produce bigger flowers because somebody is there to care and love and see. And somebody waits. How can the bush betray you? It has to produce bigger flowers. If nobody loves, and the garden is neglected, and nobody bothers, only servants come and water the plants without any care, then for what, for whom should the bush try to bring big flowers? Then small flowers will do; even without flowers there will be no harm. For whom to flower? For whom to bloom? The rosebush depends on you.

Never pass a tree without saying hello in your heart; never pass a tree without looking at it with deep care and concern. It costs nothing. And remember: if you can make a tree happy, the tree will make you happy. You can try the experiment, it is simple – big scientific instruments are not needed for it. It is a simple experiment. You choose a plant, a tree in the garden of your house or in a public garden. Go every day to the tree, talk to it, become friendly.

It is difficult to persuade the tree because human beings have treated trees so badly that they have become afraid of all human beings. The moment you enter all the trees say: Human being is coming – the most dangerous animal on earth. It can harm without any cause. No animal does that. If a cow is hungry she will eat the grass, but man can simply sit and go on pulling, for no reason at all. He is not hungry, he is not going to eat it. Why are you pulling it? Why are you destroying it? The inner destructiveness of the mind, the inner destructive mind, goes on being destructive. You pass by the tree, you pull a branch off – and then you throw it away. Are you absolutely asleep? If it is needed for food... then too... The whole tradition in all the primitive societies, the old traditional lore in Mexico, in primitive aboriginal tribes in India, in Thailand, in many countries, says: Go to a tree. If you need something, ask her. If you need a few leaves, five leaves for your worship, ask the tree, take permission, and pull the leaves off as carefully as possible. Don't hurt the tree. Then the tree is

always ready to give and there will be no hurt feeling left behind. And thank the tree: You gave me five leaves when I needed them. Whenever you need something, don't be shy, just tell me.

Go to a tree, talk to the tree, touch the tree, embrace the tree, feel the tree. Just sit by the side of the tree, let the tree feel you, that you are a good man and you are not in a mood to harm. By and by friendship arises and you will start feeling that when you come the quality of the tree immediately changes. You will feel it. On the bark of the tree you will feel tremendous energy moving when you come; when you touch the tree she is as happy as a child, as a beloved; when you sit by the tree you will feel many things. Soon you will be able if you are sad to come to the tree, and just in the presence of the tree your sadness will disappear. Then only will you be able to understand that you are interdependent – you can make the tree happy and the tree can make you happy. And the whole of life is interdependent. This interdependence I call God, Lao Tzu calls Tao – this whole interdependence.

God is not a person somewhere, this whole interdependence is God, Tao, dharma. The Vedas call it rit, the law. Whatsoever you like to call it, call it, but this interdependence is the whole thing. And if near me you can learn interdependence, you have learned all.

First your independence will drop – that is not very difficult, because independent you feel so burdened, you are always ready to drop the burden. That is not very difficult. Then you become dependent. That can be more difficult, because when the burden is thrown on somebody else you feel good, unburdened, weightless. Then the fear comes: If this man leaves the world, is no more in the body, then what will happen? Then you are afraid, then – panic.

Don't cling to it. This is a phase – just as the first was a phase this is also a phase, this is the reverse aspect of the first phase. Try to feel more and more interdependence.

I am talking to you here. If you were not here and somebody else was here, if even a single person different was here I would not have talked the same. It would be impossible, because I have no mind to talk. I am simply responding to you. You create the situation, you are here – and I talk. If somebody not present here today had been present I would not have talked the same. It would have been impossible, because his presence would have created a different situation. I am not talking in a vacuum, I am talking to you. And I am not talking from the mind, because when you talk from the mind you don't bother who is there, you have certain things to say and you say them.

I had a teacher, he was really a philosopher. And he was such a crazy man – as philosophers are – that for years nobody would join his subject. He was eccentric and it was impossible to pass in his subject because he would either give a hundred per cent or he would give zero. There was no midway with him – either yes or no. He was absolutely Aristotelian. "Either you are right or you are wrong," he used to say, "nothing in between." So students were afraid. But I liked the man. He was really worth watching, and there was only one way to watch him: to join his subject. So I was the only student.

And this was his way – the first day he told me, "Remember, I can start by the bell of the university but I cannot stop. Unless I finish whatsoever I am saying I cannot stop. So the periods will start with the bell, but they will never stop with the bell. Sometimes I will talk only twenty minutes and be finished, sometimes I will talk for two or three hours. So if you feel very fed up or bored, or if

you want to go to the bathroom or something you can go, but don't disturb me." And I was the only student! "You can go and you can come, but go and come in such a way that I am not disturbed; I will continue."

I tried the first day. I was curious to see if he was really going to do it. Did he mean it? He meant it. When I left the room, he continued, when I came back he was still going on.

For two years I was with him. Sometimes I would go for hours, because I have a habit of sleeping. After eleven-thirty it is difficult for me not to sleep, so at eleven-thirty I would go to my hostel room and I would have a sleep of one hour, then I would come back and he was still talking. He was completely mad. He was really a philosopher.

But I am not talking to you that way. I am not a philosopher at all. I am talking to you: it is an interdependence. Whatever I say you are responsible for it as much as I am responsible, because you provoke it. You and I, these are just two polarities. Something between us is created, that's what is happening. When I am talking to you it is not that I am talking to you, not that you are listening to me; we are talking to us. We are talking to us – this is interdependence.

You are talking through me, I am listening through you – this is interdependence.

Independence you have dropped, now drop dependence also – become interdependent. And this is just a learning here, let your interdependence spread to the whole existence – feel interdependent everywhere. And you are! – that is the reality. Dependence is false; independence is false; only interdependence is true, only God is true. God is interdependence.

The fifth question:

Question 4

ACCORDING TO YOU, WOMEN ARE CLOSER TO THE WHOLE THAN MEN. HOW COME SO FEW WOMEN ATTAIN ENLIGHTENMENT THEN?

NOT SO FEW. Exactly the same number of women attain to enlightenment as men, but they don't fuss about it as much as men – that's all. They don't advertise it as much as men. They enjoy it. That is how woman, the feminine being, is.

Man enjoys talking about his enlightenment more than enlightenment itself. He is interested in how many people have come to know that he has become enlightened. Women are not worried. They are not worried at all. If it has happened they enjoy it, they nourish it deep inside. It becomes a pregnancy. They live with it; they don't talk about it. That's why you don't know many names. Only a few names are known and those are of women who had some quality of man in them, that's why you know. Otherwise you would not have known them.

In Kashmir there was a woman of the name Lalla. In Kashmir they have a proverb: We know only two names – Allah and Lalla. Lalla was a rare woman, a Buddha, but she must have been not very feminine; she must have had a little more of a male mind than a female mind. She lived her whole life naked. She is the only woman in the whole world who did that. Many men have lived naked:

Mahavir, Diogenes, all the Jain teerthankaras, and thousands of others, but only one woman. It looks very unfeminine, because the very essence of the feminine mind is to hide, not to show – to hide in the inner cave. Lalla is known to be an enlightened woman; few other women are known to be enlightened.

One woman, Maitreyi, is known in the days of the Upanishads, but she must have been a very male type.

It is said that the king Janak had called a great debate among all the learned people of his kingdom to decide the ultimate question: What is reality? It was going to be a great discussion and all the learned people, all the pundits of the country gathered together. And there was going to be a great prize for the winner – one thousand cows, the best of the country, with gold-covered horns, with jewelry around their necks. They were standing there outside the palace – one thousand cows. Whosoever won the debate would take the cows.

Yagnawalkya came – one of the great learned men of those days – and at that time he must not have been enlightened, later on he became an enlightened sage. He came with his disciples – he was a great teacher – and he was so arrogant, as scholars are, that he told his disciples, "You take these cows. I will decide the matter later on, but you first take these cows because it is too hot and the cows are suffering from the heat." He must have been very arrogant – so certain.

Only ignorance is so certain. Wisdom is always hesitating because it is so vast – and how to decide the ultimate nature of reality? Who can decide it?

All the other scholars were offended but they couldn't say anything because they knew that they could not defeat this man in argument. In argument he was superb. And he argued, and he defeated all.

But a woman was sitting there; she was the only woman, and she had not said anything. She was Maitreyi. And then she stood at the end, when the debate was almost finished and he was going to be declared the winner. She said, "Wait. I have to ask a few questions." And she asked simple questions; but in fact simple questions cannot be answered.

She asked, "On what is this earth supported? Who is supporting this earth?"

The old Indian tradition says the earth is being supported by eight elephants, big white elephants. So Yagnawalkya repeated the old tradition, that the earth is supported by eight elephants: "Are you absolutely illiterate, don't you know this much?"

The woman asked, "Then on whom are those elephants supported?"

Now Yagnawalkya suspected trouble. So he said, "On Brahma, on the God." And he was thinking that now she would stop.

But she said, "I would like to ask on whom is your God supported, on what?"

Yagnawalkya became angry, and he said, "Woman! Stop! Otherwise your head will fall off. You will be killed!"

This woman later on became enlightened. But she must have been a very male type. She argued and even got Yagnawalkya into trouble and in fact she remained silent but she was not defeated – anyone can see that. In fact Yagnawalkya was defeated. If I had been the judge, she would have won and the cows would have had to be given to her. Because this is no argument, to say that your head will fall off. This is no argument. Anger is no argument, violence is no argument; this way you can keep somebody silent but you have not won the debate.

This woman became enlightened but she must have been a male type. Otherwise no woman bothers to argue about such things.

Once I asked Mulla Nasruddin, "How are things going between you and your wife? I never see any arguments. "

He said, "On the first day we decided one thing and we have been following it, so everything is going very very well."

I said, "You tell me, because many people come to me for my advice about problems, so I can suggest it to them."

He said, "It is a simple law. We have decided that on ultimate questions, final questions, great problems, my advice will be final. And on small things, petty things, her advice will be final."

So I said, "This is a very good decision. Then what problems do you call petty and what problems do you call great?"

He said, "For example, which movie we should go to see, what type of food we should eat, what type of restaurant we should visit, where we should send our children, to which college or to which university, what type of education should be given to them, what type of clothes should be purchased, what type of house and car – these are all petty things. She decides."

So I asked, "Then what are the great problems?"

He said, "Whether God exists or not. Great problems I decide!"

Women really are never interested in great problems because they know deep down they are foolish. You can decide whether God exists or not, or how many angels can dance on one point of a pin – you can decide.

And Nasruddin told me, "This arrangement has been so good that not a single argument has arisen – I always decide great problems, she always decides small problems. And things are going well."

By and by every husband comes to know that he is free only to decide metaphysical problems – otherworldly. No woman is interested in writing scriptures. They have never written any. But that doesn't mean that women have not become enlightened – the same number have. Life follows a proportion. It should be so, otherwise the balance will be lost. Life completely follows a proportion.

I would like to tell you one thing; maybe that will suggest something to you. To every one hundred girls, one hundred fifteen boys are born. And this has been a problem for biologists. Why does it

happen? Always – to a hundred girls a hundred fifteen boys are born, and by the time of the age of marriage fifteen boys have died. So the proportion remains the same, because boys are weaker than girls and more girls survive. So nature has a balance: from the very beginning fifteen boys are extra, spare, because they will die. By the time the marriage season comes, one hundred girls will be there, and if only one hundred boys had been born then only eighty-five or eighty boys would be left, and twenty girls would be left without husbands. That's not a good arrangement.

One hundred fifteen boys are born so that by the time the marriage age comes the number is the same. This cannot be solved – how nature arranges this, by what method, how this proportion.

And then, in the two world wars another problem arose, because in wars the proportion becomes very disproportionate. After the first World War and after every war more children are born than ever. That too is something. In war many people die; immediately nature has to make arrangements. Some unknown force, some unconscious force goes on working. After the war many children are born, but that too is not difficult to understand because it can be explained in other ways – maybe soldiers come back home very starved for sex and they make love more. That may be the cause of it. If that was the only thing, it could have been explained – but more boys are born than ever, and less girls are born, because in wars men die, women remain. More men die in wars than women, because all the soldiers are men, so the ordinary proportion of a hundred to a hundred fifteen changes. To a hundred girls almost three hundred boys are born.

There is a subtle balance somewhere. In fact, for each man a woman exists; for each woman a man exists – they are part of one whole. Whenever one man becomes enlightened, one woman has to become also. Because one man is freed out of existence, now he will not be coming back; he will no more enter into a womb, into the world. Somewhere one woman has to be relieved of the bondage. So this is my reading: as many men as women, the same number, have become enlightened, but women are not known because they don't make a fuss about it. They enjoy it.

The last question:

Question 5

YOU ALWAYS SAY WAIT AND SEE. WAIT, I CAN UNDERSTAND. BUT HOW TO SEE?

YOU NEED NOT WORRY about that. You simply wait and seeing will come to you. No need to worry about it. Waiting gives you insight. When I say "Wait and see," I don't mean that you have to do both. I simply mean wait and you will see. In fact, wait and seeing will come to you.

Waiting creates seeing. Patience creates the possibility. Absolute patience creates the absolute possibility to see. In tense, impatient minds eyes are clouded, filled with smoke – they cannot see. When you silently wait, by and by clouds disappear from the eyes, because they are created by impatience. When you patiently wait they disappear. Vision becomes clear, a clarity is attained. You can see. Wait and see – when I say this I don't mean that you have to do both, I mean wait, and you will see. Seeing will come by itself, on its own accord. You simply wait. You understand me?

If you can wait it means you have dropped the reaching mind, the achieving mind; you have dropped the desiring mind. Only then can you wait. Waiting means now you are here and now, this moment

is enough, this moment is all – and suddenly the eyes are clear. No clouds roam in the eyes then – no smoke. The flame burns without smoke. And you see.

CHAPTER 5

On The Danger Of Overweening Success

15 June 1975 am in Buddha Hall

ON THE DANGER OF OVERWEENING SUCCESS

STRETCH A BOW TO THE VERY FULL

AND YOU WILL WISH YOU HAD STOPPED IN TIME.

TEMPER A SWORD TO ITS VERY SHARPEST,

AND THE EDGE WILL NOT LAST LONG.

WHEN GOLD AND JADE FILL YOUR HALL,

YOU WILL NOT BE ABLE TO KEEP THEM SAFE.

TO BE PROUD WITH WEALTH AND HONOR

IS TO SOW THE SEEDS OF ONE'S OWN DOWNFALL.

RETIRE WHEN YOUR WORK IS DONE,

SUCH IS HEAVEN'S WAY.

ON THE DANGER OF OVERWEENING SUCCESS

LOGIC MOVES to the very extreme – life never. That's how logic misses life. Logic has a tendency to reach to a conclusion – life is never concluding.

Life has no conclusion. It goes on and on and on without any conclusion; it is without any beginning and without any end, it is always in the middle, it is always in the present, it is an on-going process. That's how a logical mind becomes by and by dead; that's how logic becomes its own downfall. Don't conclude. Live without conclusion. That is the only way to live because only then do you live in the middle and the middle is the balance

Life is a balance between opposites, it never comes to an end. The balance goes on and on, it is eternal. A man of understanding never comes to any conclusions, he cannot. When life itself is non-conclusive how can a wise man be conclusive? If you ask Lao Tzu for any conclusive answer he will laugh. He will say you are foolish. He lives according to life, and the most basic note, if you live according to life, is balance. Never move to one opposite, don't cling to one polarity; then you will lose balance.

I have heard:

Once it happened that a great king had to decide something against his heart. Two of his ministers had committed some crime and he loved the ministers very much. Even if they had committed the crime he wanted to forgive them, his love was such for them. But that was against the law of the country, and it wouldn't have been a good precedent. So they had to be punished. And the law of the country said that for such a crime the only punishment was death. So what to do?

It was too difficult, so he found a way out. He said, "They have to be sentenced to death, but I will give them one more chance to live. Between two hills a tightrope will be stretched. If they can walk over it and survive, then I will forgive them."

It was almost impossible. It was impossible because they had never walked on any tightrope, let alone on one between two hills over a big valley – death everywhere. And to walk on a tightrope is a great art, one has to learn it, it is a great discipline. They had not even dreamed in their lives that they would become tightrope-walkers.

One of the two couldn't sleep. The whole night he prayed to God to help him. He couldn't take his tea in the morning. He came to the place where this phenomenon was to happen; the whole capital had gathered.

The other, knowing well that he didn't know anything about tightrope-walking, that nothing could be done and it was almost certain that he was going to die, so why not sleep well? – he slept. In the morning he took his usual tea. He walked leisurely, came to the place. The other was trembling, feverish, but he was quiet and calm knowing well that death was to happen – and when it is certain, why bother? Die silently.

He started walking on the rope, and wonder of wonders – he walked!

Nobody could believe it! Even the tightrope-walkers had come to watch – even they could not believe it. It was difficult even for them – the distance was too great and the danger was too much. One

step wrong, a little too much leaning towards the left or towards the right... and you are gone; a little unbalance and death is waiting at every step. But the man walked and he walked so leisurely, just as leisurely as if he had gone for a morning walk. He reached the other hill.

The first man was trembling, perspiring. He shouted from his place to the other man, "Please tell me how you walked, so I can also walk!"

The other man shouted back: "Difficult, because I don't know the how. I know only one thing – this is the way I have been walking my whole life. I'm not a tightrope-walker, but now I know I am, because this is the way I have been living my whole life – balanced, never going to the extreme. Or, if I lean towards the left immediately I balance it by leaning towards the right. I have not done anything else. But this won't help you because this is not something you can learn suddenly. If you live in this way the knack of it comes to you."

Remember the word "knack." I emphasize it. Religion is a knack, it is not a science. Otherwise it could be taught very easily, it could be explained very easily. It could be theorized, there would be no trouble about it.

Even the greatest problem in science can be solved – if not today then tomorrow, but it will be solved through intellect, through intellectual effort. And some day, when it is solved, it is not solved only for the one who has solved it, it is solved for all.

Einstein solved the mystery of relativity. Now there is no need for anybody else to solve it, it is solved for all. You have just to understand it, that's all. You need not go into the vast effort of solving it. It is solved. Science is a public phenomenon: one man solves something; then it is solved for everybody; one man invents something, it is invented for all. It is a mass phenomenon.

In religion thousands of Lao Tzus may have happened, but nothing is solved. You have to know it again and again on your own. It is not science. Science can create scriptures, theories, but religion cannot create scriptures and theories. It is a lived experience. You cannot reduce it to a theory, it is too subtle for that, too delicate for that. Theory is very rough, gross; experience is very subtle. Can any tightrope walker make a theory out of tightrope-walking and just by understanding the theory...? You can understand the theory perfectly, you can be examined and you can get a hundred per cent mark. But do you think that you will be able to walk on that tightrope just because you have understood the theoretical background of it? No, it won't help. It is not a science. And I say to you, it is not even art – because art can be imitated; knack can never be imitated. Art is something you do outside of you: you paint a picture, you make a poem, you dance, you do something which is visible, which can be imitated. Even Picasso can be imitated.

But religion can never be imitated; it is nothing outside, it is something within. You can imitate a Picasso, a Michelangelo, but how can you imitate a Lao Tzu? You feel something is there but it is elusive. You know that he knows something but you cannot pinpoint it, you cannot figure it out. It is a knack.

Then what is a knack? A knack comes when you do many many things on the path – trial and error, falling and rising, going astray and coming back – thousands of experiments in living, and then suddenly one day you have the knack of it. A knack is the essence of many errors, mistakes, of trial

and error. Something grows in you, and once you know it you can forget about it, you have it always. You need not remember it. If you need to remember it, it is still not a knack, it is something in the mind. If it is a knack it goes into the blood, into the bones, into the very marrow, into the very being. Then you can forget about it.

A Lao Tzu has not to remember how he has to walk, how he has to be. It is not a discipline. Once you know, you know. You can forget, you can simply drop it out of the mind. But you will follow it, you will follow it without thinking about it. Knack is neither science nor art, it is a lived experience. And this is the greatest art or the greatest science – the science of life or the art of life.

You have to walk in life – and see how you fall; you have to watch yourself – and observe how you go astray. And the mind will insist on going to the very extreme. Whenever you feel an imbalance immediately balance it by moving to the opposite.

Mind is either a rightist – it moves toward the right, then it never moves to the left; or mind is a leftist – then it moves to the left and never moves to the right. And I have come across a very strange phenomenon: sometimes mind becomes a middlist – remains in the middle but as fanatic about the middle as others are about right and left. This man is also not in the middle because a man who is in the middle is never fanatic; only extremists are fanatics, they cling to a certain position. And the middle is not a position, it is a constant gaining of balance.

Try to understand. This is the most meaningful feeling that Tao can give to you. The middle is not a fixed state, it is a constantly changing movement. So you cannot be in the middle like the man who can be on the left or on the right. You cannot cling to the middle. One who wants to be in the middle will have constantly to lean towards the right and left; sometimes you will see he is a leftist, and sometimes you will see... now, look! – he has become a rightist. He has to walk like a tightrope-walker. Only between these two extremes, balancing constantly, continuously, is the middle.

The middle is an alive situation, it is not a fixed and dead point that you achieve forever – no. Moment to moment you have to achieve it, again and again and again. Watch a tightrope-walker – it is an experience.

In my childhood, whenever I heard about a tightrope-walker – anywhere, in my village or in the neighboring villages – I would run and watch, because from the very beginning I felt that he knew something which was very, very significant for life.

What is he doing? He is not statically in the middle, otherwise he will fall. He is never for a single moment static. He is dynamic, constantly changing, a flux, but the flux has a balancing center. Sometimes he moves to the left, sometimes to the right; he is very contradictory, he is not consistent. If you ask for consistency he will fall and die. If you say, "Stick to one situation, to one position. If you are a rightist, be a rightist; if you are a leftist, be a leftist; or if you have chosen the middle as your position, then be in the middle. But what are you doing? You are constantly moving" – you will kill him. Any static position kills. To be static is to die, and die uselessly. To be static is to miss life. No, he cannot remain in the middle. To remain in the middle... he cannot remain in the middle – to remain in the middle he has to constantly move and balance. Every moment life is changing, how can you remain fixed? Every moment everything is changing. Nothing is static.

Says Heraclitus: You cannot step in the same river twice. By the time you come to step in the river twice, the river has changed. And not only has the river changed, you have changed. How can you step twice in the river? Neither the river remains the same nor you. Nothing remains the same. Sameness is illusion. Flux is reality. In such a changing world, in such an alive world, vibrating with life, if you cling to a position you are dead, you are seeking suicide.

That's why all those who have reached and concluded are dead. If you have concluded that you are a Hindu you are dead. If you have concluded that you are a Mohammedan you are dead. Because sometimes a Hindu needs to lean towards the Mohammedan to gain balance, and sometimes a Mohammedan needs to be a Hindu to gain balance.

Balance is life. If you have decided that you are a communist you are dead. To remain alive even the communist needs to lean toward the capitalist and the capitalist to lean toward the communist. Life is not as clear-cut as thinking. Thinking is very linear, life is maddening.

I have heard one anecdote, not written by a Taoist but the anecdote is Taoist – knowingly or unknowingly, the man has brought Taoism into it. It is a German anecdote.

It happened once: a small chicken was sitting in the henhouse, absolutely Buddha-like, not a single worry in the world. Then suddenly appeared a man. She became afraid; she ran away. When she came back the man had gone but there was some corn just before the henhouse. She started brooding, thinking. A scientific curiosity came to her mind. From where had this corn come?

Then again the next day the man appeared. She again ran away, came back. The man had gone, but again the corn was there. Certainly there was some relationship between the man and the corn. But it was too early for a scientific thinker to come to a conclusion. She didn't want to commit to a theory so soon, in such a haste. So she waited – she must have been really a scientist. She waited and waited and waited and every day it happened.

Then by and by the theory became materialized in her small mind that there was a cause-and-effect relationship: whenever the man appeared the corn appeared. Nine hundred and ninety-nine times she watched. Now it was absolutely certain – there was a cause-effect relationship. When the man appeared, the corn appeared. The man was the cause, the corn was the effect.

Nine hundred and ninety-nine times was enough. She concluded now that there was a necessary relationship. And enough she had waited and experimented, watched and observed – now she could say that without exception it happened. So it must be a law. She was very happy and waited for the man. He appeared for the thousandth time.

The chicken went to the man to thank him for his kindness – and had her head wrung.

Life is like that. It has no cause-effect relationship. Even if something appears for nine hundred ninety-nine times don't conclude; the thousandth time may be the exception.

And this is not only a story. Now in scientific circles a philosophy of uncertainty is arising and gaining hold. After Heisenberg, science is not as certain as it used to be before. Now they say everything is uncertain, and certainty is just approximately certain – not absolutely certain. Nine hundred and

ninety-nine times, okay – but then comes the exception. Even science is shaken. It has to be shaken because it also deals with life. Life cannot be reduced to a scientific cause-and-effect relationship. Life remains mysterious.

To remain in the middle, if you stick to the middle you will miss. This is the mystery of life. To remain in the middle you have to be constantly moving towards left and right. Only then can you remain, because the middle is not a fixed point. The middle in fact is nothing outside you. The middle is something inside you: a balance, a music, a harmony.

Lao Tzu says: Beware of the extreme. Don't go to the extreme, otherwise you will fall. Everything on the extreme changes to its opposite.

If you are in love and twenty-four hours a day you are after your lover, and you move to the extreme, as lovers do, everything will be destroyed. You will destroy love yourself, because it is too much. It becomes unbearable.

You cannot love for twenty-four hours a day. Loving for twenty-four hours a day is like a man eating for twenty-four hours a day. Love is food. You should not move to the extreme, otherwise food can become poison. That is how things turn to their opposite. Food nourishes, but eat too much and food becomes poison, it kills. That which was a nourishment becomes a poison and a killer. Love is a nourishment; do it too much, overdo it, and it kills. And only hatred is left. Do anything too much and you will find the opposite of it has happened.

Be after money too much and in the end you will find you are a beggar, empty. You have missed a whole life and the very point of it. You missed all the enrichments that life could have given to you because you were too much after riches. Be after happiness and move to the extreme and you will be the most unhappy man in the world. To be happy one need not go after happiness too much. Sometimes one has to forget about it; sometimes one has even to enjoy unhappiness. To be happy, I am saying sometimes one has to enjoy unhappiness also. That too is part of life – and beautiful. This is how the balance is maintained. If you are laughing twenty-four hours a day, your laughter will become neurotic. It will no more be a laughter – you will go mad. To keep laughter alive and sane, tears are also needed. You cannot laugh twenty-four hours a day.

Watch children, because they are pure beings and they reflect things absolutely clearly; they are mirrorlike. In the villages, if a child laughs too much mothers say, "Don't laugh too much, otherwise you will weep." There is some wisdom in it. If a child laughs too much he is bound to weep. You can see – he is laughing, he is laughing, he is laughing... and suddenly he has started crying. The laughter came to the extreme and became crying.

You cannot be happy twenty-four hours a day; unhappiness is a relaxation. You cannot be unhappy for twenty-four hours; happiness is a relaxation. It is tightrope-walking – and man is foolish because man is too logical.

You live in the world as a grihastha, as a householder. Then for twenty-four hours a day you live in the world; not for even one hour in twenty-four are you out of it – in meditation, in prayer, in isolation, alone, enjoying just yourself, not bothering about the world and worldly things – no. Then one day

you get fed up with it. It is bound to be so, it is going to happen: if you remain a householder twenty-four hours a day, one day you will get fed up, to the extreme you have come. Then you renounce and run away to the Himalayas.

I have watched: people who run away to the Himalayas are perfect householders. Perfect, I say. They did too much, they overdid it. And when you overdo, the other extreme is bound to be born. It takes revenge. A man who was too much in the world, just accumulating riches, money, a bank balance, suddenly feels frustrated. He laughed too much, now tears are flowing. He escapes. He renounces, he becomes a sannyasin, goes to the Himalayas, moves to the caves. What has happened to this man? – you think a revolution? It is nothing like that. It is just a natural phenomenon – he was too much in the world, now he has to become just the opposite. And now twenty-four hours a day he will try to be a sannyasin – now again the same foolishness. One day he is bound to come to the marketplace again. Twenty-four hours a day he tried to be a house-holder – he could not be; now he is doing the same stupid thing again, for twenty-four hours a day he is trying to be a sannyasin.

Life is a rhythm. You breathe in, you breathe out. You cannot only go on breathing in, breathing in, breathing in – you will die. You have to breathe in and breathe out, and you have to keep a balance. The same amount of breath going in has to come out – then you are healthy. The life of the world is in-breathing and the life of a sannyasin is out-breathing. They both have to be together.

People come to me and they ask, "What type of sannyasins are you creating? We have never heard of this. What type of sannyas is this? People are living in their houses, they are doing their business, they go to the office, work in the factory, they have wives and children. What type of sannyas is this? We have never heard about it." Yes you have never heard about it. But this is the only sannyas that is right, this is the only sannyas that is balanced. This is the only sannyas which has a harmony of in-breathing and out-breathing.

And the greatest possibility of attaining peaks of bliss is possible only when in-breathing and out-breathing are completely balanced. You are not leaning to any side too much – suddenly you are beyond both.

Lao Tzu says:

STRETCH A BOW TO THE VERY FULL

AND YOU WILL WISH YOU HAD STOPPED IN TIME.

BECAUSE THE BOW will break. Stretch a bow to the full – it could have served you for long if you had been a little alert. Never stretch a bow to the full because fullness is always death. Life doesn't want anything perfect because with perfection evolution stops.

Perfection is death; imperfection is life. Life loves imperfection. Become perfect and you are useless – life will throw you into the rubbish heap, you are no more needed. Remain imperfect, and you will be alive and life will support you from everywhere. That's why perfection is not the goal for Lao Tzu or for me – but totality.

You can be total without being perfect and you can be perfect without being total. In fact, you can only be perfect if you are not total, because perfection will choose either the right or the left; then you become a perfect rightist or you become a perfect leftist – or you become a perfect middler. But perfection means you are fixed; perfection means no change moves within you; perfection means now you are frozen, not flowing. And perfection is always partial.

The greatest of men have never been perfect, they have been total. Total means they have everything in them, but they are not just the sum total of everything. They are more than that sum total. They have everything in them, and then a harmony arises which is beyond, beyond everything that they have. They are not just an arithmetical total, they are an artistic total. A poem is more than all the words in it – it has to be, otherwise it would be simply words. A painting is more than all the colors in it – it has to be, otherwise what type of painting is it?

It happened once: an American wanted to have a portrait painted by Picasso. He knew that Picasso would ask a fantastic price but he could give it, he had enough. So they didn't decide the price first. He asked and Picasso did the portrait. When it was ready Picasso really asked a fantastic price. Even the American could not believe that for such a small portrait, just a small piece of canvas with a few colors on it – ten thousand dollars?

The American said, "It seems a little too much, even for me. What is there in it worth ten thousand dollars?"

Picasso said, "What do you see?" He said, "I see a piece of canvas and a few colors."

Picasso said, "Okay. Bring ten thousand dollars or whatsoever you want."

He said, "I will give you five thousand dollars."

When he brought five thousand dollars, Picasso gave him not the portrait but a piece of canvas and a few tubes of colors. And he said, "You take it. This is all you wanted."

A portrait is more than a piece of canvas, more than a few colors – because it is a harmony. And when Picasso paints something it is a great harmony. The price is not for the color and the canvas, the price is for the harmony that he has brought to the colors and the canvas – something that transcends.

When a man is total he has all – left, right, middle – and all other positions in between. He has all, the whole range. He is a rainbow. The whole range of colors are in him, but he is more than that range – he is a harmony of them. That harmony is a constantly changing phenomenon; you have to attain it again and again and again. And that is the beauty of it because then it is never old, never boring, never flat, never stale. Each moment it arises out of nothingness; each moment it is fresh like the morning dew. It is ever-fresh.

A Lao Tzu lives in an ever-freshness, an ever-greenness. If he had attained something, attained it forever, guaranteed – then it would become stale. Then dust would gather on it, then the past would gather on it and sooner or later one would be feeling bored with it and one would like to throw it away. Even enlightenment, if you are not gaining it again and again, will become a boring phenomenon – the same. You will feel fed up with it.

STRETCH A BOW TO THE VERY FULL

AND YOU WILL WISH YOU HAD STOPPED IN TIME.

Don't stretch a bow to the very full. If you are laughing, it is better to smile than to laugh because a smile never brings tears, only laughter. Or if you laugh, keep balance. Don't go to the very extreme. Remain on plain ground, otherwise sooner or later you will be thrown to the other extreme and then you will suffer. When you are happy, keep control; don't be too happy. There is no need. Smile in happiness, don't laugh; keep quiet about it, then happiness can stay for a long time. If you know the knack of it, it can stay forever.

A smile can stay forever – not laughter. So you can find a Buddha smiling but not laughing. He knows the art of how to keep balance. Love, be nourished by it, nourish the other by it, feel ecstatic, but don't go mad. Otherwise sooner or later you will finish everything. Sooner or later everything will turn into hatred. Lovers can become enemies very easily; in fact, how can you make an enemy unless first you make him a friend? And the deeper the friendship the deeper will be the enmity if it ever comes. You cannot create an enemy without creating friendship first. Friendship seems to be the first requirement.

If you move in too much, if you come too close, you will create enmity. Never go too close. Always keep a little distance. Kahlil Gibran in his wonderful book THE PROPHET says lovers should be like pillars of a temple – supporting the same roof, but not too close to each other. Like pillars.... If they come too close, the whole temple will fall; if they go too far away, then too the whole temple will fall. They cannot come too close; they cannot go too far. They should be like pillars of a temple, supporting the same roof.

This is the art, the knack. If you want your love to be eternal, don't come too close, because if you come too close then the need to go far away arises. If you come too close then you trespass on each other's freedom – and everybody needs a space of his own. Love is beautiful when it co-exists with your space; if it starts trespassing on your space then it becomes poisonous. And lovers always behave foolishly and stupidly. When they are in love they don't listen to anything; they try to come too close and then they destroy their love. Had they been a little wiser, they would not have come too close and then they would have remained close forever.

Bernard Shaw has said somewhere that by the time a man becomes wise in love, his life has gone. Very old people become wise in love, but then the possibility of love is gone. Bernard Shaw says: I always wonder why God wastes youth on young people. It should be given to old people, who are wiser, who have lived, known and attained a balance – but God goes on wasting youth on young people.

In everything this should be the golden rule: always keep balance. An imbalanced being cannot exist in life; life does not allow imbalance. The more balanced you are the more life gives to you; the less balanced you are – you become a beggar on your own accord. Life cannot give to you.

STRETCH A BOW TO THE VERY FULL

AND YOU WILL WISH YOU HAD STOPPED IN TIME.

Just a few days ago I was reading a German poet. In his introduction he writes: Had Hitler known this sentence of Lao Tzu...

STRETCH A BOW TO THE VERY FULL

AND YOU WILL WISH YOU HAD STOPPED IN TIME.

Hitler was successful but he did not know Lao Tzu. People like Hitler never do.

STRETCH A BOW...

Now Indira has stretched the bow too much. Don't succeed too much, otherwise you will fail. You have heard the proverb, that nothing fails like failure; that is not true. I will tell you the right proverb: Nothing fails like success.

If you go on succeeding you are bound to fail. There is a limit to everything. If you go on succeeding, a moment comes suddenly – flop – and everything goes beyond your control. Take everything in measure. If you are succeeding don't be in a hurry and don't move to the very end, because after success nothing is left, only failure.

Always take everything in homeopathic doses. Allopathy is good, but allopathic doses are not good. And be alert: are you moving to the very limit of a thing? If you are moving to the very limit you are moving to the opposite in fact.

STRETCH A BOW TO THE VERY FULL

AND YOU WILL WISH YOU HAD STOPPED IN TIME...

... because you will break it.

TEMPER A SWORD TO ITS VERY SHARPEST

AND THE EDGE WILL NOT LAST LONG.

Only balance lasts, nothing else, and balance is the most difficult thing in existence, in life, because balance needs tremendous wisdom.

It happened: Lao Tzu's disciple, Chuang Tzu, lived in a town for many years. Then one day, suddenly, he told his disciples, "We are leaving."

They said, "But what has happened that you are leaving? We don't see any point. Why should we go to another town? Everything is good, everything settled, comfortable. In fact, now we have been able to make everything comfortable and you are moving again. What has happened?"

Chuang Tzu said, "Now people have started to know me, my fame is spreading. And when there is fame one should be alert, because soon these same people will defame me. Before they start defaming me I should leave this town."

A moment comes when fame becomes defame, when success becomes failure. Remember always to remain in the middle. A constant alertness is needed, otherwise the tendency of the mind is to think that when you are succeeding why not succeed a little more? The mind says: When you are succeeding why not try a little more? And you see that the road is clear and nobody is barring the way – why not try a little more? The mind goes on; mind is obsessive. Whatsoever it gets, it becomes obsessive about it. If it is success-mad, has success mania, then it goes obsessively after success – until it fails. Unless it fails it will not take a rest. It goes on and on and on.

Try to understand the nature of the mind: it is obsession. If you do something the mind goes on doing it twenty-four hours a day, it won't give you rest. It is like a demon – it will not allow you rest. And rest is needed.

Do, but don't do too much, otherwise the same energy will become the undoing.

TEMPER A SWORD TO ITS VERY SHARPEST

AND THE EDGE WILL NOT LAST LONG.

WHEN GOLD AND JADE FILL YOUR HALL

YOU WILL NOT BE ABLE TO KEEP THEM SAFE.

When everything is too much, it is bound to be taken away.

It happened once: a follower of Lao Tzu was made a judge. The first case that came before him in the court was about a thief. The thief had confessed that he had stolen. The case was clear – the thief had confessed, the things had been found – but the follower of Lao Tzu took a very very strange approach and attitude to the case. He jailed the thief for six months and he also jailed the man from whom he had stolen the things.

Of course the rich man could not believe it. What nonsense! His things had been stolen and he was being sentenced – for what?

The disciple of Lao Tzu said, "Because you have gathered too much. Now if I go to the very root of the problem you have provoked this man to steal. In the whole village people are poor, almost starving, and you go on piling up riches. There is a limit to everything. So if I look: who is the real criminal? – then you are the real criminal. You started the whole thing first. This thief is just a victim. I know that he couldn't control himself, that is his fault. But you accumulated too much, and when riches accumulate too much with one man the society cannot remain moral, cannot remain moral. Thieves will bubble up, robberies will happen, murders will happen. All sorts of immoralities will happen – they are bound to happen."

Nobody listened. The judge was removed from his post. The emperor said, "This is too much. This man is dangerous. Someday he will catch me – because if he goes to even deeper roots, he will find me. This man has to be removed."

But Lao Tzu has to be heard. He touches the very nerve of the whole disease: if you gather too much it will be stolen, it will be unsafe.

Remain in the limits, remain balanced. Too much poverty is bad, too much richness is bad – too much is bad. In fact for Lao Tzu too much is the only sin. Don't do too much, don't overdo, and then life is a flow. And life is moral.

TO BE PROUD WITH WEALTH AND HONOR

IS TO SOW THE SEEDS OF ONE'S OWN DOWNFALL.

It happens every day but you are blind so you cannot see. It happens every day, everywhere. Every day you see your politicians in this country – in every country – they are too egoistic, too filled with their own ego. Then reactions start. Then somebody throws a shoe and somebody throws a stone and then people start to disrespect them.

A balance has to be created. If you feel that your ego is supreme, then somebody is bound to come from somewhere to pull you down to your right size. Somebody else is needed – because you could not remain in control by yourself. And life always creates balance, because imbalance is an ill state of affairs. If in a country politicians are too egoistic and they ask for too much respect, soon disrespect will come in. Soon there will be rebellion, soon there will be revolution, soon everything will be destroyed. All codes of morality, respect, manner will be destroyed.

Politicians should not ask too much respect; they should come a little lower, within the limits. Then nobody, nobody bothers to throw stones at them. Why? There is no question. In the old days rich men never showed their riches, they lived as ordinarily as everybody else. Even kings and emperors used to come to beggars like Buddha and Mahavir to pay their respects. They were always honored. There was a balance. Now the balance is completely lost. No politician bothers to pay respect to anybody. He becomes supreme when he is in power. He trespasses the limit, then his leg has to be pulled down. Then somebody, somewhere else, arises. That is simply a balance.

Always remember: life is never unjust. If it looks unjust then you must have done something wrong. Somewhere you must have gone beyond the balance; then life seems to be unjust. Otherwise life is never unjust. And whenever you feel the injustice it is better to look at yourself; you have done something wrong and you have been punished. In fact, people have been thinking for millennia that sins are punished, but I say to you that sins are not punished. Sins are the punishment. When you say sins are punished you have time to wait. Maybe they will be punished in the next life – who bothers? We will see in the next life. You can postpone. But I say to you that sins are the punishment; they are not punished somewhere in the future.

Sins carry their punishment in themselves. Punishment is intrinsic to every sin. It is not a result somewhere in the future. It is not that you sow today and you reap tomorrow – no. There is no time gap. You sin and immediately you are punished, immediately the punishment has started. Here you sin and here immediately the punishment starts – you feel ugly and you feel sad and you feel guilty, and a turmoil and a chaos arise inside and you are unhappy and in hell. Hell is not somewhere in the future, neither is heaven. Each act carries its own heaven or hell.

Remain balanced and you are in heaven; become unbalanced and a hell is created – nobody else is creating it for you.

Lao Tzu has no God, no personal God, to punish anybody. It is simply Tao. Tao is just a law, a universal law. If you move according to it you are happy, if you move against it you become unhappy. In fact, unhappiness is a symptom, just as happiness is a symptom – a symptom of how you are moving: according to Tao or against Tao.

When you are moving according to Tao you are happy, blissful, celebrating. Every moment is a joy, a delight. Life seems like poetry. Every moment you see something flowering, growing; every moment you see a thousand things to be grateful for. You are blessed.

Life is a benediction if you follow, move, according to the law. And the law is of balance. If you move against it, if you go contrary to the law, suddenly you lose balance. Happiness disappears; you become unhappy, you become sad, miserable. A hell is created. Hell is just a symptom. Don't try to fight with it. Just try to understand where you have moved against the law, that's all – and then move back, gain balance. Whenever you are sad don't try to change sadness. Don't try to do anything with it; sadness is symptomatic. It simply shows that somewhere you have gone against the law. Find the balance again. Maybe you need a turning. Maybe you need to lean a little more towards left or right so the balance is gained again. And this has to be done continuously.

People come to me and they say, "If we meditate and if we succeed will silence and peace remain forever and forever?" They are asking a stupid question. Then meditation would be a dead thing – like a stone, not like a flower. And meditation is not like a stone, not even like a plastic flower. It is a real lotus. It blooms. It changes. With the sun it opens, in the night it closes. There is a continuous balance, and you have to find the balance every moment. Meditation is not something you do once and you are done with. It is something that is like breathing, like blood circulating. It is not that once the blood has circulated it is finished, once you breathe there is no more need of it. No, you have to breathe and you have to go on meditating; every moment you will need it.

By and by it will become natural, that is right. By and by you will go less and less against the law. When the knack is found, the very moment your step is going against the law you will see the hell and you will move back. You will come back to the path, you will not go astray.

TO BE PROUD WITH WEALTH AND HONOR

IS TO SOW THE SEEDS OF ONE'S OWN DOWNFALL.

RETIRE WHEN YOUR WORK IS DONE.

SUCH IS HEAVEN'S WAY.

RETIRE WHEN YOUR WORK IS DONE.

WHEN YOU SEE that a work has given you balance, that you have attained happiness, don't ask for more; when you feel good don't ask for more; when you are surrounded by a well-being don't ask for more. Retire, enjoy it. Revel in it. Dance with it. Don't ask for more. The mind is always asking for more.

The mind says, "Okay, this is good, that I am feeling a certain well-being, but more is possible. So first I should attain the more." Then you miss that which was possible; that which had already

become actual, you miss. And if you listen to this mind, which goes on for more and for more and for more, it will lead you to the end, to the extreme. And suddenly you fall into hell, and you are miserable, unhappy.

Whatever you gain, make it a criterion: if you are feeling good, if you are feeling well, if you are feeling blissful, silent, peaceful, a certain delight around you, life has become a song for this moment – then sing it! Don't ask for more! Chew it, absorb it. Don't ask for more. Retire... that is the meaning of retire. Now stop further efforts – enough! You have gained – now let it be, enjoy it. Live it! And then you will see: a different dimension comes to your being.

There are two dimensions. One is horizontal... more, more, more – that is the horizontal dimension. You move in a line. You are on the point A; you want to be on the point B. When you are on the point B, you want to be on the point C. Soon you will reach to XYZ. And from Z is hell. Z is the door of hell. But you cannot stop, the mind goes on. The mind says, "Look, you are on C, and D is possible. So why waste time on C, go to D. Then E becomes possible, so go to E." No moment to enjoy, no moment to celebrate, no moment to retire and be. Doing, doing – never being... because being means that C is enough, now enjoy it. You have earned the bread for today – now retire. But the mind says, "What about the safe in the bank? It is still half-filled. You have to fill it completely..."

In India they call it the vicious circle of the ninety-nine. They have a story.

A poor barber was very happy, tremendously happy, as sometimes only poor people can be. He had nothing to worry about. He was the barber to the royal king; he used to massage him, to trim his hair, to serve him every day.

Even the king was jealous and he always asked him, "What is the secret of your happiness? You are always bubbling. You seem not to be walking on the earth, you are simply moving on the wing. What secret is there?"

The poor barber said, "I don't know. In fact I have never heard the word 'secret' before. What do you mean? I am simply happy. I earn my bread and that's all... and then I retire."

He must have been a Lao-Tzuan.

Then the king asked his vizier, his prime minister – and he was a man of knowledge, a very very knowledgeable man. He asked him, "You must know the secret of this barber. I am a great king. I am not so happy, but this poor man, having nothing, is so happy."

The prime minister said, "He does not know anything about the vicious circle of ninety-nine."

The king said, "What is this?" The vizier laughed and said, "You are in it but you don't know it. We will do one thing. Tonight we will throw a bag containing ninety-nine rupee coins into the barber's house, and then see what happens."

They threw a bag containing ninety-nine rupees into the house.

The next day the barber was in hell. He came very sad and worried; in fact, he didn't sleep the whole night. He counted the rupees in the bag again and again – ninety-nine. And he was so excited –

how to sleep when you are excited? The heart was throbbing, the blood was circulating; there must have been a high blood pressure, an excitement. And he tossed and turned, and he could not sleep. He would get up again, touch those golden rupees, count again... he had never had the experience of counting rupees and ninety-nine was the trouble – because when you have ninety-nine you want them to be a hundred. So he was planning what to do the next day to get one rupee.

One golden rupee was a difficult thing to get. He was getting only a few paisa, and they were enough in those days. How to get one rupee? – because one rupee, one golden rupee meant almost one month's earning. What to do? He planned many ways – a poor man, not knowing much about money, he got into trouble. He could think of only one thing: that he would fast for one day and eat for one day. This way, by and by, he could accumulate one rupee. And a hundred rupees would be good...

Mind has a stupidity: to complete things. Mind is a perfectionist. Ninety-nine? The obsession is created: they must be a hundred.

He was sad. Next day he came – he was not flying in the sky, he was deeply on the earth... not only deeply on the earth, but a great burden, a stone-like thing hanging around his neck.

The king asked, "What is the matter with you? You look too worried."

He said nothing, because he didn't want to talk about the bag. But every day the situation grew worse and worse. He could not massage well – he had no energy, fasting.

So the king said, "What are you doing? Now you don't seem to have any energy. And you look so sad and miserable. What has happened?"

So one day he had to tell the king; the king insisted: "You tell me, I can be of help. You just tell me what is the matter." He said, "I am now a victim of the vicious circle of ninety-nine."

When you have ninety-nine there is a vicious circle – you want them to be a hundred. This is the horizontal line. And don't think that when they are a hundred, things will stop. Things never stop. Mind does not know where to stop. It knows no stopping. That's why it falls. It goes without stopping anywhere, from A to B, from B to C, and goes on and on until at Z it falls into hell.

Then there is another way of life; the vertical – not horizontal. You don't move from A to B, from B to C – no. You don't move in a line, on the same plane, on the same level – no. You move from A to A1 to A2 to A3 in a vertical line, in depth. You move into the depth of the A. Whatsoever is in the moment you move deep into it – not from this moment to the next, but in this very moment you move as deeply as possible. And then even one moment becomes eternity. And your happiness grows, knows no bounds. Your bliss grows, knows no bounds. And there is never an imbalance. You are always balanced. A vertical mind is always balanced because a vertical mind is no more a mind.

The whole effort of meditation is to give you a vertical mind. A vertical mind virtually means no-mind. Then you move from A to A1, A2, A3 in depth, or in height vertically. When B comes, again you move from B1 to B2, B3. You never fall from anywhere because you always go into the depth. This is what retirement is. You have earned the bread today, now retire.

But you don't know how to retire; you go on earning the bread in your dreams also. You lie down and you plan for tomorrow, and nobody knows whether the tomorrow is going to come or not. In fact it never comes. It is always today. You are planning for the future, not knowing that death will destroy all future. Remain in the moment – be wise. Live it as totally as possible and then you will know no death. Because a man who is not worried about tomorrow knows no death – he becomes deathless. Because death is tomorrow – life is today.

Death is in the future, life is always in the present – this is the meaning of retire. If you want me to translate this word "retire" I will call it sannyas. You have to retire not in the end of life; retire every day, retire every moment. When you have enjoyed a moment it is retirement, it is through retirement, it is sannyas.

When you come back from the office to your house, leave the office in the office. Don't carry it in your head, otherwise the head will have a headache – bound to have! Such a big thing, the office, you carry in your head! It is heavy! The whole market in your head – it is heavy! Falibhai goes to the share-market. He knows. You can carry the share-market in your head; then it is madness. But he never carries it; he has learned how to retire in it.

Retirement every day, retirement every moment.... The very word "retirement" does not look good to us; it gives the feeling of old age, inability. Somewhere beyond sixty-five, when death comes near, then one retires. No, the word "retire" is very beautiful. It is the meaning of sannyas. Retire means rest: the work is done, now retire, enjoy it. Don't postpone enjoyment, that is the meaning of the word "retire." Enjoy here and now.

RETIRE WHEN YOUR WORK IS DONE.

SUCH IS HEAVEN'S WAY.

That is Tao. Never go to the extreme, the work is always done within the limits. Remain in the limits, enclosed in the limits. That is the discipline, the discipline of a sannyasin – always remaining in the middle, always remaining within limits, always remaining satisfied, not hankering after more and more and more.

Drop the horizontal line; move into the vertical. Retire. And you will be fulfilled; you will know the greatest fulfillment that life can give you. That is a deep moment of total balance, tranquility. We have called it enlightenment, liberation, moksha, nirvana – or you name it.

CHAPTER 6

There Is No Meaning

16 June 1975 am in Buddha Hall

The first question:

Question 1

YOU HAVE SAID THAT EVERY GESTURE FROM A MASTER IS SIGNIFICANT, AND OFTEN THE ANSWER IS GIVEN IN WHAT IS NOT SAID RATHER THAN WHAT IS SAID. BUT OFTEN WHEN YOU LOOK OR GLANCE AT ME, AND I FEEL THERE IS A MESSAGE, I DO NOT KNOW HOW TO IDENTIFY THE MESSAGE WITHOUT USING MY MIND. AND EVEN WHEN I DO USE MY MIND I AM NOT SURE.

THE MIND CANNOT BE USED. Once you use the mind you have missed the point. Silence has to be understood in silence; a no-word message is to be understood wordlessly. If you try to understand through words and through mind you will miss it, you will misunderstand it. Then your own mind has come in. Then you will interpret it. Then it will not be pure, it will not be the same.

And if you ask, "Then what to do?" you ask a wrong question. The question of how arises from the mind. There is no question of how. You be silent. Don't do anything, don't try to interpret it, don't try in any way to interfere with it – let it spread over your being. You may not be able to identify it right now because it is vaster than the mind and all identifications are from the mind. You may not be able to know exactly what it is, but there is no need. You may not be able to decipher, decode the meaning of it, but there is no need. Let the wordless message reach to your wordless center. It is a deep contact, and the contact is the meaning. It is a deep penetration, and the penetration is the meaning.

You pass by a rosebush and you look at a roseflower. What is the meaning? If you start thinking about the roseflower, the mind enters and the roseflower is lost. Then the mind creates a wall of words, thoughts, concepts and you cannot even see the roseflower there.

Don't try to find the meaning. Meaning and a constant obsession with meaning is a disease of the mind. What is the meaning of a roseflower? There is no meaning. It flowers without any meaning. It needs no meaning to justify itself; it is justified in its being. You just let it be, and you be with it. Let the rose penetrate you, let the rose spread its fragrance around you and within you, and suddenly something stirs within your being – something has arisen. The rose has done something in you. Even then, you may not be able to know what the rose has done but you will feel happier, blissful; you will feel there has been a contact with the unknown. You will feel that you have been given an opportunity to look into the unknown. You will feel that the rose has become a window and a vast sky has opened – there has been a crack in the wall of your mind, and a ray of light penetrated. Don't bother about the meaning.

When I am looking at you, you simply look at me! When I am giving you my being, you give your being to me. Be available, let it be a contact. It is not a communication, it is a communion. I am not communicating a certain message which can be deciphered, decoded – no. I am giving myself to you in that gesture. It is bigger than any meaning that can be given to it – and you are also bigger. If the contact happens, you will feel that boundaries have dissolved. For a moment you were not there. For a moment you were possessed by me – and not only by me but, through me, by the whole. So whenever I look at you, whenever I want to penetrate into your eyes, whenever I knock at your door, at your heart, open the doors.

Don't try to find the meaning. In finding the meaning you will miss the meaning – because the contact is the meaning, a deep inner embrace is the meaning.

The second question:

Question 2

MY MIND IS IN SUCH A STATE OF CONFUSION THAT IT IS IMPOSSIBLE TO REMAIN IN THE MIDDLE. WOULDN'T IT BE BETTER TO FOLLOW THE MIND IN ALL ITS EXTREMES SO THAT I CAN EXPERIENCE THE WHOLE ABSURDITY OF IT?

The first part of the question:

MY MIND IS IN SUCH A STATE OF CONFUSION THAT IT IS IMPOSSIBLE TO REMAIN IN THE MIDDLE.

I AM NOT SAYING that you should remain in the middle. If you try to remain in the middle you will never be in the middle. The middle is a balance; you cannot try to be there. You will have to lean to the left, you will have to lean to the right. Don't cling to any position. Be free. And between leaning to the left and leaning to the right, somewhere a subtle point arises in you. It is not outside of you. If you go to look outside there is left and right; there is no middle.

It is just like time. Space and time are together. Try to understand. If you look at the clock there is past and there is future, there is no present. Your clock never says what the present is – it cannot

say, because the moment it has said it, it is already the past. So the hands of the clock move from the past to the future; there is no present in your clock – cannot be. Present is not part of time. You have learned in your schools and your universities that the present is part of time – that is absurd. Present is not part of time. You have heard it repeated so many times that time is divided into three tenses – past, present and future – that it has become a conditioning in your mind. No. Time has only two divisions: past and future.

Then where is the present? The present is in you. If you look out, you will find past and future; if you look in, you will find the present and always the present. There is no past and no future – there cannot be.

Inwards you move, and you move into the eternity of the present; outwards you move, either you move into the past or you move into the future.

And the same is true about space – in space there is either left or right. If you lean towards the left it is outside, if you lean towards the right it is also outside. But if you gain a balance between the two, suddenly you are in. The middle point is within you, it is not a part of space outside. In fact, the present and the middle are together. Whenever you are in the present you are in the middle, whenever you are in the middle you are in the present. The middle is not a position outside you. It is an inner phenomenon just like the present.

So when I say or Lao Tzu says, "Be balanced," we are not saying make balance a static phenomenon in your life. It cannot be static, you will have to continuously maintain it, moving to the left and the right. In that movement sometimes you will pass the innermost point of your being and suddenly you will be in the middle. And suddenly you will find an implosion – not an explosion. Implosion. Something inside implodes; suddenly you are no more the same. Whenever you pass the position of the middle inside, you are no more the same – you become intensely alive, you become intensely innocent, you become intensely pure and holy. In that moment there exists no darkness for you, no sin, no guilt. You are divine, you are a God whenever you can find that balance. But you cannot find it once and for all – no. Life is always a constant balancing, a continuity, a continuum. You cannot make it a commodity that you purchased once and now it is always there in your house. No. If you are not aware you will miss it again and again.

This is the first part of your question: the middle is not a fixed point outside. You can reach it from either point, or try to gain a balance moment to moment between the opposites – hate in love, anger in compassion.

Go on balancing between the opposites. By and by you will come to feel the knack of it. Somewhere between hate and love it happens. I say "somewhere" – the point cannot be figured out; it is such an alive phenomenon that you cannot pinpoint it. It is just like butterflies flying in the garden – if you catch a butterfly and pin it down it is dead. You can pin it down but it is no more a butterfly, the life has left it.

Just like a butterfly is the inner balance, you cannot pin it down. That's why it is indefinable, elusive. Says Lao Tzu: The Tao that can be said is no more Tao. The truth that can be uttered has already become untrue. Indian scriptures say "That" cannot be known by scriptures. *nayam atma pravachanen labhya*. You cannot understand "That" by any verbal communication. "That" is

elusive because it is so alive. By the time you reach it the butterfly has gone. Just go and see. Move in the garden. You come nearer and nearer and the butterfly is getting ready to take off. When you are nearly at the point of catching it it has left the flower, it is already on another tree. You cannot pin it down. If you can, it is dead.

I was reading just yesterday one of the very perceptive poets of the West, Wallace Stevens. In one of his maxims he says Aristotle is a skeleton. I liked it. Logic is a skeleton. Logic is always of the dead, of death. It does not belong to life. Anything fixed is always dead – that's why I say marriage is a butterfly pinned down; love is an alive phenomenon.

You can define marriage, you cannot define love. Even a court can decide what marriage is or is not, but nobody can decide what love is. Marriage is legal; love transcends all legality – something of the unknown penetrates into love, into the phenomenon of love.

Inner balance cannot be pinned down, you will have to find the knack of it. And you can find it – because if I can find it, why not you? If Lao Tzu can find it, why not you? If one man finds the inner balance, the inner tranquility, the inner still small voice, the inner knack that passeth all understanding, then every human being becomes capable of it. In Lao Tzu is your future, your possibility. You can also do it.

You say:

MY MIND IS IN SUCH A STATE OF CONFUSION THAT IT IS IMPOSSIBLE TO REMAIN IN THE MIDDLE.

Don't try to remain in the middle, forget about the middle. You just try to be balanced. Move into the opposites but always remain alert so that someday you can find the balance between the two. And you are doing it – only awareness is needed. Just a moment before you were happy, then in another moment you are unhappy. You have moved to the opposite. You must have passed through the middle. How can you move to the opposite without passing through the middle? Maybe you passed it for only a fragment of a second, but that is not the point; you passed it. If you had been a little alert you would have known where the middle was. Just now you are so silent, then a single minute passes and your whole mind starts chattering. You must have passed the middle somewhere.

When a man dies he is alive just a moment before, then he is dead. If he is alert he will find the middle which is beyond death and life, which is deathless. But he is not alert. You have died many times; millions of times, in fact, you have passed the middle but you are not alert. And every day you pass the middle many times, thousands of times: compassion and anger, a man feeling so good and suddenly so bad, a man feeling so saintly in the morning.... Look at people praying near the Ganges or in the temple – look at their faces, so beautiful. The ugliest faces become beautiful when there is prayer. And then look at them in the market – even the most beautiful face looks ugly. They must have passed it somewhere – from the temple to the market there must have been a middle point – but they were not aware.

So what is to be done? Don't try to be in the middle. I'm not saying try a little anger and a little compassion together – no. I'm not saying try to be in the middle – you will go mad. I am saying move from one opposite to another, but move so alertly that you can find the middle point inside

you. The moment you find the middle point, for the first time you become the master of your life. Up to now you have been just a slave. For the first time you become awake – up to now you have been fast asleep.

And the second part of the question:

WOULD NOT IT BE BETTER TO FOLLOW THE MIND IN ALL ITS EXTREMES SO THAT I CAN EXPERIENCE THE WHOLE ABSURDITY OF IT?

Nobody has ever been able to experience the whole absurdity of the mind. It is infinite. You will not be able to experience the whole of it; it is very creative, it goes on creating new absurdities. You have been here in this existence so long and yet you have not been able to experience the whole absurdity of it. You are not for the first time on this planet earth, you have been here before. I can see your ancient faces, hidden behind your fresh skin. You are ancient ones.

There was a teacher in Buddha's time in India; his name was Prakuddha Katyayana. He was a rare teacher. He always addressed his disciples as ancient ones. Even if a child came to see Prakuddha Katyayana he would say, "How are you, ancient one?" Because everyone is so old, older than the earth. The earth is not very old, just... in fact, very young, adolescent. But you are older than the earth, you have been on other planets. You are older than the sun. You have been here since existence has been here, otherwise it is not possible – you cannot suddenly bubble up. How can you happen so suddenly? You have been here all the way.

One of the most important American psychologists, William James, was writing a book which became a very important milestone in the history of psychology and religion. The name of the book is VARIETIES OF RELIGIOUS EXPERIENCE. He traveled all around the world to collect material for the book. Many books have been written since then on religion, but no book has yet reached that peak. William James worked hard on it. He also came to India, he had to – if you are writing a book on religion then India becomes a must.

He came to India and he went to see a sage in the Himalayas. He does not give the name; in fact sages have no names, so there is no need. He went to see the sage and he asked a question. He had been reading an Indian scripture in which it is said that the earth is supported on eight white elephants.

He was puzzled – he was a logician – so he asked the sage, "This looks absurd. On what are those eight elephants standing? How are they supported?"

The sage said, "On another eight white and bigger elephants."

William James said, "But that doesn't solve the problem. On what are those bigger white elephants standing? "

The sage laughed and he said, "Elephants on elephants, elephants on elephants, all the way down. You can go on asking," said the sage, "and I will go on answering the same thing – to the very bottom."

So William James thought that once more the question could be asked: "And on what is that bottom being supported?" The sage said, "Of course, eight bigger elephants."

It goes on and on – of course it has to be so. If you move backwards you will find yourself again and again and again. Otherwise how could you be here? You are supported by your past life, that's why you are here. And your past life is supported by another past life – that's why you were in your past life. And this goes on and on and you cannot ask, "How did I come for the first time?" You never came for the first time because even before that you were. Even before the first time you were supported by a past life – elephants on elephants, elephants on elephants. Hindus are really beautiful. They create absurd stories, but those stories have deep meanings and significances. You are here only because the whole past – not your past, the whole past of existence – is supporting you. You are the whole past and yet you have not been able to exhaust all the absurdities. Do you think it will ever be possible to exhaust all the absurdities of the mind? No, nobody has ever been able to. If you become aware, even one day is enough. If you remain unaware, even millions of lives are not enough. If you become aware, even a single moment is enough to see the absurdity of the mind. And if you go on sleeping and snoring then you can go on sleeping and snoring. That's how you have been in the past, the same you can be in the future.

No, by sleeping you will never exhaust the absurdities of the mind. Don't hope; that is hopeless. That cannot be done. It is impossible. Become alert. It is time, in fact it is already getting late. Become alert, and suddenly you can see. Because absurdities cannot be exhausted by experiencing, they can only be exhausted by experiencing with awareness. By experience alone you will not be able to exhaust them.

You love one woman but the relationship becomes stale and everything goes wrong. Then you start thinking of another woman. The mind says, "This woman is not right for you, but there exists a right woman. You try to find her. You got hooked with the wrong woman, that's why the problem has arisen." The problem has not arisen because of this woman – remember. If you are alert you will see the problem has arisen because of desire, not because of this woman. But the mind says, "Leave this woman, divorce, move to another." And with another the same thing happens – the mind again says, "Find someone else." And you go on and on and on. And the mind will always hope that somebody will turn up someday and everything will be right, and you will be in heaven.

It has not happened, it is not going to happen. Otherwise there would be no need of religion, no need of yoga, no need of Tao. By and by everybody would have come to the right life – but it never happens. But hope goes on winning over experience, and to the very end you go on hoping that someday, somehow, everything will be good.

Hope is the basis of all absurdities and the existence is such that with ignorance and a sleeping mind there is no hope. Become alert.

It happened: Alexander was coming towards India. He met Diogenes on the way. Diogenes was a rare Being – if Diogenes had met Lao Tzu, they both would have sat and laughed and laughed and laughed. They are of the same quality.

Alexander was passing. He heard that Diogenes was just nearby so he went to see him. Even Alexander was impressed by the man, even Alexander felt puny before him. Diogenes was a naked

fakir, he had nothing, but his being was such – so magnetic, so powerful – that Alexander was impressed, very impressed. In fact it is said that he was never impressed again by any other man.

He asked the secret of it: "How have you become so powerful, not having anything? And I am a world conqueror, I have almost won the whole world. Just a little more is left; soon I will finish. And you – a naked man, having nothing – what is the secret of your happiness?"

Diogenes is reported to have said, "I renounced hope. That is the secret. And I tell you, you also renounce hope; otherwise you will always suffer."

Alexander said, "I will come to you to learn the secret, but not now. I am on the way – half the world, more than half the world I have won, but there is a remaining part. I have to become a world conqueror, then I will come."

Diogenes said, "Nobody has ever been a world conqueror. Something or other always remains to be done. The dream is never complete and the desire is never fulfilled. If you really understand me, and if you really see that I am happy without bothering about winning the whole world, then you can also be happy without it."

Logically, intellectually, Alexander understood it. But he said, "I will come later. This is not the right time for me."

When he was leaving Diogenes, Diogenes said, "Remember, you will die before you have conquered the world; everybody has died and you cannot be an exception. "

And it happened. Alexander never reached back home. Returning from India, he died on the way. He must have remembered Diogenes, that naked fakir, in his last moments.

And then there has been another story; I cannot vouch for it. There is a story that on the same day Diogenes also died. And they met on the way to the other world, passing the river that flows between this world and that. They met on the river. Diogenes started laughing loudly, and he said, "Look, do you remember, you fool? You died, and you died in the middle, and the victory was not complete."

Just to save his face, Alexander also tried to laugh but he could not. Just to save his face he said, "Yes, this is strange, the meeting of an emperor and a naked beggar in this river. It may not have happened before, it may not happen again."

Diogenes laughed even more uproariously and he said, "You are right, but you don't understand who is the emperor and who is the slave. And who is the emperor and who is the beggar – that you don't know exactly. There you are wrong, otherwise you are right: it is the meeting of an emperor and a beggar, but I am the emperor and you are the beggar. You were begging for the whole world – you are the biggest beggar ever. And I lived like an emperor, but look what has happened to your empire..."

Now even Alexander was naked – because everything has to be left on this shore – and he was feeling very shy and awkward, embarrassed. But Diogenes was not embarrassed. He said,

"Knowing this well, that someday one has to become naked, I threw away those clothes myself. Now look how embarrassed you are feeling before God. I will stand laughing, and you will feel guilty and embarrassed and everything. Everything is wrong around you."

There is no possibility of exhausting the absurdities. Even Alexanders never exhaust them. If you want to exhaust them the only way is to become aware. The more aware you are the more absurdities look like absurdities. When they look like absurdities, when you see them as absurd, you simply stop. You don't do them anymore. There is no need to renounce anything in the world – one has just to be aware and things which are useless, meaningless, drop by themselves, on their own accord.

The third question:

Question 3

EVERY RELIGION DEGENERATES INTO A MORALISTIC INSTITUTION. YOU COMMEND LAO TZU BECAUSE NO RELIGION COULD GROW FROM HIS WAY. HOW CAN THOSE WHO LOVE YOU AVOID SUCH AN INSTITUTIONAL DEGENERATION OF YOUR INSPIRATION?

IF YOU START AVOIDING, you have already started creating it. Don't bother about it. If it is going to happen it is going to happen; if it is not going to happen it is not going to happen. You don't bother about it, because if you start wondering how to avoid it you have already taken for granted that it is going to be there. You have already become self-conscious about it – and that will help to create it.

Buddha tried hard to see that his religion would remain an alive phenomenon and not a dead institution. He tried hard – but he failed. The harder he tried, the more people tried to create an institution around him.

Krishnamurti is trying hard – and he will fail, because this is the law. Why are you trying so hard? You must be afraid deep down that it is going to happen. And if even Krishnamurti thinks that it is going to happen, it is going to happen. I have talked to you many times about the law of reverse effect. It is a very deep psychological law: do something and just the reverse happens. That's the whole teaching of Lao Tzu. He said: Talk about order and there will be disorder. Try to make people moral and there will be immorality. Try to make people be good and they will be bad.

And you all know that this happens. Try to make your child be saintly and you will create the first revolt in him against you. He will go against you; he will do exactly what you wanted him not to do.

It never happened with Lao Tzu because he was never worried about it. If it happens it is okay – what can you do?

When I am gone, I am gone. Whatsoever happens is none of my business. So don't be worried about it. If it happens it had to happen. If it doesn't happen, good; if it happens, that too is good. Who are we to take the responsibility for the future? Who are we to decide for the future? No, it cannot be done. Simply drop the whole idea. Don't be worried. Drop the idea completely and don't be worried; don't try to create it and don't try to avoid it. While I am here be with me, celebrate with me, delight in me. Let me help you, allow me – that's all. When I am gone and you are gone,

whatever happens... how can we decide it and why should we worry about it? While we are here we should use the opportunity, the door that has opened, the path that has become visible for you – tread on it, walk on it; whether people create an institution out of it or not is for them to decide. And nothing can be done about it right now.

For the future, never create any worry, because your very worry will create the reverse effect. Have you watched? – if you travel in a train, just have a look around. You can judge who is traveling without a ticket because he is constantly worried about the ticket checker – the law of reverse effect. He looks afraid, he looks worried. Whenever somebody enters the compartment he looks startled. You can simply see who has come without a ticket – he is creating his own difficulty around him.

And sometimes it happens that you have purchased a ticket, and it has fallen out of your pocket but you are not aware of it. You don't know that you don't have the ticket. Then you walk and you sit as if you have the ticket. Nobody can judge, nobody can catch you; even the ticket checker will not come to you. He knows that you must have the ticket. People are always surprised that when they have tickets nobody comes to check, and when they don't have the ticket suddenly the ticket checker comes, because he has become aware of this small law – that you can judge who is the culprit. There is no difficulty about it. He cannot be natural, he creates his own unnatural vibrations around him. Immediately the ticket checker goes to him.

Don't bother. You are here; the phenomenon is alive right now, vibrating, talking to you, penetrating you, helping you. You just delight in it. And if you delight in it and if you yourself become a lighted phenomenon inside, others will delight in you.

An alive religion is alive because people are still enlightened in it, people are still aware in it. If you become aware with me you can help others to be aware with you – it is a chain reaction. Once awareness disappears, the chain disappears; a gap comes, an interval where nobody is alert, nobody is awakened – then religion is dead. Then it becomes a sect – Hindu, Mohammedan, Jain. Then it becomes a church – then rituals, then just dead gestures.

But nothing can be done about it. Rather, only one thing can be done about it and that is – you don't bother, because you can waste your time thinking about it. You just live within me and allow me to live within you. Soon you will be able... through your lighted candle other candles can be lighted. Create chains and they will move on their own.

And never think of the morrow. Future is not a concern at all. Only the present is.

The fourth question:

Question 4

YOU SAY I AM AN EMPTINESS. SINCE BEING HERE I AM BEGINNING TO FEEL MY OWN CENTER. HOW DOES THE CENTER EXIST IN EMPTINESS?

IT EXISTS. I cannot explain to you how or why, it is a simple fact. Just as science says H₂O is water... two parts hydrogen, one part oxygen – two atoms of hydrogen, one atom of oxygen – and the combination is water. You cannot ask why. Why not three parts hydrogen, one part oxygen?

Why not four parts oxygen, one part hydrogen? Why H₂O, why not otherwise? Science will shrug its shoulders, it will say: We don't know. It is how it is.

Yes, your inner being is an emptiness and yet a center exists. Have you seen a cyclone? In summer days in India there are cyclones, whirlwinds. Go and look when the whirlwind has gone: it has disturbed every particle of dust around, but just in the center there is no disturbance. Even to a whirlwind a center exists, even to a cyclone a center exists, even to emptiness a center exists. One comes upon it, it is a fact of existence – no how to it.

A small boy was walking with D.H. Lawrence in a garden, and he suddenly asked, "Why are trees green?"

D. H. Lawrence said, "Trees are green because they are green.

Nothing more can be said about it. All explanations are useless because you can say because of this, because of that – but that too again brings the same question: Why? It is absurd that a center exists to emptiness – it is illogical, it is irrational. But life is irrational. One has to accept life – life is in no way to be forced to accept your logic or reason.

It happens every day in science. When for the first time Einstein said that everything is relative, even time is relative, the whole old world of science was disturbed. People started asking: Why? How? One very absurd thing Einstein said, and that is: if a traveler goes into infinite space on a journey in a vehicle which moves faster than light – light moves at one hundred and eighty-six thousand miles per second – if the vehicle moves faster than light or even equal to light, and if your son goes on a journey into space and comes back after twenty-five years, he will still be of the same age. If he had gone at twenty-five years of age, he will remain twenty-five years of age. His friends will have become fifty years old here on the earth but he will remain the same age. It is absurd. People started asking, "What is the logic?" Einstein said, "I cannot say what the logic is, but it is so."

At such a tremendous speed you cannot age. It is just like at a hundred degrees the water evaporates, that's all. At such a tremendous speed you cannot age; you will remain the same. And even more absurd – if the speed can be doubled you will come back younger than when you left. If you had gone at twenty years of age and you come back after ten years, you will be ten years of age. You will move backwards in time – because, Einstein said, aging depends on speed, on the speed of the earth. The earth is moving at a particular speed; on that speed depends your aging. Impossible to believe! Contradictory to all logic!

Then physicists penetrated into matter and suddenly one day they found there is no matter. So they had to say that matter consists of emptiness; they had to say that matter is nothing but dense emptiness. This looks illogical. How can emptiness be dense? How can this pillar be created out of dense emptiness? But now physics says it is so. And nature and existence do not follow our logic. They have their own ways and we cannot force our logic on them; our logic has to follow their ways. The same is true about inner space. Of course, logic says: How can emptiness have a center? Logically it cannot. When for the first time I came to that center the same question arose in me also: How can emptiness have a center?

To have a center something is needed – and it is there, but it doesn't listen to our logic. Accept it, and don't create any logical problem in your mind, because that is not going to help. Life is illogical.

You are here. Have you any logic to say why you are here? If you were not here, could you ask why you are not here? Things simply are. Nothing can be claimed, nothing can be posed, nothing can be projected, nothing can be asked. When you grow into this awareness: that things simply are – then a deep acceptance happens. Then even if they are illogical you accept. You don't fight, you float. You don't even swim – you simply are in a let-go.

And by and by more and more mysteries are revealed. That's why religion says that life is a mystery, not a problem. A problem can be solved; a mystery can never be solved. The more you solve it the more mysterious it becomes. The more you know it the more you feel has to be known. The more you come nearer the more you feel you are far away.

The Upanishads say God is both far and near. Why? Because the nearer you go the farther away you feel he is. You almost touch him – and you feel far away. You almost penetrate him, you are almost in his heart, but still the mystery is not dissolved. On the contrary, the mystery has become more mysterious. And that is the beauty of it. Just think of a world where all mysteries are solved – how boring it would be! Just think of a world which is absolutely logical, rational, mathematical – how boring and monotonous it would be! Then there would be no possibility of poetry, there would be no possibility of romance, there would be no possibility of love, and there would be no possibility at all for any meditation.

Meditation is to enter into the mystery; love is to knock at the same door in a different way. Prayer is also to allow the mystery, and not to struggle against it with the mind.

Everything is beautiful because everything is mysterious, and you cannot get to the bottom of it. Analyze if you want to analyze, but every analysis will create more problems, more mysteries; the answer, the final answer, cannot be found. And it is good that it cannot be found. If it is found then what? Then the very meaning and significance is lost.

I am not a philosopher, not in the least; I am just a poet at the most. I look at life and accept its facticity. If it makes two plus two four, okay. If it makes two plus two five, okay. If it makes two plus two three, okay. I have said yes to it. And this is what to be religious means to me – to say yes, it is so.

The fifth question:

Question 5

IS CARLOS CASTANEDA'S GURU, DON JUAN, AN ENLIGHTENED MASTER?

IF THERE WERE someone like Don Juan he would be enlightened, he would be like a Buddha or a Lao Tzu – but there is nobody like Don Juan. Carlos Castaneda's books are ninety-nine per cent fiction – beautiful, artful, but fiction. As there are scientific fictions, there are spiritual fictions also. There are third-rate spiritual fictions and first-rate ones: if you want third-rate, then read Lobsang Rampa; if you want first-rate, then read Carlos Castaneda. He is a great master – of fiction.

But I say ninety-nine per cent fiction. One per cent of truth is there, hidden here and there; you will have to find it. It is good even to read it as fiction. Don't bother about Rampa's fiction, because

it is rubbish created by a mediocre mind – and of course created for mediocre minds. But Carlos Castaneda is worth reading. When I say fiction I don't mean don't read him, I mean read him more carefully, because one per cent of truth is there. You will have to read it very carefully, but don't swallow it completely because it is ninety-nine per cent fiction.

It can help your growth – it can create a desire to grow. That's why I say it is beautiful. But it can hinder growth also if you take it at its surface value.

This man Carlos is really crafty, very clever. Rarely it happens, such cleverness – because it is very easy to create scientific fiction, not much imagination is needed, but to create spiritual fiction is very very difficult; one needs a great artistic and imaginary mind. Because things you don't know, how can you even imagine them? That's why I say one per cent of truth is there. On that one per cent of truth he has been able to create a big edifice. On that one per cent of truth he has been able to project much imagination. On that one iota of truth he has made the whole house, a beautiful palace – a fairy tale. But that one per cent of truth is there, otherwise it would have been impossible.

So one per cent of Don Juan must be there somewhere or other. He must have met somebody; maybe his name was Don Juan, maybe not, that is not material, that doesn't matter. Carlos has come across a being superior to himself, he has come across a being who knows some secrets. Maybe he has not realized them, maybe he has stolen them, maybe he has just borrowed them from someone else. But he has met somebody who has somehow got some facts of spiritual life and this man has been able to create imagination around it. And the imagination becomes possible if you use drugs as a help – very easy, because drugs are nothing but an aid to imagination.

This man has come across some being who knows something, and then through drugs, LSD and others, he has projected that small truth into imaginary worlds. Then his whole fiction is created. It is a drug trip, but a good experiment in itself. And when I say all these things I am not condemning Carlos. In fact I have come to love the man. It is a rare flight of imagination, and if it is a hundred per cent fiction then Carlos himself is a rare being. If he has not come across anybody at all then he must have that one per cent of reality in himself. Because otherwise it is impossible – you can only build a house on a foundation, even an imaginary house needs at least a foundation in reality. You can make a house of cards but at least the ground, the solid ground is needed. That much is true.

So read, because you will have to read. Every age has its own fictions, romances; one has to pass through them. You will have to read. You cannot escape Carlos Castaneda. But remember that only one per cent is true – and you have to find it.

If you have been reading Gurdjieff's books, particularly ALL AND EVERYTHING, then you can become artful about how to find the true, how to sort out chaff from wheat. If you have not read ALL AND EVERYTHING, it is a good beginning. First you should read ALL AND EVERYTHING of George Gurdjieff and then you can read Carlos Castaneda's books. It is a very difficult training to read Gurdjieff; in fact no more than a few dozen people exist in the world who have read his book ALL AND EVERYTHING completely. It is difficult. It is a one thousand-page book and Gurdjieff is a master of hiding things. He goes on saying irrelevant things, useless things, spinning tales within tales – hundreds of pages and then one line of truth, but it is worth seeking, it is a diamond. A hundred pages of rubbish, but then comes a diamond – it is worth it.

If you can find the diamonds in Gurdjieff it will be a great training for you. And then you can find in Carlos Castaneda what is true and what is not true. Otherwise you can become a victim of a fiction. And I think many Americans particularly are roaming in Mexico in search of Don Juan. Foolish!

The sixth question:

Question 6

LIKE TILOPA AND BODHIDHARMA, DO YOU THINK YOU WILL HAVE TO LEAVE INDIA TO FIND A SUITABLE SUCCESSOR?

YOU FOOLS! Can't you see I have already left India? I am no more here in India.

And the last question... Chinmaya has been asking this question continuously for many days, and I have been avoiding it. But now it is time. He has been asking:

Question 7

ARE ALL ENLIGHTENED MASTERS BALD?

AND NOW I cannot avoid it any more, because in the effort to become bald he has shaved his head.

There exists no relationship, so don't try to be bald.

Bald people are very clever, they create rumors about themselves. One rumor they have created all around the world is that they are potentially more sexual than anybody else. Of course bald people are not so sexually attractive; they have to create rumors around themselves. All over the world in all countries the rumor exists that bald people are more sexual, more potential sexually than anybody else. This is a trick.

But now to create another rumor that bald people are the only ones who become enlightened will be too much!

CHAPTER 7

On The Utility Of Not Being

17 June 1975 am in Buddha Hall

ON THE UTILITY OF NOT-BEING:

THIRTY SPOKES UNITE AROUND THE NAVE;

FROM THEIR NOT-BEING (LOSS OF THEIR INDIVIDUALITY)

ARISES THE UTILITY OF THE WHEEL.

MOLD CLAY INTO A VESSEL;

FROM ITS NOT-BEING (IN THE VESSEL'S HOLLOW)

ARISES THE UTILITY OF THE VESSEL.

CUT OUT DOORS AND WINDOWS IN THE HOUSE (WALL),

FROM THEIR NOT-BEING (EMPTY SPACE)

ARISES THE UTILITY OF THE HOUSE.

THEREFORE BY THE EXISTENCE OF THINGS WE PROFIT.

AND BY THE NON-EXISTENCE OF THINGS WE ARE SERVED.

THE DEEPEST CORE of being is non-being. The foundation of isness is nothingness. And when I say nothingness I don't mean nothingness – I only mean no-thingness.

Form exists on the base of the formless. The form comes out of the formless just as waves come out of the sea, and then the form drops, dissolves into the formless again. The name arises out of the nameless, falls back, returns to the original source, becomes nameless again. Life arises out of death and moves to death again. The very basic thing to remember is that these opposites are not opposites, they are complementary. Death is not against life, nonexistence is not against existence, non-being is not against being. They are two polarities of the same phenomenon, which transcends all understanding.

Sometimes it expresses itself as being and sometimes as non-being, but it is the same that expresses in both. This has to be understood as deeply as possible because your whole sadhana, the whole effort towards ultimate understanding, will depend on it. Unless you are ready to become non-being you will never become a real authentic being. It looks like a paradox.

Jesus says to his disciples: Unless you lose yourself you will not gain yourself. If you cling to yourself you will be destroyed, if you don't cling you will be saved. He is saying that if you move into non-being, only then is the being saved.

In India there exists a very old and very beautiful parable in the Upanishads.

A great sage, Uddalaka, was asked by his son, Svetketu, "Father, who am I? What is it that exists in me? I try and try, I meditate and meditate, but I cannot find it."

Svetketu was a small child but he raised a very very difficult question. Had somebody else asked the question, Uddalaka could have answered easily, but how to help a child to understand? And he was asking the greatest problem that exists.

Uddalaka had to create a device. He said, "You go there, yonder, where you see the nigrot tree and you bring a fruit from it."

The child ran; he brought a small fruit from the nigrot tree.

The father said, "Now you cut it. What do you see inside it?"

The child said, "Millions of small seeds."

The father said, "Now you choose one seed and cut that seed. Now what do you see in it?"

The child said, "Nothingness."

The father said, "Out of that nothingness arises this big tree. In the seed just at the center exists nothingness. You cut it – there is nothing, and out of that nothingness arises the being of this big tree. And the same is true with you, Svetketu." And one of the greatest sayings ever uttered by any human being was born: "TAT-TWAM-ASI, SVETKETU" – "That art thou, thou art that, Svetketu."

You are also that nothingness which exists just at the heart of the seed. Unless you find this non-being within you, you will not attain to authentic truth. Then you can move in theories, then you can philosophize, but you will not realize.

The boy meditated on his nothingness and he became very silent. He contemplated, he enjoyed this nothingness, he felt it very deeply. But then again a question arose. After a few days he came to the father again, and he said: "I can feel, but things are still not very clear, they are vague, as if a mist surrounds everything. I can see that out of nothingness everything is born, but how does nothingness mix with thingness? How does isness mix with nothingness? How does being mix with non-being? They are paradoxical."

The father was again in difficulty – whenever children raise questions it is very difficult to answer them. Almost ninety-nine per cent of the answers that grownups give to children are false – just face-saving devices. You deceive. But Uddalaka didn't want to deceive this child. And his curiosity was not only a curiosity, it was deep inquiry. He was really concerned. His body may have been that of a child but his soul was ancient. He must have struggled in the past, tried hard to penetrate into the mystery. He was not just curious – he was authentically concerned. It was not just a vagrant question in the mind, it was very deep-rooted.

The father said, "You go and bring a cup of water. "

The boy fetched a cup of water.

Then the father said, "Now you go and bring a little sugar."

He brought the sugar, and the father said, "Mix them both."

The sugar dissolved into the water, and the father said, "Now, can you separate the sugar from the water? "

The boy said, "Now it is impossible. I cannot even see where the sugar has gone."

The father said, "You try."

The boy looked into it but he couldn't see any sugar; it had dissolved, it had become water.

Then the father said, "You taste it." The boy tasted, it was sweet. And the father said, "Look, just like this. You may not be able to decide what is being and what is non-being; they are melting into each other just like water and sugar. You can taste and you can know that this water contains sugar. You may not be able to separate them right now – in fact nobody can ever separate them because they are not separate. "

Water and sugar can be separated – that was just a device to make the child understand – but non-being and being cannot be separated, life and death cannot be separated. It is impossible. They are not separate, how can you separate them? They always exist together. In fact to say that they exist together is not to say it rightly, because the very word "together" carries the concept of twoness. They are not two, they are one. They only appear two.

From where have you come? Have you ever pondered over this very basic problem? – from where have you come? Nothingness. Where are you moving, where are you going? Nothingness. From nothingness to nothingness... and just in between two nothingnesses arises being. The river of being flows between two banks of nothingnesses. Being is beautiful, but non-being is also beautiful. Life is good, but death is also good – because life cannot exist without death. Ordinarily you think that death is against life, that it destroys. No, you are wrong. Without death life cannot exist for a single moment. It supports it. It is the very base. Because you can die, that's why you can live.

Life and death are not two things but two wings – two wings of the same phenomenon. Science has always thought that religion talks in paradoxes, is irrational, illogical. But just within the past few years in science, particularly in physics, a phenomenon has arisen which can be very helpful to understand this meeting of being and non-being. The phenomenon is called the black hole. Science has come somehow to feel that in space there exist a few spaces which are holes, black holes – non-beings. In the beginning it was difficult to conceive of it but now, by and by the concept is becoming clearer and clearer – because science also feels that everything exists with its opposite. How can existence exist without nonexistence? Life exists with death, love exists with hate, compassion with anger – how can existence just exist without nonexistence being there, somehow involved in it? It has to be there. They searched, and now a man has got a Nobel prize for the discovery of the black holes. The black holes are non-existential holes in space where nothing exists, not even space. And they are very dangerous phenomena because if something goes into a black hole it simply disappears, because the black hole turns everything into nonexistence.

The discovery of the black hole has solved many mysteries.

Just a few years ago it happened in America: an airplane belonging to the army was flying in the sky. There was communication with the plane, then suddenly the communication stopped. Another plane was sent to search for the first plane: what had happened? Exactly after the same time gap, after half an hour, the second plane went out of communication.

Now it was dangerous. So three more planes were sent together in the same direction to find the last two. Exactly after half an hour those three planes were also lost, communication was broken. And never has anything been heard about those five planes, what happened to them. They have left not a single trace behind. If they had fallen then they would have been found. They could not go on flying forever and ever... what happened? Now it is suspected that they suddenly came across a black hole; they simply entered into the black hole and disappeared.

A black hole means the power of nonexistence, the power of non-being. If you are caught in it, everything simply disappears, not a trace is left behind, because matter becomes un-matter – you un-materialize.

You have heard the word "materialization"; you have heard about miracles, that there have been people who can materialize things out of nothing. But you have not heard the word "unmaterialization," that things can simply go into un-matter, simply disappear.

It has happened many times. Once a ship carrying seven hundred people simply disappeared – such a big ship! When it passed the last port everything was okay; it never reached the next port. And the distance was not very far, it was very short. If the ship had sunk, with seven hundred people

on board someone must have survived. And if nobody survived, then the skeleton of the ship would have been found. But nothing has been found ever. It simply disappeared. It must have come across a floating black hole.

That is happening every day, but when things happen every day you become oblivious of them. Suddenly a man dies. What has happened? He has entered the black hole. Just a minute before he was okay – breathing, talking, alive, conscious – and just a second afterwards nothing is left, just a deteriorating body. What has happened? Something has gone into nonexistence. Death is the black hole.

Scientists say that stars are also born and die. They live millions of years, but that is not the question. They are born – from where do they come? Right now many stars are being born. Just as many children are being born in maternity wards, many stars are being born. They are coming out of nothingness. No matter existed before; it was a vast space, then suddenly a nebula comes into being – smoke arises out of nothingness. The smoke starts gathering, condensing, starts becoming more and more solid. It takes millions of years. Just as it takes nine months for a child to be born, it takes millions of years for nothingness to become condensed and become a star. Then for millions of years the star remains alive, then it dies. Then again it disperses by and by, becomes less and less solid, becomes vapor, smoke. For millions of years it remains on its deathbed and then one day the star has disappeared. The place where the star once was now will be a black hole; it has become non-existent. Now, if you come across this black hole you will be simply absorbed. When the black hole absorbs a whole star... such a vast phenomenon!

Our sun is a mediocre star. It is sixty thousand times bigger than the earth. If our sun – sixty thousand times bigger than the earth – dies... and it will die one day. Scientists say that it seems nearabout four thousand years more it can be alive. Because it is already old, ill, has to be hospitalized – but there exists no hospital for stars. It is dying. Four thousand years it will take, then one day it will be no more. First the light will disappear, then the matter will disappear, and then it will become a black hole. The space where once the sun was and now is no more will be a tremendous whirlpool of nothingness. If the earth is caught into it – finished. In a single moment it will crush you – nothingness to nothingness.

And there are bigger stars, our star is a mediocre one. Millions of big suns exist in existence, many of them have died already. In space travel to go to the moon is nothing – but once we get out of the solar system, then there will be trouble, because then your spaceship can come across any hole and you cannot know beforehand. Your ship can be simply absorbed and nothing will be heard of it ever again. These black holes are the other part of existence: they are nonexistence. And it has to be so, because existence has to be balanced by nonexistence.

Lao Tzu believes in nonexistence tremendously. He is the first to bring the utility of nonexistence to its ultimate glory. Of course he didn't know about black holes, otherwise he would have talked about them. He was a simple man, living in a village, living the simple life of a peasant – raw, simple, not very cultivated and civilized. He was against civilization, he was for nature. He has only simple similes: the wheel. He says the nave of the wheel, the hub of the wheel is empty, but the whole wheel depends on it.

It is called the nave of the wheel – why? Because it is just like the nave that exists in man. Just near your navel, the Japanese say there exists a point called hara. The hara is the black hole in

your body. Japan has discovered, following Lao Tzu's idea, that somewhere in the body death must have a home. Death doesn't come from the outside, it is not an accident as people think. People say death is coming. No, death is not coming, death is growing within you; it is not that somewhere on life's path you meet death suddenly. If it were so, then methods could have been devised to avoid death, to deceive it, or not to go to that point where death waits for you, to bypass it or to send somebody else instead of you. There would be such a possibility if death were an outward phenomenon, happening to you from the outside. But death is carried within you like a seed. It comes into existence when you come into existence, in fact it existed even before you. You have come out of it.

Death must have somewhere a point within your body. So the Japanese searched the body to find out where the black hole exists. It is just below the navel. Two inches below the navel exists the point of death. It is a very subtle point. You must have heard the word harakiri; the word comes from hara. hara means the black hole inside the body, and harakiri means suicide, to use that black hole.

The Japanese have become very efficient in killing themselves; nobody can kill themselves as easily as the Japanese, because they have found the exact point of death. With a small knife, they simply penetrate the hara; not even a single drop of blood comes out. The suicide is bloodless, and no pain at all is felt, no suffering – life just disappears. They have touched directly the black hole in the body, the point of death. If you cut your throat you will die, but there will be much suffering – because from the throat to the hara there is much distance; that distance death will have to travel. So if somebody's head is cut off, the body remains alive for a few minutes; it goes on trembling and throbbing because you have not penetrated the hara directly. The Japanese can kill themselves so easily and so silently that when you see a man who has done harakiri, who has committed suicide, you will not see any sign of death on his face; his face will look as alive as ever. He has simply disappeared into the black hole with no struggle.

That hara in the body is non-being. It is absence, it is a nothingness. And the whole of Taoist practice is to be alert to the hara. They have created a different type of breathing for it; they call it belly-breathing. You cannot find a more silent man than a Taoist who has been doing belly-breathing and has become attuned to it.

You breathe from the chest. All over the world chest breathing, which is a shallow breathing, exists. Maybe it is because of the fear of death that you don't breathe from the belly, because when you breathe from the belly the breath goes deep down to the hara. Then you touch death. Afraid of death, you practice shallow breathing. Remember, whenever you are afraid your breathing will become shallow. Whenever fear takes you you will not be able to breathe deeply – immediately the breathing becomes shallow. Every fear is basically a fear of death; you may not be consciously aware of it, but your body knows where death is: don't go that way. Your body is wise, wiser than your mind – has to be, because mind is a very new comer. Body has existed longer than mind, has passed through millions of lives, mindless lives, and has accumulated much wisdom. Whenever you are afraid you stop breathing or you breathe very shallow, afraid to come nearer to death.

Deep breathing absorbs death into life, deep breathing creates a bridge between life and death; the fear disappears. If you can breathe deep down through the belly, then fear will disappear completely. That's why the Japanese can commit suicide more easily than anybody else in the world. It looks like a game. They can commit suicide for such simple things that nobody can understand what the

need was, because they know life and death are not separate, they are one. Death is also life – the other aspect of the same coin. It is rest.

If you breathe deeply you will feel rest flowing all over your body – a relaxation, a non-tense state of affairs. Have you ever watched a small child breathing? He breathes from the belly. You can watch and you will see. That's how Lao Tzu wanted everybody to breathe. That is the Taoist yoga: just like a child, the belly goes up and down and the chest remains absolutely unaffected, as if the chest has nothing to do with breathing – and it has nothing to do with breathing.

But there are many problems: the fear of death – you cannot breathe deeply, the hara is there. And, just near the hara is the life-point, which you call the sex center – that too is a fear. If you breathe deeply then sex arises. So people who have become afraid of sex cannot breathe deeply. If you breathe deeply immediately you will feel that suppressed sex has become again alive, it starts flowing into your veins and into your blood. And of course it is as it should be: the center of life should be just near the center of death. hara, the center of death, and sex, the center of life are just so near, so close that they almost touch each other – two aspects of the same coin. That's why in sex also people are afraid, because death starts throbbing with sex. A real sexual experience is also an experience of death: you die. That's why people are so afraid of sex, so afraid of women; I have not come across many people who are not afraid of women. Fear... woman has given you birth, she must be carrying your death also.

Look at the Hindus' conception of Kali, Mother Kali. She is both life and death, the giver and taker. A beautiful woman, but black, black like death; a beautiful woman, but very dangerous – so dangerous that she is dancing on the body of her own husband, almost killing him. Shiva is lying there and she is dancing on his body almost crushing him. And she wears a garland of skulls, and in one of her hands she has a cut head, freshly cut with blood dripping from it. In the West they cannot understand why a mother should be so dangerous, why a beautiful woman should be depicted in such a dangerous and terrible and horrible way. Hindus know better. They have penetrated the mystery of life better than anybody else. They know that sex and death are so close, so close that they are almost one. And when the sex center starts throbbing and spreading its waves over your body, the death center also starts throbbing. That's why orgasm has become just a word. You don't achieve orgasm in sex – you cannot. Unless you accept death you cannot achieve orgasm, because orgasm means losing all control, orgasm means losing all mind, orgasm means the whole body throbs in ecstasy, every fiber and every cell of it. The whole body celebrates in an unknown bliss and the mind is no more the controller and the manipulator.

Man can achieve only a local orgasm – which is nothing but ejaculation, not an orgasm at all. Because if orgasm takes over then you are no more there – you are possessed by life and death both. And fear takes over. For thousands of years women have not achieved orgasm. Even now in India, I don't see that even two per cent of women achieve orgasm. Only in the past few years has man become aware that women can also achieve orgasm – it has been a suppressed thing, because if the woman achieves orgasm she will go so mad that she will become Kali. She will be so mad with ecstasy that she may start dancing on your chest and she will be no more in herself. She will be something else – a natural force, a whirlwind, a storm. She will laugh and cry and nobody knows what will happen; the whole neighborhood will know that a woman has achieved orgasm.

And sex is such a private affair – we have made it such a hidden and secretive thing, in darkness. The partners don't even see each other, and the woman has been trained to remain absolutely

passive, non-moving, because of the fear. Because once she knows the beauty of going completely mad, then she will be uncontrollable. It will be impossible for any man to satisfy any woman, because a woman can achieve multiple orgasms and a man can achieve only one. A woman can achieve within minutes at least six orgasms – six to sixty. It will be impossible for any man to satisfy a woman, and she will go so mad because she is so natural – it is better to suppress her.

Sex has been suppressed as part of death. Only two things have been suppressed in the world, sex and death. And this has been my observation: that whenever a culture suppresses sex it does not suppress death so much, because there is no need – the suppression of sex alone will do. Whenever a culture suppresses death it does not bother to suppress sex, there is no need – the suppression of death alone will do. If you suppress one both are suppressed, because both are together – and both have to be freed. Then you live tremendously, but you always live on the verge of death. You become a being, but you are always looking into the non-being. And that is the beauty of it, and the horror also. In fact, all natural, beautiful things are also terrible.

God is not only beautiful, God is also terrible. He is not only a mystery, he is not only mysterium, he is also tremendum; he is not only life, he is also death. And once you suppress your own being or your nonbeing you drop the bridges; then you cannot reach the existence. Be like the existence, only then the bridge is there; then you are connected and joined with it.

In the West, after Freud, they have allowed sex a little freedom, but now they have become more suppressive of death. In the West nobody talks about death – as if it doesn't happen. Even professionals exist who work on the dead body so that it appears alive – painted, colored. A woman dies; her face is painted, lipstick is used, beautiful clothes, a beautiful coffin, and she is carried as if she has gone into deep sleep, not death. This is the fear of death: you don't want to look into the face of it.

Cemeteries are built outside of the town and you put beautiful marble stones on them; you decorate them. You decorate death so that you can avoid it, so that there is no need to encounter it – and death is the very source of Life.

Use life, use death also: that is the message. Use being, use non-being also. And don't be afraid of anything because nothing that is yours can be taken away; nothing that you have can be taken away. And that which you don't have, you don't have; it has already been taken away, you cannot carry it for long – and if you carry it you simply carry a burden.

Try to understand Lao Tzu's sayings. On the utility of not-being he says:

THIRTY SPOKES UNITE AROUND THE NAVE;

FROM THEIR NOT-BEING (LOSS OF THEIR INDIVIDUALITY)

ARISES THE UTILITY OF THE WHEEL.

A WHEEL MOVES because in the nave, in the center, there is emptiness. If there is no emptiness in the center the wheel cannot move. It moves on emptiness.

MOLD CLAY INTO A VESSEL;

FROM ITS NOT-BEING (IN THE VESSEL'S HOLLOW)

ARISES THE UTILITY OF THE VESSEL.

CUT OUT DOORS AND WINDOWS IN THE HOUSE (WALL);

FROM THEIR NOT-BEING (EMPTY SPACE)

ARISES THE UTILITY OF THE HOUSE.

THEREFORE BY THE EXISTENCE OF THINGS WE PROFIT.

AND BY THE NONEXISTENCE OF THINGS WE ARE SERVED.

This is how one can become total and whole, and to be whole is holy for Lao Tzu. There is no other holiness. It is not a cultivation of religious ritual, and it is not even a cultivation of morality. It has nothing to do with character. Holiness means a life that is whole, a life that has not denied anything, a life that knows no denial, a life that has not said no to anything, a life that accepts, accepts the opposites, a life that doesn't choose. A life that is choiceless is holy. Holy comes from the same root as whole. If you are whole you are holy, and if you are whole it means you are at the same time life and death also. You don't hide the fact of death and you don't try to hide your inner hollowness, emptiness. You don't try to fill it with rubbish. You enjoy the purity of emptiness also. Nothing is as pure as emptiness, nothing can be – because whenever there is something, impurity enters. Only emptiness can be absolutely pure.

But we are so afraid of emptiness. People come to me and say it is so difficult to be alone because one starts feeling one's emptiness. Then you seek friends, then you seek lovers, and the whole effort from the very beginning is doomed, because a man who is afraid of his emptiness cannot really love. He is afraid. Deep down there is fear. How can he love? When he moves and pretends that he is in love with somebody he is just trying to escape from himself, his own emptiness. He is trying to forget that somewhere inside there is emptiness and nothingness. He is trying to fill that emptiness by somebody's presence – and the other is also doing the same.

So almost ninety-nine per cent of the love affairs on this earth are false. Sooner or later you come to realize that they have been deceptive. Lovers come to realize that they have been deceived, fooled. But they think that the other has fooled them, they never think that they have also done the same thing to the other. And they don't understand the misery of human beings and their stupidity; if they understood their own stupidity, what they are doing, they would be able to feel compassion for all. When you cannot be alone, silent, it means you are afraid of your loneliness, you want to fill it by somebody. You pretend. The other is also doing the same with you, he cannot be alone. Two persons who cannot be alone are trying to be together; now this is going to be a miserable phenomenon, a hell.

If you cannot love yourself in your loneliness, how can the other love you? How can you expect anybody to love you if you cannot love yourself? If you are so fed up with your loneliness, sooner or later the other will also be fed up with your loneliness. You cannot fill it, it is something that cannot be filled. It is something that exists as part of your being – you cannot fill it, it has to remain empty. It will remain empty. All efforts fail to fill it.

So the first thing is to get in tune with this emptiness, to allow it, to live it. Don't suppress and don't escape. Feel it, enjoy it – and by and by you will understand the beauty of it. Once you understand the beauty of your loneliness it becomes aloneness. Then it is no more empty, then it is no more nothingness. Then it is a purity – it is so pure that it is formless.

Always remember the difference between aloneness and loneliness. Loneliness is like a wound. Loneliness means you are missing the other. Loneliness means you are thinking of the other constantly, you are hankering for the other constantly. The other is in your fantasy, in your mind, in your dreams. The other is not real, is imaginary, but the other is there and because it is not real you feel lonely. When you start feeling your aloneness, the other has dropped from your mind completely. It no more shadows your dreams, it no more touches your purity. You are happy with yourself, you are ecstatic with yourself, you are enjoying yourself. Now for the first time you are in tune with your being and with your non-being. You are whole.

Now you can be in love. Now love can flow. But now love will be a sharing, not an escape. Now you can go and share your being – and your non-being also. Now you can share your wholeness. Now you can allow anybody who is open to join your openness, now you can become partners in the eternal journey. This love will not be possessive, because you are ready to be alone anytime. In fact you are happy being alone, you are happy being together – you don't choose. Both are good. Whatsoever the case you feel happy. Your happiness cannot be destroyed now; the other can enjoy it and share it but cannot destroy it.

You can share and you can distribute it and you can give it to the whole world; you have so much of it that you can bless the whole world with it. And it goes on growing; the more you give the more you find it is there. Now you are not a miser; now your being is not constipated, you are not closed, not afraid. You can give, you can share, because you know your non-being also. Now you are not afraid of being a non-being. Now you know definitely that it is part of your being and the beauty of your being; it is your inner space where you can move, the inner shrine, the real temple. The temple exists in you.

If you search your body it exists near the navel. That's why Hindus became navel-gazers. People laugh in the West; whenever somebody meditates they say, "Have you become a navel-gazer?" Hindus know in the body... the point of death that the Japanese call hara Hindus call the temple of the body. They close their eyes and they bring their consciousness to the temple of the body. Your body is a temple because it carries you. And from that temple you enter deeper, and then you find your non-being – that is a greater temple of being. The body becomes the door and when you reach your inner shrine, surrounded by non-being, on the throne is the Divine. That is the center of non-being.

Just the other day somebody was asking how it was possible for the inner emptiness to have a center. Yes. It has only the center and no circumference – center everywhere and circumference nowhere. This is illogical... because logic itself is illogical and irrelevant to life. Life has its own logic, and the basis of life's logic is that opposites are not opposites, they are complementaries.

Emptiness has a center. You see a wheel – in the center there is emptiness, the hub. The wheel is matter, the hub is non-matter. But when you move in, just the reverse is the case: in the hub is the being, and the wheel is of non-being. Non-being is just the aura or your being, the light of your

being, the space of your being, the territory of your being. And it is beautiful because it is absolutely empty; it is pure because it is absolutely empty – don't be afraid of it. In the beginning it looks like death; if you allow it, it becomes resurrection. After every inner death there is resurrection.

That is the meaning of the story of resurrection in Jesus' life – not that he was physically resurrected but that he passed through death, the cross, and he came to the innermost life. You have to pass the emptiness – that is the cross. Everybody has to pass it. Nobody else can carry that cross for you, you have to carry your own cross. And unless you do, unless you pass the emptiness, you will not reach the innermost center. At that innermost center you are no more an individual, you have become God himself.

Hindus say, *aham brahmasmi*; Hindus say, I am the God himself. This saying comes from those who have reached the innermost point, who have passed the non-being part and who have come to the shrine where God is and you are not. But you are trying to escape from it, you don't know how to use it. If you are empty and you have nothing to do you start doing something... anything. You put on the radio or the TV, you study the newspaper, you read a novel, you go to a hotel or you go to the club – you do many things. You can do anything whatsoever, but you cannot do nothing. People have the idea that if you can't do something relevant, then do something irrelevant, but don't sit idle.

Sit empty. Just sitting empty one comes to the greatest encounter of life – one encounters one's own death. If you can pass that, if you can pass that dancing, happy, enjoying it, if you can be nourished even by emptiness, then nothing can destroy you – you have attained to the eternal, the non-destructible, the deathless.

That's why my insistence is always on a dancing meditation. It is not only an outward dance. The outward is nothing but a training for the inner. You dance outwardly, you go on dancing outwardly – by and by an inner dance arises and then you can dance inwardly and move towards the innermost center, the very core of being. Remember – death can be crossed only by dance, death can be won over only by a deep laughter. One can carry one's cross only happily, blissfully, ecstatically – sad, serious, it will become such a burden. Your own emptiness will become such a burden that you will want to escape from it, you will come out and move into the world.

Learn how to dance outwardly, just as a training, as a discipline, so that the inner dance becomes possible. It is a mood, a climate – dance is a climate, it has nothing to do with any activity of dancing. It is a climate, an inner bubbling of bliss, an inner throbbing of bliss. Only on that boat can the part which is very very difficult for you to cross be crossed. Otherwise one escapes. The moment you face your inner emptiness you escape, you become scared to death. That's why so many people never think about themselves. They think of the whole world, they worry for the whole world, but they never think about themselves, because that point seems to be touching a wound inside. They are afraid.

Don't be afraid. The existence of things is good; you can profit by it, but it is not enough. Unless you learn now to be served by emptiness also you have not learned the art, the total art. If you know only how to live, you know only half the art; if you know also how to die, then you know the whole art – and the whole art will make you whole.

Remember, until you die you cannot be reborn. As you are you have to pass through death. And you are clinging too much to life. That won't help – death will come. But death comes in two ways.

One way, the usual way it comes: you are clinging to life and it comes as the enemy; you fight with it, you resist it, you do everything that you can do to avoid it. But how can you avoid it? The day you were born death became certain; every birth carries the seed of death. In fact, in life nothing else is certain but that. Everything is at the most probable, but death is certain. It will happen. You can avoid it, you can postpone it a little, but that doesn't change the situation. It will happen. One way to face death is as the enemy, which is the way ninety-nine per cent of people face it – and miss it. Because of their enmity they cannot use it, they cannot be profited by it, they cannot be served by death.

There is another way: to accept death as a friend, to accept it as an innermost part of your being, to enjoy it, to welcome it, to be ready for it and when it comes to embrace it. Suddenly the quality of death changes. It is no more death, it becomes a door. It no longer destroys you; on the contrary, you are served by it. It leads you to the deathless.

Die – you will have to die. But die gracefully. I am not saying die like a stoic, I am not saying die like a very controlled man. No, I'm saying die gracefully, beautifully, as if a friend is coming, knocks at your door, and you are happy. And you embrace the friend and invite him in, and you have been waiting for him so long....

If you can love death you become deathless; if you can understand non-being then your being becomes the very ground of being-hood, the very ground of God. If you can love non-being then nothing can destroy you, you have transcended time and space. Then you have become one with the total, and this is what holiness is – to become whole is to be holy.

CHAPTER 8

Attaining Absolute Indifference

18 June 1975 am in Buddha Hall

The first question:

Question 1

YOU HAVE SAID MUCH LATELY ABOUT INNER SILENCE AND EMPTINESS. AFTER TWO YEARS AS YOUR DISCIPLE, MUCH OF THE TIME, PARTICULARLY DURING THE MEDITATIONS AT THE ASHRAM, MY MIND SEEMS MORE THAN EVER TO BE OUT OF CONTROL AND WORKING LIKE A COMPUTER GONE MAD. I TRY TO BE A WITNESS TO THE WHOLE ABSURDITY, BUT THE MONSTER GOES ON AND ON!

LET THE MONSTER GO on and on and don't you be worried. The very worry is the problem, not the monster.

The whole world is going on and on: rivers go on flowing, clouds go on moving in the sky, birds go on chattering in the trees. Just why are you so against only the mind? Let it also go on and on – you be unconcerned.

Witnessing is not an effort. When you are unconcerned the witness arises. Be indifferent to the mind; in the climate of indifference the witness arises. The very idea that you have to stop it is wrong, that you have to still it is wrong, that you have to do something about this constant ongoing process is wrong. You are not required to do anything. If you do anything it won't help – it will help the trouble, not you. That's why when you meditate you feel the mind going more mad; when you don't meditate it is not so mad. When you are meditating you are too concerned with the mind,

trying your hardest to make it still. Who are you? And why should you be worried about the mind? What is wrong with it? Allow the thoughts, let them move like clouds.

When you are indifferent, suddenly you are watching. With nothing left to do, what will you do? You can only watch, you can only witness – and in witnessing mind stops. Not that you can stop it. Nobody has ever been able to stop the mind, because the stopper is also part of the mind. The idea of meditation is part of the mind too – the idea that if you become silent you will attain to the ultimate is also of the mind. So don't be stupid! The mind cannot silence the mind. Who is asking this question, you or the mind?

You are not aware of yourself at all; it's the mind playing tricks. The only thing that can be done, and which is possible, is to be indifferent and let the mind go. When you are indifferent suddenly a distance arises between you and the mind. You still listen to it because it is knocking continuously at your doors, but now you are indifferent. Now, inside, you are not worried whether it goes on or stops, you don't choose. You say to the mind, "If you want to go, you go on; if you want to stop, you can stop. It is none of my concern." This unconcern is needed. In this climate of unconcern and indifference the witness arises. Suddenly you see that the mind never belonged to you; it is a computer, it is a mechanism. You are absolutely separate from it.

Drop all efforts to still it and just remain passive, looking at whatsoever is going on. Don't give direction to the mind; don't say, "Be like this." Don't be a guide to the mind and don't be a controller. The whole existence is going on, nothing disturbs you – why only this mind, a small computer, a small mechanism? Enjoy it if you can. If you cannot, then be indifferent. And then suddenly one day you find that something which was fast asleep within you is awakening; a new energy is coming up in you – a distance from the mind. And then by and by the mind goes on – far away, far away, far away. Then still it goes on chattering but you know that somewhere far away, near a star it is chattering; you cannot even make sense out of it, what it is saying. And this distance goes on and on and on, and one day suddenly you cannot find where the mind has gone.

This silence is qualitatively different from a silence that you can practice. The real silence comes spontaneously, it is not something to be practiced. If you practice it you can create a false silence. The mind is so tricky, it can give you a false notion of silence – and that too will belong to the mind. So don't try hard to still it. Rather, stand aside, by the side of the road, and let the traffic pass. Just watch it, just look at it with eyes of unconcern, indifference, and the thing that you have been desiring will happen – but not through desire. Because desire will not allow you to be indifferent. Buddha has used a word upeksha; the word means absolute indifference. And he says that you can never become meditative unless you have attained to upeksha, to indifference. That is the very soil. In that soil the seeds of meditation sprout – and there is no other way.

The second question:

Question 2

FOR THOUSANDS OF YEARS ENLIGHTENED MASTERS HAVE BEEN HELPING THEIR DISCIPLES TO USE WORDS LESS AND SILENCE MORE. LAO TZU TALKED THE LEAST. BUT YOU SEEM TO BE THE PERSON WHO HAS TALKED MORE THAN ANYONE ELSE ON THE EARTH! WHY IS IT SO?

THEY TRIED and they failed with you. So I thought: Let me try the other way round.

The third question:

Question 3

IT IS SAID THAT ALL THE KNOWLEDGE OF HEAVEN AND EARTH IS CONTAINED IN THE SIXTY-FOUR HEXAGRAMS OF THE I CHING. IS THIS SO? IF SO, HOW TO UTILIZE IT?

ALL THE KNOWLEDGE of heaven and earth is contained in everything, not only in the sixty-four hexagrams of the I Ching. Even in a small pebble on the path all the knowledge of heaven and earth is contained; in a small blade of grass all the knowledge of heaven and earth is contained; in everything – because every part of existence carries the whole in it. Even a drop of sea is the whole sea – the whole knowledge, the whole being of the sea is contained in the drop. It is sea. It may not be the sea, but it is sea.

You also contain the whole. So no need to go to the I Ching and the hexagrams; rather, go inwards, because finally the I Ching cannot say anything to you, finally you will be the interpreter. If you read tarot cards or the I Ching or use other methods, who will interpret? You will be the interpreter. So finally everything depends on you.

Unless you are awakened no I Ching is going to help. And if you are awakened everything is a hexagram and everything is the I Ching. So don't waste your time with other things: become awakened. When you are awakened you will see the whole universe written everywhere. In each blade of grass you will find the signature of the divine. And if you can understand a blade of grass you have understood all, root and all.

So don't deceive yourself. People deceive themselves in millions of ways. They waste their time in millions of ways, hoping that somehow they can enter the temple from some back door. There exists none. There is no back door to the temple, only the front door. You will find many back doors but they will not lead you to the inner shrine. You will be caught by some charlatan or somebody else.

Back doors don't exist in existence because existence does not believe in hiding. Look! Everything is so open, the secret is so open. Nothing is hidden, everything is open, you just need eyes to see it, awareness to read it, ability to enjoy it. Everywhere everything is an open secret, nothing whatsoever is hidden from the very beginning. Existence is open, only you are closed. And a closed mind is working with the I Ching – what will you attain out of it? Your own reflections, you will see yourself in it, your own unconscious will be reflected in it.

These methods are just mirrors. They reflect your own unconscious – nothing much. They never give you anything new, they simply reflect you. But you don't know yourself, that's why you think something new has been gained, some new knowledge has been gained through them.

I have heard: the Russian dictator, Khrushchev, came to Paris and went to see a modern exhibition of paintings. He was an uncultured man, and not in any way aesthetic – had no sense of beauty. He was, in fact, vulgar. But he was invited and he had to go. Great paintings were shown in the exhibition. He looked at one painting and he said, "I don't understand. This looks ugly."

The man who was showing him around, a great critic of art, said, "This is Picasso and it is one of the most beautiful things that has happened in this century, but it needs understanding. It is not so ordinary that anybody can understand it. You have to raise your level of aesthetic feeling, sensitivity; only then will you be able to see what it is."

They moved on. Khrushchev didn't feel good. He had never imagined... in fact, in Russia it would have never happened. No critic, no artist would have been so courageous to say that he lacked understanding.

Then at the next painting he stood for a few minutes, looked deeply, and said, "I think this too is Picasso."

The critic said, "Sorry sir, this is just a mirror. You are looking at yourself in it."

He was an ugly man – it may have looked like Picasso to him, a painting of Picasso's, a distortion.

In the I Ching you will find a mirror. If a Buddha reads the I Ching it is going to be totally different, because the mirror will show Buddha. If Lao Tzu reads the I Ching, it will show Lao Tzu. If you read, of course you will see yourself. You can see only your face.

So don't be bothered. Become a Buddha, then it will be worth looking at the mirror. But no Buddha bothers to look at the mirror. This is the puzzle. No Buddha bothers to look in the mirror because deep down he knows his own being so well, so intensely, that there is no need for a mirror to know it. You need a mirror – but then the mirror simply shows you. And you go on befooling yourself. Whatsoever you want to read you will read, and you will throw the responsibility on the I Ching.

Once Mulla Nasruddin didn't go to the office. In the evening he came to see me and he was very happy, because he had slept in bed the whole day – not a care in the world.

I asked, "Nasruddin, why have you taken a holiday today?"

He said, "Couldn't help it. I tossed a coin in the morning to see whether to go to the office or not – if it came down heads I had to go, if it came down tails I could enjoy a holiday."

So I asked, "It came down tails and you enjoyed a holiday?"

He said, "Yes, but I had to toss it ten times, then it came to tails."

This is what is happening. I Ching, tarot cards, whatsoever – this is what is happening. Whatsoever you want to do, you do it, but why throw responsibility on the poor I Ching? Just be responsible and do it. These are tricks.

Yes, I say everything is contained in everything. Even in the I Ching the whole universe is contained. Nothing otherwise is possible. This is how existence is. In each part the total is contained, the whole is contained. Anywhere you move, you move into the whole, but it depends on your understanding how you will read it.

So I'm not concerned with I Chings, I am concerned with you and your understanding. Try to grow into it. Don't waste your time with anything else. Life is really short and much has to be done. Don't fool around.

The fourth question:

Question 4

DO GROWTH AND SPIRITUALITY HAVE ANY MEANING IN TAO?

NONE WHATSOEVER – because Tao is whatsoever is the case right now. Tao is the present. Growth brings future in. The very idea of growth brings the future in, and then everything is distorted. Not that you don't grow in Tao, in fact you only grow in Tao, but the idea of growth is completely foreign to the world of Tao. They don't talk of growth: they only talk of how to be, not how to grow.

And if you know how to be, that is the only way to grow. If you know how to be in this moment you are on the path of growth. You need not think about it, it comes by itself on its own accord, just as a river finds its way to the sea without consulting any guidebook, without asking anybody on the path where the ocean is. It finds the way. Not trying to find it, still it finds. It goes on moving, moment to moment living its life; finally it reaches the ocean. This moment lived well and totally, the next moment will come out of this moment – from where else can it come? It will grow out of it on its own, you need not worry about it. You live this moment in totality, and the next moment is born out of this. If you have lived totally then the possibility for the next moment is born with it – it can also be lived totally

If you know how to live totally, you will also live the next moment totally. And every moment more and more total you will become and growth will happen on its own. But if you are too concerned about growth then you miss this moment, and that is the only time one can grow in.

So Lao Tzu doesn't talk about growth, because he knows that the very talk about growth will become postponement. Then one thinks, "I will grow tomorrow. Today is not the time for me. Many other things have to be done; growth can wait a little. There is no hurry." And then you go on postponing and you go on living this moment in a fragmentary, partial way. And the next moment will come out of it, and with each moment you will become more and more partial, fragmented, divided, split. Then who will grow and how does one grow?

One has to become that which one is already. One has to attain that which one is born with. You have to become that which is your very being, the very basis of being – so right now is the work. This passing moment has to be used so intensely, absorbed so intensely... then it becomes growth. Growth is not an ideal in Tao, it is a byproduct.

And about spirituality Tao does not concern itself at all – if you ask Lao Tzu he will laugh. If you talk about spirituality he may slap your face, he may throw you out and say to you, "Go somewhere else. Don't bring such stupid things to me." Why? Because the moment you say spiritual you have divided life into the material and the spiritual – and he is for the total, the whole. The moment you say spiritual you have condemned something in the material, in the body, in the world. The very word "spiritual" carries a condemnation in it, a division.

You can see people who think they are spiritual; in their eyes you can see condemnation. Don't go very near to them, they are poisonous; in their very breath there is danger and infection. Escape from them! Whenever you see a spiritual man coming towards you run as fast as you can, because he is ill. He is deeply neurotic, he is a schizophrenic, because he has divided life into two, and life is an undivided whole; it cannot be divided.

Life is not soul, life is not body, life is both. You are not body and soul, you are bodysoul. That "and" is dangerous, drop it. I have seen people who have dropped the "and" but still when they think of bodysoul they cannot make it one word, they place a small hyphen instead of the "and" between the two. Even that hyphen is dangerous, drop that also. Make bodysoul one word. It is one. Make mattermind one; make this world and that world one. Let your God be here, down in the matter, and let your matter rise high and enter into your God. Then how can you talk about spirituality?

In India this disease is very old, this disease of spirituality. People come to me, spiritual people. Not knowing me rightly, sometimes, they come to me by fault. They talk about their spirituality and in the same breath they talk about others' materialism. It is a cliché in India that the West is materialist and the East is spiritual. This is nonsense. This is just a very bigoted, schizophrenic mind. It arises out of the division between the body and soul – then everything will be divided, then your whole life will always carry a division. Even the body is divided into two: the higher body is something higher, and below the navel the lower body is really lower – lower as a valuation. Body and soul are divided, then the body is also divided: the lower part is somehow dirty, the higher part is holy, sacred. In fact where has your body a division inside it? Can you demark a place from where the body becomes lower? The blood circulates all over the body, the same blood. The whole body is one network, how can you divide it? And to people who divide, tell them, "Cut your lower body and live with the higher. Then we will see." They will die immediately.

That's what happens to spiritual people, they are dead people. This has been my observation: that even materialists are more alive than your spiritual people, because materialists deep down feel that someday they will try to become spiritualists also. They don't condemn. Rather, on the contrary, they feel a self-condemnation inside them, a guilt, that they are not going to the temple but to the prostitute; that they are not going to prayer but they are going to a singing party, a dancing party. They know that they are doing something wrong, they feel humiliated. So there is a possibility for them because the ego feels hurt. But the spiritual person is an egoistic person. In fact, the concept of God has been created by the greatest egoists in the world – to condemn others and to appreciate themselves.

God is total, but the God of the so-called spiritual people is not total. Their God is just an abstraction, a thought, a pure thought with no life in it.

Lao Tzu is not spiritual in that sense, and he won't allow any spirituality into his vicinity. He is simply for the whole; he is simply for no division. I am also for no division. When I initiate you into SANNYAS I am not initiating you into spirituality, I am initiating you into a life of the whole – I am trying to make you holy, not spiritual. And remember by holy I always mean the whole, in which you will live an integrated life – an organically integrated life of body, soul, world, God, market and meditation; an integrated life where no division exists; a flowing energy, not compartmentalized. I don't want any airtight compartments in your being. Your being should be liquid. You should be courageous, so courageous that even the sinner can exist side by side with the saint in you, and the saint is not

afraid and the sinner doesn't feel condemned. When your sinner and saint come closer and closer and one day become one, you have become holy. Then you have not denied anything, you are not a no-sayer, you have said yes to the whole of life as it is, with no conditions attached. You have said yes to the whole life – this to me is what a religious man is.

And the same is true with Lao Tzu: he does not bother about growth, growth will take its own course – you just live the moment. He does not bother about spirituality – you just live totally, and spirituality will take care of itself. It will come – it is a flowering, not a discipline.

When one is total, life flowers – and that flowering is spirituality. Spirituality is not an attitude, it is not a discipline. It is an outcome of a life lived totally, joyfully, delightfully; of a life of no complaint; of a life lived courageously, intensely. Then this flowering happens.

The fifth question:

Question 5

YOU SPOKE OF BALANCE, THE MEETING POINT, THE BLENDING OF OPPOSITES – BUT IT SEEMS TO BE AN INVISIBLE TIMELESS POINT. THEN HOW CAN IT BE KNOWN BY ME WHO IS TIME?

YOU ARE BOTH time and timelessness, otherwise balance could not be attained. But you have known only part of your being – that part is time. If you know your whole being you know the timeless part also. For the whole there exists no time. Time is a relative concept, it exists only for people who are not whole. This has to be understood – it is a delicate point and very complicated. Time is one of the most abstruse problems.

Saint Augustine says, "I know what time is when nobody asks me, but when somebody asks I don't know." Everybody knows what time is if nobody asks; if somebody insists that you define, explain what time is, then you are at a loss. You have been using it, every moment you have been talking about it and you have a subtle feeling about it, what it is, but when you want to be articulate about it you are at a loss.

Time is one of the most abstruse problems. Try to understand. Time is relative – the first thing to be understood – it is nothing absolute. For the whole universe there is no time because it cannot move from one point to another; both the points are in it. It contains all – the past, the present, the future. If it doesn't contain the future already, how can the future ever exist? The whole cannot move in time because it contains time also. Time is part of its existence. That's why we say about the whole that it lives in eternity: eternity means timelessness, there is no time in it. Past, future, present – all are implied in it.

Time exists for us because we live as parts. Space exists for us because we live as parts. They are relative phenomena. For the whole, space doesn't exist because it is contained in the whole. It cannot go anywhere else, because there is no anywhere else. The whole of space is in the whole. Where can it go? It exists here now, it always exists here now; otherwise has never been the case.

And you are both. If you live a divided life, if you live a partial life, if you live half asleep, almost sleep, then you live in time. If you live a fully awakened life, suddenly you live in eternity, timelessness. You have become the whole; now no time exists for you.

A German mystic, Eckhart, was on his deathbed.

A disciple – a curious, inquiring man, a student of philosophy – asked him, "Master, I know that you are dying, but I would like one question to be answered before you leave the body, otherwise it will haunt me my whole life."

Eckhart opened his eyes and said, "What is your question?"

The man said, "When you die, where will you go?"

Eckhart said, "There is no need to go anywhere." And he closed his eyes and died.

"There is no need to go anywhere," he said. I don't think that the man's inquiry was satisfied but a beautiful answer was given. It needs very deep understanding. Eckhart said, "There is no need to go anywhere." It means: I am everywhere now. Where is the need to go anywhere?

Buddha was asked the same question again and again – when a Buddha dies where does he go? Buddha always laughed and kept quiet.

At the last moment again the question was raised and Buddha said, "Bring a small candle."

The candle was brought and Buddha said, "Light the candle."

The candle was lit and then Buddha said, "Bring it near to me."

The candle was brought nearer and nearer and then suddenly he blew it out and said, "I ask you where this candle light has gone; where has the flame gone?" The disciples were at a loss.

In Sanskrit the cessation of a flame is called nirvana. So Buddha said, "Just like this, when Buddha dies, he disappears. He becomes one with the whole. So it is irrelevant where he goes, because where can the whole go? Where has this flame gone? It has become one with the whole. Now it no more exists as an individual flame, the individuality is dropped."

That's why the word nirvana became most important in Buddhist terminology. It means cessation of a flame, total cessation of a flame. It remains because whatsoever is remains, but you cannot find it. Where will you find a flame which is no more? Individuality is lost, form is lost. Where will you find it? But can you say it is no more? It is, because how can a thing which was be no more? It disappeared, of course; became one with the formless, of course; became one with the whole, of course – but it is. Now it exists as the whole.

You have both the possibilities. You can live in time, then you live as mind. Mind is time because mind divides life into past, present, future. Mind is the dividing factor. It is a great analyst, the great dissector. It dissects everything. You can live life through the mind, then you live in time. But you can live life directly, you can live life immediately, without mind. You can put the mind aside, then you live life timelessly, eternally. Then there is no past, then there is no future, then there is only present and present and present. It is always there.

Past is that present which you cannot see, and future is that present which you cannot see yet. Past is that present which has passed beyond you, beyond your perception; future is that present which has not yet come within the boundaries of your perception.

Just think of a small example. You are waiting under a long tall tree for someone. You can look at the road but there is a limitation. You can look one furlong to one side, one furlong to the other side, and then the road disappears. Another man is sitting in the tree, at the top of the tree. He can see further. He can see one mile in one direction, one mile in another direction.

You are waiting for a friend. The friend appears – not for you, but for the man who is sitting at the top of the tree. The moment the friend appears on the road he has become present to the man at the top of the tree, but to you he is still future – he has not yet appeared on the road. Unless he comes within your boundary of perception he will not be present. He is future. Past, future and present are relative; it depends on your height and where you are.

That's why Jainas insist that Mahavir knows all the three tenses of time – because of his height. He can see end to end, nothing is hidden from him. So whatsoever you think is past is still present for him, and whatsoever you think is future is present for him.

Then the friend appears – you talk to him and he moves on. After one furlong he disappears for you, he has become past. But for the man on the top of the tree he is still part of present. It depends how wide the compass of your understanding is. If your compass is total, then there is no time. Then you can see end to end. Then everything of the past is also present – right now. Then everything that is going to happen in the future is also present – right now. Then there is no past, no future; only present exists. Only one moment of present exists – that moment is eternity.

You have both the possibilities. You can exist through the mind, then you are limited. It is just as if you are looking from a window towards the sky – then the frame of the window becomes the frame of the sky. The frame of the mind becomes the frame of your world. Then you jump out of the window; you come out under the whole sky. Now there is no frame.

In French painting a new cult is arising, the cult of paintings without frames. It is a beautiful phenomenon, because all frames are false. In life everything exists without frame, but when you paint a picture you put a frame to it. That frame is the most false thing. And the irony is that sometimes people purchase such beautiful and decorative frames that even the picture is not as costly as the frame. The frame is more costly and precious – and the frame is false. Life exists without a frame. Have you seen life anywhere with a frame? But you take a picture; immediately a frame comes into existence. The frame is false. All frames are from the mind; mind gives a frame to everything which is frameless, formless.

You can be both, it depends on you. In deep meditation the mind is no longer involved. It goes on functioning in the beginning but by and by, when you don't listen to it, it stops its chattering. Seeing that nobody bothers, seeing that nobody pays any attention, it stops.

The mind is just like a child. Have you seen a child do this? If he falls down, first he looks for his mother, to see if she is around somewhere. If she is, then he cries. If she is not, what is the point? Then he simply gets up, starts playing again because there is no point – nobody is paying any

attention. Nobody will bother unless the mother is there. And sometimes it happens that after half an hour the mother appears and he starts crying. Now it is absurd, but in a way logical. Because what is the point in crying when the mother is not there? Even if you are hurt it is pointless. When the mother comes now the hurt is no more, but it is meaningful to cry and weep for the hurt which is no more because the mother is expected to pay attention!

The mind is like a child. If you pay attention it cries. If you pay attention it creates problems. If you pay attention it goes on and on, there is no end to it. If you don't pay attention, suddenly the child realizes the mother is no more there, the child by and by realizes the mother is gone, and then he stops. When the mind stops you are immediate, then you face reality directly. Then there is no mediator in between, nobody to color it. Then the perception is clear, pure – and you are in eternity.

The sixth question:

Question 6

CAN THE EGO COMMIT SUICIDE?

NO, BECAUSE IT IS NOT. To commit suicide it is needed to be there. Let me put it in another way: can a shadow commit suicide? A shadow cannot commit suicide because a shadow doesn't exist. If you commit suicide, if you cut off your head, then the shadow will be without a head. It simply follows you. The ego is just a shadow, it cannot commit suicide. If you cut off your head, the ego commits suicide – not that it commits, it happens.

Try to understand that the ego is not substantial; the ego is just like a shadow. The body moves – a shadow is created, a physical shadow; the mind moves – a mental shadow is created. That mental shadow is the ego. When the mind stops there is no ego, when the mind is not functioning there is no ego. When the mind is functioning the ego is there; if the mind functions too much the ego is there too much. That's why you will see: people who work with the head too much are more egoistical than anybody else. Brahmins, scholars, professors, pundits, the so-called intelligentsia – they have the subtlest egos. Intellectuals, writers, poets, philosophers – they have the subtlest egos. They are nothing but egos – too much head.

People who work with the hands, who are technically called hands, are humble people. Go and visit a small village of peasants, workers, laborers, who work with the hands. They are humble people.

There is a story about Confucius. The story is as old as Lao Tzu.

Confucius was traveling, passing through a village, and he saw an old man, a very old man, pulling water from a well and watering his field. It was hard work and the sun was burning hot. Thinking that this man seemed not to have heard that now there were mechanical devices which could pull the water – you could use horses or bulls instead of man to pull the water out more easily – so Confucius went to the old man and said, "Have you not heard that now devices exist? The water can be pulled out very easily from the well and the work that you do in twelve hours can be done in half an hour. Horses can do it. Why are you unnecessarily straining so much? You are an old man." He must have been ninety years of age.

The man said, "It is always good to work with the hands because whenever cunning devices are used a cunning mind arises. In fact only a cunning mind uses cunning devices. Don't you try to corrupt me. I'm an old man, let me die as innocent as I was born. It is good to work with the hands. One remains humble."

Confucius came back to his disciples. The disciples asked, "What were you talking about with that old man?"

Confucius said, "It seems he is a disciple of Lao Tzu. He hit me hard, and his argument seems to be correct. "

When you work with the hands no shadow of the head arises, a person remains humble, innocent, natural. When you start using cunning devices, the head comes in. People who work with heads technically are called heads: a head clerk, a headmaster – they are called heads. Don't be a head. Even to be a clerk is too bad, and to be a head clerk... finished. To be a master is enough of a hell, but to be a headmaster.... Try to be hands. And hands are condemned because they are not cunning, not competitive enough; they seem to be primitive. Try to work more with hands and you will find that less and less the shadow arises.

The ego cannot commit suicide because it is not. If you commit suicide that is what I call samadhi, that is what I call the final meditation. If you commit suicide – that means if you disappear, you become a nobody – no shadow falls.

In the old days it was rumored that whenever a man becomes a Buddha no shadow falls from his body. This must have been symbolic. It is very meaningful. It doesn't mean that when Buddha walks on the path no shadow falls – the shadow falls, but inside no shadow falls. He moves, he works, he does things, but the doer does not arise. That is how the shadow doesn't fall. If needed he even thinks, but the thinker does not arise; that's how the shadow does not fall. He lives, but he is not a manipulator, the controller. He flows, his life is a spontaneity. He does not even swim, he simply floats with the river. He does not push the river, he simply leaves himself in a let-go. He is a let-being-be. He floats. He leaves it to the river to do everything, then the shadow doesn't fall; the ego disappears.

Don't fight with the ego directly. If you do that you will fail, because nobody can fight directly with the shadow. If you have to do something with the shadow you will have to do something with your being. Something-is wrong, a wrong conception. You are a non-being inside – realize more and more the inner hollowness, the emptiness, and suddenly one day you will find the ego has left you. In fact you will find it has never been there, you had a misconception, you were in an illusion. It was a mirage. It was not there, it only appeared to be there; it was not a reality, it was a dream – in fact, a nightmare.

The seventh question:

Question 7

CAN A MAN WHO LIVES THE STATES OF ANGER AND COMPASSION ALSO LIVE THE STATES OF LOVE AND HATE?

YES. When a man is total, he is total – unconditionally. But his hate has a different quality, his hate is even more loving than your love and his anger is even more compassionate than your compassion. Because he lives totally everything takes on a new quality. Whatsoever he does, it is different. You cannot judge him from your side because you don't know what totality means. You know hate, you know love – sometimes you have loved, you had a glimpse of it, sometimes you have hated, you had a glimpse of it – but you have never been total. If you are total your love is different: your love has the intensity of hate. Have you ever observed the fact that your love never has the intensity of hate? When you hate a person you really hate. When you love, you love so-so. When you love you never put yourself into it completely. But when you hate, you hate really intensely – have you watched the fact that your compassion is impotent, maybe just a facade, a mask, but your anger is real?

All that is wrong seems to be real and all that is beautiful seems to be false. When a man is total his love is as intense as his hate. And when a man of totality hates, his hate also carries total love in it – he can hate only because he loves, and he can be angry only because he has compassion.

No, it is difficult. It will create a deep confusion in you because right now you cannot understand it, right now your understanding is not ripe for it. You will have to try it.

Drop lukewarmness. It needs courage. The greatest courage is needed to live a life of totality because then one never knows what is going to happen. And you are always afraid. You love a person; you are afraid to be angry with him or her because you don't know really whether you love or not. You don't know really if love will be able to withstand anger. Will it be possible that love will survive anger? So you have to suppress anger, because you are afraid. You are not really certain that your love is there. You have a certain feeling – maybe it is, maybe it is not – a vague feeling. You live in a mist, always surrounded by smoke; nothing is ever clear, your perception is always clouded. So you are afraid: this much anger may dissolve the whole relationship, may destroy the whole relationship. No! Suppress anger! Then you suppress anger; anger becomes part of you – then when you love, in your love the anger also comes in.

Watch two lovers making love. You will see that there is violence. The love act is not graceful. Look at the face of the man making love – it seems as if he is going to murder the woman. Maybe that's why women always close their eyes while you make love to them: it is better not to see what this man is going to be or going to do. The whole thing seems to be nasty. Distortion comes to the face – grace should come, but distortion comes to the face. Faces which look ordinarily beautiful become ugly, as if one is passing through some agony, as if it is not an ecstasy but an agony. Look at the woman's face: the face becomes distorted, all her makeup gone. The face no more seems to be beautiful. And she seems to be in some sort of a pain – suppressing it.

Even while making love, people are afraid that if they move really totally there is a danger point. Their whole mind goes on showing the red light: Stop! Don't go further! Because all that they have suppressed can come up any time, it is there knocking at their doors: Allow us! So they cannot relax in love either, because relaxation can be only unconditional. There is no conditional relaxation.

If you relax, you relax for love, you relax for anger, you relax for hate. It is just like when you open the door you open it for the enemy as much as you open it for the friend. If you leave the door open in the night there is every possibility the friend may come – the enemy also. So you close the door. But the closed door is closed for both, for the friend and for the enemy.

You have never been able to be angry really, authentically. You cannot love authentically. When you are total you do everything authentically whatsoever the consequences, never thinking of the consequences.

This is my mathematics about life – if you live totally, whatsoever the consequences, it is always good. Whatsoever! It is always good. And if you live a fragmentary life, whatsoever the consequence, it is always bad.

You can see from your lives that you have been living a very gentlemanly life, a lukewarm phenomenon, neither cold nor hot. What has happened? Nothing, almost nothing. You have been wasting yourself. Don't waste any more. Be true. There are dangerous dangers in being true, otherwise everybody would become authentic. There are dangers, otherwise why would so many people be so unauthentic? – cowards, afraid, trying to manipulate somehow.

A little comfortable life.... If you want to life comfortably, then it is better to be a coward. But a comfortable life is nothing but a comfortable death. A real life burns from both ends. It is a flame – surrounded always by danger, surrounded always by death. When death surrounds you, danger surrounds you. Only in that context does life come to its peak.

The last question:

Question 8

A BIRD CAME TO DIE AT YOUR FEET SOME DAYS AGO. CAN WE ALSO, WHEN OUR TIME ARRIVES, COME AND DIE AT YOUR FEET?

THERE WILL BE no need to come, I will be there. If you really love me and trust me I will be there. But don't wait for death. If I am with you in life, only then can I be with you in death.

Life is the criterion. Death is the culmination. Whatsoever is in life culminates into a peak in death, it comes to a crescendo. If you feel me in your life, near your heart, then you will find me absolutely present in your death. There will be no need for you to come, I will come.

But don't wait for death. It should first happen in life. All that you want to happen in death you should allow to happen in life, because life is the preparation for death. And death is never against life, it is simply the completion. All that has been in life comes to a peak in death.

CHAPTER 9

On The Wise Ones Of Old

19 June 1975 am in Buddha Hall

ON THE WISE ONES OF OLD

THE WISE ONES OF OLD HAD SUBTLE WISDOM

AND DEPTH OF UNDERSTANDING,

SO PROFOUND THAT THEY COULD NOT BE UNDERSTOOD

AND BECAUSE THEY COULD NOT BE UNDERSTOOD,

PERFORCE MUST THEY BE SO DESCRIBED:

CAUTIOUS, LIKE CROSSING A WINTRY STREAM,

IRRESOLUTE, LIKE ONE FEARING DANGER ALL AROUND,

GRAVE, LIKE ONE ACTING AS GUEST,

SELF-EFFACING, LIKE ICE BEGINNING TO MELT,

GENUINE, LIKE A PIECE OF UNDRRESSED WOOD,

OPEN-MINDED, LIKE A VALLEY,

AND MIXING FREELY, LIKE MURKY WATER.

WHO CAN FIND REPOSE IN A MUDDY WORLD?

BY LYING STILL, IT BECOMES CLEAR.

WHO CAN MAINTAIN HIS CALM FOR LONG?

BY ACTIVITY, IT COMES BACK TO LIFE.

HE WHO EMBRACES THIS TAO

GUARDS AGAINST BEING OVERFULL.

BECAUSE HE GUARDS AGAINST BEING OVERFULL

HE IS BEYOND WEARING OUT AND RENEWAL

ON THE WISE ONES OF OLD

SOCRATES WAS DYING.

A disciple asked, "Why are you not afraid of death?"

Death was certain, within minutes he would die. The poison to kill him was being prepared. But Socrates said, "How can I be afraid of something which is unknown? I will have to see. When I die, only then can I see. Two possibilities are there. One is that I will die completely, no trace of me will be left. So there will be nobody left to know it, nobody to suffer it. So there is no question about my being worried about it – if this first alternative is going to happen. And the second possibility is that I may continue, only the body will die but the soul will remain. Then too I don't see any point in being worried. If I am to continue, then death is irrelevant. And only these two possibilities exist. I cannot say anything right now about what will happen. I don't know. I don't know yet. "

Socrates was a wise man, not a man of knowledge. A man of knowledge would have given a certain answer. Men of knowledge have certain answers, absolute certainty – that is part of their stupidity. In fact, only stupid minds can be certain. Life is such a vast mystery, unfathomable, unknowable; if you are wise you cannot be certain.

Wisdom is cautious. Wisdom hesitates. Wisdom is never certain. That's why wisdom can never be confined to a theory. All theories are less than life, all theories are narrow, and life cannot enter into them – life is so vast, so tremendously vast and infinite. A wise man only knows one thing: that he does not know. A man of knowledge knows a thousand and one things and knows that he knows – and therein lies the foolishness of the man of knowledge. He goes on accumulating facts un-lived by himself: theories, words, philosophies – untouched by his own being. He goes on accumulating them in his memory. He becomes a vast reservoir of knowledge, he becomes an Encyclopedia Britannica – but a dead thing.

The more his memory becomes filled with knowledge the less and less he lives in his being. The more and more he moves into the head, becomes a part, a fragment, the less and less he is joined to the vast being and the universe and existence. He becomes in a way non-existential. He is no more a part of this existence, alive, radiant, vibrating. He is a frozen phenomenon; he no more flows with life. He is like an iceberg, frozen and stuck somewhere – stuck in the head.

Consciousness, when it becomes knowledge, becomes frozen; when consciousness becomes wisdom it becomes a flow. A wise man lives, lives totally, but knows only one thing – that he doesn't know. To learn from a wise man is very difficult, to learn from a man of knowledge is very easy. He can give you all that he knows, he can transfer it very easily, language is enough of a vehicle. All that he has gathered he has gathered through the mind, through language; it can be communicated easily. A man of knowledge becomes a teacher. He can teach you, and he can teach beautifully, things which he has not known at all. Maybe that's why he is not as hesitant as a man who knows. Because when a man knows, he also knows the opposite polarity of life. When a man really understands and knows, he also knows that everything is joined with its opposite, everything is meeting and melting into its opposite. Nothing can be said definitely because the moment you say anything definitely you have stopped its flow, you have made it a frozen fact. It is no more part of the river, it is an iceberg. Now you can accumulate it in the storehouse of the mind.

A man who is wise is not a teacher – he can be a Master but not a teacher. What is the difference between the two? A teacher is ready to teach – a Master is never ready to teach. A teacher is aggressive, active – a Master is non-aggressive, inactive. A teacher will go and follow you and force you, so that you can carry his knowledge on your shoulders. A Master waits. You have to snatch from him, you have to partake of him. He will not follow you, he will not force you. He will not even knock at your doors – he will simply wait. You can partake of his being. You can enter his inner emptiness, the inner palace of his being, his inner kingdom, but that is up to you. You will have to do all the work. The Master is only a presence. If you are attracted, you fall into the presence.

A teacher calls, a teacher tries, a teacher makes all the effort so that you can understand. A Master simply is there – open of course, not closed, absolutely open for you to come in. But he doesn't make even a gesture, because that gesture may be aggressive, that gesture may force you to come in without your own will. And then it will be bad, then you have been put on a wrong path.

A Master is silent presence. You can learn from him, but he will not teach. With a teacher you will be a student. There exists a relationship, a two-way relationship. With the Master you can be only a disciple, it is one-way – you have to learn. If you don't learn you don't learn, if you learn you learn. A Master is so happy with his own being he does not bother. If you learn he blesses you; if you don't learn he also blesses you – he is a blessing, a benediction.

There are no examinations near a Master because for life, examinations are not possible. It is foolish to think in terms of examinations. That's why universities go on producing stupid people. There is a reason for it – because intelligence cannot be examined. There can be no criterion to judge it. At the most you can judge the memory, at the most you can judge the capacity to remember but not the capacity to know. A Master has no examinations. You come in, you learn, you partake. He is an opening unto the vast and the infinite.

A man of knowledge becomes a teacher and millions of people are attracted towards him, because when you learn something your ego feels strengthened. Very few rare souls are attracted towards

a Master because in fact with a Master you will have to unlearn, with a Master you will have to die. Your ego will be shattered completely – because only then can you enter into the temple, into the innermost shrine of the Master's being.

A Master is a wise man but his understanding is so profound that you cannot understand it. You can only live it. A Master knows, but he knows in such depth – where opposites meet, where life and death become synonymous, where existence and nonexistence don't mean opposites, where all rivers fall into the ocean – in that depth a Master exists.

It is difficult to understand him because understanding will be superficial and all understanding will be more or less misunderstanding. With a Master don't try to understand him. How can you understand him? How can you understand an infinite phenomenon? You can live it, you can dissolve into it, you can allow it to dissolve into you, that's possible. It is like love: you cannot understand love, mysterious are its ways. You cannot understand it, you cannot pin down what it is. Thousands of definitions exist but love has not been defined yet and it will never be defined. Whenever you define, immediately you feel something is missing. And that something will always miss, because that something is the depth. A definition cannot carry depth, it can only be on the surface.

A wise man lives in the depth. A man of knowledge lives on the circumference; a wise man lives at the center. There is only one way to reach a wise man – you will have to come to your own center. Center to center there is communion with a wise man. Head to head, mind to mind, there is communion with a teacher, the man of knowledge.

The wise man has by and by disappeared from the world. In the West you don't find philosophers, you find only professors of philosophy. This is something absurd. A professor of philosophy is not a philosopher; a professor of philosophy is just a teacher – a man of knowledge but not a wise man – not like Socrates, not like Lao Tzu, not like Buddha. They are not professors. They are not professing anything, they are not teaching anything to anybody. They are just there – like the sun is there, you open your eyes and the darkness disappears; like the flower by the side of the path, you just be with it for a few seconds and the fragrance fills you to your very depth; like a river flowing, you come to it thirsty and your thirst is quenched. They are not professors, they are alive people. They are more alive than anybody else, and then they become more and more mysterious.

A few things more before we enter these sutras of Lao Tzu. In the East the past has been always revered; with deep respect we remember the past. In the West respect for the past has completely disappeared; rather, on the contrary, a certain respect for the future has come into being. Parallel to it, old people are not respected in the West – if the past is not respected how can you respect old people? You just anyhow tolerate them; even parents are only tolerated. When they are old, deep down a desire arises in you: if they were dead it would be better. Because now what is the use of them? The West thinks in terms of use; of course a young man is more useful than an old man.

If you think of utility, a young man is more useful than an old man. An old man has lost his energy, his body is crippled, he is ill, he is going to die any day. He is not useful – he is just a burden. All respect for old people has disappeared. It is a corollary: when you don't respect the past you cannot respect your father, your grandfather, and you don't remember even the name of your great-grandfather. It is as if he never existed. You start thinking and feeling more for your children – they are the future. And they will think of their children, remember. They will not think about you. So don't suffer and

don't feel the pain and the hurt of it. In the West the future has become significant; in the East it has always been the past.

There are many things to be understood. Why in the West has the future become more significant? The West is dominated by men of knowledge: professors, scientists, novelists, theologians, political demagogues. The West is dominated by men of knowledge – and of course there is a possibility for a young man to know more than the old man, because he is always standing on the shoulders of the old man – he can look a little farther away.

Your father was studying in the university thirty or forty years ago. In these forty years everything has changed. Whatsoever your father knows is almost out of date. The copyright on the books that he was reading at university is no more there. Nobody bothers about those books, you can find them only in secondhand bookstalls. They are useless. Whatsoever he has accumulated in forty years is useless, because in forty years an explosion of knowledge has happened. And it is going on and on and on. Your children will know more than you – in fact, already they know more.

I was reading a small anecdote. Two small children went to a zoo with their old grandmother. The old grandmother was explaining what was what to them. Then they came to the word "stork" and the old woman said, "This is the bird which brings children from heaven, which brought you, which always brings children."

These two small children started giggling, and they whispered into each other's ears, "Should we tell this old thing the truth?"

But one of them said, "Why disturb her? Let her remain in her belief."

Mulla Nasruddin called his boy because now the time was ripe and things about life had to be told to him. So he told him, "You come with me to my room, I would like to discuss a few facts about life with you. Now you are mature and a few things have to be told to you." Mulla was feeling a little nervous – as every father feels when facts of life have to be told to children. As old, out-dated minds do, he was feeling a little nervous.

When they went into the room and he closed the door the boy said, "You don't be nervous. Now, what do you want to know? I can tell you, don't be so nervous."

Children can now tell you many more things – and children feel that you are somehow a little ignorant, illiterate. Every child in the West feels that the parents are illiterate. The respect has disappeared. If men of knowledge dominate the society this is going to be so, because knowledge grows every day, changes every day, accumulates more and more – of course children are more up to date than their parents. It has to be so. They know the latest.

In the East the man of wisdom has been the center of life, not the man of knowledge. Knowledge grows, changes, moves – wisdom is eternal, it is always the same. Whenever you attain it, it is always the same. It is like the sky which remains eternally the same. Seasons come and go: now it is winter, now it is summer, now it is raining, now the rains have disappeared. Trees come and die, generations come and go and the drama of life goes on moving, but the sky remains as it is, eternally the same, eternally new, ever fresh and always old. Wisdom is like the sky.

Of course knowledge can be taught in the universities, colleges, schools. Wisdom can never be taught. Nowhere can it be taught. Wisdom has to be imbibed through life, there is no other way. So only an old man can be a wise man. In wisdom the young man can never defeat the old man, but in knowledge he can always defeat him.

How can you defeat the old man in wisdom? Wisdom comes through experience; knowledge comes not through experience but through learning. You can cram it in, and if you are a little intelligent, more intelligent than the average, you can know more than your teacher. You can know more than your father, there is no problem about it. Just a little effort on your part is needed. But wisdom – there is no way. It comes by and by through life. If you live and if you live totally, if you live and you live with awareness, only then, drop by drop, does wisdom come into being. It is such a subtle phenomenon! There is no direct way to reach it. Only old people can be wise. That's why whenever there is somebody who is wise and young, in the East we know that he is old, he is ancient.

There is a beautiful story about Lao Tzu that he was born old; when he was born he was eighty-four years of age – he had remained in his mother's womb for eighty-four years. Absurd, unbelievable, but a beautiful story – says something, says something very significant. It says that from his very childhood he was like an old man, so wise he could not be a child. It says something. It is symbolic. It says that when he was a child he had as much wisdom as ordinarily a man of eighty-four would have. He must have been tremendously alert.

If you are very very alert then a single experience can give you much. If you are not alert you will go on repeating the same experience and nothing will be gained.

A wise man falls in love only once, then he knows everything about it. He penetrates the whole mystery, he lives the whole mystery of it, he moves into its world, but so totally that not even a corner is left unlived. Then he comes out of it. Then there is no question of falling in love again – he has lived and he has known. He has become wise through experience.

A foolish man will repeat the same thing again and again and again, and will never be able to learn anything from it. Awareness and a courage to live have to be there, so it will happen only rarely that a child or a young man will be wise. Ordinarily a man will become wise when he is old, when he has lived all the seasons of life, when he is seasoned, when he has known all the climates, all the moods – when he has known the river of life in summer, when it is just a dry bed and nothing is left except a thirst, a hunger, a dry bed, a burning desire, and nothing else; and he has known the river of life in flood when it becomes vast, dangerously vast and it pretends to be an ocean.

He has known all the moods, he has moved in all the ways that life allows. He has lived as a sinner, he has lived as a saint, he is enriched by all experiences. When all the hairs of the head are white, a beauty comes to the face which can come only to an old man, never to a young man. Young men can be beautiful as far as physique is concerned. Shape, proportion, strength – yes, young men can be very beautiful. But as far as the soul is concerned, which evolves, grows only through much experience, only an old man can be beautiful.

Rarely it happens, because rarely are people aware; rarely do people live through life with meditation. Otherwise no young man can compete with the beauty of an old man. The beauty of an old man has a grace to it, a depth; a young man's beauty is shallow, on the surface, just skin

deep. An old man's beauty has a depth in it – you go in and in and in and you never come to the bottom of it.

An old man is like a snowcapped peak of the Himalayas, silent. The storm has passed. All that was needed to know he has known, nothing more is left to know. The ego has been dropped on the way somewhere because it was a burden, and with the ego and that burden you cannot reach to such a peak. When one moves towards the peak one has to leave everything by and by, by and by; the final peak is when you have to leave yourself also. You reach the peak as a non-being because even being becomes a burden in the final stages of life.

The East respects the old. And if you respect the old you respect the past. And the East has a nostalgia for the past.

Now this sutra:

THE WISE ONES OF OLD HAD SUBTLE WISDOM

AND DEPTH OF UNDERSTANDING.

THE WISE ONES OF OLD...

IN THE EAST it is always the old, the ancient who are wise. There is a humbleness about oneself and the present. How can you be more wise than your father? How can you be more wise than your grandfather, great-grandfather? No, you can know more. You can know more than Buddha – you may already know more than Buddha – but you cannot be more wise. In fact, in wisdom more doesn't exist. One is wise or not – there is no more to it, no less to it. In knowledge more and less exist. Knowledge is relative, wisdom is absolute. You cannot be more wise, and in fact if you are wise you will feel very very humble.

Lao Tzu feels so humble about himself and about his own age that he always talks about the wise ones of old. And if you go to the wise ones of old you will find them talking about the wise ones of older days again.

If you try to understand Eastern scriptures they always say that whatsoever they are saying is not new, it was told to them, they have heard it. That's why Hindus have two names for their scriptures: shruti and smriti. shruti means "We have heard it, we have heard those who knew." smriti means "We have stored it from those who know." There is no claim on anyone's part that they have known, because the very claim "I have known" is the claim of ignorance, the "I" is the condensed ignorance. They go back and back and back. In the Upanishads, if you go back, they will say: I learned from my teacher. My teacher learned from his teacher, he learned from his teacher.... And they go on and on, and in the beginning: brahma, the creator of the world, learned from the cosmic existence itself, from brahman.

He learned from brahman; brahman is the invisible divinity and brahma is the visible divinity. The visible divinity learned it from the invisible divinity, and from brahma starts the Ganges. And then teacher and teacher and teacher, a long procession – and "I have just heard it."

This is a beautiful phenomenon. It simply says that no man is an island, and there is interdependence. The whole past is involved in you – this is the meaning of it. You are not alone here, you have not suddenly bubbled up. The whole past is carried by you – your consciousness is in a chain, related with the whole past. From the very beginning up to now everything that has happened has happened to you and you are the carrier of the whole past. In this way, in time, a relationship, the feeling of a relationship, arises.

There can be two types of interdependence. One is special – you are related to this tree, this tree is related to TODAY'S sun, the sun is related to bigger stars, everything related in space – this is one type of interdependence. There is another type of interdependence which moves in time: the whole past is involved in you. You have come as an outcome of the whole past, and the whole future will come out of you. You are the fruit of the whole past and you will become the seed of the whole future. Then time and space both are interdependent, in both dimensions you are interrelated.

THE WISE ONES OF OLD HAD SUBTLE WISDOM

AND DEPTH OF UNDERSTANDING.

What is subtle wisdom? They knew directly, they knew immediately. They knew the truth face to face, it was not borrowed knowledge. And when wisdom is direct, only then is it wisdom. Otherwise it is nothing but a mask to ignorance, you go on hiding your ignorance by your knowledge. And why call wisdom subtle? Why not just call it wisdom? What is the point of calling it subtle?

There is a point. Wisdom is direct but subtle. It is direct in the sense that one faces life immediately, but it is subtle in the sense that in life you never attain anything directly. You have to move in indirect ways.

Try to understand. In the first place, wisdom is direct in the sense that it is not borrowed. It is not that you are simply borrowing somebody else's know-how, and accumulating it in the mind. No, you yourself have come to encounter it. In this sense it is direct, more direct than knowledge. But still it is subtle, because it has its own indirect way. What is that indirect way?

If you want to be happy you cannot move directly like an arrow towards the target of happiness. If you do you will miss. For example, somebody says to you, "When I go swimming in the river, it is so beautiful and I feel so happy and relaxed just floating on the water under the sun. I forget every worry, I forget every tension and I am so relaxed the world doesn't exist. And I feel so happy, such a deep bliss comes to me through it." And your greed arises, and you say, "Then I will also try." Then you go, but you go very directly. Your mind is not in swimming, your mind is not with the river, your mind is not with the sun, your mind is not with the wind. Your mind is like an arrow moving directly towards the target of happiness – you will miss it.

Because life is very shy, it hides from people who are aggressive. It reveals itself only to those who persuade it in a very subtle and indirect way. Life has to be persuaded and seduced. Life is a woman. Don't be aggressive about it. You cannot rape it. And if you try to rape it you will be empty-handed, you will not gain anything out of it. You can rape it. That is what almost all people are doing – trying to rape life. Because to fall in love seems to be risky, to rape seems to be less risky – there is no commitment in it. But without commitment you cannot learn anything. Unless you are involved you will not be transformed.

You go to the river but your mind is continuously thinking and hankering for happiness. You don't look at the river. You are not sensitive, you are just greedy. You move into the river but you simply feel tired and not relaxed. You swim, but you are constantly asking, "Where is that happiness you were talking about? I see the sun, I see the river, I see the winds moving but where is that happiness you were talking about? "

This is a direct attack. Nobody can attain happiness that way. You have to forget yourself in the swimming and forget that you are here to attain happiness. Forget yourself and forget your greed and forget the goals – and when the goal is forgotten the target is attained. I may appear paradoxical but I cannot be anything else; I'm helpless, because this is how life is. Forget the target and the arrow hits it; look at the target, look at it too much – and the arrow misses. You cannot attain. You will come home and you will say, "It is useless, I tried."

Somebody meditates and feels ecstatic and you feel infected. Whenever he comes around you, you feel he has something that you don't have. And you ask, "What is happening?" He says he is meditating and it is such a blissful phenomenon – you come and try. You go and try but you fail, because you are always direct. You don't understand that life is feminine, it is really a woman. You will have to persuade it, you will have to play many games with it, indirect, subtle.

Don't go and ask the woman directly, "Would you like to come to bed with me?" She will call a policeman. Be a little more poetic. Write beautiful love letters to life. That's what meditation is all about – writing love letters to life, sending loaded messages but very indirect. As life leans more and more towards you, you take more and more courage – but move very cautiously; you can miss it. A little aggression and you will miss it. Love, happiness, meditation, truth – or you name it – whatsoever that is beautiful can be attained only in a subtle way. That's why Lao Tzu says:

THE WISE ONES OF OLD HAD SUBTLE WISDOM

AND DEPTH OF UNDERSTANDING.

What is depth of understanding? Depth of understanding is when you can stand in others' shoes, when you can see from others' eyes, when you can feel from others' hands, when you can stand in the other's being, at the other's center, and look through him – how he feels, what he feels, what he says.

A man of knowledge is always blind, argumentative; he is always right and the other is always wrong. He is always discussing; his discussions become disgusting. He is always arrogant and always on the defensive. He cannot understand anybody. Whatsoever you say he will deny – he will say no because in no he knows there is power. Remember this: a man who has not learned the power of saying yes is not yet wise. He goes on saying no because whenever he says no he feels powerful. Have you felt it? Just say no and you feel powerful. Say yes and you feel surrendered. Yes becomes difficult, so you go on contradicting whosoever is saying anything. You are always right.

How can this be possible? This whole world – so many consciousnesses, so many ways of looking at life – all wrong, only you are right? This seems to be a very very arrogant and violent outlook. A man of understanding understands that somehow everybody has to be right in some sense or other.

It happened:

A Sufi mystic was made a kazi; he was made a justice, a judge. He was a wise man, a man of understanding – what Lao Tzu calls of deep understanding.

The first case was brought before him. The first party argued. He listened intently, and then he said, "Right, absolutely right."

The clerk of the court was worried because he had not yet heard the other party, and how can a judge say this without listening to the other party? So he leaned towards the judge and whispered in his ear: "I think you are not aware of the ways of the court. You should not say this because it is a judgment, the case is finished. But you have not heard the other party! How can you say to one party that they are right?"

The judge said, "You are right. Let me hear the other party."

He heard the other party, listened intently and then said, "Right, absolutely right."

Now the clerk thought that this man was mad. How could both be right together? He leaned over again and said, "What are you doing? Are you drunk or are you mad? How can both be right?"

The judge said, "Of course, you are right. How can both be right?"

This is a man of deep understanding, for whom everybody is right – because he can penetrate to the very depth of your being and can see your viewpoint also. He is not enclosed in his own viewpoint, in his own philosophy, in his own doctrine. He has none, in fact – he is an open phenomenon. He can come into you and look through you and can see why, why you are insisting; he can feel why you feel you are right.

But then this type of man will be a mystery. Either you will call him mad or you will call him a sage who is beyond the world and it is none of his affair to interfere with our life.

This is what happened to Mahavir. He created a logic; such a logic never existed before. He created a logic which is called syatvad, the logic of perhaps. Whatsoever you say he would say, "Perhaps you are right." If somebody came and said, "I believe in God," he would say, "Perhaps God is." Always perhaps. How can you be absolutely wrong? With a life force, a God in you, how can you be absolutely wrong? Something must be right. Maybe we cannot understand it, maybe we cannot feel it, but something must be right in you. If God exists in everybody, then everybody has a right to be right somehow.

Mahavir penetrates deeply. The man is sitting there, another comes and says, "I don't believe in God, God does not exist." And Mahavir says, "Perhaps you are also right. There is a sense in which God exists and there is a sense in which God doesn't exist." Then he created a new logic, a new dimension to logic.

There are only two logics: one is that of Aristotle and the other is that of Mahavir. Aristotle says A can only be A and A can never be B. And Mahavir says A is A and can also be B, can also be C, can also be D – up to Z. Just so many angles, so many angles of seeing a thing – he says that there are seven standpoints. But it is difficult to understand Mahavir, that's why his following could not grow

much. It was impossible. Even those who follow him, they follow him because they are accidentally born in his fold; otherwise it is impossible. I have not come across a single Jain who can really follow Mahavir.

I was talking to a Jain muni, one of the great acharyas of Jain munis, and I asked him, "What do you think about SYATVAD?"

He said, "It is absolutely true."

I said, "Then you are not a syatvad, you should say perhaps." Even about Mahavir you should say, 'Perhaps he is right.'"

But no Jain can say that. "Perhaps? Mahavir is absolutely right" – there they miss. They say that Jainism is absolutely right, and the whole point of Jainism is that nothing is absolutely right.

Just the other day it happened: Mulla Nasruddin's wife went to see Sona – you know Sona, the tarot card reader? – and she came back very much disturbed.

The future disturbs. Anything about the future disturbs. It is good not to know about the future because once you know anything about the future it starts changing your present, and disturbance arises.

She was very worried. Mulla Nasruddin asked her, "What is the matter?"

She said, "I have been to a tarot card reader, a very good woman, and she has said a few things and I am very worried."

Mulla Nasruddin said, "Don't be worried. Nothing is certain in life so no prediction can be made. I tell you that only fools are certain."

The wife said, "Are you really certain about that?"

He said, "Absolutely certain!"

Only fools are certain. If a man is absolutely certain about it then he becomes an absolute fool. No Jain has the courage to say, "Perhaps Mahavir is right. Perhaps those who deny Mahavir are also right." No Jain has the courage – that's why I say no Jain has the understanding of Mahavir. It is difficult.

THE WISE ONES OF OLD HAD SUBTLE WISDOM

AND DEPTH OF UNDERSTANDING,

SO PROFOUND THAT THEY COULD NOT BE UNDERSTOOD

The more profoundly you move inside yourself, the more incomprehensible you become to others, because they live on the surface. If you live on the surface, everything is okay – they understand

you. The surface they know. But if you start moving downwards, deeper into your profundity, then a moment comes when you become incomprehensible. You have gone beyond them; they cannot understand you.

Just two, three days ago a sannyasin came to me, and he said, "I cannot come to your lectures any more, because I feel bored." I said, "You don't come! Don't come!" He was thinking he was saying something about my lectures when he said he felt bored. He was saying something about himself, that it goes beyond his understanding, that he cannot move into such profundities, that it is beyond him. Then he felt bored.

A man can feel bored in two ways. Either something is constantly repeated, only a single note repeated continuously, a monotonous tone – then you can feel bored.... And that is the way a lullaby is created. The mother goes on repeating a certain line, and the child feels bored and goes to sleep. That's what people who suffer from insomnia should do with themselves. That's how a mantra helps, Maharishi Mahesh Yogi's TM helps people who have lost the capacity to sleep. For them TM is perfect, because it creates boredom. You repeat a mantra inside – go on repeating, repeating – the mind feels bored because there is nothing new to know, there is no excitement, the same word again and again and again and again.... You fall into sleep.

Or you feel bored when something is beyond you. You feel bored when something is so profound that it is incomprehensible to you.

SO PROFOUND THAT THEY COULD NOT BE UNDERSTOOD.

You can understand only to the extent that you are aware. You cannot understand more than your awareness; your understanding is bound to remain confined to your alertness. If you want to understand wise men, you will have to grow into awareness. The more your awareness, the more you can penetrate them. When you are perfectly aware, only then is a Lao Tzu totally open to you. Not that he was closed, he was always open – but you could not enter him. You were not yet capable of it.

AND BECAUSE THEY COULD NOT BE UNDERSTOOD,

PERFORCE MUST THEY BE SO DESCRIBED...

Because you cannot understand the really wise men you are puzzled about them. Contradictory things, rumors are spread about them, around and around. Somebody says Gurdjieff is a God and somebody says that he is a Satan, and both rumors are true – because a man who has profundity is both together.

PERFORCE MUST THEY BE SO DESCRIBED...

So people describe them in these ways: CAUTIOUS – a wise man will look very cautious to you. He is not cautious, he is only alert. There is a difference, a vast difference. When a man is cautious he is afraid. For example, in a dark night, you have lost your way in a forest; you move cautiously. At every step there is danger, death. In that cautiousness a certain alertness comes to you – you may have felt it. Whenever there is danger a certain alertness comes to you, whenever there is danger

you become a little more alert – not exactly alert, simply cautious. But to be cautious one has to be a little alert. It comes automatically; that alertness is an automatic shadow of cautiousness. But we don't know what alertness is, so when we see a wise man, a Buddha, walking, we think he is very cautious. That is our understanding about his awareness.

CAUTIOUS, LIKE CROSSING A WINTRY STREAM,

... he seems always to be cautious.

IRRESOLUTE, LIKE ONE FEARING DANGER ALL AROUND...

No, a wise man is not irresolute, but he is not certain like fools. He carries no ready-made solutions about life, that's why he looks irresolute. He does not live with conclusions. He lives open, open to whatsoever is going to happen. He has no conclusions in his mind. He does not force his conclusions on life, he remains alert and helps life to reach its own conclusion. He cooperates, he does not impose – there is a difference.

We live with a conclusion. For example, you have come to hear me. Somebody told you about me. He was a friend and he talked about me. He appreciated me; he impressed you. You have come to hear me with a conclusion: I am a good man. Now you will listen through this conclusion and your conclusion will be strengthened. You will go back home and say that he was right, the friend was right. Then somebody else has come the same morning. He has met my enemy, who told him many things about me. He convinced him that I am a wrong man, but his curiosity was awakened – one wants to go to see even such a wrong man. He has also come this morning to listen to me with a conclusion, and he will go with his conclusion strengthened.

Only those who have come to me without any conclusion, open, mirror-like, will see my real face. Otherwise your conclusion will become my face, you will impose it on my face.

A wise man is not irresolute but he appears irresolute because he lives without conclusion, he moves moment to moment. He never carries any conclusion from the past. Whatsoever life brings, he encounters it with a fresh consciousness, not with a consciousness which is burdened by conclusions. Then everything is dead. You look through the conclusion – it means you look through the past, it means you look through your experience, through your mind. You never come directly in contact with life. There is a buffer between you and life – your conclusion functions as a buffer. You are afraid to touch life.

CAUTIOUS, LIKE CROSSING A WINTRY STREAM,

– and he is not cautious, he is aware.

IRRESOLUTE, LIKE ONE FEARING DANGER ALL AROUND,

– no, he is not irresolute, he is without conclusions.

GRAVE, LIKE ONE ACTING AS A GUEST...

– no, he is not grave but he appears so because he is not shallow. He does not laugh, his laughter is not that of a shallow man. At the most he smiles – even that is too much. In fact he need not even smile because his whole being is filled with so much beauty, with so much beatitude, with so much happiness, that he need not.

You will be surprised that the people who laugh most are really sad inside; by laughing they hide the sadness, by laughter they try to befool themselves that they are happy. People who laugh loudly almost always have deep wounds within them. They don't want to go into those wounds.

Somebody asked Friedrich Nietzsche why he laughed so much. Nietzsche is reported to have said – and he was really a very true, honest man, so honest that he became mad. In this mad world, if you are really honest you will be in difficulty – he said: I go on laughing because I am afraid that if I don't laugh I will start crying, I will start weeping. And that would be embarrassing. I hide my tears in my laughter.

You see a wise man as grave – it is your interpretation. He's not grave. He is not shallow, that is right.... Watch a shallow river, it makes much noise. A deep river moves as if it doesn't move – no noise – not because it is not moving. It is moving, but it is so deep that the noise doesn't reach you. A wise man laughs in the deepest core of his being. It doesn't reach his lips. To know his laughter you will have to become like him.

SELF-EFFACING, LIKE ICE BEGINNING TO MELT...

You think that a wise man is humble, self-effacing, like ice beginning to melt; you think wisdom is humility – no. A wise man is simply egoless, that's all. I will not say that a wise man is humble, because humbleness is also a sort of egoism. To be humble means to be a very polished ego. To be humble means a very cultured egoism. If there is no ego how can you be humble? If you cannot be arrogant you cannot be humble. They both go together, they are both aspects of the same phenomenon. Go and look at humble men, servants of people, this and that, and look into their eyes. They pretend they are humble, they even believe they are humble but you can see their subtle egos shining in their eyes.

It happened: a man came to see Socrates. The man was a fakir, a very humble man. He was so humble that he would not use new clothes. He was so humble that if new clothes were given to him he would first make them rotten, dirty, then he would use them. He came to see Socrates and there were many holes in his dress. Socrates looked into him and said, "Do you think you are humble? Through your holes I can see your ego."

Ego can pretend to be humble. Self-effacing men are not really humble, self-effacing men are simply very tricky and cunning. No, it appears to people who cannot move into the profundities of the wise man that he is self-effacing. He does not know the self, how can he be self-effacing? He simply lives without any ego, without any arrogance and without any humility.

GENUINE, LIKE A PIECE OF UNDRESSED WOOD...

It seems to you that a wise man is raw, undressed wood, because his culture is very very deep, his subtlety is very very profound. Only on the surface can you touch him; that roughness is just on the

surface. About Gurdjieff it is said that he was so rough that people would escape from him. It was difficult to stand him but those who could stand him for a few weeks would come to know his deep compassion.

In nature you can observe one thing: wherever you see something very soft you will always find it covered with something hard. A seed is covered by a nut, covered by a hard shell. The seed is very soft – has to be, because a life is going to bubble up, sprout – but it is covered with a hard shell. That is natural.

In man you will find just the opposite phenomenon: on the outside soft, the shell soft and the seed hard, inside very hard. This is a perversion. In nature it is natural to be hard on the outside because if you are not hard on the outside you cannot be soft on the inside. The inner softness has to be covered by a hardness. It protects. But in man you will find just the opposite. This is what hypocrisy means – soft outside, soft like butter, and inside, the more you know the man the harder he is. A perversion. This should not be so. This is what your gentleman is, your cultured man is, your so-called civilized man is – the moral man, the religious man: so soft on the outside and hard inside. This should be impossible – it is possible only because only man can pretend, nobody else can pretend.

A man of wisdom is again part of nature; all perversions have disappeared. He will be rough on the outside and soft inside. You will have to be patient with a man of wisdom – you will want to escape from him because many times you will feel he is so hard he will kill you. Or you came to get some consolation and he goes on shocking you. You came to get some love, you were seeking some love, and he never looks at you, never pays much attention to you. You came for compassion and he is so hard. You would like to escape. But a man of wisdom is always that way because he is natural, and nature has this way, this is the arrangement: inside soft, outside hard.

Look at the bark of the tree, it is so hard on the outside. Move inside and softer and softer layers you will find. Just at the center is life, absolutely soft. It has to be protected.

... LIKE A PIECE OF UNDRESSED WOOD,

OPEN-MINDED, LIKE A VALLEY,

AND MIXING FREELY, LIKE MURKY WATER.

A wise man will look open-minded to you; in fact he is without mind, not open-minded. you can be open-minded and closed-minded; a wise man is a no-mind. But no-mind appears to you as open-minded, at the most. It is so profound you cannot understand. At the most you can understand that this man is very open, his mind is not closed, but you don't know that he has no mind to close. He is not open-minded, he is simply a no-mind. It is not that the doors of his house are open. In fact there exists no house. He is just under the open sky, he has no house and no doors. He is not open, rather he is openness.

But to us, from the outside, if we try to understand a wise man, these things will happen. That's why anything that is written about Buddha goes wrong, anything written about Lao Tzu goes wrong, anything written about Mahavir or Jesus goes wrong. Because people who write, write through their

understanding, and a man like Jesus or Lao Tzu is so profound that whatsoever you understand about him... be a little alert and hesitant, there is every possibility you will misunderstand him. Love him, but don't try to understand him. Then one day you may understand him. Be close, near, intimate, but don't try to understand. Then one day there is a possibility that the mystery may be unveiled to you.

But if you try to understand you will miss. And those who try to understand and write books and theses will become the professors of the doctrine. They create the religions in the world – those who have misunderstood in the very beginning, they create religions.

OPEN-MINDED, LIKE A VALLEY...

No, because a valley is surrounded by hills. It looks open but it is closed. He is open like the sky, not closed by anything. A valley will disappear if the mountains around it disappear; so mountains are part of the valley. A mind which is open... his openness will disappear if the mind disappears; his openness is just a part in the mind. A wise man is open like a sky. He is sheer openness.

AND MIXING FREELY, LIKE MURKY WATER.

And it will appear to you that a wise man goes on mixing freely like murky water. Jesus stayed in a house with a prostitute because she invited him; stayed with people who were known to be criminals because they invited him. Of course he must have looked like murky water, not pure water like a Brahmin, a puritan who says, "Don't touch me because I am pure."

It is reported that Shankara, the greatest Hindu philosopher ever, was awakened by an untouchable. The untouchable became his guru. Up to that time he was a great teacher, a man of knowledge; he had written great treatises on the Upanishads, Brahma Sutras, Bhagavad Gita, and he had been propounding a certain philosophy: vedanta, advait vedant – reality is non-dual, one.

Then one day it happened that he was coming out of the Ganges one early morning; he had taken his bath and he was on the steps going back to his hut when a Sudra, an untouchable, touched him.

He became angry and he said, "You have destroyed my bath. I will have to go again and purify myself."

The Sudra said, "Wait just a single minute. I would like to ask you – if there is only one, if the whole existence is one, how can I and you exist? How can you become impure by my touch? Who has touched you? Who has touched whom?"

As if from a deep sleep, the sleep of the man of knowledge – and it is one of the greatest sleeps, it is almost a coma – Shankara was awakened.

And the man asked again, "What do you think? Has my body touched you or has my soul touched you? Has my body touched your body? Or has my body touched your soul? Do you think bodies are different – your body, the body of a Brahmin, pure, and my body, the body of a Sudra, impure? Do you think the five elements out of which bodies are constituted are different for Brahmins and Sudras, the untouchables? Do you think that if my body has touched you, it has touched your soul

and made it impure? Or if my soul has touched you, can you say that the soul can also be an untouchable, a Sudra?"

A conversion – his whole life turned upside-down... Shankara never went again to take his bath.

He paid his respect to the Sudra and said, "You are my guru and you awakened me out of my sleep. I was talking about that which is one but I had not known it."

If a really wise man exists he will look to you like murky water mixing freely, because for him there is nobody pure and nobody impure. A man of wisdom never thinks that he is pure and you are impure.

It is reported of Lieh Tzu, a great follower of Lao Tzu, that he had many disciples in his ashram. A certain disciple was found stealing again and again and he was creating a nuisance, but he was always forgiven by the Master. But there came a point where it became too much and all five hundred disciples went to Lieh Tzu and said, "Now it is enough. There is a limit to everything. You have forgiven this man so many times, but he seems to be incurable. Now it is time enough, throw him out!"

Lieh Tzu said, "Wait, brothers. You are all good people, moral, of good character. Anywhere you go you will be accepted by other people, respected, loved, served. And even without me you are so moral you will reach the truth. But where will this brother go? He has nobody other than Lieh Tzu because nobody will accept him. So all those who think that you cannot live with this brother, you go. But I have to be with him, because where will he go? Who will accept him? If Lieh Tzu rejects him then he is rejected, then nobody can accept him."

This is how a man of wisdom is. He will look as if he is mixing freely like murky water. But he mixes freely because for him purity and impurity, good and bad – all divisions have disappeared. For him only one oceanic consciousness exists, that's why he mixes freely. Jesus staying at the house of a prostitute or staying at the house of a nun – it is the same for Jesus, he goes to sleep. It is the same for him because the prostitute is a form of the same and the nun is also a form of the same. And nobody is pure and nobody is impure – all duality gone, transcended. A man of wisdom lives in oneness, that's why he mixes freely. There is no barrier for him.

WHO CAN FIND REPOSE IN A MUDDY WORLD?

BY LYING STILL, IT BECOMES CLEAR.

Says Lao Tzu:

WHO CAN FIND REPOSE IN A MUDDY WORLD?

THE WORLD IS MUDDY. How will you find repose in it? How will you find peace in it? By lying still. You don't do anything, don't try to purify it, otherwise you will muddle it more. Just lie down on the bank, wait. By lying still it becomes clear on its own accord. Don't be worried about transforming the world; don't be worried about changing others. Who are you? And who has sent you on this mission to change others? Everybody is directly related to the divine. Why are you there to interfere? You just sit silently.

WHO CAN MAINTAIN HIS CALM FOR LONG?

Calmness comes, silence comes, but who can maintain it for long?

BY ACTIVITY IT COMES BACK TO LIFE.

By activity you can maintain it. If you try to maintain it by continuous inactivity it will be impossible; one has to move into opposites to remain always transcendental. In the day you work, in the night you sleep. If you continuously work for twenty-four hours a day it will be death; if you continuously sleep for twenty-four hours a day, that will also be death.

In the day work hard – and in working hard you are gaining the capacity to sleep. In the night sleep completely – in sleeping completely you are regaining, refreshing, rejuvenating your energies to work hard. Move into a rhythm. Lean to the right, lean to the left and always keep the balance. Repose can be maintained, calm can be maintained, only by not remaining inactive forever and ever. That mistake has been made in India. sannyasins remaining inactive continuously cannot remain silent. Be a householder and be a sannyasin together; be in the world and be out of it also, together. Remember always that life is a togetherness of opposites – a deep harmony.

HE WHO EMBRACES THIS TAO

GUARDS AGAINST BEING OVER-FULL.

Whosoever comes to know that Tao is balance, religion is balance, God is balance, GUARDS AGAINST BEING OVER-FULL. Don't move too much to one side, otherwise the balance will be lost, and imbalance is the only sin for Lao Tzu. To be balanced is to be virtuous, to be imbalanced is to be in sin.

BECAUSE HE GUARDS AGAINST BEING OVER-FULL,

HE IS BEYOND WEARING OUT AND RENEWAL

He is always fresh and young; he is never weary, he is never tired. The balance gives him eternal life. Balance is vitality. Balance is life.

CHAPTER 10

Wisdom And Understanding

20 June 1975 am in Buddha Hall

The first question:

Question 1

DO WISDOM AND UNDERSTANDING INCREASE GRADUALLY OR DO THEY COME AS EXPLOSIONS?

UNDERSTANDING NEVER COMES, neither as a sudden phenomenon nor as a gradual one, because it is always there. You have it right now. It is not going to happen somewhere in the future. You are carrying it within you, just as a seed carries the tree, a woman carries a child. You are carrying it right now. Now it depends on you: if your intensity is total you will achieve it suddenly, if your intensity is not total you will achieve it by and by, in steps. But understanding never comes to you – you are understanding. Enlightenment is not something that happens to you – you are enlightenment.

Remember this; then it is a choice, your choice. If you desire it totally, in that fire of total desire all that covers that understanding burns; suddenly the light is there. But it is up to you. It is not part of the nature of enlightenment to happen gradually or to happen suddenly.

Don't throw off the responsibility, that's how people create philosophies and schools. In Japan two schools of Zen exist: one believes in sudden enlightenment, another believes in gradual enlightenment – as if these are the qualities of enlightenment, as if they belong to enlightenment. They don't belong to enlightenment. Enlightenment is always there; it is for you to choose. If your

desire is total not even a single moment is lost. But if your desire is not total it means that you yourself are not willing it to happen right now. You want to postpone it, you want it tomorrow, some other day. Then you go on playing tricks.

If you are really sincere there is no time gap, it can happen this very moment. Not even a single moment is to be lost, because it is already the case. One has just to look within. But if you don't want it right now then you can wait for millennia.

I would like to tell you an old story. It happened in Ceylon.

There was a great Buddhist Master who taught his disciples for almost eighty years. When he was a hundred and twenty he said one day, "Now, I am going to die after seven days." So thousands of his disciples gathered for his last darshan, to see him for the last time.

The old man, before closing his eyes and dissolving withinwards, asked them, "Does somebody want to accompany me? If somebody wants nirvana, enlightenment, right now, then he should simply raise his hand and that will do."

People knew that he was a man of his word, and he was not joking. He had never joked in his whole life, he was a serious man. He meant what he said. They started looking at each other – thousands of people and not a single hand was raised.

One man stood up and he said, "Please don't misunderstand me. I don't want to accompany you right now because there are many things to be done. I have many things to fulfill, many things to pass through, many karmas to be accounted for. As yet I am not ready for it, but someday I would like to be enlightened. Can you give some key hints? – because you will be no longer here."

And the Master had been giving key hints his whole life, for eighty years. Still they wanted something to be said about it so that they could postpone and plan and think about the future. And the old Master was ready. If somebody had been ready he was ready to take him with himself. But nobody was ready.

People are cunning, because the mind is cunning. And the greatest cunningness of the mind is that it always throws responsibility onto something else. If enlightenment is gradual then what can you do? Nothing can be done; it is gradual, it will take a long time. If enlightenment is sudden then why has it not happened to you? You will ask, "Then why has it not happened to me if it is sudden? No, it cannot be sudden. But if it is sudden and there is no need to do something for it to happen, then what can be done? I will wait – whenever it happens it happens."

You simply want to escape from the responsibility of your own choice. Sartre has said one thing that is really beautiful. He said, "Man is free to choose but man is not free not to choose." You can choose either way but don't be befooled – you have no freedom not to choose, because even when you think you are not choosing you are choosing the opposite.

A man came to me and he said, "I am not yet ready for sannyas. I am ready seventy per cent, eighty per cent, but twenty per cent I am not ready, so how can I take sannyas? I'm not total."

So I said, "Okay. But still you are choosing, and now you are choosing a minor part of your mind – the twenty per cent which says, 'Don't take.' Now you are choosing the twenty per cent against the eighty per cent."

So don't think that you are not choosing. That's not possible. You have to choose whatsoever you do; even if you don't choose you will be choosing. Choice is there. One is free to choose but one is not free not to choose. If the mind says it is gradual, it is a choice; if the mind says it is sudden, that too is a choice. When you say it is sudden it means that you would like to drop every effort, so you choose sudden enlightenment. Then there is no need to do anything – when it happens it happens, nothing can be done because it is a sudden thing. Just like lightning in the sky, whenever it happens it happens – you cannot make preparations for it. It is not like electricity in the house that you put on and off, it does not depend on you. It is a sudden phenomenon, when it happens it happens. You have to wait for it. If you are thinking about reading a telegram when the electricity happens in the sky, then you have to wait. When it happens you can read it. What can you do?

People who want to escape from effort will choose sudden enlightenment. People who want to escape from the great, total responsibility of it, that it can happen right now, will choose the philosophy of gradualness.

I don't say anything about enlightenment – I'm saying something about you. It is for you to feel your desire: total desire – enlightenment is sudden, partial desire – enlightenment is gradual. It has nothing to do with the nature of enlightenment. Remember this.

The second question:

Question 2

DO TAOISTS AGREE WITH THE HAPPENING OF SUDDEN ENLIGHTENMENT OR THE GRADUAL ONE?

THEY DON'T BOTHER. Lao Tzu does not bother, because he says: Just to be ordinary is to be enlightened. It is not something special that one has to achieve, it is not an achievement, it is not something that one has to reach. It is you – in your absolute ordinariness it flowers. To be extraordinary is the disease of the ego.

The ego always wants to be extraordinary, someone special, unique, incomparable – that is the hankering desire of the ego. If you can become a Rockefeller, good; if you can become a Hitler, good; or if you cannot become a Rockefeller or a Hitler, then renounce the world and think of becoming a Buddha. But become someone, someone special, a historic phenomenon.

Lao Tzu is not bothered about enlightenment and all that nonsense. He says: Just be ordinary. Eat when you feel hungry, drink when you feel thirsty and go to sleep when sleep comes. Just be as natural as the whole existence, and suddenly there is everything in all its glory. Nothing is needed.

To be ordinary is the most extraordinary state of being because the ego dissolves. The ego is subtle. You get rid of it in one direction, it comes from another. You push it out from one door, go inside the room and it is sitting on the throne – it has entered from another door. Before you even come in it is already there.

I had a friend who had a small cat, a very beautiful cat. He asked me what name he should give to the cat. I called the cat "Ego" because the ego is very cunning and a cat of course is cunning. There is nothing like a cat for cunningness. So he named his cat "Ego."

But by and by he got fed up. He was a lonely man, a bachelor with no wife, no children, and he wanted always to be alone but the cat was a continuous disturbance. He would be sleeping and she would jump on his chest. And she would come in with bloodmarks on her paws and destroy a whole chair-seat or his clothes, because she was continuously hunting mice. So she was a trouble to him, and for a bachelor who had never cared for anybody, she was too much of a wife. He asked me what to do. This Ego had become a trouble. So I told him, "Ego is always a trouble. You go and throw it out."

He said, "But she knows all the ways of the town. She will come back."

I told him, "You go to the forest."

So he went to the forest so that the cat could not find the way home. He went in and in – and then lost the way! Then there was only one thing to do: he let the cat go, followed her, and came back home. That was the only way, there was nobody else to ask. The cat came back as certain as an arrow, not even hesitating for a single moment which way to follow.

So I told him, "Your cat has the quality of the ego perfectly. You cannot throw it out easily. Wherever you go to throw it, when you come home, it is already there. Or sometimes you may get lost and then you will have to follow it, because only it knows the way."

The ego is very wise – wise in its cunningness. Lao Tzu does not give the ego any foothold, any ground to stand on, so he does not talk about enlightenment. So if you meet Lao Tzu don't ask him, "Do you believe in sudden enlightenment or in gradual enlightenment?" He will not answer you. He will laugh at you: What foolishness! There is no need for any enlightenment. That word doesn't occur for Lao Tzu, it is not part of his vocabulary.

He is very simple. He says: Just be ordinary. Why this hankering to be extraordinary, to be someone? And if you cannot be someone in the world then become enlightened at least. But why? Why can't you be satisfied and content with yourself as you are? If you ask me, to be content with oneself as one is is enlightenment. It is nothing special, as yogis have made it sound: kundalini rising, light showing, inner experiences, angels and God and this and that. This is all nonsense if you understand it. Enlightenment is nothing of this sort.

All these things – kundalini and the light and God and angels and heaven and hell – are part of the magician's bag. You want them – he immediately produces, supplies them. You create the demand and the magician supplies the things to you. You want something special, he gives it to you. He exploits you. He lives on your absurd desires.

Lao Tzu is absolutely simple. He has no bag. He says: Why not just be? What is wrong? What is wrong in that which you are? Why make an effort? And who will make the effort? You will make the effort. Your effort cannot go beyond you, and whatsoever you do, you will do. How can it go beyond you? How can it be transcendental? By your own efforts how can you transcend? It is not possible;

you are trying to do the impossible. You can go on jumping for thousands of lives and nothing will be attained.

Accept yourself. That is the only reality there is, that is the only possibility there is. Accept yourself as you are and suddenly everything is transformed. Acceptance is the word for Lao Tzu, not enlightenment – total acceptance, whatsoever the case is. Nothing else is possible.

This is how things are. This is how you have happened into this vast universe. This vast universe wanted you to be like this – now you accept.

There are only two choices available: either you reject yourself or you accept yourself. If you reject then there are again two possibilities open: you reject in a worldly way or you reject in an other-worldly way. If you reject yourself in a worldly way it means that you would like to be more beautiful than you are, you would like to be more strong than you are, you would like to be more rich than you are, you would like to have a bigger house than you have. This is to reject in a worldly way. If you reject yourself in an other-worldly way, the religious way, it means that you would like to attain satori, samadhi, enlightenment, nirvana; you would like to become a Buddha; you would like to possess God; you would like to live in infinite bliss. This is how you reject in a religious way. These are both rejections and both are wrong. For Lao Tzu both are equally absurd.

Your marketplace is a marketplace; your temple is also part of it. Your this-worldly desires are worldly desires; your other-worldly desires are also desires and worldly. In fact there cannot be any other-worldly desire. Desire itself is this-worldly. Desire means this world.

I would like to tell you an anecdote.

It happened in a Sufi's life. A great mystic, living silently by himself, one day was suddenly awakened by a messenger from God.

The messenger said, "Your prayers have been accepted. Now the Supreme Being, the Creator, is very happy with you. You can ask, and whatsoever you desire will be fulfilled. You ask and immediately it will be fulfilled."

The mystic was a little puzzled and he said, "You came a little late. When I needed things, when I had many desires, you never came. Now I have no desires, I have accepted myself, I am totally at ease, at home. Now I don't bother even whether God exists or not, I don't pray to him. I pray because it feels good. I have stopped thinking about him at all. My prayer is not addressed to anybody anymore; I simply pray as I breathe. It's so beautiful whether God exists or not is irrelevant. You came a little late. Now I have no desire."

But the angel said, "This will be an offense against God. When he says you can ask, you have to ask."

The man was puzzled, he shrugged his shoulders and said, "But what to ask? Can you suggest anything? – because I have accepted everything and I am so fulfilled. At the most you go and tell God that I'm grateful. Give my thanks to him. Everything is as it should be. Nothing is lacking, everything is perfect. I am happy, blissful, and I don't know anything about the next moment. This moment is all, I am fulfilled. You go and give my thanks."

But the angel was stubborn. He said, "No, you will have to ask something – just as a mannerism. Be a little understanding."

Then the man said, "If you insist, then ask God to keep me as desireless as I am. Give me only one thing – desirelessness... "

... or acceptability, they both mean the same thing.

Desire means rejection of something – you would like to be something else; desirelessness means acceptance – you are happy as things are. In fact, things are irrelevant, you are happy. You are happy, that's the point. Lao Tzu says: Be content as you are, nothing else is needed – and then suddenly everything happens. In deep acceptance the ego disappears.

Ego exists through rejection: whenever you reject something ego exists. Whenever you say no ego is strengthened, but whenever you say yes, a total yes to existence, that is the greatest meditation you can enter into. In all other meditations you can enter but you will have to come out. This is the only meditation in which you enter and you cannot come out, because once you enter you are no more. Nobody can come out of it.

The third question:

Question 3

YOU HAVE SAID THAT ANY QUESTION IS VIOLENT, YET WE ARE ENCOURAGED TO ASK QUESTIONS. WHY IS THIS?

BECAUSE YOU ARE VIOLENT and you need catharsis. You have questions to ask; you may not have the courage to ask them, that's why you are encouraged. You have questions to ask; you have to pass through that. Ask them. I'm not saying that my answers will destroy them – no. My answers are not pointed that way. My answers have a totally different purpose. They will make you aware that all questions are useless, futile, absurd.

I would like you to come to a point where the mind stops questioning, but that you cannot do because you are full of questions. Release them, don't suppress them. Be courageous. Even if you know that they are foolish, don't hide them, because if you hide them you will never be able to get rid of them. Even if they are ridiculous – and all questions are – ask.

And I'm not really answering your questions. Your questions cannot be answered. Your questions are like a person who is in a delirium, whose fever has gone very high. He is reaching one hundred eight, one hundred nine, one hundred ten... and he is in delirium. Then he says, "Everything is moving, the table is flying in the sky." And he asks, "Where is this table going?" What to say to him? Whatsoever you say will be wrong, because the table is not going at all. And you cannot convince the man that the table is not going anywhere, it is just in the room, not moving at all. That will not convince him because you cannot convince anybody against his own experience.

How can you convince anybody against his own experience? Conviction is possible when his own experience supports it, otherwise not. He is seeing that the table is flying trying to get out of the

window, that the table has wings – and not only the table, the cot he is lying on, that too is jumping and getting ready, getting ready to take off.... How can you convince a man who is in a delirium? If you try to convince him you are also mad. Only a mad doctor will try to convince. No, the doctor will say, "You don't be worried, the table will come back. We will bring it back, don't be worried. We will do something." The doctor will try to bring his temperature down; when the temperature comes down the table will come down by itself. When the temperature becomes normal the table is in its place. It has always been there – it has not moved a single inch.

That is the situation. I see, I know, that you are in a delirium. And this delirium is very subtle – no temperature measuring device can measure it, it is an inner, not a physical temperature. Inside you are in a delirium. Then questions and questions and questions – like flies they go on and on. I help you to ask and even encourage you to ask, just to get rid of them. This is a catharsis, this is part of a meditation.

Listening to me, by and by you will come to a point where you will understand that all questions are futile, in fact questioning is useless. When this realization arises in you you will have a total change of attitude. Then questions disappear. When all questions disappear, the answer arises. And remember well, there are not as many answers as there are questions, there is only one answer to all questions. Questions may be millions – the answer is one. There is only one answer, the answer, and that is self-knowledge. So I am helping you to become aware.

There is a Sufi story:

A few men were passing by a Sufi monastery; just curious, they came to see what was happening there. People were in catharsis, freaking out, screaming, jumping, going completely mad. The travelers thought, "This is a mad monastery. We always thought that people come to attain enlightenment here but these people have gone mad." And the Master was sitting amidst this catharsis, this mad chaos all around him. In the midst of it he was sitting silently.

The travelers thought, "Why is the Master sitting silently?" Someone from the group suggested that maybe he was too tired, he may have done this madness too much.

Then after a few months they were coming back to their town after their work was done, and again they passed the monastery. They again looked to see what had happened to those mad people. But now everybody was sitting silently, not even a single word. When they approached the monastery they became afraid: had those people left? – because there seemed to be nobody now. When they came in everybody was there but they were silently sitting.

Then after a few months they went again on another business journey. Curiosity led them again to the monastery. They looked, there was nobody. Only the Master was sitting there. So they asked, "What is all this?"

The Master said, "When you passed through the first time you saw the beginners. They were full of madness and I encouraged them to bring it out. The next time you passed they had realized, they had calmed down. That's why they were sitting silently. There was nothing to do. When you passed by the third time there was no need even to be here. Now they can be silent anywhere in the world, so I have sent them back to the world. I am waiting for a new group. When you pass next time, again there will be madness."

I encourage you to ask – it is to bring your mind out. This will help you to calm down. My answering in fact is not any effort to answer your questions, it is an effort to kill them, to murder them. I am not a teacher. I may be a murderer but I am not a teacher. I am not teaching you anything, I am simply destroying your questions. Once all questions are destroyed your head is cut off – I have murdered you. Then you are completely silent, content, absolutely at home. No problem exists – you live life moment to moment, you enjoy, you delight in it moment to moment. No problem exists.

I am against metaphysics but I have to talk about metaphysics. My whole work is therapeutic. I am not a metaphysician. My work is like this: you have a thorn in your foot; I bring another thorn to take the first thorn out of your foot. The first thorn and the second thorn are similar, there exists no qualitative difference. When the first is out, helped by the second, we throw away both.

When I bring your questions out I'm not saying put my answers in the places left vacant by the questions – no. Throw away my answers also, as you throw away your questions; otherwise my answers will create troubles for you. Don't carry my answers, they are only therapeutic. They are like thorns: they can be used to bring other thorns out, then both have to be thrown away.

The fourth question:

Question 4

WERNER ERHARD, A WESTERN YOGI, SAYS THAT PROBLEMS THAT YOU HAVE BEEN TRYING TO CHANGE OR PUT UP WITH CLEAR UP IN THE PROCESS OF LIFE ITSELF. HOW DOES THIS RELATE TO MEDITATION? ARE THE TWO INCOMPATIBLE?

ERHARD IS ABSOLUTELY RIGHT, but you can misunderstand him because whatsoever he is saying is as profound as anything that Lao Tzu can say. You can misunderstand him.

Try to understand it. Profundities are dangerous, and listened to by ignorant people they can become very very dangerous. Joined with your stupidity, a profundity can become a very great fall.

Yes, this is absolutely right: problems that you have been trying to change or put up with clear up in the process of life itself – that's true, a statement of fact, it happens that way. But then the problem arises whether meditation is compatible with it or not. Now your stupidity has come in.

Meditation is also part of life – you have to do it as you have to do many other things. Why take meditation as something which is not part of life? Meditation is part of life, you have to pass through it too. You have come to meditation because something in you needed it, otherwise why should you come? The whole world has not come to me, only a few people have come to me. I am as available to them as I am available to you. Even people who live in Poona have not come, and you may have crossed oceans.

There is something in you, a deep desire for it.... Sex alone is not life, food alone is not life. Meditation is as much life as anything else, and it is your part in life to pass through it.

Now, what Erhard says is absolutely true, a statement of fact. Nothing else is needed, one needs only to live and everything settles by itself. But meditation is also part of life, yoga is also part of

life, one has to pass through it. You cannot escape it. If you try to escape it, that part which you have not fulfilled will always remain hanging over you and you will feel that something has remained incomplete.

Be courageous and don't escape from anywhere. Wherever your inner life leads you, go! Don't bother where it leads you. Sometimes it will lead you astray, that I know, but to go astray is also part of life. Nobody can always be right, and people who try always to be right die almost absolute failures. Don't be bothered that you may go astray, if life leads you astray, go! Go happily! The energy that leads you astray will bring you back. That sojourn may be a part of the final growth.

This is my experience: that in the end one finds that everything fits together. Everything that you did, good and bad, right and wrong, moral and immoral – whatsoever you did, in the end one finds life is really wonderful, everything fits. If you look back you would not like to change anything, because if you change even a part then the whole would be changed.

This is what acceptance is. This is what the Hindu attitude about fate or the Mohammedan attitude about kismet is. The attitude is very simple, only this: whatsoever happens, take it as part of your destiny. Move into it. Don't withhold yourself.

If you have to err, err – but err totally. If you have to fall, fall – but fall like a drunkard, completely. Don't resist, because then you miss. If you have to live in darkness, live in darkness – but happily and dancingly. Why be miserable? If you are feeling hell around you, feel it – it may be part of your destiny, part of your growth.

Of course I know that when one passes through hell, it is very difficult. That I know. Because growth is difficult. When one passes through a problem, a heart-rending problem, a crisis, one wants to escape; one wants not to face it; one wants to be a coward. But that way you will miss something that was going to become a part of the final whole, of the final harmony. If you have lived totally... I don't make any conditions. I say live unconditionally. If your inner voice tells you to meditate, meditate. If your inner voice tells you to go and drink, then drink and be a drunkard. But be total, because only through totality does one transcend. Only through totality is one transformed because only through totality does one start understanding what one is doing.

People come to me and they say that they have much anger in them and they would like not to have it any more. They have had enough of it and they have suffered much for it. Their whole life has become miserable. And they repent much, whenever they become angry they repent much. They try again and again not to be angry, they decide not to be angry, they put all their willpower into it, but after a few hours they have forgotten. Again something happens, a situation occurs, and they are angry. So what to do?

I tell them: Don't repent. Begin from there. Don't repent, at least that much you can do. Be angry and be totally angry and don't repent. And don't feel sorry about it. You have been angry, accept the fact that you are a man with an angry nature. Okay. Be totally angry. Because that repentance is not allowing you to be totally angry, something is being withheld. That part which remains inside and has not been expressed becomes poisonous, a canceric growth. It will color all your life, the whole of your life. Be angry, and when you are angry let the phenomenon be such that you can say, "I am anger, not angry." Nobody is left behind to look at it – you are anger. It will become a fire, a hellfire.

It will be great suffering but it has to be so. It may be that if you can be really in a hellfire only once you will become so alert about it that there will be no need to decide against it. The very experience will have decided everything – you will never go near it again. Not that you take a vow against it, not that you go to the church and confess and repent.... People start enjoying that too; they start indulging in repentance also.

I have heard that a woman came for the seventh time to the Father in the church to confess a sin. Even the Father was a little surprised because it was the same sin again and again – that she had made love to a man to whom she was not married.

So the Father said, "Have you committed the sin seven times or only once?"

She said, "Only once."

So he said, "Then why do you go on confessing it? You have already confessed seven times."

She said, "I love to talk about it. It's so beautiful just to think about it."

Even in imagination, confessing to a Father....

People start indulging in their repentance, confessions. They may even exaggerate – this has been my feeling. Saint Augustine's book CONFESIONS seems to be an exaggeration; he seems to be indulging in it. The very idea of committing so many sins seems to be appealing. In India, Gandhi's autobiography seems to be an exaggeration. He goes on talking and talking about his sins, it seems he is enjoying it. And now psychologists say that there are people who exaggerate their sins because then, against that background, they become great saints. Because they have not left ordinary sins, they were such great sinners, and now they have become such great saints! The distance is vast and the revolution great.

Only a great sinner can be a great saint. How can an ordinary sinner be? You smoke a cigarette – do you think you can become an Augustine or a Gandhi just because you smoked a cigarette once, or you looked at a woman and a lust arose in you, that's all? That won't do, it is not enough material. You cannot create a big saint out of small sins, you have to be a great sinner.

So people who write their autobiographies should never be believed. I must have read thousands of autobiographies but this is my observation: that there exists no other sort of fiction which is more fictitious. Autobiography is the greatest fiction. All autobiographies are fictitious. Either one goes on praising himself or one goes on condemning himself, but both are untrue because in both ways one starts becoming extraordinary. The ego cannot be fulfilled by just being ordinary.

Somebody asked Rinzai, "What do you do? What is your practice, what is your SADHANA?"

And he said such a simple thing – how could you make an autobiography out of it? He said, "When I feel hungry I eat, and when I feel sleepy I go to sleep, that's all."

How can you make an autobiography out of it? And Rinzai would not look like a great saint either. What type of a saint would this be?

After Rinzai died, his disciple was lecturing in a monastery. A man belonging to the opposite sect stood up; he was feeling very jealous because so many people had come to listen.

So he stood up and he said, "One question, sir. You are talking too much about your Master. But mine is a real Master, he can do thousands of miracles. I have seen with my own eyes: he was standing on one bank of the river, and it was the time of rains and the river was flooded. And on the other bank a disciple was standing with a copy-book in his hand. On one bank my Master wrote with a pencil and it was written on the disciple's copy-book on the other bank. Can you say anything about your Master, what miracles he did?"

The disciple said, "I know only of one miracle that my Master used to do – every day, every minute

Silence fell all over the hall. People became curious: what miracle had Rinzai done?

The disciple said, "When he felt hungry he ate and when he felt sleepy he slept. That's the only miracle that he did."

You will not think it much of a miracle but it is. It is a very profound phenomenon. It means to be natural completely. You are almost fighting. When you feel hungry you don't eat because a thousand and one other things have to be done; when you don't feel hungry you eat because now is the time to eat. When you feel sleepy you avoid it because there is a dance worth going to, or a movie worth seeing. When you feel sleepy you are sitting in the movie. When you don't feel sleepy, because the movie has excited you too much, now you try to go to sleep and you have to take tranquilizers.

To be unnatural has become our natural life. Of course to be natural is a miracle, the greatest miracle: just to delight in ordinary things, in eating, sleeping, drinking, the breeze that passes you.... Enjoying ordinary things, delighting in them, the whole of life becomes a celebration.

Erhard is right. He is saying a Lao Tzuan thing: "Problems that you have been trying to change or put up with clear up in the process of life itself." Live life, live in its totality, move in all its dimensions – indulge in every dimension, indulge totally, and in the end you will find that everything helped. Everything, I say: even the wife who created so much misery for you, even that; even the child that you loved so much and died early, even that; even the business that failed and you became broke, yes, even that. Everything! Failure and success, pain and pleasure, right and wrong, going astray and coming back home – everything helps.

And out of this chaos arises a harmony. But one has to live it totally. I am not saying that everyone reaches to that harmony. No, that is a possibility. One can reach, one may miss, and people who miss are those people who try hard to reach it. People who attain to it are people who don't bother much about attaining it, they simply live moment to moment.

That final harmony, that crescendo, is a cumulative effect. So enjoy wherever you are, be grateful, whatever you have. Feel deep gratitude – let that be your only prayer. Go totally wherever you go. If you go to a prostitute, go totally... and I know that even to your wife you have not gone totally. If you drink wine, drink it totally... and I know you have not even drunk water totally.

This incomplete life cannot become a crescendo; this life lived always incomplete, fragmentary, cannot create a harmony. You will die a chaos – that's why you will die always afraid of death.

And when death knocks at your door you will tremble – because the life harmony has not yet been achieved, and death has come. You have not lived life, and death has come. You are as yet incomplete, in fact unborn, and death has come. You tremble.

A man who has lived his life, one who has lived his day, always accepts death beautifully, because there is nothing left to be done any more. He has done all, he has lived all and he moved in all directions. All that life could give he had accumulated in him. He has accumulated the honey of life, now he is ready to die. There is nothing else.

Do you know? – for one spoonful of honey a bee has to visit five thousand flowers – for one spoonful of honey five thousand flowers! And for one pound of honey – scientists have measured – they say thousands of miles have to be traveled by bees. One spoonful of honey five thousand flowers! One spoonful of harmony and five thousand experiences, thousands and thousands of experiences....

And remember only one thing: wherever you are be totally there, otherwise you will visit the flower and you will come away without the honey. That is the only misery that can happen to a man and that happens to almost ninety-nine per cent of people. You are in such a hurry – just think of a bee in such a hurry that she goes to the flower but never touches it because she is in such a hurry to go to another flower. Incomplete, she moves to another flower but by the time she has reached the other flower the idea is hankering in her mind to go to another. She visits five thousand or five million flowers and comes back empty-handed. Don't be that type of bee! When you visit a flower, really visit it. Forget about all other flowers in the world – there exist no others at that moment. Just be a bee – hum and delight and enjoy the flower. Be with it as totally as possible. Then you accumulate life's honey and when you die you die blissfully, ecstatically. You lived. There is no complaint in your heart, no grudge. And I tell you that if you have lived all moments in their totality, in awareness, at the moment of death you can bless all – your friends and your enemies. Yes, your enemies also, because without them you would not have been able to reach to this crescendo. They were part, part of a mysterious phenomenon that is life.

The fifth question:

Question 5

YOU ONCE SAID THAT IN THE QUESTION LIES THE ANSWER SO THE NATURE OF THE QUESTION DETERMINES THE NATURE OF THE ANSWER. WHAT IS THEN THE MOST FUNDAMENTAL QUESTION THE MIND CAN ASK?

THE MIND CAN never ask any fundamental question because whatsoever the mind asks is bound to be superficial. When the question arises out of your being, not out of your mind, it will not be verbal, it will be existential. You will be the question – then it is fundamental.

A Sufi mystic used to come to the mosque every day and he would stand there not saying a single word, for years and years. People became curious.

Somebody asked, "You never say anything, we have not even seen your lips quivering a little and we have watched you, observed you closely. We don't feel that even inside you are saying anything, you stand there like a rock. What type of prayer is this?"

The mystic said, "Once it happened that a beggar was standing before a palace of an emperor. The emperor came out, looked at the beggar and said, 'What do you ask? What do you want?' The beggar said, 'If by looking at me you cannot understand, then there is no need to say. I will go to another house. Look at me – naked in the cold winter, shivering. Look at my belly – it has joined the back. Look at my limbs – all the flesh has disappeared. I am a skeleton and you ask what do I want? Is my being here not enough?' The king became afraid, the beggar was right. Much was given to him."

And the mystic said, "I was passing by on the road. From that day I stopped praying, because what to say to the emperor of the world? Can't he understand what misery I am in? Have I to say it? Assert it? Have I to be articulate with him? If he cannot understand my being, what use will it be to talk? Then it is useless: if he cannot understand my being he cannot understand my language. Silent is my prayer, unquestioned is my question, undesired is my desire. It is me, it is my total being."

That is fundamental, that is foundational, that is radical – it comes from the very roots. The word radical comes from "roots." A radical, a foundational, a fundamental question is never asked by the mind. The mind cannot ask it; the mind is impotent about it. The mind is just like the waves on the ocean. Can you ask me which wave is the deepest? No wave is, no wave can be, because waves can exist only on the surface, they cannot be in the depth. In the depth there are no waves.

The mind is the surface, the waves. All questions raised by the mind are superficial. The fundamental question is asked when the mind has been dropped. It is a no-mind question, it is a being question. Then you stand with a question not even verbalized within you, because who will verbalize it? The mind has been put aside, your whole existence is a question mark.

And when that fundamental question is asked only then can the Master give you himself in his totality. He can pour himself into your being. When you ask a superficial question, of course a fundamental answer cannot be given, because it will fall on deaf ears, on dead hearts. When you ask a question the quality of the answer is already decided in it.

The sixth question:

Question 6

YOU CALLED US THE "ANCIENT ONES." IF WE HAVE BEEN WITH OTHER MASTERS IN PAST LIVES, HOW IS IT POSSIBLE THAT WE COULD HAVE MISSED THEM SO CONSISTENTLY?

BECAUSE YOU ARE very consistent. Be a little inconsistent, otherwise you will miss me also.

The seventh question:

Question 7

YOU SAID THAT LAO TZU WAS BORN OLD. HOW DID HE ACHIEVE HIS WISDOM AND MATURITY? WAS A MASTER NECESSARY TO BRING HIM TO THE POINT WHERE HE COULD BE BORN OLD?

YOU DON'T EVEN have a sense of humor. You can't understand a joke. These are just symbolic tales, beautiful in themselves, but if you start asking questions about them they become ugly. That's how the whole mystery and the poetry of a thing is lost; and that is what has been done. The whole of theology is all about such nonsensical questions. "Was Jesus really born out of a virgin?" It is a beautiful symbol. "Was Jesus really resurrected when he was dead, crucified?" This is a beautiful symbol. "Was it a reality that Lao Tzu was born old, eighty-four years old, remained in his mother's womb for eighty-four years?" It is a beautiful Lao Tzuan joke. I suspect that Lao Tzu must have spread the rumor – nobody else could do that, it is so subtle.

If you understand the joke, you understand. If you don't understand please don't ask questions. Forget about it, because questions will destroy it completely.

It is said that whenever a joke is told there are three kinds of laughter. The first is from those who understand it immediately – and a joke has to be understood immediately, with no time gap, otherwise you lack the sense of humor. That is the whole point of it – that suddenly it strikes, suddenly it hits somewhere inside, and you know what it is. You may not be able to explain to others why you were laughing, and the more you try to explain, the more it will become a puzzle. Why were you laughing? It is a subtle phenomenon. How does it happen?

When somebody is telling a joke, the joke moves on two levels, that's how the laughter is created. On one level everything is simple and ordinary, nothing is special, then suddenly there is a turn at the end, the punchline; at the end there is suddenly a turn – you never expected that this was going to happen. That's why if you have heard the joke it is impossible to laugh again, because then the turn is not there, you already know it. When the sudden turn comes that you never expected, not even a single second before... everything was on plain ground and suddenly you are on Everest and everything has changed, and the change is so ridiculous, illogical, irrational... you explode in laughter. If you understand a joke you understand it immediately, without any effort on your part. It is just like satori or samadhi.

Then there is a second type of laughter. These people understand the joke but a little time gap is needed. Then it touches only their intellect, not their whole being; their laughter comes, but the laughter is from the lips – an intellectual phenomenon. The first laughter is from the belly, the second laughter just from the head. They understand the point, but intellect always takes time, it doesn't get a very quick grasp on something. Even the most intelligent person is a little stupid, because the nature of intellect is such that it cannot jump. It moves in logical steps, it needs time, it is a progress, a gradual phenomenon – step by step you reach the conclusion.

That is the second laughter. Pale it will be, not very deep, not very relaxing, not a catharsis, just an intellectual phenomenon. In the head something clicks, creates little ripples, that's all. But the first laughter is so deep that if it really happens, a joke can become a satori. In that laughter the mind can disappear completely.

Then there is a third kind of laughter... people who laugh because others are laughing. They have not understood, but not to be thought stupid because they have not understood, they laugh, lastly. Seeing that everybody is laughing, they have to laugh.

Mulla Nasruddin went to France once. His wife was with him and they went to see a comic show. The wife was surprised, because whenever the man, the joker on the stage, would tell a joke or

do something, Mulla would laugh so loudly that he would defeat the whole audience. People would start looking at him.

The wife couldn't understand because she knew well that he didn't understand French. So she asked, "Mulla, I have lived with you for thirty years and I never knew that you know French. How do you understand? And why do you laugh so loudly?"

Mulla said, "I trust the man. He must be saying something funny and when one has to laugh, why laugh last? Why not laugh first? And when one has to laugh, one should laugh loudly. It costs nothing and I am enjoying myself."

This is the third kind of laughter – nothing is happening to you, it is a pretension. You think that there must have been something humorous, you trust the man or you trust other people who are laughing and not to feel stupid you join in the laughter.

Whenever a joke is told you can immediately sort out these three kinds of laughter.

This is just a Lao Tzuan joke. Nobody can live in the mother's womb for eighty-four years. Even if Lao Tzu could, think of the mother also! Lao Tzu may be enlightened and could live, but the mother... poor mother, think of her also. Even nine months is too much, but eighty-four years.... The mother would have been dead long before.

No, it is a subtle humor. It says that Lao Tzu was born wise. It is a symbolic thing. From his very childhood he was wise. That is the only meaning. He was so wise that the rumor spread that he was born old.

Jesus was so pure, how could he be born out of carnal desire? He was born out of carnal desire, there is no other way – life gives no exceptions. He was born out of ordinary love. But the story says something very beautiful. The story is not true and I say it is true! It is not true as a fact but it is true as a truth. And what is a fact before a truth? A fact is an ordinary facticity of life. No, Jesus' mother was not a virgin – if you go to the ordinary facts. But she was a virgin, otherwise how could such a pure, such an innocent child be born out of her? She was virgin. She must have been very very innocent, absolutely innocent, as if she had never known any man. That is the meaning. The meaning is AS IF – as if she never knew what sex was, as if she never knew what ordinary copulation was. But those are "as ifs"; once you start forcing them as facts you are foolish. And all theologians are foolish. They try to prove that yes, she was a virgin, and God permitted an exception at that moment of history. This is a way to say a certain beautiful thing which cannot be said otherwise. This is just saying that Jesus comes out of a virgin source, Jesus comes out of a pure innocence which has not known any impurity of the world and the body. That's all. Don't insist that it should be explained because explanation kills the very spirit of it.

The last question:

Question 8

YOU SAID THAT YOU ARE MERELY A PRESENCE AND CANNOT DO ANYTHING. BUT I AND EVERYBODY ELSE FEEL ALL THE TIME THAT IN YOUR COMPASSION FOR US YOU ARE

INFLUENCING US AND EVENTS TO BRING US CLOSER TO YOUR TEMPLE. IS THIS JUST OUR IMAGINATION PLAYING TRICKS?

I CANNOT DO anything but my presence can. When I say I cannot do anything, I only mean that no I exists within me; the doer is dissolved. So without the doer how can you do anything? But things happen. And when the doer is dissolved then tremendous things happen. I cannot claim the authorship of them or the doership of them – I am not the doer. In fact I am not. I am just a presence with no label attached to it, just an opening. Much is possible if you are in my presence. If you allow my presence to move into you, melt into you, become part of you, much is possible. Even the impossible is possible – but I am not the doer, it happens. I am not specifically doing it.

I am also a watcher as you are a watcher. It is happening. If you go to the sun and tell the sun that you are very grateful because it has been destroying darkness for you on the earth for so long, the sun will be surprised. The sun will say, "I don't know what darkness is. I have never come across it. I have never destroyed it, because how can you destroy a thing that you have never come across?" But it is happening all the same: light comes, darkness disappears.

If you allow this presence that is here, much is possible. The darkness can disappear, but I am not the doer. I am not forcing anything on you because that would be a violence, and even if it were not a violence I cannot do it because the doer is no longer there. If you come into me you will not meet anybody there. The temple is absolutely vacant. A real temple is always empty. If you find a God sitting inside, then it is a man-made temple. Nothingness is the only temple.

Yes, I'm not doing anything to you, but much is happening. So don't think that this may be imagination, because this may be a trick of the mind to think that this is imagination. Because then the mind can close. Thinking that this is imagination, a projection, this or that, the mind can close and then everything will stop.

You don't listen to the mind. While you are with me don't be with your mind. I am a no-mind; the only way to be with me is to be a no-mind and then things happen. Nobody is doing them, they simply happen on their own accord.

Tao: The Three Treasures, Vol 2

Talks on Fragments from Lao Tzu's Tao Te Ching, Originally the "Three Treasures" series was published as two volumes, later republished as four volumes.

Talks given from 21/06/75 am to 30/06/75 am

English Discourse series

CHAPTER 1

On Knowing The Eternal Law

21 June 1975 am in Buddha Hall

ON KNOWING THE ETERNAL LAW:

ATTAIN THE UTMOST IN PASSIVITY,

HOLD FIRM TO THE BASIS OF QUIETUDE.

THE MYRIAD THINGS TAKE SHAPE AND RISE TO ACTIVITY,

BUT I WATCH THEM FALL BACK TO THEIR REPOSE,

LIKE VEGETATION THAT LUXURIANTLY GROWS

BUT RETURNS TO THE ROOT (SOIL) FROM WHICH IT SPRINGS.

TO RETURN TO THE ROOT IS REPOSE;

IT IS CALLED GOING BACK TO ONE'S DESTINY.

GOING BACK TO ONE'S DESTINY IS TO FIND THE ETERNAL LAW,

TO KNOW THE ETERNAL LAW IS ENLIGHTENMENT.

AND NOT TO KNOW THE ETERNAL LAW

IS TO COURT DISASTER.

Death is destiny. It has to be so because it is the origin – you come from death and you go to death. Life is just a moment between two nothingnesses, just a flight of a bird between two states of non-being.

If death is destiny, as it is, then the whole of life becomes a preparation, a training for it – a discipline in how to die rightly and how to die totally and utterly. The whole of life consists in learning how to die. But somehow a wrong conception about death has entered humanity, the conception that death is the enemy. This is the basis of all wrong conceptions, and this is the basis of humanity going astray from the eternal law, from Tao. How has this happened? It has to be understood.

Man has taken death as the enemy of life, as if death is there to destroy life, as if death is against life. If this is the conception then of course you have to fight death, and life becomes an effort to survive death. Then you are fighting against your own origin, you are fighting against your destiny, you are fighting against something which is going to happen. The whole fight is absurd because death cannot be avoided.

If it were something outside you it could be avoided, but it is inside. You carry it from the very moment you are born. You start dying really when you start breathing, at the same moment. It is not right to say that death comes in the end, it has always been with you from the very beginning. It is part of you, it is your innermost center, it grows with you, and one day it comes to a culmination, one day it comes to flowering. The day of death is not the day of death's coming, it is the flowering. Death was growing within you all this time, now it has reached a peak; and once death reaches a peak you disappear back into the origin.

But man has taken a wrong attitude and that wrong attitude creates struggle, fight, violence. A man who thinks that death is against life can never be non-violent. It is impossible. A man who thinks that death is the enemy can never be at ease, at home. That is impossible. How can you be at ease when the enemy is waiting for you any moment? It will jump on you and destroy you. and the shadow of death is always falling on you? It can happen any moment. How can you rest when death is there? How can you relax? The enemy won't allow you to relax.

Hence the tension, the anxiety, the anguish of humanity. The more you fight with death, the more anxiety-ridden you will become, you are bound to become. It is a natural consequence. If you fight with death you know that you are going to be defeated. How can you be happy with a life which is going to end in defeat? You know that whatsoever effort you make, nothing is going to succeed against death. Deep down you are certain about only one thing and that is death. In life everything else is uncertain, only death is certain. There is only one certainty, and in that certainty you have an enemy. Fighting with certainty and hoping for uncertainties how can you be in a repose? How can you be relaxed, calm, collected? Impossible.

People come to me and they say they would like to be at peace, they would like to be at home in the world, they would like to be silent, they need a certain relaxation. But I look into their eyes and the fear of death is there. Maybe they are just trying to be relaxed to fight against death more easily; maybe they are trying to find a repose so that they can become stronger against death. But if death is there how can you be relaxed, silent, at peace, at home? If death is the enemy, then basically the

whole of life becomes your enemy. Then every moment, everywhere, the shadow falls; then every moment, from everywhere, death echoes. The whole life becomes inimical, and you start fighting.

The whole concept of the Western mind is to fight to survive. They say, 'survival of the fittest', 'life is a struggle'. Why is it a struggle? It is a struggle because death is taken as the opposite. Once you understand that death is not the opposite of life but part of it, an intrinsic part of it, which can never be separated from it – once you accept death as a friend, suddenly a transformation happens. You are transfigured, your vision now has a new quality in it. Now there is no fight, no war, you are not fighting against anybody, now you can relax, now you can be at home. Once death becomes a friend only then does life become a friend also. This may look paradoxical but it is so, only the appearance is paradoxical. If death is the enemy, then deep down life is also the enemy, because life leads to death.

Every type of life leads to death – the poor man's life, the rich man's life, a life of success and a life of failure, the life of the wise man and the life of an ignorant one, the life of a sinner and a saint. All sorts of lives, whatsoever their differences, lead to death. How can you be in love with life if you are against death? Then your love is just nothing but a possessiveness, your love is nothing but a clinging. Against death you cling to life, but you can understand that this very life is bringing death nearer every day. So you are doomed, all your efforts are doomed. And then anxiety arises, the whole being trembles. You live in a trembling and then you become violent and mad.

In the West the proportion of mad people is much higher than in the East. The reason is clear. The West takes death against life but the East has a totally different standpoint – life and death are one, two faces of the same phenomenon. Once you accept death many things are immediately accepted. In fact if you accept death as part of life, then all other enemies are also accepted as part of friendship because the basic duality dissolves, the duality of life and death, being and non-being. If the basic duality is resolved, then all other dualities are just superficial, they dissolve. Suddenly you are at home – eyes are clear, no smoke is in them, perception is absolutely clear, and no darkness is around.

But why, why has it happened in the West? And it is happening in the East also because the East is turning more Western every day. In all education, in scientific attitudes the East is no longer purely Eastern, it is already contaminated. The East is now also becoming anxious, afraid. Have you observed that in the West there is much time consciousness but in the East it is not so much, and even if it is, it is only in the cultured, educated parts? If you move to the villages there is no time consciousness. In fact, time consciousness is death consciousness: when you are afraid of death then time is short. With so many things to do and so little time given, you are conscious of every second passing. Life is being shortened so you are tense, running around, doing many things, trying to enjoy the whole of it, running from one place to another, one enjoyment to another – and enjoying nothing because you are so time conscious.

In the East people are not so time conscious because they have accepted life. You may not be aware that in India we have named death as time. We call death 'kal', and we also call time 'kal'; kal means time and kal means death as well. To use the same word for both means a very deep understanding, it is very meaningful. Time is death, death is time: the more death conscious you are, the more time conscious you will be, the less death conscious, the less time conscious. Then there is no question of time. If you have completely absorbed death into life time consciousness

simply disappears. Why in the West and now in the East is there so much anxiety about death, so much so, that life cannot be enjoyed at all?

Living in a timeless world rocks are more happy than man; living in a world where death is not known the trees are more blissful than man; not that they don't die, but death is not known. Animals happy, celebrating, birds singing, the whole existence except man is blissfully unaware of death. Only man is aware of death and that creates all the other problems; that is the source problem, the basic rift.

It should not be so because man is the highest, the most refined, the peak of existence – why should it be so with man? Whenever you attain to a peak, almost side by side the valley becomes deeper. A high peak can exist only with a deep valley. For rocks there is no unhappiness, no valley part, because their happiness is also on the plain ground. Man is a peak, he has risen high, but because of this rise, side by side there is a depth, a valley. You look down and you feel nauseous, you look down and you feel afraid. The valley is part of the peak, the valley cannot exist without the peak and the peak cannot exist without the valley, they are together, they are a togetherness. But a man standing at the height of the peak looks down and feels nauseous, giddy, afraid, fearful.

Man is conscious – that is where the whole trouble lies.

Consciousness is a two-edged sword; it cuts both ways. It can make you so utterly happy that that type of happiness is not known anywhere in existence; it can make you so unhappy and miserable that that type of unhappiness is also not known anywhere else in the world. Man is a double possibility; by being conscious two roads suddenly open before him.

Consciousness can become a blessing, but it can become a curse also. Every blessing comes with a curse, the problem is that it depends on you how you choose. Let me explain it to you, then we can enter the sutra easily.

Man is conscious. The moment man becomes conscious he becomes conscious of the end also – that he is going to die. He becomes conscious of tomorrow, conscious of time, conscious of the passing of time – then sooner or later the end will come near. The more he becomes conscious, the more death becomes a problem, the only problem. How to avoid it? This is using consciousness in a wrong way. It is just as if you have given a child a telescope, and the child doesn't know how to use it. He can look into the telescope from the wrong end.

Consciousness is a telescope, you can look through it from the wrong end. And the wrong end has some benefits of its own – that creates more trouble. Through the wrong end of the telescope you can see that many benefits are possible; in the short range many benefits are possible. People who are time conscious gain something in comparison to people who are not time conscious. People who are death conscious attain many things in comparison to those who are not death conscious. That's why the West goes on accumulating material wealth and the East has remained poor. If you are not death conscious, who bothers?

People live moment to moment as if the tomorrow doesn't exist. Who accumulates? For what? Today is so beautiful, why not celebrate it, and we will see about tomorrow when it comes.

In the West they have accumulated infinite wealth because they are so time conscious. They have reduced their whole life into things, material things – skyscrapers. They have attained much wealth...

that is the benefit of looking from the wrong end. They can see only certain things which are close, short-range, they cannot see farther away. Their eyes have become like those of a blind man who cannot see farther away. He looks at just whatsoever he can gather right now, without thinking that it may be at a very great cost in the end. In the long range this benefit may not prove a benefit. You can make a big house, but by the time it is built you are ready to go; you couldn't live in it at all. You could have lived in a small house beautifully, even a cottage would have done, but you thought that you would live in a palace. Now the palace is ready but the man is gone. He is not there.

People accumulate wealth at the cost of their own self. Finally, eventually, one day, they become aware that they have lost themselves and that they have purchased useless things. The cost was great, but now nothing can be done, the time is past.

If you are time conscious you will be mad about accumulating things, you will transform your whole life energy into things. A man who is conscious of the whole range will enjoy this moment as much as he can. He will float. He will not bother about the tomorrow because he knows tomorrow never comes. He knows deeply that finally only one thing has to be attained – that is one's own self.

Live, and live so totally that you come in contact with yourself.... And there is no other way to come in contact with yourself. The deeper you live, the deeper you know yourself, in relationship, in aloneness. The deeper you move in relationship, in love, the deeper you know. Love becomes a mirror. And one who has never loved cannot be alone, he can at the most be lonely.

One who has loved and known a relationship, can be alone. Now his aloneness has a totally different quality to it, it is not loneliness. He has lived in a relationship, fulfilled his love, known the other, and known himself through the other. Now he can know himself directly, now the mirror is not needed. Just think of someone who has never come across a mirror. Can he close his eyes and see his face? Impossible. He cannot even imagine his face, he cannot meditate on it. But a man who has come to a mirror, looked into it, known his face through it, can close his eyes and see the face inside. That's what happens in relationship. When a person moves into a relationship, the relationship mirrors, reflects himself, and he comes to know many things that he never knew existed in him.

Through the other he comes to know his anger, his greed, his jealousy, his possessiveness, his compassion, his love, and thousands of moods of his being. Many climates he encounters through the other. By and by a moment comes when he can now be alone; he can close his eyes and know his own consciousness directly. That's why I say that for people who have never loved meditation is very, very difficult.

Those who have loved deeply can become deep meditators; those who have loved in a relationship are now in a position to be by themselves. Now they have become mature, now the other is not needed. If the other is there they can share, but the need has disappeared; now there is no dependence.

Consciousness becomes conscious of death in the end. If consciousness becomes conscious of death in the end a fear arises. That fear creates a continuous escaping within you. Then you are escaping from life; wherever there is life you are escaping because wherever there is life a hint, a glimpse of death comes. People who are too afraid of death never fall in love with persons, they fall in love with things – things never die because they have never lived.

You can have things for ever and ever and, moreover, they are replaceable. If one car goes you can replace it by another car of exactly the same make. But you cannot replace a person – if your wife dies, she dies for ever. You can have another wife but no other woman will ever replace her – for good or for bad, no other woman can be the same woman. If your child dies you can adopt another, but no adopted child will have the same quality of relationship that your own child can have. The wound remains, it cannot be healed. People who are too afraid of death become afraid of life. Then they accumulate things: a big palace, a big car, millions of dollars, rupees, this and that, things which are deathless. A rupee is more deathless than a rose. They are not bothered about roses, they only go on accumulating rupees.

A rupee never dies, it is almost immortal, but a rose.... In the morning it was alive and by the evening it is no more. They become afraid of roses, they don't look at them. Or sometimes, if the desire arises, they purchase plastic flowers. They are good. You can be at ease with plastic flowers because they give a sense of immortality. They can be there for ever and for ever and for ever. A real rose – in the morning it is so alive, by the evening it is gone, the petals have settled on the soil, it has returned to the same source. From the earth it comes, flowers a while, and sends its fragrance to the whole of existence. Then mission done, message given, it falls silently back to the earth and disappears with not a single tear, with no struggle. Have you seen petals falling down onto the earth from a flower? How beautifully and gracefully they fall, with no clinging; for not even a single moment do they try to cling. A breeze just comes and the whole flower has gone to the earth, returned to the source.

A man who is afraid of death will be afraid of life, will be afraid of love, because love is a flower – love is not a rupee. A man who is afraid of life may get married but he will never fall in love. Marriage is like a rupee, love is like a rose flower. It is there, it may not be there, but you cannot be certain about it, it has no legal immortality about it. A marriage is something to cling to, it has a certificate, a court behind it. It has the force of the police and the president behind it and they will all come if something goes wrong.

But with love.... There is the force of roses of course, but roses are not policemen, they are not presidents, they cannot protect.

Love comes and goes, marriage simply comes. It is a dead phenomenon, it is an institution. It is simply unbelievable that people like to live in institutions. Afraid, afraid of death, they have killed all possibilities of death from everywhere. They are creating an illusion around them that everything is going to stay as it is. Everything is secure and safe. Hidden behind this security they feel a certain security, but that is foolish, stupid. Nothing can save them; death will come and knock at their doors and they will die.

Consciousness can take two views. One is to be afraid of life because through life comes death. Another is to love life so deeply that you start loving death also, because it is the innermost core of it. The first attitude comes from thinking, the second attitude comes from meditation. The first attitude comes from too many thoughts, the second attitude comes from a thought-less mind, from a no-mind. Consciousness can be reduced to thoughts; thoughts can be melted down again into consciousness.

Just think of a river in cold winter. When icebergs start appearing certain parts of the water are now frozen. Then more cold comes, the temperature falls below zero and the whole river is frozen. Now

there is no movement, no flow. Consciousness is a river, a stream – with more thoughts, the stream is frozen. If there are so many thoughts, so many ‘thought-hindrances’, there is no possibility of any flow. Then the river is completely frozen. You are already dead.

But if the river is completely flowing, if you melt down the icebergs, if you melt down all that has frozen, all the thoughts.... That is what meditation is all about: it is an effort to defreeze all thoughts. They can be converted again into consciousness. Then the river flows, then the river has a flow to it, and alive, vibrant, dancing, it moves toward the sea. Why do people like to be frozen? Because a frozen river cannot move to the sea. Sea means death. The river will disappear, disappear for ever, it will become one with the infinite, it will not be any longer an individual. It will not have its own name: the Ganges will not be Ganges then, the Volga will not be Volga. They disappear into the uncharted.

If the mind is afraid, it becomes a whirlwind of thoughts. If you are too much of a thinking man, continuously thinking from morning to evening, from evening to morning, in the day, thoughts and thoughts and thoughts, in the night, dreams and dreams and dreams – your river is frozen. That too is part of fear: your river is so frozen that you cannot move, so the ocean remains far away. If you move, you will fall into the ocean.

Meditation is an effort to defreeze you. Thoughts by and by melt like snow, become flowing again, and mind becomes a stream. Now nothing hinders it, it moves unhindered towards the sea.

If consciousness becomes meditative then you accept death, then death is nothing apart, it is you. Then you accept death as repose; then you accept death as a final relaxation; then you accept death as a retirement. You retire. The whole day you have worked hard, in the evening you come home, and then you go to sleep, you retire. Life is like the day, death is like the night. Again you will come, many mornings will come, in different forms you will be here again and again and again, until the absolute death happens. That absolute death is for those who have become absolutely without thoughts. It is for those who have known absolutely that death and life are two aspects of the same coin, who are now no longer afraid of death – have not even a slight fear – and who are now no longer attached to life.

So there are two stages of the final disappearance. The first one is not to be afraid of death. And once you are not afraid of death the second step is not to have any deep lust for life. Then you go beyond.

And Lao Tzu said this is the eternal law – to know it is to be enlightened, not to know it is to court disaster.

Now the sutra:

ATTAIN THE UTMOST IN PASSIVITY,

HOLD FIRM TO THE BASIS OF QUIETUDE.

THE MYRIAD THINGS TAKE SHAPE AND RISE TO ACTIVITY,

BUT I WATCH THEM FALL BACK TO THEIR REPOSE.

LIKE VEGETATION THAT LUXURIANTLY GROWS

BUT RETURNS TO THE ROOT (SOIL) FROM WHICH IT SPRINGS.

TO RETURN TO THE ROOT IS REPOSE;

IT IS CALLED GOING BACK TO ONE'S DESTINY.

GOING BACK TO ONE'S DESTINY IS TO FIND THE ETERNAL LAW.

To know Tao is Enlightenment.

And not to know the Eternal Law, Tao,

Is to court disaster.

Now many things have to be understood.

First, THE UTMOST IN PASSIVITY. Death is a passivity. Death is the utmost in passivity. You will not be able to do anything. That's how we judge when a man is dead – he cannot breathe, he cannot open his eyes, he cannot talk, he cannot move. How do you judge when a man is dead? He cannot do anything, he is THE UTMOST IN PASSIVITY. A dead man is absolutely passive, he cannot do anything.

I am reminded of a story. One day Mulla Nasrudin said to himself: Some people are dead when they seem to be alive, and others are alive although they seem to be dead. How can we tell if a man is dead or if he is alive? He repeated the last sentence so loudly that his wife heard. She said to him: You fool! If the hands and feet are quite cold you will know that he is dead.

A few days later, Nasrudin was cutting wood in the forest when he realized that his extremities were almost frozen by the bitter cold. He said: Death now seems to be upon me. But the dead do not cut wood, they should lie down, respectably, because they don't need physical movement. He lay down under a tree.

Just then a pack of wolves, who were very hungry because of the harsh winter, passed by. Thinking that Mulla was dead they jumped on his donkey and ate it.

'Such is life,' thought Mulla. 'One thing is conditional upon another. If I had been alive you would not have taken such liberties with my donkey'.

Death is passivity. You cannot do anything. If one is trying to learn how to die – and that is the same as trying to learn, they are not two arts, they are one – then one should learn to be THE UTMOST IN PASSIVITY. You are always doing something; your mind never allows you passivity. The mind hankers for activity because through activity the mind remains alive. Try to be passive for a few moments every day. If you can be passive for one hour every day a different dimension of consciousness will be revealed to you.

That's what is technically known as meditation – to be passive for a few moments. For twenty-three hours do whatsoever you want to do – life needs work, activity – but life also needs a balance between activity and inactivity, so at least once in a while become completely inactive. Think as Mulla thought: For one hour I am dead. Then let the world do whatsoever it is doing, for one hour you be completely dead to it.

Why does Lao Tzu say UTMOST IN PASSIVITY? Will not passivity be enough? UTMOST has a meaning to it: when you start being passive you even make efforts to be passive – because you don't know how to be passive.

People come to me and they ask how to relax. If I tell them something, that this is the way to relax, they will do it – but any doing is against relaxation. There cannot be any 'how' because 'how' means something to do. In fact relaxation comes when you are not doing anything, not even making an effort to relax, because that effort will be a hindrance. Of the people who cannot go to sleep easily, who suffer from insomnia, ninety-nine per cent suffer only because of their mind, only one per cent may have some physical trouble. Ninety-nine are just in some mental trouble: they have the idea that they cannot sleep so they make all the effort they can to sleep. Their efforts are their whole undoing. If you do anything, that very doing will not allow you to fall into sleep. That's why when you are excited and the mind is doing something, you cannot fall into sleep. But when the excitement is not there and the mind has nothing to do, you simply put your head on the pillow and you go to sleep – there is nothing more to it. That is that. One puts the head down and goes to sleep. But a person who is suffering from insomnia cannot believe it. He will think people are conspiring against him. They say they simply put their heads down and go to sleep but he has been trying that for years and it never happens. So they must be hiding some secret.

Nobody is hiding any secret, it is a simple phenomenon – don't do anything and sleep comes. You cannot force it to come. If you try, the very opposite will be the result. Don't even wait for it. Simply lie down, and don't bother about it, forget about it. You simply enjoy lying down: enjoy the cold sheet, enjoy the warmth, enjoy the feeling of the bed. Just enjoy.

Just breathing is beautiful to enjoy sometimes – you are alive and breathing. Everybody is not so fortunate. For a single alive person there are thirty dead persons in the world because the earth has lived so long. For a single person alive thirty persons are dead already, under the earth. You are fortunate that you are above the earth, not under it. Soon you will be under. But meanwhile, enjoy that you can breathe. Just breathing is so beautiful sometimes, it gives you such repose.

UTMOST PASSIVITY means when even the effort to be passive is no more. Then it is UTMOST. And that is the deepest point meditation can lead you to.

People come and say to me that I talk about passivity but all my meditations are active. Why? There is a reason, a logic behind it. Even if it looks mad to you, the madness has a method behind it. And the method is that unless you have been in total activity you cannot be in UTMOST PASSIVITY.

If you have worked hard the whole day then by the evening when you come home you are already asleep, you are moving towards sleep, you are ready to fall into sleep. Poor men, beggars even, never suffer from insomnia, only very rich people suffer from insomnia. Insomnia is a very great luxury, everybody cannot afford it. Only people who have not been working at all, who have been

resting the whole day, cannot sleep. Their logic is foolish but their logic is very logical. They think that when they have been training themselves the whole day for sleep, sleep should come more easily. They have been resting, relaxing, the whole day, waiting for night, deep in a training, but in the night they find they cannot sleep. Impossible. If you relax the whole day how can you sleep in the night?

Life moves into polarities. That's why I say: Love if you want to be alone; move into the other if you want to be totally, utterly alone. Be active if you want to be passive. Don't be afraid of the polarity, life is a polarity. That's why life is both life and death – death is the other polarity of it.

ATTAIN THE UTMOST IN PASSIVITY. Learn how to be passive. Don't always be a doer; sometimes also let things happen. In fact all great things happen, they are never done. Love happens, nobody can 'do' love. If somebody orders you, if even an Adolf Hitler orders you to go and love, what will you do? You can pretend, you can act, but how can you really love by order? It is impossible. It has been my observation that people who have loved without really falling in love become observers of it, they attain to a certain witnessing. Prostitutes, particularly, become witnesses because they don't love the person, they are not in it. Only their body moves; there are only gestures, empty gestures of love, and they are always standing on the outside of it. The whole thing goes on and they are standing outside of it. They can easily become observers. Lovers cannot compete with prostitutes because they get involved in it, they forget themselves in it.

Remember to move into polarities. And if you really want to be aware I will tell you to forget yourself completely sometimes. Get involved so totally that you are no longer there, and when you suddenly come back you are totally there. Forgetting, remembering, living, dying, waking, going to sleep, loving, meditating – move into polarities, use the opposites, be just like two wheels of a cart or two wings of a bird. Don't try to remain with one pole because then you become paralyzed.

ATTAIN THE UTMOST IN PASSIVITY and always remember that all that is beautiful always happens: love happens – you cannot do it, meditation happens – you cannot do it, relaxation happens – you cannot do it. In fact life has happened to you, you have not done anything about it, you have not earned it. And death will happen – you cannot do anything about it. All that is beautiful, profound, deep – happens. Only futile things are done by man.

You cannot even do breathing, that too happens. Get in tune with the world of happening.

If you ask me, the material world is the world of doing and the spiritual world is the world of happening. Do, but then you will attain only to things; be, and let things happen, and you will attain to the very being of existence. God is never attained by effort, God is a happening. You have to allow him to happen – you cannot force him. You cannot attack him, you cannot be violent with him – and all activity is violent – you can simply allow him.

That's why Lao Tzu says that those who want to reach the utmost truth have to attain to a feminine mind. A feminine mind is non-doing: the man does, the woman waits, the man penetrates, the woman simply receives. But the greatest thing happens to the woman, not to the man – she becomes pregnant. In fact, nothing happens to the man. He can be replaced by any injection, he can be replaced by a small syringe, he is not such a basic part in life.

Everything happens to the woman, she becomes the new home of a new life. A new god is to be born and she becomes the temple. Man remains the outsider – and man is the doer, woman is only on the receiving end. That's why Lao Tzu says that if you want to receive the ultimate, be feminine, be receiving, be passive.

HOLD FIRM TO THE BASIS OF QUIETUDE. If you are passive you will remain in a deep silence, in collectedness, calm, quietude. Hold fast to it. Once you know what it is you can hold fast to it. Right now you cannot because you don't know whether anything exists inside you at all. The small, still voice within you, the very small, minute, atomic center within the cyclone is there – if you remain passive, by and by you will fall into it. One day suddenly you will realize that the cyclone of the world can continue but it does not disturb the center. The disturbance is far away, it does not even touch it.

It happened that a Zen master was invited as a guest. A few friends had gathered and they were eating and talking when suddenly there was an earthquake. The building that they were sitting in was a seven storeyed building and they were on the seventh storey, so life was in danger. Everybody tried to escape. The host, running by, looked to see what had happened to the master. He was there with not even a ripple of anxiety on his face. With closed eyes he was sitting on his chair as he had been sitting before.

The host felt a little guilty, he felt a bit of a coward, and it did not look good that a guest was sitting there and the host was running away. The others, the other twenty guests, had already gone down the stairs but he stopped himself although he was trembling with fear, and he sat down by the side of the master.

The earthquake came and went, the master opened the eyes and started his conversation which because of the earthquake he had had to stop. He continued again at exactly the same sentence – as if the earthquake had not happened at all.

The host was now in no mood to listen, he was in no mood to understand because his whole being was so troubled and he was so afraid. Even though the earthquake had gone, the fear was still there. He said: Now don't say anything because I will not be able to grasp it, I'm not myself anymore. The earthquake has disturbed me too much. But there is one question I would like to ask. All other guests had escaped, I was also on the stairs, almost running, when suddenly I remembered you. Seeing you sitting here with closed eyes, sitting so undisturbed, so unperturbed, I felt a bit of a coward – I am the host, I should not run. So I came back and I have been sitting by your side. I would like to ask one question. We all tried to escape. What happened to you? What do you say about the earthquake?

The master said: I also escaped, but you escaped outwardly, I escaped inwardly. Your escape is useless because wherever you are going there too is an earthquake, so it is meaningless, it makes no sense. You may reach the sixth storey or the fifth or the fourth, but there too is an earthquake. I escaped to a point within me where no earthquake ever reaches, cannot reach. I entered my center.

This is what Lao Tzu says. **HOLD FIRM TO THE BASIS OF QUIETUDE.** If you are passive by and by you will become aware of the center within you. You have carried it all along, it has always been there, only you don't know it, you are not alert. Once you become alert about it the whole of life

becomes different. You can remain in the world and out of it because you are always in touch with your center. You can move in an earthquake and be unperturbed because nothing touches you.

In Zen they have a saying that a Zen master who has attained to his inner center can pass through a stream, but the water never touches his feet. It is beautiful. It is not to say that the water never touches his feet – the water will touch them – it is to say something about the world within, the beyond within. Nothing touches it, everything remains outside on the periphery, and the center remains untouched, pure, innocent, virgin.

THE MYRIAD THINGS TAKE SHAPE AND RISE TO ACTIVITY, BUT I WATCH THEM FALL BACK TO THEIR REPOSE.

Lao Tzu says: I watch, I observe life, and see what is happening.

LIKE VEGETATION THAT LUXURIANTLY GROWS BUT RETURNS TO THE ROOT (SOIL) FROM WHICH IT SPRINGS.

Everything goes back to the origin. A new seed sprouts, then comes spring and it is so luxuriantly alive. Then one day it returns back – the circle complete, it disappears into the soil again.

Man is not an exception. Nothing can be an exception. As animals go back, trees fall back, rivers move back, so does man.

TO RETURN TO THE ROOT IS REPOSE.

Life is an activity, action; death is passivity. TO RETURN TO THE ROOT IS REPOSE. It is beautiful. Whenever a man who has lived rightly and understood rightly, dies, you will see that on his face will be repose, not agony, ecstasy, not agony. You can see his whole life written on his face – he lived well, he loved well, he understood well, he has come back home. There is no complaint, there is no grudge, but there is gratitude and there is thankfulness. The circle is complete, there is repose.

Whenever a man who has not lived well, who has lived half-heartedly, dies, there is agony on the face. The face becomes ugly.

Death is the criterion. If you die beautifully and I don't know anything about your life, I know only your face in death, I can write your whole biography. Because in death you cannot deceive – in life you can. In life you can smile when there is anger within, you can give a false appearance, but in death nobody is so cunning. Death reveals the true. Death brings your reality to the very surface of your face. So whenever you die, your death will show how you lived, whether your life was a real life, authentic, or an ugly dishonest life.

A saint is not known in life, because he may be just posing; a saint is known only in death, because then you cannot pose.

TO RETURN TO THE ROOT IS REPOSE. A saint dies in grace, death becomes the very crescendo of the whole life, the final touch.

IT IS CALLED GOING BACK TO ONE'S DESTINY. Everything returns back to its source.

In the West they have a concept of linear progress; in the East we have a concept of circular progress. These concepts are totally different and much depends on them. In the West they think that everything moves in a line and goes on moving in a line, a straight line. In the East we think everything moves in a circle, in a wheel – the very word sansar, the world, means the wheel. Everything comes back to its source, again and again and again. That's how the seasons move, that's how the earth moves, that's how the sun moves, that's how the whole firmament and the stars move – in a circle. The circle is the basic process and the circle is life's eternal law. It is not linear. If things move in a line then history becomes very important because never again will the same thing happen. That's why in the West, history became so important. In the East we have never bothered about history; we have not in fact written history, we have written only mythology, puran. puran is not history because we don't bother about history.

If everything moves in a circle the same thing will happen, again and again; so we are concerned with the essential, we are not concerned with the fact. Nobody bothers when Buddha was born but Westerners are very much concerned about it, about the date when he was born. We don't bother, because we know that thousands of Buddhas have been born before and thousands will be born again, so the date is not important. Then Buddha becomes just a symbol of all Buddhas – the essential Buddhahood.

So we write the story of Buddha as a myth, as an archetype, we don't write the history. History is to be concerned with details: when he was born, what his father's name was, which town he was born in, when he died, what he did. These are not meaningful to us. What happened is meaningful to us; not what he did – what happened. Any date will do for when he was born. Even if he was never born, it will do, that is not the point at all. To us he is a symbol of all the Buddhas ever born before or ever to be born in the future. He is a symbol, he is a wheel.

The essential we catch. The essential becomes the PURAN, the myth, the non-essential becomes the history. History is useless. Henry Ford has said that history is bunk. It is. But puran – puran is truth. Now you will be puzzled. History is factual, puran is not factual – puran is not a fact, but puran is truth. History is unnecessary detail, talking about the periphery, but in the West history is important because things are moving in a line. Nothing will happen the same way again, so you have to catch the details. Jesus will not happen again, he happens only once, that's why the bigotry, the dogmatism of Christians.

Mohammed will not happen again because Mohammed and Islam come from the same root, the Jewish tradition. The Jewish tradition, Christianity and Islam, they come from the same root, from the same idea – but for us that is not the point. Buddha has happened, will happen, will go on happening, there is no need to bother about details. You can see those details again and again because he will be coming back.

Life is a circle. When life is a circle you know death is repose: it is coming back to the same point, falling back to the mother earth, falling back to the universal consciousness, falling back to the same source from where you have come. Then there is no struggle against it, no conflict, you simply accept. Acceptance becomes your life and through acceptance happens contentment.

TO RETURN TO THE ROOT IS REPOSE;

IT IS CALLED GOING BACK TO ONE'S DESTINY.

GOING BACK TO ONE'S DESTINY IS TO FIND THE ETERNAL LAW.

This is the Eternal Law – the circle.

TO KNOW THE ETERNAL LAW IS ENLIGHTENMENT. And once you know the Law you don't fight with it, because every fight is futile, fruitless. You simply accept and live with it. A man who is wise moves with the Law, a foolish man moves against it. There is nobody to punish you. If you move against the Law you are punished by your own act.

It is just as if you are trying to get through a wall, then you hit your head. It is not that God is sitting there ordering the wall to hit this man's head! Foolish! There is no need for any God – if you move against the Law, you suffer. So if you suffer, know well that you are moving against the Law. If you feel happy, know well that somehow, knowingly or unknowingly, you have moved with the Law.

Try to find the moments of bliss and the moments of suffering in your life. Analyze them, and you will find that whenever you were happy and blissful it was because you moved with the Law, and whenever you were suffering it was because you moved against the Law.

TO KNOW THE ETERNAL LAW IS ENLIGHTENMENT.

AND NOT TO KNOW THE ETERNAL LAW

IS TO COURT DISASTER.

Nobody else is responsible – only you and you alone. If you suffer it is because of you, if you feel blissful it is because of you. You are your hell and your heaven too.

CHAPTER 2

Choicelessness

22 June 1975 am in Buddha Hall

The first question:

Question 1

SMALL SIDDHARTHA ONCE WISELY SAID THAT OSHO IS A GIRL. MY FEELINGS ALSO. MANY TIMES YOU HAVE SAID AS MUCH, AND YOUR WAYS OF SURRENDER AND PASSIVITY ECHO THE ESSENTIAL FEMALE IN LAO TZU. IF CHOICE WAS POSSIBLE WHY DID YOU ASSUME A MALE FORM FOR YOUR FINAL SHOWDOWN?

The first thing. Small Siddhartha is not so small, he is one of the ancient ones. His words may be that of a child but his wisdom is not. Watching small Siddhartha, you can understand why Lao Tzu was thought to have been born old. Siddhartha is born old. When he says something he knows something exactly, that's why he says it.

He is right. The final showdown is always of a woman, the form of the body does not matter. The form of the inner being is always that of woman – whether it is Buddha, Zarathustra Christ or Lao Tzu, it makes no difference, the final showdown is always that of the feminine being, the feminine mystique. All aggression disappears, all violence disappears, one becomes total receptivity – that's what a woman is.

One becomes a womb, one becomes such an infinite womb that one can contain the whole universe. That's why Hindu concepts of God are more of the mother than of the father. They are meaningful.

IF CHOICE WAS POSSIBLE, WHY DID YOU ASSUME A MALE FORM? In fact choice is always male: to choose is to be male, not to choose is to be female. To accept whatsoever happens is to be

female, to receive whatsoever is given with gratefulness is to be female. To complain, to grumble, to grudge, to choose, to have one's own say is to be male; whenever you want something to be according to you, you are male, the ego has entered. The ego is male. So choice is not in fact possible. Femininity means surrender – one moves like a white cloud with no mind of one's own, one accepts and one accepts joyfully, one delights because all directions are His, all forms are His.

How to choose? What to choose? Choice means rejection also: in choosing something you reject something. In every choice there is a rejection. If you want to be the whole how can you choose? You have to be choiceless.

Remember that the more you choose, the more the male mind enters into you; the less you choose and remain in choicelessness just leaving all to existence itself, the more feminine you become. And the mystery is this that when you become feminine, all happens to you, not part. You are no longer living as a fragment, you live as the whole. That's why there was no choice for me.

Soon there will be no choice for you also. Prepare yourself. Prepare for choicelessness. If you want the whole to shower on you as a whole, then don't choose. If you choose you will remain a beggar; if you don't choose you become the emperor.

The second question:

Question 2

SOMETIMES I HAVE THE FEELING THAT IT IS NOT US WHO ARE THE REAL LISTENERS. DO YOU HAVE OTHER DISCIPLES – UNSEEN, UNKNOWN BY US, AND LESS SLEEPY THAN WE ARE?

If I say yes, it won't mean a thing to you, if I say no, it will be wrong. So now you can understand. I will repeat: If I say yes, it won't mean a thing to you, if I say no, it will be wrong.

The third question:

Question 3

I KNOW NOTHING – I DON'T EVEN KNOW WHAT TO ASK. WHAT QUESTION IS THERE? AND WHAT WORDS CAN ANSWER THE PROBLEMS OF A SLEEPING SOUL WHEN THE ONLY ANSWER IS ALREADY SO PRONOUNCED: BE AWAKE, BE TOTAL. IT IS YOUR PRESENCE THAT MY QUESTION SEEKS – NOT YOUR RESPONSE.

This is a complex question and comes out of a very complex mind. The question seems to be very simple, direct, straight. It is not. In the beginning the questioner says: I KNOW NOTHING. If that is really true, the latter part cannot come, then would come a full stop. If you really feel you know nothing then what is there to say? Full stop. It would have been enough. But no, then knowledge comes in.

I KNOW NOTHING – I DON'T EVEN KNOW WHAT TO ASK. WHAT QUESTION IS THERE? AND WHAT WORDS CAN ANSWER THE PROBLEMS OF A SLEEPING SOUL WHEN THE ONLY

ANSWER IS ALREADY SO PRONOUNCED: BE AWAKE, BE TOTAL. All this is your knowledge. If you have really heard as you say you have, – that the only answer is so pronounced – if you have really heard it, you cannot be ignorant. If you have really heard it, then how can you say that you are sleeping? In sleep you cannot hear it.

BE AWAKE, BE TOTAL. For it to be understood you will have to come out of your sleep. You must be dreaming that you have heard the answer.

In the beginning you say: I KNOW NOTHING. Do you think something more is needed to explain it? It is completely explanatory in itself. Nothing more is needed, nothing more is to be added to make it more clear. In fact whatsoever you add will make it more murky and puzzled. I KNOW NOTHING is so simple. But no, you know well that this is just a trick. You know that you are playing a game of ignorance to appear wise because you have heard that people who are wise say that they don't know anything at all. You are being clever. This cleverness will kill you, this cleverness is not going to help.

If you know nothing you know nothing, and if you know nothing and you can remain with your ignorance, you will feel my presence because when someone is ignorant, that someone is vast, infinite. Ignorance has no boundaries, only knowledge has boundaries, only knowledge has limitations. Ignorance has no limitations, ignorance is infinite. Knowledge is closed, ignorance is an opening, an infinite opening. Knowledge is noisy, ignorance is silent – there is nothing to be noisy about, there is nothing to fuss about. One is ignorant – finished!

Then one is really ignorant and then your other words that follow, could not follow, they simply could not exist with ignorance. No, you are trying to be wise. You say: I DON'T EVEN KNOW WHAT TO ASK. WHAT QUESTION IS THERE? From where are these words coming? Out of your ignorance? AND WHAT WORDS CAN ANSWER THE PROBLEMS OF A SLEEPING SOUL... You already know everything. You are a sleeping soul, no words can answer your questions.... WHEN THE ONLY ANSWER IS ALREADY SO PRONOUNCED. You have already heard the answer as well and you know the answer: BE AWAKE, BE TOTAL.

IT IS YOUR PRESENCE THAT MY QUESTION SEEKS – NOT YOUR RESPONSE. If you are ignorant there is no need to seek my presence, it is already there. In your infinite ignorance, without boundaries, you meet me, you meet the whole, you meet God, you meet Tao.

You have not known the beauty of ignorance, no. You are trying to pretend to be ignorant but your knowledge won't allow you to. It comes in between, it is always there surrounding you. Even if you say that you are ignorant you will make that ignorance appear very knowledgeable, you will decorate that ignorance with knowledge. Ignorance is naked, nude, you cannot decorate it; only knowledge is decorated, polished. Knowledge is like a whore, always on the market, for sale. Ignorance? Who will purchase ignorance? To whom can you sell it? Nobody needs it, in fact everybody has already got it within him. There is no need to decorate it. It is like night: dark, silent, not even a single movement. Words cannot exist with ignorance. So whatsoever you say in the first part you destroy in the latter part, and by the end of your question you have destroyed it completely.

Don't play the game with yourself because nobody else is going to be deceived by it except yourself.

It happened that a disciple was with a Zen master for many years and nothing happened. He tried to do whatsoever the master said but still nothing happened because in fact he was not trying, he was pretending to try. He was just showing that he was trying; he was playing a game, he was not sincere. Then he started asking others: What to do? I do everything, whatsoever the master says, and nothing happens. Somebody said: It will not happen, it is difficult, it is almost impossible. If you really want it to happen the only way is to die. The man had by this time become such a practitioner of pretensions that he said: I will do it. He went to the master to see him.

Suddenly when the master looked at him, he fell on the ground, closed his eyes and pretended that he was dead. The master had a hearty laugh, because you can pretend many things but how can you pretend that you are dead? It is the last of absurdities. The master said: Right, you did well, but one question before you disappear completely. What about the koan, the problem I have given you to solve?

The master had given him a problem to meditate upon, the very basic problem that if you want to create sound with one hand, how will the sound of one hand sound?

The pretender opened his one eye and said: Master, that I haven't solved yet. The master hit him hard, kicked him, and said: You hypocrite, don't you know this much, don't you know that dead men don't answer any questions? You are dead, but immediately you answer a question.

If you are really ignorant then all the other words that you have written are false, useless, futile, meaningless, gibberish. But if they are meaningful then whatsoever you have said in the beginning is a pretension. That's why I say the question is complex.

And then you want my presence. A presence cannot be desired. You have to wait for it, you cannot want it. It is a free gift; whenever you are ready it is given. And your knowledge won't allow you to receive my response. The man is saying that he is not in any way interested in my answers – because he knows the answers already, he is a man of knowledge. He wants my presence. But what have you done to earn it? Just by desiring do you think you become capable?

Then why are these others trying to get my response? Are they fools except you? In fact, to pass through response is a training to reach to the presence. You ask a question, I respond to you, and by and by your questions will drop. Not that you will become more knowledgeable – if you become more knowledgeable then more questions will arise. No, if you really listen to me, if you try to understand me – not the words, but the space between the words, not the lines, but the space between the lines, not what I say, but that which I mean – if you understand it, you will become ready, and by and by questions will drop. And when a non-questioning mind arises, suddenly my presence will burst upon you. These answers are to make you ignorant; these answers are to bring your knowledge out, to help you to unlearn it, but it all depends on you. You can gather my answers without listening to the meaning, you can gather the words, but they will become more and more of a burden of knowledge on you, on your head. Then more questions will arise, because every answer is capable of creating a thousand and one questions. Then you miss the point. Then you were not in fact here with me, you have been on your own trip, your own ego-trip. It is not my trip, it was your trip, you were not with me.

If you really listen, just through listening questions will disappear. And whenever one day it happens that in your mind there is not a single question, that is the point when you can say: I know nothing.

You will not even know enough to ask a question because to ask a question is to know something. How can you ask a question without knowing anything? Even to ask a question a certain knowledge is needed, otherwise how will you ask? If you ask, 'Who is God? What is God?' at least you know something about God, otherwise the question cannot arise. A child cannot suddenly ask: Where is God? No, first he has to learn that God is, that God created the world; then through this learning the question will arise. Questions are not out of ignorance, questions are out of knowledge. When questions drop, you have the infinity of ignorance, a dark night, beautiful, velvet-like, infinite. You are in it, dissolved as completely as a drop in the ocean. Then you feel my presence. Knowledge is the barrier.

And you say that you are not interested in my response – then you are destroying the very bridge; then you will not be able to feel my presence – that will become impossible. First you have to allow me to kill all that you know, to destroy it, to demolish something which has gone wrong within you. Only then can I be creative. Presence is a creative phenomenon. My answers are just destructive, they are to destroy something. They are to rediscover your ignorance and with it, the infinity. If you can become totally ignorant you have taken the first step to becoming totally wise. Totality is the bridge. If you are totally ignorant, then totality has already happened, and totality is the bridge. Then to reach wisdom from ignorance is not much of a problem, the bridge is open, the bridge is ready. So be total. At this moment you can be total only in ignorance – the next happening will be to be total in wisdom. But you go on clinging with small bits of knowledge.

Don't try to be clever with me. Be sincere. If you are ignorant, then be ignorant, and you will touch my presence, you will enter me and you will allow me to enter you. But if you are not capable of feeling my presence then try first to feel my response; then let me demolish you, destroy you, for the creative explosion to happen.

The fourth question:

Question 4

I NO LONGER HAVE THE DESIRE TO DO ANYTHING. NOTHING SEEMS TO MATTER TO ME ANYMORE. LIFE IS SO MUCH EFFORT: THE BODY REQUIRES FOOD AND SUFFERS CONSTANT PHYSICAL DISCOMFORT. THE EGO WANTS ATTENTION, THE MIND CONTINUES ITS CONSTANT MOVEMENT. I OFTEN THINK ABOUT HOW NICE IT WOULD BE TO DIE. IS COMMITTING SUICIDE JUST AN ESCAPE FROM LIFE? IS THERE ANY REASON WHY ONE SHOULD NOT COMMIT SUICIDE?

Many things have to be understood. The problem is very delicate. First, if you no longer have the desire to do anything, how will you desire suicide? It is a desire. How can you commit suicide without desiring it? In fact it is the utmost in desire.

NOTHING SEEMS TO MATTER TO ME ANY MORE. If nothing seems to matter anymore suicide also cannot mean anything. How will you choose? How will you choose between life and death? It will be an escape, an escape from life; and somebody who is escaping from life is also escaping from death. That's why I say it is very delicate. If you are fed up with life, if you are really tired of life, if you don't desire anything, you are bored, then your suicide will have a negative quality to it. It will be just boredom, a 'fed-upness,' it will not be a real suicide. It will be negative, it will be futile and

you will be thrown back into life again because life is a discipline, you are here to learn something. If you are ecstatic, if you are celebrating life and you are so fulfilled that dancing you move into death, then it is no longer suicide, it is SAMADHI, it is NIRVANA. Buddha also moved into death, but he was not tired of life, he was fulfilled. Try to understand the difference.

There is only one religion in the world which has given permission to commit suicide – that is Jainism. Mahavir, who is the greatest propounder of non-violence, has given permission to his disciples to commit suicide – but only to those who are not fed up with life, who are not bored, not tired, but who have lived life completely, perfectly, totally, who have known everything that life can give and who have experienced it. Now they are fulfilled. They are not destroying themselves against life, they are fulfilled, the work is done. They are returning to the source.

Mahavir is really very courageous. No other religious teacher has been courageous enough to allow suicide. But he has made conditions for it: it should not be committed in any negative mood, because then you miss the point and you will be thrown back. It should be absolutely positive. Another condition is that one should not take poison or jump from a hill or into the river or into the ocean. No, that can be done in a single moment. One should fast, fast unto death – it takes seventy, eighty, ninety, sometimes a hundred days. Millions of times there will be a possibility for you to think again and again and again.

If you have remained a little unfulfilled you will come back. To remain with a decision for a hundred days is difficult for the mind; only one who has no mind can remain with a decision for a hundred days continuously. Otherwise any moment, after three or four or five days of fasting, the whole body and mind will say: You fool! Start eating! What are you doing? Life is so valuable and you have not done this and that, you have not lived this and that. Live it! Who knows? You may not come back to life again. If you are not really fulfilled you will come back.

To remain with the conclusion for a hundred days and to move towards death happily, you need absolutely no mind.

To commit suicide in a single moment won't do because in a single moment you can be deluded, you can be in an illusion. If you take poison, it can be done in a single moment. It is my feeling that if people who commit suicide are delayed for even a single moment, they will never do it; if delayed for even a single moment, they will change their mind.

They commit suicide in a sort of madness. They are so fed up, they do it in a single moment, and they don't have any chance to go back on their own decision. There is no time left. They jump. They may suffer in the ocean and they may start crying and weeping and shouting, 'Save me!' but now it is too late. Their whole being would like to come back to life. And soon they will be back in a womb. This is no suicide, a temporary suicide is no suicide. You will be back again in another womb, and, worse than that, the committing of suicide will hang around you, it will become a karma. It will be like a dark shadow, a gloominess around your face, around your being. You will move in life shrouded in death. That will not be good.

I can allow you and I can admit you to total suicide: that's what I am all about, that's what I am doing here – preaching total suicide. Total means no coming back, and that is possible only through deep meditation. A point comes when all desires really disappear.

You say: I NO LONGER HAVE THE DESIRE TO DO ANYTHING.

That's not true. If somebody offers you the post of the president of the USA – without any effort on your part, with no election campaign, with no struggle, just an offer – you will accept it. You are not fed up with life, you are fed up with struggle. It is not that you are in a state of desirelessness, you are in a state of frustration. You desired and you couldn't reach, so now you feel frustrated.

If somehow it were possible that an angel could appear from God and say to you: 'Now I am here ready, whatsoever desire you have will be fulfilled, simply tell me,' a thousand and one desires will struggle to come into your mind. And if he says that you can choose only three desires you will be at a loss as to what to choose and what to leave. You will go mad.

Frustration is not desirelessness – always remember that anything negative is dangerous. Everybody feels frustration. You cannot come across a man who has not sometime or other contemplated committing suicide – life is such a struggle. Love is a struggle, life is a struggle, everything is a struggle: one thinks many times about suicide, it gives a temporary relief.

Psychologists say that every man – every man of intelligence, I am not talking about idiots – every man of average intelligence thinks about committing suicide at least ten times in his life... thinks sincerely and seriously, contemplates it at least ten times, that is the minimum. Why? Because life is such a struggle that many times you would like to drop out of it, return the ticket, go back home. But that is a temporary phase. It helps. Just thinking that you can commit suicide, that if all other ways are closed at least one way is open, it helps. It relaxes the mind, you go to sleep, and in the morning when you are again going to the shop, you have forgotten all about it. Just the feeling that if everything fails there is one thing always left for you, you can at least commit suicide, was a temporary relief. If everything has become a bondage, there is the hope that you can commit suicide, that is your freedom.

Man is free to commit suicide. No other animal can commit suicide, no other animal is so free. You are not free to be born but you are free to die.

In India there is a higher stage – the stage of DEVAS. DEVAS are not parallel to angels in Christianity, no, angels belong to fairy tales. DEVAS are in a higher stage of consciousness. Animals are absolutely in bondage, they cannot commit suicide; man is a little freer – he is not free to be born, he is not free to come into life, but he is free to go out of it; DEVAS are free both ways – free to be born, free to die. Animals exist with both ways closed, man exists with only one way open, and DEVAS are in a higher state of consciousness where both the ways are open. They can enter into life, they can go out of it – entrance and exit are both open. They have more freedom, a little more freedom.

If you want to commit suicide, think whether it is because of desirelessness or not. If it is because of desirelessness, then from where is the desire to commit suicide arising? And if it is because of desirelessness you will not ask me, you will simply do it. If you have really lived, then you are fulfilled; then will you take the trouble to come here and ask me? For what? Maybe you are frustrated and you would like something to console you or somebody to console you. Maybe you are afraid of the very idea of committing suicide so you want me to say, 'No, don't do it,' so the responsibility is with me, not with you. But I am not that type of man. I say: If you really want to commit suicide then do it – but then why are you here to ask me?

A young man came to ask me whether he should get married or remain unmarried. That is just like suicide, the same problem. Should one commit suicide or should one remain in life? To remain a bachelor is a sort of suicide because half of life is cut, you have decided to remain half. Marriage is a whole life. So I asked the young man: Why are you asking me? If there arises no desire for the woman, from where does this question arise? Drop out of it! It's okay, there is no need to go into marriage. But if the desire arises, then go and get married.

Then he asked: Then why didn't you get married? I told him: Because I decided. But I never asked anybody about it. I have never asked anybody about anything. One should be responsible. I have never asked anybody a single question about life. What is the point? If I have the clarity I move through it, and even if I err that's how my life has to go – through mistakes, through trial and error. But I never throw the responsibility onto anybody else.

If you want to commit suicide, do it. No, you don't want to commit suicide – you want me to say: This is very bad, this is a great sin. Don't commit suicide. Then you can hang on me, on my shoulders. You are frustrated, everybody is frustrated, but if you escape from life through frustration you will be thrown back. If you really want to escape then understand life, live it, live it to the very end, so that the whole illusion is known and you discover that the whole of life and its hopes are just like dreams. Then you can come out of the dream; then suicide will not be suicide, it will be SAMADHI. Then you don't commit only the body to death, you commit your mind to death as well. You become mindless. Then there is nothing to come back.

I NO LONGER HAVE THE DESIRE TO DO ANYTHING. NOTHING SEEMS TO MATTER TO ME ANYMORE. LIFE IS SO MUCH EFFORT. It is, but it is good because through effort you grow, you become mature. If life is not any effort how will you mature, how will you grow? You will be just a lump of earth, dead. Life gives you shape, tone; life gives you sharpness. In fact everything is as it should be: the struggle is needed to make you more alive. If the struggle is not there you will be dead before death; that's why it happens that you will always see that the faces of people who have everything in their life are pale, dead, sad, unintelligent – because they have nothing to struggle for. Rich men's sons are almost always idiotic, rich people don't give genius to the world, no. Because genius needs struggle; struggle gives sharpness. If you are rich and your father has everything, you have nothing to worry about – so you simply live and vegetate. How will you grow, how will you become mature? LIFE IS SO MUCH EFFORT. Don't say that. Life has to be effort.

THE BODY REQUIRES FOOD AND SUFFERS CONSTANT PHYSICAL DISCOMFORT. What is wrong in that? Would you like to have a body which doesn't need any food? Yes, sooner or later science is going to have that – plastic bodies. But can you imagine the nightmare of it – a plastic body with all parts replaceable? If you have something wrong, you go to the petrol pump and they simply change it. Out comes the cleaner and cleans you; somebody pumps you, puts some petrol inside, replaces something, or says that the whole thing has gone rotten and you have to replace the whole body, so you will have to go to the garage.

In a plastic body of course there will be no need for food, and no discomfort, no discomfort at all. If your hand is cut off you will not feel any pain. But when you embrace your lover you will not feel any pleasure also, remember. It is a plastic body meeting another plastic body – it'll be more like a collision than like an embrace. An accident.

Discomfort can disappear but with it all comforts will disappear. Pain can disappear – now that is

almost within reach, and I think scientists are going to do it because the mind has a tendency, an obsession, to complete a certain thing. Now it is almost within reach. Man can be freed completely from pain, discomfort, illness, disease, even death – because a plastic body will never die. When you can go on replacing it, the very point of death is lost.

Just contemplate about it a little – just think that you have a plastic body. How will you become a Buddha in a plastic body? You will remain an idiot, because the opposites will disappear – and the opposites give you the opportunity to grow. Pain and pleasure, comfort and discomfort, frustration and fulfillment – they give you the opportunity to grow. Don't try to escape.

THE EGO WANTS ATTENTION, THE MIND CONTINUES ITS CONSTANT MOVEMENT. Then let the ego die. Why are you going to die? You cling to the ego – you are ready to destroy the body, but you are not ready to destroy the ego. If the ego is the problem then drop the ego. The body has not done anything to you, the body is a beautiful thing. The body is just like a temple, it is one of the greatest miracles that exist in existence. Enjoy it, celebrate it, because through it all celebration is possible. Without it you will be ghosts in machines.

I OFTEN THINK ABOUT HOW NICE IT WILL BE TO DIE. Nice! Then your desire is there. In fact, you want a nice life – 'nice' means a life of vegetation, doing nothing and getting everything, receiving everything without making any effort. How ungrateful you are. You have received so much without doing anything for it, but gratitude never arises; rather on the contrary the idea of suicide arises. Suicide is the greatest complaint against God. Have you ever thought about it in that way? Suicide means: Your our life is not worth living. Take it back. Suicide means: What a rotten life you have given to me! I am ready to leave it.

Suicide is the greatest complaint that you can lodge against existence and God.

No, that is not the way, that will not help. And if you are in search of a NICE phenomenon, suicide won't help, it is one of the most painful, ugliest phenomena possible. It is not nice. You think that it will end within a minute. So you think: Even if it is hell, it will end within a second. But you don't know anything about time. Within a second you can suffer eternity because within a second you can enjoy eternity also.

Time is relative. I am not talking about clock time, because on the clock maybe only one second is recorded between the man being alive and being dead. But within that second you don't know what he suffered. You can understand a little this way. Sometimes you are sitting at the table and sleep comes. When you awake, only one minute has passed, according to your watch or to the clock, but you had a long dream. You could not even tell that dream within a minute; you would take an hour to tell the whole dream in detail. You may have lived a whole life, from the very birth to the very death, got married, had children, saw them married and everything – and only one minute has passed by clock time. Dream time moves on a separate level.

It is true that people who die by drowning themselves – accidentally or knowingly – come to see their whole life in a single second span. Their whole life, millions of details, from the very beginning to the very end, to this very moment when they are drowning, they see in a single flash.

How is it possible in a single flash, in a single moment? It is possible. Watch nature. There are flies which are born and within an hour they are dead. In your mind you may think: Poor flies. You don't

know anything about time. They move in a different time level. In one hour they live the same as you live in seventy years; they are born, they fall in love, get married, have children, and all the misery and frustration and everything happens – fights, courts, elections, everything – and they are dead within an hour... and your dinner is not finished.

You started your dinner and it is not finished but their whole life is finished, and they lived the same as you live in seventy years. A very compact, compressed life. In fact, if you can live the whole of seventy years of life in one hour it seems a waste of time to live it in seventy years. It is man that should be called the poor man, not the fly. The fly seems to be more intelligent: it lives its whole life within one hour. But for that life YOU need seventy years. You are not so intelligent, so clever.

In a single moment of suicide you suffer the whole of hell; in a single moment of SAMADHI you celebrate the whole of heaven. Time is not a question because time has many layers.

Suicide can never be nice if it is out of frustration. If it is a flowering, if you have simply grown out of life, you have reached a point where life has nothing else to offer you, you have learned the whole thing, then your schooling is complete, your training is over. Then there is a possibility, as in Mahavir's discipline. He allows – but even then I will not allow, because my feeling is that if you have really learned everything what is the point in committing suicide, why can't you wait? What is the hurry? If you are so fulfilled what is the hurry to finish yourself? Why can't you wait? If you can't wait, you have not learned at least one thing – that is patience.

So I'm not for Mahavir. Those people who are trying to commit suicide lack at least patience. They will have to be thrown back to life because that is one of the very greatest points to be learned – patience, awaiting. They lack that quality, otherwise what is the hurry? If you become enlightened at the age of forty and you will die at the age of seventy, can't you wait for thirty years? What type of enlightenment is it if you can't wait for it?

This is a tense state of affairs, you seem to be very anxiety-ridden. You don't seem to be really happy and flowering. A man of enlightened consciousness accepts life, accepts death. When it comes he does not ask death to wait one minute more; when it does not come he does not invite her to come a single minute before. What is the point? Whether death comes today or tomorrow, it is the same to him.

This patience is the final flowering. And I think that Mahavir's attitude may be courageous but it is wrong. Courage is not always right. Just courage, in itself, is not right. No, more things are implied and have to be understood.

IS COMMITTING SUICIDE JUST AN ESCAPE FROM LIFE? Yes. IS THERE ANY REASON WHY ONE SHOULD NOT COMMIT SUICIDE? There is no reason, but there is also no reason why one SHOULD commit suicide. Life is irrational. There is no reason to live, there is no reason to die. Life is not a cause-effect phenomenon, it is a mystery. There is no reason to live and to continue to live but that is not reason enough to die. There is no reason to commit suicide.

So what to do? Float. You have no reason either way, so don't choose, remain choiceless. If you choose you will be thrown back again and again into the whole wheel of life and death. If you remain choiceless you will simply disappear from the wheel into the cosmos. That is the real suicide. That

is the real phenomenon. Then you cannot be forced back into the material life, into the body. Then you live a bodiless existence. That's what MOKSHA means – total liberation.

The fifth question:

Question 5

I KNOW I SHOULD BE UNATTACHED. NOW I JUDGE MYSELF FOR HAVING BOUGHT BEAUTIFUL ORANGE MATERIAL RATHER THAN HAVING THE COURAGE TO RUN AROUND LIKE SOME DO IN SOME DIRTY RAG.

Now at least have the courage to wear those beautiful orange things. I'm not against beauty and I'm not for rags – but I'm not against rags either. If you enjoy rags it is for you to decide, if you enjoy beautiful things it is for you to decide – one should be left totally free about it.

For these small things also society does not allow you freedom. If I were to decide, I would give you total freedom – if you want to move naked you should. If I had the decision in my hand I would make only one rule – you should not interfere in anybody else's freedom. That's all. When you interfere in anybody's freedom, then only do you commit a crime. If you are doing a thing by your own self and it is nobody else's business, you should be completely free.

The state should only be there to guarantee everybody his own freedom – freedom to do his own thing. The state should not be a positive phenomenon, it should be just a negative phenomenon – negative in the sense that you should enjoy your life but there are others also and they have to enjoy their life. You should not interfere in their life and they should not interfere in your life. That's all the state is meant to do. It is not to create order, it is only to create a situation in which the disorder is to be prevented. That's all.

So if somebody is enjoying rags, and rags are beautiful for him, nobody should interfere. And if you enjoy beautiful clothes, why not? Why do you feel afraid to enjoy beautiful clothes? It is for you to decide.

Be courageous. There is only one courage I support and that is the courage to be oneself. Be courageous, have the courage to be oneself; and don't bother about anybody else unless you are interfering in their life and freedom – only then prevent yourself.

Now, if you are wearing beautiful clothes you are not interfering in anybody's life. It is for you to decide. But the mind has become such a conditioned phenomenon that it always looks at society, at what others are doing. If you live in the world of the establishment, the square world you have to follow certain rules. In fact nobody ever tells you to follow them but you follow, just because of tradition, a certain conformity. You have to use a certain type of dress, you have to cut your hair in a certain way, you have to use this and that. You follow a pattern. Then if you become a hippy, again the mind starts following another pattern. Now you have to have long hair. If you don't, people will laugh, they will say you are a square. Then you have to wear rags. If you don't, they will say: What are you doing here? You belong to us no more, you are an outsider, an intruder.

So there are two types of conformity: the conformity of the establishment and the conformity of the rebel – but both are conformities. Some have short hair, some have long hair but both are the same, not a bit of difference exists.

If you live in a hippy world and don't smell like hell you are not a hippy, not a true hippy. You will be rejected. You have to be dirty, you have to be unclean, otherwise you are not rebellious. If you move in the established world, the establishment, then you have to use perfume and shaving lotion and this and that. If you go there unclean you will not be accepted.

The mind is a conformist. So I know of only one rebellion and that is the rebellion of a meditative mind, the rebellion in which you drop the mind and move on your own. But always remember that you should not interfere in anybody else's life.

For example, if you want to be dirty then go to the Himalayas, because to be dirty can interfere in other people's life. When you are dirty and smelling bad you may not be attacking with your hands but you are attacking with your smell, it is aggression. If the other feels that this is a disturbance to him, then you are aggressive. If you want to be dirty – and nothing is wrong in being dirty – then you move to the Himalayas, to the farthest end, so nobody comes in contact with you. Then you can enjoy your bad odor, and enjoy it blissfully. You have no right to throw your smell and dirt on others, no, that's not good.

Nobody should in any way interfere in anybody else's life and nobody should allow anybody else to interfere in his life. This is how a man should be: not trying to enslave others and not allowing anybody to enslave him. One should live a life of freedom and one should allow others to live freely. Don't be afraid, if you love beautiful orange material, use it, it is good. Whatsoever you love is good. There is only one condition: if it doesn't interfere it is beautiful, it is moral.

The sixth question:

Question 6

I HAVE A QUESTION – BUT I CAN'T FIGURE OUT WHAT IT IS.

I have the answer also but unless you figure it out I will not figure it out. Right?

The seventh question:

Question 7

WE COME OUT OF NOTHINGNESS AND GO BACK INTO IT. THE SOUL REMAINS AROUND THE BODY IF THE BODY IS BURIED AFTER DEATH, AND IT LEAVES THE BODY IMMEDIATELY IF THE BODY IS BURNT. HOW IS THE SOUL RELATED TO NOTHINGNESS?

You miss the whole point. The soul is the nothingness. It is not related. The soul is the nothingness. The body is something, the soul is nothing.

The body is filled, the soul is empty. That's why the body has form and the soul is formless, but the very word 'nothingness' makes you afraid and scared. If the soul is nothing, then where will your ego be standing? Then no foothold is left. In fact there is no foothold. The ego exists as a dream exists, with no foothold, with no substance to it. The ego exists like a mirage.

If you move inwards you will come to feel more and more that there is nothingness, vast space. You will not encounter anybody, you will not find anybody there, you will not find the thing called ATMA, the self, no. They are just other names for the ego – religious names, spiritual names, but names for the ego. You will not find anybody there. Nobody is there, and that is the beauty of it. When you encounter that nothingness you become absolutely silent, you become that nothingness.

That is the fear of going inwards, that's why you go out and out and out. You go on the farthest journeys, but you never go on the nearest journey – from New York to Kabul, from Kabul to Delhi, from Delhi to Poona, from Poona to Goa, from Goa to Katmandu, you go around the world, but you don't go in.

That is the nearest beach and the nearest mountain, the nearest Mecca and the nearest Kasi, the nearest temple, the GURUDWARA. But there you never go because if you go there you become scared. It is a death, you die there.

You ask about suicide? Go in, and the suicide will happen without you committing it. Go in and you will not find yourself: you disappear, you evaporate. In that absence all is present. In that nothingness is the whole.

The eighth question:

Question 8

IT SEEMS THAT ENERGY AND THE EGO ARE THE SAME. INSTEAD OF DROPPING THE EGO SHOULD WE NOT LEARN TO USE IT?

That is the meaning of dropping it; if you can use the ego it has dropped already. Right now the ego is using you. The ego has become the master and you have become the servant, the slave. Things are upside-down in you. Dropping the ego simply means dropping the ego from the throne. Of course one has to use it, even I have to use the word 'I' continuously. One has to use it.

If you use it, it has dropped, but if you are being used by it, then that is the problem. Dropping the ego does not mean that you drop the very word 'I', but when you use it there is no ego in it. The ego can be ego only when it is enthroned, when it sits on high, when it becomes the center of your whole life. Use it – it will be dropped; drop it – you will become capable of using it.

The ninth question:

Question 9

CAN WE HAVE A TEA CEREMONY WITH YOU ONE DAY INSTEAD OF A LECTURE?

Do you think my lecture is something else? Then you have been missing the tea that I am offering to you. The tea is a symbol of awareness, because it doesn't allow you to sleep. That's all I am offering to you. You come to me and I say to you: Have a cup of tea. That is the whole meaning of whatsoever I have been telling you – a cup of tea.

And the last question:

Question 10

WHEN YOU DIE WILL YOU INVITE US TO COME WITH YOU? I WOULD NOT LIKE TO BE LEFT BEHIND WHEN YOU GO.

Why should we wait for my death to come? I give you a standing invitation, I give it to you right now!

Remember that if you are with me this moment you will be with me forever. Why postpone it to the time of my death? If you postpone it today tomorrow will be my death, and again you will postpone it. So the thing to remember is that if you want to be with me be here and now don't bother about death and tomorrow – that is not the point. It is all irrelevant. Be here with me, you have received the invitation. You can then be with me forever.

That is not the point to be discussed at all. If you are here with me this moment, you will be with me forever because this moment contains eternity. There is no other moment except this. There is no other time than the present.

CHAPTER 3

On The Futility Of Contention

23 June 1975 am in Buddha Hall

ON THE FUTILITY OF CONTENTION

TO YIELD IS TO BE PRESERVED WHOLE.

TO BE BENT IS TO BECOME STRAIGHT.

TO BE HOLLOW IS TO BE FILLED.

TO BE TATTERED IS TO BE RENEWED.

TO BE IN WANT IS TO POSSESS.

TO HAVE PLENTY IS TO BE CONFUSED.

THEREFORE THE SAGE EMBRACES THE ONE,

AND BECOMES THE MODEL OF THE WORLD.

HE DOES NOT REVEAL HIMSELF,

AND IS THEREFORE LUMINOUS.

HE DOES NOT JUSTIFY HIMSELF,

AND IS THEREFORE FAR-FAMED.

HE DOES NOT BOAST OF HIMSELF,

AND THEREFORE PEOPLE GIVE HIM CREDIT.

HE DOES NOT PRIDE HIMSELF,

AND IS THEREFORE THE CHIEF AMONG MEN.

IT IS BECAUSE HE DOES NOT CONTEND

THAT NO-ONE IN THE WORLD CAN CONTEND AGAINST HIM.

IS IT NOT INDEED TRUE, AS THE ANCIENTS SAY,

'TO YIELD IS TO BE PRESERVED WHOLE'? THUS HE IS PRESERVED AND THE WORLD DOES HIM HOMAGE.

Lao Tzu is a paradox. His whole teaching is paradoxical, and unless you understand the nature of paradox you will not be able to understand Lao Tzu.

What is the nature of paradox? The first thing is that it is not logical, it is illogical. On the surface you see that two opposites are being forced to meet together, two opposites are put together. Logic is consistency; illogic is paradox. There are only two ways to be here in this world: you can be here as a logical mind or you can be here as a paradoxical life. If you can understand the paradox the mind disappears because the mind cannot cope with it; paradox is a poison to mind, it kills it with absolute certainty.

That's why Lao Tzu uses paradox to kill the mind completely. Once the mind is not there you have achieved the whole; once the mind is not there enlightenment has already happened. So for Lao Tzu, to understand paradox is the whole process of meditation. That is his way, his device to meditate.

Logic has an appeal for the mind because it is mind-created, manufactured by the mind. With logic, the mind can remain and cling, safe and secure; every step into logical thinking strengthens the mind more and more. So people who think that they can prove God by logic are simply being foolish. God cannot be proved by logic, he can only be disproved by logic. You can try; superficially, your logic may have a certain appeal, but if you go deeper into it you will certainly find loopholes. Logic can only deny God because God is whole and paradoxical. How can you prove a paradox by logic? You have to look at the whole directly, putting your mind aside. If you can renounce the mind you have renounced all that is worthless. If you can observe life without the mind, suddenly it is a benediction: nothing was ever lacking and nothing was ever hidden, everything was an open secret – only you were hidden behind your logic and your eyes were clouded by it.

In Greek mythology there is a very beautiful story. The story is about a man whose name was Procrastes. He must have been the greatest logician ever born. The Greek mind is logical, and this story shows the whole meaning of the Greek mind.

Procrastes was a very generous man, but logical, a very rich man, but logical. How can a man who is logical be very generous? His generosity will also be poisoned by his logic. He was rich, many guests used to visit him, but no guest ever returned from his palace. What happened to the guests?

Procrastes had a bed made of gold with precious stones studded all over it. There existed no other bed in the world more valuable. And that was the bed that was used for the guests. Whenever a guest lay down on the bed Procrastes would come and look. If the guest was a little shorter than the bed he had four very strong men stretch the guest from both ends so that he became consistent in size with the bed, not smaller. Of course the guest would die.... If the guest was longer than the bed, that too happened sometimes, then he would cut off the head or the feet of the guest. Because the bed was so valuable, the guest had to fit with the bed, the bed was not to fit with the guest.

That is the whole point in logic: life has to attune itself to logic, not logic to life. Logic exists in itself, life has to attune itself to it; logic doesn't exist for life, life exists for logic.

No guest ever came out of the house alive. No guest can ever come out of the house of logic alive – that is the meaning of the story.

A logical pattern is mind-created and you want life to fit with it. If you feel life is a little shorter you stretch it; if you feel life is a little longer you cut it, but it has to fit with the logical pattern that your mind has dreamed of. If you move into life you will never find logic growing anywhere, it is just a nightmare in the human mind. Trees live very illogically, birds live very illogically, rivers flow very illogically – they follow Lao Tzu. In fact the whole of existence exists without any logic. It may be a poetry but it is not a syllogism – hence it is so beautiful. Logical syllogism is a dead phenomenon.

If you move into life you can see in it all the poems that have ever been written by any poet – you can find Kalidas and Bruvudhi, you can find Shakespeare and Milton, you can find Shelley and Byron. If you move into life you can find all the poems that have ever been written alive somewhere, growing somewhere, flowering somewhere; but you cannot find a logical treatise, you cannot find Aristotle anywhere.

Life is paradoxical. One has to put the logical mind a little aside and then look at it. You will see opposites meeting there without any difficulty. Life and death meet – in life they are not two, they are one, only logic has made them appear as two, and not only as two, but as opposites. Hence logic has created a fear in you, a fear of death. If you fear death how can you live? Death is involved in life, so if you fear death you will be afraid of life also. Then your whole existence becomes a disease, an illness, a nausea, a deep anxiety, nothing else.

If you love, hate is implied there. If you want to separate hate and love you can cut them but both will die – that's the meaning of no guest coming out alive from the palace of Procrastes. If you want life – alive, radiant, luminous – don't cut it, don't dissect it, don't be a surgeon to it. Life is a romance, one has to be as poetically paradoxical as possible; and logic is meaningless, meaningless because the mind cannot create any meaning. The mind is not inventive, creative. You have to understand that. At the most the mind can discover something but the mind cannot create anything.

Mind is not the creator: it can help you to find something which is already there but it cannot create something which has never been there. And the mind has created logic – logic is the most false thing

in existence. You can never encounter it anywhere except in books. But it has become a dominant factor and it has no meaning because every argument can be used against itself.

I have heard an anecdote about a Jewish scholar. In the days of Adolf Hitler a Jewish scholar wrote a treatise, a dissertation, a thesis, for his D. Litt. degree. He worked hard for five, six, seven years, then he was examined for the degree.

The examiner asked him: Can you prove that you being a Jew can write a treatise on the Jewish tradition without any prejudice? How can you, being a Jew, write a treatise on the Jewish tradition with unprejudiced eyes, as a spectator, an observer, impartial? The scholar said: Yes, I can prove it – if you can prove that you, being a non-Jew, can examine a treatise written on the Jewish tradition without any prejudice.

The same argument can be turned into its opposite very easily, a little logical acumen is needed but the logic is the same. It can be turned very easily against itself. Now what to do?

All logical arguments have been turned into their opposites. Whatsoever you try to prove about God can be turned against God. You say that existence cannot be there without a creator. Okay, says the atheist, then who created your God? Because if existence cannot be without a creator, then how can God be without a creator? Now the whole thing is lost. If you say God was created by another God, and another God by another, it becomes an infinite regress. It is meaningless. Finally you have to come to a point where you have to say: Yes, this God Z was not created by anybody. Then you accept defeat. If Z can be there without being created, then why not this existence, what is wrong with this existence?

All arguments can be turned against themselves. Arguments are just games. Logic is a beautiful game – if you want to play it, play, but don't think that this is life. All the rules of logic are just like the rules of playing cards: if you want to play a game of cards you have to follow the rules, but you know well that they are man-created; they are nowhere to be found in life. Nobody has ordained them to be so, they are mind-created, and if you want to play the game then you must accept the rules. If you don't accept the rules you will be out of the game, because you cannot play it. Logic is a game that scholars play. They go on arguing for centuries for nothing, because logic has not come to a single conclusion yet. For thousands of years they have been fighting and arguing and people are waiting – some day they will come out with their findings, they may discover truth some day.

They have not even found single insight about truth, not even a glimpse, and they never will, don't wait any more – because logic has nothing to do with life.

Life is illogical and if you become too logical you become closed to life. Then you move in a mental direction, not in an existential direction. Lao Tzu is not logical, he is a very, very simple man, not a scholar at all. He is not a brahmin, not a pundit. He does not know anything about arguments: he simply watches life, he is a great watcher of life, a witness, a spectator. He moves around, living with the trees and the rivers and the clouds, watching life and just trying to understand what life is without any pattern of his own to enforce upon it. He has no system to enforce, he has nothing to enforce on life, he simply allows it. He opens his eyes, pure virgin eyes, without any contamination from logic, and simply looks at what is the case. And then he comes to find that life is a paradox.

If you don't understand the paradox you will go on missing life. What his observation is, what he comes to find is that if you are too ambitious you will fail because ambition always fails, and fails totally. The more ambitious the man, the greater will be his failure. If you want to succeed you will finally be frustrated, nothing else. This seems to be illogical because if a man wants to succeed, he should succeed. That is logic. If a man wants success but fails, we can understand that if he was not doing things rightly that may have caused his failure, but Lao Tzu says that the idea of success itself is the cause of failure. If ten persons are making an effort to succeed in life we can understand logically that a few will fail because they will not be able to cope, to fight, their intelligence may not be enough for the desire, their energy may not be enough and there is competition from others who have more intelligence and more energy and more gusto – they will succeed. So we say that a few will succeed who fulfil all the conditions to succeed and others will fail because they couldn't fulfil the conditions. This is logical. But Lao Tzu says that all will fail, all will certainly fail, because the very idea of succeeding is the seed of failure.

This is illogical. You will say: Then what logic is there? This is paradoxical. He says: If you have too much you will be poor, if you resist you will be broken, if you don't yield you will not survive. It would have been good if Darwin had met Lao Tzu. Darwin says: Survival of the fittest. This is logic, simple, clean logic, mathematics – everybody can understand, you can make it understood by even a primary-school boy. It is simple – life is a struggle and the fittest survive. If Charles Darwin met Lao Tzu somewhere, he missed, because Lao Tzu would have laughed loudly. He says that the humblest survive, not the fittest; in fact, the unfittest survive, not the fittest – they are doomed to fail.

This is his whole base: whatsoever your logic says is not going to happen. Life does not listen to your logic, it goes on its own way, undisturbed. You have to listen to life, life will not listen to your logic, it does not bother about your logic. Lao Tzu is one of the keenest, and he is keen because he is very innocent – with childlike eyes he has observed life. He has not put any of his own ideas into it, he has simply observed whatsoever is the case, and reported it.

When you move into life, what do you see? A great storm comes, and big trees fall. They should survive, according to Charles Darwin, because they are the fittest, strongest, most powerful. Look at an ancient tree, three hundred feet high, three thousand years old. The very presence of the tree creates strength, gives a feeling of strength and power. Millions of roots have spread inside the earth, gone deep, and the tree is standing with power. Of course the tree fights – it doesn't want to yield, to surrender – but after the storm it has fallen, it is dead, it is no longer alive and all that strength has gone. The storm was too much – the storm is always too much, because the storm comes from the whole and a tree is just an individual.

Then there are small plants and ordinary grass – when the storm comes, the grass yields, and the storm cannot do any harm to it. At the most it can give it a good cleansing, that's all; all the dirt that has gathered on it is washed away. The storm gives it a good bath, and when the storm has gone the small plants and the grass are again dancing high. The grass has almost no roots, it can be pulled out by a small child, but the storm was defeated. What happened?

The grass followed Lao Tzu and the big tree followed Charles Darwin. The big tree was very logical, it tried to resist, it tried to show its strength. If you try to show your strength you will be defeated. All Hitlers, all Napoleons, all Alexanders are big trees, strong trees. They will all be defeated. Lao Tzus are just like small plants, nobody can defeat them because they are always ready to yield. How can

you defeat a person who yields, who says: 'I am already defeated,' who says: 'Sir, you enjoy your victory, there is no need to create any trouble. I'm defeated'? Even an Alexander will feel that he is futile before a Lao Tzu, he cannot do anything. It happened, it happened exactly like that....

A SANNYASIN by the name of Dandani existed in the days of Alexander, in the days when Alexander was in India. His friends had told Alexander when he was coming towards India that when he came back he should bring a SANNYASIN, because that rare flower flowered only in India. They said: Bring a SANNYASIN. You will bring many things but don't forget to bring a SANNYASIN; we would like to see the phenomenon of SANNYAS, what it is, what exactly a SANNYASIN is.

He was so engaged in war and struggle and fight that he almost forgot about it, but when he was going back, just on the boundary of India, he suddenly remembered. He was leaving the last village so he asked his soldiers to go into the village and inquire if there was a SANNYASIN around there somewhere. By accident Dandani was there in the village, by the riverside, and the people said: You have asked at the right time and you have come at the right time. There are many SANNYASINS but a real SANNYASIN is always rare, but he is here now. You can have DARSHAN, you can go and visit him. Alexander laughed. He said: I'm not here to have DARSHAN, my soldiers will go and fetch him. I will take him back to my capital, to my country. The villagers said: It won't be so easy.

Alexander could not believe it – what difficulty could there be? He had conquered emperors, great kings, so with a beggar, a SANNYASIN, what difficulty could there be? His soldiers went to see this Dandani who was standing naked on the bank of the river. They said: Great Alexander invites you to accompany him to his country. All comforts will be provided, whatsoever you need will be provided. You will be a royal guest. The naked fakir laughed and said: You go and tell your master that a man who calls himself great cannot be great. And nobody can take me anywhere – a SANNYASIN moves like a cloud, in total freedom. I am not enslaved to anybody. They said: You must have heard about Alexander, he is a dangerous man. If you say no to him, he won't listen, he will simply cut your head off. The SANNYASIN said: You had better bring your master here, maybe he can understand what I am saying.

Alexander had to go, because the soldiers who had come back. said: He is a rare man, luminous, there is something of the unknown around him. He is naked, but you don't feel in his presence that he is naked – later on you remember. He is so powerful that in his presence you simply forget the whole world. He is magnetic, and a great silence surrounds him and the whole area feels as if it is delighting in the man. He is worth seeing, but there seems to be trouble ahead for him, the poor man, because he says that nobody can take him anywhere, that he is nobody's slave.

Alexander came to see him with a naked sword in his hand. The SANNYASIN laughed and said: Put down your sword, it is useless here. Put it back in the sheath, it is useless here because you can cut only my body, and that I left long ago. Your sword cannot cut me, so put it back, don't be childish. And it is said that that was the first time that Alexander followed somebody else's order; just because of the very presence of the man he couldn't remember who he was. He put his sword back in the sheath and said: I have never come across such a beautiful man. And when he was back home he said: It is difficult to kill a man who is ready to die, it is meaningless to kill him. You can kill a person who fights, then there is some meaning in killing, but you can't kill a man who is ready and who is saying: This is my head, you can cut it off. And Dandani actually said: This is my head, you can cut it off. When the head falls, you will see it falling on the sand and I will also see it falling on the sand, because I am not my body. I am a witness.

Alexander had to report to his friends: There were SANNYASINS that I could have brought but they were not SANNYASINS. Then I came across a man who was really something rare, and you have heard rightly, this flower is rare, but nobody can force him, because he is not afraid of death. When a person is not afraid of death how can you force him to do anything?

It is your fear that makes you a slave – it is your fear. When you are fearless you are no longer a slave; in fact, it is your fear that forces you to make others slaves before they can try to make a slave out of you.

A man who is fearless is neither afraid of anybody nor makes anybody afraid of him. Fear totally disappears.

Lao Tzu watched life in all its dimensions and he saw that in life there is no struggle. The very idea of struggle is false and human. It is the human mind that says that there is struggle in life, it is the human mind that sees that there is violence in life; it is not there, it is a misunderstanding.

A lion jumps on his prey and eats it but there is no violence, because the very idea of violence doesn't exist. The prey yields and the lion eats. This is a natural co-operation – the prey becomes the lion, that's all. When the lion is not hungry he never attacks anybody; even a mouse can come near him and have a good talk, or can do a little gossiping. The lion is not violent; he is simply eating his food. And in nature everything is food for something else; you cannot find anything in nature which is not food for something else.

Everything is in a chain: the tree is eating the earth and the earth is being transformed into fruit. Then you eat the fruit, and the fruit becomes your flesh, then you die and the earth eats you back. Then a tree arises, it eats the earth, and a fruit arises. Another man – your son or your son's son, your grandson – will eat the fruit, just as you were eating your grandfather. This goes on, it is a simple circle. Here nobody is the eater and nobody is eaten: everybody eats in his own turn and everybody becomes food in his own turn. Because of this constant circle, George Gurdjieff became aware that man must be food for something. If everything is food then man must also be a food for something, otherwise for what does man exist? He created a myth – it is a myth, but the idea is beautiful – he created the myth that man is food for the moon, that when you die the moon eats you.

This is just a joke, but the idea is beautiful, meaningful, because when everything is food for something else man will also have to be food for something else. But there is no need to go to the moon, I don't go that far. To see the whole circle here. The earth eats you, and the circle goes on, the wheel moves on. It is a simple process, there is no violence, nothing of it.

Already inside you, millions of small lives exist in your body. They are eating you. Millions of lives – but not even aware about you, you are just food for them. As you are eating others, you are being eaten. It is a simple natural process. In fact we should not talk about violence in nature, it doesn't exist. Only man is violent.

Violence comes when you start killing without any idea of eating. You go into the jungle, into the forest, and you kill animals, and you call it 'game'. No animal can be persuaded to kill anybody for a game, only man. Foolishness has reached to its extreme. You kill a lion because you want his head to decorate your walls; you are doing something absolutely foolish. No lion is interested in your

head; even if you give it to him, he will not take it home. If he took it, other lions would laugh loudly – this lion has gone mad! What is the point of carrying a skull of a man and using it for decoration? But man is foolish. Man kills just for the enjoyment of killing. Nowhere else does violence exist. I call it violence when you kill something just for the sheer enjoyment of killing. Then it is violence. Otherwise there is no violence.

In nature something is simply there – a fox. Now the fox is no more, now the fox has been eaten by the lion, the fox has become a part of the lion. It is a transformation really, the fox has reached a higher stage in the lion, nothing else. There is no problem. The tree is eating the earth and it has become flowers, red flowers. It is a transformation. It is beautiful. Nothing is wrong in it.

Lao Tzu moved into life, watched silently, observed, and saw things, many things; but the base of them all is that everything is moving to its opposite. The river is going to the ocean where it will disappear, go to its death – but it is not a death, in fact the river will become the ocean. So there can be two standpoints. You can think that the river is dead because it has fallen into the ocean, been absorbed, eaten by the ocean. That is one standpoint. Then there is another standpoint, deeper, that the river has become the ocean again. It was the ocean in the beginning, and again and again it will move and become the ocean. It is a circle. It will rise with the sun rays into the sky, it will become clouds, the clouds will move, they will become the monsoon, and again they will shower on the Himalayas, again on the Gangotri, again on the Ganges, and then the Ganges flows and falls into the ocean.

Millions and millions of times it has happened before, millions and millions of times it will go on happening again and again in the future. Life is a recurrence, an eternal recurrence and everything moves into its opposite. The whole day you work and in the night you rest: the energy that was active becomes inactive, activity moves into inactivity. The whole of life you lived and then you die: now the total energy which was alive has become death, has moved into the ocean. Again you will come, again and again, that is the meaning of the Hindu concept of rebirth. Islam, Christianity and the Jewish religion are a little poorer because they don't have the concept of rebirth. Their vision seems to be smaller than the Eastern vision which envisions the whole of it – an eternal recurrence. It is beautiful – then you are not afraid of death because you will come again, you will come again. Then you are not afraid of life and then you don't bother about logic; you simply see the paradox and you live it in its opposite dimensions.

Now to the sutra.

TO YIELD IS TO BE PRESERVED WHOLE.

You have been taught just the opposite – never yield, fight hard, resist as much as you can, because it is a question of survival. If you don't fight you won't survive, you will be eaten by those who are stronger, you will be destroyed by those who are stronger. Violence has been taught. But Lao Tzu says: **TO YIELD IS TO BE PRESERVED WHOLE.** Don't bother to fight, because the whole is not the enemy, it is your mother, it is the source from where you come. Why fight unnecessarily? With whom are you fighting? Jesus must have had a few glimpses of 'Lao-Tzuan' understanding, he could not have had those glimpses from anywhere else. In the Jewish tradition there are no roots, because the Jews say: An eye for an eye is the law. If somebody has taken your eye, you take his eye. An eye for an eye is the law – the concept is of fight, struggle. But Jesus says: To one who hits

you on the one side of your face give him the other face also. This is what to yield means. Jesus says: If somebody forces you to walk with him for one mile, go two miles. This is what yielding means. Jesus says: If somebody robs you of your coat, present him with your shirt also. This is what yielding means. He must have come across some 'Lao-Tzuan' understanding because from the Jewish tradition he could not have got these concepts. Christ is a stranger to the Jews, that's why he was crucified. He was not an insider, to their minds he was simply incomprehensible. He was incomprehensible to their minds and their logic – and Jews are very logical, one of the most logical, mathematical, calculative people. They couldn't understand this man; this man was teaching madness.

If somebody robs you of your coat, put up a good fight, don't allow him to rob so easily. And this man is saying: Let him take the coat and present him with your shirt also! Absurd! That's why Jesus could not be accepted. Even Christians have not accepted him. They worship him, but they have not accepted him – otherwise why so many Christian wars? Christians have killed so many millions of people – they call it a crusade, a religious war. How can there be a religious war? All wars are irreligious; a war cannot be religious, violence cannot be religious. Christians have done so much murdering, they are the most expert murderers in the world. And they say they follow Jesus. No, they do not. It is impossible to follow Jesus unless you drop the logical mind.

Christians still remain Jews; in fact they have taken their Jewishness to the farthest extreme. Jesus still remains an unaccepted stranger in the world. Jesus says somewhere that fowls have their nests, animals have their caves, but the Son of Man has no place to hide his head. No home exists yet for Jesus. Even Christian churches won't allow him in if he comes again; they will simply close their doors, because this man brings absurdity, illogic, with him.

Lao Tzu says: TO YIELD IS TO BE PRESERVED WHOLE. If Lao Tzu and Jesus had had any meeting they would have completely understood each other.

TO BE BENT IS TO BECOME STRAIGHT. Don't try to be straight, always remember the capacity to bend. Don't be a fighter – that is the whole point. Accept life, yield to it, and it cannot destroy you and nobody can defeat you. If you try to be victorious you can be defeated. If you try to be straight you will be forced to bend.

TO BE HOLLOW IS TO BE FILLED. Become empty and all that this existence can give will shower on your emptiness.

TO BE TATTERED IS TO BE RENEWED. If you want to be the king, become the beggar – that is the paradox. We see Buddha descending from his throne and becoming a beggar, Mahavir coming down from his palace and becoming a beggar – they may have understood Lao Tzu. And no king can now be compared with Buddha. He became the real king.

It happened that when Buddha came back to his town his father was very angry. Fathers are always angry. If the son becomes a thief they are angry, if the son becomes a SANNYASIN they are angry. If the son becomes a saint they are angry, if the son becomes a sinner they are angry. It is almost impossible to satisfy a father. His desires, his ambitions, are so great that no son can satisfy them, even a Buddha couldn't satisfy them.

When he came back the father was angry and he said to him: I am your father, I still feel for you, although you have betrayed me, and I cannot see you begging in this town. This is my capital, you are a king here. You have lived here as a prince – don't go begging. In our family, in the whole record of our past history, we have always been kings, we have never been beggars. Buddha said: I don't know about your heritage but about me I can tell you one thing – I have always been a beggar, in my past lives also, I have learned the art. And you are poorer than me: only on the surface am I a beggar, look inside me and you will find an emperor. You are the king only on the outside, if I look deep into you, you are just a beggar. Even before your son you are a beggar, but you are still saying: Come back home. Don't leave me in my old age.

There is a subtle paradox that when you leave everything suddenly you become master of everything. Suddenly. A man possesses only that thing which he has renounced. It is illogical, no mathematics can be applied to it: you possess only that which you have renounced. Things to which you cling you don't possess, because why should you cling if you really possess? A miser does not possess, cannot possess, because he clings. His property is bigger than himself, how can he possess it? His property is more important, more significant than his own life, he would rather be dead than renounce it – how can he possess it? The property possesses him. He is possessed by his own possessions; he is not a master in his own home, he is a beggar. He cannot deceive those who can see, he can deceive only blind men, those who cannot see, those who cannot understand. But how can you deceive a Lao Tzu?

A Lao Tzu knows deeply, to the very innermost core of your being. Such people have X-ray eyes. Innocent eyes, virgin eyes become X-ray eyes. No X-ray penetrates your being, it penetrates only your body, but a Buddha, a Lao Tzu, a Jesus, they penetrate to the very core of your being, they can see who you are inside. If you cling to your property, the property possesses you; if you can share, for the first time you become the owner; if you can renounce, only in that renouncing are you above your property, above your possessions. Things are left behind.

TO BE TATTERED IS TO BE RENEWED. TO BE IN WANT IS TO POSSESS. Very difficult to understand. TO BE IN WANT IS TO POSSESS...? It seems very contradictory, even more contradictory than: TO YIELD IS TO BE PRESERVED WHOLE, more contradictory than: TO BE BENT IS TO BECOME STRAIGHT, more contradictory than: TO BE HOLLOW IS TO BE FILLED.

TO BE IN WANT IS TO POSSESS. What does Lao Tzu mean by it? I have come across people who have become very rich, they have everything that this world can give – varieties of food, varieties of things to enjoy. But their hunger is lost, they are not hungry. During their whole life they have been so tense that their stomachs are nothing but ulcers and the appetite is not there. The food is there, they have the richest food, but they cannot eat it because the appetite is not there.

And then there is a beggar who has nothing to eat, just a begging bowl. He has the appetite. He feels hunger, hunger in its total intensity – it is a beautiful phenomenon. And then he goes begging, nothing to show and nothing to say, and he gets just a few fragments, a few pieces of bread. Then see him eating! With what appetite he eats! Just see him eating and you will see the king there, not in the palace. How he enjoys it! Just bread, salt, on some rare occasions, butter, but how he enjoys it! From where does his enjoyment come? From his appetite, hunger. Really, food does not satisfy you, because if there is no hunger there can be no satiety. Only if there is hunger can there be satiety. Then ordinary food, very ordinary food, satisfies you infinitely. And this is so in all dimensions of life – TO BE IN WANT IS TO POSSESS.

You may have the most beautiful woman in the world as your wife, but if there is no love you can have her as a wife but you don't possess her. You can look as if you possess her – you can use her, you can take her around the town, around the clubs, everywhere – in that sense, she is your possession. She is a showpiece of your wealth, of your success, of your riches – but you don't possess her. Only love possesses – and now the paradox. When you don't possess a woman you try to be possessive, but when you possess a woman you forget about possessions, there is no point in being possessive. You possess so much that there is no question of possessing her, that's why love is not possessive. Not that love is not possessive, love possesses so totally that the question doesn't arise. The love believes so totally, the love knows the woman so totally, that there is no question of possession. The woman is absolutely free, because love can give freedom. Through freedom love possesses.

When you don't possess a woman you are possessive, you are always afraid, always trembling, she can leave you any day. Any day – because she has never been with you, you have never been companions. You may have been near each other, but you have never been close. Closeness is not a physical phenomenon, nearness is. Closeness is a very different thing: you can be near to someone and not close and you can be far away from someone and very close. Closeness is between two beings, nearness is between two bodies, closeness is existential, nearness is spatial. When you are afraid you become possessive and a man who tries to possess his woman knows well, or should know well, that he does not possess her. A woman who tries to possess her man does not possess him, hence the effort to possess.

Love gives total freedom because love knows absolutely and certainly that the other is not other, it is one's own extension, it is one self throbbing in the heart of the other. No suspicion can exist. Love is a hunger. When there is hunger, there is satiety. If you don't love a woman you cannot be satisfied. People come to me and they say they are not sexually satisfied, should they change their woman? I tell them: You can go on changing but nothing will happen. Just by changing the food the appetite cannot be created; you have to get an appetite, you have to get your stomach alive again, throbbing and hungry. Food is needed for the stomach – that is body hunger; love is needed for the heart – that is your being's hunger.

Lao Tzu says:

TO BE IN WANT IS TO POSSESS.

TO HAVE PLENTY IS TO BE CONFUSED.

People who have plenty – and by plenty he means who have more than they need – don't know what to do with it. And people are so sleepy, so in a slumber, that they cannot remain at rest either; they don't know what to do but they have to do something, they have a feeling, an urge to do something, so they go on doing something or other and get into trouble unnecessarily.

Rich people always get into trouble because they have the means to do something. And the means are more than their needs. Needs are very simple: one needs food, one needs somebody to love and to be loved by, one needs a shelter – small things but they can fulfil infinitely. Needs are simple and few, desires are infinite. Needs can be fulfilled very easily and then you can become so satisfied and so content that your whole being becomes a prayer of gratitude. But desires are there in millions, and they cannot be fulfilled.

If you have all the means, more even than necessary to fulfil your needs, and you are not looking after your needs but you are running after your desires, then you will go wrong. Whenever you have means to go wrong you will go wrong.

It happens every day. Lord Acton's famous saying is: Power corrupts and corrupts absolutely. I don't agree with him. Power cannot corrupt. Power corrupts because corrupted people desire power. They may not have the means right now to do wrong things, but when they gain power they will have means. Then they try to fulfil their wrong desires, their corrupted desires. No, power does not corrupt; on the contrary, beings who are corrupted but have not yet had opportunities are always ambitious about power. Before they attain power they will be saints, but once they attain the power they drop all pretensions, because that saintliness was only to deceive. Their real desire was to gain power. Then they drop all the masks, then they come to their authentic reality and then you say that the power has corrupted them. No, power never corrupts.

How can power corrupt a man? How can riches corrupt a man? You are already corrupted but you don't have the means to fulfil it.

You have always wanted to go to a prostitute, but as a poor man, how can you go? You don't have that much money and even if you have the money you will be caught because you will have to cut the budget and your wife is bound to find out.

Mulla Nasrudin one day came to his boss and said: Please, you will have to raise my salary. The boss said: Nasrudin, have you gone mad? Just two days ago we doubled your salary – now again? Not even a week has passed. Nasrudin said: That's right, but my wife came to know about that double salary so it is useless. You will have to raise it a little more, just for my pocket money.

A poor man cannot go to a prostitute, he will be caught; a poor man cannot hide his sins, he will be caught. A rich man can hide his sins – he need not go to a prostitute, he has call-girls. He need not bother about being caught because who can catch him? Those people who can catch him can all be purchased: the policeman can be purchased, the judge can be purchased, the journalist can be purchased, there is no problem about it. No, every man has mad desires, but not the opportunities. Once you get the opportunity – riches, power – then your reality starts bubbling up, your reality surfaces. In fact, instead of Lord Acton's famous saying, I would like to say: Power reveals and reveals absolutely.

It does not corrupt, it simply reveals. You never know a man unless he is in power. If you want to know Jayaprakash, force him to become prime minister; otherwise you will never know – you never knew Indira. You never know anybody unless you force the man to be in power, and without exception they all prove corrupt. Why does it happen? Because to me, on the first hand, from the very beginning, only a man who is basically corrupt is ambitious for power, otherwise he is not ambitious. He seeks power. His basic desire to be powerful shows something about him. A man who is fulfilled, who is content, does not bother about all the nonsense that is politics, he does not bother about all that rubbish. He simply lives a contented life and his needs are simple.

If you want to be contented and fulfilled, listen to Lao Tzu – TO HAVE PLENTY IS TO BE CONFUSED. Whenever you have plenty you will create much confusion for yourself; because of the plenty you will go on wrong paths. A rich man doesn't know what to do with his riches – he has

to do something but he does not know what to do. He has to do something rather than do nothing, so he gets entangled and then he moves in wrong directions and goes on moving. Only in the end does he find that he has been living a life which was basically dishonest. The dishonesty arises if you don't listen to your needs: if you listen to your needs they are simple, nothing much is needed, everybody can become fulfilled. If birds and animals can live in such silence and fulfillment, if even trees can manage without feet, without moving anywhere, why can't you manage? Desires are creating the whole confusion. First you go on cutting your needs to fulfil your desires then once your desires have given you power and riches and opportunities, you don't know what to do, because your needs are almost dead by that time.

Hunger is dead, appetite has gone, and you have forgotten completely what love is, the very language is forgotten. Then suddenly you are surrounded with much power but with no real need – what to do with this power? Then something or other, some insanity or other will catch hold of you.

THEREFORE THE SAGE EMBRACES THE ONE,

AND BECOMES THE MODEL OF THE WORLD.

How does the sage embrace the One which comprehends both the opposite polarities? He does not choose. Logic is a choice, logic says, 'This is wrong and that is right,' and you choose the right.

Says Lao Tzu: THEREFORE THE SAGE EMBRACES THE ONE, without any choice, without any logical distinctions. He chooses the One, the whole, the whole which comprehends all opposites. He chooses life with death, not life against death; he chooses love with hate, not love against hate – he chooses the whole and becomes the model of the world. Not that he tries to become the model of the world; this is a consequence, it happens by itself.

HE DOES NOT REVEAL HIMSELF,

AND IS THEREFORE LUMINOUS.

The more you try to get people to know you, the less luminous you become. A man who is always on exhibition becomes dirty. When you go to a shop to purchase a thing you tell the shopkeeper to bring it from the fresh stock, you don't want it from the show-window; it has become dirty, faded, because the whole day it is on exhibition.

The same thing happens to your being: if you are continuously on exhibition, a show-window piece, you will become faded, dark, you will lose all luminousness. A man who doesn't bother to reveal, a man who is not an exhibitionist, a man who is not at all worried about whether people know him or not, about whether anybody hears about him or not, a man who simply reveals his own being to himself, who is not in search of the opinions of others, or what they think about him, does not reveal himself and is therefore luminous. Then all that he contains in himself, the tremendous possibility, gives a luminosity to his being.

A person who is not trying to reveal himself.... That is the poverty of the soul – to try to reveal means that the man is poor, means that the man does not know his own inner riches, means that the man depends on the opinion of others, he has no authentic being. He is just seeking peoples'

opinions, collecting them; he has not come to know himself directly, he wants to know himself through others. This is what politics is: to feel one's power through others. Religion is to feel one's power immediately, to close one's eyes and feel what a powerful being is there. There is no need to ask anybody who you are, you have to ask yourself, you have to meditate on your own being. such a man, not spreading his rays everywhere, not dissipating his energy everywhere, becomes a great container, a reservoir of energy. He becomes luminous, and when you come near him he is a light. If you come very, very close, not only near but close also, you can be lighted through him. Your unlit flame can suddenly become lighted – if you come close.

HE DOES NOT REVEAL HIMSELF,

AND IS THEREFORE LUMINOUS.

HE DOES NOT JUSTIFY HIMSELF,

AND IS THEREFORE FAR-FAMED.

HE DOES NOT JUSTIFY HIMSELF, he never says: I am right. He knows that he is right, so what is the point of justifying it? People who feel that they are wrong always try to justify why they are right. You can always find the guilty person by his justification because he is always afraid people may find out, so it is better to justify, to be ready beforehand.

There is an old Sufi saying that if there has been a robbery and somebody has stolen something and people start crying for the thief, if the thief is there also, he cries the loudest: Where is the thief? Who has stolen this? This is bad, immoral! Catch hold of him, run and find him! He cries the loudest, that is his protection, because how could you think that a man who has been stealing, or who has just stolen something right now, could be so against the thief? But always remember that whenever a man is crying very loudly, catch him immediately, he is the thief. Whenever a man justifies, shows his guilt, he knows that he needs justification.

HE DOES NOT JUSTIFY HIMSELF, AND IS THEREFORE FAR-FAMED. You cannot destroy his fame; you cannot destroy his goodness; you cannot destroy the good that he produces in others unknowingly; you cannot destroy because you cannot contradict him. He has never argued, how can you contradict him? It is impossible to say that this man is wrong because he never asserted that he was right in the first place.

HE DOES NOT BOAST OF HIMSELF,

AND THEREFORE PEOPLE GIVE HIM CREDIT.

HE DOES NOT PRIDE HIMSELF,

AND IS THEREFORE THE CHIEF AMONG MEN.

IT IS BECAUSE HE DOES NOT CONTEND

THAT NO ONE IN THE WORLD CAN CONTEND AGAINST HIM.

IS IT NOT INDEED TRUE, AS THE ANCIENTS SAY,

'TO YIELD IS TO BE PRESERVED WHOLE'?

THUS HE IS PRESERVED AND THE WORLD DOES HIM HOMAGE.

Try to understand this law of the paradox, follow this law of paradox, because paradox is the logic of life. Don't listen to the logic of the mind; it is giving you a false direction, an imaginary direction. It is creating a dream world.

Yes, it is indeed true, as the ancients say, 'TO YIELD IS TO BE PRESERVED WHOLE'.

CHAPTER 4

Buddhas And Fools

24 June 1975 am in Buddha Hall

The first question:

Question 1

SOMETIMES YOU CALL US 'YOU FOOLS' AND SOMETIMES YOU CALL US 'YOU BUDDHAS'. ARE FOOLS AND BUDDHAS THE SAME TO YOU?

They are not the same to me but they are both meeting in you right now, shaking hands within you. Your past is the fool, your future is the buddha, and at this moment they are both within you.

The buddha is your destiny, the fool is your reality; something is actual in you and something is potential. When I talk about your actuality I call you 'the fools', when I talk about your potentiality I call you 'the buddhas' – they are not the same but they can exist in the same person. In fact the fool is nothing but the buddha confused, and the buddha is nothing but the fool integrated, rooted, centered. The fool can become the buddha – the possibility is there but a re-arrangement is needed; nothing is lacking, just a re-arrangement is needed. You have all that is needed within you but it is in a deeply disarranged state, a chaos; a crowd of noises exists. The harmony has not happened.

The crowd of noises I call 'the fool'; but when the crowd of noises has disappeared and the notes, different and even opposite, have fallen into a deep pattern, the chaos becomes a cosmos, the disorder, an order, the crowd is no longer there, only one exists. When the harmony has happened, you have become a buddha.

The fool and the buddha are not the same, they are two phases of your growth. The fool is the lowest rung of the ladder and the buddha is the highest rung of the ladder. The ladder is the same, but the

dimensions are totally different, and unless you become aware of the fool you will never become a buddha.

In India we have very parallel terms for both: the fool is called the BUDDHU and the enlightened man is called the BUDDHA. The word 'BUDDHA' comes from Buddha himself, they have the same roots. A BUDDHU is an inverted buddha, standing on his head; a buddha is one who has come back home.

Sometimes I call you 'you fools' to make you aware of your actuality, but immediately I contradict myself and I call you 'you buddhas' so that you do not get identified – you might get identified with the actuality. No, you are a potential being, you have to grow, you have to become that which in the innermost core of your being you are already.

Your center is the buddha, your periphery is the fool, and I have to talk to both – the fool has to be persuaded to go, the buddha has to be persuaded to come. So when I call you 'fools', don't get hurt, and when I call you 'buddhas', don't get high. When I call you 'the fools', remember that I also call you 'the buddhas'; and when I call you 'the buddhas' never forget that I also call you 'the fools'. Between these two remembrances something will crystallize within you.

The second question:

Question 2

AS I WATCH MY THOUGHTS AND FEELINGS I AM LEFT WITH A SENSE OF WONDER: I WONDER WHERE THEY COME FROM AND WHERE THEY GO.

It is beautiful to be filled with the sense of wonder, but remain alert because immediately you will lose it. If you start thinking from where the thoughts come and to where they go, the sense of wonder is already lost. To remain with the sense of wonder without allowing thinking to enter, is what meditation is all about.

Jesus says again and again: Only those who are like children, will be able to enter into the kingdom of my God. What does he mean? What does he mean by 'like children'? He means the sense of wonder. Children remain with the sense of wonder. Remember the word 'remain' – they don't move from it; they move from one wonder to another, but they remain with the sense of wonder. Your mind distorts wonder immediately. For a single fragment of a moment you were in a state of wonder but the next moment the thinking has entered, you have started to think: From where do these thoughts come? Where do they go? Now there is no sense of wonder. Questions kill the sense of wonder because questions are already on the way towards answers. A question is an arrow, the target is the answer, and if you can receive the answer it will be the death of wonder. If you question, you have already moved, moved towards the answer, and if you get the answer the wonder is lost. That's why the more humanity becomes trained and disciplined in scientific answers, the more the sense of wonder is lost.

In fact to find a man of wonder is now almost impossible. Even if you think that you are wondering it may be that you are thinking that you are wondering. The greater possibility is that you think about the wonder also. The sense of wonder is a totally different dimension, it has a totally different quality

– the sense of wonder is to remain with a wondering eye, a wondering heart, with no questions arising.

The flower is there, the butterfly is there, the trees are there, the clouds move, the whole world is wonderful, only you have lost the sense of wonder. Just look with the eyes absolutely silent, with no questions roaming inside the mind – that means that you are not seeking any answer. If you are seeking an answer what are you doing? You are trying to kill the sense of wonder.

You are not at ease with wonder, that is the meaning of the question. You would like to know.

From wonder arises two possibilities: one is of philosophy, another is of religion. If the wonder becomes a questioning you move into the dimension of philosophy and then you will be lost because it reaches nowhere, it simply destroys you. One question will lead you to one answer, one answer will lead you to a thousand questions, and so on and so forth; and the more you question and the more answers you have, the more divided and fragmentary you become. The one is lost, the one becomes many.

From the same point goes another path, that of religion. You remain with the sense of wonder, you don't enquire, you don't turn and convert the energy of wonder into a question; you allow the wonder to be there, you are at ease with it, absolutely at home with it. You remain with the wonder and it becomes your friend, your companion. You move with it, you sleep with it, you open your eyes in the morning and the wonder is there, you close your eyes in the night and the wonder is there. You breathe in and you breathe in wonder, you breathe out and you breathe out wonder – it becomes your whole being. Then you are a religious man. A religious man is one who lives with wonder, who is at home with wonder, who is not in any hurry to destroy it. That's how he comes to know not the answers, but the mystery everywhere. The mystery is not an answer. You come face to face with the mystery only when you have stopped questioning. Wonder leads to mystery, the sense of wonder grows and grows and grows and the whole of life becomes a mysterious romance. If you want a religious term for it, then it is God.

If you are not on good terms with the term 'God', forget about it, mystery will do. Because God is not a person, God is a mystery that cannot be solved, it is something which you can be in. You can know it in a certain sense, in a sense totally diametrically opposite to ordinary knowledge. Your heart can know it, you can love it, and through love you can know it, but not through questioning. You live in it and you allow it to live in you – then everything is mysterious, even the leaves of grass are mysterious, everywhere is the signature of mystery, you cannot move without coming across God.

Then you don't ask where God is, then you don't ask what God is – you know.

Remain with the sense of wonder. It is difficult, almost impossible, because your mind has been trained to enquire, to question. It is like an itch – you cannot remain with it, you want to scratch. But try. Start with itching. If someday you find that your foot is itching, don't scratch it, just wait, remain with the itch. How long can it persist? By and by it subsides, dissolves, and leaves no marks, no scars behind.

Remain with the sense of wonder, even if a deep patience is needed – because the whole mind will feel restless and will say: Ask, enquire. Why this wonder? From where does it come? To where

does it go? How is it? Why is it? A thousand questions will arise, but remain with the sense of wonder, don't allow these questions to disturb you. Even if they are there, remain indifferent to them: be attentive to the sense of the wonder and non-attentive to the questions, and soon you will see that the sense of wonder has disappeared into a sense of mystery. The sense of wonder is just like a small wave and the sense of mystery is oceanic, it is the whole ocean. The wave disappears, subsides.

With the sense of wonder YOU are there. When the sense of wonder subsides into mystery you are no longer there, only an oceanic feeling, a oneness with totality remains. The separateness has disappeared.

This is beautiful. The questioner says: AS I WATCH MY THOUGHTS AND FEELINGS I AM LEFT WITH A SENSE OF WONDER. Remain! Remain with it, make it a constant companion. There is no better friend in the world to be found, there is no greater guide to be found – wonder leads to mystery. Wonder is the door to the mystery and the mystery leads you to the infinite, to the Divine, to God – or you name it. But don't start thinking immediately. I know it is arduous, but I also know it can be done – I have done it so I know both. It is arduous, it is almost impossible – you struggle and again and again the questioning comes and you forget. And you are so fast asleep that to remember a certain thing is very difficult.

Just the other night I was telling a Sufi story. A great king who had been successful in all the ways of life finally started feeling frustrated.

It happens, it is natural. When you have succeeded in everything suddenly you feel that you have failed, because when you were not a successful man there was a certain hope that when you succeed everything will be okay, everything will be beautiful. But when you succeed completely, you fail absolutely because now there is no hope. You become hopeless. Everything that you wanted is there, but something within you remains unfulfilled. Now what to do with this unfulfilment?

A man who is a failure can hope that someday when he succeeds, this constant emptiness, this hollowness within, will be fulfilled. He can hope, he can dream. A poor man can hope, a poor man can dream, but for a rich man all dreams are fulfilled. He becomes hopeless.

The king was feeling very frustrated, as only kings can feel. That's why I say: Nothing fails like success. It fails absolutely. He started searching and he came across a Sufi master. When he went to see him he said: I am ready to do anything, and you must know that I am a man who has never been a failure in anything; whatsoever I have done, I have done it and I have succeeded. The Sufi said: You may have succeeded in the world but that very success proves that you may not succeed here, because different laws apply to the world about which you are enquiring. A man succeeds in the world if he forgets himself completely. That is the rule. A politician succeeds if he forgets himself completely – then you cannot compete with him. If he is obsessive and almost mad, he succeeds. A man succeeds in getting riches if he is completely mad, obsessed, neurotic. You cannot compete with a neurotic man. If you have any sense left you will not be able to succeed in the world: in the market only madness succeeds. One has to forget oneself completely, that is the rule, the law.

'But,' said the Sufi, 'here, in our world, just the opposite is applicable: one has to remember oneself.' The king laughed. He said: Whatsoever the rule is, I have never failed anything. You say and I will

do. The Sufi said: Okay, then this is the examination you must pass, just five minutes are needed. If for five minutes, only for five minutes, you can remember a certain thing that I will say to you, you can become my disciple.

The king said: What is to be done? The Sufi said: Whatsoever I say for these coming five minutes, you have to say, 'Yes sir, I believe you.' The king said: Okay, start! The fakir said: I am the greatest man in the world. A little suspicion arose in the mind of the king but he said outwardly: Yes sir, I believe you. Then the fakir said: When you were born I was present there. This was even more doubtful, because the king was older than the fakir, who was a young man. Now it was certain that he was lying, but still he tried to remember. It was hard. Now he was losing the track, but still he said: Yes sir, I believe you. Then the fakir said: And your father was a beggar. The king forgot completely and he said: You liar! I don't believe a single thing you are saying!

Five minutes were too long, only one minute had passed, and the fakir said: You have forgotten. You couldn't remember even for five minutes?

Remembrance, even for a single minute, is difficult, I know, but if you can remember even for a single minute it pays tremendously. So when next time you feel the sense of wonder remain with it, retain it. It will be difficult, but if even for a single minute you can retain it, it will give you much. A deep silence will surround you, and by and by, the more you taste, the more you allow it to happen, the more possibilities will open. A day comes when the sense of wonder dissolves into mystery – and with that sense of wonder you also dissolve.

Yes, Jesus is right: Only children, those who have a sense of wonder, childlike people, only they will be able to enter into the kingdom of God.

There will be a temptation to think, your mind would like to reduce your wonder into thinking, but resist that temptation. If you can do it you have the key.

The third question:

Question 3

YOU SAY WE HAVE TO COME BACK AGAIN AND AGAIN, UNTIL WE UNDERSTAND. BUT IF THERE IS NO 'I' – WHO COMES BACK?

This is a metaphysical question, a very logical question, but if you become a little existential the question dissolves. If you can be here without the 'I', why can't you be in other lives without the 'I'? If you can exist for seventy years without an 'I', an ego, why can't you exist for many lives, what is the problem? The problem arises in the mind that without the 'I' who will go to enter into another womb when the body dies?

This is just a cluster of thoughts, nothing else. Thoughts are things. Thoughts are not nothings. Your being is a non-being; thoughts are material, they are things. That's why thoughts can be recorded – they are things; and thoughts can be read – they are things. Even if you have not asserted a thought it can be read from the outside. It is a thing inside your head, alive, substantial.

A thought is a thing. The cluster of thoughts is the ego. When you die just a cluster of thoughts is released, and that cluster of thoughts and desires and emotions and everything that you have done and thought that you have done, and the dreams and the hopes and the frustrations – that cluster moves into another womb.

This cluster has a center, this center is the ego. If you want not to be born again you will have to know while alive in this life that the cluster of thoughts is not a 'one-phenomenon', it is just a crowd and it has no center in it. You will have to know atomic thoughts. Thoughts are like atoms: if you watch them with alertness you can see every thought is separate from the other. Between two thoughts there is an interval, a space, they are not joined together. They appear joined together because you are not very alert. It is just like when a man has a torch in his hand and moves his hand fast, round and round and round – you will see a circle of fire. The circle doesn't exist because the torch is only at one point at one time, then at another point at another time. The circle of fire doesn't exist, but the torch moves so fast that you cannot see the gaps, you see a circle.

Thoughts move fast. Their fastness creates the feeling that they are joined together, that a circle is created, but this is just a feeling. There are only two ways to go beyond it. One is to bring thoughts down to a slow movement so they don't move too fast. Let them slow down a little. That's why I insist: Don't be in a hurry, don't be tense. Move at a slow pace, move non-tense, unhurried, because if you are unhurried, thoughts cannot go against you, they are part of you. If you are deeply patient thoughts cannot move faster than you, they become slower. When thoughts are slower, the torch moves slow, you can see that the circle doesn't exist – it was an appearance only. When thoughts move slowly you can see that there are gaps, that thoughts are atoms and nothing joins them together.

So one way is to slow down and another way is to become more aware. If you are more aware you have a more penetrating vision, a more penetrating insight. Work both ways. Become more alert, don't move like a sleeping man, don't be a somnambulist. Everybody is. You are moving in life as if you are asleep; you do things but only a part is awake, ninety-nine per cent of you is asleep. You don't know what you are doing, why you are doing it, why it is happening. You go on and on as if hypnotized by something. It is a great hypnosis.

Nobody else has hypnotized you, it is an auto-hypnosis. You have hypnotized yourself. You can do it easily – just sit before the mirror and look into your own eyes and you will be hypnotized by yourself. You will fall asleep, you will fall into a coma. The same has happened through millions of lives: unalert, impatient, running faster and faster and becoming more and more asleep – you cannot see.

Just become a little patient. That's why coming to the East helps. In the West it is difficult to slow down, the whole of life is moving at such a speed that you cannot slow down – otherwise you will be out of life, you will be a misfit. In the East, if you go to the villages, life moves so slowly that if you move fast you will be a misfit, you will find yourself alone, nobody is going with you. Life moves slowly. In the old days when life was moving slowly on the whole of the earth, to understand oneself was very easy because you could see easily. You could close your eyes and you could see vast spaces between two thoughts – just as there is a vast space between two atoms.

I have heard a story about the future. A man was travelling and he came to a station where he tried to get down. He called many porters. The other passengers were simply wondering why he was

calling the porters because they had not seen any luggage with him. He had only a matchbox and a packet of cigarettes, that's all. They had not seen anything else, so why was he calling?

He called a dozen porters and then said: Carry this matchbox. People started laughing – but in that matchbox was a complete car, compressed.

Scientists say that an elephant can be compressed, because in the elephant atoms are few and vast spaces are more. Just as you can compress cotton, an elephant can be compressed, and it can fit into a matchbox. A whole railway train can be compressed. Space has to be taken out, then it can be put into a matchbox and that will be a very easy transportation of things.

A man can also be compressed. Someday they will do it because if you want to travel to the moon or to Mars it will be difficult to carry so many people because it will be very costly. The only way will be to first compress the passengers, and then, when they have reached the moon, to puff them up again.

Much space exists. Much space exists, not only in Sushila, in everybody – much space It can be got out. You can be compressed. All the stars and all the planets can be compressed into a small room, if all the space is taken out. The whole world is full of space, atoms are few.

Then there is another problem: if you move into the atom, there are again spaces. Between two atoms there is space, vast space, and if you move into the atom, then there is space between electrons, vast spaces again.

Now scientists have become a little scared about the whole thing. Matter has completely disappeared. Just at the beginning of this century they were declaring that God is dead – but God is not dead. All that has happened within fifty years is that matter is dead. They chased matter hard, they chased matter from molecules to atoms, from atoms to electrons, and suddenly they are standing in a nothingness – no matter.

The same has happened in the East: we never bothered about matter, we bothered about the soul, and we chased the soul from the body to the mind, from the mind to the being. Then a moment came when everything disappeared – there was only nothingness. That is what I mean when I say: You are a non-being, ANATTA. That's what Buddha says: Nothing exists within you, just an infinite nothingness.

Physics has reached the same point that metaphysics had reached before it – nothingness. And it seems that nothingness is not absolutely nothing; on the contrary, we can now understand that nothingness is a state of 'everythingness', non-being is a state of being – unmanifest and manifest. When a thing becomes manifest, then it is matter, when it becomes unmanifest it is space. When something becomes manifest, it is the ego, and when something becomes unmanifest it is non-being, ANATTA.

Matter is clusters of atoms and ego is clusters of thoughts. If you go deep into matter, matter disappears, if you go deep into thoughts, ego disappears. Then who moves? Nobody, but the movement is there. From one life to another the movement is there, but nobody is there as the mover, just a cluster of thoughts.

Have you ever watched a man dying? You must have. Next time you hear that somebody is dying or somebody is dead, go there immediately and sit, and just try to feel what is happening. If you watch the man dying you will feel many things happening in you because the dying man releases all his thoughts. Now this house is no longer safe; the thoughts start leaving as if the nest is no longer safe, the birds are on the wing. This house is no longer useful, it is dangerous to be in it, it can collapse, any moment it is going to collapse, so everybody is leaving. All thoughts are on the wing. If a good man is dying, sitting nearby him you will feel a sudden awakening of goodness within you; if a bad man is dying, you will feel suddenly an awakening of badness in you. If a very evil man is dying, you will feel that you are becoming evil; if a saint is dying, suddenly you feel an innocence arising in you that you have never known before. The dead man will create the whole atmosphere around you – his thoughts are moving; a cluster of thoughts are moving, like a cluster of birds. Soon they will descend into another womb – somewhere a couple will be making love. All over the world, every single moment, millions of people are making love. They are the opportunities for this cluster of thoughts to enter a womb, to get a new house. If you have understood before your death that thoughts are separate, that they have infinite spaces within them, intervals; if while you were alive the ego has been dissolved, and you have come to know that there is no ego, nothing like 'me' inside; then you will die without the desire to be born again because you know it is futile. All desires disappear when you know that there is no ego. You don't desire, you simply die. Without the gluing force of desire, thoughts are released, but they can't make a cluster.

The gluing force is desire, it glues every thought to another and makes a whole of them. If desire is not there thoughts will disappear, they will move into the infinite sky but not as a cluster, as separate atoms, and you have disappeared completely.

This disappearance is NIRVANA; but one has to know it before death. One has to die before death. The whole art of religion is how to die – but then how to live is implied because you can die rightly only if you have lived rightly. When I say rightly, I don't mean a good life, When I say rightly, I mean a meditative life. When I say a right life, I don't mean a moral life, I mean a very, very understanding life, aware, alert.

It is difficult, unless you come inside yourself and know that nobody exists there. It will not be possible to understand how you have been passing through many lives without anybody being there; unless you come inside yourself.

Have you ever seen a fire catching a town? Have you seen that from one house the fire jumps to another house? How does it jump from one house to another house? Just because of the wind. If the wind is not there it cannot jump to another house. Just a flame without any fuel jumps from one house to another. Only wind is needed, flowing wind is needed, and on the wings of the wind the flame is carried. A flame is absolutely non-material, within a second it will be there no more. It jumps and catches another house, and the whole house is burnt.

In the same way, whatsoever you call your soul is nothing but a flame of desire. When a man dies, the desire to be born again, the desire not to die is the wind; and the cluster of thoughts on the wings of this wind of desire jumps into another womb, another house.

If you have understood it while alive, then there is no wind to take you anywhere, the desire is no longer there. The thoughts will disappear into existence as individual atoms and you will not be born

again. Then, then you are one with existence; then there is no need to be separate again and again and no need to suffer again and again – separation is the suffering.

The fourth question:

Question 4

IT HAS BEEN SAID THAT A DISCIPLE SHOULD HAVE RESPECTFUL MANNERS AND A RESPECTFUL ATTITUDE TOWARDS HIS MASTER, BUT OFTEN I FEEL LIKE ASKING YOU PLAYFUL, JOKING AND NAUGHTY QUESTIONS. DOES THIS INDICATE LACK OF RESPECT AND 'SHRADDHA', TRUST?

It does not depend on the question, it depends on the questioner. The question is irrelevant. You can ask a playful, joking, naughty question with deep respect. There is no problem about it. In fact without deep respect how can you ask such a question? If you love the master and you love him so deeply, you respect him and you respect him so deeply, then you are free to ask anything.

It depends on the questioner, not on the question. If the questioner is in a deep love and trust with the master, then everything is allowed. He can ask any sort of question. But if the trust doesn't exist in the questioner you can ask a very serious and respectful question but it is just formal respect – deep down there is no respect.

Try to understand the quality of the questioning heart.

If there is trust, then whatsoever you ask is good; if there is no trust, then whatsoever you ask is no good. You can ask anything you feel like asking, but before you ask, just try to see within yourself why you are asking it. If there is trust, trust makes everything holy. In the East, trust has been such a deep-rooted phenomenon that disciples have asked questions which in the West you could not even imagine. Nobody can imagine asking such questions about Jesus as people in the East have asked about Buddha.

A Zen master, Mumon, asked his master: What do you say about the Buddha-nature in a dog? Is a dog also a Buddha? Is there any possibility of a dog being a Buddha ever? And what did the master do? You know? He started walking on all fours and he barked. This was his answer: Yes, a dog is also Buddha, the possibility is there always, howsoever far away from Buddha he is now someday he will also reach the goal.

You can ask any question, but before you ask it always find out from where it comes – from your love, trust? Then everything is good. You may be simply formal, serious, asking your question in a very soft and gentlemanly way, but if the heart is not there, it is dead.

In fact, that is disrespect.

The fifth question:

Question 5

CAN YOU TELL ME ABOUT ACCEPTANCE AND HOW TO LEARN TO ACCEPT, BECAUSE I FEEL A PART IN ME THAT IS SO STUPID. IS THERE A WAY TO MAKE THAT PART OF ME MORE CLEAR TO MYSELF?

The first thing is to understand what acceptance means. You say: CAN YOU TELL ME ABOUT ACCEPTANCE AND HOW TO LEARN TO ACCEPT, BECAUSE I FEEL A PART IN ME THAT DOESN'T WANT TO ACCEPT. Accept that part also, otherwise you have not understood. A part in you goes on rejecting – accept that rejecting part also, otherwise you have not understood. Don't try to reject that part, accept it, that is what total acceptance is. You have to accept that also which rejects.

You say you would like to know who that part of you is that is so stupid. The moment you call it stupid you have rejected it. Why do you call it stupid? Who are you to call it stupid? It is your part. Why are you dividing yourself into two? You are a whole. All these tricks that you have learned about division have to be dropped. You have learned to divide yourself into the godly part and the devilish part, the good and the bad, the high and the low. Drop all divisions – that is what acceptance means. If you have something, you have something – why call it stupid? Who are you to call it stupid?

No, in the very calling it stupid you have rejected it, you have condemned it. Acceptance means that there is no question of condemnation, whatsoever is the case you accept it – and suddenly there comes a transformation in your being. Don't call it stupid, don't call it names, don't divide yourself, because this is how the ego exists. It is ego which is saying the other part is stupid. The ego is always intelligent, understanding, great – and it goes on rejecting. It teaches you to reject the body because the body is material and you are spiritual; it teaches you to reject this and that. All this has been done for centuries; religious people have been doing this continuously and they have not reached anywhere. In fact they have made the whole of humanity schizophrenic, they have divided everybody completely into parts. You have compartments within you: this is good and that is bad, love is good and hate is bad, compassion is good and anger is bad.

When I say accept, I say accept all and drop all these compartments. You become one. Everything is good: anger also has its part to play and hate is also needed. In fact whatsoever you have got, everything is needed – maybe in a different arrangement, that's all. But nothing is to be denied, rejected; don't call anything stupid in yourself.

And then you ask: IS THERE A WAY TO MAKE THAT PART OF ME MORE CLEAR TO MYSELF? Why? Can't you accept something hidden within you? Can't you accept something dark within you? You are also like day and night; something is in the light, something is in the dark. It has to be so, otherwise you will just be on the surface, you will not have any depth. The depth has to be in darkness. If a tree says: I would like to bring my roots to my knowledge, then the tree will die because roots can exist only in deep darkness, hidden in the earth. There is no need to bring them up. If you bring them up, the tree will be dead. You need a dark part as much as you need a light part.

But religious people have been doing dangerous things: they have taught you that God is light. I tell you that God is both, light and darkness, because a God who is simply light will not be very rich. He will be a tree without roots; he will be only a porch, not the interior of a house; a house needs the porch and it needs the interior also.

A house needs one place hidden completely – because your deepest part lives there. So understanding doesn't mean that you bring everything into the light; understanding means that you become so understanding that you allow everything to be as it is. Understanding is not an effort to change anything, no. Understanding is the understanding of the whole as it is and through that understanding of things as they are there is transformation, there is revolution, there is mutation – you change completely. Once you understand that everything has a reason for being there you don't bother to interfere with nature, you start floating with it.

You don't push the river, you simply float with it; that is what Tao is. The whole teaching of Lao Tzu is that there is not a single need to do anything on your part, everything has already been done for you, you simply accept it and float. Let things be as they are. Don't make any effort for any change whatsoever, because the very effort to change brings tension into the mind; the very effort to change brings the future into the mind; the very effort to change is a denial of God because then you say: We are wiser than you, we are trying to improve upon you. There is no need – just be in a deep let-go and float.

It will be difficult because the ego will say: What are you doing? In this way you will never reach anywhere. But where do you want to reach? You are already there. The ego will say: In this way you will never grow. But what is the point of growing? Every moment is perfect. Where do you want to go and grow, and for what? The ego goes on pushing you into the future, into desire, do this, do that – it never allows you to rest a little. And the whole of Tao, the attitude, the vision of Tao, is to relax and enjoy and through enjoyment things start settling on their own. If the whole existence goes on living in such a beautiful way why is only man in trouble? Because no dog is trying to become anything else; no rose is trying to become a lotus; no lotus is trying to become anything else – everything is as it is, content, celebrating. Only man is mad. He wants to become something, he wants to prove something.

Can't you see the celebration that goes on silently all around? You only are not part of it because you can think. Thinking brings the division.

Don't say 'stupid' to any part of you. You are calling God names. Don't condemn, because every condemnation is a condemnation of God. You have come out of the whole, the whole knows better than you; allow the wisdom of the whole to work. Don't you bring your tiny mind in to fight. There is no need to go upstream, you will not reach anywhere, you will simply be tired. Don't fight, allow things. That's what acceptance is – it is let-go.

You live as if you are completely retired. You live, you do, but you do things naturally, spontaneously. They happen. If you feel like doing, you do, if you don't feel like doing, you don't do. You by and by fall into line with nature, you become more and more natural... the more natural, the more religious.

Gurdjieff used to say a very beautiful thing. He used to say that up to now all religions have been against God. I can see what he means. This has been the misery – all religions have been against God. They have been puffing up your egos, making you superior, higher, supermen, spiritual – all nonsense! You have to be just ordinary and enjoy. To be ordinary is the most extraordinary thing that can happen to you; but the desire to be extraordinary, to be spiritual, supermen, not of this world but of the other world, is a mania. Only Tao is a natural religion. All other religions are in subtle ways unnatural. Lao Tzu is the future of the whole of humanity and all possibilities of bliss and benediction lie through him, pass through him.

Why can't you just be? Try for a few days – just be. Once you have the taste it will not be difficult. Once a small window of being opens you will laugh about the whole effort you have always been doing. 'Just be' is the message.

The sixth question:

Question 6

THE ONLY QUESTIONS I HAVE REMAINING ARE ONES PART OF ME WOULD LIKE TO SUPPRESS. FOR EXAMPLE: I HAVE BEEN TOLD THAT YOU LEAVE YOUR BODY FOR SEVERAL HOURS EACH DAY AND THAT WHEN YOU RETURN YOU ARE VERY HUNGRY AND THAT YOU EAT SIXTEEN CHAPATTIS. IS THIS TRUE?

Yes, it is true. whenever one leaves the body one feels very, very hungry on coming back, and after entering the body again food functions as a paperweight and helps the inner space to settle in the body again easily. Some day you will feel it, some day it will happen suddenly in your meditations, that you are standing outside the body and watching your own body lying there. Don't be afraid and don't be afraid about how you will now enter it. With just the idea of entering, you will find yourself in it. No effort is needed, just the very idea that you would like to enter, and you will, the very desire will lead you in. But then you will feel a very unnatural hunger, as if you have not eaten for many days. The body has lost much physical energy while you were out of it. There is a point beyond which you cannot be out of it, otherwise the body will be dead. To a certain limit you can be out of it, but in that time, in that interval, the body is losing energy continuously and very fast because you are not in it to hold the energy. The body is almost dead.

When you enter it you will feel as if you have not eaten for many days. So that's true – but about the exact number of chapattis you will have to ask Vivek. Sixteen or not – that I cannot be the right authority about.

The last question:

Question 7

WHENEVER A CERTAIN FEELING OF OPENING COMES AND A CERTAIN PEACE, ALWAYS A STRONG ANXIETY AND A DEPRESSION FOLLOW AND MAKE ME VERY TIRED. IT SEEMS TO BE A VICIOUS CIRCLE. WHAT IS THE ATTITUDE TO TAKE?

It always happens, it is natural, not vicious. Whenever you are happy, very happy, you are at a peak, suddenly the valley will follow. There are always valleys with peaks, you cannot be on the peak forever – soon you will fall into the valley, in a deep depression. If you are feeling very, very energetic, soon a tiredness will settle in.

The opposite is always round the corner. It has to be so because the opposite is not the opposite, it is the complementary. If you are happy continuously for a long time it will be too much excitement, it will be moving to the extreme – and that can be dangerous to life. You have to be thrown back into sadness. Sadness is relaxing, it is not an excitement; it is like night following day – tired, you fall asleep.

It is not vicious, it is natural, and nature has its own economy. So what to do? Don't disturb the circle. The only thing that you have to do is that when you are high, don't get identified with that highness. When you feel very, very happy, remember always that it is only a mood, not you; a climate surrounding you, but not you. When it is raining you don't think that you are the rain. When the rains have stopped and the sun has come out and it is very sunny, you don't think that you are the sun or the sunniness... it is something happening around you. It is the same inside – remember. Happiness is just like rains or the sunniness, it is a climate, a mood around you, an environment – but not you. You are the watcher, you are the witness who knows that now everything is very beautiful. If you are the watcher you will always remember that sooner or later the other opposite will follow. You are already ready for it.

If you are ready for it, it will not be so depressing: the height will not be such an excitement, and the sadness will not be so sad. And by and by, by and by, the peak and the valley will start coming nearer and nearer and nearer and a moment comes when the peak disappears, the valley disappears, and you are on plain ground. That plain ground is neither happiness nor unhappiness, we have given it a different name, we call it bliss, ANAND. It is not happiness. A man of bliss is not happy in the ordinary sense, because he is not excited at all. He is absolutely calm and quiet without any excitement. It is not sadness either, because a man of bliss is silent but not sad. In a man of bliss, sadness and happiness have met, they have come to a harmony. All that is beautiful in sadness – and remember, there is much that is beautiful in sadness – and all that is beautiful in happiness, is there together. And all that is bad in happiness – there is much that is bad – and all that is bad in sadness – of course you know that much badness is there – both are gone. What is good in happiness? The feeling of euphoria. What is bad in happiness? The excitement, because every excitement is tiring. Excitement is a dissipation of energy; excitement is fever, excitement is feverish, it is an ill state of affairs. That feverishness will not be there in a man of bliss. He will be happy but not feverish. There will be no excitement, you will not even be able to see whether he is happy or not. If you come across a Buddha you will not be able to feel whether he is happy or not he is so unexcitedly happy that on the surface nothing shows, he is so deeply happy that on the surface nothing shows. His happiness is not the happiness of a storm, with excitement and fever, his happiness is of a silent lake.

In sadness the bad thing is that you feel dull, you feel heavy. In a man of bliss there is no dullness. He's weightless, he is not heavy at all. He does not walk on the earth in fact, he flies, he has wings. He has no weight, gravitation doesn't affect him. He is like a feather.

And what is good in sadness? The depth. Sadness is very deep, no laughter can be as deep as sadness. No laughter can be as deep as sadness, because laughter is always superficial, a little profane, a little vulgar. Sadness has a sobriety of its own, sadness has a depth of its own, sadness has a deep feeling – the feeling of the valley, very deep and penetrating. It has something sacred about it, holy about it. A man of bliss is in that depth, in that holiness, in that sacredness.

He is both, and is not both; he transcends both and he is a harmony of both. A man of bliss is a miracle, a rare combination of opposites, a rare synthesis of opposites.

So don't think that this is vicious, it is natural. All that you have to do is to remember that you are separate. When happy, know that happiness is around you, bubbling everywhere; laughter is all around, shaking you to your very roots – but remain alert. Don't get identified with the mood.

Don't become the mood, remain a watcher because the watcher always knows the other is coming, following. Soon you will see the day is disappearing and the night is coming. Remain a watcher. When you have become sad, again go on watching. As the day has passed, the night will also pass, everything passes. After a few alert moments you will remember that you are completely separate – you are neither, neither this nor that. This is how for the first time you will feel blissful. Now you know unhappiness cannot disturb you, and happiness cannot disturb you. You have attained to an unperturbable state, the state of bliss. That is the goal of all buddhas.

CHAPTER 5

On The Qualities of The Taoist

25 June 1975 am in Buddha Hall

ON THE QUALITIES OF THE TAOIST

WHEN THE HIGHEST TYPE OF MEN HEAR THE TAO (TRUTH),

THEY TRY HARD TO LIVE IN ACCORDANCE WITH IT,

WHEN THE MEDIOCRE TYPE HEAR THE TAO,

THEY SEEM TO BE AWARE AND YET UNAWARE OF IT.

WHEN THE LOWEST TYPE HEAR THE TAO,

THEY BREAK INTO LOUD LAUGHTER –

IF IT WERE NOT LAUGHED AT, IT WOULD NOT BE TAO.

THEREFORE THERE IS THE ESTABLISHED SAYING:

‘WHO UNDERSTANDS TAO SEEMS DULL OF COMPREHENSION;

WHO IS ADVANCED IN TAO SEEMS TO SLIP BACKWARDS;

WHO MOVES ON THE EVEN TAO (PATH) SEEMS TO GO UP AND DOWN.’

SUPERIOR CHARACTER APPEARS LIKE A HOLLOW (VALLEY);

SHEER WHITE APPEARS LIKE TARNISHED;

GREAT CHARACTER APPEARS LIKE INSUFFICIENT;

SOLID CHARACTER APPEARS LIKE INFIRM;

PURE WORTH APPEARS LIKE CONTAMINATED.

The greatest myth that I have come across is that of mankind. There exists nothing like it. There are as many mankinds as there are men, there is not one kind. Every man is so different from every other that a humanity does not exist. It is just a word, an abstraction.

You appear to be similar but you are not, and that myth has to be thrown away – only then can you penetrate deeper into the reality of man. No old psychology ever believed that humanity exists. In fact, if we are going to classify, then all the ancient psychologies classify man in three divisions. In India we have divided humanity into three parts: SATWA, RAJAS, TAMAS. Lao Tzu has not given the names but he also divides humanity into three kinds exactly the same.

These three divisions are also arbitrary. We have to classify to understand otherwise there are as many mankinds as there are men, every man is a world in himself. But this classification helps to understand many things, many things which would be impossible to understand without it.

Try to understand the classification as clearly as possible.

WHEN THE HIGHEST TYPE OF MEN HEAR THE TAO (TRUTH),

THEY TRY HARD TO LIVE IN ACCORDANCE WITH IT,

WHEN THE MEDIOCRE TYPE HEAR THE TAO,

THEY SEEM TO BE AWARE AND YET UNAWARE OF IT.

WHEN THE LOWEST TYPE HEAR THE TAO,

THEY BREAK INTO LOUD LAUGHTER –

IF IT WERE NOT LAUGHED AT, IT WOULD NOT BE TAO.

The first is SATWA, the second is RAJAS, the third is TAMAS.

The highest type of man, when he hears about Tao, suddenly feels in tune with it. It is not an intellectual understanding for him, his total being vibrates with a new song; a new music is heard. When he hears about truth, suddenly something fits in, he is no longer the same – just hearing, he becomes totally a different type of man. Not that he has to use his intellect to understand it, that would be a delayed understanding. The highest type of man understands immediately, with no time-gap. If he hears about truth, with just the very hearing of the truth he has understood. Not

that he has brought his intelligence to understand it, no, that would be postponing – his total being understands it, not only the intellectual part. Not only his soul, not only his mind, but even his body vibrates in a new unknown way. A new dance has entered into his being, and now he can never be the same.

Once he has heard about the truth he can never be the old again, a new journey has started. Now nothing can be done, he has to move. He has heard about light and he has been living in darkness: now unless he achieves it there will be no rest for him, he will become deeply discontented. He has heard that a different type of existence is possible: now unless he reaches it, attains it, he cannot be at ease, he cannot be at home anywhere. Wherever he will be, the constant call from the unknown will be knocking at the door continuously: waking he will hear it, sleeping he will hear it, dreaming – and the knock will be there, he will hear it. Eating he will hear it, walking he will hear it, in the shop, in the market, he will hear it – it will be a continuously haunting phenomenon.

Just by hearing? Mahavir said that there are two types of people, and Jains have not understood it at all. A very revolutionary thought has been completely lost by misunderstanding. He said: There are two types of people. One type become MUKTAS, become liberated just by hearing. They are called SHRAVAKAS. The word SHRAVAK means 'one who has heard and just by hearing is transformed.' Then there is a second type who cannot become liberated just by hearing, they have to practice it. They are called SADHUS. Now a great misunderstanding exists: the SHRAVAK has to bow down before the SADHU. In fact just the opposite should be the case because the SHRAVAK is a greater soul. He has attained just by hearing, but the SADHU has to practice – just by hearing he could not attain. His receptivity is not so keen, his sensitivity is dull. He is not a first-rate mind, he is a second-rate mind, a mediocre mind.

This you can see. If you go and look at the SADHUS of the Jains you can immediately feel they are dull: some intelligence is lacking, their perception is not total. They are taking years to practise a thing which can be understood immediately. They are doing it the hard way because they don't have the intelligence to choose the direct, straight, easiest way, simply and spontaneously. They are doing a thousand and one things to attain that which can be attained with a perceptive mind immediately without doing anything.

In fact, a man who becomes aware just by hearing has a greater quality of consciousness than a man who has had to work for it for years, to do SADHANA, to practice this and that. He is a dullard, a mediocre mind. I have been observing thousands of people, I have met all types of people, but SADHUS have always appeared to me to be a little dull, and I was always worried: What is the matter? Why do they look a little dull, a little mediocre? Their intelligence is not of the highest quality – by and by I understood that the reason that they could not attain to it just by hearing, was because they didn't have the intelligence.

That's why Krishnamurti goes on saying that there is no need to do anything. In fact, for the first-rate mind there is no need to do anything; just by hearing, by right listening, one attains. But where to find the first-rate mind? It is very rare. Unless a Krishnamurti comes to listen to Krishnamurti it won't happen. But why should a Krishnamurti go to listen to a Krishnamurti? It is absurd. It has no meaning. A man who has that kind of perceptivity can become awakened just by listening to the song of a bird, just by listening to the breeze passing through the trees, just by listening to the sound of the water flowing – that's enough, because from everywhere the Divine speaks. If you are perceptive, whatsoever you hear you have heard the Divine.

Nothing else exists. All sounds are his, all messages are his, everywhere is his signature. For the first-rate mind the path is not a path at all, he simply enters the temple without any path, there is no need for any bridge.

Lao Tzu says that when the highest type of man hears the Tao there is immediate perception, immediate understanding. Just by looking at the master who has attained, just by hearing his word, or just by hearing his breathing, silent, peaceful, sitting by his side, he understands.

Once they understand then they are not trying to attain truth; then they are simply trying to refine their mechanism. They have understood the truth, it exists, they have heard about it. Hindus call their scriptures SHRUTIS. The word SHRUTI means 'that which has been heard'. All the scriptures are 'that which has been heard'.

Once a man of the first-rate intelligence hears truth, he understands it.

Once it happened that a Sufi master suddenly called one of his disciples. Many disciples were sitting in the hall, but he called only one: Come near to me. He was standing near the window, and it was full-moon night. All the disciples watched in wonder. Why had he called the one? Then the old man indicated something outside the window to the young man and said: Look! And from that day the young man changed completely. The others asked: What happened? There was nothing, we know, only the full-moon night. The full moon was there, of course, the night was beautiful, of course, but what has happened seems to be very out of proportion. You are completely transformed. What has happened?

The young man said: I heard the master and I was so silent because he called me, I was so without thoughts, so peaceful, that when he indicated the moon something opened inside me, a window. I had a perception which I had never had. I looked at the moon with new eyes, I looked at the moonlight with a new being. Of course, I have seen the view from a very faraway state of my mind and I will have to work hard to reach it, but now it exists. Now I know it is a certainty. Now there is no doubt. But I will still have to reach that state because I have looked through the eyes of the master, those eyes were not mine; he gave his to me for a single moment, I borrowed them.

I have looked through his being. It was not my being, the window was not mine, it was his window, and he allowed me to look through it. But now I know that a different type of existence is possible, is not only possible, is absolutely certain. Now it may take many lives for me to reach that goal, but the goal is certain. No doubt exists in me now, now doubt cannot disturb me – now my journey is clear.

WHEN THE HIGHEST TYPE OF MEN HEAR THE TAO (TRUTH),

THEY TRY HARD TO LIVE IN ACCORDANCE WITH IT.

They hear, they understand, then they try hard to live in accordance with it. They have looked through the window of the master and they have become certain that now it is an absolute fact; it is not a philosophy, not a metaphysics. It is existential. They have felt it, they have known it, but they will have to go a long way before the same perception becomes their own.

They have heard truth, they have understood it, but they will have to move a long way before the truth becomes their being.

The highest type try hard to live in accordance with it – not that by living in accordance with it and trying hard one achieves it, no. Just by trying hard nobody achieves it, but by trying hard, one by one comes to feel that the effort itself is a barrier in the final stages of the transformation. By trying hard one comes to know that even trying hard is a barrier, and one drops it. Because when you are trying hard to live in accordance with Tao, that life cannot be a spontaneous life; it can be only a forced phenomenon, a discipline, not a freedom. It will become a bondage. By trying hard no-one can achieve that which is already there, but by trying hard one arrives at the understanding that even effort is a barrier, a very subtle barrier, because all efforts are of the ego. Even the desire to achieve truth comes from the ego. One drops that too.

But remember, one can drop effort only when one has made the effort to its utmost. You cannot say: If that's the case then I should drop the effort from the very beginning. Why make it? You will miss the whole point. That's what is happening to those who have been listening to Krishnamurti. He says – and whatsoever he is saying is perfectly true – that no effort is needed. It is right, but it is right only for those who have been making a very great effort with their total being. It is true only for those – they can drop it.

To become artlessly artful is not possible for those who have not moved through any discipline. Finally an artist has to become completely oblivious of his art, he should forget whatsoever he has learned. But you can forget only that which you have learned. If the art of an artist is effortful, then his art is not perfect.

In Zen they used many methods to teach people meditation. They used art also: painting, calligraphy and other things. A student would learn painting for ten or twelve years – until he became absolutely technically perfect, not even a single error existed in the technology of the art. When he had become technically perfect, the master would say: Now you drop it. For two or three years you completely forget it. Throw away your brushes, forget anything you know about painting and when you have forgotten it completely, then come to me.

Two, three, four, five years, sometimes even more, are needed to forget. It is very difficult. It is difficult first to learn a thing, and more difficult to unlearn it once you have learned it. The second part is very, very essential, fundamental, otherwise you will be a technician, not an artist.

It is said that it happened that a great archer trained his disciple to the very perfection in archery, and then told him: Now you forget everything about it. For twenty years the disciple used to come and go to the master but the master would not say anything, so the disciple had to wait patiently. By and by he completely forgot everything about archery – twenty years is a long time, he had become almost an old man.

Then one day he came and as he entered the master's room he saw a bow, but he did not recognize what it was. The master came to him, embraced him and said: Now you have become a perfect archer, you have forgotten even the bow. Now just go out and look at the flying birds and with just the idea that they should drop, they will. The archer went out and he couldn't believe it. He looked at the birds flying, almost a dozen birds, and they fell immediately to the ground. The master said: Now there is no more to do. I was just showing you that when one forgets the technique only then does one becomes perfect. Now the bow and arrow are not needed, they are needed only for amateurs.

A perfect painter does not need the brush and the canvas; a perfect musician does not need the sitar or the violin or the guitar. No, that is for the amateur.

I have come across a very old musician – he is dead now – he was one hundred and ten years old. Ravi Shankar is his disciple. He could create music with anything, with anything whatsoever. He would be passing by two rocks and he would create music with them; he would find a piece of iron and he would start playing with it and you would hear beautiful music, such as you have never heard. This was a musician. Now even his touch was musical. If he touched you, you would see that he had touched the innermost instrument of your inner harmony and music – suddenly you would start vibrating.

When anything becomes perfect the effort that you have made to learn it has to be forgotten, otherwise the very effort remains heavy on the head.

So it is not that by trying hard to live in accordance with it, the highest type achieve it, no. They try hard to live in accordance with it, then by and by they start understanding that to live in accordance with nature no effort is needed. It is like floating in the water: nobody can just float, first you have to learn to swim. Don't go to the river, otherwise you will be drowned. A person has to learn to swim and when the swimming becomes perfect he need not swim, he can just be in the river, floating; he can lie in the river as if he is lying in his bed. Now he has learned how to be in accordance with the river, now the river cannot drown him, now he has no more enmity with the river. In fact he no longer exists separately from the river. A perfect swimmer becomes part of the river, he is a wave in the river. How can the river destroy the wave? Now he floats in accordance with the river, he is no longer there fighting, resisting, doing something. He is in tune with the river, and he can simply float. But don't try it unless you know how to swim, otherwise you will be drowned.

The same thing happens with Tao. You make a great effort to live in accordance with the truth, then by and by you understand that your great effort helps a little, but hinders a lot. To live in accordance is to be in a let-go, it is not to fight with nature. To live in accordance with nature is to be one with nature, there is no need to struggle. Effort is struggle; effort means that you are trying to do something according to you. Science is effort, religion is effortlessness.

Science is violence to nature. That's why scientists continually talk in terms of conflict, conquering. Even a man like Bertrand Russell, of such great intelligence, has written a book about nature being conquered by science: 'The Conquest of Nature'. It is a fight, as if nature is your enemy and you have to dominate it. Science is deep politics with nature, a deep war, an enmity. Religion is not a fight at all; in fact, it is to understand that you are part of nature. How can the part fight with the whole? And if the part tries to fight with the whole and then becomes anxiety-ridden, what can you expect? It is natural. If the part tries to fight with the whole, if my hand tries to fight with my whole body, the hand will get ill. How can the hand fight with the body? The body supplies the blood, the body supplies the nourishment, how can it fight with the body? The hand fighting with the body? It is foolish.

Man fighting with nature is foolish, you can live only in accordance with nature. Religion is surrender, science is a war. Science strengthens the ego and the whole problem for religion is how to drop the ego. Through effort it cannot be dropped.

So remember this:

WHEN THE HIGHEST TYPE OF MEN HEAR THE TAO (TRUTH),
THEY TRY HARD TO LIVE IN ACCORDANCE WITH IT.

That is their first standpoint. Once they understand, they hear, they feel, they taste, they feel the affinity with it, and they start the hard effort to live accordingly. But by and by, as they grow in it, they start understanding that effort is not needed – rather, effortlessness. Finally they drop effort and become one with nature.

Then they are no longer part of humanity, they become superhuman. Then they are no longer part of the struggling humanity, they are no longer struggling. They appear like men but they are no longer men. When you come across a man like Lao Tzu, he is not a man; when you come across Buddha he is not a man. That's why we have called such people AVATARAS, just to make a distinction from ordinary humanity. We have called Jesus 'son of God' – not that he is not son of man, he is son of man, but we have to make a distinction. If we call Jesus man, then what will we call ordinary humanity? Then we will have to find something subhuman for ordinary humanity.

To call ourselves human we have to call Jesus superhuman, we have to call Buddha an AVATAR, Krishna a god. These are just symbolic gestures to show that even the first type of man, the man of SATWA, transcends when he drops all effort and moves in accordance with nature.

Somebody asked Lao Tzu: How did you attain? He said: I was sitting under a tree and I had done all that could be done, all that was humanly possible and I was completely frustrated. Much had happened through it, but not all; something was lacking, missing, and the missing link was the most difficult to find, elusive. Then while I was sitting under a tree, a leaf, a dry leaf, fell from the tree slowly, and moved in the wind. The wind was going north, the leaf moved north; then the wind changed course, started moving towards the south, and the leaf started moving towards the south; then the wind stopped – and the leaf fell down on the earth, with not a single complaint, with no struggle on its own part, with no direction of its own. If the wind was going south, it was going south, if the wind was going north, it was going north, if the wind stopped, it fell down on the earth and rested beautifully.

Then again there was some wind and again it rose high in the sky – but there was no problem. Suddenly I understood, the message hit home. From that day I became a dry leaf and the missing link which was so elusive was elusive no more. The missing link was only this: that you can attain many things through effort but you cannot attain Tao through effort. Finally you have to leave effort – and suddenly everything fits, you are in accordance. Then you don't give direction, then you are no longer a director; then you don't say to the winds: Go south, because I am on a journey towards the south. Then you don't have any destination; then the destiny of the whole is your destiny; then you are not separate. Then you don't think in terms of individuality, you have become part of the whole and wherever the whole is going you are going. If the whole changes its mind, you change your mind; if the whole stops the journey, it is beautiful; if the whole runs, you run with it. That is what 'in accordance' means.

With not a bit of mind of your own, when you have become a no-mind, the whole lives through you, lives you, moves through you, moves you. Now you don't breathe, the whole breathes you. Then everything is a benediction, a blessing. How can you be tense then? Worried about what? All

worries exist because you have brought an individual destiny into your mind against the destiny of the whole – you are moving up-current.

This is the whole secret of your failure – you are moving up-current. Then you are worried, tense, in anguish, in anxiety, almost going mad – anybody will go mad if they are going up-current because the fight is so hard and so meaningless. And one day you will feel tired and then it will look like a frustration, a failure. The wise man leaves this up-current nonsense, he simply allows the river to take him wheresoever it is going. If it is going anywhere, good; if it is not going anywhere, good – then suddenly you are still, silent.

Only then, never before, does real meditation happen and all effort is dropped. But you have to make the effort first, otherwise you will never understand that it has to be dropped. You can drop it only if you have been in it – and from the very beginning it is almost impossible for you to be so wise as to drop it. How can you drop a thing which you don't have?

WHEN THE HIGHEST TYPE OF MEN HEAR THE TAO (TRUTH),

THEY TRY HARD TO LIVE IN ACCORDANCE WITH IT.

WHEN THE MEDIOCRE TYPE HEAR THE TAO

– the people of RAJAS –

THEY SEEM TO BE AWARE AND YET UNAWARE OF IT.

That's what the mediocre mind is – a little aware, a little understanding and a little non-understanding, a little part lighted and a little part in darkness, divided.

To be divided is to be mediocre. To be divided against yourself is to be mediocre because it dissipates your energy; it can never allow you to be an overflowing, celebrating, existence. If you are trying to create a fight between your right and left hand, how can you be happy? The very fight will kill you and there is going to be no result from it because how can the left win, or how can the right win? Both hands are yours.

Any type of inner conflict makes you mediocre, and those who teach you to be divided are your enemies. They say: This is bad and that is good. Immediately division enters. They say: This is lower, that is higher. Immediately division enters. They say: This is sin and that is virtue. Immediately division enters. You are split. The whole of humanity is schizophrenic and everybody has become mediocre.

To be one is to be blissful, to be divided is to be in misery. To be one is to be in heaven, to be divided is to be in hell. The more divided, the greater will be the hell – and you are just a crowd, not only two, many. Psychologists say that man has become poly-psychic: he has not one mind now, he has many minds.

In small matters also you have many minds – to eat this or to eat that... Sitting in a restaurant, looking at the menu, you are poly-psychic – whether to order this or that? It is as if you have lost

all possibilities of decision, of being decisive, because you can only be decisive if you are one, a unit. How can you be decisive? When one voice says this, another voice immediately contradicts and says that; one voice says: 'Go to the East,' another says: 'Go to the West.' You are pulled against yourself in so many directions, your whole life will be just a sad failure, a long, long tale of frustration and nothing else – a tale told by an idiot, full of fury and noise, signifying nothing. Significance is possible only when there is a unison within. The highest type of men can attain unity, the lowest type also has a certain type of unity, but the mediocre type, the 'middler', is in the greatest danger.

You can see wise persons like Buddha or Lao Tzu in unity – a bliss surrounds them, they move surrounded by a subtle ecstasy, if you look at them you can see they are drunk with the Divine, they walk on the earth but they are not here.

But you can sometimes also feel the same type of glimpse around an idiot, a stupid man, absolutely stupid. A certain innocence surrounds him – he laughs, and you can have a glimpse of the saint in the idiot because he is also one. He is not a saint, he has not attained anything, but at least he is not divided.

A saint has gone beyond the mind, an idiot is below the mind. In one thing they are equal: they both don't have any minds. There are vast differences but there is also this one similarity. So if you don't understand, a saint can sometimes look like an idiot, and sometimes, in your ignorance, you can worship an idiot for a saint. I have come across many idiots being worshipped – they have a certain quality, at least they are one. They don't have much mind, they don't have a mind at all, they have no thoughts.

I lived in a town for many years, and just near that town there was a saint who was very famous, and people used to come from all over India to see him. He was a perfect idiot, but he had a certain beauty around him – no anxiety, no problems. A few problems would have existed for him but because people started worshipping him even those problems were not there. People would bring food and everything else for him so even that problem was not there. They even made a beautiful house for him, so no problem existed.

And he was absolutely idiotic; if you watched him, you could see that he didn't understand a thing. Half of his body was almost paralyzed. It happens to idiotic persons many times that they are not even capable of managing their own bodies. He would defecate wherever he was sitting, but people would think that he was a PARAMAHANSA, a great soul who has attained to a height where no difference exists. He would defecate and in the same place he would start eating things – no difference. I went to see the man many times, I watched him very closely. He was absolutely idiotic, he could not utter a single word, but people thought that he had taken a vow of silence for his whole life.

There was no glimmer in his eyes of any alertness – but still there was a similarity. People have been deceived many times. Of course idiots can't deceive you, it is your own gullibility: you are deceived by your own self.

And many times it has happened that very, very rare souls have been thought to be idiotic, because there again you see that something like the idiot is happening. The idiot is one part, the superhuman being is one part, and then there is the middle part which is the greatest part in the world.

You will be surprised to know about a finding that scientists have made: it is that as humanity exists, almost ninety-eight per cent of the people are mediocre, and one per cent are geniuses and one per cent are idiots. It seems there is a certain balance: one per cent are idiots, one per cent are geniuses, and ninety-eight per cent of humanity is just in the middle. The greatest part of humanity is mediocre.

'The mediocre part,' says Lao Tzu, 'seems to be aware and yet unaware of it.' If you talk about truth the mediocre mind understands it intellectually but does not understand it totally. He says: Yes, I can understand what you are saying but still I miss something. What do you mean? The word is heard, but the meaning is lost. He finds that he can understand intellectually, he is an educated man, he may be a graduate, a Ph.D. even. He understands whatsoever you are saying because he understands language, but he feels that something is being lost. He understands the word, but the word is not the message. The message is something subtle: it can come with the word, but it is not the word.

The word is like a flower and the meaning is like a fragrance that surrounds it. If your nose is not functioning well I can give you a flower but I cannot give you the fragrance. If your mind is not functioning totally I can give you the word but I cannot give you the meaning, because the meaning has to be detected by you, decoded by you. I can give you the flower because that is not a problem, but how can I give you the fragrance? If your nose is not functioning, if your nose is dead, insensitive, then nothing can be done – I can give you a thousand and one flowers but the fragrance will not happen.

The mediocre man understands the word but misses the meaning. He goes on listening to Tao – if there is a man of Tao he has a certain attraction towards him, he feels that there is something. A little aware, he suspects that there is something but he cannot be certain. He understands and yet he understands not.

Many people come to me and say: Whatsoever you say, we understand, but nothing happens. We have understood everything you have said, we have read your books many, many times, we have underlined almost every line – but nothing is happening.

I can give you the flower, but how can I give you the fragrance? You have to cleanse your nose, you have to become more sensitive. And that is where meditation can be helpful, it makes you more sensitive, more alert. It pushes you towards the first type of man, the SATWA, and by and by you start feeling – not only understanding, you start feeling. When I say something about love, you understand the word, you understand what I am saying, but your heart doesn't respond. How can you understand something about love if your heart doesn't respond? A feeling is needed. I don't mean that you should become sentimental, no. Sentimentality is not feeling; sentimentality is a false coin. There are people who can weep and cry for nothing and they think they are the feeling types. They are not. They are sentimental. Sentimentality is not feeling. Feeling is a very mature quality; sentimentality is a very immature quality.

A man of feeling will do something; a man of sentimentality will create even more trouble. For example, if somebody is ill, or somebody is dying, the man of feeling will rush to the hospital, and will try to help the man who is dying. The man of sentimentality will start crying and weeping. He will create more trouble for the dying man – he will not even allow him to die in silence.

Sentimentality is a chaos; feeling is a very, very substantial growth. When I talk about love, if you have feeling, then not only your head understands but your heart starts throbbing in a different way. Then the fragrance reaches you.

Meditations can help you because they are cathartic – they will throw out all the dust and dirt that you have collected within you, that is stopping your sensitivity. All doors of perception in you are covered with dirt. You would like to see rightly, but there are so many suppressed tears that they won't allow you a clear eye. You would like to smell the flower, but you cannot, because the whole of civilization has been suppressing the nose. You may not be aware that the nose is the most suppressed part of the body. Man has lost smell almost completely.

Even horses and dogs are more sensitive than man. What is happening to man's nose? Why has it gone dead? There is a subtle mechanism working behind it because smell is deeply concerned and connected with sex. Have you seen animals smelling each other before they make love? They will never make love unless they smell because through smell they feel if their body energies will meet or not, whether they are for each other or not. That smelling is a feeler. A dog moves, smells: if the female dog suits his sense of feeling and sense of smell, only then does he make any effort; otherwise they move on their separate ways. He is not worried at all, finished. That female dog is not for him, he is not for her.

Smell is the most sexual sense in the body and when civilization decided to suppress sex automatically civilization decided to suppress smell also. Whenever a woman wants to make love she suddenly starts throwing subtle smells around her and that would be dangerous in a civilized world where sex is not accepted. If you walk on the street with your wife and, looking at some other man, she starts throwing off the smell, you will smell the smell immediately. Then your wife cannot deceive you, she cannot say that she had not even looked at that man. The wife herself cannot smell that her body is throwing off a certain smell, neither can the man to whom she has become suddenly attracted. Your noses are completely closed, you don't smell. And things are beautifully settled, no trouble arises.

So if you really want to smell the flower also, if you want not only to carry the flower but to enjoy the smell as well, then you will have to come to a more natural state of non-repressed sexuality. Otherwise it will not be possible. And if all your five senses are covered with dust and dirt and suppressed, they will make a mediocre mind, because the mind is nothing but a collective reservoir of all the five senses. Then you are mediocre, then you can go on becoming more and more scholarly but you will remain a fool because you will not be alive. Have you watched the phenomenon that pundits are the most dead people you can ever see? Professors, scholars, they are the most dead people. They don't see, they don't smell, they don't taste; they are almost dead, all their senses are dead. Only their head functions, alone, without any support from the body.

If you cut off their body they will not be worried, only don't disturb their head. They will on the contrary be very happy if the head can function without the body. Then they can go on and on in their scholarly trips with no trouble from the body. No illness disturbs, no hunger disturbs.

I have heard something about Edison – a very great intellectual giant but completely dead in his senses. One day it happened that he was doing some mathematical work, and his wife came to call him for breakfast. But it was an order from him that if he was too much engaged he should not be

disturbed for such petty things, so she came and left the breakfast near him so that whenever his work was finished he would see the breakfast and eat it.

Then a friend came, but Edison continued, much involved in his work. The friend also knew that he was not to be disturbed, so what to do in the meanwhile? He found the breakfast, so he ate it, then pushed aside the things and waited. Then Edison looked at him, looked at the finished breakfast and said to the friend: You came a little late, I have already finished breakfast.

A scholar does not know even his hunger. He lives in the head. Scholars are always mediocres, perfect mediocres, and the problem for the mediocre is that he understands – that deceives him, because he thinks he understands, finished. And he doesn't understand a bit, he remains unaware. His understanding is only of the head, not of the total being, and unless understanding is of the total being it is not understanding at all. Intellectual understanding is not understanding at all; that is a misnomer.

WHEN THE MEDIOCRE TYPE HEAR THE TAO,

THEY SEEM TO BE AWARE AND YET UNAWARE OF IT.

WHEN THE LOWEST TYPE HEAR THE TAO,

THEY BREAK INTO LOUD LAUGHTER.

The lowest type thinks this truth, Tao, is some sort of joke. He is so profane, so shallow, that nothing about the depth appeals to him and the laughter is a protection. When the shallow man, the lowest type, hears about truth he laughs. He laughs because now you are going funny. He knows well that there is no truth at all, that nothing like truth exists; it is just an invention of cunning people to exploit other people. He laughs loudly – that laughter is a protection because he is also afraid, afraid that the thing may exist. Through laughter he brushes it away, he throws it away; through laughter he is showing his derision, his condemnation, he is saying that the whole thing is nonsense. At the most you can laugh at it and nothing else. You will come across the lowest type everywhere. If a lowest type sees a SANNYASIN he will laugh: This man has gone mad, one more man is lost to humanity, gone mad.

If the lowest man sees you meditating, he will laugh, he will think that this man seems to be a little eccentric. What are you doing? Why are you wasting your time? If the lowest type sometimes comes to me, he comes just to see other people meditating so he can laugh and he can feel very good about himself that he is not as mad or as foolish as these people are.

Says Lao Tzu:

IF IT WERE NOT LAUGHED AT, IT WOULD NOT BE TAO.

Lao Tzu says: If the third type does not laugh when it hears about truth, it will not be truth. So this is a definite indication: whenever truth is asserted the lowest type will immediately laugh. It shows two things certainly: one, that truth has been asserted, and second, that a third, a lowest man, has heard about it. Between truth and the third man, the lowest, laughter happens; between

the mediocre and the truth an intellectual type of understanding happens; between the first type and truth a deep understanding of his total being happens – his total being throbs with an unknown adventure, a door has opened, he is entering into a new world.

For the second type of man the door opens but only in the mind; it is a thought-door not a real door, into it you cannot enter – at the most you can philosophize about it, think about it. The first type of man enters the door, the second type of man at the most thinks about it and goes on thinking, the third type of man does not even think. He laughs loudly, and everything is finished at that. Then he forgets.

The third type of man is the TAMAS. The third type of man, if he wants to reach truth will have to become the second type. The second type will have to become the first type, otherwise there is no way.

THEREFORE THERE IS THE ESTABLISHED SAYING:

WHO UNDERSTANDS TAO SEEMS DULL OF COMPREHENSION;

The third type and the second type are the greater part of humanity – the first type is a rare flower. Because of this greater part of humanity, the majority, the man who understands Tao seems dull of comprehension. A real man of understanding seems dull of comprehension to the people of the first and second type.

WHO IS ADVANCED IN TAO SEEMS TO SLIP BACKWARDS.

The man who advances towards truth seems to slip backwards. People in the world will say: What are you doing? You were achieving so many things, now you are slipping back. You were just going to be made a cabinet minister and what are you doing taking SANNYAS? You are falling back. You were just near the goal, you would have achieved great wealth and power and prestige, but what are you doing? You are destroying your own life's work and effort, slipping back.

WHO IS ADVANCED IN TAO SEEMS TO SLIP BACKWARDS.

WHO MOVES ON THE EVEN TAO (PATH) SEEMS TO GO UP AND DOWN.

To the greater majority the man of truth is someone with whom something has gone wrong, someone who is not normal, who is abnormal. Jesus is abnormal, Lao Tzu is abnormal, Krishna is abnormal; they don't fulfil the standard of normality.

If the vast humanity is normal, then of course Lao Tzu is abnormal. If the first type of man existed in the world there would be no government, no need of one. There would be an anarchy. There would be no need to rule because people would live by their inner discipline. There would be no need for the courts and the police; in fact, there is no need to govern a man who understands. He lives in accordance with Tao.

Because of the second type, democracy exists in the world, and because of the third type, dictatorship exists in the world. If the third type is too forceful then any democracy will turn into

a dictatorship any time. In India this is happening right now. Jayaprakash is appealing to the third type, his appeal is only to the third type and he will condemn Indira if she becomes a dictator. But he will be the cause because he is provoking the third type, the lowest human in society – he is provoking the GUNDAS, the hooligans. If they are provoked, then immediately any democracy has to become dictatorial, because for the third type only a dictatorship can maintain the order, otherwise not. A democracy is too good for them.

Remember this: if the first type exists then democracy will turn into an anarchist type of government automatically. That's the best world: no government, or almost no government, is needed. It is needed just for small things, otherwise not. For a postal service, for a railway – for these things a government is needed, because an organization is needed for efficiency. Otherwise there is no need.

With the lowest – dictatorship, with the mediocre – democracy. And whenever a country moves towards dictatorship, know well that now the third type of element has become active, and it is dangerous. In fact the first type of element should become more and more active; the first type of element should exist more and more so that even a democracy is not needed.

SUPERIOR CHARACTER APPEARS LIKE A HOLLOW (VALLEY);

It is not hollow, it is filled with the infinite, but you cannot see the infinity. To you it seems empty. A man of divine character looks hollow – he has nothing. Because whatsoever you can count, he has not got that: he has no bank balance, he has no power in this world, he is absolutely powerless. But you cannot see his inner power, that he has a glory totally different, of another kind and quality, that he has a light, riches, treasures – to see them you will have to become the first type. Even to have a glimpse of them, you will at least have to become the second type. For the third type, the man of Tao is an empty vessel, he has nothing.

SHEER WHITE APPEARS LIKE TARNISHED;

He is so pure you cannot feel him because you can feel only that which you have – the same can feel the same.

I have heard about one Maharajah who was a drunkard. The whole night he would see dancers and prostitutes and indulge and drink and in the morning he would go to sleep. He would sleep the whole day – that was the rule, not the exception, for the Maharajah.

One day it happened that he was not feeling sleepy. It was just BRAHMAMUHURT, early morning, the sun had not risen, and he came out of his palace. It was rare, the guard in the garden had never seen him coming out because the morning was the time for him to go to sleep. But he was not feeling sleepy so he came out.

He smelled a strange smell around and he asked the guard: What type of smell is this? This bad smell, from where does this bad smell come? The guard said: Your honor, my lord, this bad smell is coming from the morning fresh air.

A man who has lived only a night life, surrounded by smoke, drinks, dirty and ugly women, does not know the smell of fresh air – it feels bad.

If you live too much in the dark you become allergic to light; if you live too much in impurity you become allergic to purity. Says Lao Tzu: PURE WORTH APPEARS LIKE CONTAMINATED.

So don't be afraid if you appear mad to other people; don't be afraid if when you are meditating you see others laughing – if they don't laugh it wouldn't be meditation at all.

Don't be afraid of intellectuals who say: Listen to everybody but do always your own thing. Don't be bothered by them. If you hear the truth, if you feel the truth, then take the risk and go on the greatest adventure – the adventure of truth, the adventure to seek God, the adventure to know oneself.

CHAPTER 6

Discipline And Control

26 June 1975 am in Buddha Hall

The first question:

Question 1

YOU SAID THAT THOSE WHO WANT TO ATTAIN NEED DISCIPLINE AND EFFORT AT FIRST. IS THAT NOT A THING OF THE EGO, AND WILL IT NOT BECOME MORE STRENGTHENED? I HAVE ALWAYS BEEN HARD ON MYSELF AND MISSED MUCH OF THE JOYS OF LIFE. PLEASE EXPLAIN THE DIFFERENCE BETWEEN DISCIPLINE AND CONTROL.

There is not only a difference, there is a vast difference: discipline and control are polar opposites.

Control is from the ego, discipline is from the non-ego; control is manipulating yourself, discipline is to understand yourself; discipline is a natural phenomenon, control is unnatural; discipline is spontaneous, control is a sort of suppression. Discipline needs only understanding – you understand and you act according to your understanding. Discipline has no ideal to follow, discipline has no dogma to follow, discipline is not perfectionistic – discipline leads you by and by towards a wholeness.

Control is perfectionistic, it has an ideal to be achieved; you have an idea in the mind about how you should be. Control has many shoulds and many should-nots, discipline has none. Discipline is a natural understanding, a flowering.

The very word 'discipline' comes from a root which means 'to learn'; it comes from the same root as the word 'disciple'. A disciple is one who is ready to learn – and discipline is that capacity of openness which helps you to learn.

Discipline has nothing to do with control. In fact, a disciplined mind is never a mind which thinks in terms of control, there is no need for it. A disciplined mind needs no control, a disciplined mind is absolutely free.

An undisciplined mind needs control because an undisciplined mind feels that without control there is danger. An undisciplined mind cannot trust itself, hence the control. For example: If you don't control yourself you may kill somebody – in anger, in rage you can be a murderer. You need control, because you are afraid of yourselves.

A man of understanding, a man who understands himself and others, always feels compassion. Even if somebody is an enemy, a man of understanding has compassion towards him because a man of understanding can understand the viewpoint of the other also. He knows why the other feels as he feels, he knows why the other is angry, because he knows his own self, and in knowing that, he has known all others. He has compassion, he understands, and he follows understanding. When I say this don't misunderstand me – understanding in fact need not be followed. The very word 'following' gives the idea of having to do something: you understand, then you have to do something – follow. No – understand, and everything settles by itself. You need not follow. It starts happening.

So the first thing to understand is the difference between control and discipline. Control is a false coin, invented by society as a substitute for discipline. It looks exactly like discipline: every false coin looks that way, otherwise you could not make it current, it could not circulate in the market. There are many false coins about inner life. For example, control is a false coin for the real coin of discipline, and for the real coin of understanding, knowledge is a false coin.

For religion, sect is a false coin. To fulfil your need of being religious many false sects are offered to you – Christianity, Hinduism, Jainism. All '-isms' are false. Religion has no '-ism' about it, it is not a dogma. It is something that flowers within you, not something which is enforced from without. Always be aware of the false coins because they are in circulation, and they have been in circulation for so long that people have almost forgotten about the real coins. Religion is neither Christian, nor Hindu, nor Mohammedan; religion is simply religion. It is an attitude which one has to grow into, one cannot be born into it.

Nobody can be religious by birth; it comes through creative effort, it comes through suffering and experience, it comes through wandering and coming home, it comes through going astray and coming back to the right path. Through much suffering and experience, by and by a certain quality of being starts crystallizing within you: that crystalized being is religious and the fragrance that surrounds that crystalized being is religion. It is indefinable.

The same is true about control and discipline. Beware of control. Never try to control yourself. Who will control really? If you understand, there is no need to control; if you don't understand, then who will control? This is the crux of the whole problem.

If you understand, what is the need to control? You understand, so you do whatsoever is right. Not that you have to do it, you simply do it because how can you do the wrong? If you are hungry, you don't start eating stones – you understand that stones cannot be eaten, finished! There is no need to give you a commandment: 'Never eat stones when you are hungry.' It will be foolish, simply foolish to say it. When you are thirsty you drink water. What is the need to make any should or should-not about it?

Life is simple when you understand. There are no regulations or rules around it, there is no need, because your very understanding is the rule of all rules. There is only one golden rule and that is understanding; all other rules are useless, they can be thrown away. If you understand, you can drop all controls, you can be free because whatsoever you do, you will do through understanding.

If you ask me the definition of what is right, I will say: That which is done through understanding. Right and wrong have no objective values; there is nothing like a right action and a wrong action, there are only actions done through understanding and actions done through non-understanding. So sometimes it is possible that one action may be wrong this moment and right the next moment because the situation has changed and now the understanding says something else. Understanding is to live moment to moment, with a sensitive response to life.

You don't have a fixed dogma of how to act; you look around, you feel, you see, and then you act out of that feeling, seeing, knowing – the action comes.

A man of control has no vision of life, he has no sensitivity to life. When the road is right in front of him, open, he consults a map; when the door is just in front of him he asks others: Where is the door? He is blind. Then he has to control himself because the door is changing every moment. Life is not a dead, static thing – it is not. It is dynamic.

So the same rule that was good for yesterday will not be good for today and cannot be good for tomorrow. But a man who lives through control has a fixed ideology, he follows his map. Roads go on being changed every day, life goes on moving into new dimensions, but he goes on carrying his old rubbishy ideology. He looks at his idea, then he follows it, and then he is always in the wrong situation.

That's why you feel that you have missed many joys in life. You have to miss, because the only joy that life can give is a response of understanding. Then you feel many joys, but then you don't have any rules, any ideas, any ideals, then you are not here to follow certain codes – you are here to live and discover your own code of life.

When you become aware of your own code of life, you will see that it is not a fixed thing. It is as dynamic as life itself.

If you try to control, it is the ego; it is the ego manipulating you in many ways. Through the ego, society manipulates you, and through society, the dead, all those who are dead now, manipulate you. Every living being, if he follows a dead ideology, is following dead people.

Zarathustra is beautiful, Buddha is beautiful, Lao Tzu is beautiful, Jesus is beautiful – but they are no longer applicable. They lived their lives, they flowered beautifully: learn through them – but don't be a stupid follower. Be a disciple, but don't be a student.

A student learns the word, the dead word; a disciple just learns the secrets of understanding, and when he has his own understanding, he goes on his own way. He pays his respect to Lao Tzu and says: Now I'm ready, I'm grateful, I go my own way. He will always be grateful to Lao Tzu – and this is the paradox: people who have been dead following Jesus, Buddha or Mohammed can never forgive them. If you miss your joys of life because of them how can you forgive them? How can you

really be in gratitude? In fact you are deeply in anger. If you come across them you will kill them, you will murder them because these are the people who have forced you into a controlled life; these are the people who didn't allow you to live as you would have liked to live; these are the people, Moses and Mohammed, who have given you commandments about how to live. You cannot forgive them. Your gratitude is false. You are so miserable, how can you be grateful? For what? For your misery can you be grateful? No, you can be grateful only when you are blissful.

Gratitude follows like a shadow when you have an inner blessing, a feeling of constant benediction.

Be a man of discipline but never be a man of control. Then how can you be disciplined? You know only one meaning of discipline and that is being controlled – by yourself or by others. Drop all rules and regulations and live life with a deeper alertness, that's all. Understanding should be the only law. If you understand you will love, if you love you will not commit any harm to anybody; if you understand you will be happy, if you are happy you will share; if you understand you will become so blissful that from your whole being, continuously as a continuum, like a river, will arise a thankfulness towards existence. That is the prayer.

Try to understand life, don't force, and remain always free from the past; because if the past is there and you are controlling, you cannot understand life. And life is so fleeting, it doesn't wait.

But why do people try to make rules? Why do they fall into the trap at all? They fall into the trap because a life of understanding is a life of danger. You have to rely upon yourself. The life of control is comfortable and secure, you need not rely on yourself: Moses will do, the Bible will do, the Koran will do, the Gita will do – you need not bother about the problems, you can escape from them. You take shelter in old words, disciplines, thoughts, you cling to them. This is how you make a comfortable life, a life of convenience – but a life of convenience is not a life of bliss. Then you miss joys because joys are possible only when you live dangerously. There is no other way to live.

Live dangerously, and when I say 'live dangerously' I mean live according to your own self, whatsoever the cost. Whatsoever is at stake, live according to your own consciousness, according to your own heart and feeling.

If all security is lost, all comfort and convenience is lost then too you will be happy. You may be a beggar, you may not be a king, you may be on the streets in rags, but no emperor can compete with you. Even emperors will feel jealous of you because you will have a richness, a richness not of things, a richness of consciousness. You will have a subtle light around you and you will have a feeling of blissfulness. Even others can touch that feeling: it is so visible, so substantial, others will be affected by it, it will become a magnet.

You may outwardly be a beggar but inwardly you have become a king.

But if you live a life of convenience and security and comfort you will avoid danger, you will avoid many difficulties and sufferings; but by avoiding those difficulties and sufferings you will avoid all the bliss that is possible in life. When you avoid suffering you avoid bliss, remember that. When you try to escape a problem you are escaping the solution also. When you don't want to face a situation you are crippling your own life. Never live a controlled life – that is the life of an escapist – but be disciplined. Disciplined not according to me, not according to anybody, but according to your own

light. 'Be a light unto yourself.' That was Buddha's last saying before he died; the last thing that he uttered was, 'Be a light unto yourself.' That is discipline.

The second question:

Question 2

BUDDHA USED TO SEND SOMEONE AFRAID OF DEATH TO MEDITATE IN THE CEMETERY, TO MAKE HIM READY FOR REAL MEDITATION. I FEEL MY FEAR OF DEATH AS A BARRIER TO MY MEDITATION. WHERE ARE YOU GOING TO SEND ME?

There is no need, you have come to the cemetery. This English word 'cemetery', is very beautiful, it comes from the Sanskrit word, SAMADHI. In India SAMADHI means both: the cemetery, the tomb, where a man is buried and also the final realization, the ultimate realization – both, because both are a sort of death.

When you die, it is an ordinary death of the body, but the cluster of the mind survives, goes on taking new births, reincarnates, moves into the wheel of life and death. Ordinary death is not a total death, it is a partial death, a part of you dies; but the remaining part is so powerful that it recreates the dead part, a new body is built again. A new body crystalizes again.

Then there is the final death. The final death is only that of a Buddha, of one who has known, who has come to know the secret of life, has realized all that life can give – now there is nothing more for him to come back to, he has passed the examination, he returns no more. He dies not only as body, he dies as mind, as ego. He dies completely. There remains only the inner space which becomes one with the outer space; the walls between the inner and the outer disappear.

We call that SAMADHI and the English word 'cemetery' originated from SAMADHI. No, I am not going to send you anywhere. I am your SAMADHI, your cemetery, here. You can die in me....

An ordinary cemetery won't do, you can get accustomed to it. There are people who work in the cemetery, who live there, but they have not become enlightened. They have become accustomed, habitual, the whole scene has become routine. Every day people come, dead bodies are carried, they help to bury them or burn them, and that is that. Then they take their food and they go to sleep – they live an ordinary life.

If I send you to a cemetery you may be shocked, just in the beginning, you may become afraid because the experience is new. But by and by you will settle into it, it is not going to change you much. So I have called you to me. If you look into me you will find your final cemetery. So now there is no need to send you anywhere else.

The third question:

Question 3

IN ALL MY YEARS OF CATHARSIS IN THERAPY AND IN MEDITATION, I NEVER 'LOSE CONTROL'. I ALWAYS HAVE A SENSE OF BEING INTO THE FEELING AND ALSO OF WATCHING

IT. IS THIS BEING 'SPLIT' AND NOT-WHOLE? PLEASE EXPLAIN WHAT IS HAPPENING. I HAVE THIS IDEA THAT ONE SHOULD TOTALLY LOSE ONESELF, LET-GO, LOSE CONTROL....

There are two ways to come out of the situation: to lose control completely or to have control completely. There are two paths. One is of deep involvement, so deep that nothing is left behind. For example, Sufis in their Dervish dances involve themselves completely; they are lost, merged.

Then there is another dimension which is of awareness. Zen people remain alert and aware: carrying water from the well, cutting wood in the forest, eating, sitting, walking, going to sleep, preparing their beds – whatsoever they are doing, they remain completely alert.

These are the two ways. Either become completely aware so that whatsoever is happening just becomes objective, you are totally cut off from it, you become a witness. Or, get involved completely so that there is no witness at all, you have become whatsoever is happening – if you are dancing you have become the dance, there is no witness to it. Both lead to the same, because deep down the real thing is not whether you get lost or you remain alert. The real thing is to be total – totally lost or totally aware. In both the cases you fulfil the condition of being total.

So don't think that they are opposites.

And there are two types of people: those who can easily get lost – people of the feeling type, and the other type of people – people of the intellectual type. So one has to remember his own type and find it. If it is difficult for you to lose yourself totally then forget about losing, don't fight with it. Drop the idea. Maybe you are the intellectual type, then there is a path for you: become aware. Forget the whole idea of losing, dissolving, that is not for you, you be aware. And don't feel that you are missing something, you will reach the same point from a different route. The same peak will be reached but your path will be different.

There are only two types of people, so there are only two types of paths.

One is the path of devotion, what in India is called BHAKTI yoga, the path of love and devotion – a Meera, a Chaitanya, dancing and singing, losing themselves completely in the act. When Meera is dancing there is only dance, there is no Meera; the dancer is completely merged into the dance. When Chaitanya is singing and dancing there is no Chaitanya; he has become one with the act.

Then there is Buddha, Mahavir: they are aware, alert in whatsoever they are doing. They are so alert that the doing is just something outside, it never touches them. They remain untouched. They pass through the water but the water never touches them; they remain uninvolved, uncommitted, unidentified.

To me, both are true because I am not a sectarian. If you go to Buddhists they will say: Don't follow that path of devotion, you will be lost. If you go to the followers of Chaitanya they will say: Don't listen to this Buddha, because unless you lose yourself how can you attain? You will become egoistic.

But I tell you that both the paths lead. The real question is not what path to choose, the real question is what type you are. Just feel your type. And if in years of catharsis in therapy and meditation you have never been able to lose control, then now at least lose the idea of losing control. Try being alert.

The fourth question:

Question 4

YOU SAID THAT ONLY MAN IS VIOLENT AND KILLS FOR SPORT AND THAT ANIMALS KILL FOR FOOD. YET I HAVE WITNESSED DOGS TEARING APART A FOX FOR SPORT; A FOX KILLING NINE CHICKENS AND EATING ONLY ONE – NOT TO MENTION THE RED ANTS VICIOUSLY ATTACKING US DURING MEDITATION. DOES THIS NOT PUT ANIMALS IN THE SAME CATEGORY AS MAN?

You must have come across some very highly evolved animals who are going to be born as human beings in their next incarnation. They are almost human.

Dogs are being corrupted by man. Animals which live with man are almost corrupted, they have become human: dogs, cats, and other animals. If you have come across so many situations where you feel that the violence was done for sport, then they are already human beings. Soon you will meet them somewhere in their human form.

But I tell you that only man is violent. You may not understand other animals: they may have killed more than they could eat – that only shows they are not doing right arithmetic, that's all. They might have killed more than they could eat; that simply shows they don't know how to calculate beforehand. But it is not a sport. They are not doing it just for their enjoyment, no.

And the ants walking on your body when you are meditating are not vicious, they don't know at all that you are meditating, they don't know at all that you are. They may be on their own business – ants are very business-like – they may be on their own trip, you are just in their way, that's all. In fact, you are disturbing them, not they you. You are just sitting there like a rock – you think you are meditating – and you are disturbing their whole route. Ants are great followers of their leaders – the leader has gone one way, so all the ants are going that way. They are always very controlled, they are like the army. So they have to pass you.

You think that they are in the way, you think that they are disturbing you; they think that you are just in their way, disturbing them. No, they are not vicious. Nobody is vicious except man, nobody can be, because to be vicious much thinking capacity is needed. To be vicious, one has to think about the future, one has to calculate about the future. To be vicious, one has to think very, very much about the past – past experiences, possibilities, impossibilities – and the future. One has to be cunning, clever. To be vicious, one has to be a disciple of Machiavelli or Chankya. Machiavelli says in his 'Prince' that before somebody attacks you, you should attack him, because that is the only defense. Even if the other has not attacked you yet, you have to suspect, and before he attacks, you attack first, because that is the only great defense. If you attack first there is more possibility of winning; if he attacks first there is less possibility of winning.

Machiavelli says: Don't trust anybody, not even a friend, because who knows, the friend may become an enemy the next day. So don't say things to a friend which you would not like to say to the enemy; and don't say things about the enemy, bad things about the enemy, because who knows, the next day he may become a friend and then there will be always a barrier. This is cleverness, cunningness. This man, Machiavelli, was really very, very clever, cunning. Nobody has achieved that peak of

cunningness ever. Every monarch in the West read his book and every monarch was impressed – he was right. Every monarch tried to follow him, but no monarch employed him in his service because such a dangerous man could be dangerous. He lived a poor man and he died a poor man. He tried many courts, but all doors were closed. His book was accepted everywhere, but he was not – such a clever man could be dangerous. They were applying his own ideology against him: if a man can be so clever he will create trouble. Once he comes close he can create trouble.

Man is vicious because only man can be machiavellian. Other animals are simple, very simple, and when you think that they are doing something viciously, you are wrong. You think that mosquitoes are disturbing your meditation – they don't know. They don't know you at all, you are just food for them, and they are seeking their food, a simple thing....

When you go to a tree, to an apple tree or to any other fruit tree and you take the fruit from the tree have you ever thought that you are vicious to the tree? No, the idea never comes. The same is being done by the mosquito to you and mosquitoes are very impartial – even to a Buddha they will do the same.

They did. I was staying in Sarnath once, the place where Buddha gave his first sermon. Buddha moved around only a small part of India, the Bihar, so in forty years of wandering he passed through every village many times, but to Sarnath he never came again. He visited it only once, the first time, and he never came again.

So I asked the Buddhist BHIKKHU who was the head of the Sarnath temple, what the matter was. Why did Buddha never come again?. He brooded and he said: Maybe mosquitoes.... Sarnath has the biggest mosquitoes in India.

Mosquitoes are impartial. They don't bother whether you are a Buddha or not; whether you are meditating or murdering someone they are in search of their food. And as you are in search of your food and you never feel that you are vicious, why should they be thought as vicious? Nobody is vicious. Even the germs that can kill you, they too are not vicious, they are in search of their food. Even the germs that create a cancer in your body that will certainly kill you, that no medicine can help – even they are not vicious, they are not machiavellian, they are not politicians. They are simple people, just in search of food and they are very happy that they have found a home within you. They are not doing any harm to you knowingly because they cannot do anything knowingly. They are enjoying life as you are enjoying life.

Once you understand this.... I don't mean that you just sit naked and become food for them, that is not my meaning. You protect yourself, but don't think them vicious. You protect yourself. If the tree could have protected herself she would have protected herself against you. You protect yourself. Even the mosquito protects itself, even the mosquitoes become immune to DDT. Everybody has to protect himself. I'm not saying that you should become a victim and, thinking that mosquitoes are not vicious, you should sit naked and allow them on you because they are in search of food. Then you are moving to the other extreme, to another foolishness.

You protect yourself, everybody protects. Even the mosquito will protect himself – but don't think that they are vicious, because the idea that life around you is vicious is very dangerous. That idea will harm you more than all the animals and all the mosquitoes and all the ants combined, because

that idea will give you a feeling of separateness from life, that idea will give you an enmity towards life, that idea will never allow you to surrender to the whole.

The fifth question:

Question 5

WHAT IS MONEY AND WHY ARE MOST PEOPLE DEEPLY UNCOMFORTABLE ABOUT IT IN ONE WAY OR ANOTHER?

It is a touchy question, because money is not what it appears. Money is more deep-rooted. Money is not just there outside in the currency notes, it is something to do with your inner mind and attitudes. Money is your love of things, money is your escape from persons, money is your security against death, money is your effort to control life, money is a thousand and one things. Money is not just in the currency notes otherwise things would have been very easy.

Money is your love – love of things, not of persons. The most comfortable love is of things because things are dead, you can possess them easily. You can possess a big house, a palace – the greatest palace you can possess easily – but you cannot possess even the smallest baby; even that baby rejects, even that baby fights for his freedom. A small baby, howsoever small, is dangerous for the man who wants to possess. It will rebel, it will become rebellious, but it will not allow anybody to possess it.

People who cannot love persons start loving money because money is a means to possess things. The more money you have, the more things you can possess; and the more things you can possess, the more you can forget about persons. You will have many things but you will not have any contentment because deep contentment comes only when you love a person. The money will not revolt but it cannot respond also, that is the trouble. That's why miserly people become very ugly. Nobody has responded to their love ever. How can you be beautiful without love falling on you, without love showering on you like flowers – how can you be beautiful? You become ugly. You become closed. A man who possesses money or tries to possess money, is miserly and he will always be afraid of persons and people because if they are allowed to come closer they may start sharing. If you allow somebody closeness you have to allow some sharing also. People who love things become like things – dead, closed. Nothing vibrates in them, nothing dances and sings in them, their hearts have lost the beat, they live a mechanical life. They drag, burdened, burdened with many things, but they don't have any freedom because only love can give you freedom; and love can give you freedom only if you give freedom to love.

People who are afraid of love become possessive about money. People who love become non-possessive, money doesn't matter much. If it is, it is okay, it can be used; if it is not, that too is okay, because love is such a kingdom that no money can purchase it. Love is such a deep fulfillment that you can be a beggar on the street and you can sing if you have love in your heart. If you have loved and you have been loved, love crowns you, makes a king of you. Money simply makes you ugly.

I am not against money. I am not saying: 'Go and throw it away,' because that is another extreme. That is also the last step of the miserly mind. A man who has suffered too much because of money, who has clung to money and could not love anybody or become open, becomes so frustrated in

the end that he throws away the money, renounces and goes to the Himalayas, enters a Tibetan monastery and becomes a lama. This man has not understood. If you understand, money can be used, but people who don't understand are either misers, they can't use the money, or they renounce the money, because in renouncing they are also saving the same mind. Now there will be no difficulty in using it: you renounce all and escape. But they cannot use the money, they are afraid of using it.

They can renounce, remember this. I have seen misers renouncing completely, totally. A man founded a university in Sagar in India, I was a student there. This man was a rare specimen, his name was Dr. Hari Singh Gaur. I have never come across a greater miser than him and I have not come across a greater renouncer either. He was perfect in both the ways. For his whole life he never gave a single paise to anybody, no beggar ever received anything from his bungalow.

If it was known in his town, Sagar, that some beggar was going to Hari Singh's house to ask, others would laugh and they would say: Seems to be new to the town. Nobody ever received anything. He never donated a single rupee for any cause, humanitarian or anything. For the Indian National Freedom Movement he never donated a single paise – no, that was not his way. He was a perfect miser and he was one of the greatest lawyers in the world. He had three offices, one in India, one in China, one in England, and he worked four months in England, four months in India, four months in China. He was one of the best lawyers in the world. He accumulated so much money and then in the end he donated his whole life's savings. The whole university of Sagar is created by a single person's donation. It is one of the most beautiful universities.

But when he donated, he donated all. You will be surprised to know that he donated so absolutely that he did not leave a single paise for his children. Now they are fighting in the courts, they have nothing, they are beggars on the street. The miser remains a miser to the very end, even when he renounces. He couldn't give to his children even a single paise but he could renounce the whole.

First you can accumulate money like a madman, then one day you understand that you wasted your whole life. When you understand this you become afraid, but the old habit persists. You can give the whole and forget about it and escape, but you cannot share it.

If a man of understanding has money he shares it because money is not for itself, it is for life. If he feels that life needs it, love needs it, he can throw it away completely, but it is not a renunciation, it is again using it. Love is the goal for him; money is never the goal, money is the means. For people who are after money, money is the goal, love becomes just a means. Even their prayer is for money; even prayer becomes a means to money.

Money is a very complex phenomenon. Why do people get so much into it, and so many people at that? It has a certain appeal, a magnetic appeal. Money has a hypnotic appeal in it and the appeal is that you can possess it completely. Money is very docile, it becomes a slave. The ego feels very fulfilled.

Love is not docile, love is rebellious. You cannot possess love. You can possess a woman, you can possess a man, but you can never possess love. If you possess a woman, the woman has become money, a thing; if you possess a man, the man has become money, a thing, an instrument. A man is a man and a woman is a woman only when they are an end unto themselves, not a means

to anything else. Money is the means, and to become obsessed with the means is the greatest foolishness that can occur to a man and the greatest curse.

Money should not become the goal, but I am not saying at the same time that you should renounce it and become beggars – use it, it is a good means. I'm not against money, I have nothing to say against it. I am saying something about you and your possessiveness, not about money. Money can be beautiful – if it is not possessed, if you don't become obsessed with it. It can be beautiful. Money is like blood circulating in the body: in the body of society money circulates, it is blood. It helps society to be enriched, to be alive – but it is like blood.

You must have heard about diseases in which the blood stops and cannot circulate, clots of blood come into existence and they become blocks and the blood cannot circulate in the body. Then you are paralyzed, and if the clots happen in the heart you are dead.

If money circulates, moves from one hand to another, goes on moving, the more movement the better, then the blood circulates well, then life is healthy. But when a miser comes in, a clot has happened; somewhere somebody is accumulating, not sharing, and that is a clot in the blood circulation. The man disturbs, he does not live himself and because of his blocking he does not allow others to live. The money has stopped circulating. Blood circulating is life, blood stopped, blocked, is death. Money circulating is life, money stopped, blocked, is death.

I'm for a society where money moves fast, nobody clings to it, everybody uses it, and you remember that the simple law of money is: the more you use it, the more valuable it is. For example, we are sitting here. If ten persons have a hundred rupees in their pockets, and they keep it to themselves, then ten persons have only one thousand rupees, dead. But when those rupees circulate, if they make two rounds, ten thousand have become twenty thousand; if they make three rounds they have become thirty thousand; and if they make four rounds.... The more they circulate, the more money there is, because when one hundred rupees are kept by one man those hundred rupees are dead. If he uses them they go to somebody else, then they come to him again because others are also using them; now he has two hundred rupees, and again three hundred, four hundred, five hundred.... The more you use it, the more money floats and circulates, and the richer society is.

America is richest because America is the least miserly country in the world. Money circulates fast; everybody is using that money which he has, and even that money which he is going to have in the future, he is using it too. The country is bound to become rich. A country like India is bound to remain poor because people cling. If you cling to money the country will remain poor. When nobody uses it, money becomes like clots in blood.

India has two types of people: misers and renouncers. Both these types are wrong, ill, abnormal, neurotic. One should have money, earn money, produce money – and use it. One should hold it only to use and one should use it only to hold; it becomes a circle. Then a person is both, a miser and a renouncer together. When you are miser and renouncer together you are neither miser nor renouncer, you simply enjoy whatsoever money can give. Money can give many things and money cannot give many things; when you use it then you know what money can give. Money can give all that is outward – things of this world, nothing is wrong in them. Nothing is wrong in having a beautiful house. Nothing is wrong in having a beautiful garden – money can give it to you. But money cannot give you love, that is expecting too much from poor money.

One should expect only that which can be expected, one should not move in the impossibilities..Just asking poor money to give you love – poor money cannot do it. But nothing is wrong, don't get angry with the money! Don't burn it and throw it in the river and go to the Himalayas. In the first place you asked something which a man of understanding would never have asked – you are foolish, that's all. Nothing is wrong with the money.

A wandering monk came to see me two or three years ago and he was very much against money. He would not even touch it – this is a neurosis. There are people who only count money the whole day, and in the night also, in their minds, they go on counting. They touch only money with a loving hand, they never touch anybody else with a loving hand. When they look at their currency notes, watch their eyes – they sparkle. They are hypnotized. These are neurotic people. Then there are other neurotics... This wandering monk came to me, he would not touch money. So I said: Then it must be very difficult for you. How did you come to Bombay to see me? He said: There is nothing difficult. He showed two other men, his disciples: they could touch, they were not such evolved beings. What foolishness! They could purchase the ticket and they could keep the money, but for him, he said: I don't touch, I have gone far beyond it.

I said: But what is the point? Now you are not only using money, you are using two other persons as your pockets. You have reduced two persons, alive persons, to pockets; you have murdered. What was wrong in keeping it in your own pocket?

And the man said: So it seems you are in favour of money? What can money give? Can money give love? Can money give God? I said: You are foolish if you ask love and God from poor money, your expectations are false. Money never promised them to you, but whatsoever money promises it can give. It never promises that it can give you love. If you expect it you are idiotic.

These people who have been expecting too much from money one day become enemies of money. Then they escape, then they don't touch money. Even Vinoba closes his eyes if you bring money to him, he will not see it. What nonsense! What is wrong in money? Something still seems to be miserly inside, something still seems to be like a wound, otherwise why close your eyes? What is wrong in a currency note? It is just paper, and these spiritual people go on saying that it is just paper. If you put ordinary paper in their hands, they touch it, but when you put a currency note there they throw it away as if it is a scorpion or very deadly disease.

Neurosis can move from one extreme to another. Use money. Money is beautiful as far as it goes, and it goes far enough! As far as the world is concerned it goes far enough, but don't expect love, because it is of the interior, of the inner being, and don't ask for God, because it is transcendental.

Use everything for its own capacities, not for your dreams. Then you are a healthy man, and to be healthy is to be holy. Don't be abnormal in any way. Be normal, ordinary, and just create more understanding so that you can see. Money can be used, should be used, it can give you a beautiful world.

Otherwise, sooner or later, if you are against money you will create a dirty country like India: everything is dirty – but they think they are great spiritualists. Everything has gone ugly but they think they are great spiritualists because they have renounced. That's why things have got so bad. They think one has to close one's eyes and not look outside.

It is good to look outside because outside is God's creation; it is good to look inside because inside is sitting the Creator. Both are good. Eyes are meant to blink; they are not meant to remain open forever and they are not meant to be closed forever. They are meant to blink – open and close, open and close. That is the rhythm – out and in, out and in.

Look outside – the beautiful creation; look inside – the beautiful God. And by and by you will see that the in and out meet and mingle and are one.

The sixth question:

Question 6

WHAT IS THE DIFFERENCE BETWEEN PASSIVITY, AND LAZINESS, A YIN POSITION AND INERTIA? SOMETIMES I FEEL THAT WITHOUT FORCE OF WILL I WOULD NEVER GET OUT OF BED.

There is vast difference between laziness and passivity. Passivity is alert, laziness is dull; passivity is energy, laziness is nothing but no energy, a state of no energy. Never get confused between passivity and laziness: laziness is an ill state of affairs, passivity is just a wonderful health.

Passivity is so healthy that it has no need for activity, because the need to be active may be again an obsession. You cannot remain still, you feel afraid of being still, you cannot remain with yourself, you feel afraid of being yourself – so you move into activity. Activity is an escape. A constant need for occupation is not a good state of affairs; one should be able to just be passive and enjoy. Enjoy what? Enjoy the breeze passing, enjoy the clouds moving, enjoy the trees so happy and so green, enjoy the birds singing. Or just enjoy breathing in and out, it too is very beautiful: just to be capable of breathing silently, of being alive, is a tremendous phenomenon. It is a miracle to feel oneself: I am here and now. This moment I am alive! I can look, I can listen, I can touch, I can taste – life is happening to me this very moment, the river of life is flowing through me. Just to feel it....

Passivity is alert energy. When I say 'alert energy' I mean: passivity can any moment become activity. Energy is there, you can transform it into activity any moment, not even a single moment's notice has to be given. Out of passivity you can just get up and run for miles – in fact more than a man who has been active. He may not be able to run for miles because activity dissipates energy. A man who is passive is full of energy, a reservoir, and he is alert. If you watch a passive man... forget man because it will be difficult to find a man and to watch him: watch a cat, sitting silently, but how alert! Even if her eyes are closed and even if you see that she is dreaming and nodding the head – a beautiful dream eating a mouse, you can see the lips moving and the enjoyment that comes to a cat when she eats the mouse – if there is just a slight noise everything is alert, the cat is as aware as a buddha. Suddenly, with not a single moment's loss, if somebody enters the room the cat is alert.

Look at a cat watching near a mouse hole, waiting for the mouse to come out. How silently, how still she waits. You cannot find such a perfect yogi because no yogi is so confident about God coming out of his hole. The cat is perfectly confident, certain, absolutely certain. She trusts the mouse, he will be coming. And he comes... then look at the jump, the energy, the radiant energy, the alertness! In a single jump the mouse is caught.

And a cat never misses.

Watch passivity, you will always find it glistening with a reservoir of life, energy, radiance, any moment ready to jump into activity. The energy is ready. It is not lethargy, it is not inertia, it is not low energy. It is energy waiting, it can be transformed any moment. Lethargy, laziness, is a state of no energy, you are as if you are almost dead. Then you have to pull yourself out of bed, then you have to pull yourself out of everything, the whole day: somehow you pull yourself out of bed, somehow you pull yourself up to prepare tea, somehow you drink the tea. Somehow you stop breakfast, otherwise you will go on eating because a lazy man has even no energy to stop anything. He can sleep or he can eat but then he goes on because who will stop? For stopping, will will be needed.

So you drag on, from the morning to the evening and then you have to drag yourself to bed again because a lazy man cannot just go to bed. One who has not just come out of bed will never be capable of just going to bed. No, even that will mean dragging himself. He drags from the club and the hotel; he somehow drags himself from the TV – otherwise he is glued to the chair, he cannot get up – somehow puts the TV or radio off, goes to bed, and somehow drags himself to make love. It is a dragging, it is a no-energy state, it is not passivity. Don't think that this is passivity; this is a disease.

What to do? First go to the doctor and let your body be checked because whenever you have some problem always start from the body: you may be lacking some vitamins in your food, you may be lacking some hormones in your blood. The first thing is the body, so first take care of the body. Out of a hundred cases, ninety cases will be immediately helped by the doctor. For them there is no need to come to me.

For the other ten cases, if the doctors can't help you, then come to me because you must then be concerned with the mind. You are afraid to live. For these ten per cent I say that it is not really low energy – you are afraid to get out of bed, you are afraid because life is there. Again you will have to move in life, meet people, love people, be friendly, be intimate – anything is possible, anything can happen. You are afraid of the unknown, you want to remain in the coziness of your bed. It seems to be protected.

There are many people who remain ill just because they are afraid of life; they are not actually ill, they are pretending. If the doctors cannot help you then come to me. You may be afraid of life.

It happens almost always. For example, a man is losing business, and suddenly he has a heart attack. People think it is because he was losing business. It does have some concern with the losing of the business but that is not the cause. Now there seems to be no way to be again in the market, so to save face he is creating his illness. The heart attack is not created by the business situation, the heart attack is a psychological defense. Now he can lie in the bed and at least rationalize that what can he do? He is so ill with the heart attack, life is in danger, so the business is going. He is going bankrupt because he is ill.

Now Lying in bed he can rationalize that it is not his fault, what can he do? What can he do against fate? Now his wife also cannot say: Go to the market, go to the shop. Nobody can. Now he has a perfect alibi to remain in bed.

He's afraid to go to the market; you are afraid to go into life. You cannot encounter life situations, so it is better to live in bed. This is suicidal. If mind is the case then something can be done; if the

body is the case then don't be worried, it can be done by a doctor – you need not do many great SADHANAS for it.

First let the body be checked. Then, if mind is the case, we can solve it. Then we can bring up all the unconscious fears, we can help them to surface. Once they surface, once they come up into consciousness, they disappear, and you gather courage. Then there is no need to use will to get up out of bed. Will is not a good thing. One should get up out of energy, not because of the will's effort. One should get up because one slept so beautifully the whole night that now one is full of energy. The very energy brings you out of bed, not any effort of will. Then the whole day you work and live and experience a thousand and one things, and then you are tired, the day is finished. That very state brings you to bed again, to relax; you need not drag. Life should not be a dragging, it should be a spontaneous flowing..

But first try to solve the bodily problems. If nothing can be done through the body, then something can always be done through the mind.

The last question:

Question 7

IS JESUS' 'OFFER THE OTHER CHEEK' ATTITUDE APPLICABLE FOR US TODAY HERE IN POONA, OR SHOULD WE MEET THE FORCE OFFERED TO US WITH FORCE – OR SHOULD WE RESPOND AS WE FEEL BEFITS THE SITUATION?

No, I don't give you any dogma, I don't give you any formula to live up to, because all formulas are false, all formulas are dead, all formulas create a structure around you and that structure becomes by and by your imprisonment. I don't give you any formula, not even the Jesus formula.

I want you to be understanding, alert, aware. Let that be your only source of action.

Sometimes maybe it is good to offer the other cheek, but only sometimes. It is relative. Sometimes it is better to hit hard, but that too sometimes, and one can never predict. You have to watch the whole situation of a certain moment and live with total response.

If you carry a formula you will not be free.

I have heard an anecdote. A Christian saint who used to follow Jesus' sayings word for word, literally, was hit hard by an enemy on one cheek. Of course he showed him the other cheek because that's how Jesus said it had to be done. The man hit him again hard on the other cheek.

The so-called saint was waiting for this to bring about a conversion in the man. All Christians think that when you offer the other cheek, the other man will be so enlightened by your compassion, love, brotherly feeling, he will be so encompassed by your beautiful gesture of offering the other cheek that he will simply fall at your feet and become a disciple. But that doesn't happen in life, life is not so easy.

The man, seeing that this saint was offering the other cheek, hit him hard, harder than at first. Now the saint was a little in doubt about what to do because Jesus doesn't say: Then again offer the

other cheek. Now the formula comes to an end, so he was a little in doubt. He tried to decide what to do, then jumped on the enemy. The enemy was surprised. He said: What are you doing? A Christian saint? First you followed the rule which I was waiting for and you proved that you are a Christian saint, but what are you doing now? The Christian saint said: But the formula ends there. Up to now there was Jesus, now I'm here.

Even in the time when Jesus was alive somebody asked him about this. When he said that when somebody hits on your right cheek, you should give him the left, somebody asked: How many times should it be done? Will seven times do? Jesus said: Seven times? No, not even seventy-seven times. I would say to you: Seven hundred and seventy-seven times.

But then too the end will come. Seven hundred and seventy-seven times? Then what about the seven hundred and seventy-eighth time? All formulas come to an end – howsoever long a rope you give to them, they come to an end. Seven or seventy-seven doesn't make much difference.

Formulas are dead, they have limitations. Life is infinite, it has no limitations.

Just watch the situation and don't have any formula in your head; otherwise you will not be able to watch the situation as it is, the formula will overcolour the whole thing. You simply put all Jesuses, all Buddhas, all Rajneeshes aside and just look at the situation. Don't be Rajneesh for even two times, from the very beginning be yourself. The Christian saint had to be himself the third time, when the situation was again the same. Why wait for that? You be yourself from the very beginning.

Then you will never repent. Act out of the total situation, then there is no repentance. Whatsoever you could do you did. Then you can move with no scars.

Let your life be a life of total understanding, that's all I would like to say to you. Don't ask for specific formulas, I have none. I have only a general attitude – the light of understanding, the fragrance of understanding. And whatsoever happens in it is good, is virtuous.

CHAPTER 7

On The Softest Substance

27 June 1975 am in Buddha Hall

ON THE SOFTEST SUBSTANCE:

THE SOFTEST SUBSTANCE OF THE WORLD

GOES THROUGH THE HARDEST.

THAT-WHICH-IS-WITHOUT-FORM

PENETRATES THAT-WHICH-HAS-NO-CREVICE;

THROUGH THIS I KNOW THE BENEFIT OF TAKING NO ACTION.

THE TEACHING WITHOUT WORDS

AND THE BENEFIT OF TAKING NO ACTION

ARE WITHOUT COMPARE IN THE UNIVERSE.

The other night I was reading a Sufi story – I loved it, I rejoiced in it, it was sheer beauty, and I would like to share it with you.

It happened that a Sufi dervish, in search of God, was wandering from one country to another. He came across many teachers but nobody could satisfy him; nowhere could he find a place where he could surrender his heart. Disappointed, despondent, he decided to move into the forest and to be

alone; to listen to the inner master and to forget about outer masters. He came across a beautiful oak grove. Many oak trees, old, ancient, had made a grove – their branches were entangled with each other in such a way that there was a natural protection from the rain, from the sun and from the elements of nature. And nearby was a lake. The grove was very silent and it was so deep in the forest that nobody ever passed by it.

The Sufi went into it, he loved it, the place had a charm of its own. He started meditating there. Once a week for a few hours he would move out and go to the nearest village to procure some food, and then for seven days he would be lost in his meditation.

Sufis continuously repeat the name of God, 'Allah'. The mantra of the Mohammedans means: 'There is no God but God', but Sufis have cut it down to a single word, 'Allah' or 'God', because they say it is possible that some day you may die when you are just in the middle of repeating the mantra. If you are repeating the mantra and you die just in the middle of it, you would have said: 'There is no God', so you die an atheist. At the last moment you don't bear witness to the Divine; on the contrary, you die in a negativity. So they say that it is dangerous, and they don't repeat the Mohammedan mantra in its complete form, they simply repeat 'Allah, Allah, Allah' so that at the last moment their heart is filled, their breath is filled with the name of Allah, with the remembrance of him. That's what they call ziqra.

The Sufi chanted his mantra – 'Allah, Allah, Allah' – for months. He started feeling very calm and quiet and cool and collected. It was so silent around the grove, so peaceful, and the same peace started filling him inside, in the interior-most parts of his being: But he was not happy. It was not enough. Enlightenment, nirvana, was yet far away.

Years passed and the grove became almost a sacred spot. Luxuriant growth happened to the oak trees, suddenly they became as if young again, with new foliage, and the whole grove was filled with beauty – but there was sadness in the heart of the Sufi. But he waited, and he did whatsoever could be done: he was continuously filled with prayer, meditation. Eighteen years passed, but he was as far from nirvana as ever. Of course he was now peaceful and silent – but yet not blissful. Something had dissolved but nothing had descended; something had left, he was empty, and emptiness of course is silent – but he was not filled. The emptiness had remained emptiness and now there was nothing more to do.

One dark night, in the middle of the night, suddenly a suspicion arose in his mind, a doubt came – because eighteen years is a very long time and he had put all his effort, all his being into it, he had not held anything back, so if it had not happened now then it seemed it would never ever happen. A doubt arose. He started thinking: Is it possible that this oak grove is not allowing my prayers to go out as it is not allowing rains and sun to come in? The foliage is so thick, maybe my prayers reach only to the underside of the leaves and they don't go beyond, so God has not heard me. As the sun can never penetrate this grove, maybe my prayers have not penetrated the outer cosmos. This grove has been an exploiter, a bloodsucker.

He became so afraid of the grove that he simply escaped from it in the middle of the dark night.

But at that very moment, miles away from the grove, on the road a beggar was passing, going from one town to another. Suddenly, from out of the blue, a deep urge came into him to go into the forest.

He resisted the urge, it was dangerous, the forest was filled with wild animals and there was no point in going into it because he had to reach the other village by the morning, and half the journey was yet incomplete. For what should he go into the forest? But it was as if something had started pulling him, he was helpless, he could not do anything. He started running into the forest as if mad and sometimes he would think: What am I doing? But the body was moving on its own, he was no more the master. He wanted to escape, it was absolutely dangerous, he was afraid, trembling – but helpless. But when he reached near the grove, then he understood.

A subtle call was coming from the grove: Come to me! It was not audible to the outer ears, but something in him could hear it. And the grove was unbelievable! The whole forest was filled with darkness but the grove was glowing with a subtle blue light. It was almost as if it was of another world, as if a buddha was sitting underneath the trees, as if somebody had become enlightened underneath them, and the light of enlightenment and the peace and bliss of nirvana was spreading all around. He felt subtle ripples all around the grove – a magnetic field. Now the fear disappeared. He entered the grove, and just by entering, he was transformed, he became totally a new person. He could not believe himself: he was just an ordinary man, neither particularly good nor particularly bad, just an ordinary plain man.

Deep in the confusions of ordinary life, deep in the troubles of ordinary life, neither a theist nor an atheist... in fact he had never thought about God in particular, he had never taken any decision about religion, he had been really indifferent to it. Life had so many problems and he was very much in it... but suddenly, entering the grove, he was caught in a whirlwind. He sat underneath the tree, and he couldn't believe it – he had never used this posture before, he was sitting like a Sufi Dervish. And then a stirring started in his being – the innermost core of his being was stirred, and a sound started rising. He couldn't believe what was happening, it was unbelievable. Then a sound burst upon him which he could not recognize, but by and by as things settled and the excitement was gone, he could hear the sound, the nebulous sound became clear; the formless took the form and now he could hear – it was nothing but 'Allah, Allah', and he was repeating it in spite of himself. He was not doing it, he was not the doer, he could only bear witness to it – it was happening.

It was as if he was just the shore of some cosmic ocean and tidal waves were coming and splashing all over him – 'Allah, Allah, Allah' – a tide of the ocean shattering on the shore; he was just the shore. Bathed, transmuted, a million times he died and was reborn in that night.

For eighteen years the dervish had remained there and nothing had happened, and in eighteen hours the beggar was a Buddha – and he had not done a thing. I love the story. Lao Tzu would have loved it, Lao Tzu would have understood it. What is the secret of this? It looks a little irrational: the man who had been praying for eighteen years attained nothing and the man who had never prayed attained everything within eighteen hours. What is the secret key to understand this story?

Lao Tzu has a word. The word is wu wei. It means: action without action. It means: action like no-action. It means: being active and not being active together. That is the secret key. The dervish was overdoing it; he could not maintain himself in the middle. He overdid it, and overdoing is always undoing.

Life is a balance, and he couldn't attain to a balance. In his greed to attain, in his ambition to attain, he moved to the extreme and became too active. And whenever you are too active, whenever you

are only active, then things of the world may happen to you but things of the other world cannot happen – because you are too excited, too feverish, you are not the right receptacle yet. The right receptacle is one who is balanced: balanced between activity and inactivity, balanced between activity and passivity, balanced in all the dualities. The dervish was too good a man: the goodness became imbalance. He avoided the whole world, he moved to one extreme, he renounced, and then he became expectant, continuously expecting. The beautiful foliage of the tree was not a barrier – his own foliage of expectations was the barrier, the hindrance. Yes, the prayers could not reach God – but not because of the oak tree. The oak tree was absolutely innocent. The prayers could not reach God because he was covered with expectations. His prayers were beautiful but deep down the ugly worm of expectation was there. His remembrance of God was continuous, but just behind the remembrance followed a shadow of greed and desire and ambition. That destroyed the whole thing.

Even the oak trees were benefited and blessed by his prayers but he could not be blessed by his own prayers. The oak trees became more beautiful, attained to a new youth and new life, as if touched by eternity. Even in their dark corners of being a light started burning, but the dervish remained empty. He could not be filled because he could never forget himself.

To remember God is good, but until you forget yourself the remembrance is not total. How can you both exist together, God and you? That's not possible.

And then suddenly, when he left, this eighteen years of constant remembrance, the constant repetition of the mantra, gave the oak grove a new magnetic field. Now the oak grove was a whirlpool of cosmic energy, of consciousness; now the oak grove was ready to give, to return – because life is a give and take, take and give. You cannot go on taking, you have to give. In life there is no miserliness; life only takes to give. And now the oak grove was ready, pregnant, to give: it was like a woman pregnant with a child to be born. The oak grove started creating its own vibrations around the forest for anybody to come and accept the gift. In that whirlwind the beggar was caught.

The beggar was an ordinary man, neither very good nor very bad, nothing in particular – in fact a little more balanced than the dervish, who was a good man, a saint. This beggar was sometimes a sinner and sometimes a saint – nothing in particular. And he could never expect because he had never even prayed, he was not even a believer. He was so much engaged in the ordinary activities of the world that his greed had never reached to the point where it became other-worldly.

When he entered the grove he was plain and simple and innocent like a child. Then suddenly he was transformed. He was not self-conscious: that is the key. He was not, in fact, looking for God. When you are looking you will miss, and if you are looking too intently you will certainly miss. But if you are just relaxing you may meet him, because God comes to you when you are not particularly after him – when you are after him you are a little aggressive. God comes to you when you are more like a feminine being than like a male mind. That is the meaning of Lao Tzu's feminine being – you await.

In the West one very, very rare woman of this century, Simone Weil, has written a book called 'Waiting for God'. This is the right attitude. What else can you do? What else do you know? You can simply wait, await. You receive, you cannot go and attack.

The beggar was a beggar, attuned to receive. A beggar is attuned to receive – always with his begging bowl, a receiver. A beggar is feminine. And here lies the mystery of the Indian concept that unless you become beggars, bhikkhus, you will not attain. It is not exactly that you have to become a beggar and move on the street in rags and create nuisance, no. The meaning is that a beggar knows how to be receptive; a bhikkhu knows how not to aggress upon, how to simply wait at the door, just wait. And if nothing is given, then a real beggar has no complaint against you because what complaint can be against you? It is for you to decide whether to give or not. A real beggar, a bhikkhu – Buddha called his sannyasins, bhikkhus – a real bhikkhu thanks you, and whether you give him something or not, is not the point. He thanks you if you give, he thanks you if you don't give – because if he cannot thank you when you have not given then he was not a receptor, then some aggression was within him. Then he was waiting with expectations that something was going to be given and: If it is given I will thank, if it is not given then I will curse.

In Indian languages we have two words for beggar: the 'right' beggar we call a bhikkhu or bhikshu; the 'wrong' beggar we call a bhikhari. They come from the same root, but a bhikhari is not a bhikkhu and a bhikkhu is not a bhikhari. A right beggar begs without expectation, he has no claim. How can you claim? If you have no claim you are not aggressive, if you are not aggressive you thank, and whether something is given or not is irrelevant.

That man was a beggar but he must have been a bhikkhu, not a bhikhari. He must have been a 'right' beggar. He entered the grove and attained enlightenment – became a Buddha in eighteen hours. This is the beauty of inaction. He didn't do anything on his own, he simply allowed himself to be there. He remained available, that's all. And whatsoever happened, happened, he was just a watcher, a witness to it. That beggar cannot say: I attained buddhahood. How can he say that? There was no attainer, no reacher, there was no-one who was trying to attain anything. He was moving in the unknown; he was moving in the unfamiliar and the strange; he could not even recognize what the sound was – it all happened to him.

Because of such phenomena, teerthas, sacred places and temples, have become very important, because sometimes something can happen to you when you are not the doer. The very spot is so charged with the magnetism of somebody else that you are caught into it, you become a receptive agent, something starts happening to you. And to know the beauty of something happening without your doing is the greatest thing in the world. To know that feeling of beatitude, to know that feeling of grace filling you, you are not doing anything and everything is happening....

Now, listen to this sutra of Lao Tzu:

THE SOFTEST SUBSTANCE OF THE WORLD

GOES THROUGH THE HARDEST.

What is the softest substance of the world? There are two: in the outside world the softest substance is water; in the inside world the softest substance is love. And water and love are both alike in many, many ways. They have to be understood.

Water seeks hollow places, love also seeks hollow places. If you are an egoist, love cannot reach you because you are a pinnacle of ego, a peak. You are so filled with yourself that love cannot reach

you – love needs you to be an emptiness, a space with no hindrance. Water also seeks hollow places: that's how it moves from the Himalayas and goes and goes and goes until it reaches the ocean. The ocean is the most hollow place in the world, that's how water reaches it. A river cannot move towards Gaurishankar, it cannot go to the highest peak of the Himalayas; just the reverse happens – a river is born on the highest peaks of the Himalayas, in the glaciers, and then it moves lower, lower, lower, and goes on moving until it reaches the hollowest and lowest place in the world, the ocean. The ocean becomes its home.

Love also moves towards hollowness, emptiness – that's why egoistic people cannot love and cannot be loved. They desire much, they ask for love, they do whatsoever can be done to attain love, but they remain a failure. They fail utterly, because the point is not how to attain love, the point is how to become hollow, how to become empty. Love should not be sought directly, cannot be sought directly, only indirectly can you become available to it. You simply become hollow, and see – a thousand and one streams will start flowing towards you, unknown strangers will fall in love with you – not only men, but stars and stones, sand and ocean, trees and birds, wherever you move, suddenly love will start flowing towards you. Because love is like water, it seeks a hollow place where it can rest. You pass by the side of a tree – if you are hollow, suddenly the love of the tree will start flowing towards you. It is natural. It is nothing like a miracle; it is just like water: you pour water and it will find the hollowest place to rest. Love is the water of the inner being.

Lao Tzu says:

THE SOFTEST SUBSTANCE OF THE WORLD

GOES THROUGH THE HARDEST.

They say that within seven thousand years the Niagara Falls will completely dissolve all the hills that surround it. Up to now seven miles of hills and rocks have been dissolved by it. Within seven thousand years the Niagara Falls will disappear because there will be no hill from where to fall. The hardest stones are dissolved by softest water. And it never does anything; it is not really trying to do anything, it simply goes on flowing. And when for the first time you see a rock and a fall meeting you will certainly say this rock cannot be dissolved – so hard. But all the sands in the oceans are nothing but past Himalayas. The water has taken them and ground them to earth, the Himalayas disappear and the water continues flowing – so soft but so persistent, so soft but such a continuum, that by and by the harder substance dissolves, not knowing what is happening.

What is happening? Why does the soft element dissolve the hard element? Because the hard resists, because the hard fights, because the hard is defensive from the very beginning – that tires it. And the soft is not a fighter. From the very beginning it is not in the soft element's mind to dissolve or destroy anybody. It is simply following its own course towards a hollow place – that's all. It is not the enemy from the very beginning. But the hard element is aware, alert, in a fighting mood, resisting – that very resistance dissipates energy, that very resistance kills. To resist is to die.

Jesus has a very, very beautiful saying, unbelievably beautiful and paradoxical. He says: Resist not evil. Christian theologians have not been able to explain it or explain it away either – it is a problem for them, an enigma. Resist not evil? What is Jesus teaching? Jesus is teaching Tao. Jesus is teaching the secret of wu wei. He says: Resist not evil and the evil will die. And you will survive because

the evil is always self-protective, always in defense, always guilty, always protective, conscious, rationalizing, and making new defense arrangements. It will die by itself if you simply don't resist. It may be a rock now, very hard, a granite rock – and your non-resistance is just like water – so soft that you can never think that you can win, but....

In India we have a saying, a saying which is very, very deep: 'SATYAMEVAJAYATE' – 'Truth always wins; untruth never.' Somebody asked Buddha: We see just the contrary in the world. You say: 'SATYAMEVAJAYATE' – 'Truth wins, truth is always victorious,' but we see just the reverse in the world. We see liars winning, and truthful people being defeated. We see cunning, dishonest people victorious, and honest, sincere people always victims, always the defeated. Buddha said: Eventually truth wins and untruth fails. Eventually, in the end.

In the beginning all appearances say that the rock will win because it is a granite rock and this poor water, with no power in it, not even a shape, no resistance, so humble, without any ego, so humble that it is always seeking a hollow place to hide, non-ambitious, not trying to go to Delhi, just going towards a hollow place, just to hide from the world and be there – this water, how can it win? Truth seems to be like water, it is like water. Untruth is a granite rock, and Buddha says: Yes, eventually truth wins and untruth is defeated. It may take a long time, it may take seven thousand years yet for Niagara to dissolve all the hills around it, but what are seven thousand years in eternity? Nothing, not even a single second.

If you look at eternity, the softer is the victorious and the harder is the defeated; but if you look with a very, very nearsighted mind, the harder seems to win. If you see Buddha and Alexander standing together, can you think that Buddha will win? Of course not – Alexander will. All logic will say that Alexander will win. If you see Lao Tzu standing by the side of Adolf Hitler, can you think Lao Tzu will win? Lao Tzu will be so humble and Hitler so arrogant. Hitler is a granite rock, but look at the longer range, look with vision, and you will see all Hitlers becoming sands, all Alexanders dissolving into sands. And Lao Tzu and Buddha... they go on winning. They don't fight and they win, and those who fight, they are defeated.

THE SOFTEST SUBSTANCE OF THE WORLD

GOES THROUGH THE HARDEST.

Have you ever loved someone? Love is so soft that you cannot think that love can win, but it always wins. It is always the man who is defeated, never the woman. If a woman is defeated you can be sure that something of the man has entered into her, and if a man wins you can be sure that he has something of the feminine, of the soft, within him – because the soft wins, the hard cannot win.

You can beat the woman you love, you can force her to do things, you can be violent to her, but finally, eventually, she will win. If she loves you she is going to win; if you love her you are going to be defeated. And she never really fights. If she starts fighting she will be defeated because then she loses the whole quality of softness. This is what is happening in the West.

The new, liberated woman is not soft, she is very hard. She is going to be defeated. She is trying to use male methods against men; she will be defeated. And even if she is not defeated she will be left alone to herself, love-less. I have seen many lib-movement women come to me, I always see them

like deserts, dry. The clouds of love have disappeared from their life. They have become fighters. They have lost the lucidity and softness of water, they have become hard.

I was reading a manifesto of one branch of the lib movement. The manifesto is of a society by the name of SCUM. The full name is 'Society to Cut up Men'. Society to cut up men? In the manifesto it is said that all men should be destroyed; they should be killed, murdered, wiped off the earth, they are not needed. And if women feel like loving they should never fall in love with a man, they should become lesbians – they should fall in love with other women.

The woman who wrote that manifesto committed suicide just a few years ago – she couldn't kill men but she killed herself. If you fight with men, with the methods men have originated, they will dry up your womanhood completely. something soft within you will disappear. They suit men because men are hard, men are granite rocks – they don't suit women at all. Once you try those methods you will be like men. Of course you will feel that you are more powerful, but you are foolish because you don't know that finally power never wins. Finally only humbleness wins.

I have been watching men and women and their relationships in millions of ways. Notwithstanding all pretensions of men, which are not worth considering, it is almost impossible for a woman, if she remains woman, not to win. A woman can allow the man to pretend that he is the winner but all women know that they are the winners. In fact, to call any husband henpecked is wrong, because all husbands are.

The otherwise is not possible, because the woman is so soft, so ready to adjust like water. How can you destroy her? Her softness by and by wins you; her grace, her love, her humbleness, her egolessness, by and by wins you.

Alexander may be a great soldier outside his house but when he enters his house he is just an ordinary mouse. No woman believes that you are a great soldier; even if she says so, even if she persuades you to believe that you are the real master of the home, you are not. That's not possible, not because the woman is playing politics against you, no. It is a just a natural phenomenon – the soft wins, and the woman is a softer element than the man. Hard elements have their own use, but as far as the final victory is concerned it is the soft. Of course you cannot defeat a man if he is also feminine – a buddha cannot be defeated by a woman, impossible, because a buddha is more feminine than any woman. Lao Tzu cannot be defeated, he is more humble than any woman.

If you want to win according to Lao Tzu you should be soft, humble, non-resisting.

THAT-WHICH-IS-WITHOUT-FORM

PENETRATES THAT-WHICH-HAS-NO-CREVICE;

Even if a granite rock has no crevice the water will penetrate it, it will go through it – because it has no form. Water is so humble that you can give it any form and it is always ready to take that shape, that form. You put it in a glass, it becomes the glass; you put it in a bucket, it becomes the bucket. It never resists, never cries, never complains, never protests. Water is catholic; water is not a protestant. It simply yields. And so is love – love is catholic, it is not a protestant, it simply yields. It trusts so much that it can take any shape, it is never afraid. Any shape you want to give it, it is ready

to take, because in any shape it remains the same. The shape or the form is not the thing, the real thing – the innermost being remains the same.

Harder elements are afraid, more afraid, less certain about their innermost core of being, more clinging to the form. A rock is afraid that if the form is broken, where will it be? Water is not afraid. Form is not its being – whatsoever the form it will be the same. Love is not afraid, it can take any form; hate is afraid, hate is a hard thing.

Just the other day somebody was asking me: Why is it so that when we hate we hate so intensely, but when we love we don't love so intensely? Because you know only one intensity, the intensity of a hard substance; you don't know the intensity of a liquidity, of a liquid phenomenon. You know only the hardness of steel, you don't know the softness of a flower.

And you are afraid, so when you hate you can hate perfectly deeply you can hate totally, you can go and destroy the enemy completely but you never give such a creative energy to your lover. You can go and destroy the enemy, you can give him poison and kill him; but if your love were as intense as your hate you could give your life to your lover. It is the same phenomenon: hate is destruction, love is creation. In hate you go and destroy the other, in love you destroy yourself and give yourself totally to the other.

No, you never give yourself that totally, you always withhold yourself, the major part you always withhold. Who knows, any moment things might change, then you can withdraw your hand. So you only put your hand into the love phenomenon; the whole body remains outside so that you can pull it back any moment things go wrong.

Just a part... All marriages are part marriages, hence marriage can never be free from divorce. A part marriage – how can it be free from divorce? Whether the law allows it or not, that is not the point, only a total marriage can be free of divorce. Total marriage means a merger, and a merger is possible only if you are soft – how can you merge if you are hard?

THAT-WHICH-IS-WITHOUT-FORM

PENETRATES THAT-WHICH-HAS-NO-CREVICE;

THROUGH THIS I KNOW THE BENEFIT OF TAKING NO ACTION.

Lao Tzu says: THROUGH THIS I KNOW THE BENEFIT OF TAKING NO ACTION – because all actions are aggressive, all actions are male. In action there is the odor of male chauvinism, in the very phenomenon of action, aggression exists. Love cannot be action, it can only be inaction; prayer cannot be action, because it is the highest form of love – it can only be inaction. That's why the Sufi dervish missed and the beggar attained. The Sufi dervish was too active, continuously praying, the doer. His ego must have become more and more subtle and stronger and stronger and stronger. It must have become like a blade of a sword, sharp, strong, subtle. The beggar could attain, he was just a beggar and he was not doing it, it was happening.

Never try to do things which cannot be done, which only happen. Never try to 'do' prayer, just be in a mood of receptivity and allow it. Just sit under a tree, and wait – and I tell you that any tree can

become the oak grove. You just sit silently and just wait. If suddenly you feel a stirring in the heart and a name comes bubbling up, if something surfaces, takes possession – pray! If you feel some gestures happening, let them happen, don't be in any way the controller. If tears start flowing, let them flow – then that is the prayer of that moment. If you suddenly feel that you would like to roll down on the earth, roll down on the earth. Let that be the prayer that moment. That's how existence wants it at that moment. Only in that way, in that moment, can you attain to prayer. Allow!

Existence is vast. Allow the existence, break down all your barriers – and just wait.

It happened to one of the greatest Sufi mystics. His name was Maulana Jalaluddin Rumi; he was one of the great Sufi mystics and poets. He was passing through the street of his town, and he passed the street where goldsmiths were working. He had been praying hard, but nothing had happened. Nights and days he prayed – but only frustration and frustration happened, and always the hands were empty. Prayer was elusive, he couldn't catch hold of it; he tried hard, clenched his fist hard – but whenever he opened his fist there was nothing.

He was passing through the market-place along the street of the goldsmiths. They were hammering gold plates and there was much noise. He just stood there. Suddenly something caught hold of him, he was possessed. They were hammering on the gold plates and he started hearing the name of Allah in the hammering – 'Allah, Allah, Allah.' He couldn't believe it. A subtle tuning happened and he was filled with such ecstasy and bliss, he started dancing. He whirled. On that day, in that small town, because of those goldsmiths and their hammering and the noise, the first dervish whirling was done; that was the first time the whirling dance was done.

He never intended it, but what can you do when you feel so blissful, when something takes possession? What can you do when your heart is feeling so happy, except dance? He danced and danced and danced for hours and the whole market-place gathered together and they thought he had gone mad. People started thinking: This is always happening to religious people, he has gone mad. That day he became a buddha.

And many attained through dancing. That day he unknowingly discovered a method, he discovered a device. For others it was a device, for himself it was a spontaneous phenomenon.

Just waiting and watching, he must have been in that market-place without any expectation of meeting God there – whoever expects to meet God in a market-place? Nobody ever does. If you go to the Himalayas you may expect, but in the market-place nobody does.

And in the street where goldsmiths work, nobody ever expects. It is so noisy, such a nuisance – but there it happened. There Jalaluddin became one of the greatest masters ever. But it happened. Then there was no need to pray. Then he never prayed again in the old way, then he waited always for the right moment. Whenever the right moment comes, when the universe wants you to dance, you dance, when the existence wants you to sing, you sing – but it is nothing on your part. You are not the doer.

THROUGH THIS I KNOW THE BENEFIT OF TAKING NO ACTION.

THE TEACHING WITHOUT WORDS

AND THE BENEFIT OF TAKING NO ACTION

ARE WITHOUT COMPARE IN THE UNIVERSE.

There is no comparison to that moment, to that ecstasy and bliss which suddenly happens and takes possession of you – you are possessed.

Don't seek God. Only seek a situation where you can be possessed. Don't try to move directly – just wait. And suddenly from an unknown dimension he comes and fills you with an unknown light. You will never be able to utter a single word about it – the tongue is not made for that, lips are incapable of that. All that they can say is always about and about and about, it is never the thing. That's why Lao Tzu says: Tao cannot be uttered, and that which can be uttered cannot be Tao.

In silence it is heard and known; in silence it is felt and lived; in silence you become it, it becomes you. Not through action will you reach but through inaction and silence.

But that doesn't mean that you go to a cave and sit and drop all actions, no. That's what was done by that dervish, who sat for eighteen years and missed. There is no need to go anywhere. Rather, try to understand the knack of balancing between action and inaction. Even while you are doing things always remember you are not the doer, he is the doer. Always remember that the whole is working through you, you are not more than a reed, a reed flute. The voice, the song, the music, all are his, all are of the whole.

In action you remember that action is his, you are just a watcher, a witness. Then inaction enters into action, When action becomes inaction, when they are both together, balanced, you are no longer part of this world; the duality disappears in that balancing. In that centering the duality is no longer there, you have transcended. Tao is transcendence, truth is transcendence.

Balance between any duality and suddenly the door opens. The door has always remained opened, only you are so much engaged in actions that you don't have the space to see that it is open.

Yes, Lao Tzu is true –

THE TEACHING WITHOUT WORDS

AND THE BENEFIT OF TAKING NO ACTION

ARE WITHOUT COMPARE IN THE UNIVERSE.

CHAPTER 8

In Existence There Is No Question

28 June 1975 am in Buddha Hall

The first question:

Question 1

AS I HAVE HEARD FROM YOU, THE WHOLE EXISTENCE IS THE ANSWER, NOT THE QUESTION. SO WHEN THE ANSWER EXISTS, NOT THE QUESTION, WHY DOES THE QUESTION COME FROM THE ANSWER?

It does not come from the answer, it comes from you, and it comes from you because you have not seen the answer yet, you have not heard the answer yet.

To know existence you have to be existential. You are not existential, you live in thoughts. You live in the past, in the future, but never here and now. And existence is right here now. You are not here, hence the question arises. The question arises because of you not meeting with existence. You think you live, but you don't live; you think you love, but you don't love – you only think about love, you think about life, you think about existence, and that very thinking is the question, that thinking is a barrier. Drop all thoughts and see. You will not find a single question there, only the answer exists.

That's why I insist again and again that the search is not really for the answer, the search is not really so that your questions can be answered. No, the search is only how to drop the questions, how to see life and existence with a non-questioning mind. That is the meaning of shraddha, trust. This is the deepest dimension of shraddha or trust: you look at existence with a non-questioning mind. You simply look. You have no idea how to look at it, you don't impose any form on it,

you don't have any prejudice – you simply look with naked eyes, absolutely uncovered by any thoughts, any philosophies, any religions. With eyes like a small child you look at existence and then suddenly there is only the answer. There are no questions in existence. Questions come from you. And they will go on coming, and you can go on accumulating as many answers as you like – those answers won't help. You have to attain to the answer, and to attain to the answer you have to drop all questioning. When there is no question in the mind the vision is clear, you have a clarity of perception; the doors of perception are clean and open, and everything becomes suddenly transparent. You can go to the very depth. Wherever you look, your look penetrates to the deepest core, and there suddenly you find yourself.

You find yourself everywhere. You will find yourself in a rock, if you look deep, deep enough. Then the looker, the observer, becomes the observed, the seer becomes the seen, the knower becomes the known. If you look deep enough in a rock, in a tree, or in a man or in a woman, if you go on looking deeply, that look is a circle. It starts from you, passes through the other and comes back to you. Everything is so transparent. Nothing hinders. The ray goes, becomes a circle, and falls back on you.

Hence one of the greatest secret sentences of the Upanishads: TAT TWAMASI SWETAKETU – 'Thou art that', or 'That art thou'. The circle is complete. Now the devotee is one with God, now the seeker is one with the sought, now the inquirer himself becomes the answer.

In existence there is no question. I have lived in it long enough now, and I haven't come across a single question, not even a fragment of a question. One simply lives it.

Then life has a beauty of its own. No doubt arises in the mind, no suspicion surrounds you, no question exists within your being – you are undivided, whole.

The second question:

Question 2

LAO TZU AND YOU KEEP ON SAYING, 'JUST BE ORDINARY.' HOWEVER YOU SEEM TO BE SO EXTRAORDINARY – YOUR APPEARANCE, YOUR LIFESTYLE. IS THERE A LOT OF DIFFERENCE BETWEEN A MASTER AND AN ORDINARY ENLIGHTENED PERSON?

There is none – and whatsoever seems to you to be extraordinary, is because you don't understand what ordinariness is.

Because you have never lived ordinariness, ordinariness itself has become extraordinary to you. What do you see that is extraordinary in me? I live one of the most ordinary lives. When hungry I eat, when sleepy I sleep. I don't practise anything. I don't even do anything. Whatsoever happens, happens – I move with it, float with the river. But to you it can look extraordinary, because you don't know the taste of ordinariness. Once you know the taste, then you will understand.

Everybody is after being extraordinary. That is the search of the ego: to be someone who is special, to be someone who is unique, incomparable. And this is the paradox: the more you try to be exceptional, the more ordinary you look, because everybody is after extraordinariness. It is such an

ordinary desire. If you become ordinary, the very search to be ordinary is extraordinary, because rarely does somebody want to be just nobody, rarely does somebody want to be just a hollow, empty space.

This is really extraordinary in a way, because nobody wants it. And when you become ordinary you become extraordinary, and, of course, suddenly you discover that without searching you have become unique.

In fact, everybody is unique. If you can stop your constant running after goals for even a single moment, you will realize that you are unique. It is nothing to be discovered, it is already there. It is already the case: to be is to be unique. There is no other way of being. Every leaf on a tree is unique, every pebble on the shore is unique, there is no other way of being. You cannot find a similar pebble anywhere on the whole of earth.

Two similar things do not exist at all, so there is no need to be somebody. You just be yourself, and suddenly you are unique, incomparable. That's why I say that this is a paradox: those who search fail, and those who don't bother, suddenly attain.

But don't get confused in words. Let me repeat: the desire to be extraordinary is very ordinary, because everybody has it; and to have the understanding to be ordinary is very extraordinary, because it rarely happens – a Buddha, a Lao Tzu, a Jesus have it. To try to be unique is on everybody's mind; and all these people fail and fail utterly.

How can you be more unique than you are already? Uniqueness is already there, you have to discover it. You are not to invent it, it is hidden within you; you have to expose it to existence, that's all. This uniqueness is not to be cultivated. It is your treasure. You have been carrying it for ever and ever. It is your very being, your very core of being. You have just to close your eyes and look at yourself; you have just to stop for a while and rest and look.

But you are running so fast, you are in such great haste to achieve it that you will miss it.

It is said by one of Lao Tzu's great disciples, Lieh Tzu, that once an idiot was searching for fire with a candle in his hand. Said Lieh Tzu: Had he known what fire was, he could have cooked his rice sooner. He remained hungry the whole night because he was searching for fire but couldn't find it – and he had a candle in his hand, because how can you search in the dark without a candle?

You are searching for uniqueness and you have it in your hand; if you understand you can cook your rice sooner. I have cooked my rice and I know. You are unnecessarily hungry – the rice is there, the candle is there, the candle is fire. There is no need to take the candle and search. If you take a candle in your hand and you go on searching all over the world, you will not find fire because you don't understand what fire is. Otherwise you would have understood because the candle was just in front of you, you were carrying it in your hand.

It happens sometimes to people who use glasses. It happens that they have the glasses on and they are searching for them. They may be in a hurry, and when they are in a hurry, they search everywhere – they completely forget that they have the glasses on. One can get in a panic. You may have had certain experiences like this in your life – because of the very search you become so

panicky and so worried and so disturbed that your vision is no longer clear, and something which is just in front of you, you cannot see.

This is the case. You need not search for uniqueness, you are unique already. There is no way to make a thing more unique. The words 'more unique' are absurd. Unique is enough. There exists nothing like 'more unique'. It is just like the word 'circle'. Circles exist. There exists nothing like a thing more circular. That is absurd. A circle is always perfect, more is not needed. There are no degrees of circularity – a circle is a circle, less and more are useless.

Uniqueness is uniqueness, less and more don't apply to it. You are already unique. One realizes this only when one is ready to become ordinary, this is the paradox. But if you understand, there is no problem about it, the paradox is there, and beautiful, and no problem exists. A paradox is not a problem. It looks like a problem if you don't understand; if you understand, it is beautiful, a mystery.

Become ordinary, and you will become extraordinary; try to become extraordinary and you will remain ordinary.

The third question:

Question 3

AFTER TWO YEARS WITH YOU I SEEM TO HAVE BECOME AN IDIOT. I DON'T KNOW WHERE I'M GOING OR WHAT I WANT OR EVEN WHAT I LIKE. I FIND THIS STATE VERY PAINFUL. AND IN ALL THIS SUFFERING I FEEL THAT I AM GROWING APART FROM, RATHER THAN CLOSER TO YOU.

This is precisely what I want. You should become idiots. That is the greatest performance you can perform. That is the peak, the pinnacle, that intelligence can achieve.

This is the whole effort: you should be ignorant, you should drop all knowledge, all belief, all the rubbish that comes from accumulating words, theories, doctrines. They give you a sense of power and a sense that you are somebody and a sense of intelligence. When you stop carrying this burden of scriptures, doctrines, doctrinaires, suddenly you realize that you are an idiot, because now the ego is no longer on firm ground, it is trembling. In fact I'm trying to take the earth away from your feet. The moment will come when you will realize that you are an idiot – it is a beautiful moment, if you understand.

You can miss it. There is more possibility of missing it. Then you can fall back on your knowledge again, and cling to it. If you understand it, immediately there is a transformation because ignorance means a cleaning. Now your slate is clean, nothing is written on it. Now your mind is empty, hollow, nothing fills it. Now there is no furniture in the mind, now the house has space. Much is possible in this space but the moment you call it idiotic, or you say to yourself, 'I am feeling like an idiot,' you have already condemned it.

Soon we will come across Lao Tzu's saying: In this whole world only I am an idiot. Everybody seems to be so wise, everybody knows where he is going to, where he is coming from, only I seem to be bewildered. Everybody seems to be so intelligent, only I seem to be muddleheaded. Soon we will come across that saying.

So try to understand this state; this state is a great passage. From the rubbish that you call knowledge you are now entering the world of being and existence. In the interval, the interim period, you will feel like an idiot. Feel and enjoy it. Don't get disturbed. What is wrong in being an idiot?

The ego suffers. That's why you feel pain. I DON'T KNOW WHERE I'M GOING OR WHAT I WANT OR EVEN WHAT I LIKE. Beautiful! That means there is nowhere to go. You can only be here and now. The goal has disappeared, now you don't feel certain where you are going. Perfectly beautiful. When the goal disappears you cannot go anywhere, you can only be here – and here now is the goal. You feel this state as very painful because the ego has to die. The ego would like to be a knowledgeable person, not ignorant; the ego would like to cling to mere words without any content in them, because still they give you a feeling that you know something and you know where are you going. You will feel painful if you are persuaded by the ego. If you are not persuaded by the ego you will feel happy and you will celebrate. You will be happy that you have attained something worthwhile.

Don't create suffering for yourself. Try to look at this ignorance with a totally different vision. That is what I am trying to impart to you – the vision to look at things in a totally different way. Ignorance is clean, cleaner than any knowledge; ignorance is silent, more silent than any knowledge. Knowledge is always noisy, knowledge is a market-place; ignorance is a cave somewhere deep in the Himalayas.

Knowledge is ill, ignorance is healthy. Knowledge is ill because of the ego – the ego is the greatest disease. You cannot feed the ego if you don't cling to knowledge. If you cling, you can feel that you are somebody – that you know something, that you are not an ignorant person; you can compare yourself to others – that you know more, that everybody else is ignorant, stupid, but you are very intelligent, you have degrees from the universities. And you exhibit them in your sitting-room, you frame them, you bring it to everybody's notice that you are no ordinary person; you are very cultured and cultivated, knowledgeable. You go on showing your knowledge everywhere. Wherever you can get a chance, even a slight chance, you jump in and you start showing your knowledge, your software. You start arguing; you start proving yourself right. The whole effort is egoistic.

Ignorance is healthy; ignorance is innocent, innocent like a child, a newly-born babe. Ignorance is never cunning, knowledge is always cunning. When you have knowledge you call it cleverness; when somebody else has it you call it cunningness – but cleverness and cunningness are the same.

Knowledge can deceive others. It is a criminal. Ignorance cannot deceive anybody – at the most it can be deceived by everybody else. Ignorance is never a crime. Knowledge is active, aggressive, male; ignorance is inactive, passive, female. Ignorance is receptive, a womb; knowledge is never receptive, it is always rejecting. Have you seen people who are knowledgeable? It is very difficult for them to say yes, it is very easy to say no. No is always ready on their lips. No gives them power, the feeling of power, that they can argue and they can destroy.

Knowledge does not know how to say yes, and it misses much, misses all. Because the existence is known only by one who has given a total yes to it, who has signed a blank cheque and given it to existence. Only in that trust are mysteries revealed. You become intimate. Ignorance is wonderful.

So be an idiot, and be one totally. Don't hesitate. Then there will be no pain, no suffering. The suffering and pain is not coming from ignorance, it is coming from the dying ego.

It is also very, very important that the second part of the question should be understood: I FIND THIS STATE VERY PAINFUL. AND IN ALL THIS SUFFERING I FEEL THAT I AM GROWING APART FROM, RATHER THAN CLOSER TO YOU.

Yes, that happens. When you come near to me for the first time it is through the ego that you are close because you don't know anything else. You come as an ego. The closeness is false. How can the ego be close? It can only pretend that it is close, it can never be close. How can the ego be intimate? It is always in conflict, it can only deceive, it cannot truly be intimate and close. Closeness means that the ego should disappear, only then can you come close. If you are surrounded by the ego, armored by it, how can you come close to me? Impossible. The ego gives you a feeling that you are coming close because that too becomes food for the ego. Now you are close to Osho. Now you are close to your master. There is always comparison in it – closer than others. It is not really closeness, it is the old game of the ego. It continues around me – people go on thinking: Who is closer?

People are even worried about who is going to be my successor. What foolishness! I am here. You cannot be intimate with me and you are worried about who is going to be my successor. People who are worried about it must unconsciously be angry deep down – they should be my successor. They are trying to pose that they are closest. But closeness needs no certificates, and a closeness needs no justification. It is simply there in its total naked beauty. There is no need for it to be claimed.

When you come near me for the first time, it is the ego that comes nearer and gives you the sense of nearness; and when the ego starts dropping, disappearing, dissolving, suddenly you see, for the first time the reality of how far you are from me.

But don't be worried. Closeness through the ego is no closeness and even a great distance with no ego is closeness. Let the ego die. Then you will understand the real closeness. A real closeness is not a comparison. You simply feel exactly with me, as if you are not even near. But let the ego die completely. It is still alive – it may be on the deathbed, but it is not dead yet. Don't give it an oxygen cylinder, and don't feel pity for it. Let it die. Help it to die, because that is your disease. Even if it is painful, let it be, because no rebirth is possible without pain. If it is suffering, rejoice that the moment of suffering has come for you, because only through suffering does one reach to the blessing, to the benediction.

The fourth question:

Question 4

I OFTEN GET THE FEELING THAT YOU DON'T CARE ABOUT US, NOT IN THE WAY I HAVE KNOWN CARING IN THE PAST. HOW DOES A BUDDHA CARE?

You will have to become a Buddha, otherwise there is no way of knowing about it.

A Buddha cares in a totally different way. His care is not a worry. When you care about somebody, you worry about him – a Buddha cannot worry, that has to be remembered. When you care about somebody, you are tense, anxious, in anxiety. A Buddha cannot be anxious so a Buddha cannot care in your way. When Buddha cares.... It is wrong to say that he cares because he is care, he is

caring. It is not good to say that he cares because that gives the feeling that sometimes he does not care. No, care is not an act for a Buddha, it is his being. It is his whole way: he is a caring. When he is a caring, it is natural to him that he cares and loves. It does not create any tension and anxiety in him.

It creates tension and anxiety in you because it is not natural to you. That point has to be understood – it is something unnatural. When you love, when you care, it is something unnatural to you. Hate seems to be easier, natural; anger seems to be more easy than compassion. Not to care seems to be more natural and easy for you than to care. So whenever you care, it creates a tension. It is an unnatural thing – you are pretending to be a Buddha. That pretension creates the tension, and your caring becomes poisonous. If you care with tension and anxiety, your anxiety and tension will enter into your care also, and you will force the other, knowingly or unknowingly, directly or indirectly, to feel obliged to you. You have done a great work, you have been a martyr – you will brag about it, and you would like the other to feel and show and say that he is very, very much obliged to you.

This is an ego game. And remember, if this is the way you care, the other may show that he is obliged but deep down he will never forgive you, never. He will never forgive you, and you cared and you loved and you were so helpful, and you served him – but he will never forgive you. In fact, some day, if the opportunity arises, he will want to take revenge. It was not pure care, it was poisonous. Your love always has something of hate in it, your sympathy has something of antagonism in it, your care has something of indifference in it.

It is difficult for you to understand how a Buddha cares; it is not in your way, not at all. If that is the only care you know, then a Buddha does not care. But I tell you he cares, and he cares so much that it is no longer an activity, it is his being. It is just like a fragrance of a flower. In fact, if you are not there and a Buddha is sitting alone, then too he is caring. It is just like breathing to him. It is not that he cares for you... he CARES. That is the problem. You would like him to care for YOU. Then the ego is fulfilled. If he simply cares, and cares for everybody, and caring is his nature – he cares about a rock and about a tree and about you also – then you are not something special. And the ego is always hankering to be special. If that hankering is there you will not be able to see the caring of a Buddha.

For him existence is one; for him individualities have dissolved. You don't exist as islands. A whole continent of consciousness exists; you are just parts.

He cares, but he is not caring for someone is particular, even though sometimes it may seem that he does. That again will be a false attitude on your part. It happens sometimes that a person who is more receptive of his care receives more. It is not that he cares more, but that the person who is more open to his caring and love, receives more. The person who is closed does not receive at all and then the person who is closed will throw the responsibility on the Buddha. He will say that he is caring more for A and not caring for me at all. You never see your own closedness.

A Buddha is like an open invitation: he does not address his invitation to anybody, it is an open invitation for all, for everybody. He is like a river flowing – anybody who is thirsty can come and share.

But the river cannot jump into your mouth. You will have to bend down, fill your hands with the water, and then it can satisfy you, it can quench your thirst. But of course it will depend on you how

much water you can take from the river. The river is not giving anybody more or less, the river is simply a giving, a sharing. If you are closed, antagonistic to the river, if you are doubtful, skeptical, if you stand on the bank and you don't bend, you don't relax, you don't surrender to the river, you go on standing there – you will remain thirsty. Those who are ready to surrender, their thirst will be quenched.

So it depends on you. When I say Buddha cares for everybody, in fact for him nobody exists; there is only one consciousness, one oceanic consciousness. Still, a few people are benefited more, a few are benefited less, and a few are not benefited at all. That is because of you, not because of a Buddha.

You will be able to understand the whole phenomenon when something, a ray of Buddhahood, enters into your being. Then only will you be able to understand the language. The whole phenomenon is so qualitatively different from all that you know, that all the words that we use are somehow not enough.

The fifth question:

Question 5

I OFTEN GET THE FEELING THAT YOUR HANDS ARE SPEAKING TO US, AND THEY ARE SAYING SOMETHING DIFFERENT FROM YOUR WORDS. ARE YOU POINTING AT THE MOON?

You have caught me right – and red-handed. Try to understand it. Not only by my hands, by every gesture I am saying something, if you can decipher it and decode it. When I am talking, I am saying something, when I am not saying anything, then too I am saying something. When my hands are moving I am saying something, when they are not moving then too I am saying something.

You will need to be more and more alert so that you can listen to me as a totality.

The sixth question:

Question 6

WHEN YOU LOOK AT US WHAT EXACTLY DO YOU SEE?

This question is from Pratima. I see the first layer, the Pratima which is not real – the pretension, the effort to show something that is not there.

Then at the second layer I see another Pratima, which is there, but which the first layer is trying to hide, to suppress, to push into the dark.

Then I see the third layer which is so unconscious that the first two layers are completely oblivious of it.

The first layer is consciousness, the second layer is subconsciousness, the third layer is unconsciousness – you are not aware of it. Sometimes the third layer comes into your dreams and

talks to you and tries to convey some messages which in the morning you either forget completely or you remember fragments which mean nothing. Or you go to a Freud or a Jung or an Adler for interpretation, which is going to be false because nobody else can interpret your unconscious because it is an individual script. They can have generalized ideas about it but they won't be of much help. That's why every psychologist and every psychoanalyst has his own way of decoding it – and they are all right. Nobody can be proved wrong.

Only you can decipher it really: it is your unconscious talking to you, it is as individual as your thumbprints. Nobody else can do that work for you. Interpreters are not needed, more awareness is needed, more mindfulness is needed.

And then I see the innermost core, the deepest place, where no Pratima exists – the emptiness, the being as non-being.

When I see into you I see all these things, and you are also to become alert and to see all these things.

Become alert of the first Pratima.... The word Pratima is beautiful. It means image. Become aware of the first image which is false, a facade, a showpiece for the outer world, a show-window. You know it. It is not true.

Become aware. I am not saying you should drop the image immediately, because untruths can be dropped only when you have become mature enough to drop them – otherwise they are needed. I'm not saying you should drop them abruptly. You cannot. If you do it will be suicidal. Let them be there, but you become aware and alert that they are false. When you are talking to somebody just see when your face becomes false; when you are smiling and there is no smile within; when you are showing that you are attentively listening and you are completely unlistening; when you show that you are sympathetic but not even a flicker of sympathy passes through your being. Be aware of this first layer. This is all that people know about each other.

Then the second layer, which you are suppressing, is continuously forcing its way up. It wants to come up, it is part of you – and it is truer than the first. The first is social, the second is natural, more authentic than the first.

I'm not saying you should allow it complete freedom – you will go mad or you will become a criminal and you will be caught and imprisoned. First become aware about it. Then when you become mature enough you can give it by and by a little more freedom, and that freedom will not lead you to anarchy. Then by and by, when you have become aware of the first two layers, your consciousness will be intense enough to penetrate the third layer, the unconscious.

To penetrate the third layer is very difficult because it consists of all your past lives, all the millions of past lives you have lived. You lived like a rock, then dissolved and became a plant; you lived like a tree, then died and became an animal; you lived like an animal, then died and became a man – millions of lives. Hindus say that everybody has passed through eight hundred and forty million lives in all. The third layer consists of all these lives, the whole cumulative effect – all the SANSKARAS, all the conditionings, all the karmas.

When you have dealt with the first two layers and you have become aware, not only aware, but master of them, now they are no longer masters of you but servants – as servants they are beautiful, they have much utility, but as masters they are dangerous – then your consciousness can penetrate the third layer. The third is the real struggle, and without passing the third, passing through it, one can never reach to the innermost core which you are in reality.

But I see all the four layers within you. That's why I sometimes call you fools – when I'm talking to your first layer, and I sometimes call you Buddhas – when I am talking to your fourth layer, which is not a layer really but the ground of your being.

The seventh question:

Question 7

YOU SAID A CAT IS AS AWARE AS A BUDDHA. BUT WHY IS A CAT NOT WILLING TO GIVE A DISCOURSE EVERY MORNING LIKE YOU?

Cats are always willing – but you have to be ready to be mice. Cats can speak only to mice. Become rats, and cats will deliver discourses. They always will, but the whole point is of your being receptive at that level. Trees are speaking: become a tree and you understand. Birds are speaking: become a bird and you understand. And you cannot understand me if you don't become a buddha.

I am delivering the discourse but don't be deceived by it, don't think that you are understanding it also. I am talking – that is certain. But are you hearing me? That is not so certain. You appear to listen to me, but that's more or less appearance. Sometimes I talk for one and a half hours, but rarely you listen – sometimes for a single second or two seconds or three seconds, then again you are fast asleep. The words go on falling on your ears.

You appear to be listening but listening is of no use if you are not understanding. Listening is not listening if you are not understanding it. If you are not transformed through it, what is the point of listening? The tape-recorder goes on listening to me and recording better than you can record, but the tape-recorder is not going to become a buddha.

Just by listening to me you are not going to become buddhas. Listening should penetrate. It should be so total that when you are listening you are completely dissolved in it. Then every word goes into your very core, hits you deep down, penetrates you. Understanding arises through that penetration – it is not verbal.

The last question:

Question 8

HERE ARE SOME OF WERNER ERHARD'S SUTRAS FROM HIS 'BOOK OF LIES'. COULD YOU COMMENT ON ONE OR MORE OF THESE?

The sutras are beautiful.

The first sutra:

THE TRUTH DOESN'T MEAN ANYTHING.

IT JUST IS.

It is like a flower. It does not mean anything. What does a flower mean? It just is.

Meaning is something of the mind, meaning is something imposed by the mind. Truth is not something of the mind. When the mind is no more, truth is. So how can the truth mean anything? It just is.

IF YOU EXPERIENCE IT, IT IS THE TRUTH.

THE SAME THING BELIEVED IS A LIE.

Yes, absolutely true. If you experience it, only then it is truth, because truth is an experiencing, it is not believing. Belief means you don't know, you have a borrowed knowledge. You know something about it but not it. Something about it is something very far away. It is a lie. All things said about truth are lies. Only truth is true.

The truth cannot be said; it can only be experienced. So what do masters go on doing? They lead you from one lie to another which is nearer to the truth. Then they lead you from that lie to another lie which is again nearer to the truth. But all lies are lies; nearer or not nearer does not make any difference. When you take a jump from all the lies, it is from the mind, the liar. When you take a jump out of the mind, the truth is, it simply is, and only then it is truth.

What Jesus said was true for him, but for Christians? All those beautiful sentences are dead lies, something to be believed in. Just by believing you cannot attain to truth.

IF YOU EXPERIENCE IT, IT IS THE TRUTH.

THE SAME THING BELIEVED IS A LIE.

OBVIOUSLY THE TRUTH IS WHAT'S SO.

NOT SO OBVIOUSLY, IT'S ALSO SO WHAT.

I will repeat it so you can follow:

OBVIOUSLY THE TRUTH IS WHAT'S SO. Nothing can be said about truth, only this much: that it is so. It cannot be compared. There can be no analogy for it. You cannot say: It is like this. Truth is only like truth, but that will be a tautology: to say that truth is truth will be a tautology, because it does not add anything more to your knowledge. But this is the fact. Truth is a tautology because there is nothing in existence which can become an analogy for it. We cannot say: 'Truth is like that' because only truth is. No other exists. OBVIOUSLY THE TRUTH IS WHAT'S SO.

So remember that truth is truth, God is God, Love is love. If you ask for definitions, these are not definitions because a definition means you say something which can become an analogy. What can

be said about love? What can be said about truth? What can be said about God? Whatsoever you say will become a tautology. You don't say anything new, you simply repeat God is God, so what is the point in repeating it? If to the person who does not know God and asks, 'What is God?' you say, 'God is God,' how is he helped? He will think you a fool. But this is what all the great scriptures have been doing. Nothing else can be done, everybody is helpless there. All language, all logic falls short.

OBVIOUSLY THE TRUTH IS WHAT'S SO.

NOT SO OBVIOUSLY, IT'S ALSO SO WHAT.

If it is obvious, it is okay, if it is not so obvious, then too it is okay, because both are truth. When you attain to truth, when you experience it, much becomes obvious and much is not so obvious. Nobody attains to truth completely: nobody can ever attain to truth completely, It is such a vast ocean.

I will tell you a small anecdote about the Sufi master, Jalaluddin Rumi. Riding on a horse he was coming back to his home from his college where he used to teach his disciples. His disciples were following him on the road – he must have been a very loved master.

Then suddenly there came a fakir who stopped the horse and asked a question. The question the fakir asked was: I have heard that you have become awakened. I have travelled long to ask you one question: Who do you think is greater – Hazarat Mohammed, the founder of Islam, or the great Sufi mystic, Al-Hillaj?

Al-Hillaj was killed, murdered by Muslims because he was thought to be an iconoclast and to be rebellious and to be sacrilegious because he asserted, 'anal hak,' – 'I am the truth.' Mohammedans said that it was too egoistic to say, 'I am the truth.' Had he been in India we would have worshipped him as a teerthankara or a Buddha, but in Mohammedan countries he was murdered.

He was the greatest Sufi. And to ask Rumi, who was a Sufi himself and followed the same path as Al-Hillaj, was really creating trouble.

Rumi asked the fakir: Why do you ask? The fakir said: Before he died Mohammed said – and these are almost his last words on this planet earth – he said: 'My God, I could not know you as you deserve to be known. I fall too short.' The fakir said: This is Mohammed's last verdict – he could not know God totally. And he himself says, and he himself bears witness to the fact that he falls too short. Then there is Al-Hillaj who said: 'When I saw God I became him, he became me. We dissolved into each other, I have known him totally, I have seen him totally, I have become him totally.' So who is greater? That's why I ask.

Jalaluddin Rumi gave such a beautiful answer – nobody would ever have suspected it. He said: Hazarat Mohammed is greater than Al-Hillaj.

The fakir could not believe it. He said: Why? Why do you say this? Answered Rumi: Because Mohammed's thirst was so great that although he came to know God, came to know him more and more and more and more, his thirst was so great that it could not be quenched. Al-Hillaj's thirst could not have been so great – just a drop of God satisfied him completely. That's why I say Hazarat Mohammed is greater.

If you ask me, I will also say that those who have known him will always know that something still remains to be known. God never becomes totally known, his very quality is unknowability. You touch him, you feel him, you become him, but still his unknowable mystery surrounds you. Everything never becomes obvious, much remains which is not obvious at all. IT IS ALSO SO WHAT.

HAPPINESS IS A FUNCTION OF ACCEPTING WHAT IS. Beautiful. HAPPINESS IS A FUNCTION OF ACCEPTING WHAT IS. If you accept what is, there is no possibility of your being unhappy.

I have been observing thousands of people, seekers, non-seekers, this-worldly, that-worldly, and every day I come across the phenomenon that I don't see that people are really interested in being happy. Nobody seems to be interested in being happy because they are ready to sacrifice happiness for any nonsense: for jealousy, for possessiveness, for anger, for hate – for any nonsense they are ready to sacrifice happiness. But they are not ready to sacrifice anger, possessiveness, jealousy, for happiness. So how can I say that people are interested in being happy? They are interested in being unhappy. Whatsoever they say is not the point; I see them continuously trying to be unhappy, trying to find ways and means of how to be unhappy. This is really a tremendous phenomenon – in a world where unhappiness doesn't exist man has created so much unhappiness. He has really proved to be a creator.

Where no possibility of unhappiness exists, how do you create it? You are simply wonderful. You are past-masters in creating unhappiness, you are very creative – except that you create hell.

Happiness is a simple phenomenon, nothing is needed to do it. One just needs to be there and be happy.

HAPPINESS IS A FUNCTION OF ACCEPTING WHAT IS. If you don't accept what is, you will be unhappy. You go on saying that you want to be happy, but you go on rejecting. How can you be happy? Just accept, and then see from where unhappiness can arise. You may wait for lives and unhappiness will not arise because you have cut it from the very root.

But you want happiness on your conditions and on your terms. In fact you are not interested in happiness – otherwise why should you put conditions and terms to it? You could say: 'I am ready to be happy, howsoever one can be, because I want to be happy,' but instead you say: 'No. My conditions must be fulfilled.' And you put such impossible conditions, they cannot be fulfilled.

You have a lover, a beloved – you could be happy right now. But you have a condition that the lover should promise that forever and forever he will love you. Why bring this in? How can anybody promise? Nobody knows the future. Your lover is not a God, how can he promise? Even Gods cannot promise because a promise means that the future is settled right now. And the future is not settled. It goes on moving in infinite ways. So the person must say something which is impossible – he says: 'I promise' – but you know that this is false. He is deceiving. You know because you are also a human being and you know that you yourself cannot promise for the future.

You are asking something impossible and in the very asking of it you are destroying happiness. If he promises, you know that this promise is false. How can it be given? First you ask – if it is not given you are unhappy, if it is given then you are unhappy because the man is lying. Then you will be continuously in search of how to prove that you have been deceived. The promise was false.

As I watch you more and more, the more and more the fact that nobody seems to be interested in being happy becomes a reality. For any nonsensical thing you are ready to lose happiness; you will sacrifice it for any rubbishing idea.

But you need never sacrifice anything for happiness – the mathematics is so simple!

HAPPINESS IS A FUNCTION OF ACCEPTING WHAT IS.

LOVE IS A FUNCTION OF COMMUNICATION.

LOVE IS A FUNCTION OF COMMUNICATION. What is communication? Communication is a dialogue in which two persons are in deep sympathy with each other; in which two persons are trying to understand what the other is and what the other means. But if you see lovers, husbands, wives, and others, you will find them continuously fighting, never communicating. They say they are in love but they cannot understand a single thing; a single thing between them cannot pass without misunderstanding. The husband says something, the wife immediately understands something else, and then the husband goes on saying that he doesn't mean that. But she will not listen, because whatsoever she understands, she says is your real meaning; she will go on proving that this is your real meaning. The same is true with the husband – whatsoever the wife says he immediately interprets it in a certain way. And he says something else.... And this goes on, and this you call communication!

This is not communication. This is avoiding communication; it is a conflict. Communication is when two persons really, authentically, try to understand each other. It need not always be verbal; if it is always verbal it will be superficial. Sometimes two persons sit in silence, holding hands, just doing nothing, just meeting and merging in silence. Then communication becomes communion. Then it is being to being.

So this is the situation: a discussion, a debate, a conflict, is between head and head, a communication is between heart and heart, a communion is between being and being. Communion is silent, communication is poetic, discussion is logical.

Logic is the most superfluous and superficial thing in the world. The deeper you go, the more will you find poetry, sympathy, heart to heart feeling – every effort to understand the other. With the head there is every effort to misunderstand the other, all the energy is put into misunderstanding. With the being all words stop; only silence flows between two beings.

LOVE IS A FUNCTION OF COMMUNICATION.

HEALTH IS A FUNCTION OF PARTICIPATION.

The more you participate in existence, the more healthy you will be; the more you remain standing on the bank uncommitted, non-participating, just a spectator, the more unhealthy you will be. To be healthy is to be whole, to be with the whole, to participate.

HEALTH IS A FUNCTION OF PARTICIPATION.

SELF-EXPRESSION IS A FUNCTION OF RESPONSIBILITY.

Ordinarily people misunderstand self-expression for ego-expression. Ego-expression is irresponsible, self-expression is responsible. Self-expression is responsible for the whole because you understand you are part of it, you participate in it; whatsoever you do, the whole will be affected. The ego never worries about the other or the whole. The ego thinks: I am an island. My whole concern is centered within me. I exist for myself and the whole also has to be forced to exist for me.

The ego is irresponsible; self-expression is responsible, because you participate, you feel and whatsoever you do you always feel how it will fit with the whole, how it will affect the whole. Will it bring a benediction or will it become a curse?

IT IS EASIER TO RIDE A HORSE IN THE DIRECTION HE'S GOING.

Perfectly true. That is the way of let-go – move with the river.

IT IS EASIER TO RIDE A HORSE IN THE DIRECTION HE'S GOING. You need not even learn to ride. The riding and the learning are needed when you want the horse to move somewhere other than where he wants to go.

Once Mulla Nasrudin was going on his donkey somewhere, fast. He passed a market place. People asked: Nasrudin, where are you going so fast? He said: Ask the donkey. I have learned that it is futile to fight. If I want to go somewhere else, he resists. But he is a donkey and can be forgiven – I am an understanding man. If he cannot go on my way, I can go on his. So ask the donkey.

That is what all the wise ones have said – 'Ask the donkey.' And let the donkey go wherever the donkey is going, you simply move. Your body is the donkey, the horse. Ask the body, float with it, and you will reach. Don't fight with the body. The body is just symbolic: the world is your body. Don't fight with it. Float. Don't even swim because that too is a subtle fight – just flow with the river.

LIFE IS A RIPOFF WHEN YOU EXPECT TO GET WHAT YOU WANT.

LIFE WORKS WHEN YOU CHOOSE WHAT YOU GET.

ACTUALLY WHAT YOU GOT IS WHAT YOU CHOSE.

SO MOVE ON, CHOOSE IT.

LIFE IS A RIPOFF WHEN YOU EXPECT TO GET WHAT YOU WANT. You create problems when you start expecting, wanting, desiring. That means that now you are not moving with the horse – you have your own goal, you have your own private game to play, you are not moving with the whole. Then there is trouble, then there is disease, then there is neurosis. Then all sorts of anguish arise in you.

LIFE WORKS WHEN YOU CHOOSE WHAT YOU GET. It works when you like whatsoever you get. It seems just a small difference on the surface, but it is a tremendous difference. Whatsoever you have got, like it, accept it, enjoy it, rejoice in it – then life works beautifully. It functions with a beautiful humming.

ACTUALLY WHAT YOU GOT IS WHAT YOU CHOSE. SO MOVE ON, CHOOSE IT. If you know the secret mechanism of life, you will know that whatsoever you have got, you chose it some day, somewhere, some time in the past. So now don't fight with it: move on, choose it, like it. If you can like that which you have got, there is no trouble – no problem, no anxiety arises. Things are so easy and so simple. All problems disappear.

IF YOU'RE NOT ALRIGHT THE WAY YOU ARE

IT TAKES A LOT OF EFFORT TO GET BETTER.

REALIZE YOU'RE ALRIGHT THE WAY YOU ARE,

AND YOU'LL GET BETTER NATURALLY.

IF YOU'RE NOT ALRIGHT THE WAY YOU ARE IT TAKES A LOT OF EFFORT TO GET BETTER. No. I will not agree with that. Even with a lot of effort you will not get better. There I disagree. Even with a lot of effort you will not get better.

REALIZE YOU'RE ALRIGHT THE WAY YOU ARE, AND YOU'LL GET BETTER NATURALLY. That is the only way to get better. The only change that is possible is to accept whatsoever you are, wheresoever you are. Through acceptance is revolution, not through effort. Try to understand it. Who will make the effort? You will make the effort, and you are not right, so the effort is going to be made by a wrong man. How can the effort be right? You will be in a greater mess through it.

A man is violent and he wants to be non-violent. Who will make the effort? The violent man will make the effort to become non-violent? Then in the very effort there will be violence. You are sexual and you would like to become a BRAHMACHARI, a celibate. Who will make the effort? You who are sexual? The very energy which is sexual will make the effort to become celibate? Your celibacy will be a perverted sexuality, nothing else. Accept. Accept your sexuality, don't fight with it, rejoice in it, enjoy it, participate in it – it is part of life. You have to live through it. Don't be wiser than the whole. You cannot be. If the whole has given you sexuality, it means something. Enjoy it, don't complain, and one day you will find that through rejoicing in it, understanding ripens and you go beyond it. Only acceptance gives you understanding. If you reject a certain thing you cannot understand it because you have already become the enemy. How can you understand the enemy? When you rejoice in a thing you are friendly, sympathetic: then understanding is possible.

So here I disagree: IF YOU'RE NOT ALRIGHT THE WAY YOU ARE IT TAKES A LOT OF EFFORT TO GET BETTER. No, even a lot of effort will not help: it will mess you up more.

REALIZE YOU'RE ALRIGHT THE WAY YOU ARE,

AND YOU'LL GET BETTER NATURALLY.

LIFE IS A GAME.

IN ORDER TO HAVE A GAME SOMETHING HAS TO

BE MORE IMPORTANT THAN SOMETHING ELSE.

IF WHAT ALREADY IS, IS MORE IMPORTANT

THAN WHAT ISN'T, THE GAME IS OVER.

SO LIFE IS A GAME IN WHICH WHAT ISN'T

IS MORE IMPORTANT THAN WHAT IS.

LET THE GOOD TIMES ROLL!

Life is a game. Don't be serious about it. If you get serious you miss the point. Hindus have always called it a LEELA, a play – not even a game. Hindus call it a play, not even a game, because a game is when a play has become serious. Children play; grown-ups 'game'. Children simply play with no result in the mind, with no effort to win. The very play is beautiful. It is an end in itself, it is not a means to something else.

LIFE IS A GAME. Accept it, and soon you will find it has become a play, and when life is a play, it stops – you have understood the whole point. You have become a grown-up. Then there is no coming back.

IN ORDER TO HAVE A GAME SOMETHING HAS TO BE MORE IMPORTANT THAN SOMETHING ELSE. A game needs rules, a game needs comparisons, a game needs somebody to be defeated in it and somebody to be victorious in it. IF WHAT ALREADY IS, IS MORE IMPORTANT THAN WHAT ISN'T, THE GAME IS OVER. If you accept yourself and enjoy yourself and you become so celebrating that nothing could be better than this, then the game is over – because then for what to play the game? That's why Hindus say: Those who know, they don't come back. To come back is to come back into the game – a Buddha doesn't come back. For what? The game is over.

SO LIFE IS A GAME IN WHICH WHAT ISN'T IS MORE IMPORTANT THAN WHAT IS. That's why you always hanker for that which is not. If you have it, it becomes meaningless immediately and you are again moving towards something which you have not. Life is a game. The game exists through the desire for that which is not. If you already have that, the game is finished. LET THE GOOD TIMES ROLL.

THIS IS IT. When a game becomes a play and good times are allowed to roll – this is it!

THERE ARE NO HIDDEN MEANINGS. In fact, there are no meanings, hidden or not-hidden. Meaning is a futile, meaningless word, it is a mind-creation. Don't ask what meaning life has; it has none. Don't ask what meaning existence has; it has none. It is a purposeless play.

THERE ARE NO HIDDEN MEANINGS.

ALL THAT MYSTICAL STUFF IS JUST WHAT'S SO.

A MASTER IS ONE WHO FOUND OUT.

Perfectly true. There are no hidden meanings. And you become enlightened when you have found that there are no meanings in life. In fact when you have found that there is nothing to be achieved,

you have become enlightened. When you have come to realize that there is nowhere to go, you have arrived.

A MASTER IS ONE WHO FOUND OUT. A master is not one who has achieved anything, a master is one who has found out that there is nothing to achieve. This will be very, very difficult for you because you are all achievers. Even if you are here with me, you are here to achieve something, some spiritual nonsense.

And I am here to by and by seduce you to become a non-achiever – because then you are enlightened.

IF YOU COULD REALLY ACCEPT THAT YOU WEREN'T OKAY

YOU COULD STOP PROVING YOU WERE OKAY.

IF YOU COULD STOP PROVING THAT YOU WERE OKAY

YOU COULD GET THAT IT WAS OKAY NOT TO BE OKAY.

IF YOU COULD GET THAT IT WAS OKAY NOT TO BE OKAY

YOU COULD GET THAT YOU WERE OKAY THE WAY YOU ARE.

YOU'RE OKAY, GET IT?

CHAPTER 9

On Calm Quietude

29 June 1975 am in Buddha Hall

ON CALM QUIETUDE:

THE HIGHEST PERFECTION IS LIKE IMPERFECTION,
AND ITS USE IS NEVER IMPAIRED.

THE GREATEST ABUNDANCE SEEMS MEAGRE,
AND ITS USE WILL NEVER FAIL.

WHAT IS MOST STRAIGHT APPEARS DEVIOUS,
THE GREATEST SKILL APPEARS LIKE CLUMSINESS,
THE GREATEST ELOQUENCE APPEARS LIKE STUTTERING.

MOVEMENT OVERCOMES COLD,

(BUT) KEEPING STILL OVERCOMES HEAT

WHO IS CALM AND QUIET BECOMES THE GUIDE FOR THE UNIVERSE.

Man is blind, although he has perfect eyes. Man is deaf, but it is not that he has not got ears. Man is dead, although he is fully alive. There is a seeing and seeing. There is a listening and listening. There is a life and life – and they differ, they differ tremendously.

Eyes can see but eyes cannot understand and if you don't understand what is the use of seeing? Ears can hear but unless ears are also attentive to what they hear they will not be capable of listening. You are alive, but if you have not penetrated to your innermost core of being or non-being your life is going to remain only on the surface. You will never know, you will never come to an understanding of the tremendous energy phenomenon that you were. You will die without being aware of what life was.

If you live in such a way that the eyes see and yet do not see, that the ears hear and yet do not hear, that the heart throbs and yet remains like a rock, you are alive in the physiological sense of the word, medically you are alive – but not existentially. Then what happens? Then all your understanding is like misunderstanding. Then it would have been better that you had had no eyes: at least you would not have forgotten the fact that you are blind, at least you would have known that you cannot see, at least there would have been no possibility of misunderstanding.

Better it would have been that you had had no ears. Better it would have been that you were not alive but really dead; at least there would have been some reality in it. A really dead person is at least really dead but an 'unreally' alive person is not really alive, he is in a limbo, neither alive nor dead. He drifts, he doesn't exist, he has no inner dimension. He moves on the periphery without ever coming in touch with the center.

When I say these things about man I am not talking about man as an abstraction. Whenever I say man, I mean you. My man is concrete, not abstract; my man is not a concept, it is you. And this is the way you have been living for many lives: living a dead life. That's why you are so bored, bored to the very bottom: so tired, tired of existing. A thousand and one times you think of committing suicide so you can drop all this nonsense – but even that you cannot do. Even that is not possible, because a suspicion is always within you that there is much in life that you are missing. You know deep down somewhere in your heart of hearts that this is not a real life that you are living.

A possibility always follows you like a shadow – you may reduce that possibility to the concept of a paradise, a heaven, or a moksha, but they are nothing but a possibility of your coming really alive. If you live in such a way everything in your life will be perverted. You see, but in your eyes there are tears – then your eyes are clouded. You see, but your eyes are filled with thoughts – then the clarity is not really there to see. Then your thoughts interfere. If you see and your eyes have many prejudices around them, those prejudices become a barrier – you see and yet you cannot see.

You have been hearing me, but I know that it happens rarely that you hear me. Rare is the moment when understanding arises in you, otherwise you go on hearing me but it is so dull; there is no intensity in it, no throbbing of being in it. The words go on falling on your ears but nothing happens within, they don't penetrate. You don't give them your attention, your energy, your awareness, and they can ride only on your attention and awareness, to penetrate withinwards. You just listen to them – you listen as if you are in sleep and somebody is talking, you listen as if you are dead.

I would like to tell you an anecdote which happened in the life of a Sufi mystic. The man was not known much. He lived a life of an absolute stranger in the world. In fact he was known as 'the stranger' because nobody knew his name and he had never told anybody from where he came, who he was. He moved from one town to another and people became aware that he was 'the stranger' with no identity around him, an original face with no mask.

He came to die in a small town where Jalaluddin Rumi used to live: he came to die there because of Jalaluddin Rumi. When he died, a formality had to be performed: before a man was buried he had to be given a formal bath, so the professional bather was called. He cleaned the body of the saint and when he was coming to the private parts of the saint suddenly the dead body became as if alive, took hold of the hand of the professional and held it with a fist of iron.

Of course the professional became afraid, scared to death – a dead body had gripped his hand. He started crying, screaming, and people gathered. Every effort was made but the dead man's grip was so strong that it was impossible to get the professional free from his grip. Then somebody remembered and said: It is better to call Jalaluddin Rumi, he may know something. The whole town gathered and Jalaluddin Rumi came. He whispered in the ear of the dead man: He is just a professional, he does not know the state of your being, he does not know who you are. Forgive him for his transgression.

Immediately the fist opened.

Sufis have been talking about this story for hundreds of years. What happened at that moment? I don't know whether it is true or not, but that is meaningless – the story is beautiful and carries the message that a man of awakening is alive even when he is dead. This is the meaning to me. A man who is not alert and aware is dead even while he is alive – that dead body was not dead and your living body is not alive.

Life means intensity of life. You live in such a diluted way, so unconcentrated, so spread over, that you never come to know what it is that you call life. Then you will do one thing continuously and that will be to misunderstand – all your understandings will be misunderstandings.

A man came to see me. He was talking about his master and he said: This man is very humble. Sometimes he has even touched my feet. He is so humble and so simple....

I told the man a story. It happened that somebody asked a Sufi mystic, Junaid – it was known that Junaid had lived with almost all the great masters of that time while he was learning and seeking and searching – how he had known that these were the real masters because there were thousands of pretenders to one real master. He had the capacity to judge immediately who was real, and he avoided the pretenders and always went to the real.

When he himself became enlightened somebody asked: One thing has remained a mystery to us. How could you know, when you yourself were not enlightened? What was your criterion? Almost always you were right. What knack have you got? Is it just a hunch that somehow you know, or do you have a method for it?

Junaid said: I had a method for it. I would go to a person who was known to be a master and I would be very humble, very self-effacing: I would touch his feet with tears flowing from my eyes, I would fall down on the earth, I would completely self-efface myself, and then I would watch. If, at seeing my humbleness, the man became arrogant, domineering, I would escape from him as somebody escapes a plague. I would escape from him fast, as fast as I could.

The enquirer asked: And if the man didn't become domineering and possessive and dominating and arrogant, then? Said Junaid: If I was self-effacing and I saw that the other man, the master,

also became self-effacing, humble – when I touched his feet he touched my feet – then too I would escape as fast as I could.

The enquirer was more puzzled. He said: I came to solve the mystery. You have made it more difficult. In both ways you would escape? Then when would you stay there? How did the master have to react? Said Junaid: He had not to react at all. Whether I self-effaced myself or not, he had to remain himself. If he became arrogant that was a reaction – seeing a humble man he wanted to dominate him. If he becomes humble himself, it meant that seeing a humble man he was now in competition – he wanted to prove that he was more humble than me. That too is arrogance, very subtle, but that too is ego. It is saying: You cannot prove that you are more humble than me. So, he would start self-effacing himself.

I would escape from both types of people and I would stay with the person who simply looked at me and remained himself, who did not react. He had attained to equilibrium, to balance, to what Hindus call STITH-PRAGYA: a man whose inner flame of consciousness does not move now, there is no wavering inside. He does not react, he has no mind to react, whatsoever you do is the same to him. You cannot disturb him in any way whatsoever. This man I would remain with.

So I told the man who was saying that his master was so self-effacing that when he touched the master's feet the master also touched his, I told him: You go again and this time don't touch his feet, and act arrogantly, and talk in such a way that it seems you are higher than him. He said: It will be difficult, I have been a devotee for many years. I said: You don't worry, you have to try it. Things will only be clear then, and then you come back to me.

He went. Just after a week he came back and he said: Everything changed. When I didn't touch the feet of the man, he didn't touch mine, and he looked with such condemnation towards me that it seemed as if, if it were possible for him, he would throw me into the seventh hell. And when I acted arrogantly and started talking as if I knew more than him he ordered his disciples to throw me out. I have been thrown out. I asked the man: Now what do you say?

When you go to a man, if he behaves according to your ideas you will have a misunderstanding; if he does not behave according to your ideas then too you will have a misunderstanding. You have fixed ideas. They don't allow you to understand. You have formulas and a man of understanding has no formulas about himself; he lives in the moment, lives freely. Remember this – he lives in the moment, lives it spontaneously, and he follows no ideology. Ideologies are only for fools, stupid people who are not alert. They are substitutes for awareness.

Because you are blind, because you cannot understand, some substitutes to regulate your life and to discipline it have been given to you. If you understand, you throw away all those substitutes, because now you have the real thing, you live with awareness.

But how will you be able to understand a man who is free? You are slaves, slaves this way or that; even if you rebel you are slaves – rebellious slaves, but still slaves. How can you understand a free man in your slavery? The slavery will surround you like a smoke, a screen, and through that slavery you look at a free man. Whatsoever you see will be a misunderstanding. Whatsoever you understand can never be understanding unless your eyes are completely clear of all smoke, all ideology, all fixed ideas, images, theories, concepts. Unless you come to a free man with a spontaneous being – alert of course, but with no ideas, with no mind – only then can you judge.

It happened that when Junaid was passing through a forest, he saw a man near a lake. The very appearance was that of a drunkard and there was also a woman with the man. Of course immediately the mind started working. Why was this man here with a woman? And then he was pouring something from a surahi, a decanter – must be wine. Woman and wine together and the isolation of a forest? Interpretation. Things became clear. He thought he had understood.

Then there was a storm and a small boat which was coming to this side of the lake, sunk. The saint could not gather courage to jump into the stormy water but the drunkard jumped in to save the men. He saved six men out of seven and then he was absolutely tired. He said to Junaid: You are a great saint. Why are you standing there? Why can't you do something? Now only one man is left, you save him – otherwise remember that his blood will be on you. I have done whatsoever I could.

Suddenly Junaid became aware that he had been thinking that this man was a drunkard, a womaniser, a corrupt man, a sinner, but he had done something which was more saintly than he had ever imagined, and he couldn't gather courage. It was dangerous, it was a risk; he couldn't even gather courage to help the seventh man. The drunkard again jumped in and brought the seventh man out of the lake also.

Then he started laughing and Junaid said: Why are you laughing? He said: You come nearer and closer. He threw off the veil from the woman's face – she was a very, very old woman. Junaid came to know that she was the man's mother and in the decanter, in the surahi, there was nothing but pure water.

All that you can do is to judge from the outside – immediately your mind starts spinning. You see a certain thing and there is no gap: the mind starts spinning and it creates an interpretation. Your interpretation is not reality. You are unreal, how can your interpretation be real? From an unreal being only an unreal interpretation is possible. Drop all interpretations, all judgements. If you want to know a real man of awareness, a Buddha, a Christ, then drop judgements.

It is very, very difficult to drop judgements, to remain without judgement, to just watch, to just see, to just allow things to take their own course; but if you don't, what Lao Tzu says, will happen.

Lao Tzu says:

THE HIGHEST PERFECTION IS LIKE IMPERFECTION.

To you, of course. If you come to a perfect man he will look like imperfection. Why? It is very subtle but try to understand it. A man who is really perfect is never a perfectionist – this has to be understood – and a perfectionist is never a perfect man. A perfect man is total, a perfectionist is fragmentary. A perfectionist has chosen a style of life and he goes on making it more and more cultured, polished. He can become very, very perfect, but he will remain imperfect because he has avoided many things which have to be incorporated – otherwise life cannot be perfect. Only a total life can be perfect.

For example, a man who has been trying not to commit any sin, and has not committed any sin, has lived a pure, moral life, this man, howsoever perfect, will be imperfect because he has not known sin. Sin has to serve perfection somehow, it has some utility, otherwise it would not exist. The Devil

is in the service of God, otherwise there would be no need for him. The Devil may be acting against God but that too is part of the whole drama. The Devil has to be incorporated. If you deny it, a part within you will be denied, and it is half of you.

For example, if you deny anger, you deny hate, you deny all that moralists say is wrong, you deny it all, then half of your being is denied – the night part, the dark part, is denied. You only accept the day, but the night is also there – whether you accept it or not, it is there and it will remain in the unconscious, suppressed.

A saint always dreams of sins. Don't look at the saint, rather penetrate into his dreams and you will find the sinner hiding there. People who try to become celibate always dream of sex – they will have to. Where will people who try to manage their life with the day part put the night part? You cannot just destroy it. In existence nothing is destructible, everything is everlasting, eternal. It has to be absorbed, it has to be made part of your greater harmony.

If you live the life of a saint you won't have any salt in you – you will be tasteless. If you live the life of a sinner you will be only salt – not edible. If you live a total life, the saint and the sinner meet and embrace each other within your being, the night and day meet and mingle and become one, as they should be, then a third type of existence arises: the harmonious, the tranquil, the balanced, which is an absolutely different thing from both night and day. It is a third thing which comes out of the meeting of two opposites.

When oxygen and hydrogen meet, water is created. Water is absolutely different from hydrogen or from oxygen: it is a new existence, it is a new thing come into being. If you are thirsty, your thirst cannot be quenched by oxygen, and it cannot be quenched by hydrogen either because the quality of water is in neither hydrogen nor oxygen. The quality of water is a new quality – a harmony. When hydrogen and oxygen meet in a certain proportion, the quality to quench thirst arises.

The whole art of yoga, Tao, religion as such is that night and day should meet in a certain proportion; is how to manage the harmony between the Devil and the Divine, the dark and the light, the summer and winter, life and death; is how to create a harmony within them so that a third quality arises. That is Brahma, that is Tao.

In English you don't have any word for it. God, Devil, heaven, hell, you have but you don't have any word equivalent to moksha or Brahma or Tao, because Christians, Jews, Mohammedans have all lived the life of a perfectionist, but not of perfection. They have tried to cut off the lower, to destroy it, and just to remain with the higher. This is sheer stupidity. It is as if you destroy the foundation and you want the higher part of the building to remain. It is as if you cut off the feet and you want the man to be really alive and walking.

The lower is a necessity, the lower is the foundation.

Look at the economy of life. The lower can exist without the higher but the higher cannot exist without the lower, that's why it is higher. I am not creating a paradox, it is simple: the foundation of a building can exist without the building, but the building cannot exist without the foundation. A man can exist in darkness, but a man cannot exist in light alone. A man can live the life of a sinner because it is lower, but a man cannot live only the life of a saint. The higher needs the lower. It is

lower because it can exist without the higher – the higher is not a necessity for it – but the higher cannot exist without the lower. The roots can exist without the tree, that is nothing impossible. If you cut the tree, the roots will still exist and a new tree will be born; but try the other way – cut the roots – new roots will not be born. The lower is essential, the higher is a luxury; it comes only when the lower is fulfilled. It is possible only when the lower has been transcended, not destroyed.

A man of totality allows the lower to be there because that is the only way for the higher to be there also; then he creates a harmony between the lower and the higher. In that harmony lower is lower no more, higher is higher no more, they have become one, one unity. But if such a total man is seen by you, you will think he is imperfect because you will see there many things which you don't like in yourself. In the total man you will sometimes see anger also. Of course his anger has a totally different quality but that you cannot understand. His anger has the quality of compassion. You also have anger, but your anger has not the quality of compassion at all – your anger is violent.

A man of totality also has anger because the lower is there, but the higher has come into being. Now the higher shadows the lower, surrounds the lower, now the higher has changed the quality of the lower. A Christ also becomes angry but his anger is love; he is angry really because he loves you so much. People have asked me many times why they have never come across any incident in which Buddha or Mahavir were angry, but they have come across incidents in the life of Jesus when he was angry. Was he less evolved than them?

No, he was not less evolved; in fact, he was more total. He was not as perfect as Mahavir, but he was more total than Mahavir and he loved you more. He loved you so much that sometimes if it was needed he became angry. Mahavir did not love you. He was simply non-violent. Try to understand this. Mahavir did not love you, he did not hate you, he was indifferent towards you. Jesus loved you and loved you deeply. It is not surprising that Christianity became such a vital force in the world and that Jainism remained an impotent branch, a dead thing. Why did it happen? Jesus loved, and his love was so great that he was not afraid of being angry. He knows you will understand. If a parent is angry and if he really loves the child, the child understands and never feels hurt. In fact just the reverse will be the case: if the parent is never angry with the child he will feel hurt, because the parent is cold. He will never be able to forgive such a father or such a mother.

Every day many times it happens in your life. People come to me sometimes.... Just a few days ago one young man said that he was brought up by a stepmother and he still feels very, very angry towards her. He cannot forgive her, he cannot forget her, and unless the conflict is resolved he will not be able to go into meditation – because even in meditations he is thinking about the stepmother and how badly she behaved towards him, how deeply hurt he still feels. He carries a wound and he asked me how to heal this wound.

I'm always surprised – whenever a person has lived with a stepmother this happens, but I have never seen any stepmother be more angry than other mothers; real mothers are even more angry than stepmothers and real mothers beat their children more than stepmothers. They can afford it. Then why so much difference? There is a difference: the real mother loves also, and that love transforms the quality of anger. If she is angry and she hits, the child know that she loves also. In fact the child comes to know by and by that she only hits hard because she loves. When a stepmother hits and beats or insults, then it goes very deep and hurts, and for the whole life it will remain like a wound. What is the matter? A stepmother's insult, rage, anger, is cold. She does not love. Only the foundation is there; the building doesn't exist.

Love transforms hate, anger, everything. Compassion becomes an umbrella – it changes everything that comes within it.

You will think that a man who is a moralist, a puritan, who has lived according to rules and who has followed them very, very seriously, is perfect, because you will never see any anger in him. You will never see anything that you condemn within yourself. He is just purity. But just purity becomes abstract, a concept. He is just a bubble of air, not substantial, because he has no foundation. In fact he is not good, he is 'just good'. To be really good and substantially good the opposite is needed, a totality is needed.

It happened that Mulla Nasrudin was serving in a firm. Once the boss gave him a bottle of brandy. He waited, then after two or three days when Mulla didn't say anything, not even a thanks, he asked: What happened to the brandy I gave to you? Was it good? Mulla Nasrudin said: Yes, just good. The boss asked: What do you mean by 'just good'? Mulla said: Just right. The boss said: I don't understand. What do you mean by 'just right' or 'just good'? The Mulla said: If it had been a little better you would not have given it to me, and if it had been a little worse I would have given it to somebody else. It was just good, just right.

To be just right is nothing, it is a very mediocre state of mind. All your so-called gurus are almost always perfectionists, but they appeal to you because you can't see the picture clearly. Whatsoever you condemn in yourself is not there, they are hot air bubbles with no substance in their life, no foundation. They are half; they are not complete, they are not total. They have denied much and that which they have denied is still there in their subconscious, in their unconscious, struggling hard to come up.

That's why your saints, your so-called saints, go on trembling – they are afraid of the sins that they have not committed. This is really something. Imagine – a sinner is not afraid of sins that he has committed, but a saint is very afraid of sins that he has not committed because they are inside knocking at the door: Open the door and allow us. Saints are always afraid, that's why they used to move out of the town, out of the society, and go to the Himalayas, to a monastery.

The word 'monastery' is beautiful, it comes from a Greek root which means 'to be alone'. It comes from the same root as monopoly, monogamy, monotonous; it is that 'mon' that becomes monk. Monk means one who wants to live alone. Monastery means a place where people live alone; even if others are there everybody lives alone in his own cell.

Why so much fear of the world? The fear of the world is the fear of the unconscious, because if you are here in the market-place who knows, any moment the temptation may be too much. But if you have gone to a far-away monastery in the Himalayas, you cannot do anything – there is no woman. And by the time you reach Poona, the fantasy will be dead and you will be back in control again.

To go away from the world is to create a distance between the real world and your fantasy world, because if you are really there in the market-place and the fantasy takes over, you will not be able to control it.

All perfectionists become escapist, they have to – but you will see perfection in them. They are not real flowers; they are plastic flowers. They can be perfect but they have no fragrance. Fragrance is

always of the total and the alive. It is of one who has absorbed everything that life has given, who has transformed his whole being, without denying any part – but then he will not look perfect to you.

That's what Lao Tzu means. He says: THE HIGHEST PERFECTION IS LIKE IMPERFECTION. The higher the perfection, the less you will be able to see it, the lower the perfection, the more you will be able to see it.

In fact, you can see only those people who are just near you, just like you – you can understand them. They may be better in certain ways, but they are just like you. You may be more angry, they are less angry – the difference is of quantity not of quality. You are a sinner, they are a saint.

A saint only means one who has also condemned as sin all that you condemn and has dropped it into his own unconscious. Then he lives half-heartedly on the surface, always afraid of the roots inside, always trembling and praying, praying to God to save him from temptations. You can understand him, he is very close to you; the boundary line is not very big or solid, it is vague. But real perfection, a real man of perfection, is so transcendental to you, so different from you that you cannot understand him. Misunderstanding will be your only understanding about him.

THE HIGHEST PERFECTION IS LIKE IMPERFECTION,

AND ITS USE IS NEVER IMPAIRED.

Its use is never impaired, because a man of totality is never finished. He is always growing and growing and growing. His perfection is not a dead, stale thing. His perfection is a process, his perfection is a continuum, he goes on growing and growing and growing. There is no end to it. In real life there is no end – beginning and end are false words. Nothing begins and nothing ends. In real life everything goes on growing... and on and on and on.

Your perfection is a dead thing, a man comes to a dead end. Then he is just like a stone statue, no longer a man.

I have heard of an anecdote. A Buddhist monk came to India, and after many years he went back to Japan. His master asked him: What have you learned in India? The monk sat in a buddha posture, closed his eyes and became completely calm and still. The master laughed and said: We already have too many stone buddhas here. Get out from here! There is no need for any more stone buddhas.

The monastery to which they belonged had one thousand stone buddhas already. It was called 'the temple of one thousand buddhas'. And the master was right – enough is enough, get out of it. If this was all that he had learned he had wasted his time, because one can sit still like a buddha, but inside the whole turmoil goes on.

You can create a layer of stone-like inflexibility around you: that's what you call character. Character is a steel-like phenomenon: afraid of the inner tenderness, afraid of the inner living phenomenon, you create a dead, steel structure around you. That is what character is. A really perfect man has no character, cannot have, need not have. Only people who are afraid have characters – character is a defense mechanism, character is an armour. Not that the man of character is afraid of others, he is afraid of himself. Something may get loose and get out any moment.

It is said that two types of persons should be silent: the man of wisdom should be silent, because he has nothing to say, and the idiot should be silent because he can say something for which he will repent.

A man of character is always afraid of doing something, because whatsoever you repress has to be repressed again and again and again. He is always afraid that he might do something for which he will repent. Such a life becomes an inner hell. A total man, balanced....

When I say balanced, don't misunderstand me. In language it is a problem because whenever words such as 'balanced' are used, the thing feels like it is finished. If it is balanced there is now no movement in it, no progress.

The whole language is created by perfectionists; there are few languages which are total. For example, Burmese is a total language because it was created after Buddha's religion reached Burma. Religion came first, it gave a new impetus to the total being of the man, and then the language followed it. It is a totally different language.

When the bible was being translated into Burmese there was much trouble because the languages are totally different. Burmese is a living language. Every word gives a hint of progress, of process, movement. The words are dynamic. The words in the bible, whether they be Hebrew or English, are dead. For example, in English I have to say 'balanced' – in Burmese it will be 'balancing'. In English we have to say 'experience' – in Burmese it will be 'experiencing'.

It was almost impossible to translate the bible, because how will you say 'God is'? In Burmese it will become 'God is becoming' or it will become 'God becoming' because there is nothing like 'is'; everything is becoming, moving. You call the river 'is' – have you ever seen a river which is 'is'? It is always moving, it is 'rivering'. And life is 'lifying'. But the word gives a dead concept: 'life', finished – as if the circle is complete.

So always remember that English, or other languages, Hindi, Sanskrit, are not parallel to life, they have created dead concepts. Everything is becoming, a total man is always becoming, always on the way. In fact there is no goal for him, only the way.

Buddha's sayings are collected in a scripture which is called 'Dhammapadda'. It means 'the way of Dhamma, the way of religion'. Somebody asked me: Why is it called the way? Why not the goal? I told him: There is no goal for Buddha. There is nowhere to where he will reach and everything will be finished, it is always the way – and you are always the wayfarer, always a traveller. Buddha used to give to sannyasins names which mean travellers – one he used to give was 'paribrajak' which means 'a wanderer'. One goes on wandering and wandering and wandering and the more you become capable of wandering the more you become capable of wondering. Both the words come from the same root. Only a wanderer can be a wonderer, because every day new things are coming up. He is always moving, things are always fresh and new and everything is unknown, unfamiliar, strange. The wonder continues.

Buddha used to give to his sannyasins another name – he called them 'anugar'. The word means 'homeless', and the meaning is that there is no home, you go on and on and on. Buddha said: chereveti, chereveti, chereveti – go on, go on, go on. Life is an on-going process.

So a really perfect man is never perfect in the sense that perfection is complete. He is always balancing, always, always – there never comes a moment when he can say: Now I have attained. If you say: 'I have attained', you are now futile, you have no meaning, you are useless, you are no more a part of this on-going totality.

THE HIGHEST PERFECTION IS LIKE IMPERFECTION,

AND ITS USE IS NEVER IMPAIRED. It will look like imperfection to you. It has something of the imperfection in it because imperfect things move towards perfection and perfection always moves. It has a certain quality, an aroma of imperfection around it, otherwise it would be dead, finished.

It happened that a Mohammedan ruler of Iran sent a wise man to India to make contacts with the Indian emperor, to make friendly relationships. When the wise man came to India he addressed the emperor of India as 'full moon'. The emperor was very happy. He asked: You call me full moon? What do you call your own emperor? Mohammedans love the second day's moon very much, so he said: We call our king 'the second day's moon'. He is imperfect, sir, you are perfect. The emperor was very much pleased and with many presents, many valuable things, he sent this wise man back to his king. But the news reached the king before the messenger reached home. There were people in the court of the Iranian king who were against this wise man and they said: He has insulted you. He has called you 'the moon of the second day' and he has called the Indian emperor 'the full moon'. He is an enemy. He should be immediately caught.

Of course the king also felt offended. Immediately the wise man entered the kingdom he was caught and imprisoned and called to the court. The explanation was asked. The wise man laughed and said: Whenever something is perfect it is dead. A full moon has no more time to exist, the next day it starts declining. The moon of the second day has much future, it goes on becoming greater and greater. I have not offended you. If the emperor of India had been wise enough he would have caught me immediately and imprisoned me. You are a fool and your people around you are all fools.

He was true. Perfection is death, because there is nowhere to go any more. So the total man has something of imperfection in him, the aroma of imperfection, because he goes on moving and moving. He knows no death, he is deathless.

AND ITS USE IS NEVER IMPAIRED. How can it be impaired when you are not perfect? Your use will always remain, you will be useful always and always.

In India, in Jaipur, a few friends took me to a palace. They told me the history about the palace, that it had never been completed. An astrologer had said to the king: The day it is completed you will die. So he continued working on the palace, something or other, somewhere or other – there was always construction.

The astrologer must have been a very wise man. He may not have been a great astrologer but he must have been a wise man. When you are doing something continuously you are alive, that is the meaning of it. When the palace is being constructed continuously, everything is alive. When everything is complete everything is dead also. That's why it happens, you may have even suspected it sometimes, that if you live with a man who thinks he is perfect and you think he is perfect, you cannot find more boring company. You may respect the man but you cannot live with the man, he

will be too much of a perfectionist. He will be a dead body. From far away he is good, but if you come near he will start stinking – he is dead. All your mahatmas stink, you cannot live with them. You can appreciate them from far away, but if you live with them for twenty-four hours you yourself will feel that you are going to die.

They are dead: around them only death exists. They are perfect, they are the full moons. They have achieved, reached.

A real life is always reaching, always reaching – it never reaches. It is always arriving, it never arrives – and that's the beauty of it

THE GREATEST ABUNDANCE SEEMS MEAGRE,

AND ITS USE WILL NEVER FAIL.

In fact, you show your abundance because of your inner poverty. The more poor a man, the more he tries to show that he is rich. The more impotent a man, the more he advertises that he is very potent. The more ignorant a man, the more he pretends knowledge. The more weak you become, the more you want to create an illusion around you that you are very strong.

In fact, whatsoever you want to show will be just the opposite of what you are. If a man understands a little psychology, not much is needed, he can judge exactly where you are and what you are. A real man of knowledge will not show his knowledge; there is no need, he is absolutely certain that it is there. In fact he may hide it, he may try to show that he is a fool, he may try to show that he doesn't know anything, he may try to show that he is nobody – so that nobody disturbs him. When you have a treasure there is no need for another's opinion that you have a treasure. The need comes into being only when you don't have the treasure, when only opinions are there – then you have to depend on them. Then you think too much about what people think. This shows something of an inner poverty.

THE GREATEST ABUNDANCE SEEMS MEAGRE... so don't be in a misunderstanding. If you come to the richest man you will not see any show of it. If you come to the wisest man he may look like a fool. Because he will not be showing, he will not be an exhibitionist. If you come across a beautiful woman you will not find her painted, decorated, with ornaments all around her body – this is what an ugly woman does. A real woman, a really beautiful woman, will not bother to paint her face or paint her body, or put on too many ornaments. It is ugliness that wants to show beauty. Real beauty is completely oblivious of itself; it exists there in tremendous glory but it doesn't show, it doesn't exhibit, it doesn't advertise.

You have to find it, you have to seek it.

THE GREATEST ABUNDANCE SEEMS MEAGRE,

AND ITS USE WILL NEVER FAIL.

A man who lives a life of non-exhibition will always have enough, always more than enough, of what he needs. A man who lives an exhibitionistic life will always be poor and will always be in need of

more and more and more. Don't show what you have because that is the way you dissipate energy. If you have power, hide it! Hide it within, so deep that only those who have that power themselves can reach it. If you show your power, soon you will become impotent, powerless. It will be taken from you, stolen from you, robbed. You will be persuaded to depart from it.

Don't exhibit that which you have, don't show it. Enjoy it, rejoice in it, delight in it – but let it be absolutely unknown. Only those who know their own power will be able to know you. A man of power always immediately knows another man of power. A man of wisdom always immediately knows, without any outward symptoms, the man of wisdom. There is no way of missing.

So those who are wise will know your wisdom; no need to show it. In fact if you try to show it you will be stupid before them. And those who need not know, no need to exhibit it to them because they will be the stealers, they will be the thieves, they will rob you of it.

THE GREATEST SKILL APPEARS LIKE CLUMSINESS,

THE GREATEST ELOQUENCE SEEMS LIKE STUTTERING.

The greatest skill – why does it seem like clumsiness? Because the man of the greatest skill is not self-conscious about it.

Have you seen Picasso's paintings? He is one of the greatest painters ever and to those who have seen his paintings the idea immediately comes that they look like children's paintings. That is the greatest skill – it looks like clumsiness, but you don't know. Try a Picasso painting yourself, then you will know. It is more difficult than great classical painters.

A Michelangelo is absolutely perfect but not total; Picasso is more total. A Michelangelo creates beauty which is not of this world or of another world, it is just abstract. Picasso paints the real. If the real is ugly, then in Picasso's painting it is there. The beauty is there, the ugliness is there, the wisdom is there, the foolishness is there – life is a totality.

A wise man will be able to see the wisdom in Picasso's paintings but it is child-like – small children do paintings the way Picasso does them. But don't think that he was not trained; he was trained, disciplined. Then one day he became so perfect that he dropped all training and all discipline – it was not needed now. Now he could paint like a child.

The greatest poet doesn't bother about grammar; it is for amateurs, the beginners, to bother about grammar. A great poet in fact by and by forgets language itself, he creates his own language. A great poet is unclassifiable, you cannot classify him. Only ordinary poets look at the grammar, the metre, they follow all poetics. They will look perfect to you because you cannot find a single fault in them. Try to understand me. A great poet will have many faults because life has many faults; a perfect poet will not have any faults but then his poetry will not be alive. Only a dead body cannot err. 'To err is human,' they say. I say: 'To err is to be alive.' Only life can err.

Life has no perfect touch about it, and that's the beauty – it is childlike. So when a culture reaches to the highest peaks of its being everything becomes childlike: the greatest painter starts playing with the paint.

There are paintings of Salvadore Dali – some of the most beautiful paintings. He will simply spread color on the canvas, directly from the tube, and the painting is ready. He is playing with color. In Salvadore Dali's paintings you cannot see which is the up-side and which is the down-side. You can put it in any way and it is always right.

Once it happened that Picasso was asked to produce two paintings immediately, within one day; but only one painting was ready. A man like Picasso cannot be ordered – he lives spontaneously. The feeling was not happening, the painting was not happening, so he cut the one painting in two and sold it as two – and nobody was ever aware that they were one, not two. He could have made four, then too it would not have been any different because nobody could make any sense out of it, could know what it was. It was just a play of colors. If you asked him what he was doing, what the meaning was, he would say: Go and ask the flower what its meaning is. If God can go on playing with colors without any meaning....

What is the meaning of a butterfly and its colors? And what is the meaning of these jasmine flowers around here? Why are they red and not yellow? And why yellow, why not white?

There is no explanation, life is unexplainable. A great painter becomes like God, he plays, he creates sheer beauty, not forms. A great poet becomes like God, he creates sheer poetry, not poems, and sheer poetry is totally different to poems. Poems have form; sheer poetry is formless. It may be in prose, poetry can be in prose, but a poem cannot be in prose. Poetry can be in silence, but a poem cannot be in silence.

A great musician forgets everything that he has learned, he forgets his instruments also – he himself becomes the music. Then when he is silent, then too there is a singing. When he walks there is a song in it. When he sits there is dance in it. In his movement there is dance, in his non-movement there is dance – he has become one with it.

That's why Lao Tzu says: THE GREATEST SKILL APPEARS LIKE CLUMSINESS.

It is difficult for you to understand it. To understand Michelangelo is easy, any fool can understand; but to understand Picasso is difficult, only a few can. Mad, wise people are needed to understand it – mad and wise both.

THE GREATEST ELOQUENCE SEEMS LIKE STUTTERING.

The greatest man of eloquence always hesitates. Life is so subtle, how can you say something without stuttering? Life is so profound, how can you put it into words? Life has such depth, immense depth, that only a fool can say something without hesitation, only a fool can be certain. A wise man is always uncertain.

He walks as if he is walking across a winter stream; he walks cautiously as if there is death at every step. He speaks, knowing well that all that can be said is rubbish, and that which is not rubbish cannot be said. He knows well that there is no possibility of saying the truth because the moment you say it, it becomes a lie – words kill it, they are poisonous. Only in silence can it be said, but there is nobody to understand silence so a wise man also has to speak.

But he stutters, he hesitates, he is always afraid in a way – not for himself but for others. Whenever I speak to you I know there is a ninety-nine per cent chance for it to be misunderstood and only a one per cent chance for it to be understood. How can I say it with certainty? I have to hesitate, but the risk has to be taken for that one per cent. For the possibility of one per cent of the people understanding the risk has to be taken.

The song has to be sung, knowing well that maybe nobody will understand it. The painting has to be painted, knowing well that maybe nobody will be there to appreciate it.

It happened in the life of Van Gogh, the great Dutch painter – he painted in such a spontaneous way that nobody could understand what he was painting. There existed no criteria by which to judge his paintings. In fact, how can there be criteria before Van Gogh was there? The criteria will follow Van Gogh, they cannot precede him. There were other painters in the world but there had never been a Van Gogh – so how could there be criteria, critical standards, to judge a Van Gogh?

Van Gogh brought a new world to the world. He painted, but no paintings were ever sold – but that was not the point, he was never depressed about it. If he had come across Lao Tzu he would have said: If people purchase them then they are not real paintings. Because nobody purchases them there must be something in them. Nobody can make head or tail of them.

His brother used to give him enough money to meet just his bare necessities, food, clothing, shelter, not even a single paisa more. So he would eat for four days and for three days he would fast because he had to purchase color and canvas to paint with. This was the pattern for his whole life, and he didn't live long.

This world is not for people like that. They simply remain outsiders and strangers, they simply don't feel at home. He painted madly because he knew that life was ebbing soon. How can you live for a long life on just four days of eating – and not even efficient food – and then three days of fasting? But he painted and he was happy.

His brother, Theo Van Gogh, was very, very depressed because no painting could be sold. He himself was a great critic of paintings, and he supported Van Gogh, he tried to sell his paintings, but no painting could be sold. Just to make Van Gogh happy he once sent a friend with money to purchase at least one painting. The man came and Van Gogh was very happy that at least somebody had come to appreciate. He showed him all his paintings, almost two hundred paintings, his whole life's effort. But the more he showed, the more he understood that the man did not understand. He was in a hurry to purchase just anything, so he said: I'm not going to sell. I suspect that my brother has given you money. He turned him out of the house, that was the last straw. He said: Never again am I going to sell anything. He simply gave his paintings to anybody and everybody – to the tea-house on the corner of the street he would go and give his paintings – and after his death the hunting started.

He had created the criteria for himself – this is really something. A man like Van Gogh has to paint, and also create the criteria for the paintings to be judged because there existed no other criteria.

A man like Lao Tzu has to create his truth and then the methods of how that truth can be seen and realized.

After Van Gogh's death his paintings became so famous that they were hunted all over Europe, wherever he had lived – in small villages, in hotels, in tea-houses, in coffee-houses. People had thrown them away as rubbish, they had completely forgotten about them. Now there exist almost one hundred rediscovered paintings and each painting costs almost ten lakh rupees, that is the minimum – and the man lived like a beggar, nobody ever purchased anything.

What is the problem? With the greatest there is a problem because such a distance exists between them and the masses, and the distance is vast. There are only two possibilities: either the great man comes down to the masses – which is impossible, because it cannot happen, it is unnatural – or the masses reach higher. That is the only possibility and that takes time. That's why even thousands of years pass and Buddha and Lao Tzu and Krishna remain enigmas. The mystery is not solved.

THE GREATEST ELOQUENCE SEEMS LIKE STUTTERING.

MOVEMENT OVERCOMES COLD,

That you have observed. If you go to the physiologists, medical doctors, they will say yes, movement overcomes cold. That's why when there is much cold your body starts shivering; that is the body creating its own movement to overcome cold. Shivering is nothing but a mechanism of the body to overcome cold. When you shiver the body starts trembling, a movement is created all over the body. That movement gives you heat. That everybody knows. They may not be aware of it, but everybody knows that if you are feeling cold, you walk fast and you overcome it. You run and you start perspiring.

Even an imaginary movement can overcome cold. In Tibet there exists a particular method they call 'Heat yoga'. You simply imagine. You try sometime, when the night is very cold and it is winter, you just sit naked in the room, feel the cold, then close your eyes and just visualize that you are running fast, round and round the house – not actually, just in imagination – and by and by you will feel that the body is not feeling any cold. And if you really run fast, or you imagine that you are climbing the Himalayas and it is very hard and you are carrying a load, you will start perspiring. That's how Tibetan lamas live almost naked in the Himalayas, where everything goes frozen, where snow has been eternal, has never melted. They sit there naked and they start perspiring. Just imagination.

Even imaginary movement can overcome cold, and the same exists on the other side also – that you have to remember, that is the whole secret of meditation.

MOVEMENT OVERCOMES COLD,

(BUT) KEEPING STILL OVERCOMES HEAT.

You are so heated up, so tense, so uneasy inside – it is a feverish state of being. Keeping still overcomes heat – you just keep still. That's why so many methods exist in which you simply sit silently, and you allow your breathing to become more and more and more silent and calm and quiet. Nothing else is to be done.

In Japan they have a method they call za-zen. One simply sits and allows every body process to calm down. That starts from the breathing. You breathe as slowly as possible, until by and by there

comes a point where there is almost no breathing, or it is very shallow – and suddenly you realize that with the calm breathing, and with the body still, the mind has stopped, the feverishness has stopped, the monkey inside is no longer jumping so hard. You have overcome the spiritual fever.

Or, you simply imagine – that can also be done. You walk but you imagine that inside you are not walking; you work, in the workshop, in the office, in the shop, but inside you imagine that you are not working, it is only the body working; you run as much as you want but inside you remain calm and quiet and feel that you are a witness of the running, you are not the runner. You will overcome heat, tension, inner uneasiness.

MOVEMENT OVERCOMES COLD,

(BUT) KEEPING STILL OVERCOMES HEAT.

WHO IS CALM AND QUIET BECOMES THE GUIDE FOR THE UNIVERSE.

It is not because he tries to become the guide, but simply that, because he is calm and quiet, all those who are in real search, anywhere in the world, start coming to him.

It is a natural phenomenon. Just as waters go on moving towards the ocean and all the rivers fall into it there, so, if somebody has really become calm and quiet millions of rivers who want to be silent, who want to be calm and quiet, go on falling into that man – a Buddha is born.

When you are silent suddenly you are the guide, one need not become the guide; you are the master, one need not become the master. If you try to become the master you will be a teacher and a teacher is a very poor thing. If you don't want to guide anybody you will find disciples coming and falling into your ocean, you have become the master.

CHAPTER 10

Every Buddha Enriches The Universe

30 June 1975 am in Buddha Hall

The first question:

Question 1

WHEN AN ENLIGHTENED BEING DISSOLVES INTO THE COSMOS, DOES HIS UNIQUENESS DISSOLVE ALSO?

The enlightened man, even while he is alive in the body, has already dissolved. He knows that he is no more, he knows that he is a nothingness. The dissolution has already happened. In fact, nothing has dissolved, because nothing had been separate from the very beginning. Separation was an illusion.

The feeling that 'I am separate from existence' is just illusory, it is not a reality. The enlightened man comes to realize only that he never existed before, that he does not exist now, and that he will not exist in the future. The whole exists, not the parts.

You may think that you are separate, but that is just a dream. Only the dream dissolves – nothing else; only the ignorance is lost – nothing else; only sleep dissolves – nothing else.

But the question is relevant. What happens to the uniqueness of a Buddha, a Lao Tzu, a Jesus? Where does it go? The universe becomes unique through it. Every Buddha enriches the universe – just as every sleepy man impoverishes it. Every sleepy man is making part of the universe sleepy, dull, dead, and when millions of ignorant people exist the whole existence is sad, serious, ill.

A single Buddha helps the world to flower again to its very peak; to sing again to its utmost; to dance again to its utter possibility; to bring its whole potentiality to a manifestation, to a celebration. So when a Buddha dissolves – as there is no other way to say it in language – when a Buddha dissolves the uniqueness becomes the uniqueness of the whole.

Then the whole is enriched. Then the whole will never be the same again. It will never be.

That is the meaning of Christians deciding on Jesus' birth as a dividing factor in history. The whole calendar of Christians, and of non-Christians, is based on Jesus' birthday. It is very symbolic. It means that history will now never be the same again because Jesus was born and because Jesus was crucified, and because Jesus has overcome death, is resurrected. Now the whole world is totally different – you may know it or you may not know it. If you were born before Jesus you would have been born in a totally different world. Jesus has given his quality to the world. It is a historic moment.

Mahavir, Buddha, Lao Tzu, are all historic moments. Through them the universe is reaching higher and higher, the universe is reaching to a crescendo.

Through them the universe is already reaching; through you it has yet to reach. The universe is a vast phenomenon: it is possible that although my head has touched the roof, my feet are not at all aware about it. It is possible that my feet will take a long time to recognize that my head has touched the roof. And I am one body.

The whole is one body. In Buddha, in Christ, in Zarathustra, something has already touched the crescendo, but in you it is lagging far behind. You have not even heard the news; you don't know what has happened. But by and by, by and by, a few will escape from the prison of sleep. And then they know. One day the whole existence is going to become enlightened, because every enlightened being goes on giving his enlightenment, his uniqueness, his flavor and fragrance to the whole.

There is a beautiful story – it is a story, but very significant. It is not a fact, in religion we are never worried about facts, in religion facts are fictitious. In religion we are worried about the significance of a fact, the value factor, not the fact itself – hence religion speaks in parables, stories, metaphors, analogies, allegories.

It happened that Buddha finally reached the door of nirvana. For thousands of years the door and the doorkeeper had been waiting and waiting and waiting for him. He had been coming and coming, but at last the news came that now Buddha had reached there. The door was opened and the doorkeeper welcomed him, but Buddha said: Close the door, I am not coming in. The doorkeeper asked: Why? You struggled so hard to attain and now you have attained. Now why are you rejecting? The story says that Buddha said: I am not rejecting, but I will have to wait for my other fellow travellers. Until and unless everyone has passed through this gate I will have to wait. My compassion does not allow me to go alone. It will be too selfish. And now that I don't have any self, how can I be so selfish?

The story says that the Buddha is still waiting for all you fellow travellers. You may not even have heard the news but he is waiting and waiting and waiting. When everybody has passed through the gate, he will go – he is going to be the last man.

The story is meaningful. How can the head alone enter if the feet have not followed? If we are an organic unity how can a part alone enter into enlightenment and leave all else behind? If we are a real unity, an organic unity, then of course Buddha has to wait. He may have become enlightened, he may have reached the door, but if all those who are following are an organic unity, he has to wait. The head has reached, but the head has to wait for the tail.

When an enlightened being dissolves he gives his fragrance to the whole of existence. You are a little more enlightened because of him. Every Buddha has added something to you. You are not alert, but every Buddha has been pouring and pouring his riches onto you. In a thousand and one ways the existence has been accumulating speed, because every Buddha gives his own achievement to it. You are totally different because of Jesus, Zarathustra, Buddha.

Hence the attitude of deep gratitude of religious people towards their masters, because without a Buddha they would not have been possible.

Without me you would not have been here; without previous Buddhas even Buddha was not possible. It is a great chain, the chain of existence – and everything is linked with everything else. It is a great pattern, nothing is separate.

Even Buddha pays his respects to past Buddhas. Somebody asked him: Why? Why do you pay respect? You have become enlightened; nobody is higher than you. To whom are you paying respect? Buddha said: Because of them I am what I am. Without them the possibility would not have been there. They created the ladder, they became the rungs, and I have progressed through them. They are my past. This moment of enlightenment has come because of the whole past.

You are the past – be grateful to it; you are the future also – be hopeful about it. You are a link. In you the whole existence passes this very moment into the future.

The second question:

Question 2

YOU HAVE SPOKEN, WITH REGARD TO GURDJIEFF AND OUSPENSKY, ABOUT THE SEVEN TYPES OF PEOPLE. YOU SAY THAT YOU ARE CURRENTLY STUDYING THROUGH US THESE SEVEN TYPES OF MAN. CAN YOU GIVE US EXAMPLES OF THESE, THEIR PSYCHOLOGIES, AND HOW YOU MUST WORK WITH US TO HELP US ATTAIN OUR BUDDHA-SELVES?

Gurdjieff has given a beautiful classification of man. Whenever anybody would ask him about man he would immediately stop and say: Don't ask about man. First tell me the number. Man number one? Man number two? Man number three? Man number four? Or man number five? Which man do you mean when you say man?

He had seven 'mans'. And he was perfectly right. Nothing can be said about man because nothing exists like man. A few are man number one, a few are man number two, a few are man number three.

These first three are simple to understand because you all belong to them. The man who lives in his body is man number one, you can find him everywhere. He lives for the body; he does not eat to survive, he survives to eat. That is the first number.

Number two man is emotional; he lives through his emotions – always excited or depressed, moving up and down. When people come to me and I ask them how things are going they say, 'Up and down.' Number two man. Sometimes he feels very, very good, euphoric, and sometimes he is as dull as death; sometimes he is in hell and sometimes in heaven; sometimes laughing very beautifully and sometimes crying.

This second type of man is also available everywhere. You need not go very far, he may be within you.

I was just reading a dictionary – I love dictionaries because I love words and their biographies – and I came across the word 'maudlin'. That is the second type of man: emotional, always ready to weep and cry, sentimental.

I looked into the etymology of the word, from where it came, and really it was a discovery. It came from 'Mary Magdalen'. You must have seen pictures of Mary Magdalen washing Jesus' feet with her tears – crying and weeping, eyes red. 'Magdalen' by and by became 'maudlin'. That is the second type of man.

The third type of man is intellectual. He lives through his intellect. He is only a head; he has no body, he has no heart. He is a great controller from the head. He goes on manipulating his heart and body and everything through the head; he is the scholar, the ascetic, the pundit, the man of knowledge, memory, logic, philosophy. This third type of man controls the whole world.

But these types are all on the same level – their level is not different. These three types of men are available everywhere: the third type exists more as male, the second type exists more as female, the first type exists as both. And these three types are also you – you cannot find them in their purity, they are mixed, a hotchpotch. These three types you cannot find in purity.

If you can find a man who has these three things absolutely separate, he is the fourth type of man: the yogi, the fakir, the mystic. He has separated his being into different layers. Now, when he is in the body he is in the body, he does not allow emotions to interfere with it or the head to control it. When he is in his emotions he does not allow his head or the body to interfere in it. He is not a mixture, he is not adulterated; everything is clean and clear in him. You can rely on him. When he thinks he thinks, he doesn't allow his emotions to interfere – because emotions become clouds. They don't allow clear thinking.

That's why women cannot think as clearly as men. They belong more to the second type, they belong to Mary Magdalen, because they have so much emotion. I have never come across a woman whom I could say is intelligent. It is almost impossible because whatsoever she thinks... in fact she never thinks, it is her emotion that creates the phenomenon of thinking. Deep down is emotion. She 'emotionalizes', and reason simply follows like a shadow.

She is never unprejudiced, never. She cannot be just a watcher, a judge, a spectator, no. She will get involved. A man can be a watcher. That's why more scientists, more philosophers, more logicians are men. Except for Madame Curie, women have not produced anything. And I suspect that Madame Curie must have had more male hormones than other women.

Some day a study has to be done on hormones. Indira Gandhi must have more male hormones than Morarji Desai. One should not be deceived by the appearance.

These three layers are on the same ground. They are not like storeys, one on top of another. They are divisions on the same plane, and they have got mixed. They have to be separated.

The fourth type is the man who has separated his being, who has given to each center its own work. Unless he does this everything is intermixed and nothing functions well.

Your sex center is a body center. You can fall in love with a woman but you are a Brahmin and she is a Shudra, an untouchable. Emotions don't know who is a Brahmin and who is an untouchable.

A Hindu can fall in love with a woman who is a Mohammedan. Now, emotions don't know but the reason knows that she is untouchable. The body knows nothing, the emotions are not rational, but the mind reasons it out. And the mind will immediately interfere. It will say: Look somewhere else. This woman is not for you. She is a Mohammedan and you are a Hindu. How can you marry a Mohammedan woman? Or, she is so poor and you are so rich. How can you marry such a poor woman? What will people say?

The head interferes in the emotion. Now you suppress it and you try to fall in love with a woman who is a Brahmin of your own caste. Nobody can fall in love with effort. With forced effort it can at the most be a marriage, never a love affair. It will always be impotent, it won't have that intensity.

You are continuously interfering. The body says: 'I'm hungry,' but you say: 'This is not the time.' When the body says: 'I am not hungry,' you go on forcing food into it because you say: 'This is lunch time and I have no other time so this is the time and you have to eat.'

Gurdjieff used to say that all these three centers are intermixed and that's why you are so confused. No clarity exists in you. Everything is a confusion and a smoke. No flame exists in you. So the first thing Gurdjieff used to do was to bring each center to its own functioning.

Stop trespassing. Let the body function as the body; let the emotion function as the emotion; and let the head function as the head. And don't allow them to interfere with each other, otherwise you will be a hotchpotch man, you won't have a center. Then you will live in confusion and you will die in confusion. You will be a sheer wastage.

The fourth type of man comes into existence when the centers start functioning in their own territory and they don't trespass. This takes long effort.

The fourth type of man will be rare for you to find, but in some yogis and in some Sufi mystics you can find the fourth type of man. Still the fourth type exists.

The fifth type is still rarer. The fourth simply sorts out the three levels, the three layers, and makes them function according to their original nature with no interference, no outside domination. The fifth man becomes aware of it. The fourth man can work without awareness, the fourth man can work through a teacher, or through a discipline, or through a methodology and sort them out. Much awareness is not needed, a little understanding will do.

The fifth type is the man of awareness. He becomes aware of the whole phenomenon – the three different centers and the fourth's effort to bring them to their own territories. The fifth becomes a watcher, a witnesser. It is very rare to find a man of the fifth category.

Ouspensky, Gurdjieff's greatest disciple, belongs to the fifth category. But he is only aware – awareness will sometimes be there and will sometimes be lost. He cannot be constantly aware because for a constant awareness an integrated center, which is lacking in the fifth type of man, is needed. That's why Ouspensky went astray. He became aware, but he had no integrated center in him, so he was aware only sometimes. When he was aware, he was one man, but when he was not aware he was a totally different man. He became a good teacher but he couldn't become a master because a master needs total awareness, twenty-four hours' awareness, even in sleep.

The sixth type of man is very, very rare. Centuries pass, then the sixth type of man becomes available. The sixth type of man is one who is not only aware but who has become centered, who has attained to his center. The fifth type of man watches; the sixth type of man watches from an eternal center: he has attained to a tower inside. And his awareness is never wavering, his inner flame remains unwavering.

And then there is the seventh type of man about whom nothing can be said. Up to the sixth, description is possible but with the seventh there is no description. You have to be near to the seventh type to know what he is. And the more you know about him, the less you will know. The more you know, the more you will feel that much more is still left to be known.

The seventh type of man is absolute mystery, extraordinarily ordinary. Simple, but as mysterious as is possible. A Buddha, a Lao Tzu, a Gurdjieff, they are the seventh type of man. But about them nothing can be said.

People who belong to the first three categories are almost alike. People who belong to the fourth category will be more or less alike. People who belong to the fourth category will be different from the first three categories, but they will not be very much different from each other. Yogis, fakirs, are very different from the first three categories, but very similar to each other. The man of the fifth category starts becoming unique, he becomes something rare. You will find that two persons of the fifth category are as different as possible. The sixth type of person is absolutely integrated. He has become absolutely unique.

And with the seventh all the possibilities of uniqueness have been achieved. It is the highest peak, indefinable and unknowable through the intellect. There is only one way to know the seventh type, Hindus call it satsang. It is just to be in the presence of that type of man.

If you are fortunate to find a seventh type of man, just allow his being to penetrate your being – become receiving ends. And then you will come to a feeling of what it is. It is the greatest diamond of being in the world.

The third question:

Question 3

I WONDER ABOUT COLORS. NO BEGINNING, NO END, BUT EMPTINESS. WHAT ABOUT ORANGE, THE COLOR OF THE SUN, AND THE SANNYASINS?

SANNYAS is the ultimate game – the last, the final. Beyond it there is no game. It had to be very colorful. The householder, the grihasth, plays a game but it is in black and white. Poor. A sannyasin is playing a game but not in black and white. It is colorful. A sannyasin has to become a rainbow because the moment you know that everything is empty everything becomes possible; because that emptiness has in it all.

To me, sannyas is not renunciation against indulgence. No. It is renunciation in indulgence. sannyas is not leaving the world; it is living in the world as if you are out of it – it is an 'as if' phenomenon. You live in the world but you are not in it; you move in the world, but never, never, do you take a single step in it; you remain in the world but you don't allow the world to enter into you.

Hindus call it the phenomenon of the lotus – the lotus remains in the water but untouched. In the morning go and see the lotus. In the night dewdrops have gathered on the petals, they look so beautiful in the morning sun. Pearls. But you can look and see that they are on the petals, and they are not, because they never touch the petal anywhere. So close and so far away, touching but not touching, just a little breeze, and they drop. The petals do not cling to them they cannot cling to the petals.

A sannyasin lives like a lotus in the world. He does not cling to anything, he has no clinging. He enjoys; in fact, only he enjoys. Only he can enjoy, because without any burden of desires, without any obsessions to cling, there is no hindrance. He can celebrate, he can delight, he can dance. His rejoicing is unconditional.

That's why I call sannyas the last game: on the periphery it may look serious, but at the center it is a deep laughter. My sannyasins are not serious people – not that they are not sincere; they are not serious. In fact, a sincere person is never serious. Seriousness is a deceptive thing, seriousness gives you a feeling of sincerity which is not there. A sincere person can laugh and remain sincere; a serious person cannot laugh because if he laughs the seriousness is broken. Sincerity is never broken, it is authentic; seriousness is just a facet, a mask.

My sannyasins are not serious. That is the whole point to be understood. All other types of sannyasins are serious, they don't have laughter within them. They are afraid of the world; in fact, they are cowards, escapists. If the world is really an illusion, then why escape from it? If in fact you have realized that the whole world is maya then where are you going and for what? Nobody ever renounces dreams. How can you renounce something which is not? When you renounce the world you are into its reality too much. You may call it maya, illusion, but you don't understand what you are saying. You call it an illusion just to console yourself that you have not left a reality – it was an illusion. But these consolations won't do. You know it is real. Otherwise why have you left it?

To me sannyas is an awakening, not an escape. It is an awareness of the whole phenomenon of life – that it is a game.

If it is a game, play it well, that's all. Play it beautifully, and while it lasts, enjoy it. Don't cling to it, because it is a game; don't get mad about it, because it is a game. And when you understand that it is a game, why not let it be colorful?

Red is a basic color. In nature only two colors exist: red and green. They are the basic colors. Hindus have chosen red, Mohammedans have chosen green. Only two basic colors exist.

All the trees are green and all the flowers are red.

When I was thinking what color I was going to give to my sannyasins, green was also a competitor, green was also a candidate. But then I decided on red, because in the red the green is involved, but in the green the red is not involved.

I will have to explain it to you: a tree can be without flowers, but flowers can't be without trees. In every flower the whole tree is involved. So behind my red there is green; behind all my teachings – even if the formulation is Hindu – the Mohammedan is hidden. So I talk about the Upanishads and I give examples from Sufis; I give you a meditation – three steps of the meditation come from the Hindu world and one step comes from the Mohammedan world.

I give you the mantra 'hoo'. 'Hoo' is just the last part of 'Allah-hoo'. If you repeat 'Allah, Allah, Allah, Allah, Allah' continuously you will start repeating 'Allah-hoo, Allah-hoo, Allah-hoo'. Then by and by the 'Allah' part drops and only the sound 'hoo, hoo, hoo' remains, and the whole being is filled with it.

I have chosen red because red is the culmination of the whole tree, red is the flowering, the last thing. You cannot defeat Hindus: of course they were first in the world of religion. They have chosen the best, they have not left anything behind – they have chosen the color red.

Red is the flower. Red is the blood. Red is the sun. From everywhere red surrounds you, and in red everything is implied, involved, because it is the flowering.

Let your life be colorful, I don't want you to become colorless. No. I would like you to become like rainbows, all seven colors. And when all the seven colors are there, there comes a moment when they meet and become one. That is white light. This is a miracle – white light can be divided into seven colors; and the seven colors of a rainbow if they meet together, if the alchemy happens, become white. When all the seven colors meet they become white, and when all the seven types of man meet they become white – just a white light, and nothing is left.

Play the game as beautifully as you can; but it is a game – don't get serious about it. And even if sometimes seriousness is needed, let it be a game, nothing more. Sometimes it is needed. It gives a taste to life. Sometimes you need to be serious also. Be serious, but never become serious, let that also be a game. Let everything be a game.

And sannyas is the last game. Beyond it the whole world of game disappears. Then there is reality. So this is just the last thing you are going to do. Do it as perfectly as possible – delight in it, dance in it, let it be a deep singing, a rejoicing.

The fourth question:

Question 4

OVER THE YEARS I HAD A LONG AFFAIR WITH A DRUM – AND HAVE MET SO MANY BROTHERS AND SISTERS WHO HAVE FALLEN INTO MEDITATION THROUGH DRUMS. WHY DO DANCERS LOVE DRUMS?

IN THE NOH DRAMA OF JAPAN THERE IS A STORY ABOUT A DRUM. WOULD YOU ILLUMINATE THIS LITTLE PLAY?

ALMOST TWO THOUSAND YEARS AGO IN CHINA, A WOMAN DREAMED THAT A WONDERFUL DRUM FELL FROM HEAVEN – THAT NIGHT SHE CONCEIVED. SHE BORE A SON AND NAMED HIM TENKO, WHICH MEANS HEAVENLY DRUM. SOME YEARS LATER A DRUM DID FALL FROM HEAVEN, AND WHENEVER TENKO BEAT UPON IT, IT MADE BEAUTIFUL MUSIC.

THE EMPEROR DEMANDED THE DRUM, BUT TENKO TOOK IT INTO THE FOREST AND HID. HE WAS CAPTURED AND DROWNED. THE DRUM WAS TAKEN TO THE EMPEROR'S PALACE BUT IT MADE NO SOUND.

TENKO'S FATHER CAME TO THE PALACE AND TOUCHED THE DRUM, AND IT SANG AGAIN. THE EMPEROR REPENTED AND GRANTED A MEMORIAL SERVICE FOR THE SON. TENKO'S SPIRIT APPEARED AND DANCED IN GRATITUDE FOR THEIR PRAYERS.

The drum has a special appeal – the reason is very deep rooted You will have to understand it.

When a child is conceived in the womb, the child grows, but he cannot breathe, he has to breathe from the mother. In fact, the mother breathes for him. And for nine months continuously he hears the beating of the mother's heart – continuously. It is the first meeting with music and rhythm.

For nine months the child goes on hearing the heartbeat of the mother. That is the first drum he encounters, and it becomes very deep-rooted in the being of the child. Every pore of him is filled with it, every fibre of his body vibrates with it, he has no life except the mother's heart. And there is the beating continuously for nine months... you just think about it.

And then the child is born. The whole body system, the mind system, carries that desire for the beat, for the rhythm of the mother's heart. And mothers know, knowingly or unknowingly, that whenever a child is restless, crying, weeping, uncontrollable, they have just to put his head on their chest, and immediately the child goes to sleep, falls into sleep. When again he hears the beat – the beat is soporific – he immediately falls into sleep.

And not only a small child – even a young man, when he rests on a woman's heart, falls immediately into sleep, because the woman becomes the mother and the lover, the husband, becomes again a child. The heart goes on having the appeal.

If you don't feel that sleep will come, just close your eyes, put the light off, and listen to the clock, tick, tick, tick.... That will do, no tranquilizer is needed because it almost gives you the feeling of the mother's heart. A closed room, a closed womb, and then the tick, tick, of a clock. And always choose a clock which really gives a 'hearty' feeling – not a metallic sound but more human. Old grandpa clocks used to be that way; now we have more efficient clocks but they are less human. Old grandpa clocks on the walls are something beautiful. They create an atmosphere.

Hence, from this deep biological experience of the child, comes the appeal of the drum. The drum is the oldest instrument of music, everything else has followed it. So whenever somebody is beating a drum the temptation is too much – you start moving your legs, you start swaying your body. If the beater is good and really knows how to create atmosphere through the drumbeat nobody can be there who is not affected. Even a Buddha would like to dance. It is natural. That's why everybody enjoys a drumbeat. And it is very primitive, it is not sophisticated. Go into the jungles of Africa or deep into the Indian forest where only aboriginals live. You will find everywhere the drum.

The drum is the most primitive instrument. When you feel that drum beating, your body responds, sways, you start falling into the beat, moving with the beat, and suddenly you have become a primitive, a natural being: all civilization drops. You are no longer here in this twentieth century and all the nonsense that goes on around – you have moved back almost ten thousand years.

Just the other night, our Ethiopian SANNYASIN, Neeraj, came to show me a few Ethiopian dances. They were wonderful. He danced with a very primitive beat, very, very primitive. Ethiopia is one of the oldest lands on earth, it is the country of Solomon. Since Solomon they have been dancing with the primitive beat. It has a deep appeal. There is no need to understand it, your body will understand it. Nobody could understand the song that was following the beat but everybody understood the beat. There were Americans, there were English, there were Indians here and everybody could follow it. The language of the drum is universal.

It is very unsophisticated, simple, nothing much to it, anybody can learn it. In fact, everybody drums. Knowingly or unknowingly, if you are sitting at a table you start beating; if you feel good, you start beating the table. It is primordial. Your natural being is called again, and it responds. All the centuries of civilization disappear in a second. Suddenly you are again under the stars, you have moved back thousands of years. Everything is natural, dark, mysterious. That is the appeal.

And the man who does not respond to a drum and its beat has no heart. He lacks something. He has become completely plastic, a twentieth century model, absolutely. He has lost all contact with history, with the past, with the millennia that have passed. In his heart nothing of nature lives any more; it is dead.

And this story is also very, very beautiful:

ALMOST TWO THOUSAND YEARS AGO IN CHINA, A WOMAN DREAMED THAT A WONDERFUL DRUM FELL FROM HEAVEN.

Of course, how can man invent the drum? Such a beautiful phenomenon. It has been so long on the earth that nobody can visualize that there was ever a time when man was and the drum was not. So God must have created them simultaneously. It is possible that he may have created the drum first and man later, because immediately the man will need the beat, the vibration of it. Otherwise how will he be alive? Every child comes later; the mother's heart is beating first.

The heart is ready to beat and flow with love – and then comes the child. The drums must have been in existence before man was created.

It is not said so in the Christian story of the creation of the world, because that story is not complete. No creation story can ever be complete. The story of creation is going to be as vast as creation itself.

This story is symbolic. It says: IN CHINA A WOMAN DREAMED THAT A WONDERFUL DRUM FELL FROM HEAVEN. Good, perfectly true. Man cannot make the drum; the beat is biological, it precedes man.

THAT NIGHT SHE CONCEIVED. Now the path of the story is absolutely clear. First she dreamed that a drum was going to fall from heaven, and then she conceived.

SHE BORE A SON AND NAMED HIM TENKO – HEAVENLY DRUM. SOME YEARS LATER A DRUM DID FALL FROM HEAVEN AND WHENEVER TENKO BEAT UPON IT, IT MADE BEAUTIFUL MUSIC.

Man is from heaven and the drum is from heaven. The meaning is symbolic. Man is from heaven and the music is from heaven and whenever you know the keys of how to open the doors of music you have opened the doors of heaven also. The secret lies in the music. If there is a choice between philosophy, religion, science and music; if you ask me to choose one, after which all the remaining ones will disappear from the earth, I will choose music. Because if there is music, religion will follow. It cannot disappear.

If there is music how is it possible that religion can disappear? Music will give such a mysterious feeling to everybody that people will start thinking about what this mystery is. If music is, philosophy cannot disappear; if music is, science cannot disappear; if music is, literature cannot disappear.

But it is possible for philosophy to be there, and no music. If you choose philosophy, then philosophy will be there, but there will be no necessity for music to be there.

Music is the most primordial phenomenon because it is in nature, in the breeze passing through the trees, in the birds singing – you will never find a bird being a philosopher but all birds are musicians. You go and search – you will not find a stream religious, but all streams are musical. Go and ask these winds passing through the trees – they may not have ever heard about the Bible and Koran and Gita but they know music. Music is involved in life itself. It is existential.

So if there is a choice for me to make I will choose music and drop all else, because I know they will have to come back. Music is so vast that it will create them all again. Music is heavenly.

SHE BORE A SON AND NAMED HIM TENKO – HEAVENLY DRUM. SOME YEARS LATER A DRUM DID FALL FROM HEAVEN AND WHENEVER TENKO BEAT UPON IT, IT MADE BEAUTIFUL MUSIC.

If you really want to enter into music you will have to go as deep as the music is. Music is the greatest mystic discipline. Islam has denied music completely, and that's why Islam has remained a crippled religion. How can there be religion without music? It will be very poor. Sufis again revived it, they had to revive it. That's why Islam always feels an antagonism, a deeply antagonistic attitude toward Sufis, because they revived music again after Islam had completely denied it.

There is a story. It happened that one of the Moghul emperors, Aurangajeb – he was a very orthodox, a fanatically orthodox Mohammedan – was very much against music. He was so much against it that in the capital, music started dying. People were afraid to sing, or to dance, or to play instruments, because it was a crime. He prohibited it by law.

One day all the musicians of the capital gathered together, and they created a protest march. They followed an URTHI. When a man dies in India the dead body is bound on bamboo – it is called an URTHI – and then it is carried to the cemetery. So they carried an URTHI of music to the cemetery. It was a great procession because the capital was filled with musicians, and they were all weeping and crying. They created so much noise that Aurangajeb came out of his palace to see what the matter was, who had died. There were thousands of people, musicians and their lovers and their disciples, because in the Delhi of those days music was a great phenomenon. They all followed, weeping and crying.

Aurangajeb came out and he asked: What is the matter? Who has died, somebody very, very important? I have not heard. The musicians said: Sir, music. Aurangajeb said: Good, it is good that music is dead. Now go and bury him so deep that he cannot revive again.

This has been the Moslem attitude but Sufis again revived dancing and music and everything, because no religion can be without music. Mohammedans feel deeply hurt by the fact. They suspect that Sufis are somehow enemies and they tried to kill Sufis but they could not. And the irony is that Sufis are the real core of Islam, they are the substantial religion: in fact, they are the flowering.

Music is a milieu in which religion arises and develops and grows. Anything that is growing needs music. All your prayers should be musical, your meditations should be musical, your whole being should be and by become musical.

THE EMPEROR DEMANDED THE DRUM. BUT TENKO TOOK IT INTO THE FOREST AND HID. HE WAS CAPTURED AND DROWNED. THE DRUM WAS TAKEN TO THE EMPEROR'S PALACE BUT IT MADE NO SOUND.

The drum in itself will not make any sound, the drum in itself is nothing. An alive heart, a loving heart, has to be brought to it. You have to put life into it, you have to get involved in it – only then does it make a sound. That sound is the meeting of the man with the drum. The sound is not possible only with the drum, it is not a technical thing. The king could have called technicians, but music is a love affair, it is not technology. You can learn the technique and you can miss the music.

If you love you may not know the technique but you need not worry about it – the music will come. Life responds to love; God responds to love; and whenever you become technical you miss life and you miss God. You miss all that is beautiful.

Because it was an emperor's court there must of course have been technicians – but you cannot capture the citadel of music by violence. You cannot be aggressive towards truth, towards love, you cannot make an attack on God's house. No. Then you will miss. You have to go surrendered, you have to go there humble.

THE EMPEROR DEMANDED THE DRUM BUT TENKO TOOK IT INTO THE FOREST AND HID. HE WAS CAPTURED AND DROWNED. THE DRUM WAS TAKEN TO THE EMPEROR'S PALACE, BUT IT MADE NO SOUND.

A deep love is needed. You may have seen Indian musicians: before they start playing on their instruments they bow down to them. It looks absurd to Western eyes. What are they doing bowing

down to their own instrument? It is sacred. It is divine. You have to take its permission: Do you allow me to play on you? Am I accepted?

I have heard about one musician who will actually ask his veena: Am I allowed? And then he will wait. And sometimes it will happen that he will say: No. The veena is not ready. At this moment I am not pure enough. I will have to wait. Today I cannot play.

It will be difficult for the Western mind to understand. What are you saying? A veena is an instrument, there is no need to ask. You can force, you can command – but there you miss. You can force, and there will be a certain kind of music; but it will not be a response, it will be a reaction. If you hit the veena there will be a reaction, of course. But it will not be a response. A reaction is a rape of a woman; a response is the response of your beloved. They are totally different.

TENKO'S FATHER CAME TO THE PALACE AND TOUCHED THE DRUM AND IT SANG. THE EMPEROR REPENTED AND GRANTED A MEMORIAL SERVICE FOR THE SON. TENKO'S SPIRIT APPEARED AND DANCED IN GRATITUDE FOR THEIR PRAYERS.

Everybody who has been violent with life will repent. Don't be violent with life. Persuade it. Persuasion is needed. Don't be aggressive and violent – otherwise all music will disappear.

I will tell you a story. It happened that in a house there was a very ancient veena. For centuries it had been there. And through the generations the people of the family had by and by completely forgotten what it existed for, what its function was. It had become a nuisance in the house, because it was so big and it needed space. And not only that, sometimes the children would go and play on it and they would disturb the peace of the whole house. Sometimes in the night the cat would jump on it, or the rats would run through it. So it was a nuisance, always creating noise, disturbing the sleep, disturbing the people of the house and the neighbors.

Finally one day they thought: Why are we keeping it here? Throw it out. Every day we have to dust and clean it, and it is useless. So they went and threw it outside the house.

A beggar passed. He saw the veena lying there and he started playing on it. It created such a divine music that the whole neighborhood gathered. Even the people who had thrown it out came running out of their house. They were stupefied, hypnotized. They couldn't believe that this veena could create such beautiful music, so mysterious. It created such a milieu around that all the traffic stopped, houses were empty and whosoever heard, came. The whole town gathered, and when the beggar stopped, the people to whom the veena had belonged for centuries jumped on him and said: Give this veena to us, this is ours.

The beggar said: The veena belongs to one who can play on it. It is not a possession. It is a love. If you can play on it, play on it – then it belongs to you. If you cannot play on it, don't be possessive – it belongs to me. I was waiting for it and the veena was waiting for me. Now we have met and now nobody can separate us. If you insist, you can take it, but it will be a dead veena and I will be a dead musician. Between us two something meets and mingles, between us two something becomes one and organic. I am half, the veena is half, and when we meet we become one – then there is music and there is love and there is life.

The last question:

Question 5

I OFTEN FEEL YOUR ENERGY RUNNING THROUGH ME. IT IS AS APPARENT WHEN I AM IN THE WEST AS WHEN I AM BACK IN INDIA. YET WHEN I AM HERE I WONDER WHETHER THE FEELING THAT YOU HAVE BEEN WITH ME IS MY IMAGINATION OR NOT.

If it is your imagination, so what? Why not enjoy it? What is wrong in imagination? Imagination is as divine as anything else. If you feel happy and blissful, enjoy it. Let it be there.

This is the mind which goes on creating trouble. Again and again, if people feel good, if they feel beautiful, they come and ask: We are worried. Maybe it is just imagination. But when they are suffering and when they are in pain, they never come to me and say: Maybe it is just imagination that we are suffering.

This is beautiful! You are so addicted to suffering that suffering is always real, but bliss looks suspicious – it may be imagination.

So what? If it is imagination, let it be an imagination. Enjoy it. Delight in it. And always remember that the criterion of the true is delight, celebration – there exists no other criterion of truth for me. A thing that gives you peace, a thing that gives you bliss, is real. Anything that gives you pain, that makes you suffer, is unreal. That is the only criterion, there is no other criterion.

So if you are feeling happy, don't get disturbed by the mind. The mind is a great poisoner, it immediately creates the suspicion that there is something wrong. 'You – and happy? Impossible!' the mind says to you, 'it must be unreal.'

Tao: The Three Treasures, Vol 3

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English Discourse series

CHAPTER 1

Pursuit of Knowledge

11 August 1975 am in Buddha Hall

LAO TZU SAYS:

WITHOUT STEPPING OUTSIDE ONE'S DOORS ONE CAN KNOW WHAT IS HAPPENING IN THE WORLD. WITHOUT LOOKING OUT OF ONE'S WINDOWS ONE CAN SEE THE TAO OF HEAVEN.

THE FURTHER ONE PURSUES KNOWLEDGE THE LESS ONE KNOWS. THEREFORE THE SAGE KNOWS WITHOUT RUNNING ABOUT UNDERSTANDS WITHOUT SEEING, ACCOMPLISHES WITHOUT DOING.

Religion is not knowledge, it is knowing. Knowledge is of the mind, knowing is of the being, and the difference and the distance, is tremendously vast.

The difference is not only quantitative, it is also qualitative.

Knowledge and knowing – they are as different as heaven and hell, earth and the sky, so the first thing to understand is the difference between knowledge and knowing.

Knowledge is never of the present, it is always of the past. The moment you say you know it is already a dead thing, it has already left its marks on the memory, it is like dust clinging to you. You have already moved away from that.

Knowing is always immediate, knowing is here and now. You cannot say anything about it, you can only be it. The moment you speak of it, even knowing becomes knowledge; that's why all those who

have known, they say it cannot be said. The moment you speak of it the very nature of it changes; it has become knowledge. It is no more the beautiful alive phenomenon of knowing.

Knowing has no past, it has no future, it has only the present. And remember, present is not part of time.

People ordinarily think that time is divided between past, future and present. They are absolutely wrong. Time is divided between past and future, present is not a part of time at all. You cannot catch hold of it in time. Pursue it and you will miss. Try to grasp it and it will always be out of your reach, because it is part of eternity not part of time.

Present is eternity crossing time. It is a meeting point where eternity and the temporal meet.

In the present is knowing, in the past is knowledge, Whenever you know, you start planning. The more you know, the more you plan. Knowing means the past, planning means the future – then you don't allow the future freedom, you try to fix it into the pigeon holes of the past. You would like it to be just a repetition of the past, howsoever modified, decorated, but just a repetition of the past.

A man of knowledge is a man of planning, and life is an unplanned flow. Life is freedom, you cannot pigeon hole it, you cannot categorize it, that's why a man of knowledge misses life. He knows much, and he knows nothing. He knows too much and he is just empty and hollow. You cannot find more shallow a person than a man of knowledge. He is just surface and surface, he has no depth, because depth comes through eternity.

Time is horizontal, it moves in a line on the horizon. Eternity is vertical, it moves into depth and height. That is the meaning of Jesus' cross: time crossing eternity, or eternity crossing time. Jesus' hands are time, they move into past and future, crucified in time, resurrected into eternity. His being is vertical – everybody's being is vertical, only the body, the hands, the material part of you, is horizontal.

Knowledge creates future, future creates worry. The more you know, the more worried, the more uneasy you are, never at ease, at home, a deep trembling inside. It is a pathology. A man of knowing is totally different – he lives here. This moment is all, as if tomorrow exists not – and really it exists not, it has never existed, it is part of the game of the mind. It is a dream of the man of knowledge.

This moment is all, and the total. Knowing moves into this moment vertically, goes deeper and deeper and deeper. A man of knowing has depth, even his surface is nothing but part of depth. He has no superficial surface, his surface is also part of depth. And a man of knowledge? He has no depth, his depth is also part of his surface.

And this is the paradox: that a man of knowing knows and a man of knowledge does not know, cannot know, because knowledge cannot meet life – that is the barrier, on the contrary, the only barrier, the hindrance. It is just like this: a mother knows that the child is hers, the father has knowledge that the child is his. The father has only a belief. Deep down he does not know. Only a mother knows!

It happened, Mulla Nasrudin was working as a vizier to a small kingdom. The king was very generous; not very rich (the kingdom was small) but still very generous. Every year Nasrudin would

come and tell him that his wife had given birth to a child, and the king would give valuable presents to him, to the child, to the mother, but then it became too much because it was every year.

When the twelfth child was born and Nasrudin came, the king said, Now Mulla, it is too much, and the world is suffering too much from over population, what are you doing? If you go at this speed you will create a small nation. You go on, every year – stop it! Let this child be the last! And if you cannot stop, if you are unable to stop, then it is better to commit suicide rather than to overburden the earth.

Nasrudin was very depressed. Then the thirteenth child was born – what to do? So he thought, it is better now not to go to the king – go to the forest and commit suicide, as the king has said. So he went to the forest, he prepared everything to hang himself, just a split second and he would have been hanging under the tree dead – suddenly he said, Nasrudin! Beware! You may be hanging the wrong man!

A father simply believes, a mother knows. Knowing is like a mother, knowledge is like a father.

All knowledge is belief. Knowing is not belief, it is KNOWING. It is your perception it is your vision it is your growth. It is just like the mother – the child grows in her womb, she knows, the child is HER PART, her own extension, her own being, blood and bone. A father is extrinsic, he is not intrinsic. He simply believes that the child is his.

A man of knowledge believes that he knows. A man of knowing knows.

Knowing is a transformation in your being, it is like a pregnancy, you have to carry it, you have to give birth to yourself, a resurrection into eternity, a turning away from time and a moving in no time, a conversion from mind to no mind, but something so tremendous that you know it is happening in you.

A man of knowledge goes on collecting dust from Buddhas. Those who have known, he believes in them. Whatsoever he believes in is dead. He has not given birth to himself. He has collected knowledge from others, everything is borrowed, and how can knowledge be borrowed? How can being be borrowed? If knowledge is going to be true it is going to be of the nature of being.

George Gurdjieff used to ask people – seekers who would come to him – the first thing he used to ask is: Are you interested in knowledge or being? Because here we give being and we are not concerned about knowledge, so you decide well. If you are concerned with knowledge, go somewhere else. If you are concerned with being, remain here. But make a very very clear decision.

What is the difference between being and knowledge? The same as the difference between knowledge and knowing. Knowing IS being.

It is not something that is being added to you, it is something you grow into. Knowledge is something which is added to you. You don't grow through it, rather, you carry it as a burden. So you will always find a man of knowledge burdened, heavily burdened, mountains of knowledge he is carrying on his shoulders. You will see his face very serious, deadly serious, and his heart completely crushed under the burden.

A man of knowing is weightless. He has nothing to carry. He can fly into the sky. The gravitation of the earth does not affect him. He is not pulled towards the earth because the earth can pull only that which is heavy. He remains on the earth but he is not of the earth. That is the meaning of Jesus' saying – he says again and again: My kingdom is not of this world.... It is of some other world, the world of being, of eternity.

If you understand the distinction well, then remember never to move on the path of knowledge. Move on the path of knowing, being, because only then you gain something: not that you have more information, but you become more, and that is the crucial point to be understood – you have to become more.

Your poverty is not of information, your poverty is of being. You are poor and you go on hiding that poverty through accumulating things. And knowledge is also a thing: words, theories, philosophies, systems, theologies – all things; subtle, abstract, but still things. You are not growing, you remain the same, and you create a delusion around you that you have come to know.

These sutras of Lao Tzu have to be understood in this light.

WITHOUT STEPPING OUTSIDE ONE'S DOORS ONE CAN KNOW WHAT IS HAPPENING IN THE WORLD.

Because deep down you are the world. World is nothing but you are large. In fact there is no need to go anywhere to know anything; if you know yourself you have known the whole humanity, if you know your anger you have known all anger, if you know your violence you have known all wars; there is no need to go to Viet Nam, no need to go to Korea, no need to go to Palestine, or anywhere, if you know your violence you have known all violence. If you know your love you have known all – the whole history of love; the never written, the never known, even THAT you have known because you are the seed!

It is just like taking a drop of water from the ocean; you analyze that drop; you have known the whole ocean if you know that drop because in the small drop the whole ocean is condensed, it is a miniature ocean. If you analyze the drop and come to know that it consists of H₂O, you know that the whole ocean consists of H₂O. Now there is no need to go on and on and on, one drop is enough. If you know the taste of one drop, that it is salty, you know that the whole ocean is salty – and that drop is YOU.

WITHOUT STEPPING OUTSIDE ONE'S DOORS ONE CAN KNOW WHAT IS HAPPENING IN THE WORLD... Because you are the world, an atomic world, and everything is happening in you. It may be happening on a vaster scale in the world, the quantity may be more, but the quality is the same.

Understanding oneself one understands all.

There is a beautiful story in the Upanishads: A young man, Swetaketu, came back from his guru's house, from his GURUKUL, the family of his guru, learned, and of course, as young men are bound to be, very proud of his learning. Haughty. Egoistic. His father, the seer Uddalak, watched him coming – he was coming, entering the village, and his father watched him from the window. The father became sad: This is not learning! He has become a man of knowledge. This is not knowing!

Uddalak said to his own heart: I had not sent him for this. He missed the point! He wasted his time! Because knowing is humble – not humble in the sense that it is opposite to ego, it is not related to ego at all, not even as an opposite, because even the opposite carries something of it.

Not feeling that his son is humble, the father became very very sad. He is getting old, and here comes this boy having wasted many years of his life – why does he look so PROUD? Knowing always makes you humble.

This word humble is beautiful. It comes from the root HUMUS, the root really means earthy, of the earth, non.pretentious, and the same root is the base of the words HUMAN and HUMANITY. You become human only when you become humble, you become humble only when you are of the earth – of the earth in the sense: unpretentious, simple, unconditioned, earthy.

Here comes the son so proud and haughty, he must have become a man of knowledge – and he had become one. He came, he touched his father's feet, but it was just a formality. How can a man who has become so egoistic bow down?

The father said, Swetaketu, I see your body bent, but not you. And what misfortune has happened to you? Why do you look so haughty? A man of knowing becomes humble, Swetaketu. Have you heard anything about that One, knowing which, one knows all?

Swetaketu said: What are you talking about? How can one know all by knowing one? Absurd! I have known all that could be known in the university, I have become as profound as one can become in all the subjects that are taught there. I have exhausted the whole possibility of learning. When my master said to me: Now you know all and you can go back home, then only I came back – but of what you are speaking, that 'one' – never heard of it. Nobody talked about it in the university. Grammar we learnt, language, history, myth, philosophy, theology, religion, poetry – everything that is known to man I have learnt, and I have become proficient, and I have attained to the highest degree that the university can confer, but we never heard about that 'one' – what are you talking about? Have you gone mad? How can one know all by knowing one?

Uddalak said, Yes, that One is you. Swetaketu, TAT TWAM ASI, that art thou. If you know this One you will know all, and all that you have known is just rot. You have wasted your energy. Go back! Never come again unless you know that One by knowing which all is known. Because, said Uddalak to his son, in our family no one has been a brahmin just by name. We have called ourselves brahmins because we have known the Brahma. You don't belong to our family if you don't know that One, go back!

That One are you, that art thou. A very small seed, almost invisible to yourself. Unless you search deep, and search long, with perseverance and patience, you will not encounter it.

That seed is within you, that is your within ness, and the whole vast world is nothing but you written on a large canvas. Man is humanity. You are the world.

SAYS LAO TZU:

WITHOUT STEPPING OUTSIDE ONE'S DOORS ONE CAN KNOW WHAT IS HAPPENING IN THE WORLD. WITHOUT LOOKING OUT OF ONE'S ,WINDOWS ONE CAN SEE THE TAO OF HEAVEN.

There is no need to look out of the windows – windows are your senses: eyes, ears, nose – these are the windows, there is no need to look from these windows.

WITHOUT LOOKING OUT OF ONE'S WINDOWS ONE CAN SEE THE TAO OF HEAVEN. You can see the ultimate within.

Have you seen Buddha images, sitting silently with closed eyes, unmoving?

There are stories in India about people remaining in meditation for so long that birds settled on their bodies, they made their nests in their hair, and ants crawled for so long on them that these ants forgot completely that 'here sits a man.' They started living there.

What were these men doing? Creepers crawled on their body thinking it was a good support. So unmoving, what were they doing there? They were not doing anything. Closing all their windows they were looking at the splendour of splendours, they were looking at themselves – and it is such a tremendous mystery and such a beautiful phenomenon that nothing like it can ever be encountered anywhere else, because wherever you go and whatsoever you see the report will be second-hand.

I can see your face but my eyes will be the mediators, they will report, I will never be able to see your face directly, it will be always indirect. I can go to the rosebush and look at the beautiful flowers, but that beauty is second-hand because my eyes will report. There is an agency. I cannot come in direct contact with the rose, the eyes will always be there. The smell will come through the nose. I can listen to the singing birds but that song will always be secondhand, and unless you know firsthand how can you know the Tao of heaven? How can you know the ultimate? The very ground of being? There is only one possibility of coming in contact with the ultimate directly, immediately, without any mediators, and that is – inside yourself. Close all the doors and windows and move within.

It happened – One of the most wise women ever born was Rabia Al-Adawia. She was a Sufi, a great mystic, incomparable; she was sitting inside her hut with closed eyes doing something – nobody knows what. Another mystic of the name of Hassan was staying with her, and it was morning, and the sun started coming up, and it was tremendously beautiful, with the birds singing and the trees happy again to see the light and the whole world celebrating the morn. Hassan stood there, then he called Rabia saying: Rabia, come out! See the glory of God! What a beautiful morning! Rabia said: Hassan, rather on the contrary, you come in and see God himself. THERE I know is beauty, the beauty of creation, but it is nothing compared to the beauty of the Creator. So rather, YOU come in!

I don't know whether Hassan understood or not, but this is the whole thing. Knowledge goes out. When you go out you can know many things but it will be information second-hand.

That's what science is; science is always second-hand, it can never be first-hand. It can never have that freshness which religion can have.

Howsoever deep an Einstein goes the depth will be of the outside. He cannot come fresh out of it.

And Albert Einstein felt it in his last days – somebody asked him just two or three days before he died: What would you like to be if there is another opportunity given by God to you to come to

the earth, what would you like to become? He said, Next time rather than becoming a scientist, I would prefer to become a plumber. I would like to live a simple and ordinary life. I would like to live absolutely unknown to the outer world. I would like to live anonymously, nobody knowing about me, so that nobody disturbs me.

He is groping in the right direction. He is groping in the same direction where he can become a Buddha any day.

When one gets fed up with the outside one turns in. Then one would like to close all the doors and all the windows and just rest within.

WITHOUT LOOKING OUT OF ONE'S WINDOWS ONE CAN SEE THE TAO OF HEAVEN.

Science goes on discovering laws and laws and laws but it will never discover THE law, and THE LAW is the meaning of the word Tao.

Science will go on discovering gods and gods and gods but will never discover THE GOD, and THE GOD IS the meaning of the word Tao: the very ultimate, beyond which nothing exists, beyond which nothing is possible.

Science goes on discovering – and every day the more science discovers, the more old theories are discarded and thrown into the rubbish bin. And this is going to happen to every scientific theory one day or other. All scientific theories are doomed to be thrown into the rubbish heap because they don't know THE LAW. They are only reflections in the lake not the real moon. The real moon is within and the whole world functions as a mirror.

When you see beauty in a rose flower, have you ever pondered over the fact whether the beauty is there in the rose flower or the beauty is poured by you? Because there are moments when you pass the same rose-bush but nothing happens, nothing special, nothing extraordinary, just an ordinary rose, but in another moment, in another mood, in another state of mind, suddenly it takes on a beauty, a flavour, it becomes a new dimension; doors open, mysteries are revealed. What is happening is that the rose is just a mirror. Whatsoever you pour into it you see.

You come before a mirror, you look in the mirror, the mirror simply mirrors YOU, it is YOU. If you are ugly the mirror reports an ugly figure, if you are beautiful the mirror reports beauty.

There are moments when you are ugly then all roses become ugly, there are moments when you are sad then all moons become sad, there are moments when you are in hell then the earth becomes hell. You create reality around you, you project reality around you. You have within you the creator, the one by knowing which all is known.

That's why in aesthetics for centuries thinkers have been trying to define what beauty is and have not been able to define it. They cannot because it does not exist there outside, it is a pouring from the within. The rose flower is not beautiful, you create the beauty around it. It is just like a peg; you hang beauty on it, it becomes beautiful. That's why when a poet passes the rose flower is so beautiful, you cannot conceive! And then passes a scientist absolutely oblivious of the fact that the rose is blooming, that the rose exists. Then passes a businessman; he looks at the rose and thinks

how much he can earn out of it if he sells it. Then comes a child, plucks the rose, plays with it for a few moments, forgets about it, goes on his way...

The rose is nothing. It is you who brings the meaning to it.

People come to me every day and they ask again and again in a thousand and one ways: What is the meaning of life? It has no meaning. You bring meaning to it. You create meaning. Meaning is not an objective fact, so don't look for meaning and don't search for meaning. If you go on searching you are bound to come to the truth that life is meaningless.

That's how existentialists in the West have come to discover that life is meaningless; and they have stopped there, which is very unfortunate. In the East we have come to know it but we have never stopped there. Buddha also came to know that life is meaningless but he never stopped there. This is stopping half-way! Life IS meaningless, but that doesn't mean that your life needs to be meaningless, no; life is meaningless if you don't bring meaning to it. There is no meaning IN it, the meaning has to be given to it. You pour down your being into life, it becomes vibrant with meaning. Then it sings, it dances, it becomes divine.

People ask me, Where is God? Can you show us? I cannot show you God, nobody can show you because God has to be found within. Then you can see him anywhere. Then in a rose you will see him – the rose will become the mirror and you will see God. Then a bird is singing in the morning, and suddenly the note takes on a flavour which was never there – you contributed it, it becomes divine.

Once God is discovered within everything becomes divine. If you have not discovered it within and you go on asking: Where is God? and you go on asking about his address, you will never reach. And all addresses are false because he lives within you, he needs no address.

There is a beautiful story, very ancient. It is said that God created the world, everything was beautiful, then he created man and everything became horrible. With man entered hell. And man started complaining and became almost impossible for God to sleep or to do anything – so many people, and they went on knocking at his door day and night, and it became a nightmare. He must have thought many times to destroy man so that the peace of the world could be regained.

But then some wise counsellor said, There is no need to destroy man, you simply change your abode. You don't live here on this earth. (He used to live here, because of you he had to change his abode.) So God said, Where should I go?

One counsellor said: It is good that you go to Everest. God said, You don't know. Sooner or later there will come a man named Hillary, and he will reach there, and the whole thing will start again. Then somebody said: Go to the moon. God said: You don't know; these things won't help much. Sooner or later man is going to reach everywhere. Suggest somewhere to me where he will not even suspect I am. Then an old counsellor came near to him, said something into his ear, and he nodded; he said, Yes, you are right. The old man suggested: Then you hide within man. He will never suspect that. He will search and seek everywhere except in his own inner world.

The story is beautiful. Almost factual. Not a story but a truth.

WITHOUT LOOKING OUT OF ONE'S WINDOWS ONE CAN SEE THE TAO OF HEAVEN.

THE FURTHER ONE PURSUES KNOWLEDGE THE LESS ONE KNOWS.

Looks paradoxical, but only looks paradoxical. It is not. It is a simple fact. The more one pursues knowledge the less one knows. Go to the pundits; they know so much, but look into their eyes – not even a glimmer, watch them – not even a gesture of knowing; be with them, and there is nothing, they are hollow, absolutely false, nothing inside, just a painted hollowness, a decorated hollowness, decorated by many scriptures, the words of those who have known, but all borrowed, all dead, and surrounded by these dead words they have almost become dead themselves.

Go to a man of knowledge and you will taste dust around him. He may look very very old and ancient, almost in the grave, but you will not find the freshness that is part of life. You will not see a living river in him, flowing, moving always into the unknown. Knowledge is a limitation, howsoever vast, a limitation still. That's why Socrates says that: When I was young I thought I knew all. When I became a little mature I started suspecting, and then I came to realize, that I don't know that much. When I really became old I realized that I don't know at all.

It happened, the oracle at Delphi declared that: Socrates is the wisest man on earth today. People who heard this came to Socrates and they said: This is a paradox! And we are puzzled! Then who is right? If the oracle is right then you are wrong, if you are right then the oracle is wrong, and neither can be wrong. We believe in you, we have known you, we have been around you, we have felt you that you must be true; whatsoever you say cannot be a lie. But the oracle, the divine oracle, it has never been found telling lies. All that has been predicted by the Delphic oracle has always been found true; so we are in a fix, you help us. You say you don't know anything, in fact you say that you know only one thing – that you know nothing, and then comes this oracle and says that Socrates is the wisest man on earth.

Socrates said: There must have been some misunderstanding because I know more about myself than anybody can know about me and I tell you again that I know nothing; at the most this much I can permit – that I know that I know nothing. Nothing more. You go and ask the oracle again, there has been some misunderstanding. Either you have not interpreted it rightly or something else... go again! They went again and they asked the oracle and the oracle laughed and said, That's why we say he is the wisest man on earth, because he knows only that he knows nothing.

There is no paradox. This is the indication of a wise man, that he has come to realize that knowledge is futile that knowledge knows nothing that knowledge is rubbish that knowledge is nonsense howsoever logical it pretends to be – those are all pretensions.

THE FURTHER ONE PURSUES KNOWLEDGE THE LESS ONE KNOWS.

Why does it happen? Because the further you pursue knowledge, the further you are going away from yourself. The more you try to find the truth somewhere outside of you, the further away you are moving, the further away from the Whole in search of the Whole, the further away from yourself in search of your authentic being, the further away from consciousness in your search.

What are you searching for? That which you are searching for is already within you. Religion is the search for that which is already the case. Religion is the search for that which is already the reality.

If you go further away from yourself you will know less and less and you will think you are knowing more and more. Scriptures you will know, words you will know, theories, and you can go on spinning and you can go on weaving more and more out of these words and you can make palaces in the air, but they cannot be more than airy, abstract – they don't exist, they are made of the same stuff as dreams. Thoughts and dreams are made of the same stuff – they are ripples on the surface of an ocean; they have nothing substantial in them. If you want to know the truth come back home.

I always say seek and you will miss, don't seek – and find, because the very effort to seek means that you have taken it for granted that it is not with you already. From the very beginning your search is doomed. One day, seeking, searching, accumulating knowledge, the fact will strike home that you are a fool, that it would have been better before going into the vast world to seek, to have looked inside.

Again a small parable of Rabia Al-Adawia. One evening, the sun was setting and the neighbourhood found her searching for something on the street – an old woman, everybody loved her; of course everybody thought her a little crazy, but she was a beautiful person – so they all rushed to help her and they asked, What has been lost? What are you searching for? She said: My needle. I was doing some needlework and I have lost my needle. Help me! You are so kind! So they all engaged in the search.

Then one man, seeing the fact that the street was so big and the needle was such a small tiny thing and that unless they exactly knew where it had been dropped it would be almost impossible to find it, came to Rabia and said: Tell us exactly the spot. Rabia said: Don't ask that because in fact I have not lost it outside my house, I lost it inside.

They all stopped searching and said: Crazy woman! Then why are you searching here outside in the street when you have lost it inside the house? Rabia said: THERE is much darkness. Here is a little light, how can you seek when there is darkness? And you know I am poor, not even a lamp with me. How can you seek when there is darkness? So I am seeking here because still a little sunlight is left, and still something can be done to search.

The people started laughing. They said: You are really crazy! We know that in darkness it is difficult to search, but then the only way is to borrow a lamp from somebody and search for it there. Rabia said: I never thought you people were so wise. Then why do you always SEEK outside? I was just following your ways. If you are so understanding why don't you borrow a lamp from me and search inside? I know there is darkness...

This parable is meaningful. You search outside: there is a reason – because inside everything is so dark. You close your eyes and there is dark night, you cannot see anything; even if something is seen it is nothing but a part of the outside reflected in the inner lake – thoughts floating which you have gathered in the marketplace, faces coming and going, but they belong to the outside world. Just reflections of the outside, and vast darkness One becomes afraid. Then one thinks it is better to seek outside, there at least there is light.

But that is not the point. Where have you lost your truth? Where have you lost your being? Where have you lost your God? Where have you lost your happiness, your bliss? Better it will be before you go to the infinite maze of the outside world, better it will be to first look within. If you cannot find

there then it is all right – you go and search outside. But that has never happened. Whoever has looked within has always found – because it is already there – only a look is needed, a conversion, a returning of consciousness. Just a deep look.

THE FURTHER ONE PURSUES KNOWLEDGE THE LESS ONE KNOWS. THEREFORE THE SAGE KNOWS WITHOUT RUNNING ABOUT...

In the running you are missing, wasting life, energy, opportunity. Don't go on running about and about and about. Stop running, that's what all meditation is about: stop running, sit quietly with closed windows and doors, settle inside, rest inside, relax inside, let the turmoil settle a little, then start looking.

It will be like groping in the beginning, in the beginning the darkness will be too much, but as you become accustomed to it the darkness starts changing its quality.

It is just like when you come from the outside and it has been a hot day and the sun has been too cruel and you come inside the room of your house, you cannot see; everything looks dark because the eyes are focussed with the sun, the eyes are accustomed to too much light. A sudden change – the eyes will take a little time to settle, that's all. Patience is needed. When you move inwards nothing will be seen – don't be impatient, don't say just after a minute that all the Buddhas are false, they say inside is bliss but I don't see anything.

It happened to one of the most penetrating thinkers the West has ever produced, it happened to David Hume. Again and again coming across the Eastern teachings – Go within; Close your eyes; See – one day he thought: Let us try, knowing well that there is nothing. These Eastern people are mad, illogical, irrational, introverts, fooling themselves and nobody else. He said, Better at least to try. He closed his eyes just a single minute – then he opened them and wrote down in his diary: There is nothing except darkness, a few thoughts floating, a few sensations, and nothing else...

Don't be so impatient. Wait. Let things settle inside, it takes time. You have been unsettling them for so many lives, settling will take a little time, a little patience – and nothing else is needed. You need not try to settle them because that will disturb them again, you will stir them up more; you simply don't do anything. because that will disturb them again, That is the meaning of Lao Tzu's beautiful phrase WU – WEI, do by not doing. You simply don't do anything and it happens; that is doing by not doing. Just close your eyes and wait and wait and wait and you see layers of disturbance falling, settling, things falling into their places, and silence; and by and by darkness becomes light, and that One is known by knowing which all is known. Because that One is the seed. That art thou, Swetaketu.

THEREFORE THE SAGE KNOWS WITHOUT RUNNING ABOUT, UNDERSTANDS WITHOUT SEEING, ACCOMPLISHES WITHOUT DOING.

And that is the greatest accomplishment, that which is accomplished without doing anything at all. Remember, whatsoever YOU can do cannot go beyond you, how can it go? If you do it, it will remain lower than you, it cannot go higher than you. Whatsoever you do will be part of your mind, it cannot be transcendental. Whatsoever you do will be done by the ego, it cannot be your being. So non-doing is the only way to do it.

Sitting still, sitting quietly, not doing anything, and the grass grows by itself. And then the effort, the doing, is still. Such a tremendous and vast silence descends on you... was reading a Japanese poem just a few days before; line of it penetrated me very deeply, came part of my heart. says:

WITH NO BIRD SINGING HE MOUNTAIN IS YET MORE STILL.

When there is no doing, even the birds are no more singing, nothing is there, everything is calm and quiet, suddenly you become aware that nothing has been lacking from the very beginning; that which you are seeking – you have always been that. Suddenly you realize that the Master of Masters is sitting there on the throne. And you start laughing.

Bokuju became enlightened – enlightened? Don't take the word very seriously, is nothing serious, it is the ultimate in fun, it is the last joke – Bokuju became enlightened and he started laughing, a belly laugh, he became crazy. People gathered, and they started asking, What is the matter? Please tell us, what has happened? He said, Nothing has happened, and I was mad, searching and seeking for that which is already there in me.

Whenever people used to ask Bokuju: What did you do when you became enlightened? he said: I laughed, and I laughed loudly. And he said: I have still not stopped laughing. Whether you hear it or not, that is not the point, I have still not stopped laughing. What a joke! You have it already and you have been searching and seeking and you could not find it, not because it was not there but because it was so much there and so close to you that you could not see it.

Eyes can see that which is far away, eyes can see that which is distant because eyes need a perspective, hands can touch that which is different and distant, ears can hear that which is outside – that's why Lao Tzu says he understands without seeing, because how can you see yourself? Who will see whom? The seer and the seen are one there, no eyes are needed. Who will do? Who will make the effort? It will be just like a dog chasing its own tail, it will be simply foolish....

And this is what you are doing, chasing your own tail. Stop and see it is your own tail, there is no need to chase it, and by chasing you are not going to get it ever. By chasing you miss, by non chasing you accomplish.

... ACCOMPLISHES WITHOUT DOING.

And then time disappears. Then knowing disappears, because knowing is there to know something, knowing is a faculty to KNOW; once you have known, there is no point in the faculty remaining, it simply disappears.

Time disappears because time is there because you are frustrated, it is created out of your frustration so that you can hope for the future and somehow bear the frustration and tolerate it, and console yourself.

Mind and time are not two things but aspects of one thing. When both disappear for the first time YOU ARE in your absolute glory. Say it this way – you have become a god, a Buddha.

And ask the awakened ones: they all say the same thing, that it has to be accomplished without any effort on your part. It is the effort that has created the whole mess.

Dropping all effort, just sitting silently looking within – WU-WEI.

CHAPTER 2

Don't do Nothing!

12 August 1975 am in Buddha Hall

Question 1

IS NOT THE SEARCH FOR ENLIGHTENMENT A SELFISH SEARCH?

Yes, it is. And the most selfish. There is nothing like it, it is incomparably selfish.

And one has to be selfish, there is no other way to be. And all the teachings that go on telling you not to be selfish have not helped; rather, they have distracted your being, they have made you unnatural.

Self is your centre, and to be selfish is the only way there is to be. The more you try to be NOT SELFISH the more you become eccentric. (The word eccentric is beautiful; it simply means off-centre.)

Then you are rooted no more in yourself, then you are grounded no more in your being, and a man who is not grounded in his being lives a false life, lives an artificial life. His whole life is more like a dream than like a reality.

And deep down you cannot help. Deep down you remain selfish. At the most you become hypocrites.

You try to be unselfish, but that is an impossibility. Even in your effort to be unselfish you will remain selfish. So you create a duality, a conflict, and whatsoever you say on the surface deep down you go on denying it – and you know it well because how can you deceive yourself.' The surface says one thing, the depth goes on broadcasting just the opposite.

It happened, there was a case against Mulla Nasrudin in the court and the judge asked: Did you sleep with this woman, Nasrudin.' Nasrudin said, No, your honour, not at all, your honour, not even a wink!

This is the situation. You say something and immediately your inner depth contradicts it. You become a contradiction. You become tense. Your life becomes a deep anguish, a suffering. I teach you to be totally selfish because I teach you that which is natural. But if you understand me well – which is difficult, you may misunderstand me – if you are really selfish then much flows out of your life which is absolutely unselfish. Because when a man is grounded in his own being he has so much to share, so much to give, there is no need to be altruistic.

If you are centred you ARE altruistic because you have overflowing love, overflowing being, you HAVE to share. You are just like a flower, so full of fragrance it goes on sharing it with the winds. You are like a pregnant being, you carry so much within you that you have to give, to share, and by sharing it grows more – but you share it from your centre.

So I am not saying that when you become selfish you are not unselfish then, no, just the opposite. When you try to be unselfish you remain, deep down, selfish. When you become totally selfish a tremendously beautiful unselfishness happens in your life. But you are not even conscious about it because if you are conscious it is false.

Things which are natural and healthy need no consciousness. Are you conscious of your breathing? Yes, sometimes, when something goes wrong, when something is ill, when the breathing is not as it should be – then you become alert, then you are alarmed, then you become conscious. Otherwise the breathing goes on day and night, twenty-four hours, whether you are asleep or awake, whether you are in love or in hate, whether you move or you sit, whatsoever you do the breathing continues. It does not depend on your being conscious of it – and it is fortunate that it doesn't depend on your consciousness, otherwise you would have been already dead.

If you had to be careful about it, if you had to DO it, it would have stopped long before.

Unselfishness should be like breathing. You should be centred, then it happens. Unselfishness is not the opposite of selfishness, unselfishness is the by-product of being totally selfish. This is what I teach you. And all the churches and all the religions and all the priests and preachers, they have been teaching you just the opposite. They have corrupted humanity, they have poisoned your minds.

You cannot be centred and you are trying to help others, to be of service to them. The only help that you can give, the first and the very basic thing, is to be centred and rooted within yourself.

Yes, enlightenment is a selfish search.

This is half of the answer I would like to give you. Now the other half.

Because enlightenment is a selfish search, the most selfish, incomparably selfish – that's why you cannot attain enlightenment through search. The search will make you a beautiful person, wise, compassionate, in a thousand and one ways, but not enlightened.

So, for me there exist three types of persons; one, the so called religious person, the moral, the puritan, the so-called good, who goes on trying to be unselfish and remains selfish. Second, the person who knows there is no other way to be, that to be selfish is the only way there is, who becomes centred and becomes unselfish, who through selfishness attains to unselfishness, as a by-product, he makes no effort to attain it. And the third person who is neither selfish nor unselfish. He is the enlightened person who goes beyond duality, who goes even beyond self.

Hidden in yourself is no self. Hidden behind you is emptiness, nothingness, what Buddha has called SUNYATA, absolute nothingness.

So the second part of the answer: You cannot attain to enlightenment through search. All search fails there, because until the seeker is lost enlightenment is not possible, and how can the seeker be lost if there is search? How can the seeker be lost if there is self?

It is not possible. So what happens? How does a man become enlightened?

He searches and searches, and there comes a moment when he realizes the total absurdity of searching for it; because you can search for something which is not already within you, you can search for something which is in the future, but how can you search for that which is already the case? Through searching you will miss it.

How can you search for the seeker himself? The seeker can search for everything except himself. Trying to search for himself is absurd. How can the seeker seek himself? For search a distance is needed between the seeker and the sought.

When the distance is not there – and it is NOT THERE – the seeker is the sought. When this is realized... and this is realized after much search, remember – don't drop searching, I am not saying that – this is realized after many failures, when all hope is lost. This is realized only when you have searched in all the ways possible, when you have done all that you could, no stone has been left unturned, not even a single corner has been left unsearched, you have done all that can be done, nothing is left – then you simply sit; the search drops from you; no hope, no possibility of ever gaining this goal; in a moment of absolute frustration you drop the search – this is how it happened to Buddha, this is how it happened to me, this is how it always happens.

You make tremendous effort, that is needed! I'm not saying that right now you can drop the search, how can you drop it if you have not got it?

Search hard. Make all the efforts you can, bring your total energy to it, but I am not saying that through it you will attain. Without it you will never attain, through it no one has ever attained. You will have to pass through it.

Go in, and then a moment comes when you come out freed from all search and seeking. Suddenly you turn inwards, because search is always outward: seeking, you always look somewhere else, seeking, you run all over the space, seeking you go in all directions – and there is within you something that is beyond all directions. You may call it the eleventh direction.

There is within you something which need not be searched for but only realized. It happens in a single moment, not even in a single moment, in a split second – not even that; it doesn't happen in time.

Search stopped, seeker gone, suddenly it is there. It has always been there.

Question 2

WHAT IS THE DIFFERENCE BETWEEN KNOWLEDGE AND WISDOM, AND UNDERSTANDING?

There is a lot of difference, and the difference is not quantitative, it is qualitative. Knowledge is belief. Knowledge is others' experience not your own. They say there is God and you believe in it. This is knowledge.

A young man can become very knowledgeable. There is no trouble in it. You need a good memory, you need to make a little effort. The same thing can be done some day by a computer: you will carry a computer in your pocket, no need to make your head too heavy with the libraries, the computer will carry all the knowledge.

Remember, soon computers will replace all your knowledge. The pundit is going to disappear from the world, the computer will take its place. And I say 'its' place knowingly, consideredly, because a pundit is a mechanism, he is not a man.

That's all you have been doing with the brain – you go on feeding it information.

Knowledge is borrowed. Others know it, you believe they must be true. Wisdom comes through your own experience. Knowledge is an accumulation, wisdom is also an accumulation. But knowledge is accumulation of others' experiences, wisdom is accumulation of your own experience. A young man can never be wise; he can be knowledgeable, but for wisdom time is needed. Old people are wise because you have to pass through experiences.

You can read many books on love and you can know much about love, what others have said about it, but to know love itself you will have to pass through experience – which is time absorbing. By the time you know something about love the youth, your young age, will have gone. You will be old, but wise.

Old age is wise, youth can be knowledgeable. Wisdom is one's own experience accumulated, knowledge is others' experience accumulated by you.

Then what is understanding? Understanding is non accumulative. What difference does it make whether somebody else experienced and you believed, or you experienced and then you believed? That experience is of the past. It is no more there, and you have changed so much – and everybody is changing every moment – that an old man who says that 'In my youth I experienced THIS,' is talking about somebody else because he is no more the same.

A little closer wisdom is than knowledge, but not very close. Understanding is non-accumulative, you don't accumulate either others' experiences or your own. You need not accumulate, you grow. Understanding is always fresh, wisdom is a little dusty and old, wisdom is always of the past, your own past. Knowledge is also of the past – of others' pasts. But what difference does it make finally? Because your own past is as far away from you as others' pasts; you are no more the same. Every moment the river is flowing, says old Heraclitus, you cannot step in the same river twice.

Your own youth – you cannot step in it twice; you have learnt something from your experience, you carry it. Knowledge can be washed away, wisdom also. They can be brainwashed, completely wiped from your mind. Understanding can never be brainwashed, it is not part of the brain, it is non-accumulative. All that is accumulative is accumulated in the brain.

Understanding is of your being, it cannot be washed away – you cannot brainwash a Buddha; in fact he himself has brainwashed himself completely, he has cleaned his slate himself, how can you clean him? He is non-accumulative, he lives moment to moment. Through living his being grows. If through living your knowledge grows, it is wisdom; if through living your being grows, it is understanding; and if without living your accumulation grows, it is knowledge.

Understanding is the real flowering of being. A man of understanding is mirror-like. A mirror carries nothing. A mirror always lives in the immediate present, whosoever comes before it, it reflects.

You ask me a question. The question can be answered through knowledge, that is, experience of others; the question can be answered through wisdom, experience of my own; the question can be answered through understanding – then I am just a mirror, I simply respond.

You ask, you come before my mirror, I simply respond. That's why a man of understanding will always be felt contradictory, inconsistent, because what can he do? He does not carry the past, his answers are not coming from his past, his answers are coming right now this very moment from his being. And every moment the world is changing, it is a flux, so how can an old answer be given again? Even if the words appear to be old the answer cannot be old.

Understanding is non-repetitive and non-accumulative. Wisdom is accumulative, repetitive, knowledge is accumulative, repetitive. Knowledge is sheer belief, wisdom has a little experience in it, understanding is totally different. It is your presence, your mirror-like presence. It is a response.

Old people can be wise, young people can be knowledgeable, only children can be understanding. That is the meaning when Jesus says that, Only those who are like children will be able to enter in my kingdom of God.

When you again become childlike, fresh, carrying no past, carrying no ready-made answers within you, carrying NO answers, just a deep emptiness, then something echoes in you. Somebody asks a question – no answer comes from the memory, no answer comes from the experience, but the answer is a response this very moment.

Understanding is always of the now and the here.

Understanding is the most beautiful thing that can happen to a person. Drop knowledge, and then drop wisdom also. Don't believe in others' experiences and don't believe in your own experiences either, because they are of the past – you have passed from there, they are no more a part of existence things have flowed on, the river has passed under a thousand-and-one bridges, and it is not the same river, even if you see it flowing. It is not the same river, it is constantly changing.

Except for change, everything is changing. Change is the only permanent factor in existence so how can you rely on the past? If you rely, you will always miss the present.

Old people, wise, are always ready with great advice to give to anybody – full of advice; nobody listens to them – that is good, never listen, because you will never live the same experiences as they have lived. The river will never be the same again. If you follow them you will become false, inauthentic, untrue, you will be a lie.

And never listen to your own experience either because you are also getting old every day, and yesterday will always be giving advice. A new situation arises and the yesterday is ready there, and the yesterday says, the old man within you says: This is the advice, do THIS, because we did this yesterday and it was good, and it worked, and you succeeded.

Don't listen to your own inner old man. Be alert! Aware of the total situation. AND DON'T REACT; respond. If everything is new let your answer also be new. Only the new can meet the new, only the new can solve the new, only with the constantly fresh and new do you remain alive and true to life.

Question 3

WHEN MEDITATING WITH NO SET TIME LIMIT I BECOME AWARE OF MY GREAT ANXIETY ABOUT TIME. YOU SAID THAT TIME CONSCIOUSNESS IS FRUSTRATION. COULD YOU PLEASE SPEAK ABOUT THIS FEAR OF TIME?

That is the only fear there is: the fear of time. The fear of death is also fear of time because death stops all time.

Nobody is afraid of death. How can you be afraid of something that you have not known? How can you be afraid of the absolutely unknown, unfamiliar, strange? Fear can only exist with something which is known. No, when you say 'I am afraid of death' you are not afraid of death – you don't know! Who knows? – death may be better than life.

The fear is not of death, the fear is of time.

In India we have the same term for both. Time we call KALA and death also we call KALA. We have one term for both death and time. It is meaningful, the word KALA is meaningful, very significant, because time is death, and death is nothing but time.

Time passing means life passing. Fear arises. In the West the fear is more acute; it has almost become chronic. In the East the fear is not so much, and the reason is that the East believes that life continues for ever and ever; death is not the end; this life is not the only life; there have been thousands and thousands of lives in the past and there will be thousands and thousands in the future. There is no hurry. That's why the East is lazy: there is no hurry! That's why in the East there is no time-consciousness – somebody says: I will come at five o'clock SHARP, and he never turns up. He does not feel any responsibility towards time, and you are waiting and waiting, and he comes after four, five hours and he says, What is wrong in it? So what?

In the West time is very short, because Christianity, Judaism, both believe in only one life. That has created the anxiety. There is only one life, seventy years at the most; one third lost in sleep – if you live sixty years, twenty years are lost in sleep, twenty of the remaining years are lost in education, this and that; the remaining twenty years – the job, the occupation, the family, marriage and divorce, and if you really calculate you will find there is no time to live!

When will I live? Fear grips the heart, and life is passing, time is flowing out of your hands and death is reaching every moment with such a constant pace – any moment it can knock at the door. And time is irrecoverable, you cannot recover it back, gone – gone for ever.

Fear, anxiety, a time neurosis – it is becoming chronic, it is almost as if it has become second-nature to Western man, continuously alert that time is going, and afraid.

The fear is basically that: I have not yet been able to live, and time is moving, and it cannot be recovered, I cannot undo it; gone – gone for ever. And every day life is shrinking, becoming smaller and smaller and smaller...

The fear is not of death, the fear is of time, and if you look deeply into it then you find that the fear is of unlive life – you have not been able to live. If you live, then there is no fear. If life comes to a fulfilment, there is no fear. If you have enjoyed, attained to the peaks that life can give, if your life has been an orgasmic experience, a deep poetry vibrating within you, a song, a festival, a ceremony, and you lived each moment of it to its totality, then there is no fear of time, then the fear disappears.

You are ready even if death comes today, you are ready. You have known life – in fact you will welcome death because now a new opportunity opens, a new door, a new mystery is revealed: I have lived life, now death is knocking at the door; I will jump to open the door – Come in! Because life I have known, I would like to know you also.

That's what happened to Socrates when he was dying. His disciples started crying and weeping – and it was natural. Socrates opened his eyes and said, Stop! What are you doing? Why are you crying and weeping? I have lived my life, and I have lived it totally. Now death is coming and I'm very very enthusiastic about it. I am waiting with such great love and longing; with hope. A new door opens, life reveals a new mystery.

Somebody asked, Are you not afraid? Socrates said: I don't see the point why one should be afraid of death? Because in the first place I don't know what is going to be, and secondly: there are only two possibilities, either I will survive – then there is no problem of fear, or I will not survive – then too there is no problem of fear. If I don't survive there is no problem – when I am not, there cannot be any problem, and if I survive as I am here, if my consciousness survives, there is no problem because I am still there.

Problems were there in life also – I solved them, so if I am there and there are problems I will solve them – and it is always a joy to solve a problem, it gives a challenge. You take the challenge and you move in it, and when you solve it a great release of happiness happens.

The fear of death is fear of time, and the fear of time is, deeply, fear of unlive moments, unlive life.

So what to do? Live more, and live more intensely. Live dangerously. It is your life, don't sacrifice it for any sort of foolishness that has been taught to you. It is your life, live it. Don't sacrifice it for words, theories, countries, politics, don't sacrifice it for anybody.

There are many who are ready like butchers; they can get hold of you; and they have implanted within you conditionings: Your nation is in danger – die for it! Absolute foolishness. Your religion is in danger – die for it! Nonsense. It is your life, LIVE IT! Don't die for anything else, die only for life.

That's the message. And then there will be no fear.

But there are people who are ready to exploit you. They go on saying – Die for this, Die for that. They are ready for only one thing – that you should become a martyr, and then there will be fears.

Live it! And don't think that it is a courage to die. The only courage is to live life totally, there is no other courage. Dying is very simple and easy. You can go and jump off a cliff, you can hang yourself – it is such an easy thing. You can become a martyr to a country, to a god, to a religion, to a church – all butchers! all murderers!

Don't sacrifice yourself. You are here for yourself, for nobody else.

And then live. And live in total freedom so intensely that every moment is transformed into eternity. If you live a moment intensely it is transformed into eternity. If you live a moment intensely you move into the vertical, you drop out of the horizontal.

There are two ways of being related with time: one is just to swim on the surface of the ocean, another is to dive deep, to go to the depths.

If you are just swimming on the ocean of time you will be always afraid because the surface is not the reality. The surface is not really the ocean, it is just the boundary, it is just the periphery. Go to the depth, move towards the depth. When you live a moment deeply you are no more part of time.

If you have been in love, and deeply in love, time disappears. When you are with your beloved or your lover or your friend suddenly there is no time. You are moving in depth. If you have loved music, if you have a musical heart, you know time stops. If you have the sense of beauty, aesthetic sensibility and sensitiveness – look at a rose and time disappears, look at the moon and where is time? The clock immediately stops. The hands go on moving but time stops.

If you have loved anything deeply you know that you transcend time. The secret has been revealed to you many times. Life itself reveals it to you.

Life would like you to enjoy. Life would like you to celebrate. Life would like you to participate so deeply that there is no repentance for the past, that you don't remember the past, because every moment you go more and more deep – every moment life becomes more and more beautiful, more orgasmic, a peak experience, and by and by, when you become attuned to the peak, that becomes your abode.

That's how an enlightened man lives, he lives totally and moment to moment.

Somebody asked a Zen Master: Since enlightenment what have you been doing? He said: I carry water from the well, I cut wood in the forest, when I feel hungry I eat, and when I feel sleepy I sleep, that's all.

But remember well, when a man who has come to a deep understanding of his own being cuts wood, he simply cuts wood. There is nobody else there. In fact the cutter is not there, only the cutting of the wood, the chopping. The chopper is not there because the chopper is the past. When he eats he simply eats.

One great Zen Master has said: When sitting sit, when walking walk, above all, don't wobble.

Time is a problem because you have not been living rightly – it is symbolic, it is symptomatic. If you live rightly the problem of time disappears, the fear of time disappears.

So, what to do? Each moment, whatsoever you are doing, do it totally. Simple things – taking a bath; take it totally, forget the whole world; sitting, sit; walking, walk, above all don't wobble; sit under the shower and let the whole existence fall on you. Be merged with those beautiful drops of water falling on you. Small things: cleaning the house, preparing food, washing clothes, going for a morning walk – do them totally, then there is no need for any meditation.

Meditation is nothing but a way to learn how to do a thing totally – once you have learnt, make your whole life a meditation, forget all about meditations, let the life be the only law, let the life be the only meditation. And then time disappears.

And remember, when time disappears, death disappears. Then you are not afraid of death. In fact you wait.

Just think of the phenomenon. When you wait for death how can death exist?

This waiting is not suicidal. This waiting is not pathological. You lived your life. If you have lived your life death becomes the very peak of it all. Death is the climax of life, the pinnacle, the crescendo.

You lived all small waves of eating, drinking, sleeping, walking, making love, small waves, great waves, you lived – then comes the greatest wave. You die! You have to live that too in its totality. And then one is ready to die. That very readiness is the death of death itself.

That's how people have come to know that nothing dies. Death is impotent if you are ready to live it, death is very powerful if you are afraid. Unlived life gives power to death. A totally lived life takes all power from death. Death is not.

Question 4

DO YOU AGREE WITH THE VIEW THAT HISTORY REPEATS ITSELF?

Nothing repeats itself except stupidity and history is stupidity – it repeats.

Question 5

HOW CAN ONE COME TO KNOW THAT NEITHER HE NOR ANYBODY ELSE DIES?

There is no other way except to die.

One Zen Master was asked – a great emperor came to enquire; he was afraid of death, as everybody is, and of course an emperor has more to lose than a beggar so an emperor is bound to be more afraid of death than a beggar; death will take more from an emperor than from a beggar and so of course obviously he is more afraid. He became old and he came to the Zen Master and he asked:

Tell me something about death, Master. The Master said, How am I to know about it? The emperor said, But you are an enlightened Master. He said: Yes, but – an alive one, not dead, how am I to know about it?

This moment life is there – live it. That is the training for death. Otherwise when you are dead you will ask What is life? When you are asking 'what is death?' and whether the same continues to be after death or not, know that you are alive missing the possibility, the opportunity, to know what life is.

I will tell you one secret don't tell it to anybody, and if you do tell, please tell them not to tell anybody else. People who are alive, they come to me and they ask, What is death? And ghosts also come to me and they ask, What is life?

Please, while you are alive live it well so that when you become a ghost you need not go to a Master and ask: What is life? And if you can know life you will be able to know death, because knowing is the thing. If you have the capacity to know life you will have the capacity to know death.

Knowing should be developed, that's what Lao Tzu goes on saying – not knowledge but knowing. And remember, if you ask me, and if I say Yes, you will survive death, that will be knowledge for you, not knowing.

And I am not here to help you become more knowledgeable. That would be a sin and I would suffer for it. I am here to make you more knowing; not to give you information but just to give you a situation in which you grow and your being flowers.

Don't bother about death. Right now you are alive, so alive. Live life, so that you can know it. If you can know life you have already known death because death is the innermost core of life.

A child is born. You think he will die after seventy years? Then you are wrong. A child is born, he brings his death within him at the innermost core of his being. It takes seventy years for him to discover that core. It takes seventy years for that core to spread all over him, then one day suddenly he disappears.

Death is nothingness within you, nothing else, just nothingness within you. A beautiful phenomenon! Life is beautiful, but it is nothing compared to death. Death is tremendously beautiful. Thousands and thousands of lives are nothing before death because death is the very crescendo. It is nothingness.

In deep meditation you will realize what nothingness is. You will come across death, and that is the only way to know it – come across it.

So if when meditating deeply one day suddenly you feel that you are going to die – don't get scared. Die! Let go. Let it happen. And death would have happened, and you would have remained a witness. Death will be all around and you will be hovering over it, and knowing it. But let it be a knowing not a knowledge.

Question 6

WHY IS IT THAT EVEN THOUGH ONE OFTEN GAINS A DEEP AWARENESS AND UNDERSTANDING INTO ONE'S BLOCKS, PROBLEMS AND DREAMY EXISTENCE, STILL THE EXPLOSION OUT OF THIS STATE INTO SAMADHI DOES NOT COME? IS NOT AWARENESS ENOUGH TO BRING THIS ABOUT?

Awareness is enough to bring this about but that awareness is not enough in you. Awareness is enough to bring it about; if it is not coming that means that awareness is not enough in you, and what you call awareness may be nothing but a thinking about it, otherwise the explosion will come.

You go on thinking about things, and when you think, you think it is the real thing.

There are people who think they love, there are people who think they are aware, there are people who think that they are in meditation – but these are all thinkings, not lived experiences. Then the explosion will not happen. Otherwise it has to happen!

If it is not happening know well you are not aware, you are simply thinking that you are aware.

And why be so anxious about the explosion? You have moved into the future. Only thinking moves into the future, awareness never. Awareness is always here now. I use the word here now as one word, they are one. Awareness is here now. The moment you have started thinking about the future, are anxious about the future, worried about the result, you are not aware. Only thinking is worried about the result. Life is totally unworried about the result. Result is not the point at all.

You love a person, you think about the result, what is going to happen out of it. If you think, you have not loved; if you love, you never think of the result, it is enough unto itself, there is no going anywhere.

If you meditate, meditation is so beautiful, who bothers about the result? And if you bother about the result, meditation is not possible. This result oriented mind is the only barrier, the only block. There are not many blocks, the only block is that of the result oriented mind: never here-now, always somewhere else thinking of the result; while making love, thinking about the result.

They have destroyed in the West even the beautiful phenomenon of love because now books are there which are giving you clues and concepts about results. While making love people are thinking whether the orgasm is going to happen or not. You have stopped it, it cannot happen now because with this mind orgasm is impossible. Orgasm is a no mind state. It happens when the mind is not there, it happens when you are totally in the moment.

Because of so many people in the West thinking about orgasm more and more books are published on how to attain it. The more books are published, the less it becomes possible to attain it. Then more books are needed.

This is how supply and demand go on in a vicious circle.

It seems within twenty-five years, this century – we all will be there to see it – when this century ends the West will have become completely incapable of orgasm, because when you think, thinking functions as a barrier. And then we start manipulating.

I have come across books titled HOW TO MAKE LOVE. Can you think of anything more foolish? Love is being transformed into a technique, then love also becomes a know how.

Love, or God, are not techniques. They are not things to do, they are ways of being, not ways of doing. And the way of being insists for only one condition to be fulfilled and that is – you be totally there.

Why think about the results? What is wrong in the present moment? Right now what is lacking? I am here, you are there, the trees are happy, the sky is beautiful, what is lacking? How can there be more perfection than there is right this moment? Everything is perfect as it is.

But your mind says No. Many things have to be done, then you can become perfect. This is the disease, the canceric growth in the mind about the result, about improving things, about doing better. Everything is perfect, you need not be perfectionists, you will only mess things up more, you cannot improve upon them. Just try to be in the present, relax in the present, and let the future take its own course.

Don't be end oriented. Let the means be the end. Let the way be the goal.

Question 7

ON THIS SIDE OF THE FENCE IT DOES NOT LOOK LIKE A JOKE BUT A NASTY TRICK...

It is because of you, otherwise it is a beautiful joke. But it is your interpretation, this NASTY, this TRICK, it is your interpretation. Drop your interpretation and look again. Give a fresh look to it; it is a joke, and beautiful, and God is a joker.

There is a beautiful Jewish parable: It happened in a certain village that whenever there was some difficulty the rabbi would go to the forest, there perform a certain ritual magic and pray to God, and always then the village was helped.

Then the rabbi died. He was succeeded by another rabbi. There was some difficulty, so the next rabbi went to the forest; but he didn't know the exact place so he said to God: I don't know the exact place where that old man used to do the trick so I will do it anywhere – you are everywhere so that is not the point, you can listen from everywhere. He performed the ritual and the village was helped.

Then he died, and another young man followed. Again there was some difficulty. The man went to the forest and he said to God: I don't know the place, I don't know the ritual, but you know all, so what is the point of doing it? I simply say to you: Save my village from this difficulty. And the village was helped.

Then that man died. Then it was another young man, and the village was again in difficulty. The young man never went to the forest, he sat in his chair and he said, Listen! I don't know the place where those old people used to go, I don't know the ritual, I don't know the prayer that they used to say, but I will tell you a story – and I know you love stories – please help my village. And he told a story, and the village was helped.

I love this parable. God is a storyteller, he loves jokes, but if it looks a nasty trick it is your interpretation. Drop your interpretation and just look again with a fresh mind, with no interpretations, with no hangover from the past, and you will start giggling. The world is so beautiful, the joke is perfect.

Question 8

HOW MUCH PATIENCE IS NEEDED? IS THERE REALLY NOTHING WE CAN DO?

The moment you ask how much, you miss the point. You cannot ask how much patience is needed. The very question says that the patience is not there, you are impatient. Patience never asks how much, patience always knows that whatsoever you do it is always less than needed.

That's why those who have attained always say: When we attained it was not because of our efforts, it was because of his grace.

Don't ask how much patience. The very question comes out of impatience.

And IS THERE REALLY NOTHING WE CAN DO? Yes, there is really nothing that YOU can do. The doer is the barrier. You are the hindrance. Drop this you and the doer. Life is a happening, it is not an act, and all that is great and beautiful is a happening. You cannot do it, you can only allow it to happen, please allow it; all that you need to do is to allow it.

It happened, a man came to the rabbi of the village, very harassed he was, very puzzled, worried. He said: Now you will have to help me, Rabbi. I am in much trouble. My twelfth child was born today – I am a poor man, I cannot support myself, my wife and twelve children. You can understand my plight. You help me, what should I do?

The rabbi jumped. He said, Do? Take my advice – don't do nothing!

And you also please take my advice – don't do nothing.

Allow, let it happen. It is always around the corner, you are so closed! It is always ready to happen any moment, but you don't allow it, you go on pushing the river. Float with it, flow with it.

Question 9

DO ALL BEINGS EVENTUALLY FIND THEIR WAY TO ENLIGHTENMENT?

I don't know. Maybe, maybe not. I know only one thing, that everybody is already enlightened. Whether you will come to know it eventually or not depends on you. How can I answer for you?

If you go on doing the things you have been doing, you can go on doing for eternity.

This much I know: that everybody is already enlightened. Whether he will come to know it eventually or not depends, depends on himself.

CHAPTER 3

Conquering the World by Inaction

13 August 1975 am in Buddha Hall

LAO TZU SAYS: THE STUDENT OF KNOWLEDGE AIMS AT LEARNING DAY BY DAY, THE STUDENT OF TAO AIMS AT LOSING DAY BY DAY. BY CONTINUAL LOSING ONE REACHES DOING NOTHING. BY DOING NOTHING EVERYTHING IS DONE. HE WHO CONQUERS THE WORLD OFTEN DOES SO BY DOING NOTHING. WHEN ONE IS COMPELLED TO DO SOMETHING, THE WORLD IS ALREADY BEYOND HIS CONQUERING.

What is knowledge? And why are all those who have become awakened deeply against it?

Knowledge is a device to fight with existence. Knowledge is a tool in the hands of the ego. Knowledge is a conflict: the part is trying to conquer the whole by knowing the secrets of the whole. Knowledge is the basic ego trip.

Just as money is, power is, knowledge is also – but more dangerous than money, more dangerous than power, because knowledge is more subtle. I must tell you the old biblical story OF Adam's expulsion from paradise. That parable has multi dimensional meanings. One of the meanings is Lao Tzuan: God created the world, and he told Adam not to eat the fruit of the tree of knowledge – but why particularly the tree of knowledge? In fact it seems absurd. Had he prohibited Adam from murder, we could have understood; had he prohibited Adam from moving in sex, then all the world religions would have understood. But God prohibited neither sex nor violence but knowledge. Knowledge seems to be the original sin.

But why should God prohibit it? Why is knowledge dangerous? Because the very effort to know the secrets is aggression. The deepest aggression. The very effort to unveil mysteries is violence.

And the very effort to know means you are getting ready to fight. Otherwise what will you do with knowledge?

Knowledge is a device of aggression, fight and conflict. The part is trying to rebel; the part is trying to have its own centre of being separate from the whole. The part is trying to become the centre of the world itself!

Not that there is a God who prohibited. Yesterday I told you that God loves stories. Now I must tell you that God himself is part of a beautiful story. God is the most beautiful parable. There is nothing like God anywhere. Don't search for him otherwise you will search for him in vain. You will never come across him. God is a parable – but beautiful! It says many things, and you will miss if you think that God is a person. God is not a person.

It happened, once I heard a great philosophical dialogue. I was sitting in a rich man's house, in his beautiful drawing-room; he was chattering constantly, but then the phone rang in the other room and he had to leave me. It was good that he left otherwise I would have missed this great dialogue.

Just by my side there was a big bowl, and two goldfish were swimming in it. The younger one suddenly stopped and asked the other: Do you believe in God? The younger fish looked very philosophic – a seeker. The old one said in a guru-like way: Yes, otherwise who do you suppose changes our water every day? If there is no God who do you suppose changes our water every day?

All concepts of God are like this – Who do you suppose created the world? Who do you suppose goes on controlling the world, managing the world? Just small minds, small concepts. God is not a concept, it is a parable.

So remember when I say 'God prohibited' I don't mean that there is somebody who prohibited. I simply mean that this is a way of saying something. EXISTENCE prohibits knowledge. Existence allows innocence and prohibits knowledge because in innocence the part merges with the whole, remains with the whole, remains one with the whole – and the moment it starts knowing ego arises, ego crystallizes. The part is no more flowing with the whole now, now it has its own mind – to do certain things, not to do certain things; now it has its own choices, now it has its own likes and dislikes.

This is the meaning of the story: suddenly Adam and Eve were expelled from paradise.

You must have wondered where that paradise is. It is not a geographical place, it is a psychological state of mind. Innocence is paradise, knowledge is expulsion.

Every child is born as Adam or Eve and remains in paradise. But then we start teaching him, we start conditioning him. All these teachers and people who condition, all these people who try to make a child knowledgeable, are the serpent who convinced Eve that if you eat the fruit of the tree of knowledge you will become like God, you will have your own centre as God has his centre. If you know, you will become something other than you are.

The whole of knowledge is a seduction to become something which you are not. All knowledge is creating future, all knowledge is creating desire to become something which you are not.

Innocence is to enjoy that which you are, knowledge is to make the effort for that which you are not.

That serpent was the first teacher of the world. That serpent created a rift, and the rift was between being and becoming. All knowledge creates this rift between your being and your becoming. It creates a DREAM. It creates an allurements, an illusion that you can become like gods. But – you are not gods, you can become like gods. Innocence says you ARE, there is no need to become. Otherwise is not possible – you are part of the whole, you have the same quality as the whole has, you are HOLY. Innocence says you are already that. Nothing is to be done. You have simply to enjoy it and celebrate it and delight in it. Knowledge says: As you are you are condemned, you are nothing; you will have to become like gods. Try! Make effort! Do things! Discipline yourself!

Remember, the day a child starts thinking of the future he loses innocence. Only up to that moment, while he goes on enjoying the present, is he a child, innocent; uncorrupted is his being. Becoming has not entered in, he is still in paradise.

Paradise is nothing, paradise is a capacity to enjoy yourself right here and now.

You are in paradise, but still you have lost it because you cannot enjoy here and now. You are thinking, planning for the future, somewhere when you become like gods, then you will enjoy it.

Knowledge creates future. Knowledge creates desire. Knowledge creates becoming. Knowledge is SANSAR, the wheel. When you are in the wheel you go on round and round and round reaching nowhere.

Knowledge is the world. When Jesus says: My kingdom is not of this world, he means the world of becoming. He does not mean this world of the trees and the birds singing and the rain falling, and the sky and the clouds, no, he does not mean by 'this world', this world that surrounds you, he means the world that surrounds your mind and your being, the world of becoming, desire – what Buddha calls TANHA. The desire to be something other than you are already.

And that is impossible. You are going to be in a constant hell. You can be only that which you are already, nothing else is possible. You are simply trying to do something impossible.

You cannot be anything else. How can you be? A rose flower trying to become a lotus flower, a lotus flower trying to become something else... but they are not so stupid, they are still part of paradise. The rosebush just by your side is still in paradise but you are not. The child just sitting by your side may be still in paradise but you are not. I am just here before you, and in paradise, but you are not. So paradise is not a question of geography, it is a question of inner space.

Knowledge creates the rift, it corrupts innocence, it makes you old, otherwise you would remain always like children. And when Jesus says, and he says perfectly rightly, that 'unless you become like children you will not enter my kingdom of God,' that is the secret key to open the closed doors of paradise again.

Knowledge expels you, not God. There is no God, that is just a way of saying the same thing. To say it in easier ways we make parables that you can understand. The moment you become knowledgeable you are expelled automatically, nobody expels you. And the moment you drop knowledge and become innocent again you are accepted back, nobody accepts you.

Knowledge is a device to fight with the whole, and how can you fight with the whole? It is just like a drop of ocean fighting with the ocean; it is going to be a miserable, very very miserable, hellish phenomenon. How can the drop fight with the ocean? It can go on fighting, but there is no possibility of it ever conquering the whole. It will be always in defeat, and that is the hell, always defeated, always defeated, always a failure.

And Lao Tzu says: Knowledge is the only sin. And all those who have awakened to their inner innocence say the same.

Drop knowledge, and become innocent, childlike again. Regain your lost childhood, and suddenly you have become a sage, a saint. Nothing is lacking. Except for this desire to become something else nothing is barring your way.

THE STUDENT OF KNOWLEDGE AIMS AT LEARNING DAY BY DAY, THE STUDENT OF TAO AIMS AT LOSING DAY BY DAY.

Those who are interested in knowledge, their whole effort is to know more and more and more. They go on accumulating, and the more they accumulate, the more they are burdened. You can look around – everybody seems to be carrying such a heavy load, crushed under his own accumulations; suffering, but still clinging to it because he thinks it is something precious.

If you watch yourself you will be surprised that you go on clinging to your agony; you go on desiring that some day, somewhere, the ecstasy will happen, but you go on clinging to your agony, you never drop it. Remember, it is not clinging to you, it cannot cling to you, knowledge cannot cling to you, you cling to it. Not only do you cling, you go on growing it, you go on helping it to grow more and more.

SAYS LAO TZU: THE STUDENT OF KNOWLEDGE AIMS AT LEARNING DAY BY DAY. His whole effort is to learn more, to accumulate more, to know more. And the more he knows the less he becomes inside, because then the being is lost more. Then he becomes a heap of information, a junkyard, and he cannot find himself, where he is. He is lost in the jungle of his own knowledge.

THE STUDENT OF TAO AIMS AT LOSING DAY BY DAY.

Just the opposite is the student of Tao, the student of truth, not of knowledge, the student of being, not of becoming. He is just the opposite. He goes on losing day by day, he unburdens himself, he unlearns. His only learning is how to unlearn. The only thing he is interested in is how to be totally unburdened.

A German philosopher came to see Maharshi Raman. Of course he had travelled long, and he must have thought much about what he was going to ask. When he reached Raman he said, I have come to sit near you, to learn much. Raman looked at him with deep compassion and said, Then you have come to the wrong person because here I teach only unlearning. If you have come to learn you have come to the wrong place, go somewhere else; but if you are ready to unlearn, mature enough to unlearn, then you can stay here.

He was right. Near a sage you go to unlearn. When you are fed up with your learning, when you have learned much and gained nothing, when you know much and you are lost in your knowledge,

when you know much but you have completely forgotten who you are, when you know much about unnecessary things, non essential things, and the essential knowledge about your own being is lost, then you come to a sage to unlearn.

And that is the greatest surrender. It is easy to surrender your wealth, because it is outside you. Robbers can take it, it can be stolen, it is nothing that is part of you, it is outside! You can drop it easily. But your knowledge becomes an inner phenomenon, it gets inside you, it runs in your blood, it becomes part of your bones, it becomes your very marrow; it is difficult to surrender it.

It is easy to learn a thing, it is very very difficult to unlearn it. How to unlearn when you know a certain thing? It becomes very very difficult to not know it. How to drop it? It is so deep in you. Unless you move beyond the mind, for you are identified with the mind, you cannot drop it because then you think 'It is me'. Then you think your knowledge is your being.

Move! All meditations are techniques to move from the mind, to gain a little distance from the mind, to become a little aloof and unidentified with it, to transcend the mind, to become a watcher on the hills so you can see what is happening in the mind. When you are separate from the mind, only then is there a possibility to drop something, to drop knowledge, to unlearn.

THE STUDENT OF TAO AIMS AT LOSING DAY BY DAY.

That is his gain. He gains by losing day by day. That is his learning, he learns by unlearning day by day. A moment comes when he is again a child, not knowing anything. A moment comes when he enters into the paradise again.

He tasted the bitter fruit of knowledge, but he found out it was stupid. Knowledge is deep stupidity.

He found it out, now he comes into paradise again. Now no serpent can seduce him. He comes mature – childlike but mature; a child, innocent – but alert, aware, conscious.

Now he attains to a greater purity, because a purity which has no awareness is bound to be lost. Somebody is going to seduce, somebody is going to corrupt, and if there is nobody, you yourself will corrupt yourself, because you are not alert.

Adam had to be thrown out of the garden of paradise. He was simply innocent. He was Buddha like in one part: he was innocent, he was like Jesus in one part: he was innocent, but the other part was lacking, he was not aware.

Adam is the beginning, Jesus is the end. Adam is half, Jesus is complete – the other half has become aware. Now Jesus is incorruptible. He is not only pure he is also incorruptible, his innocence is now absolute.

THE STUDENT OF TAO AIMS AT LOSING DAY BY DAY. BY CONTINUAL LOSING ONE REACHES DOING NOTHING.

This is very subtle. Pay as much attention as you can pay to it. Be as meditative about it as possible.

You may not know that the word meditation comes from the same root as medicine, medical, and the original meaning of the word was – a technique to become whole, a technique to become healthy. Medicine is medicinal, just like that, meditation is also medicinal. It makes you whole, integrated, healthy.

Pay attention, listen to it as meditatively as possible. When you listen meditatively you understand, when you listen concentratedly you learn. If you listen with concentration, you will gain knowledge, if you listen meditatively, you will lose knowledge. And the difference is very subtle.

When you listen attentively, attention means a tension, it means you are tense, too eager to learn, to absorb, to know. You are interested in knowledge, concentration is the way towards knowledge; mind focussed on one thing of course, learns more.

Meditation is unfocussed mind, you simply listen silently, not with a tension in the mind, not with an urge to know and learn, no, with total relaxedness, in a let go, in an opening of your being.

You listen, not to know, you simply listen to understand. These are different ways of listening.

If you are trying to know, then you are trying to memorize what I am saying, deep down you are repeating it, you are taking notes inside the mind, you are writing it in the world of your memories, you are interested in letting it become deeply rooted in you so you don't forget. Then it will become knowledge.

And the same seed could have become unlearning, understanding. Then you simply listen, you are not interested in accumulating it, you are not interested in writing it in your memory, in your mind. You simply listen open, as you listen to music, as you listen to birds singing in the trees, as you listen to wind passing through ancient pines, as you listen to the sound of water in a waterfall – there is nothing to remember, nothing to memorize, you don't listen with a parrot mind, you simply listen without any mind – the listening is beautiful, it is ecstatic, there is no goal in it, in itself it is ecstatic, it is blissful.

Listen meditatively, not with concentration. All schools, colleges, universities, teach concentration, because the goal is to memorize. Here the goal is not to memorize, the goal is not to learn at all, the goal is to unlearn.

Listen silently, and don't think that you will forget. There is no need to remember; only that which is rubbish has to be remembered, because you go on forgetting it.

Whenever you hear the truth there is no need to remember it because it cannot be forgotten. You may not be able to remember the words but you will remember the essence – and that will not be part of your memory, it will be part of your being.

I am saying something here, Lao Tzu is saying something here through me, to reveal a part of your hidden being. He is not feeding you with new information, he is just uncovering you, rediscovering you, just giving you a glimpse of your own being.

BY CONTINUAL LOSING ONE REACHES DOING NOTHING.

Knowledge is a doing, it is a conflict, struggle, what Darwin calls 'survival of the fittest'. It is fighting with nature, it is a constant war of man against the whole. Foolish! But it is there.

When you want to learn something you are in fact trying to learn to DO something. All knowledge is pragmatic, practical, you would transform it into your practice, you will do something with it, otherwise you will say – Why learn? What is the point? You learn it as a utility.

That's why in a pragmatic, empirical world arts by and by disappear. Nobody wants to listen to poetry, nobody wants to listen to music, because the question is: What can you DO with it? Can you make money out of it? Can you become powerful out of it? What can you do? Can you repair a car by listening to music? Can you make a house? No, it cannot be used, music is non-utilitarian, it has no utility – and that's the beauty of it.

Whole life is non-utilitarian, it has no purpose, it is not going anywhere. It is simply being here, it is not going anywhere. It has no goal to achieve, it has no destiny. It is a cosmic play – what Hindus call LEELA, a play, just children playing with no goal in view – playing itself is the goal, they are enjoying it, they are delighting in it, they are happy – finished!

Learning is always with the view to do something. It is a technique towards becoming a great doer. If you know more, you can do more. Then what will unlearning do? It will make you a non-doer.

By and by you will not know anything and you will not be able to do. By and by as knowledge disappears from you, doing will also disappear. You will become BEING, you can BE then, but you will not be a doer. I don't mean that you will not do anything – even a Buddha has to go to beg, even Lao Tzu must have tried ways and means to find bread and butter and things like that; when it was raining he must have found a shelter – he lived a long life, and he lived a very healthy life. No, I don't mean that you don't do, I mean you become a non-doer. Things start happening. You don't do them, they happen. The doer, the manipulator, goes, dissolves, disappears, and with the doer gone, the ego is no more found.

People come to me and they ask: How can we surrender the ego? You cannot surrender the ego. If the ego is there, who will surrender? This is the ego asking, ego asking how to surrender.

You can bow down your head, you can put your head at my feet and you can say 'I surrender', but this I which is saying it is the thing to be surrendered – now it will survive, and get nourishment through surrender itself, it will go and tell people: I have surrendered totally to my Master, I am no more. But the I goes on, it makes no difference what it broadcasts. It broadcasts itself through everything – through surrender, through renunciation.

No, the ego cannot be surrendered. But if you start unlearning, one day you suddenly find that the ego has never existed! In the first place it was not there and you were asking a foolish question: How to surrender it? It was not there from the very beginning, it has never existed. Suddenly you start looking within yourself and it is not found there, not even a trace of it. It has never been there. It is a false notion which comes through doing.

So there is a system: Knowledge, to help you become a doer, then when you become a doer you become a centre – a false centre of course, you cannot be a true centre because you are not

separate from existence. A true centre is possible only if you can exist separate from existence – can you exist separately? Can you exist without the air surrounding you? Can you exist without breathing? Can you exist without the sun there continuously giving you life and energy? Can you exist without trees continuously giving fruits to you? and the earth cropping? Can you exist without the rains and the sands and the sea? Can you exist without the stars and the moons? You cannot. Separate, you cannot exist.

Then how can you say that you have a centre? Only the whole can have a centre. In fact only the whole can be allowed to say I, nobody else.

But by losing knowledge, by and by you dismantle the whole house. But start from the foundation. The foundation is knowledge. Lose the foundation, drop the foundation, and the house starts falling. The house is of doing. The foundation is of knowledge, the house is of doing, and inside the house an imaginary ghost-like thing lives which is the ego.

When the foundation disappears the house falls. When the house falls you suddenly become aware that nobody lives there. The house has always been empty. It was just an idea, a whim. Just a dream in the mind, a nightmare.

BY CONTINUAL LOSING ONE REACHES DOING NOTHING. BY DOING NOTHING EVERYTHING IS DONE.

That is the secret. By doing nothing everything is done. Everything is already being done, you unnecessarily come in, you unnecessarily make much fuss. Without you everything is going as beautifully as it can ever go.

Once you know it you drop the doer, you become part of the flow, you float with the river, you don't even swim. Right now you are trying to go upstream, and then of course you feel tired, and then of course you feel you are being defeated. Nobody is trying to defeat you, the river is not trying to defeat you, in fact, the river is completely oblivious of the fact that you exist. And this is fortunate for the river, otherwise the river will go mad if she comes to know about you, that you exist; so many mad people. No, the river is completely oblivious of the fact, blissfully unaware that you exist, that you are trying to fight upstream.

It happened – it must have been a day like this – that it was raining, and the river by the side of the village was in flood. Suddenly people came running towards Mulla Nasrudin's house and they said: Nasrudin, what are you doing here? Have you not heard? Your wife has fallen in the stream – go and save her! Nasrudin ran fast.

Nobody had expected that he would run so fast because every husband wants somehow the wife to be drowned in some river. It is perfect. And everybody knew in the village that they were not getting on well, things were always going wrong, and they were fighting continuously, so it was a bliss, a blessing from heaven – but Mulla Nasrudin ran so fast, they couldn't believe that he loved her so much.

He jumped into the river and started trying – fighting the river, he started swimming upstream. People said: What are you doing? Are you a fool? The river has taken your wife downstream! Where are you going?

Nasrudin said, Keep quiet, I know my wife well. She will always go upstream, she cannot go downstream, that is not her nature.

Everybody is going upstream, trying to fight with the river – Why? Because in the fight you can create the notion of the ego. In the challenge, in resistance, you can create the notion of the ego; if you drop fighting and you float with the stream, by and by you will come to know that you are not. That's why people love challenge, people love danger, people want to fight. If there is nobody to fight they will create something or other to fight, because only in fight can their ego be maintained – and it has to be maintained continuously; it is just like a bicycle – you pedal it, and you have to go on pedalling otherwise it will fall. You have to continuously pedal it.

The ego needs continuous pedalling. Every moment you have to go on fighting with something or other.

Once you stop fighting, suddenly you find the cycle has fallen. The ego cannot exist without fight.

Learning helps doing, doing helps fighting, fighting creates the ego – this is the system, the science.

And this is all that religion is about. Drop knowledge, forget about it, become innocent like a child, suddenly you see things are changing. Now you are not a doer. When you are not a doer, it is not that things stop happening, they continue; you're irrelevant – when you were not, undisturbed, things were happening; the sun was rising as it is rising now...

Have you heard about an old woman who lived in a small village and who believed that it was because of her that the sun rose in the village? She had many cocks, and just before the sun rose they would start making noise, crowing, and she believed that it was because of those cocks the sun rose.

It was a logical thing. Always, they made their noise – and immediately the sun started rising, it had never been otherwise. She told the villagers: It is because of me the sun rises. Once I leave this village you will live in darkness. They laughed. Angry, she left the village with all her cocks.

She reached another village, and of course, in the morning the sun rose. She laughed and said, Now they will understand! Now the sun is rising in THIS village! Now they will weep and cry and repent, but I am not going back.

Things have been happening without you. Everything has been perfect without you. When you will not be here everything will be as perfect as ever. But you cannot believe in it because if you believe in it your ego disappears.

Things will go on when the doer disappears.

BY DOING NOTHING EVERYTHING IS DONE.

Everything happens because the whole is functioning. And when you are not fighting you also become a vehicle of the whole, a passage, a flute, hollow within, and the whole goes on singing through you. Better songs will go on coming through you.

Even now in spite of you they sometimes come. Sometimes you feel a sudden mood of silence coming, you don't know where it comes from – just out of the blue; it comes because somehow in that moment you forgot to fight. You forgot – you may have been tired – you forgot to fight, and suddenly everything is beautiful.

But the sky does not remain so open always. Again clouds gather because you start again. Just at the moment you feel everything is beautiful, suddenly you start doing something; the mind starts thinking: How long is this moment going to last? I may lose it so I must do something to protect it, to make it secure!

Now you have come in. The flute is no more hollow, it is filled with you, the music is not flowing, it is lost. And when it is lost you think: Look, I should have tried harder. It is because of your effort that it is lost, but your mind goes on saying you should have tried harder, then it would have continued.

Sometimes, sitting under the stars, you feel a bliss arising within your heart. It seems not of this world. You are surprised. You cannot believe it.

I have come across simple people who have known many moments in their life which are Buddha-like, which belong to Christ consciousness, but they have never talked about them to anybody because they themselves don't believe that they were possible. They have in fact suppressed them. They have been thinking that they must have imagined them: How can it happen without any effort of my own? How is it possible that suddenly one becomes blissful?

You can remember them in your own life – and in such moments when you were never expecting them – just going to the office, in the daily routine, the sun is high and you are perspiring, and suddenly something strikes home, and for a moment you are not the old you. Paradise is regained.

And then it is lost again. You forget about it because it is not part of your style of life. You don't even talk about it, you think 'I must have imagined it. How are these things possible? And I have not done anything so how can it happen? It must have been hallucinatory, an illusion or a dream.' You don't talk about it.

As I have observed thousands of people deeply I have not come across many people who have not found such certain moments in their life. But they have never talked of them to anybody. Even if they tried to, people laughed and they thought: You are foolish, stupid. They don't believe, they repress.

Not only has humanity repressed sex, has humanity repressed death, humanity has repressed all that is beautiful in life.

Man has been forced to become like an automaton, a robot. All clues, all doors, have been closed towards the unknown.

But Lao Tzu is true, and what he says he knows – I KNOW it. Things go on happening on their own.

For many years I have not done anything, not even thought about them. They go on happening on their own. It is a sheer delight to see how things go on happening on their own. It is a sheer delight to see how things go on happening on their own.

Much happens without your doing. And when it happens without your doing it has a beauty of its own. It has no violence in it. It has a grace. It is lovely. When you do it you force it. The grace is lost, it becomes ugly.

Violence cannot be graceful. And to be non violent – this is the only way, as Lao Tzu says. Simply drop knowledge, the doer. Just be and let things be. And everything starts flowering, and everything starts flowing. Knowledge has made you frozen.

BY CONTINUAL LOSING ONE REACHES DOING NOTHING. BY DOING NOTHING EVERYTHING IS DONE. HE WHO CONQUERS THE WORLD OFTEN DOES SO BY DOING NOTHING. WHEN ONE IS COMPELLED TO DO SOMETHING, THE WORLD IS ALREADY BEYOND HIS CONQUERING.

Those who have done tremendous things are the non-doers. The doers may appear to do things but these are not lasting.

Alexanders, Napoleons, Hitlers, Mussolinis, they tried hard to do things, but they created only nightmares around themselves, and in themselves. Their own doing cost thousands, millions of people much, and themselves also. Their own doing became suicidal. They killed millions, and finally they killed themselves. That's all that happened. They existed as a nightmare. Mad people. Neurotics. Murderers. Those people are not the conquerors. They have not conquered the world.

Then look at a Buddha, a Lao Tzu, a Jesus; a different type of flowering. Centuries pass, ages come and go, Lao Tzu remains flowering, his fragrance remains as fresh as ever. It has not lost a bit of its newness – it has not become old. It has not become dusty. It is as fresh as a dewdrop of THIS morning.

People who have lived in the now always remain in the now. They are never of the past.

Lao Tzu is more a contemporary than any Hitler or Mussolini. A Lao Tzu will remain a contemporary for thousands of years to come. He will always be a contemporary. A Jesus is never part of past history, he is always part of the present. He dies, but he never dies. He goes on living – that is the meaning of the Christian parable of resurrection: he died on the cross but he was found another day walking on the road. Don't take it literally. This is a beautiful parable with deep significance. You killed him on the cross, but you couldn't kill him. In a few days he was walking, moving again.

You cannot kill a Jesus. One who has known non doing cannot be killed because only the ego can be killed. Ego can be destroyed, the being never. He is resurrected.

And in Christianity just the opposite happened – the cross became the most significant thing. Resurrection should have become the most significant thing, not the cross, because many people have died on the cross, that is not very significant. The most significant thing is the resurrection. The whole of Christianity should depend on that – that Jesus could not be killed. We kill him, we crucify him, but he could not be killed. He remains fresh, he is always fresh. You can meet him on the crossroads now. You can find him anywhere.

In India, we have never depicted any AVATAR, Ram, Krishna, Buddha, Mahavir, as old. Not that they never became old, they became old, the body has to follow the same laws, nature never believes

in exceptions, the rule is absolute. Ram and Krishna and Buddha and Mahavir – they also became old but we have never depicted them as old, always as young. All the images that exist in India are of the young Mahavir, the young Buddha, the young Krishna, the young Ram, never old – what is the matter? Because we have known their youngness, and we have felt that they never became old. The body comes and goes but their youth remains. Their fragrance, their innocence, has a quality of eternity in it.

These are the real conquerors and they have not done anything. One never knows what Lao Tzu has done – nothing. You cannot find more uneventful a life than Lao Tzu's. Nothing happens. Only one thing has happened – HE HAS HAPPENED. That's all. Nothing else happens.

That's why these people are not regarded in history. At the most they become small footnotes, because they don't have any biography. They have nothing. Hitler has a big biography. So much happened around him, only nothing happened within him. Only one thing never happened, and that is his being. Much else happened: you can go on writing and writing thousands of pages, and still much will be left. But Lao Tzu? Just a footnote.

You can even drop that footnote. He is not a part of history, not an event at all. But these are the real conquerors – they go on conquering. Still Lao Tzu goes on throwing his net, and still people are caught, still people are converted, transformed, resurrected out of their graves. The miracle goes on continuing.

HE WHO CONQUERS THE WORLD OFTEN DOES SO BY DOING NOTHING. WHEN ONE IS COMPELLED TO DO SOMETHING, THE WORLD IS ALREADY BEYOND HIS CONQUERING.

Never compel anybody to do something, never compel yourself to do something, let things happen, then God will be doing them through you. There are two ways of doing things: one, you do; another, God does them through you. If you do them, you create anxiety for yourself, anguish, misery, because then you become result oriented; you think – Am I going to succeed or not? You become more concerned with the end result than with the process. And then you are constantly worried; and whatsoever happens you will be frustrated.

If you succeed you will be frustrated because the success will not deliver the goods that you were thinking were going to be delivered by it. If you fail, of course you will be in misery.

People who fail are in misery, people who have succeeded are in misery. In fact those who have succeeded are more in misery than those who have failed because a failure can still hope. A man who has really succeeded cannot hope. He becomes absolutely hopeless. Now he has nowhere to go, he has succeeded – ask the very rich people why they are in such misery. A poor man – we can understand, but why are rich people in so much misery? They have succeeded, and now, being successful, they have come to realize that it has been useless, that success has not given them anything, it has simply wasted their whole life.

Now, the lost time cannot be regained, and there seems to be no future and no hope because they may have millions of dollars and at the most if they continue on the same lines they will have many more millions. But what of that? If these so many millions have not given any satisfaction, many more millions will not give it.

This word SATISFACTION has to be understood. This word is very strange: it comes from the Latin root SATIR. Satisfaction, satisfy, satiate, they come from SATIR, and this word SATIR comes from a sanskrit root SAT. SAT means the real, the absolutely real. From the same word SAT comes the Japanese word SATORI – one who has realized the truth.

SAT means to be truth, one who has realized the truth, has attained to satori. But TO SATE and SATISFY, they have lost contact with their original root. Nothing else can satisfy except truth. So when you succeed in the world there is no satisfaction. Only SAT can satisfy.

You can accumulate millions of dollars and pounds, but suddenly you find nothing satisfies, your thirst remains the same, it is not quenched. And there is no hope now. You have learnt a trick – how to succeed. Now you have succeeded, and you have wasted your whole life in this success, and there comes no satisfaction, but a deep frustration, a hopeless state. And if you fail? Of course then how can there be satisfaction? In the world, if you fail you fail, if you succeed, you also fail.

You have a proverb; you say, Nothing succeeds like success. I have changed it a little bit and I say, Nothing fails like success.

Failure fails, success fails. There is only one possibility: that you know your being, SAT. Only that can satisfy, only that never fails. But that is not part of becoming. That has nothing to do with time. Right now this very moment it is available. It is already there in its total glory. The king is on the throne within you but you never look there. You are in search of money, knowledge, prestige, power, and you go out. And, all those who go out – come in!

Drop learning, learn unlearning. Come in! Drop the doer, learn how to do things without doing them.

And there is a secret. This is the greatest secret of all, the greatest miracle that can happen to anybody, and that is – you simply become a passage, a vehicle, a hollow flute, and divine songs start flowing through you.

You just don't come between you and yourself. That is the whole of all yoga, tantra, religion. Please, put yourself aside, don't come in the way. Just stand by the side and let the chariot of God pass. If you can learn only one thing – how to stand aside, you have learnt all.

And then you become aware that everything is going on by itself. The whole is working. The part is not needed to work, it only needs to participate. It only needs not to create trouble and conflict. It only needs to be with the whole.

To be with the whole is to be religious. To be against the whole is to be worldly.

CHAPTER 4

Boy! Did we Shake that Thing!

14 August 1975 am in Buddha Hall

Question 1

IT IS MY UNDERSTANDING THAT YOU SEE INNOCENCE AS THE OPPOSITE OF KNOWLEDGE – BUT WHAT ABOUT IGNORANCE? PEOPLE WITHOUT KNOWLEDGE ARE SO OFTEN MISUSED BY THE ONES WITH THE KNOWLEDGE. PLEASE SAY SOMETHING ABOUT THIS.

Ignorance is the state which exists before knowledge, innocence is the state which exists after knowledge. Ignorance is pre knowledge, innocence, post knowledge. They appear similar – they are in a way, and yet totally different.

A child is ignorant. When you call a child innocent you are misunderstanding the whole thing. Ignorance looks like innocence because the child does not know, he looks innocent, but he will know, he will taste the bitter fruit of knowledge, he will have to. He is just like Adam in the garden of Paradise – he will have to be thrown out. He will pass through that, he will sin, he will become corrupted. His innocence is not powerful, it is impotent. It cannot avoid being in knowledge, knowledge will enter, the serpent will seduce him, the world will corrupt him, he will move into the ways of knowledge, into the ways of the mind. He is ready like a seed to move into knowledge. Innocence is not there, he is ignorant.

But then, a sage like Lao Tzu who has known the world, and come back home, who was corrupted, who was in the ways of sin and knowledge, who tasted the bitter fruit, and now has become mature, has dropped knowledge, has become again childlike, is innocent. Only a sage is innocent.

Jesus says: Only those who are like children will be able to enter into my kingdom of God. Remember he says LIKE children, not children. Children won't be able to enter into the kingdom of God but only those who are LIKE children. What does it mean: who are like children and not children? Those who have passed through the world, who have known all corruption and who have regained their virginity.

Knowledge has two opposites: innocence, the innocence of the sage; and ignorance, the ignorance of the child. And don't misunderstand me when I insist on innocence, I am not insisting on ignorance. I am not saying: Be ignorant. If you are ignorant you are simply postponing knowledge; one day or the other, sooner or later, you will be in the trap of knowledge.

Go through it. Live it, know it. Taste the bitter fruit. Be thrown out of paradise so that you can come back and reclaim it; and then the quality is totally different. When you were thrown, you were just ignorant. When Adam was thrown out of paradise he was simply ignorant. When Jesus entered again he was not the same Adam. An innocent sage, knowing well what the world means, and by knowing well what the world means, understanding it well – he has transcended.

Question 2

WHAT IS THE RELATIONSHIP BETWEEN MEDITATION AND THE UNLEARNING PROCESS?

There is no relationship because meditation IS unlearning; they are not two things which can be related, they are one thing, one process. Meditation is unlearning, unlearning is meditation.

What in fact do you do when you meditate? You simply unlearn the mind; by and by you drop the layers and layers of mind.

You are like an onion, you go on peeling yourself: one layer – the most superficial – is thrown, another layer comes up, you throw that, you drop that also, another one comes up – and it goes on and on.

But one day the last layer is peeled off and there is nothingness in your hands. The whole onion has disappeared. You look around and you cannot find yourself. This is the point where meditation is achieved. Now it is no more meditation, it has become SAMADHI.

It has become what in the West you call ECSTASY, but rather should be called ENstasy than ecstasy. The word ecstasy comes from the Greek EKSTASIS, which means to stand outside of, to stand outside your personality or skin so totally that you are no more part of it – that is ecstasy.

But samadhi is more like ENstasy – to stand within yourself so deeply that the within and without have disappeared. You have become the withinness, the very withinness; not that you are standing within, you ARE the withinness. This is samadhi.

The word SAMADHI comes from two roots: one is SAM; SAM means together, absolutely together; another is ADHA; ADHA means going, reaching, being. So: being together, reaching into togetherness, becoming togetherness; samadhi means you become so together, so one, so crystallized, that there is nothing opposite to you within you. You have become one unity, a unison, a harmony of all the opposites.

The mind is opposites. You think one thing, and suddenly another part of the mind denies it. You want to meditate? One part of the mind says Yes, another immediately says No. You want to become a sannyasin? One part of the mind says: Right; another part of the mind says: Beware, what are you doing? Don't do it. Wait. For small things also: What dress to wear today? You stand before the mirror, and the mind cannot decide. The mind is a crowd.

Unlearning means to drop this crowd, to let these people go, and become so one that you cannot even say that it is one, because one is meaningful only in a crowd. One is meaningful only if two is meaningful.

That is why Hindus have never called it ONE, they call it NON-DUAL, they simply say NOT TWO, just to show that if we say ONE the two enters from the back door, because what will one mean if there is no two? If we say God is one, if we say in samadhi you are one, then the two is just at the corner; and then the three – and then the whole world.

Hindus have insisted that the God is non-two, non dual, ADWAIT; in samadhi you are not two, that's all. Nothing more is said, just a negative, so that numbers should not enter again from the back door. By unlearning you become not-two. By learning you become many. By learning you become legion, a crowd, and the crowd goes on increasing. The more you learn, the more crowd goes on and on. The ultimate result of learning can be madness and nothing else.

So it is not just an accident that great thinkers in the West have almost all gone mad some time or other. In fact if some thinker in the West has not been mad that simply shows that he is not a very deep thinker, nothing else. Nietzsche went mad – he was REALLY a thinker. Bertrand Russell? He never went mad, he remained superficial, a populariser, but not very deep.

In the East just the totally different thing has happened. We cannot conceive of Buddha going mad. That would be the most impossible thing in the world: Buddha going mad. Nietzsche goes mad because Nietzsche is a thinker, Buddha CANNOT go mad because he is a NO-thinker; he drops thinking, how can he go mad? One day the whole crowd is gone and he is sitting alone, nobody to even disturb, so much alone that he is not even one, because who is there to say that you are one? If somebody is there to say that you are one, the other is still present.

Meditation is unlearning. Peel your onion. It is difficult, because you have become identified with the onion, you think these layers are YOU so to peel them is difficult, it is painful also, because it is not like just throwing your clothes, rather it is like peeling your skin; you have become too much attached to them.

But once you know, once you drop one layer, you feel freshness arising. You become new. Then courage increases. Then hope. Then you feel more confident. Then you can peel another layer. The more you peel, the more silent, the more happy, the more blissful you become. Now you are on the right track. Now it is not very far off until you will throw the whole onion.

But it is good to peel layer by layer, because it may not be possible for you to throw the whole onion. That too is a possibility, it HAS happened sometimes, but it happens in an intense understanding which is not ordinarily available.

There are two ways to attain enlightenment: one, sudden; the other, gradual. The sudden thing happens very rarely, but it happens. The gradual way is easier because then I am not asking you to throw the whole onion; that will be too much. I will have to persuade you: Just peel off the first layer which has already become dirty – and you also feel it is dirty; so much dust has gathered on it, and it has become so dry, and you are so much encased and it goes on shrinking and shrinking, and it has become a prison. So you listen to me, you peel it off.

The second layer will be more difficult to peel. It will be fresh, you would like to cling to it. The third layer will be still more difficult – the nearer you reach the more difficulty comes close, because beautiful things start happening. You have not reached the centre yet but you are moving nearer – just as if you are moving towards the river, and the air is cool and you start feeling good; now the marketplace is left behind, the dirty air is no more there, the stale atmosphere is not there, the sky is more open, the river is closer, the river is sending messages through the air: I am close, come on!

The more you come near, the more you may start clinging to the layers, because you will feel 'This is happening because of the layer.' It is not happening because of the layer, it is happening because you are now nearer to the centre.

So there are people who cling to worldly things, and then I come across so many people who start clinging to spiritual things – these are parts of the layers.

Somebody says: Such beautiful light happens to me! He comes and says: Osho, help me; so that I can always experience this light. What will you do with it? Light is an experience, it is not you. It is something different from you. You are the experiencer, the witness. Once before, you were experiencing money, now you are experiencing light, but it remains the same – it is an object; now you want to cling. If I had said: Drop your money, all worldly things, you would have understood, but if I say: Drop all this nonsense, this light! and your kundalini arising! and visions! and the lotus flowering within you! – drop all this nonsense; you wonder what type of spiritual man I am. I should help you so that more lotuses flower within you.

But they will remain 'of the layers', they have to be peeled off. And I have to help you to peel the whole onion.

I am not going to help you stop anywhere before nothingness happens. Nothingness is the goal, SUNYATA: all layers gone, and emptiness in the hand. Alone you are left, with no experience.

Spirituality is not an experience. It is to come, fall back, to the experiencer itself. It is not an experience; all experiences are of the world, because they belong to the layers; they don't belong to you.

Meditation is an unlearning process. Don't ask about their relationship, there is none, there are not two, they cannot be related.

Question 3

IT IS MY UNDERSTANDING THAT WHEN ALL IS ONE, HUMAN BEINGS ARE ONE. SO TO ME, IGNORING THE MISERY ON THE STREETS IS DENYING THE ONENESS. PLEASE SAY SOMETHING ABOUT THIS.

When all is one there is no question of ignoring or not ignoring.

If all is not one then the question arises whether to ignore or not to ignore; then there is a choice. But when you feel all is one there is no choice. I am not saying that you will ignore, I am not saying that you will not ignore; you are no more there, so whatsoever happens, happens.

If you start serving those people on the streets – perfectly beautiful. If it doesn't happen, nothing can be done.

Try to follow me, because you think that when you come to realize oneness you will serve those people. It may be so. It may not be so. Because when oneness is felt, who is the server and who is the served? Then who are you who is feeling the misery and sympathy and compassion, and who are they? They have disappeared. Then nothing can be said about what will happen. Something will happen. But nobody can predict.

The question arises because oneness has not been felt, it is just an idea in the mind. You have been thinking. It is a logical conclusion, it is not existential.

A beggar is on the street, you pass by; you feel hurt. This too is the ego which feels hurt. You feel compassion – or you don't feel compassion, you just ignore. Ignoring is ego, feeling compassion is also ego; YOU are there in both the cases.

Of course compassion is a better ego, more polished, in a way golden, but it is also the ego. The man who is ignoring, he may have a very very ordinary ego not pious, not religious, uncultured, but he has the ego, and to me both the egos are the same, whether you feel compassion or you ignore, YOU ARE THERE.

My whole effort here is just totally different; the effort is that you should not be there, then let whatsoever happens happen. If you feel compassion arising, then you will not be there, only compassion will be there, then you will not say: I feel compassion for this beggar, because that I cannot feel compassion. I – how can it feel compassion? And a compassion that flows through the I is already corrupted. It has not that innocence, that beauty, that should be there. It is already a part of the ego, it will strengthen the ego, it will create barriers for you in achieving oneness. You will be the compassionate, YOU will become a great man, or a great woman, a great servant of people, and great servants of people have been doing such mischief over all the centuries. They are not needed any more. They are mischievous people.

In fact if you enjoy your ego through compassion, deep down you would like beggars to be there on the street, otherwise how will you feel compassion? Deep down you would like lepers, beggars, crippled people, blind people, all around, so that you can have a good time being compassionate, and of service.

If all misery disappears from the world the great servants of people will be most miserable. Because then they will have nothing to do. God seems to be compassionate to them – he continues the misery.

No, I am not here to tell you to become servants of people. That has not helped. That creates a subtle, pious ego, and when ego is pious it is more poisonous, because it looks so beautiful, and you can cling to it more.

I am here to help you to drop the ego: pious, impious; of the sinner, of the saint. Ego has to be dropped – then whatsoever happens is beautiful.

You go, and you sit by the side of the beggar, you help, but YOU are no more there; then God flows through you, the whole works through you. Then you are not expecting any result out of it, not even a simple thank you from the beggar; and you are not looking for the photographer, and for the newspaper man to reach you in time, and you are not looking for governments to take notice, and for the Nobel Prize awarding committee to think about you. No. You are not there, and you will not carry it in your mind, that you served, that you helped, that you were of such great service to somebody in misery; no, you will not carry it, you have not done it, God has been there – working through you. You were possessed. When you are empty you are possessed by the divine force. Then whatsoever happens is beautiful.

Sometimes it is possible that you will serve, will be of help, and sometimes it may happen that you will just bypass. One never knows. Sometimes you may just bypass. If the whole is not willing, if the whole has its own plans, you will not interfere.

If that man needs misery, if that misery is going to become a growing pain within him, if that misery is going to give him a new birth, then God is going to help him. He is going to mature through it – help will be harmful. So don't force yourself upon him, leave him aside. If God – and when I say God I mean the whole, not any person, just the whole – if the whole wants to take him out of his misery it will start working through your hands – but please, don't you come in.

You don't know what is happening, what is going to happen. Why is this man in misery? There must be something in it. He may be suffering for something which he has done, it may be a karma to him; or he may be passing through a birth pang out of which he will be renewed.

It is just like coming across a woman who is going to give birth to a child, and she is crying and weeping and screaming, and you feel compassion, and you help – in such a way that the child is not born. Then you are the enemy not the friend. Because this child is going to die within the womb, and then the woman is going to die because of it.

Sometimes surgery is needed, sometimes indifference is needed, sometimes compassion is needed, but you should not be the decider, the decision should not be made by you. So what you can do is one thing only, and that is: Drop yourself, unlearn, decondition yourself – and then you are a vehicle. But then the choice is not yours. Then you can say simply with your totality: Thy will should be done. And then whatsoever happens is beautiful.

Question 4

PLEASE EXPLAIN MAN'S FREE WILL AND ITS RELATION TO BEING AND NON-DOING.

There is nothing like that, like free will. It is just an ego concept, there cannot be anything like that.

I am not saying the opposite, that you are dependent and slaves. Mind moves into opposites very easily. It creates dichotomies: either you are a free agent (free will), or you are a slave. Both are untrue, both are false concepts, because YOU are not, so you cannot be a slave, and you cannot be a free agent, because for both, YOU will be needed.

Life is a vast interdependence. You are just an organic part of the whole, you are not separate, so how can you be free But I am not saying that you are not free, remember that, because how can you be not free, or free? You are NOT, you don't exist at all. It is a vast interdependence, and this interdependence is the totality, the God. But the ego goes on finding its ways....

I have heard, once it happened, a great elephant was passing across a bridge. The bridge was very old, and it shook tremendously, and a fly was sitting on the head of the elephant, just near his ears, and when they had passed – they had almost destroyed the bridge, ALMOST I say – when they had passed the fly said to the elephant: Boy! Did we shake that thing! But the elephant didn't hear. So the fly said: What is the matter? Are you stupid or something! Can't you hear me? But the elephant didn't hear.

The whole is VAST. We are not even flies. The proportion is very very, TREMENDOUSLY great. It is not the proportion of a fly to an elephant – that's nothing. We are almost nothing, and the whole is so VAST.

But you go on trying, insisting that the bridge is shaking because of you.

The fly was very considerate in a way; she said: Boy! We did shake that bridge! WE – that is much consideration.

If the fly had the mind of a man, ordinarily she would have said I. Flies are more considerate. She at least included the elephant. But man says FREE WILL, he does not even include the whole, it is completely discarded. He says I.

So two philosophies have existed in the world – one which says FREE WILL. But because this whole notion is wrong, absolutely false, it can be argued against, it HAS been argued against, so there is another side which says: Nobody is free. We are just puppets, and the threads are in some unknown hands, and whatsoever HE determines, happens. We are just slaves, nothing else.

Both parties are wrong. You are neither slaves nor free agents. This is a little difficult to understand: it is because YOU are not that you are part of the whole. But if you THINK yourself separate you will feel like a slave. If you understand yourself as part of the whole you become the master but you become master with the whole not against the whole. If you are against the whole, you become the slave. If you flow with the river, you become the master. You become the river! If you try to go upstream you become the slave.

Free will is not there, and neither is slavery. Dependence and independence are both false words. They should be dropped completely, they should not be used. It is interdependence. I exist in you, you exist in me. That is the way life is: we exist into each other, we PEOPLE each other. The breath that was in me just a moment before has now moved and has gone into you. Just a moment before I could have said: This is my breath – but where is it now? Somebody else's heart is beating through it.

In your body the blood is flowing; just a few days before it was flowing as juice in a tree; it became a fruit, now it is flowing in your body. Again you will fall to the earth – dust unto dust, and again a tree will arise; you will become fertilizers; and again a tree will become alive, and a fruit will come, and your children's children will eat it. You have eaten your grandparents – you ARE eating them.

And this goes on and on! The whole past is eaten by the present. And the whole present will be eaten by the future. Life is inter related, deeply inter-related. It is just like a net. You are just the crossing point of two threads, you are NOT, you are just a tie between two passing threads. When you understand that – you laugh, you really laugh! And you have been carrying so much burden!

That's why Jesus says, Come follow me, my burden is light. Your burden is very heavy. Your burden is YOU. Jesus says, My burden is light, it is weightless – because when you are not, there is no weight, the gravitation doesn't function then. You start to levitate. Wings grow out of you. You can FLY.

Drop dichotomies: independence, dependence; they are inter-related. If you try to be independent, you will feel you are dependent, if you try to be independent you will fail and you will be frustrated and you will feel that you are dependent. And both are wrong.

Just look within: you are NOT; just cosmic rays passing, creating a web, a pattern... A few days you are here and then you disappear; and then again you will be here – and disappear. Where do you come from? Where do you go again? Into the whole! You disappear to rest. Then again you are here.

Spring comes, and trees start blooming, and birds start singing – a new life; and then it has gone, and everything is restful. Again it will come. Many many times you have been here, many many times you will be here; but once you understand that YOU ARE NOT, that the whole goes on playing through you, once you understand – then there is no need to be thrown again and again back into the body, there is no need, you have become alert, conscious. Now there is no need for any manifestation; you rest in the whole – this we have called MOKSHA, NIRVANA. This we have called the ultimate freedom.

In the West it is very difficult to understand this because whenever you talk about freedom you think of free will, and whenever the East talks about freedom it talks of being free of all free will. Freedom means to be free from you. In the West it means freedom from every barrier, limitation, but YOU remain, it is YOUR freedom.

In the East when we talk about freedom YOU don't remain in it – you are part and parcel of the bondage, you go with the bondage. Freedom remains, not YOU; that is MOKSHA. It is not that YOU become free, on the contrary you become free of yourself. There is no self.

Self simply disappears – it was a false concept, an arbitrary concept. Useful, but not true.

Question 5

HAS CIVILIZATION DONE MAN ANY GOOD?

Yes, it makes you sin so hard that one has to become a saint by and by. It throws you into such deep misery that you have to start looking for clues to go out of the imprisonment. Civilization helps tremendously. It helps you to grow, it helps you to understand the misery of life.

Just look HERE – many more people from the West come to me than from India. The West is more civilized, more cultured – of course more miserable. Everybody is just on the verge of going berserk, just on the verge, a little push is needed...

Out of four persons they say almost three are on the boundary line of becoming mad. Out of four persons almost one some day or other is going to become a victim of cancer. Out of four persons alive – alive on this day – out of those four, one is going to have cancer.

Civilization gives cancer. It is a great gift because it shows the absurdity of the mind. Civilization brings the whole absurdity of the mind to the surface.

A culture starts becoming religious only when it is really civilized, rich, affluent. A poor country cannot be religious, cannot afford to be religious. A poor country thinks of communism, a rich country thinks about meditation, sannyas. A poor country thinks about bread and butter, a rich country is almost fed up with all that civilization, science, technology, can give. It wants something else.

When the body needs are fulfilled mind needs arise; when the mind needs are fulfilled then spiritual needs arise – there is a hierarchy.

If your body needs are not fulfilled you will not think about mind needs; when you are hungry you don't think of poetry, you CAN'T, that's simply impossible. When you are hungry you can't think of music. Beethoven doesn't mean a thing when you are hungry. When you are hungry beauty is a meaningless word. You see a beautiful face – and some bread appears there...

I have heard that one poet once was lost in a jungle; for three days he couldn't find the way – he was a great poet and he had written many many songs, beautiful love songs, about the moon, and beautiful women, and rivers and mountains and sea...

After three days of starvation the night of full moon came: he looked and he was surprised – no beautiful face appeared in the moon, but bread floating, chapatti...

With body needs fulfilled, suddenly poetry, art, music, dance, literature, philosophy – all that becomes very very alluring. New calls are heard in the heart. When mind needs are also fulfilled then for the first time God, religion, meditation, ecstasy – they become meaningful. And the search starts. And this is the difference between these three words: if all the body needs are fulfilled, it is a civilized country; if all the mind needs are fulfilled, it is a cultured country; and if all the spiritual needs are fulfilled, it is a religious country.

Religious countries have not existed up to now. At the most a few civilizations have reached to the point of culture, that's all. Up to now a religious country has not existed in the world. People think of India as religious but no country has yet been religious. India once reached a peak of culture, in the days of Krishna five thousand years before – and then the need arose, the search for God.

Now in almost the same situation is America: a deep inner search has started.

Civilization helps, helps tremendously. Because it brings all the hidden miseries of the mind to the surface. And you have to know them, all of them, to transcend them – there is no other way. Only the experience that nothing on this earth is fulfilling, that nothing that is for the body and the mind can be of much help... It is okay, body needs are fulfilled – then what? It is good, you enjoy music and poetry, then one day suddenly you feel frustrated – what is all this? You are playing with words and waves in the air. It does not deeply satisfy.

Only religion can satisfy. Only religion can become contentment; it touches your very innermost core. But civilization creates the situation in which religion becomes possible.

Question 6

IS THE WHOLE CONSCIOUS OF ITSELF?

No, neither conscious nor unconscious. That is the meaning of SUPRA-CONSCIOUS. Unconsciousness is a sleep state: you are not aware of yourself. Consciousness is self-awareness – you are aware of the self.

But that creates a division: the self and the awareness of it. You become two. The whole is neither conscious nor unconscious, the whole is supra-conscious, because there is no division between the self and awareness.

And when you become one with the whole you also are neither conscious nor unconscious. Or, you are both together. Unconscious in a way, because there is no self to be conscious about, and conscious in a way, because you are so alert.

If you can conceive – it is difficult to conceive – if you can conceive a state where there is no self but only awareness, nobody to be aware but only awareness – then there is rest, rest like sleep, and there is alertness, alertness like when you are awake. Either you can say it is both or you can say it is neither.

But one thing has to be remembered: all that you know is irrelevant when you talk about the whole. All that you know. You know two things: unconsciousness and consciousness; both are irrelevant. Either join them together, or drop them together.

The whole is totally different. All that you have known up to now cannot become a category for it. And nothing much can be said about it. Because for whatsoever I say I will have to use your words. And then there is bound to be misunderstanding.

So it is better to move in the whole and know it rather than ask questions about it. Ask questions about yourself because there is the problem, and that problem has to be solved. With the whole there is no problem – forget about it. You just ask questions about yourself so that they can be solved.

One day, when you move into the whole you will know. And there is no other way to know it. This much I am giving – and this is not information, it is just a hint, don't take it too literally: The whole is supra-conscious. It is both conscious and unconscious and it is neither.

Question 7

AN ARTIST IS AN ARTIST IN SO FAR AS HE CREATES. IS NOT CREATING DOING? AND ARE NOT MOST FORMS OF ART THE RESULT OF DOING, OF ACHIEVING, OF NOT BEING? IF AN ARTIST WAS JUST BEING HE WOULD HAVE NO ART. IS A WORLD WITHOUT ART WHAT YOU INTEND? IS THIS THE END OF CREATION?

The question has to be divided in parts. The first part: AN ARTIST IS AN ARTIST IN SO FAR AS HE CREATES. Then you don't understand rightly. An artist is an artist only in so far as he allows creation to happen. It is not that HE creates. If he creates he is not a creator. He may be composing things but he is not a creator. He may be a technician but he is not an artist.

For example if you create some poetry, you can create absolutely according to the rules of the poetics, there may not be a single error in it – but it will not be poetry. The grammar may be perfect, the language absolutely right, the rhythm, the metre – and everything okay but it will be just like a dead body; everything perfect, but the body dead. No soul in it. You are not a poet, you may be a technician. You can compose your poetry, you cannot create it.

Because when you create you have to disappear from the scene completely. When you create the Creator creates through you, it is not you. All great poets know it, all great scientists know it – that when they are not something starts flowing through them; they are taken possession. Something greater than themselves flows through, filters through; they are no more than a passage.

An artist is an artist in so far as he allows creation – not that he does it, it is not an act. That's why all old poetry is anonymous. Nobody knows who created the Upanishads – so beautiful, so tremendously sublime. Nobody knows who created the caves of Ajanta and Ellora – anonymous. Nobody knows who created the poetry of Khajuraho in stone. Anonymous. The old artists understood it well – it was not their creation, their names should not be there. They had not signed it.

God is the creator, they were just vehicles he used, and they were grateful that they were chosen as vehicles to be used.

First-rate poets, artists, painters, musicians, scientists, all know; only the second-rate don't know it. The second-rate is an imitator. He imitates the first-rate people. Then he is the ego: I am creating. No artist worth the name has ever claimed that he is the creator.

IS NOT CREATING DOING? No. Creating is non-doing. Much happens, but there is nobody who does it.

AND ARE NOT MOST FORMS OF ART THE RESULTS OF DOING, OF ACHIEVING? No. The moment achieving mind comes in, ugliness happens, not art, not beauty. The more the achieving mind is there, the more ugliness.

When there is no mind, then beauty flowers, then there is a grace to it which is not of this earth.

IF AN ARTIST WAS JUST BEING HE WOULD HAVE NO ART – No, only then he would have art IS A WORLD WITHOUT ART WHAT YOU INTEND? No, the world is already without art.

I intend a world which is totally fulfilled in art. But there are two types of art: the art of the technician – which is pseudo art; and the art of the artist.

The pseudo art is too much in the world. The real authentic art has disappeared. It has to disappear because authentic art can happen only with authentic beings. Inauthentic beings – how can you

think they can create authentic art It flows through you. The poetry comes from the deepest centre of the poet; if the centre is not there, if the poet is not centred, if the poet himself is not rooted, lives on the surface, how can the poetry move into the deeper realms of his being? The poetry will be always LESS than the poet.

You may be deceived by it because you are also inauthentic. In a false world, where masks have become realities and original faces are completely forgotten, where real things have disappeared, where roses no more bloom in the bushes but are manufactured in plastic factories, where man himself is no more natural but a manufactured thing, authentic art certainly disappears.

I would like the whole world to be full with authentic art, throbbing with it, living with it, because that is the only way: through authentic art, real art, you transcend it. If the music is real, soon you will move into meditation, because the music will only give you a little glimpse of meditation, nothing more.

If it is real it will give you a glimpse, if it is not real – as all pop music has become in the world: not real, just superficial – it may give you a little catharsis, it may give you a certain state of mind where you can forget yourself, it may give you a little intoxication – it is alcoholic. That's why all pop music is so loud, it drowns you; you HAVE to forget yourself, it is so loud. How can you remember yourself with such a loud phenomenon around you? You forget yourself. It is like a drug.

Real music will make you more and more refined. It will become more and more silent. In fact, real music will help you to listen to silence, where all notes disappear, where only gaps remain. One note comes, disappears, and another has not come, and there is a gap. In that gap meditation flows in you.

Real music will help you move towards meditation, beyond the mind needs, towards spiritual needs. Real poetry will give you a glimpse of the minds of the sages – a glimpse of course. It will open a window so you can see the faraway distant Himalayas. And then an urge arises in you, and you start travelling.

Art is not the goal. It is a mind need. It has to be fulfilled. Through the window of art the urge will arise – you will see the distant horizon, and the beauty of it will become a tremendous pull on you, you will be pulled.

Civilization is needed to create art, poetry, music, painting; but they are not the goals; at most resting places for the night. In the morning you are again on your feet moving towards the distant goal. The goal is always God, nothing less will do.

Question 8

I AM NEW TO YOUR TEACHING BUT IF I HAVE UNDERSTOOD YOU SO FAR YOU SAY (APPROXIMATELY ANYWAY) THAT KNOWLEDGE OBTAINED FROM BOOKS IS MERE INFORMATION, AND AS SUCH IS USELESS AND STERILE – WHAT MATTERS IS AN INNER KNOWING DERIVED FROM EXPERIENCE, AND FEELING RATHER THAN INTELLECT. WHY THEN DO YOU PUBLISH BOOKS FOR SALE?

I speak to seduce you into silence. I use words so that you can be persuaded towards the wordLESS existence.

Books are there to lead you beyond, so don't cling to them. At the most they are bridges. But if you make your house on a bridge you are a fool. Pass through it!

Right now, you cannot understand silence, you can understand only words. I will have to use words to give you the message of silence. Between the words, between the lines, sometimes, if you hang around me long enough, you may one day start hearing silence – then there is no need, then burn those books with other Vedas, Bibles and scriptures. My books also have to be burnt.

Everything has to be left behind. But right now you are not ready. When you are ready there is no need for any books.

Those books are not published for those who understand. Those books are published for those who have a desire to understand – but yet don't understand. Their desire is beautiful. They have to be helped. And if I am to help you I have to come close to you. Before you can come close to me I will have to come close to you – that is the only way. Before I can take you to the place where I am I will have to come down to the place where you are.

Those books are not necessary. Their need is because of you. If you can jump them, avoid them, bypass them – beautiful.

But you will not be able to bypass them otherwise you would not be here. You are here to listen to me. You are still hoping that by listening you may gain. I am not thinking that by listening you may gain. I am thinking that by listening you will become able to listen to that which is not said, and through that you will gain. Nobody gains through books, but books can help you to go beyond. All the scriptures say the same thing.

In the Upanishads it is said: NAYAMATMA PRAVACHANEN LABHYO; this soul cannot be achieved by listening to sermons; NA MEDHYA NA BAHUNA SHRUTEN; or by intelligence, or by much reading.

Somewhere else in the Upanishads they say: The goal is where? Where is the goal? Go beyond the words, only then you will know.

The point from where words turn back and cannot go beyond – that is the point, the door. The Bible, the Koran – they all exist to help you to go beyond them. If you have been carrying them on your head it is your stupidity; you have not looked into them. Because they say: Don't cling to words, don't cling to theories, to concepts, philosophies. All is rubbish!

My books are there to be transcended. Enjoy them on the way but don't cling to them. And get ready to go beyond.

Question 9

YOU TOLD US YESTERDAY THAT ONLY THROUGH UNDOING AND THROUGH UNLEARNING CAN WE FIND OUR TRUE BEING. WHAT ARE WE TO DO WHEN OUR PROFESSION REQUIRES A LOT OF KNOWLEDGE?

Fulfill it! But let it be a profession, don't allow it to become your soul! Of course information is needed. A doctor has to know about 707 arteries, 433 muscles, 71 bones, 230 nerves, and thousands of things in the body; and above it all, about ten thousand drugs. Otherwise he cannot be a doctor.

But this is not the problem. He should know it, but this is not knowledge, this is information – useful, utilitarian, but this is not a growth in his being. Keep it separate. It should remain part of the memory. You are not to be burdened by it.

And the memory has tremendous capacity; no computer yet invented has that much capacity. One man's memory, given enough time, can memorize all the books that exist in the world today. One man's memory can contain the whole world of books. It has tremendous capacity. The only thing is: you should keep a distance – information is information, knowledge is knowledge!

Knowing is a totally different thing. Knowing is concerned with the being, it is the shadow of being. Through information you will be useful to others. Through knowing you will be enlightened. It is not a utility.

In the world, in the market, information is needed. And there is nothing wrong in it. It becomes wrong when you think your information has become your knowing. Then you are confused.

Be a doctor when you are in your hospital, and when you come home forget everything about it.

I was staying in a High Court judge's house. The man was one of my devotees. His wife told me, when the husband was not in the house: My husband loves you and believes in you so tremendously, you can help me a little. If you say something to him he will do it. said: You tell me, what is the matter? What do you want?

She said: Just tell him one thing, that he should not be a judge in the house. Even in the bed he remains a magistrate. Only this much. We have been tortured by him like anything. He is never a man, he is never a father, a husband, never a friend, twenty-four hours a day he is a High Court judge. And we are all afraid and the children tremble before him, because he looks at us as if we are all criminals standing in his court, waiting for his judgement.

You please bring him down. If he can forget for a few hours that he is a High Court judge it will be a blessing to us.

If you are a doctor – good, be a doctor in the hospital, but don't look at your wife with the eyes of a doctor. Because as far as I know it rarely happens that doctors are good lovers, no; because they go on looking in the same way. They know so much about the body, how can they love a woman? Filth inside – they know: arteries and mucus and excreta – and they know; and the whole day: diseases and diseases, and when they look at their woman of course their information comes in between.

Doctors are not good lovers. Difficult to forget your knowledge and information.

What I am saying is: In the hospital it is needed – USE it, but don't be used by it. When you come home – drop it! Just as you change your clothes. You don't use the same apparel that you use in the hospital, you change, you put on some evening wear – just like that...

Put the information aside, be a man – and then, two things can go parallel: information can function as a utility, and you grow as a being.

That being grows through knowing, not through knowledge. If you can keep this much distance and alertness, then there is nothing wrong at all.

Just the other day a friend came and he brought many books for me. And in the morning before he gave them to me, he listened to me, and he was a little puzzled: I am so much against knowledge. So in the evening he said: I have brought so many books for you, and you are so much against knowledge, so what to do? I said: You can give those books to me and you can bring as many as you can. Knowledge cannot destroy me. I can use it, but I am not used by it. That's the whole point to be understood.

Question 10

WHY ARE YOU WEARING ALL THOSE FANCY HATS LATELY?

Ask the hats! They suddenly came. Somebody sent them to me, they came across my path. You have to ask them not me. And they wanted to be welcomed and respected.

CHAPTER 5

Beyond Honour and Disgrace

15 August 1975 am in Buddha Hall

LAO TZU SAYS:

HE WHO KNOWS DOES NOT SPEAK; HE WHO SPEAKS DOES NOT KNOW. FILL UP ITS APERTURES, CLOSE ITS DOORS, DULL ITS EDGES, UNTIE ITS TANGLES, SOFTEN ITS LIGHT, SUBMERGE ITS TURMOIL, – THIS IS THE MYSTIC UNITY.

THEN LOVE AND HATRED CANNOT TOUCH HIM. PROFIT AND LOSS CANNOT REACH HIM. HONOUR AND DISGRACE CANNOT AFFECT HIM. THEREFORE IS HE ALWAYS THE HONOURED ONE OF THE WORLD.

Language is human; obviously it has to be very limited. It is good for objective things, it is completely useless for the inner, the inside.

Language can say something, but it cannot say the all. If you are sitting at the dinner table, language is useful for saying: Please pass me the salt. It is utilitarian. It has use, but it cannot say the truth, because truth is not a utility, and truth is not something objective. It is not there outside you, it happens somewhere at the deepest core of your being.

We can decide what we are going to call a thing, it is between you and me; it is a contract. If both the parties are willing, language is perfectly okay. But if something has happened within me, this is not something between you and me; I cannot indicate what it is. Even if I indicate, you cannot see what it is. So no contract is possible.

Religion is beyond language. At the most, language can say what it is not. It cannot say what truth is, but it can say what it is not. At the most it can be a negation. We cannot say what God is because

that will be limiting him through our limited words, concepts; at the most we can say what he is not; and all the scriptures only say what he is not. They eliminate the error, but they never show the truth. But if you go on eliminating the error, one day suddenly truth is revealed to you. It is not revealed through language, it is revealed through silence.

So the first thing to be understood very deeply, because it becomes a great pitfall if you don't understand it, is that language can be dangerous, one can be deluded by it.

You know the word God, but the word God is not God. In the word God there is nothing godly. The word God is absolutely hollow and empty. It has nothing in it. You can go on repeating it millions of times; nothing will happen to you, it is an empty shell; inside it is hollow. Words cannot carry the inner experience.

It may have been true when a Jesus used the word, it may have meant something to him, but not to those who heard him. This has to be understood.

If I say 'samadhi' I mean something, I know it. But when you hear the word samadhi it is just a noise in your ears; at the most you can understand the meaning that is given in the dictionary. But a dictionary is not existence. It is not a substitute for existence. Samadhi can be known only when you go in it, when you become it; there is no other way to know it.

That's why Lao Tzu goes on insisting: Truth cannot be spoken, and that which is spoken cannot be true. But he speaks because THIS much can be said; this is a negation.

He says:

HE WHO KNOWS DOES NOT SPEAK; HE WHO SPEAKS DOES NOT KNOW.

This much can be said. Lao Tzu speaks – whether he knows or not. According to his own principle, if he knows he should not speak. If he speaks then he is not in the know, then he does not know. Then you will fall into a riddle which cannot be solved. If he does not know, then how can he say such a great truth?

HE WHO KNOWS DOES NOT SPEAK; HE WHO SPEAKS DOES NOT KNOW.

If he KNOWS, then why is he speaking? If he does not know, then such a profundity he cannot even hint at

Try to understand this paradox. He is simply eliminating one thing. All that he is saying in these two sentences – which are deeply pregnant with meaning, very significant – he is saying only this much: Don't be deluded by words. They are not truth; they may appear like truth, but they are not. A lived moment cannot be expressed. A live thing can be known only by living it.

You fall in love – then you know what it is. You may go on reading a thousand and one books about love, and they may be beautiful books, they may even have been written by those who have loved and who have known what love is, but reading them you will never come to know what love is.

Love is not a concept to be understood. It is an experience to be possessed by. When love takes over you are thrown off centre, you are no more there, love exists and you are not. You cannot manipulate love. A concept can be manipulated, you can interpret a concept, you can put this meaning or that into it; but love? Love cannot be manipulated.

It is not that YOU love, it is nothing that you do, it is something that happens to you – suddenly you are in a whirlwind. A greater force than you has taken possession of you. You are no more yourself, you are possessed.

That's why people think that lovers are mad – they are. Love is a beautiful madness. It is like madness, it has a quality of madness, because one becomes possessed by it. People say: Love is blind. They are right, love is blind. Because love has its own eyes! These ordinary eyes don't work. Love has its own ways of seeing and feeling and being. All ordinary ways are thrown – off the track. Love has its own sort of world – a new world is created around the lover. He looks blind to everybody else, but he is not blind in himself; in fact for the first time he has attained to eyes, to vision, to insight.

Love can be known only by falling in love; by becoming, not even a lover, but by becoming love itself. If you are a lover, love has not happened yet. You still remain in control. If you want, you can change, if you want, you can move away. There is still a choice, love has not happened; you are still not possessed by it. You will not KNOW.

You may be moving according to some pattern, theories, of how to love and how not to love. You must be moving through some conditioning – love has not become your heart, it does not beat within you, it still remains part of your mind. Language is of the mind and experience is of the heart. And heart has its own world, has its own dimension. So love cannot be expressed – and truth is even deeper than love.

Three planes have to be remembered. The first plane is of the head – which is the most superficial: the world of language, concepts, theories. You can manipulate it very easily, you are the master there.

Then there is a second plane, deeper than the head – that is of the heart. There your mastery is not at all. You become a slave. You cannot control it; love becomes the master, you become the slave. It possesses you completely.

But still mind can say something about love, because heart is not very far away from the head, the distance is not very far. Mind can have a few glimpses, it can look back, it can look within, and have a few glimpses – that's why poetry is possible, painting is possible, music is possible. These are all glimpses from the head of the heart.

But then there is a third layer of your being which is the last layer, the very substratum, the very ground. That is your BEING. Head is thinking, heart is feeling, being is simply being.

God, truth, ecstasy, nirvana, enlightenment – they belong to being. The head has not even heard about it. It can have a little glimpse of the second layer, that is of the heart, love; it has not even heard that there exists another layer deeper than the heart... Heart can have a little glimpse of the

being, because it is nearer to it. So people who are in love can have a little understanding – I say A LITTLE – of prayer. Because prayer is just like love.

When Jesus says: God is love, he is talking to the people of the heart. He was talking to his disciples. If he had been talking in a university to university professors and academicians he would not have said such a foolish thing, that God is love. He would have said God is mathematics, God is logic, or something else.

But he was talking to his very intimate disciples, very close, who were in deep love with him – that is why he could say: God is love. He was talking to the heart in the language of the heart. He was indicating to the people of the heart that this is a further goal: that further goal is God and where you are standing is love. Jesus is trying to create a bridge between God and love, that's why he says God is love, or love is God.

He was not talking to popes, theologians, people well versed in religious matters, no; he was talking to fishermen, farmers, carpenters – people who are not HEADY. People who are still of the feeling world, belong to feeling. That's why he could say God is love. Heart can have a little glimpse.

So the first step is from the head towards the heart. And the second step is from the heart towards the being.

Nothing can be said about being, because even to say something about heart is impossible. Nothing can be said about being. You have to move, you have to know to know. There is no shortcut to it.

Says Lao Tzu:

HE WHO KNOWS DOES NOT SPEAK;

All those who have known have not spoken. You will not believe it, because Buddha spoke for forty years continuously. Every day for forty years he was speaking and speaking and speaking. And still those who have known Buddha, they say he never spoke a single word. I go on speaking continuously every day, but those amidst you who will know me will know that I have not spoken a single word.

Because all that is spoken is just a hint. Nothing is spoken in it. It is just a net, a fisherman's net, so that those who live in their heads can be caught. Once they are caught, the use of language is finished. Then their heart starts throbbing. Then a communion – not communication, a communion – happens between the Master and the disciple, then their hearts start beating in the same rhythm. Then they breathe in the same rhythm. No need to say anything then. Then everything is understood without being said.

All talk is to prepare you for silence, and only in silence can the truth be given.

Bodhidharma went to China many centuries before, to search for a disciple. He had something within him and his days were numbered; soon he would have to disappear from the body. And he was seeking somebody with whom communion would be possible. India was full of great scholars, but he had to go to China to find somebody who could understand the language of heart, the language of silence – which is no language at all.

He waited for nine years. Then came his disciple. Nobody knows what happened between these two people, nobody can know! But a transfer happened. Bodhidharma gave all that he had to Hui-neng. The tradition of Zen was born.

Now people go on saying that Bodhidharma gave Zen to Hui-neng: a transfer without scriptures, a communication without words. Even if you had been present there you would not have known what had transpired. It was a jump of being, from being to another being. Hui-neng was open, Bodhidharma jumped in. Something which cannot be said was said – not in words but in being. Existentially it was transferred, and that has been the way. Since then, Zen Masters go on giving their final word wordlessly.

It happened to another Zen Master who was dying. He called his most beloved disciple and said: Now the moment has come, and I must give you the scripture that I have been carrying long; it was given to me by my Master when he was dying; now I am dying. He pulled out a book, a book he had been hiding under his pillow Everybody knew about it but nobody had ever been allowed to look into it. He was very secretive about it. When he went to the bathroom he would carry the book with him, nobody had ever been allowed to see what was in the book; and everybody of course was curious, tremendously curious. Now he had called this disciple and said: The last moment has come and I have to give you the scripture that was given to me by my Master. Keep it! Preserve it as carefully as possible – protect it so that it should not be destroyed. It is a valuable treasure. Once lost – lost for centuries.

The disciple laughed and said: But whatsoever has to be attained I have attained without this scripture, so what is the need? You can take it with you. The Master insisted. The disciple said: Okay, if you insist then it's okay. The book was given to him – it was a winter evening, very cold, and the fire was burning in the room – the disciple took the book and without even looking at it he threw it into the fire. The Master jumped and said: What are you doing! And the disciple shouted even more loudly: What are you saying! To preserve a scripture? The Master started laughing, he said: You passed the examination. Had you preserved it you would have missed! And there was nothing in it, to tell you the truth, it is completely empty. It was just to see whether you have become capable of understanding silence, or if you still cling deep down to words, concepts, theories, philosophies.

All philosophies, all that can be said, are just like the porch of a palace. I see you every evening in DARSHAN, in the porch – because all questions can be solved only in the porch. Once you are ready there is no question, then you can enter the palace. Have you ever heard the name of a Greek wise man, Zeno? He was the founder of the Stoic philosophy. Just like me, he used to teach in the porch. The word 'stoic' comes from a Greek word STOIKAS, which in turn is from STOA, which means porch. His whole life he was teaching in the porch and people would say: You have such a beautiful house, why do you teach in the porch.' He said: All teaching is just like the porch; when you are ready to listen to the silence you enter the temple – then there is no talk. From the word STOA, porch, his whole philosophy is known as Stoicism.

All words at the most can become porches; they lead you towards the inner temple; but if you cling to them then you remain in the porch – the porch is not the palace. Lao Tzu is saying something which is just like a porch, a door. If you understand it, you will drop all words, language – in fact the whole mind. Where you leave your shoes in the porch, you should leave your mind also. Then only you enter the innermost shrine of being.

HE WHO KNOWS DOES NOT SPEAK;

Even if he speaks, he speaks Only to say this much. Even if he speaks, he speaks only against speaking. He does not want to say something in it, he simply wants to destroy all the words within you – his speech is destructive. He simply wants to create a vacuum within you, and of course words can be destroyed by words only. Poison can be destroyed by poison only. You have a thorn in your foot – another thorn is needed to pull it out. All that I am saying is like another thorn to pull out the thorns that are already in your beings. Once the first thorn is out, the second is also useless – you throw both of them. All words are used by knowers to pull out other words which have already settled within you. Once you are empty – finished.

There has been a great man in India, a very rare being: men like him you can count on your fingers. His name was Nagarjuna. He has contradicted everything. He has debated against everything. He has criticized all theories. And people were puzzled. They would ask: Okay, whatsoever you say is okay, but what is YOUR standpoint? He would say: I don't have any standpoint. I am here just to destroy theories, I don't have a theory to replace them with. Whatsoever is your theory – Come! And I will criticize it and destroy it. But don't ask for a substitute because I have none. You become empty, that's perfect, there is no need to do anything.

If you believe in God, Nagarjuna will criticize God. If you don't believe in God and you are an atheist, he will criticize atheism. If you believe in a soul, he is the enemy of soul, If you don't believe in a soul, then he is your enemy also. If you ask: What is your philosophy? he will simply shrug his shoulders; he will say: None. I am here to destroy!

Those who know, they have spoken just to destroy. So that emptiness is left behind. In that emptiness is communion.

The word communion means: come to union. There is a deep unity then. In that unity that which cannot be said CAN be said. No words are needed, not even gestures are needed. It is simply transferred without any scripture.

HE WHO KNOWS DOES NOT SPEAK; HE WHO SPEAKS DOES NOT KNOW. FILL UP ITS APERTURES...

Now he is saying what to do; how to attain to that silence which knows truth; how to attain to that emptiness in which truth descends in you, in which you become a vehicle, and God takes possession. You become a temple, and God comes, and settles within you.

FILL UP ITS APERTURES...

Mind has many apertures through which it is constantly refilled and refuelled. You go on looking – what are you looking at? You are not looking for something in particular, you are just looking; anything that passes by, you look at it. The mind is hankering through the eyes, to collect whatsoever information it can collect. The mind is curious – you even read advertisements written on the walls, and you pass by the same wall every day, and you read it again and again and again. And you know what is written there, you have read it so many times, but again when you pass, unconsciously like a robot you read it again. You go on collecting information for the mind: mind needs to be fed

by information – it is a computer, it is asking constantly: I am hungry, bring me more knowledge. Knowledge is mind's food, it thrives on it.

Ears go on listening to what is happening – all the senses are apertures from where the mind goes on seeking and searching for knowledge. Even absolutely useless knowledge. You cannot even imagine of what use this knowledge is going to be. But mind goes on collecting in the hope some day, maybe, it can use it. That day never comes.

Says Lao Tzu:

FILL UP ITS APERTURES...

If you want to attain to silence, fill up its apertures. Open your eyes only when it is absolutely necessary. Look only when it is absolutely needed; otherwise there is no need! Bypass things, without looking at them. Keep your eyes empty. Look at the world with empty eyes so that you are not looking at it, you are not looking at anything.

You may have that feeling about an enlightened man when you come to encounter him. He looks at you, but he is not looking at you. He looks and looks not. His eyes are like empty mirrors. He is not indifferent; he is not interested either. He hears, and hears not. If you say something he hears, but if you stop in the middle he is not curious for the remaining half sentence. Even if in the middle of the sentence you stop – there comes the full point for him; it's finished! He is not curious. Then the mind stops accumulating.

In Tibetan monasteries, whenever a new disciple wants to enter into the monastery, he has to sit at the door for twenty four hours, sometimes even for forty.eight hours, sometimes even more – hungry, with closed eyes. The Master will pass many times by the door, disciples will pass, other people will come and go and he has to sit there with closed eyes.

That is the first examination: whether he is capable of becoming non-curious; otherwise he would like to look and see who is going and coming, just a little bit he would like to open the eyes: who has come, who has gone; he will be curious. If a person is so much restless and curious that he cannot keep his eyes closed for twenty-four hours, then he will be rejected by the monastery. Even small children when they want to enter a monastery have to pass this test.

But if you can keep your eyes closed for twenty-four hours, it is a feat, because the mind is so restless and continuously asking for information that if you don't give it information it starts suffocating. In fact it starts dying.

That's why sense deprivation can become the death of the mind. Many experiments have been done, are being carried on, all over the world in sensory deprivation. When all your senses are deprived of their usual food, time seems unending. One hour has passed actually – you think eternity.

You may be totally comfortable, resting in a tank which is made like the womb of a mother, in lukewarm water, floating, no anxiety, darkness surrounds you – beautiful; no worry, you simply relax in the womb again – but within minutes you start feeling such deep restlessness. The mind asks for the constant supply of food.

Sense deprivation has been one of the most used methods in the East. One who wants to reach to ecstasy, to samadhi, has to learn to be without this constant hankering of the mind to be fed.

You are doing two things together – people come to me, they say: We would like to get rid of this mind, it is just anguish and nothing else – a hell. But if I say to them: Then close your apertures more and more because on one hand you want to drop the mind and on another hand you go on feeding it, that seems difficult.

I send people on twenty one days silence. It becomes really a hell after four, five days. They are not doing – they are allowed just to sit with closed eyes, with closed ears, to move, walk – but not to look around, just to look on the path that they are following four feet ahead at the most; to eat, rest – nothing in particular, but just to relax the senses, close the apertures...

After the fourth, fifth day the mind starts rebelling.

If they can continue then near the fourteenth or fifteenth day mind starts accepting the fact – just like a person who is dying in hospital; when you say to him: You are dying – he wants to deny, reject the fact but by and by what can he do? Helplessly he accepts; once he accepts, then there is no worry. Then he relaxes.

On the fourteenth, fifteenth day, if you continue, and remain indifferent to the constant hammering of the mind to seek more, more food for itself, the mind relaxes. And once mind relaxes within you your being starts flowering. Mind is the bondage on the being.

So try to live in the senses as minimally as possible.

Mulla Nasrudin came to me once. Hearing about meditations he became interested. So I told him first for one year just to sit with closed eyes – knowing him well, I thought even that was going to be impossible. He said: But I won't close my eyes. I said to him: Have you understood me? Do you understand me or not? Close your eyes! So he closed them a little bit – half, fifty-fifty, and he said: More than this I cannot do. I said: What is the matter? He said I am strictly a middle of the road man. At the most I can half close my eyes. I cannot close them completely. Who knows what is going to happen? I may miss something beautiful, so that I cannot do. Half I can close, and half I will keep open, alert to what is going on.

He said to me: I absolutely agree with the old lady who used to go to church: whenever the name of God was mentioned she would bow down – that was okay, but the priest there became a little worried because whenever the name of the devil was mentioned, then too she would bow down. One day the priest could not contain his curiosity. After the congregation left he came to the old lady, caught her outside the church, and asked: What is the matter? Why do you do this? I can understand that when the name of God is mentioned you bow down, but why when the name of the devil is mentioned do you bow down? She said: You never know, it may come in handy any time.

Mulla Nasrudin told me: I am strictly a middle of the way man, I bow down to God – and to the devil also; one never knows, it may come in handy.

People go on trying to create a compromise with the mind. You cannot win. If you compromise, mind is going to win. All compromises are defeats in the inner world. If you decide that you would

like to know your innermost core of being, then this is the way: FILL UP ITS APERTURES, CLOSE ITS DOORS, DULL ITS EDGES, UNTIE ITS TANGLES, SOFTEN ITS LIGHT, SUBMERGE ITS TURMOIL – THIS IS THE MYSTIC UNITY. Then you come to know that which is one. This is the mystic unity, the communion.

I will repeat again: FILL UP ITS APERTURES...

Use the senses as minimally as possible. And if you look, you will find that you are using them absolutely unnecessarily, ninety-nine per cent of their usage can be stopped; one per cent will be enough – and you will be surprised, when you use your senses as minimally as possible they become very very sharp. Because the whole energy becomes concentrated.

When you don't go on looking at anybody and everybody, then suddenly you look at a rose flower – your eyes are so clear, without any clouds; otherwise you go on seeing things, so many things – in those so many things that rose flower is just one of the things; your eyes are dusty, the rose cannot flower for you.

You come and look at your child but you don't look, you have a screen of so many experiences on the eyes, your eyes are already filled. How can you see the face of your child? – otherwise you would have seen the face of God there. How can you see the rose flower? – otherwise the rose would have disappeared, and you would have seen the flowering of the divine.

Your eyes will become fresh, clean, very perceptive you will become, if you don't use your senses unnecessarily. The more you use them the more your senses are bored, tired. They lose sharpness, they lose sensitivity; they become very very dull.

FILL UP ITS APERTURES, CLOSE ITS DOORS,

Wherever you find the mind has made a door to go into the world – close it. Mind has very cunning ways to go into the world. Just watch from where it escapes into the world.

Freud discovered that the whole functioning of the mind is associative – that is a door. You look at a dog. In fact you should contain yourself to THIS dog, there is no need to move on, but suddenly you remember a dog that you used to know in your childhood, and that dog belonged to a girl, and you had fallen in love with that girl – now you go on and on. Now this dog, the fact, the factual, is no more there – it simply worked as a key; now you are moving: you loved that girl but you couldn't manage to possess her, then all the other possessions – then all the other girls – a long queue is there.

Then you go on jumping, hopping from one thing to another. From anywhere the mind moves into a mad world, and then there is no end to it. Freud used this door for his whole psychoanalytic method: thought association. That's why psychoanalysis goes on for years and years – and with no result in fact. You can go on forever and forever. One thought leads to another, another thought leads to another, and there are millions and millions of thoughts.

I have heard, Mulla Nasrudin was in love with a woman. He brought her home and when they were going to bed, resting on the bed, relaxing on the bed, the woman said, Nasrudin, how many women

have been here before me, in your bed? Nasrudin kept silent, minutes passed; almost half an hour had passed, then the woman said, I am still waiting! Nasrudin said, And what do you think I am doing? I am still counting!

That's how things are related. If you start counting, if you start on the associative journey, there is no end to it. Association is a door. You will have to find them – there are many doors.

And through the same doors you always come, and get into the same troubles, and you never become aware that it has become a repetitive thing, a vicious circle – you go on moving in circles.

Close all the doors. It will be difficult in the beginning because you will feel it is just like suicide. Samadhi IS like suicide. The only difference is that no suicide is so complete as samadhi. But it is not only a suicide, it is a resurrection also. It is a cross and a resurrection. The old dies and the new is born. And then there is no problem, you can come back to the world – but you come back totally different. Then the world doesn't disturb you. Then there is no problem. Then you can use your eyes and ears and do whatsoever you want to do nothing disturbs you once you are settled and rooted and centred in your being, nothing disturbs. You remain in the world, and the world is not there. You move in the darkest night and the inner light never leaves you. You live in that inner light; now there is no problem with that outer darkness.

CLOSE ITS DOORS, DULL ITS EDGES,

Mind is very cunning, clever, logical. It is a great rationalizer. Whatsoever the mind wants to do, it gives you reasons. All reasons are false. If you look deep down you will find they are not reasons but rationalizations.

You want to be angry – you find an excuse. The excuse is not the cause, but you deceive yourself and others that because of this you became angry. That excuse was just an excuse, you rationalized it.

You come home, you are angry with the boss, and then you jump on your wife; you were feeling jittery, you were feeling angry, a rage was boiling within you, but it was difficult to throw it on the boss, it would have cost too much. It was not going to pay. You thought: Better be economical; you contained your anger there, you continued smiling, you went on wagging your tail. Then you come home. You have to throw it on somebody, you have to find a weaker link in your life where you can throw it without any loss to you; you throw it on your wife, or on your child.

Or if you are a henpecked husband, as almost all husbands are, then the wife is also a boss and you cannot throw it on her, so you have to do something with your dog, with your cat, or with something you can destroy – your radio; or you can go mad when driving your car – you can bring the whole anger to your feet, and you can go on pressing the accelerator more and more.

Now psychologists say that almost fifty per cent of car accidents happen because of anger. They have nothing to do with the traffic, they have something to do with the inner traffic of the mind. Fifty per cent! It is too much!

Angry? – the car goes on gathering more and more speed; you are throwing your anger through speed, but you may be thinking: The wind is beautiful and the morning is good, and I would like to

have a good drive; that is just an excuse. The morning is good every day, it is not only that it is good today.

When somebody passes or tries to overtake your car... Once it happened I was travelling with a friend – he was driving; suddenly I became aware that he was driving too fast; and not only that, I looked at the milestones and we were going in the wrong direction, so I asked him: What is the matter? He said: You keep quiet. Just half an hour more.

So I waited. I saw what he was doing – he was trying to overtake a car which had overtaken our car. When he overtook that car, then he stopped the car and said: Now we can go in our own direction. What did this man think himself to be? I never travelled again with this man – this man was mad!

But he rationalized it; he said: If you give in in small things, you start giving in in big things. So he told me: Never give in in anything. Give a good fight! Whatsoever the cost! Because life is a struggle. It is a survival of the fittest.

We were late; people were waiting for me in another town; we reached two hours late; but he had to give a good fight – to the unknown man who may not even have been aware of what was happening. And he may have killed me, and himself, because he was MAD.

The mind goes on finding rationalizations – it calls them reasons, they are not reasons.

DULL ITS EDGES,

Try to find out; and the more you try to find out the more the edge will be dulled; then you will suddenly see the whole irrationality of the mind – and it goes on insisting: I am rational! This is one of the greatest discoveries of this century – that man is not rational.

Aristotle defined man as a rational animal. It took twenty centuries to find the truth. The credit goes to Freud, that he discovered that man is not rational at all. He is a rationalIZING animal, not rational. In fact there are no reasons, he just goes on finding reasons. There are unconscious instincts and he goes on creating a facade of reasons around it which are all false.

Watch! And soon you will see. And once you see, the edges of the mind will be dulled. Then it won't look so sharp, so clever, so intelligent – it is not, no mind is intelligent. Mind cannot be intelligent, mind is mediocre. The very quality of mind is mediocre.

People you call genius, talented, very intelligent – just watch them! A great genius, he may have got a Nobel prize, gets up in the morning and finds that his slippers are not there in the right place, and he goes mad – great genius! Because the slippers were not found in the right place in the morning, his whole day is destroyed! He is angry at the whole world! And from that many things will happen, because the slippers were not in the right place – and you call this man a genius! Many things will happen which will have far away consequences.

Angry, he will go to the office; angry, he will talk to people, he will create chains of anger; and one anger leads to another and deeper layer of anger. He may do something of which he will repent later on. And the whole cause was that his slippers were not found in the right place.

And you call this man a genius! You call this man very very intelligent? He may be clever, but he is not wise. He may be clever, but he is not intelligent. He may be knowledgeable, but he has no capacity of knowing. And what does it matter if slippers are not found in the right place?

No, that may be just again an excuse. That may be connected with other things – in the night he had a nightmare, and he was afraid, and trembling when he got up, and then he found that the slippers were not in the right place; now the whole anger is focussed on this fact. He may throw the servant out, fire him, or this may become a cause for a divorce. You may think that I am going too far – I am not. I have watched many divorces and I have never found better reasons for them – just like this, small things: in life there are no big things, only small things.

DULL ITS EDGES, UNTIE ITS TANGLES,

Mind is very entangled; chains and chains; associations; it is a net, a mad net. Everything goes into mind, and becomes more and more confusing. The more you know, the more the mind is confused, because all that you add to it adds to its confusion.

UNTIE ITS TANGLES,

Try to see things more clearly. Try to see the confusion. Watch the confusion. Become a watcher and don't get identified with it. Create a little distance between you and your mind. To create this distance is to become a SANNYASIN. To create this distance is to create the possibility of the inner evolution.

Untie its tangles – how will you untie them? If you try to untie them you will never be able to untie them. The only way to untie them is to create distance.

You must have observed many times – you may not be alert to it, that when someone else is in difficulty you always give good advice. If the same difficulty happens to you, you may not be so wise. Why? Why does it happen? Why does your intelligence function so well when somebody else is in difficulty? Because there is a distance.

I was reading the biography of a great actress: Sarah Bernhardt. Once it happened, she was watching a drama; a new actress was working, and the new actress got so identified with her acting in the role, and the play, that she completely forgot that she was an actress. She started crying and weeping with tears streaming down, and she created a mess of herself; and she had to be pulled away from the stage, suddenly in the middle of the play because she had completely forgotten that she was just playing a role, she was an actress. She became confused – as if this was her life. When Sarah left, she called that new actress to her and told her: When you CRY, the audience does not. You should do the act, but you should keep a distance. You should not become identified with it.

And this should be the key for your whole life, because the whole life is a big drama. The stage is vast, but it is a drama. You should keep a distance. Whatsoever happens, happens in the play, in the drama. You are a witness, you should not become one with it. If you become one with it, you are entangled. If you remain aloof, and you can look at it from a distance, your mind never gets in confusion. If you are away, the mind remains crystal clear. The whole entanglement is of identification.

SOFTEN ITS LIGHT,

Don't look at everything in the light of the mind, in the glare of the mind. Soften its light. Look at things sometimes from the heart also. Bring the soft light of the heart to things, look with the light of love also.

Don't go on looking at things only from a logical standpoint. Don't be too logical. Sometimes you need to be illogical also, only then the balance can be kept. Rational – and irrational also. Because you are both. You have to keep balance. There are sane moments, and you need some insane moments also. Do mathematics – but sometimes become mad in music also. Calculate – but sometimes dance also. Work – but play also, so that the balance is not lost.

If mind becomes your only way of seeing things then the light is too much. It is destructive. Then the very glare will not allow you to see things as they are – it is just like when you look at the sun, and then you look at things – everything looks dark, not in its right proportion.

.. SUBMERGE ITS TURMOIL,

The mind is constantly in a turmoil within. A chaos – continuous; a storm goes on and on and on. Submerge it, otherwise it won't allow you to listen to the softer music of life. It won't allow you to see delicate things of life. It won't allow you to feel.

How to submerge that turmoil within? What to do? Three things. One: If you see inside, and you feel turmoil there, just sit on the bank – don't jump into it. The river is moving, you sit on the bank, let it flow. Don't do anything. Learn the art of doing things by non.doing. Just sit and watch. It is really a great secret. If you can see and watch the turmoil of the mind, it by and by settles by itself. It is just like you come into the house, the dust is stirred up, you sit again, the dust settles. If you start settling the dust, you will unsettle it more. So don't jump in, and don't try to submerge the turmoil. Who will try? And how will you try? You will stir even deeper layers of it. Don't do anything, just sit. And this sitting is meditation.

In Japan they call meditation ZA ZEN. Za zen simply means SITTING – and doing nothing. A Zen monk sits for six to eight hours every day, just doing nothing. And just sitting like that for a few days, a few months, mind settles by itself. Mad people are brought to Zen monasteries. There they don't do anything to them, no treatment is given. They simply help them to sit. They feed them, they don't disturb them, they don't force any discipline on them, they are left in faraway huts, their needs are taken care of, and they are told just to sit or lie or just to stand – and don't bother! Within twenty one days mad people subside. Their turmoil disappears.

Now Western psychiatrists have become interested in this fact, because they cannot do this in years; and they give electric shock, and insulin shock, and this and that – they create more turmoil! And even if they help in some way the man loses his consciousness. Madness may be suppressed but the man has lost his aliveness also. After electric shock you are not the same man again. And if the shock has been very deep then you will lose some intelligence also. Madness will go, but your character will be affected permanently. It is not a gain really, or a gain at a very great loss. You may become normal, forced to be normal, but you will become a little stupid also.

In Zen monasteries they don't do anything. They know a great secret of Lao Tzu's: Don't do, just sit, just watch. Things settle by themselves – Why? Because to remain unsettled is unnatural. This is the law. If you don't do anything everything is going to settle by itself – how can something remain unsettled for ever?

You are angry: just sit with closed eyes – watch! How long can you remain angry – try! Suddenly after a few minutes you will feel it is no more there, or the acuteness of it has gone, or suddenly half an hour afterwards you may recognize and remember that you had completely forgotten that you were angry, and you were thinking of something else... And if the anger had been followed, you may have killed somebody; or killed yourself; or killed a relationship; or killed a love – and this is more dangerous than killing a beloved; you may have destroyed something beautiful and delicate; and just by sitting, it settles.

It settles because there is a deep law working. Life does not allow turmoil to be permanent – it cannot be permanent, only rest can be permanent. Everything settles, you just give it time; only time is needed.

... SUBMERGE ITS TURMOIL – THIS IS THE MYSTIC UNITY.

THEN LOVE AND HATRED CANNOT TOUCH HIM. PROFIT AND LOSS CANNOT REACH HIM. HONOUR AND DISGRACE CANNOT AFFECT HIM. THEREFORE IS HE ALWAYS THE HONOURED ONE OF THE WORLD.

Then duality disappears. When you have reached to your innermost core, to the one, duality disappears. Love and hate, honour and disgrace, failure and success, all disappear. And the greatest duality also disappears: that duality is of the soul and the body, God and the world.

Then everything is one, a vast ocean of oneness. An oceanic feeling pervades.

It is ecstatic. It is a benediction. It is the greatest blessing that can happen to a man – and when this blessing happens, this blessing of oneness: THEREFORE IS HE ALWAYS THE HONOURED ONE OF THE WORLD. Only such beings are honoured for ever and for ever. Centuries pass, kings come and go, empires are built and destroyed, but a Buddha, or a Jesus, or a Krishna – they remain. They are no more a part of the temporal changing world. They remain like eternal stars, unmoving, unchanging, guiding those who are ready to be guided, ready to pour down all they have to those whose hearts are open, who are not closed.

CHAPTER 6

I will never Leave You

16 August 1975 am in Buddha Hall

Question 1

WHY DON'T YOU EVER ANSWER MY QUESTIONS!

This is from Anand Sariputta. If I don't answer, then that is the answer.

Try to understand it. There are reasons. If your questions are just asked for the sake of asking, I don't answer them, but that is the answer!

If your questions are too full of your ego – the questions are less important, that they are YOURS is more important – then I don't answer them. But that is the answer.

You should ask a question if it is a real need. I am not here to impart information to you – that you can gather from anywhere. If it is really a need, I always answer. Even if I feel that the ego is too much in the question – then too I answer, but then never directly; then I answer in some others' questions; and that I have been doing.

But when the ego is too much you are not worried about the answer, you are simply worried about one thing: whether MY question has been answered or not. I have been answering – but through others' questions.

And why so much attachment even to a question, that this is mine and this is not mine?

A question belongs to nobody. And human problems are not very different. All humanity is in the same trap – the whole humanity is in the same plight – degrees may differ. And I have been

answering so many questions, can't you hear that your questions have been answered so many times? But your ears are closed by the ego. You are waiting intently for when your question is to be answered – and then you will miss.

I have not answered in a way, yet I have answered in many ways.

Now, whenever you ask a question, don't bother, and don't wait for ITS answer – somewhere, indirectly, I must be answering it. I pay attention to your need, to your real authentic need, not to your pseudo ego needs.

Drop the ego and then ask. Don't ask for asking's sake. Let the question be really authentic. And then don't wait for YOUR question to be answered. Questions are questions. They are not yours or somebody else's.

Question 2

YOU SAID ONE REACHES WHEN ONE IS TOTALLY FRUSTRATED. CAN ONE ALSO REACH IN TOTAL ECSTASY?

That is impossible! Because total ecstasy is not possible unless you have reached. When you reach, only then total ecstasy flowers. Otherwise, what will be the need to reach, if you are already totally ecstatic? Then there is no point in going anywhere, you have already reached the goal!

In total ecstasy the goal is already left behind. Who wants to reach then? Where will you reach then? There is no more. The path has come to the very end.

In total frustration the ecstasy happens. And why do I say in TOTAL frustration? Because if you are still hoping that happiness is possible in this world – and when I say THIS world always remember I don't mean the world of the trees and the birds and the sky, when I say this world I mean YOUR MIND, THIS mind, this ego centred mind – if you are still hoping that maybe there have been many frustrations, but still there is a lurking hope that some day or other, somewhere in the future, with this mind that you have got, with this ego, happiness is possible, then ecstasy will not happen.

Ecstasy happens only when you have come to realize that with this mind no happiness is possible, an absolute realization of the fact that this mind is moving in circles. It is never going to be what you are seeking, it is never going to be a bliss, a benediction. When you realize this totally, suddenly the mind drops! Because without hopes how can you cling to it? And remember, the mind is not clinging to you, you are clinging to it. How can a dead thing like mind cling to you? You are clinging to it because there is hope Total frustration destroys all hope, one becomes hopeLESS.

A distinction has to be made. You also become hopeless many times but it is not total. Even in your hopelessness somewhere the seed of hope is hidden. Again it starts sprouting. You are finished with one woman or with one man; you are frustrated; but you are not finished with woman as such or man as such. With one particular woman you are finished, or with a particular man, but not with womankind, not with the phenomenon of the feminine. A desire lurks somewhere deep in your frustration also, that there must be a woman who is just made for you. And you can be happy with her. You are frustrated with particulars but not with the universal.

Frustration is total when you are frustrated with the universal. Then the energy moves inwards. It starts turning in. Then it is not moving out.

You may be frustrated with THIS house where you are living but not with THAT palace someone else is living in. Then you will try to bridge the gap, to convert the hut into a palace. You may be frustrated with the money that you have got, but not with money as such; with the power that you have got but not with the lust for power as such. Total frustration means you are really frustrated. You are suddenly in such a situation that there is nowhere to go, absolutely nowhere to go – only then the energy turns in, and that turning in is ecstasy.

That's why I called it 'instasy' not ecstasy, because it is a turning in, moving in, going to one's own being. Now you are not 'other directed'. You are not future oriented. You are simply trying to know who you are. The whole world has disappeared. The whole nightmare of it is no more there. An awakening is happening. This awakening will become the goal, and then you will be totally ecstatic.

When I say totally ecstatic you can misunderstand me, because you have lived in misery, and whatsoever I say you will understand from the standpoint of a miserable man. When I say ecstatic you think of something opposite to misery, something like happiness. Then you misunderstand. It is neither like misery nor like happiness. It is different, absolutely different, categorically different, diametrically different, it is a totally different phenomenon. Bliss is neither happiness nor unhappiness. Both have disappeared, the duality gone, you are at home.

And you don't feel that you are ecstatic, remember. If you feel you are ecstatic there is still a possibility of misery coming back, because you are not one with ecstasy, you are still separate. You are still EXPERIENCING it. It is something other than you, it is not YOU.

If you ask Buddha, Are you ecstatic? he will shrug his shoulders. The very question is meaningless, irrelevant. That's why Buddha remained silent about many questions, because he found out that whatsoever he said would be misunderstood. If you ask me, Are you happy? what should I say to you? If you ask me, Are you unhappy? what should I say to you? Somebody HAS asked, You say that you are in paradise; is there pain in paradise or not? There is no pain, but immediately I would like to add – there is no pleasure either. Because pleasure and pain are two aspects of the same coin. Pleasure converts into pain, pain converts into pleasure. They are not two things.

In Japan there is a story that I would like to tell you. In Japan they think that the white mouse is a good omen. If somebody suddenly sees a white mouse he feels very happy – something good is going to happen to him.

One day it happened, a father and son were sitting, taking their dinner, when suddenly the son saw that behind the father there was a white mouse. He told his father: Don't turn suddenly, there is a guest behind you, a very good omen. Slowly move and see. The father slowly moved and saw a white mouse, and they were both happy because it was really a good omen, something beautiful was going to happen. The white mouse started moving around them, and because they were not disturbing him he started dancing and shaking; but when he shook, suddenly he became an ordinary grey mouse; because in fact he had fallen in a tin of flour, white flour, that's why he looked white; when he started dancing he became an ordinary grey mouse. Both father and son closed their eyes because the good omen had disappeared – but even if you close your eyes the grey mouse is there.

This is a beautiful story. This is how it happens. Don't look at happiness too long, otherwise the white flour will drop and suddenly you will say: There is a grey mouse! Avoid! Let the white mouse dance behind you! Don't look too hard and don't look too long. Because in life good and bad are not two things. The day turns into night, the night turns into day again. It is a circle, moving like a wheel of a cart: the same spokes come again and again to the top, and go down.

If you ask me whether I am happy or unhappy, I cannot answer you in those terms. Those terms are irrelevant. At the most I can only say I AM. And that I AMNESS IS totally ecstatic. But there is no ecstasy as such. It is not an experience. It is my way of being at this moment. It is not something happening to me, it is the very nature. When you come to yourself, when you return back home, when you enter into your own innermost core of being, it is not that something new happens to you, it has been happening always; for the first time you realize it.

The realization may be new but the fact is very very ancient, as ancient as the world, as ancient as the gods. It has been there from the very beginning. But you are too much concerned with pain and pleasure in the outer world, your whole consciousness is moving outward.

Close the doors, close the windows, settle within, and suddenly one day you start laughing, one day you start smiling at the fact that you were seeking something that was already there.

I was reading a Christian missionary's life story. He had come newly to an Eastern town. The bungalow and the church were outside the town. There were only two bungalows; he occupied one – and from the very first day, in the morning when he looked around, just to be acquainted with the territory and the place, he became interested in the other neighbouring bungalow. It looked beautiful. The trees were very green, and there were many flowers. He went around it, he wanted to know to whom the bungalow belonged, and he wanted to become acquainted, to be introduced, but he found no one there. He controlled his curiosity, but every day the curiosity grew more and more. One day he could not contain himself – it must have been after he had been there one month – he entered the garden, went to the main door, but it was locked. He went around the house, he couldn't see any sign of anybody there, it was absolutely empty and silent. He became a little apprehensive – what was the matter? Then he came out again. On the gate he had just missed one thing, just on the gate there was a small notice: 'Key next door.' But he was surprised because next door was his own home! There was no other house, only two houses.

He came back, he enquired, his wife said: Yes, the key is here, why didn't you ask me? The day we came somebody came and said, Keep this key. I am going away for a few months. I will be coming back soon but my son has gone to the war and he may return meanwhile, and he may like to stay for a few days and rest, so keep this key. The key was in the house.

The missionary started laughing, he said, It was really a joke! For one month the house haunted me like anything, and I wanted to go in but I contained myself – that's not good, to enter, interfere, trespass; but today I couldn't contain my curiosity, I said, It's okay, I must go and see what is the matter. And the key had always been in the house!

The key is with you. The treasure is with you. You have forgotten both. When the energy returns inwards – that is the key. The energy returning inwards is the key, it opens the door – and suddenly, the treasure of all treasures is there.

Question 3

YOU SAID THAT WHEN TWO BEINGS ARE IN LOVE THEY ARE IN COMMUNION WITH EACH OTHER. THEN WHY DOES THE WORLD CALL IT 'FALLING' IN LOVE WHEN IT IS SUCH AN ECSTATIC HAPPENING AND NOT A FALL TO A LOWER PLANE?

The world calls it falling in love because the world is ruled by the head, and heart is lower than the head.

When somebody falls in love he falls from the head towards the heart. And heart is there in childhood, head grows later on. Head is a later growth. You are born with a heart, you are not born with a head. You are born only with the possibility of a head, not with the head.

Reason has to be taught, love cannot be taught. Reason has to be forced on you, your mind has to be conditioned. Schools, colleges, universities exist for reason, there exists no school, no college, no university for love – there is no need! One is born with a heart already functioning perfectly. The head is just a possibility. If it is taught, conditioned, it will function; if not, it won't function at all.

So when again in your youth you move into the relationship of love, you feel it also like a fall, because the mind feels that you are moving backwards, falling towards the childhood, moving towards the heart again. And the head has a condemnation for the heart; that condemnation is also involved in that term 'falling.' The head is saying: What foolish thing are you going to do? Are you mad? It is a fall! Avoid it!

For the head, love is the greatest enemy; because once you are in love you become irrational. Look at two lovers – they talk foolishly, they behave foolishly, they are almost mad, and the head goes on condemning and judging: What are you doing?

You are falling back. That's why the world calls love a 'falling'. But it is good to fall. In another sense also, not in a condemnatory sense, it is a fall, because it leads you towards depth. Reason is superficial. Heart is a deeper phenomenon within you, it leads towards depth, it is diving into your being.

Don't condemn it. The society condemns because the society looks at love as an anarchic phenomenon. We teach a boy or a girl, and we waste so much money on him, and then suddenly one day he falls in love, and the whole structure is disturbed.

It is said that the mother prepares the child for years to become wise; then he meets another woman and within minutes he is a fool again.

One woman prepares for years to help him become a little wise, and another woman comes in, and within a moment, he is a fool again.

Don't condemn it, because foolishness has its own beauty. In fact a man who cannot be a fool sometimes is not wise enough. To be constantly wise, to be wise twenty fours a day and seven days a week is FOOLISH. Sometimes you need to take a holiday from your wisdom and act like a fool. Then only there is balance. The fool is also part of life.

In old days every king in his court used to have a great fool. That was a balancing factor, because in the court there were too many wise men, and sometimes too many wise men prove to be too many cooks in the kitchen. They spoil. They are just 'reasons', they don't have the roots of heart. A fool was needed – in every great court there was a fool. And he brought humour to the court, the sense of humour he brought; otherwise wise men bring long faces, sadness, seriousness. Of course seriousness is good, but only sometimes; it has its moments; and there are moments one should be a little foolish. To me, a really wise man is spontaneous – when wisdom is needed he is wise, when foolishness is needed he is a perfect fool.

If you cannot move to the polarities, you are a fixed and dead phenomenon. One should be capable of moving, flexible. You should be able to reason deeply and you should be able to fall into irrationalities also. Calculate and love. Arithmetic and poetry. Wise and old, foolish and young. When the child and the old man meet, when the wise man and the fool have become one unity, you attain to the greatest growth. Remember this. Always retain the capacity to fall in love, to be foolish, to behave foolishly.

To me the only fool is the man who is always wise.

Life needs polarities and proportions. Foolishness is very refreshing. It cleanses your eyes, gives you perspective. It again brings the innocence of the child. It again gives you spontaneity. Then you are not fixed in a pattern, you are flowing.

But don't try to be a fool continuously – that too is foolish. And it is easy for the mind to cling to one extreme. The most difficult thing for the mind is to change polarities because it disturbs your style. You would like to be fixed in a pattern – that is the way of least resistance. You have learned a trick and then you remain fixed in it. You remain closed in the known. You don't want to move to the unknown. You don't want to learn, you don't want to be open to the new facts.

Mind always wants either to be a leftist or to be a rightist, either to be this or that – BUT TO BE SOMETHING. And life is in the flow – TO BE NOTHING; the capacity to be everything and to be nothing; the capacity to move in any role and not get fixed in it. 'No role' should become your life style. You should be capable of moving, of dropping it, just as you drop your clothes.

Roles are just to be used, and if you don't get fixed and imprisoned in them, you retain the freedom and the flow and you retain the capacity to enjoy life in its totality. Wisdom is good, foolishness also. Arithmetic beautiful, poetry also. This is the paradox.

Use the head, use the heart, and if you can use both a tremendous revolution will happen. If you can use both you will become aware that you are the third force – neither; you are neither head nor heart; because if you can move so easily from one to another you cannot be either; you must be separate from both – then the witnessing arises; then the identification is broken. And that witnessing is what meditation is all about.

Question 4

YOU OFTEN SAY 'I AM WITH YOU', BUT IN SUFFERING I ONLY ENCOUNTER SOLITUDE. IS THAT BECAUSE I'M NOT IN TUNE WITH YOU OR BECAUSE THE WAY TO THE CENTRE IS A SOLITARY ONE?

When I say I am with you I mean it. I am with you. But you will realize me only when you are in a celebrating mood. When you are unhappy and miserable, you are blind. I am with you but you cannot see. Your eyes are filled with tears. And if you don't see, what can I do? I can just wait.

There is an old proverb that when you weep you weep alone, when you laugh the whole world laughs with you. Laughter has something religious in it. Maybe that's why it has been banned from all churches – there's something religious in it.

If you want to feel me, that I am with you, laugh more, enjoy more, take life as fun, don't be serious.

I know – this question is from Yoga Lalita, she is serious. A little too serious. Seriousness becomes gloomy; seriousness becomes like a disease; seriousness is pathological; it is ill. Laughter is health.

I'm not saying don't be sincere. Sincerity is totally different from seriousness. One has to be sincere and authentic; only then life will reveal deeper mysteries. But there is no reason to be serious and sad. Otherwise YOU WILL MISS ME. and that only means you will miss life.

Whenever you are sad you are closed, you are caved-in, you are not related to the world. The rosebush goes on flowering but you are not related – it doesn't in fact exist for you. The moon goes on travelling in the sky, but it doesn't exist for you. The birds go on singing, their song will appear only like a disturbance, annoying. You are sad, you are cut off. Sadness breaks all the bridges with life.

When I say I am with you I mean it, but you will realize it only when you are happy and dancing. When I say happy and dancing I don't mean that in life you will not have sad moments. But if you know how to be happy you can enjoy a sad moment also. It is worth enjoying. It has something in it – because there is nothing in life which is not precious. The only thing is to know how to enjoy it.

Laughter is beautiful, but shallow. Sadness looks ugly but is very deep. If you know how to enjoy laughter you will know how to enjoy sadness also. Then, if you are enjoying, sadness does not become a destructive force; then you are not disconnected from existence. Rather, in your sadness also, you are deeply related.

Then you will look at the flower – and you had looked at the flower when you were laughing and dancing and celebrating, the flower was beautiful; but now the flower has a depth which it never had before. Now look at the moon; the moon is not now a two dimensional thing, it has become three dimensional. Laughter is two dimensional, sadness is three dimensional. But one has to learn from laughter, and then you can enjoy everything, even sadness. You can enjoy everything, even when you are unhealthy you can enjoy it; it has its own beauty.

Sometimes it has happened that people have become enlightened when they are ill. In a great fever, and Lying on their beds doing nothing, suddenly they awake in a totally different dimension. Lying on their beds, not doing anything, unoccupied, nothing to do, the mind was silent; a deep rest. And they must be enjoying it.

Life changes its colours with your interpretations. Illness looks like the enemy. If you are acquainted only with allopathic attitudes then illness is the enemy. But if you are acquainted with homeopathic

attitudes then illness is not the enemy but the friend. It cleanses the body of the toxins, poisons. A fever is a friend not a foe. It has come to help you to cleanse the body, and the work is so tremendous, that's why you are feeling so hot.

If you can enjoy, you can enjoy everything. You have the key. And with that key you can open millions of locks; it is a master key. You try it!

You have a headache – just try to enjoy and watch it. Suddenly you will feel a distance arising between you and the headache. The hammering continues in the head, but now the head is far away. If you go on, by and by you will feel the headache is still there but not part of YOU; somewhere on the very periphery of the world there is still a little hammering in the head but it doesn't belong to you. Your consciousness is totally different, totally separate from it. No identification exists.

But start by enjoying, celebrating. First try to find me with you when you are in a good pleasant mood, it will be easier. If you can find me then, then by and by whenever you are unhappy, also look around; try to find me – it will be a little difficult. Wash your eyes, clean your eyes of the tears and look again. By and by you will see the shadow. Soon you will start feeling me.

And everything is good. Everything is good as it is. This should be THE VERY BASIC ATTITUDE. How can anything be wrong? If it is there it must have some purpose. You may not be aware though, that is another thing. But allow it. And watch! WATCH should be the keyword.

Question 5

WHAT IS THE DIFFERENCE BETWEEN PRAYER AND MEDITATION?

A lot of difference. A great difference. In fact they are absolutely different things. Their movement is in different directions.

There are two types of religions in the world: prayer oriented religions and meditation oriented religions. Christianity, Judaism, Mohammedanism, Hinduism – these are prayer oriented religions. Jainism, Buddhism, Taoism – these are meditation oriented religions.

For a prayer oriented religion the concept of a personal God is needed – to relate to. For meditation-oriented religions God is a useless hypothesis; it can be discarded easily into the dustbin. It is not needed.

Buddha could attain without any belief in God. The Taoist Lao Tzu never mentions the word God – never! There must be a very great difference – try to understand it.

Prayer is a dialogue between two persons: God and you. You are talking to God, it is a dialogue; it is not a silence. Words continue. You are not talking to another man but you are talking to another being; but that being is imagined also in the image of man.

It is said in the Bible: God created man in his own image. The reality seems to be just the opposite: man created God in his own image. You have an imaginary conception of a person there, somewhere. You talk. You confess your sins, you ask his forgiveness. You pray. Good,

good for the heart. It helps a little bit. You feel more unburdened, you feel light. Maybe there is a God, maybe not – that's not the point. But believing there is a God, you can unburden yourself, you can surrender yourself, it becomes easier for you. The hypothesis is helpful. But in Christianity, in Judaism, in Mohammedanism, nothing exists like MOKSHA. There is a heaven, and hell. Hell for those who have never been related to God in any way but rather were working against him, against his wishes, committing sins; and heaven for those who prayed, who worked for him according to his wishes.

But there is nothing like moksha: absolute freedom. Because even in heaven God will be the ruler; and he is not a democrat, he is absolutely dictatorial, because there is nobody on top of him and he is the creator: he can uncreate, he can create, he can do whatsoever he wants to do.

And he seems to be a little whimsical. He forgives sinners. Then the opposite must be happening also – that people who are virtuous but never prayed must be suffering in hell, because people who were not virtuous but prayed are enjoying beautiful women and wine and good things in heaven. Seems to be a little whimsical.

It seems that man has created the hypothesis as a consolation. It seems the whole phenomenon of God arises out of fear not out of knowing, out of guilt, out of the misery man is, not out of understanding.

Meditation is not a dialogue, it is silence. There is nobody to relate to, to talk to. For a meditator prayer is foolish: What are you doing? To whom are you talking?

Just the other day I was reading a book – a woman writing letters to God. Vivek looked at it and started laughing; she said, What foolishness! Letters written to God! But that is the mind of prayer.

I told you there are three layers of your being; first: where you are just reason. In reason, dialogue is not possible; it is a debate, always a fight. Then the second layer: of love; dialogue is possible. And then the third layer of being: dialogue again is impossible because there is nobody else. You alone exist in your crystal purity. In absolute silence.

The Bible says: in the beginning there was the Word. It starts from the word. Buddha cannot say that, he cannot agree with that. In the beginning was silence. And in the end also there will be silence. Meditation is silence, it is not a dialogue.

People who are reason oriented, head oriented, they become – if they are interested in religion – they become theologians. They write theories about God, they talk about God. If they are not religious, they become anti religious, they become philosophers, atheists, agnostics.

Then the second layer of your being: love, heart. If a man is religious love becomes prayer. If the man is not religious then love becomes poetry, art, painting, music.

Then the third layer, the deepest core, beyond which nothing exists, is being. Absolute silence; and absolute aloneness. There's no difference now between religious and non-religious. At the centre everything becomes one. In that silence one is neither religious nor anti religious, because those are the terms of the reason. In that silence one's love is neither prayer nor art. Everything has become one. That silence IS meditation.

When people come to me, if I see that they are in their heads then I help them to be related, to move, to fall in love, to become a little foolish, so that they come down from their heads, so that they get down from the throne of the ego a little bit. Because one has to surrender in love. One cannot carry the ego. If one carries it, love is not possible. If I see that they have lived, they have learnt, they have experienced what love is, then I tell them to fall still deeper into meditation. It is the last fall because there is no abyss more deep than meditation. If you are head oriented – move into prayer, love. But don't make it a goal, it is not the goal. That's why Christianity and Mohammedanism don't reach to the height of Buddhism. No, they remain with the second layer. (For the third layer something like Buddha, something like Lao Tzu, is needed.) They remain better than ordinary worldly people, but still not absolutely other worldly, they remain in the middle. Good as far as it goes, but not enough.

If you cannot love, pray. If you have loved and know what it is, then move into aloneness.

There are two sorts of aloneness; one is loneliness, another is aloneness. If you have not loved, and you move into solitariness, it will be loneliness, you will feel a deep hunger for the other. It will not be aloneness. The other will be there – as absence. You will continuously feel the absence of the other, you will hanker. Maybe that's why people who have not loved well, they start talking to God, to an imaginary phenomenon – to fill their loneliness, to be occupied with someone.

It is a fantasy, it is a dream – good, religious, but still a dream. One has to go beyond all dreaming. One has to go to the point when one is sure enough that the other is not needed. I am not saying that that type of person will not love. In fact only that type of person can love. But then he loves out of abundance. Then it is not a NEED. On the contrary he is so full, flooded, that he would like to share. Then he is in search of people who would like to unburden him, who would help him unburden his heart. The greatest lover is one whose need for love has disappeared.

Otherwise, there are small lovers, for whom love is a need just like food. They cannot be without food and they cannot be without a woman or without a man. But when you can be without, and you can be as beautiful without as you are with, then the greatest phenomenon happens: out of silence, if a dialogue starts, it is the greatest dialogue.

So these are the two things to remember. If you feel that there is a deep hankering for love, then prayer is the way for you. Let the other be there, talk to him, be with him. The question just before this question was on my saying to you 'I am with you' – that is for the second layer people, those who are in need of love.

If you become the third type of person then I will not say 'I am with you', I will say 'I am you'. Then there is no point in being with. Then simply I am you, you are me. Then there is no duality.

Question 6

WHAT ARE YOU DOING WITH YOUR HANDS? I FIND MYSELF MORE EMOTIONALLY MOVED BY WATCHING THEM, THAN BY LISTENING TO THE WORDS YOU SPEAK.

It is natural, because when I am speaking I am speaking to your heads. Emotion cannot be involved, emotion cannot be there. I am talking to your reason to persuade it. And what am I doing with my hands? When I am talking to your heads I am continuously playing with your hearts also.

I have to work on two layers. For your head to be convinced that the time has come to drop itself, to commit suicide, that the time has come for committing a suicide of reason – I go on talking. But that alone won't be enough. Because if suddenly your head is cut, and the heart has not started functioning, you will be in a very very deep confusion.

With my hands I go on working with your heart – that's why in India we have called gestures, MUDRAS; when a Buddha makes a gesture it is meaningful, significant. Hands are very very deep sources of energy. By the movements of the hands patterns of energy are made, invisible energy; but if you can feel, you can feel; and you will feel that something is going on continuously in the heart.

It is just like – have you seen a potter making an earthen pot? He works with both the hands, one inside the pot, another outside. From the inside he goes on supporting, from the outside he goes on giving the shape. And the wheel is moving. By my talking I go on destroying your head. By my hands I go on supporting your heart, encouraging it to function more, encouraging it to beat naturally.

It is natural if you feel that way. But don't pay much attention to my hands because if you pay too much attention to my hands then you will be related to my hands with your head. You just forget about my hands – let them work! Because the heart functions in darkness. The functioning and the changing of the heart is indirect. It is just like the roots of the trees; hidden underneath the earth in deep darkness they function. If you bring them to light they start dying.

So don't pay much attention to my hands, because if you pay too much attention to my hands IT IS HEAD which is paying attention to the hands. Then you miss the point. You may enjoy it, you may feel a certain emotion arising in you, but the real thing has been missed.

You pay attention to my words! You be 60 completely absorbed with my words that my hands and your heart are left alone, you are not in between – otherwise you can create trouble, you can become a barrier.

And I am working on the third layer also – which you cannot see at all. The movements of the hands can be seen – look! Words I use – you can understand the meaning of them. Hands I use – you can only see the movement, not the meaning. Words for the head, hands for the heart – and then there is my being continuously overwhelming you. You cannot even see the movement of it. My being – just like a cloud surrounding you.

But don't pay attention to my hands. Let them be indirect.

Question 7

WHEN ONE IS DISTANT FROM THE MIND, ONE IS IN A STATE OF MEDITATION; BUT SUDDENLY OR GRADUALLY ONE IS IDENTIFIED WITH THE MIND AGAIN; ONE HAS FALLEN ASLEEP AGAIN. THIS IS VERY FRUSTRATING. CAN YOU SAY SOMETHING ABOUT THIS?

This is frustrating, but don't get frustrated. Rather, whenever you see that you are getting identified with the mind, remember again, make yourself alert, shake yourself a little bit. Rather than putting

energy into frustration, put energy into remembrance. Remember again, again you will be alert, and the mind will be far away.

It is going to happen again and again, you will fall asleep again and again and again, and you will have to bring yourself out of it. Don't start getting frustrated. It is natural, take it for granted, it is natural, you have lived with the mind for so long and you have lived identified with the mind for so long that it is natural that you forget again and again.

But even if for moments you become alert, aware, mindful, feel fortunate, because there are millions of people who live their whole life and not for a single moment do they become mindful, not for a single moment are they aware of what is happening, not for a single moment have they known who they are.

Feel fortunate. Don't feel frustrated. Always interpret things positively, don't interpret them negatively, because one negativity leads into another negativity; one positivity leads into another positivity. If you feel frustrated, then self remembering will be coming less and less to you, because it never comes in a frustrated mind, in a miserable mind, in an angry mind – it never comes!

Then it will come less and less and you will feel more and more frustrated; as you feel more and more frustrated it will be coming less and less – it will disappear completely.

Feel positive; if even for a single moment it happened, thank God, feel grateful, something superb has happened to you – even for a single moment, so what? If it can happen for a single moment it can happen for the whole life!

In fact you never have more than one single moment with you, you never have two moments together. If it can happen for a single moment you have the key! One moment is the whole life, one moment is all eternity, because you will never get two moments together, only one moment always.

And if you can remember in one moment you can remember for ever and ever. Feel positive, feel thankful and grateful, and suddenly you will see more remembrances happening. A day comes when you never fall asleep. It comes, it has come to human beings like you, it has come to me, I am just like you.

There is nothing special about it. You are as capable as anybody else. Just be a little more positive towards this happening, that will do.

Question 8

WHAT IS THE DIFFERENCE, IF ANY, BETWEEN ONE'S 'CENTRE' AND ONE'S 'EGO-CENTRE?'

One's centre is not ONE'S centre, it is the centre of the whole. And the ego-centre is ONE'S centre. That is the only difference, but that is a vast difference. When you are not there the centre is there but that is not YOUR centre, it is the centre of the whole.

When you are there you have a centre, a false, pseudo centre, which is not the centre of the whole, and until it is the centre of the whole don't be contented with it. Because you are in a dream, you

are not in reality. And we have become so accustomed to dream that we have completely forgotten what is reality and what is a dream.

In the Eastern psychology we treat the reality as a dream. In the Western psychology they treat dreams as reality. That's why Freud, Jung, Adler and the whole company, they all go on interpreting, analyzing dreams to understand your reality. Dreams – so significant! In the East we have never interpreted dreams, we have never bothered about it. Rather, we say the whole reality is a dream, a MAYA, illusion. But there is a temptation to take a dream as real.

It happened, Mulla Nasrudin once dreamed in his sleep that he was frying cowdung. He was very disturbed. Of course anybody would be. In the morning he went to a soothsayer, an interpreter of dreams, and he said, I am very worried! You tell me the meaning of it. The soothsayer said: My fee is one rupee. Give me one rupee and I will interpret it. Mulla Nasrudin jumped and said, You fool! If I had one rupee should I fry dung? I would go to the market, buy fish and fry that!

There is a tendency to take dreams as part of reality; then your whole reality becomes dream. Western psychology and the Western mind itself takes dreams as real. It is a very childish attitude. I call it childish because children do the same. Children never make any distinction between dreams and reality. A child wakes up in the morning crying and weeping. You ask him, What is the matter? and he says, I had a toy just now, where has it gone? He was dreaming about a toy, now he is awake and the dream toy has disappeared and he is crying and weeping – he wants that toy back. He cannot make the distinction. The dream seems to be real.

Western psychology is dominated too much by the childish mind. Eastern psychology is dominated by the old, the mature, the wise mind. A child thinks the dream is real, a wise old man thinks the reality is dream.

The whole reality is a dream. One has to wake up. If you can wake up for a single moment – feel grateful. And more moments will be coming and following. Don't get frustrated.

And, always remember, that if you feel the centre as yourself, then you also are a part of the dream – that's the difference between the ego and the ATMAN, the self. Ego is a dream centre, centre of the dream personality; with the personality disappearing, the centre will disappear. Self or atman is a real centre. When everything disappears, still it is there. But it is not yours.

You ask me what is the difference if any between one's centre and one's ego centre – there is. One's centre is not one's, it is of the whole. And one's ego centre is one's, it is not of the whole. And whatsoever belongs to you is dream, nothing else belongs to you. Reality belongs to the whole, it cannot belong to the part.

Question 9

SO FAR, IN BEING A WITNESS, IT FEELS AS THOUGH IT IS PART OF MY MIND THAT IS WATCHING THE OTHER PART OF MY MIND. COULD YOU SPEAK ON THIS PLEASE?

This is good, a good omen. When one watches, one comes to realize that this is one part of the mind watching another part of the mind. Now you have to realize who is realizing these two parts,

who is realizing that THIS is part one, THIS is part two. Naturally you cannot be either, you have transcended both. And if again you feel this is a third part of the mind watching, then you become the fourth. If again you feel this is a fourth part of mind, then you again become the fifth. YOU ARE THE TRANSCENDENTAL, which always transcends. Whatsoever you can watch, you are never – that should be the law, the criterion. Whatsoever you can watch you are never. You are the watcher, the watcher on the hill.

Question 10

WHEN ONE FEELS HAPPY AND ECSTATIC, AND WANTS TO SHARE WITH OTHERS, BUT FINDS PEOPLE AROUND ARE NOT IN A MOOD TO CELEBRATE, WHAT SHOULD HE DO?

You should celebrate their sadness! You should enjoy their sadness. Don't move against the people. Be with them.

'Being with' has a beauty of its own. If people are sad, you be sad – but enjoy it, because there is no reason for you to be sad, you can enjoy it easily. Celebrate it deep down, but be sad. If they are crying, you cry: tears streaming down. But enjoy the whole thing, it is so beautiful!

Have you ever cried and enjoyed it? Try it, nothing like it. It beats all experiences. Suddenly you see that you can cry and enjoy! Tears can come but they are not of sadness, something beautiful is flowing through them. And whenever you are with people, in a subtle way you drop the ego.

Try to 'be with'. Make it a point as far as possible never to be against. Being with is to be religious, being against is to be political. So wherever people are going, you just be with them.

I will tell you one story. It happened, one of the greatest Greek sannyasins was Diogenes. He was a beautiful person because when one is not attached to anything one attains to a certain grace. When you are attached to things you become ugly, you become thing-like. He was absolutely a free man. He used to move naked.

He was caught by a few people, and those people were merchants of slaves. They wanted to sell him.

When it was really very difficult to catch him they pondered over it. They surrounded him, but he was a very strong healthy man; he could have defeated at least eight persons, and the slave merchants – they were only four, so they were a little apprehensive.

Diogenes said, Don't be afraid, I am always with you. What is the matter? You tell me, I will solve the problem. They said, This is a problem you won't like to solve! He said, There is nothing which I don't like to solve, you simply say it! They said, This is our idea – we are thinking to catch you and make you a prisoner. He said, Perfectly good! So why are you waiting? For whom? You start – here are my hands.

They couldn't believe it! They looked at each other, it was suspicious! And this man giving them.... He said, Don't be worried! I never fight, I FLOW WITH. That has been my whole life style. So you take me! Make me a prisoner. If the whole wants it to be so, let it be so.

They were afraid, but still they tried. Then they regained their confidence, he was not going to fight.

Chained, he started walking with them – but he was such a man, you cannot make a slave of such a man. Those four persons looked stupid with him.

And Diogenes said: Don't be afraid, you need not carry these chains, because I always FLOW WITH. I will come with you wherever you go. I will never leave you! They became still more afraid. What type of man was this, what manner of man?

But they started following whatsoever he said – A Master is a Master, you cannot make.... A Master remains a Master even in a prison. By and by they started telling their own problems to him – because he looked so happy, so tremendously ecstatic, not of this world!

They became friendly – not only friendly, they became disciples; by the time they reached the market they were already disciples and he was the Master and they were saying, Master tell us THIS...! And he said, Don't forget that you have come here to sell me. You are losing your consciousness. Don't be so forgetful, remember why you have caught me! They said, We cannot do that now. But he said, You need not worry. Stick to your original idea. I will do it for you. They couldn't believe it – what will he do?

Then they came into the market. Everybody was interested – the whole market became interested in this slave because never before had such a beautiful slave come.

There was the auctioneer. And when Diogenes stood there and the auctioneer started saying: This man is beautiful and very healthy and very strong, Diogenes said, Stop! Let me come there. You don't know how to introduce a person! Afraid, the auctioneer came down – because this man was so strong and so powerful. Diogenes stood there – and it has never happened before in any slave market – and he said, All the slaves, come here! A Master has come here to be sold.

This is how one should flow with people, with life, with trees, with rivers.

Don't fight. Fighting is the only sin. Don't resist. If people are crying – you cry. If people are laughing – you laugh. And if you can do this, suddenly you feel that you are just a witness, not a doer. And that is the secret of it all.

CHAPTER 7

Difficult and Easy

17 August 1975 am in Buddha Hall

LAO TZU SAYS:

ACCOMPLISH DO-NOTHING. ATTEND TO NO-AFFAIRS. TASTE THE FLAVOURLESS. WHETHER IT IS BIG OR SMALL, MANY OR FEW, REQUITE HATRED WITH VIRTUE. DEAL WITH THE DIFFICULT WHILE YET IT IS EASY; DEAL WITH THE BIG WHILE YET IT IS SMALL. THE DIFFICULT PROBLEMS OF THE WORLD MUST BE DEALT WITH WHILE THEY ARE YET EASY; THE GREAT PROBLEMS OF THE WORLD MUST BE DEALT WITH WHILE THEY ARE YET SMALL; THEREFORE THE SAGE BY NEVER DEALING WITH GREAT PROBLEMS ACCOMPLISHES GREATNESS.

HE WHO LIGHTLY MAKES A PROMISE WILL FIND IT OFTEN HARD TO KEEP HIS FAITH. HE WHO MAKES LIGHT OF MANY THINGS WILL ENCOUNTER MANY DIFFICULTIES. HENCE EVEN THE SAGE REGARDS THINGS AS DIFFICULT, AND FOR THAT REASON NEVER MEETS WITH DIFFICULTIES.

LIFE is not a problem. Rather, it is a mystery to be lived not a problem to be solved. But it becomes a problem; and it becomes a problem because you go on postponing things, postponing them for tomorrow. That which can be done today, that which should be done today, cannot be done tomorrow. That which would have been a beautiful phenomenon today, a mystery to be lived, tomorrow will become a very very hard and cold problem to be solved.

Life in itself, if lived here and now, is not a problem. Postponement creates problems, and then you go on piling up. Then so much gathers around you that it becomes almost impossible to live – you

are paralyzed, crippled, in a straitjacket, imprisoned. First try to understand this, then it will be easy to enter into the sutra.

I was saying, just a few days before, that even a genius, a very talented person – he may be a Nobel Prize winner, a great intellectual, world-known – still may behave in a childish way.

If he finds in the morning when he wakes that his slippers are not in the right place, he is angry, irritated.

If he could pay attention to his anger that very moment he would laugh, because this is so foolish! ridiculous! But he does not pay attention to it.

He goes to the bathroom, irritated, in a bad mood, starts shaving his beard, but he is almost unconscious that a problem has not been dealt with, that a problem is there, poking its nose again and again into his being. And it is growing all the time, because in life nothing is non growing. Everything alive is growing, and when you are alive your anger is alive, it grows! It never remains the same. Moment to moment it is gathering more momentum and force.

He goes on shaving but irritated, he is not enjoying the act, the freshness of it, the beautiful moment when one feels unburdened, no, he is not in an enjoying mood. Unconscious, he lets the razor slip from his hand, fall to the floor. Now he is even more angry. If he can deal with it right now he will laugh. It is foolish to be angry because a razor is not a being; a razor is never responsible for anything; how can you be angry at a razor? But now he is more irritated. His hands are moving now more foolishly, unconsciously; it again slips, strikes the old ancient antique mirror which he loves so much; the mirror is broken.

Now he is sane no more. He comes out, bumps against the furniture, slams the door, slaps the child because he has not done his homework, starts arguing, becomes quarrelsome with his wife – and only for a small thing which was nothing! Because the slippers were not found in the right place.

Now our so-called genius takes his car and goes to the office, but never reaches it because there is an accident. It was always going to be so. And just because of the slippers, because they were not found in the right place.

Now he drives like a maniac, his whole anger moves to his feet, he goes on pressing the accelerator; he is a drunkard! Drunk with his anger. There is an accident. After twelve hours or fifteen hours, when he opens his eyes, he is in hospital. And he will never be able to connect the whole thing.

And the story can go on and on – he falls in love with the nurse – and you can go on! Just because the slippers were not found in the right place! The whole family disturbed; divorce; and the whole world will not be the same again – just because his slippers were not found in the right place.

Deal with things moment to moment, don't let them pile up within you. Don't accumulate. Life is really beautiful. It becomes ugly. It is not a problem. Every problem is SO SMALL that it is foolish to call life a problem. It is not a problem for the trees, it is not a problem for the birds, it is not a problem for the earth, for the sky, it is only a problem for man, because only man has learned a trick – the trick of postponement. Then small things become bigger. Then a moment comes when you cannot

cope with them. Then YOU become so small and the problem is so big, it is almost impossible to cope with it, then you always carry its burden on your head. And with that much burden, how can you enjoy? how can you delight? how can you celebrate? how can you dance?

And then somebody says, There is a God. You hear the words but you cannot believe. Maybe there is a devil who is running the whole world, but not a God. Your whole life has become so crippled, so paralyzed, so burdensome, you would like to commit suicide. It is rare to find a man who has not contemplated some time or other committing suicide.

Psychoanalysts say that each man, each woman, in the long run of life thinks almost ten times of committing suicide. You don't commit it because you are cowards; there is nothing in it to take credit for, that you don't commit it. You contemplate it – that's enough! That means life has become so unlivable that rather than being dragged more and more into it, you would like to drop it; you would like to become a drop out.

How can you love God? How can you pray? Because prayer comes out of great gratitude; prayer comes out of gratefulness. A life lived well becomes a life of prayer. It has nothing to do with churches and temples and mosques, it has something to do with the quality of your life. A life lived well, moment to moment, aware, alert, not postponed, becomes a prayerful life; and prayer by and by turns into meditation. Then you don't even pray, because the words disturb. Then your prayer becomes silent. When prayer is silent it is meditation.

So to understand that existence is beautiful, sacred, that existence is a benediction, a blessing, you will have to live a different type of life, a life which is not one of postponement. This is the meaning of living moment to moment.

Unburden yourself from the past. It is there no more, it has already flown away, it exists not; you are unnecessarily burdened by ghosts – they are no more. And don't burden yourself with the future – it is not yet. When it comes, YOU will be there to meet it. Why plan about it right now? Because the way you are going to plan it, it is never going to happen. Your planning is bound to create a greater problem, because when you plan beforehand you want to impose your plan on existence.

Existence is not to follow you, you can follow existence and feel grateful. But existence cannot follow you, you don't know the whole. You don't know the desire of the whole, the destiny of the whole. And you make private plans; they are bound to be against the whole, and they are bound to be broken. Then your heart is broken.

Drop the past. And don't bring the future in. THIS MOMENT IS ALL. If you live this moment alert, then things, small things, will be dealt with, and, those small things dealt with, you will grow, and there will be no great problems.

Lao Tzu says that for a great man there are no great problems. Ordinarily you must be thinking the other way round, that great men exist because they tackle great problems. And Lao Tzu says there are no great problems for a great man because he never allows the problems to become great; he always deals with them when they are small, within his hands; then something can be done. And when you deal with problems moment to moment you are always fresh, unburdened; dust never collects on your being. Next moment you slip, fresh, young and virgin you slip into the next moment

as a snake slips out of its old skin; the old left behind – the fresh and younger skin comes. Then life is a mystery, it is not a problem to be solved. It has to be lived and lived totally. Then you feel grateful. Then it has been a blessing.

Remember this, and then try to understand Lao Tzu's sutras.

ACCOMPLISH DO-NOTHING. ATTEND TO NO AFFAIRS. TASTE THE FLAVOURLESS.

In action, do nothing – this is the very deepest secret of Lao Tzu. He says when things can be done by non-doing, why do you bother to do? When things can be done by non-doing, if you do, if you try to do, you will create only troubles for yourself.

Let me give you a few examples. You must have heard the name of Archimedes; his story is famous. He was trying to solve a scientific problem. He tried hard, tried his best, couldn't sleep, couldn't do anything else. The king had given him a problem to be solved and it had to be solved immediately. And he was the first man to tackle that problem, so there was no precedent, no history, nothing in the past which could be of any help. The problem had never before been raised, that was the first time.

He worked hard, became tense, as tense as one can be. Then what can you do? If you cannot solve you cannot solve! One feels helpless, he felt the helplessness.

One day, while he was taking his bath, lying in the bathtub, relaxed – he had dropped the idea of solving the problem, it could not be solved – suddenly, it was solved! And he became so ecstatic that he forgot that he was naked in the bath, he ran into the streets crying loud, Eureka! Eureka! which means 'I have found it! I have found it!'

The king thought that he had gone mad, the whole town thought that he had gone mad. He had not gone mad, he had found the solution. And when the king asked, How? He said: By non-doing. I was not doing anything, I was not even trying to solve it, in fact I had dropped it. I had stopped completely all activity about it, I was relaxing.

What happened then? When you relax you become one with the whole. When you relax you are no more the ego. When you relax you are no more the individual. When you relax you become the whole. When you are tense you become individual. The more you are tense, the more you are a concentrated ego.

Ego is very small, how can it solve anything? it can fuss around, but it cannot solve anything. When the ego is not there, you are relaxing in a tub bath – suddenly the problem is solved! It happened to Buddha.

For six years he was doing – and doing really too much; nobody has been in search of the innermost meaning of life as deeply as Gautam Buddha. For six years he did whatsoever could be done, whatsoever is humanly possible. He went to teachers, all the known teachers of those days, and the teachers became helpless because whatsoever they said, Buddha did – and did so perfectly that they couldn't say: You are not doing enough, that's why you are not achieving. He was doing so well, better than his own Masters, that they said: Now, forgive us, you go somewhere else. It is not

happening, and we cannot help you in any way any more. You find some other teacher. Then he became fed up with all teachers, fed up with all systems, philosophies, fed up with all techniques, methods; he started doing things on his own – but then too nothing happened.

Six years passed, six years of a nightmarish existence; he lived in deepest anguish. Then one day while passing the River Niranjana near Bodh-Gaya, he had become so weak, because of a long fast – somebody had suggested that he go on a long fast, that would help – he had become so weak he couldn't cross the river.

The River Niranjana is not a very big river, but he was really weak. He remained clinging to the roots of a tree, otherwise the current would have taken him. There, clinging to the roots of a tree, he started thinking, What have I been doing? I have simply destroyed myself, I have reached nowhere. The world is finished, THAT I have left behind; now this moksha, salvation, God, truth, whatsoever you call it, that too is finished, I don't care. I drop that too. That moment he became unburdened.

When you search and seek there is a tension. That very tension becomes the barrier. When there was no search, no seeking, everything relaxed – the same happened to Buddha in the River Niranjana as had happened to Archimedes in his tub bath. He was relaxed, and when he was relaxed he felt an upsurge of energy.

Now this energy is not his, this energy is of the whole. He is no more there. You exist because of your seeking, greed, desire. When there is no greed, no desire, nothing to be attained, this moment is enough, an end unto itself – then you are not. The ego disappears.

Then Buddha got out, relaxed under the Bodhi tree. For years he had not relaxed. That night he slept perfectly. For the first time really he slept without dreams – because dreams are part of desires. In the day you dream, inside in your thinking; in daydreaming desires continue – a thousand and one desires, unfulfilled.

Dreams create some consolation for the mind: that which has not been fulfilled in the life is fulfilled in the dream. Dreams are consolations. But when you are not desiring, dreams disappear. And when dreams disappear, for the first time you sleep. For the first time you are so relaxed you disappear into the whole.

He slept well; for the first time he really slept. Early in the morning, when the last star was going to disappear he opened his eyes; fresh, as fresh as a newly born child, with no attitude, no mind to look through, no desire – what Buddha calls TRISHNA – no TRISHNA, no desire.

That moment was eternity, because when you desire you are always moving into the future. That moment was eternity, no movement in the future, that moment was all. At that time Buddha became like a flower. A flower flowers here and now. A bird sings here and now. A man thinks always somewhere else, goes moving in the mind somewhere else. A man is never where he is. You can find him anywhere else, but you cannot find him where he is. Never!

Buddha that time was really in THAT moment – under the Bodhi tree. Physically he was there, mentally he was there, spiritually he was there, that's why that tree became the tree of enlightenment.

Not a single thought, not a ripple in the lake of his consciousness, everything silent, no desire disturbing, no turmoil. He looked at the last disappearing star and he became enlightened. And when people used to ask later on, How did you attain? he said, When I stopped searching, seeking. When I stopped being active – then, in deep inaction it happened. k always happens so.

Sometimes you also may have observed – not Buddha-like, not like Archimedes – but sometimes you try to remember a name, it is just on the tip of the tongue, you say, It is just on the tip of my tongue, and it is not coming; and you feel suffocated and very tense, but what can you do? If it is not coming it is not coming! The more you try, the more it seems impossible. Then you drop it! Then you take a cigarette and you smoke, or you go outside in the garden for a small walk; you just engage yourself somewhere else; you put on the radio, or you sip tea, or do something else and forget about it – and suddenly it POPS up, it is there.

A very small enlightenment, but it is of the same quality. A very very small satori, very tiny, nothing much to brag about – but of the same nature.

If you can understand the process you have understood what Lao Tzu means by inaction. There are things you cannot attain by action.

This is the criterion: If there is something which you can attain by action, that belongs to THIS world; anything that can be attained by action belongs to the world of matter, and anything that belongs to the world of spirit cannot be attained by action. That can be attained only through inaction, relaxation, total let go.

ACCOMPLISH DO NOTHING – accomplish total let go; – accomplish relaxation. Relax in your search for truth. When you come to seek truth you come with the worldly mind. There ambition is needed, effort is needed, because the competition is very hard, you are not alone there: millions of people struggling, fighting with each other, a constant war goes on.

The world is a constant war, and everybody is fighting with everybody else; the son fighting with the father – he may not be aware, the father fighting with the son – he may not be aware, the mother fighting with the child, the child fighting with the mother, brothers fighting brothers, nations fighting nations, families fighting other families, everybody is in a deep conflict and fight.

There, if you relax, you cannot become a prime minister. There, if you relax, you cannot become a president of a country. There, if you relax, you cannot become a Rockefeller or a Ford. No, that's not possible. If there you relax you will be a beggar like Buddha or Lao Tzu. There, fight is needed, the world belongs to violence, and the world belongs to the egos, and the world belongs to those who are more aggressive than others.

You come from the world trained completely for violence, action; do something! People come to me and they say: Tell us to do and we can do, but you say – just relax, don't do. That is impossible. Even for a single moment not to do anything seems impossible. Because of old habit, an old deep rooted pattern, always it is: Do something! Lao Tzu says, Do nothing.

In the world of being doing is not needed. That is the meaning of being – where doing is not needed. There you flower in your profoundest depth; there you flower in your greatest height.

But no effort is needed. Says a Zen Master: Sitting quietly, doing nothing, the grass grows by itself. He is talking about the innermost core of your being where doing nothing, sitting quietly, is the only way to do something. The grass grows by itself. There is no need to pull the grass, there is no need to pull the plants up, they grow by themselves. You simply wait by the side. While you are waiting the grass is growing.

Once you understand that no effort is needed for the innermost being, suddenly, a new dimension has opened for you.

There is no strain. A religious man is without strain. In fact a religious man is not trying to achieve anything. If you see that a religious man is trying to achieve something he is not religious, he is as worldly as others. He has only changed the name of his god, that's all. Before he used to call it money, now he calls it meditation. Before he used to call it material, now he calls it something else – God. But, the achieving mind is there, and an achieving mind is the hindrance, the only barrier.

ACCOMPLISH DO NOTHING.

Enjoy not doing anything. Simple – but it looks difficult. It looks difficult because of you, otherwise it is simple. Find time to do nothing. Whenever you can find some time just close your eyes and do nothing. Soon you will have the taste of the flavourless. Soon you will enter into a different kind of existence where Jesus lives, Krishna lives, Lao Tzu lives.

ACCOMPLISH DO NOTHING. ATTEND TO NO-AFFAIRS.

Constantly attending to affairs creates anxiety. Sometimes, attend to no affairs; not doing anything.

In my childhood my grandfather was worried very much about me. He was a very loving man, and very clever, old and wise. Whenever he would see me sitting – because that's how my whole childhood was: doing nothing, just sitting silently – he would say: Get up! Do something! Otherwise you will not accomplish anything in life; you will be a failure.

And he was right! Perfectly right. Out of deep compassion he was saying that. He would say: At least go and play! Don't sit like that, you create anxiety for me.

So I would move from that room to another, and sit there. Because once you taste the flavourless then there is nothing to compare with it, it is incomparable.

Once you know that attending to no-affairs is the greatest affair in the world, then all things seem to be so small, so juvenile, childish; foolish!

But in the West particularly, there has never been a teacher who has said: Do nothing.

Jesus tried, but they killed him – and Jesus also tried very guardedly, because he would not have been understood at all. If he had talked like Lao Tzu nobody would have understood him.

Jews are great doers. They accomplish many things. It is difficult to defeat Jews, in anything; never compete with a Jew, he will defeat you. They are great doers. The whole world has been against

them. Many Hitlers come and go. They try to destroy the Jews but – nothing; they are standing again stronger than before. Jews are the most worldly race in the world. They believe in doing. They would not have understood Jesus, but still he was talking something like Lao Tzu in a guarded way, in a masked language – but no other teacher has even tried. On the contrary the proverb goes: When you do nothing you become a workshop for the devil. And Lao Tzu says when you do nothing then only you become the workshop for God, not for the devil.

The devil takes possession of you when you want to do something, then you are in the hands of the devil, then he can possess you, he can tempt you, he can force you, he can make you run towards things, towards achievements. But a man who does not want to do anything, who pays attention to no affairs – the devil simply cannot come near him, it is impossible, because the devil is the doer.

I would like to tell you again, from a different standpoint, the story of why Adam was expelled from the Garden of Eden, from paradise.

Adam lived a life like animals, trees and birds, doing nothing. It was sheer delight, just enjoying – as children do; doing nothing, they enjoy, just playing. And God had said: Don't go and eat the fruit of the tree of knowledge – because the moment you eat the fruit of knowledge, immediately you become a doer, because knowledge is useless unless it functions as a means to do something. Knowledge means know how. Knowledge is a technical help to do things more skilfully. Knowledge makes you more efficient doers.

But the serpent, the devil, seduced them.

First he seduced Eve. That too is meaningful, because wherever you go, you will always find Eves pushing their husbands towards doing something: Go and do something! We have to build a bigger house, and purchase a bigger car! And more diamonds are needed. Go and do something, don't sit in the house! Women go on pushing their husbands.

The parable is meaningful. If man is allowed to, he will relax, he will become a bum. He will just relax. He will just play on the flute under a tree, have a flask of wine with him, and that will do! He will not bother about the world.

The parable says: The serpent first convinced Eve, This tree, the tree of knowledge, has been prohibited because God does not want you to become like God. If you eat the fruit of knowledge you will become like gods!

All advertisers appeal to women, not to men. The serpent was the first advertising agency. He was the pioneer. He approached the right source. If you want to catch the husband, catch the wife. If once a new car enters in her mind then it will be difficult – she is going to put the new car in the husband's mind.

And once Eve tasted the fruit of knowledge she seduced poor Adam also. They were expelled. They were thrown out of paradise.

The meaning is that after that they became such cunning knowing doers, they lost the innocence of being that they used to delight in – there was NO TIME before.

The parable says that God, when he was expelling them, said to them, Now there will be death for you. There was no time before, so death could not exist. Not that Adam was not going to die, but death could not exist. Birds die, but they don't know anything about death; they simply live and they simply die. Not for a single moment are they worried about death. Animals live and die, but death is not a problem to them, they don't sit and brood about what death is and whether one survives after death or not; death is not a problem. When time enters, death enters. Knowledge enters, time comes in, then death comes in – and the whole mess of problems....

Man has to become innocent again. He has to drop knowledge. But you can drop knowledge only when you come to know that all that is beautiful, true and good can happen without doing, otherwise you will not be able to drop knowledge.

Lao Tzu is trying to make you understanding. He is trying to give you a vision that knowledge has to be dropped. But then you will immediately ask, If knowledge is dropped, how will we be able then to do so many things? He says: Those 'so many things' are not needed. The innermost being can flower in non doing.

ACCOMPLISH DO NOTHING. ATTEND TO NO AFFAIRS. TASTE THE FLAVOURLESS.

Lao Tzu never uses the name GOD. He consistently remains with indications, he never uses any direct expressions: the flavourless. God has no flavour, because flavour can exist only in duality. If something is sweet, then something has to be bitter. If something is good, then something else has to be bad. If something is divine, then something else has to be evil. Flavourless means the non dual, what Hindus call ADWAIT: not two. Flavourless is a poetic expression, it just gives a hint, not a direct instruction.

WHETHER IT IS BIG OR SMALL, MANY OR FEW, REQUITE HATRED WITH VIRTUE.

This is a very revolutionary concept. It has to be understood very very delicately.

You have heard the famous dictum of Jesus: Love your enemies. Lao Tzu goes deeper than that. He says: Requite hatred with virtue, not with love. It would have been easier to say: Respond with love, when somebody hates you. Love the enemy. But why is he not saying love?

There are very profound reasons. First: when Jesus says 'love your enemy' he is accepting the duality of love and hate, he accepts the dual phenomenon. And deep down you already love your enemy otherwise how can you hate? Unless you have loved the enemy you cannot hate him. You love the enemy already in your deep unconscious, that's why you hate. Love and hate exist together. When you love a person, you forget that you hate him also. If you become aware, you will become aware of the fact that if you love a person, then you hate him also, and if you hate a person then you love him also. Enemies and friends are not very different. You love the friend consciously, you hate him unconsciously; you hate the enemy consciously, you love him unconsciously – because they cannot exist separately; they are two aspects of the same coin: love/hate.

Sometimes you become worried that you want to kill; sometimes you start thinking of killing your wife, or your husband; or of murdering your mother or your father, and you feel much guilt, because – why? Don't feel guilty. It is natural. In each love, hate is hidden. And think about your enemy, go

deeper into your hatred. You will find that you love him. Maybe it is a negative way of loving; hate is a negative way of loving.

It happened, Mahatma Gandhi and Mohammed Jinna, two great politicians of India, were long-standing enemies – and of course when you are enemies for so long you become very much attached to each other. When Gandhi was murdered and Jinna heard the news, the man who brought the news to Jinna was thinking that he would be happy, but he became sad – because without Gandhi where would Jinna be? The enemy is dead – you are almost dead.

You don't miss your friends only, you miss your enemies also. They have become part of your being.

When Jesus says: Love your enemies, he is not saying a very very revolutionary thing, it just appears revolutionary – you already love them in fact; the love is hidden and he wants to bring it up, that's all.

Lao Tzu says:... REQUITE HATRED WITH VIRTUE.

What is virtue? Virtue is balance. Virtue is compassion not love. The distinction is subtle, but great. When you love a person the emotion is hot. When you hate a person then too the emotion is hot. One thing is the same, that you are in a HOT relationship.

If you are indifferent to a person you are cold, no heat in you either way. You are simply unrelated; you don't love, you don't hate; you don't bother, you don't care. You are indifferent, you go on your own way. That's why nothing hurts people more than indifference.

If you hate a person it is not so much of a problem to him. He knows you are paying him attention – maybe negative, but you are paying attention. But if you are indifferent it hurts deeply. If people simply do not bother about you, you pass, and they don't pay any attention this way or that, then you feel that you are almost dead!

Indifference kills, not hate. Hate brings energy. Love brings energy. Love is a pleasant feeling, hate is unpleasant, but if you have to choose between hate and indifference, you will certainly choose hate. You will never choose indifference. Indifference is absolutely cold, killing.

Compassion is not cold, compassion is cool. Cold means dead, cool means balanced.

Let me tell you in another way. Compassion is cool, indifference is cold; if you compare compassion with love and hate, it is cool; if you compare compassion with indifference, it is warm. It is warm in comparison to indifference and its coldness. It is cool in comparison to love and hate and their heat.

Virtue is compassion. It is not love, it is not hate, it is a balance between the two. It is not indifference either. It is life-giving. But if you don't know, compassion will look like indifference.

The distinction is very subtle. Coolness will look like coldness, but coolness is alive, fresh. Coldness is simply dead. Virtue is compassion.

REQUITE HATRED WITH COMPASSION.

DEAL WITH THE DIFFICULT WHILE YET IT IS EASY;

Everything difficult has a phase when it is easy, if you are alert you will know it. It is very easy to destroy a seed, it is very difficult to destroy a big tree.

And everything has a seed form. When anger arises it is just like a seed. If you want to drop it at that moment there is no problem, but if you allow it to take root within you, to spread within your being, to overwhelm you, then, destroying anger will be very very difficult; it will look like destroying yourself, it will have become such a deep part of you.

WHETHER IT IS BIG OR SMALL, MANY OR FEW, REQUITE HATRED WITH VIRTUE. DEAL WITH THE DIFFICULT WHILE YET IT IS EASY; DEAL WITH THE BIG WHILE YET IT IS SMALL.

And everything is small and easy in the present. If you don't postpone everything is easy and small. You are powerful enough to change it, to transform it. But if you say: I will see to it tomorrow; if you say: There is no hurry; if you take it easy and you say: Some day when I have enough time I will see to the problem; then the problem will meanwhile grow and take root.

Don't postpone it, because then you will not be able to do much about it. That's what you have been doing up to now. You have been postponing FOR LIVES. And then you come to me and you say: We would like to be silent. We would like to be peaceful – and for many lives you have been postponing problems which are boiling within you. They have to be tackled. A great surgery is needed.

But you are in such a hurry again. A few days people meditate, four or five days, and then they come to me and they say: Nothing is happening yet. Can't you see the ridiculousness of it? What are you asking?

For many lives you postpone. Then your being becomes like a ruin. Your garden is there no more. Everything is destroyed, only weeds subsist. And suddenly one day you want to have a beautiful lawn. It will take time. The weeds have to be thrown out. Their roots and seeds have to be thrown out. The soil has to be changed. It is not easy now.

But you can do at least one thing: you can start living moment to moment, so at least you are not gathering more nonsense around you, more rubbish around you; at least you can clean one part of the garden and start working moment to moment. And once you know how problems have become difficult, and once you come to understand that they ARE easy if you tackle them in the beginning, everything will become easy again. But that feeling, that nuance, that knack, has to be learnt.

THE DIFFICULT PROBLEMS OF THE WORLD MUST BE DEALT WITH WHILE THEY ARE YET EASY; THE GREAT PROBLEMS OF THE WORLD MUST BE DEALT WITH WHILE THEY ARE YET SMALL. THEREFORE THE SAGE BY NEVER DEALING WITH GREAT PROBLEMS ACCOMPLISHES GREATNESS.

These things look like paradoxes – they are not. They are simple statements with no contradiction in them.

THEREFORE THE SAGE BY NEVER DEALING WITH GREAT PROBLEMS...

because he has no great problems. He never deals with great problems that's why he is great.

In your understanding just the opposite is the case. You think some man is so great because he has dealt with such great problems. Such great challenges! And he has conquered them. This is foolish! A great man has nothing to conquer. The greater he is, the less there is to conquer, if he is really great there is nothing to conquer. The greatest man has no problems to solve, neither great nor small. Because he never allows them to accumulate. They become problems only when postponed. Right now – lived, they are not problems, they are part of life, and beautiful!

Just start being alert. Whenever you see some problem is arising, drop all activity. Look to it, pay attention to it; just look within, at what it is. Sometimes just a smile will be enough to change it, just laughter will do, and you will be out of the vicious circle. Sometimes nothing will be needed, not even a smile and a laugh, just the very attention, that you looked into it, and it will disappear, as dewdrops disappear in the morning when the sun rises.

Just look. Bring the sun of consciousness to it, it will disappear – it is so small and you are so big and so vast! Just the very encounter, that you look at it – and it changes its quality. It is a problem no more. You can delight in it, you can enjoy it. Then life becomes a drama.

HE WHO LIGHTLY MAKES A PROMISE WILL FIND IT OFTEN HARD TO KEEP HIS FAITH.

If you understand life you will never make promises, because a promise is a postponement. You must either do it now or you must say, I don't know, I will see tomorrow.

In MAHABHARATA there is a beautiful anecdote. Pandavas, the five brothers, are hiding in the forest. One day a beggar comes. Udhishthir is sitting outside the hut and the beggar asks for nothing much, just some bread, a few chapattis.

Udhishthir is brooding – and as it happens always whenever there is a beggar, you would like to postpone. You say, Come tomorrow, just to avoid. He may not come again tomorrow. You don't want to be so rude as to say, I will not give anything; also, you want to protect your image that you are a great giver. So you say, Come tomorrow. Don't disturb me now. Udhishthir did the same; he said, Come tomorrow.

Bhima, another brother – who is not known much for his wisdom or intelligence, but sometimes it happens that people who are not very intelligent flare up – he suddenly started laughing and he ran out of the house with laughter, towards the town. Udhishthir asked: Where are you going? He said, I am going to tell the people in the town that my brother has conquered time! He has promised something to a beggar if he comes tomorrow!

Suddenly Udhishthir became aware. Because how can you say, Come tomorrow? You may not be here tomorrow. The beggar may not be here tomorrow. Udhishthir ran off, caught hold of the beggar, gave him whatsoever he could give him, and dropped the habit of promising.

Because a promise is possible only if tomorrow is certain. But who knows anything about tomorrow?

There is a great old Chinese story. A king was very angry with his prime minister. He had done something or other, so the king ordered him to be sentenced to death. It was the tradition that if somebody was to be executed by the king's order, the king had to visit him one day before, to ask

if he had some desire to be fulfilled. The last desire of the condemned man had to be fulfilled. And this man was no ordinary man – he had served the king for many years as his prime minister; he had been an intimate. But something went wrong, he did something and the king was angry so the next morning he was to be executed, hanged. The king came to see him twenty four hours before.

The prime minister was a brave man. He had been to many wars as a general. When the king came the prime minister started weeping and crying – tears rolling down. The king said: I would never have imagined that you, a man of such bravery, would be weeping and crying because you are going to be hanged tomorrow. Are you afraid of death?

The prime minister said, That is not the point. Death I have never been afraid of, it is something else but – leave it aside, now there is no time to do it.

The king became curious. He said, What is the matter? You tell me. I am here to fulfil your last desire. I promise you to fulfil it, you tell me. You have served the kingdom long, and I would like to fulfil it whatsoever it is; you just tell me.

The prime minister said, If you insist, then I will tell you. This is a long story. When I was young I was with a great Master, and he was an enlightened being, and he had many secrets with him. One secret I learnt. And that secret was that there is a rare type of horse which can be taught to fly, and my whole life I have been searching for that type of horse that can be taught to fly, but I couldn't find one – and look at the irony of fate; the horse that you have come on is the right horse, and tomorrow morning I will be dead! And the whole science will go dead with me. The secret will be lost to humanity – that's why I am crying.

The king said, The horse can fly? How much time will you take to teach it? – because the king became interested. If this horse can fly in the sky this will be something superb, incomparable, that no other king in the world can claim. He said, You forget about your sentence; you tell me how much time you will take.

The man said, It will take one year. The king said, Okay. There is no harm in it. For one year you try. If the horse flies, then not only will you not be hanged, but you will get married to my daughter and you will share my kingdom: half-half. But if the horse cannot fly, then you will be executed. So there is no harm in it; you come out – take the horse.

The man took the horse, went home – there his wife and children were crying and weeping because this was the last day, the next morning the husband, the father, would be dead. They could not believe their eyes – that he was coming back riding on a horse. They thought they must be dreaming. They wiped their eyes and they asked: What is the matter? How could you manage to come?

He told them the whole story. The wife again started crying and said, You are a fool, because I know very well you don't know anything like that. You invented a lie. If you were going to lie then why say one year? You should have asked for fifty years, twenty years at least! The one year will pass so soon, and this will be a nightmare, because the whole year we will be trembling, because soon again you have to die.

The man said, Don't be afraid, one year is too long! The king can die, I can die, at least the horse can die – you don't be worried! Don't you be worried, one year is long enough.

LAO TZU SAYS:

HE WHO LIGHTLY MAKES A PROMISE WILL FIND IT OFTEN HARD TO KEEP HIS FAITH. HE WHO MAKES LIGHT OF MANY THINGS WILL ENCOUNTER MANY DIFFICULTIES. HENCE EVEN THE SAGE REGARDS THINGS AS DIFFICULT, AND FOR THAT REASON NEVER MEETS WITH DIFFICULTIES.

Lao Tzu is saying: Don't promise, otherwise you will lose faith – because time goes on changing things. Don't say anything certain about the future, because future itself is not certain. At the most for this moment you can be certain, that's all. And one who lives in this moment without promising, postponing, thinking, planning about the future, who lives such a simple life, such an innocent life, that his faith grows, his trust grows, his gratefulness grows – he becomes a vehicle for the ultimate grace to flow from him. He becomes a passage for the divine, for Tao.

But one who lightly gives promises, who lightly postpones things, who never thinks that things are difficult...

Try to understand this. Lao Tzu says: Everything is simple if you take it rightly in the beginning. But don't think that it is simple, and don't think that it is easy, because if you think that it is easy there will be a tendency to postpone – such an easy thing, why bother now? It can be done tomorrow. Things are easy, but you think they are very difficult; tackle them immediately otherwise they will become difficult.

HENCE EVEN THE SAGE REGARDS THINGS AS DIFFICULT...

knowing well that they are easy. But he regards them as difficult so that the inner tendency to postponement is curbed.

Small things, very ordinary things – they can be done very easily, but the sage regards them as difficult, AND FOR THAT REASON NEVER MEETS WITH DIFFICULTIES, because then he goes on solving everything. Things never accumulate, they are never too much. He moves from moment to moment, completely unburdened from the past, completely unburdened for the future. He moves like a mirror, empty.

'The empty mirror' is the right word for the sage. You come before it, it mirrors you. When you move, the reflection has gone. The mirror is again empty, again ready to reflect something if it comes.

The mirror never says, I will reflect tomorrow. If the mirror could say, I will reflect tomorrow – there would be such a crowd, nothing would be reflected. That is the state of your mind.

You have been postponing. Now, stop postponing. Look into the problems. By the very look they are almost solved. And the small things that remain? – they can be tackled.

Everybody is capable of solving his problems. Everybody HAS to be capable. When you are capable of creating problems who else is going to be capable of solving them? You create, you can solve. These sutras of Lao Tzu are very significant. Pay attention to them. Meditate over them. Let your being be soaked with them.

CHAPTER 8

This is the Queen; Cleopatra

18 August 1975 am in Buddha Hall

Question 1

I FEEL SO MUCH SELF-CONFIDENCE THAT I WILL BE ENLIGHTENED VERY SOON; BUT THEN I FEEL THAT I WILL BE NICE IF MY ENLIGHTENMENT IS A LITTLE DELAYED BECAUSE THERE SEEMS TO BE GREATER JOY IN DELAYING ENLIGHTENMENT THAN IN BEING ENLIGHTENED... WHY?

Don't feel so much confidence, otherwise it will be delayed for ever. Self-confidence is not a quality for the inner journey, it is a barrier.

In the outer world self-confidence is a help, is a must. Without it you cannot go anywhere in the outside world, because ego is needed, a sort of madness is needed. But when you move to the inner, all the qualities that are helpful in the outer journey become obstacles. Self is not needed, self-confidence is not needed.

One should completely lose the self, only then is there a possibility of enlightenment. YOU never become enlightened. When you are not, there IS enlightenment. That is the first thing to remember.

And the second is – how can you compare that which is better, enlightenment or waiting for it? The comparison is possible only when you have become enlightened. When you know both, then you can compare.

Don't befool yourself. Don't try to rationalize it. Because you have to wait, you are now trying to rationalize it, that there is much beauty, much happiness, bliss, in waiting. If in waiting there is much

bliss, more bliss than in enlightenment then those who attained it were fools. Buddha, Lao Tzu, Krishna, Jesus – stupid, all stupid! Then what is the point in trying to attain it?

No, you are trying to befool yourself. Nowhere does it seem to be coming nearer... and the mind is very cunning and very tricky; it says, Who is in a hurry? If it is not coming it is very beautiful; to wait is good, and very blissful!

Now you are trying to hide an impotency. This way, you can go on in circles. First, it is being delayed – and it will be delayed, it can be delayed for ever if too much self is there. It is delayed because of you! Not that there is any bliss in waiting – waiting is always a misery, waiting is always hanging in the middle, it is to be in limbo; waiting is always tense, a suffering – otherwise who would want to reach? For what are you waiting? You are waiting to reach! Waiting cannot be beautiful – but you can try to console yourself.

Drop the self, and drop false consolations, because nobody else is fooled by it except yourself. You are not deceiving anybody, but you can deceive yourself, for eternity.

Drop the self, drop that 'too much confidence', it is egoistic, and suddenly there IS enlightenment – there is no need to wait! Waiting is there because of the obstacles you are creating. Enlightenment is not creating any obstacles on your path. God is not pushing you away from himself. Nobody is creating any difficulty for you. If you are not reaching it is only because of you.

So drop self-confidence, drop the self, and then suddenly you find that enlightenment is not something that happens to you; enlightenment is your very nature, your very being. When the self is not – it is; then it IS yourself.

And forget all consolations.

You must have heard, I have told it many times myself, the famous story of the fox and the grapes. One of the very extraordinary men, Aesop, wrote it. A fox comes near a tree, and the tree is full of grapevines, bunches of grapes. She jumps, she tries hard, but cannot reach the grapes, they are too far away, her jump is not long enough. Then she looks all around – is somebody watching? A small hare is watching from a bush, and he asks, Auntie, what is the matter? Couldn't you reach the grapes? She says, No son, that is not the thing. The grapes are sour.

This is consolation.

I tell you the grapes are never sour – at least the grapes of enlightenment; never sour; they are always ripe and sweet; and if you cannot reach, don't try to console yourself that you love waiting, just try to understand why you are forced to wait. Who is forcing you to wait? You will not find anybody else, just you yourself, that self-confidence and the self.

Question 2

IS THE CHAOS THAT IS OCCURRING TODAY IN OUR AGE ANY DIFFERENT FROM THAT OF OTHER TIMES? IT FEELS AS THOUGH IT IS A SPECIAL TIME. OR IS IT THAT ALL TIME IS SPECIAL?

Yes, all time is special, every moment is special. But every age feels that THIS age is special. That is the ego of the age. Every age has always felt that there has never been such a time, such a revolutionary time, such chaos, such wars, such knowledge, such wisdom – but something is special.

I have heard – I don't know how far it is correct, but it must be; knowing human mind it has to be – when Adam and Eve were expelled from the garden of Eden, it is said that the first words that were uttered, getting out of the gate, were Adam saying to Eve, My dear, this is the greatest revolutionary time we are passing through.

The first day of the world, the first moment rather, the first step in the world – and the revolution! 'This is the greatest revolutionary time we are passing through.' And since then every Adam has felt that, and every Adam has said to every Eve, My dear, this is the greatest age we are living through, very special.

Why does this happen? The age is special, the religion you are born into is special, the Master you follow is special – the greatest in the world, the book you believe in is written by God himself not by ordinary human beings, everything that belongs to you is special – this is how the ego is helped, supported; these are the PROPS.

The country you are born in is special. If you are an Indian, then the country is sacred. If you are English then you know well that you are the best in the world. If you are French – the same.

This happens; and this is such a cunning method that you will not be aware of what you are doing to yourself: making your religion special, YOU become special. It is not that Christianity is special, in fact it is YOU who is so special! Because of you Christianity appears to be special. It is not India that is a sacred land, it is because of you, you are so religious! So sacred is your being! Because of you the whole of India becomes a religious country, special. Wherever you were born, the same would have happened. If you had been born in Holland, or in China, the same would have happened.

Try to see into it. The world is always either ordinary or extraordinary, because there is no point in saying that it is always extraordinary, that doesn't make any difference. If there are ordinary moments then only can some moments be extraordinary. So you can either say that the world is always ordinary, the time ordinary, the country, the religion – everything, or you can say it is always extraordinary – it is the same, because then there is nothing to compare with, to contrast with. And by and by, if you drop these props, suddenly you will disappear. Your country ordinary? – then you cannot walk so heartily as you used to walk. Your language ordinary? – then you will hesitate a little. If everything is ordinary: your birth, your family, this and that, then how can you help the ego be strong? All props withdrawn – ego falls to the ground.

These are very subtle tricks.

I have heard about a professor, a professor of philosophy at the University of Paris. One day suddenly he told his students: I am the greatest man in the world! They could not believe it! This ordinary professor – and at that too, not a professor of physics but of philosophy; nobody comes to study even, rarely, some mad people come, and nobody bothers about his Department, the most neglected in the University, and he is the greatest man in the world? They laughed. They said, We

have always heard that philosophers are a little eccentric, but now you prove it. You are the greatest man in the world? Then what about Richard Nixon? And Mao Tse-Tung? And Indira Gandhi? What about these people?

He said, Wait! Whenever I say something I prove it, I am a logician. I will prove it. I have a proof, unless I had a proof I would never make such a statement.

He brought, next day, a map of the whole world. He fixed it on the wall and he said, Come here, now I will prove it. Which is the greatest country in the world? Of course, it was France because all were French. So the whole world was dropped, only France remained. And then he said, Which is the greatest town, city, in France? Of course it was Paris, all were Parisiens. Then he said, And which is the greatest place in Paris? Of course it was the University, the citadel of wisdom. Now the students started feeling a little restless because he was coming to the point, and it would be difficult now to disprove. And then he said, Which is the best and the greatest Department in the University? Of course it had to be philosophy: the most ancient, with the secret most knowledge. 'And who is the head of the Department of Philosophy? He is the greatest man in the world.'

This is how you all function. This is the logic, this is the proof.

Please don't be foolish. Let philosophers be foolish, you need not be. Drop all such nonsense. It is all garbage. And once you drop it, you will feel so clean. As if you have taken a bath in eternity. You will feel so unburdened, so young, because all this rot in your head is making you rotten. You are ill because of it. You cannot be healthy unless you throw all this garbage.

Be simple, ordinary. Everything is ordinary – or you can call it extraordinary, that makes no difference. This morning is as extraordinary as any morning.

And people have always thought like that. Whenever you fall in love you feel – this woman, this is the queen. Cleopatra. There has never been such a woman... But every lover has felt like that. And not only that, you will fall again and again in love, and again and again you will feel that, Now this is the real Cleopatra; that was nothing; and you will forget that you have been saying the same thing to many women.

Every lover feels an ego enhancement. And this has been the cause of much misery in the world. Christians think they are special, the very chosen of God. Jews think they are very special, God has made them the chosen race. And that has created much misery in the world. If you are the chosen race then you are forgiven all sins, you can do whatsoever you like.

Nobody is chosen or everybody is chosen! The dog on the street is also a chosen dog, and ordinary grass is also chosen, and stars are also chosen, you are also chosen – either all are chosen or nobody is chosen, it is for you to decide.

But never say 'I am chosen' because then what about others?

Mad people like Adolf Hitler, Mussolini, Tojo, Stalin, they all feel they are chosen people: they are MADE to govern, and others are made to be governed. These people create trouble. But you also have the same seed within you; if you allow it to grow you can become an Adolf Hitler.

Nobody is special. Life is so beautiful in its ordinariness, so extraordinary in its ordinariness, why bring these nonsense concepts into it and disturb it?

Question 3

DOES A SINNER DESERVE TO BE ENLIGHTENED?

Otherwise who else? A saint is already enlightened, only sinners are left to be enlightened.

But religions have taught you something which is creating the problem. They have condemned you as sinners – how can you become enlightened?

Sin is nothing but error. There is no condemnation in the word – it is just error! And those who err, they learn.

All saints have been sinners. There has never been a saint who has not been a sinner, otherwise how will he come to be a saint? He travelled, he erred, he went astray, he fell a million times, and rose up again. He has reached. The whole journey he has been a sinner. Now he has learned, and now no error happens. He has become wise through sinning, through errors. He knows. He has become enlightened. Out of the darkness of the night is the morn born.

Every saint has been a sinner, and every sinner will become a saint. The past of the saint is bound to be of sin, and the future of every sinner is bound to be of saintliness. So between a saint and a sinner there is only a difference of past and future, that's all. Don't feel condemned. Sin in itself is enough, why burden yourself even more by condemnation?

Be alert, that's all. You will have to commit mistakes, but don't commit the same mistake again, that's all. Be alert, watch – and learn! In fact if you ask me, then I will tell you that the world of sin is the world of learning. One cannot learn without it. One has to go deep in sin.

It is just like the roots of a tree: the deeper the roots go, the higher go the branches. A tree grows to a great height, but it depends, is based, on the roots which go deeper and deeper and deeper.

If you come across a great saint you must know that he must have sinned greatly. The roots must go deep! Otherwise how can he know so much? If he has never sinned he will be not innocent but stupid.

There are stupid saints also – to me they are not saints, they are simply afraid people, cowards. They have never sinned, they never went astray, they have always clung to the right path, to the well trodden path, to the ideology the society has given to them, to the concepts the religion has enforced on their minds, to the conditioning that they have been born into – they have clung to it, they have never moved astray, they are cowards, they have learned nothing. To me, their value is zero. They may be good people, but their goodness is saltless. It has no flavour. It is a little dull and dead.

You will find two types of saints in the world: one, who is saintly out of fear, who, out of fear of the hell, fear of the consequences, never sinned. He is almost a clay saint, not real, he has not achieved anything; and you will not find him wise, because from where will he get the wisdom? He never went

astray, how will he become mature? He will be a child, ignorant, foolish and stupid; not harmful, but you cannot learn anything through him. At the most he can teach you his stupidity, his cowardliness.

There is another type of saint – you are fortunate if you can find a saint of the other type, because if a hundred saints exist, ninety-nine are stupid. It has to be so – that is the proportion between stupidity and intelligence, so it has to be always the same proportion everywhere. In the world, in the marketplace, the same proportion exists: ninety-nine stupid persons, one person intelligent, wise, aware. The same proportion has to be reflected in the saints also – in all directions!

If you can find the one who has lived, and lived dangerously, and moved in all directions without any fear, and learnt through experience to transcend sin – not that he never committed sin, he committed it, and he committed it totally and intensely, that's why he could transcend it; he could see it through and through, he could see the very absurdity of it, that's why he has become transcendental to it; if you can find such a saint – only through him goes the path, the way.

Jesus could say to people, I am the way. Jesus is not an ordinary stupid saint. That was the reason why he was crucified. If he had been an ordinary stupid saint he would have been worshipped! Jews would have proclaimed him: Here is the son of God! But the trouble was that his ways were not exactly right – as Jews used to think right was; they were not exactly moral.

Sometimes he stayed with a prostitute. This is not saint like. Sometimes he stayed with drunkards, and he used to drink wine himself – he loved it. And he moved with all sorts of people – he was not respectable in any way, he didn't care a bit for respectability. Immoral people, condemned by the society, were his friends. He moved in all sorts of companies.

That was the reason, the basic reason why all the priests and all the stupid so called saints were against him: because deep down he was cutting the roots of the old morality: This man is dangerous, he has to be destroyed, because he is bringing something into the world which will be a chaos for the ordinary morality – because ordinary morality lives by rules, and a saint lives by awareness, not by rules.

Rules are for those who are cowards. A saint lives by his inner discipline, he believes in no other discipline. His own consciousness is the only law. He follows it. Wherever it leads he is ready to go – if it goes to hell he will go to hell. Because that is his way to know the truth. He follows his own being. He does not allow anybody to enforce anything on him. He rebels.

Ordinary saints are harmless but saints like Jesus are dangerous – to the society, to the culture, to the fixed mode of life, to the status quo, to the establishment. Jesus must have looked like a hippie – rebellious, breaking all the rules.

That's how one should live! Because unless you live totally free, unless you suffer through your own choice, you will not transcend anything. You will remain a clay saint.

You ask, Does a sinner deserve to be enlightened? And I say, Who else? He has earned it. Through sin he has suffered. Through sin he has become mature. But I am not saying that just by sinning you will attain to it. Otherwise all would have attained! Sin plus awareness – that should be the formula. Sin plus awareness. Then go wherever you want, and do whatsoever you like – that

awareness will bring you back, that awareness will always be the ladder by which you can transcend any experience.

If Jesus had been born in India he would not have been crucified, no. That has never been our practice here, because we have known even more dangerous people – Jesus is nothing. We have known Krishna. In fact, there is every possibility that CHRIST is a distorted form of KRISHNA. Jesus must have given something of the quality of Krishna. In Bengali, Krishna is KRISTO; in many European languages Christ is Cristo. CHRIST seems to be a form of KRISHNA; Christ is not Jesus' name. Jesus Christ means Jesus the Krishna – something of Krishna was in him. Being in love with Mary Magdalene; something like Krishna in love with Radha.

Jews could not believe it. They are very moralistic people; mathematical, calculating: and here comes this man and he will destroy the whole structure!

We allowed Krishna sixteen thousand girl friends. We call them GOPIS. Gopi is a better word than girl friend, more lovely and more deep. Sixteen thousand we allowed him and we never crucified this man. And not all were married to him, a few of them were others' wives. Radha herself was not his wife, but somebody else's.

Just a few days before there was a case in Uttar Pradesh, in a court, about a certain land. A certain piece of land for centuries has been in Radha Krishna's name. Now new rules have come in and that much land cannot be in one person's name. But the judge has given his judgement – and it is beautiful; he said: Because it is in the name of Radha Krishna it is not in one person's name, and because Radha was never a legal wife to Krishna, these are two persons. So the land can remain as it is, because it is in two persons' names, and for two persons, that much land can be allowed;

Krishna's wife's name, people have completely forgotten. Her name was Rukmani. It is completely a forgotten name. Radha was not his wife. Radha was his mistress.

And India never bothered to kill this man. Rather on the contrary we have said that he is the ABSOLUTE avatar, the TOTAL coming of God on the earth. Why have we called him the total God? Because he can sin like a sinner, the greatest sinner, and he remains like a saint – the greatest ever known. Two polarities meet in him. He is total.

If a saint is simply a saint and has never sinned he is one polar. Something is missing. When a man is two polar, and both the polarities are there, the man is total and alive. He is both night and day, life and death, chaos and cosmos.

So, you ask, Does a sinner deserve to be enlightened? I tell you, Yes. Only a sinner deserves. But awareness has to be brought in.

So I don't condemn sin. I only indicate to you: Sin, but sin with conscious, alert, aware mind.

Do whatsoever you like. If you want to take wine, take it, but remain alert. Soon you will find that this is impossible. When you take wine you lose awareness, and when you lose awareness it is simply sin. Then there is no possibility of saintliness happening in it. If you can drink and remain alert, drink as much as you want – it is water, nothing else.

It is said that Jesus turned water into wine. I teach you the other trick – how to turn wine into water: be aware. Then you will do a greater miracle than Jesus ever did.

Be aware, and wine becomes water. Be aware – sex becomes love. Be aware – love becomes prayer. Be aware – prayer becomes meditation. Simply one thing has to be remembered: do whatsoever you like, but do it with full consciousness, and then you will not go astray.

Question 4

CAN ONE GET OVER-ADDICTED TO CATHARSIS?

Yes. Mind has a very deep-rooted disease I call the disease of O.D: overdose; overdoing. Remain alert for this disease of O.D. You can do anything too much, and then, that which was going to be beneficial will become harmful.

Food is good, it is vitality, but you can eat too much, then it becomes poisonous. You can die by overeating – in fact, medical researchers say that people die more of overeating than of starvation. Newspapers go on reporting that a few people have died somewhere because of starvation, they never report how many people are dying by overeating – that should be reported first. Always, more people are dying through overeating.

A man can live for three months without eating anything at all. But you overeat for even three weeks, and you cannot survive. You try. For three days eat as much as you can....

It happened, Mulla Nasrudin and a disciple went for a visit to Mecca. In the manner of travelling dervishes they would present themselves at the doors of large houses and food would be handed to them, and also water. Whenever they ate Nasrudin would eat as much as he could, then lie down to sleep, but the disciple had a curious habit: he would eat a little, shake himself, then eat some more. One day Nasrudin said, What do you do? Tell me the secret. Am I not your Master? The disciple said, Well Master, I find if I eat a little, then drink some water, then settle it all by shaking, I can hold more. It is just like a box – you settle, things settle.... Nasrudin took off his sandal and hit him hard on the head, and said, You fool! How dare you conceal such a valuable secret from me! To think of the amount of food I have wasted by not being able to eat it! I knew the limit of eating was farther ahead because the limit of eating after all is bursting. And I never knew this trick. You have been hiding such a great secret, and now I feel so miserable – how much food I have missed!

Remember the disease of O.D. It kills in many ways. Overeating, overloving, can kill you. Many people come to me – they are overdoing sex. They are killing themselves. Or overeating, they are killing themselves.

Yes, and you can do over-meditation also. The mind always likes to do something to the extreme. Mind is the extremist, it never wants to be in the middle, because to be in the middle is to be without mind. Be exactly in the middle, and there is no mind. When you move to the extreme, mind enters. The further away you go from the centre, the more mind comes in and takes possession of you. Either eat too much or fast too much, and mind will be there; that's why I am neither in favour of eating too much nor in favour of fasting. Just be in the middle. Right eating, exactly balanced – and always remember in everything to be balanced.

You can overdo meditation, and then you will be exhausted rather than being resurrected through it and revived and revitalized and rejuvenated; you will feel exhausted. And then you will go to the other extreme and you will say: It is nothing, this meditation is nothing, I must stop, I am dying because of it. You are not dying because of it, you are dying because of overdoing.

So how to know that THIS is the middle? Difficult, very difficult, one needs to be very very conscious, only then one knows.

When you eat, where is the middle? The middle is, when you are still feeling a little hungry, just a little hungry, and you know that now if you eat you will feel heavy. Just THERE – stop. If you eat four chapattis and then you feel heavy, then three chapattis – the right thing is to stop there. Three fourths of your stomach should be full, one fourth empty. That is the right thing because – give a little space for the food to move, to be transformed, to be changed into blood; give a little space! Food needs a little space in the stomach.

If you are meditating, and you feel you are doing too much catharsis, catharsis will become a very very exhausting phenomenon.

You are crying in meditation; cry up to the moment when you start feeling that now you are losing energy, you are feeling weaker. If you cry more you will be simply exhausted and nothing else. Stop. Always stop when you feel that the energy is being lost, not regained.

If catharsis is real, necessary, then through catharsis you will feel unburdened, you will feel light, you will feel as if you can fly; but if you go on doing it more and more, thinking that more will be more helpful, then soon you will find that you are simply exhausted, dead, you cannot move.

One has to watch it. There cannot be a fixed rule for everybody because everybody's body has a different quality, different energy, different quantity of energy; one has to watch oneself.

If you are sleeping less than necessary then the whole day you will feel sleepy. If you are sleeping more than necessary then also, the whole day you will feel dull, not sleepy but dull. There is an exact moment; if you get up at that moment you will feel fresh the whole day – neither sleepy nor dull. And you have to search out that moment for yourself because nobody else's moment will do.

That's how all scriptures become useless. If somewhere it is said: Get up early in the morning at five o'clock, it may have suited the man who has written this, it may not suit you. And then you can get up at five, and suffer. And then you will think, I am a sinner; because of past karmas this is happening, otherwise my Master would not have said five – the exact time.

In Vinoba's ashram they get up at three o'clock. Many suffer. Then they sleep the whole day, or if they are not allowed to sleep they feel sleepy, they cannot be conscious, they move as if fast asleep, somnambulists.

It suits Vinoba. It does not mean it is going to suit everybody. It suits him because his food is such, more sleep is not needed. He takes only curd, he almost lives on curd. Even milk needs to be digested, curd is almost digested. Milk first goes in the body and becomes curd, and then – curd is almost a digested food.

And he eats very little because he has ulcers, chronic ulcers, so it suits him. But his followers also take curd; if they don't have ulcers – they will have. Foolish. They will simply create more acidity in their stomachs. And then he gets up at three o'clock because he cannot sleep more than that. They all get up at three o'clock. Then the whole ashram feels sleepy the whole day.... I have been there, I have seen those people's faces – somnambulists, as if in hypnosis.

How can they become more alert and aware and how can they meditate? Find out your own rhythm – everybody has his own rhythm, and your rhythm is as different as your fingerprints. Just as your thumbprint is different from everyone else's in the world, in exactly the same way everything is unique with every individual – you have your own rhythm about everything.

I have worked on many people, and this has been my understanding: everyone is so different that no fixed rule can be applied. Only flexible understanding, that's all.

And you have to find your own rhythm. About catharsis also, try to find your own rhythm. This should be the criterion: if catharsis is exhausting, then you are overdoing it. If it is not overdone you will feel very very beautiful, light, after it – as if gravitation is no longer functioning. You will walk as if you are dancing, your step will have a dance to it – and that is a feeling you have to find out. If you work well, alert, within three months you can find every rhythm about yourself: when you should go to sleep, when you should get up... you have to create your own yoga.

Don't follow anybody else's rhythm, otherwise you will be in difficulty. And you will never be healthy.

Question 5

WHAT IS THE RELATIONSHIP BETWEEN LOVE AND RESPONSIBILITY? DOES LOVING ANOTHER PERSON MEAN TRYING TO SOLVE THEIR PROBLEMS AS WELL AS YOUR OWN?

If you can solve your own, that is already too much. Please never try to solve anybody else's problem; you will create a mess. You have not solved your own. Never do that. The mind has a tendency and a temptation to do it.

You ask: What is the relationship between love and responsibility? No relationship, because love IS responsibility. But the word has to be understood well – what it means.

I insist on the root meaning of the word. Responsibility means: ability to respond. It does not mean a duty.

Responsibility – go to the root meaning of the word: it means to be responsive. Love is a response! When the other calls, you are ready. When the other invites, you enter the other. When the other is not inviting, you don't interfere, you don't trespass. When the other sings, you sing in response. When the other gives you her or his hand, you take it with deep response.

Responsibility means openness, readiness, to respond. Somebody is calling and you don't respond, you remain closed. Somebody wants to love you but you don't help, you don't co-operate; rather, you create barriers. If this is the thing you are doing – and the majority of lovers go on doing this – when the other calls you don't respond, then when you call the other does not respond. Because

when the other calls you see that this would be a good ego enhancing thing – not to respond. Then you feel your own master: nobody can push you, and nobody can pull you into something which you were not going into already; you don't follow anybody.

Comes your beloved – and she is happy, and she would like to be in a deep silence with you, but you remain closed. Then when YOU call, there is no answer. Have you seen birds calling each other? – that is responsibility. A cuckoo calls; there is silence; and then another cuckoo responds. By their sounds, by their song, they answer. They may be far away in farther away trees, then they start flying closer; they have responded. By and by they come to the same tree, then they are sitting together, loving.

When the other's being calls READY! – be ready; respond with your totality. Don't be a miser – that is the meaning of responsibility.

But in your sense love has no responsibility. The word has been corrupted, destroyed, poisoned. A mother says to the child, I am your mother, you have to be responsible for me. A husband says, I am your husband, and I work hard for you. You have to be responsible for me. A father says to the son, Don't be irresponsible! Whenever you do something always think of me. This is not responsibility, you have corrupted a beautiful word. It has become ugly. Responsibility has become almost synonymous with duty. And duty is an ugly word.

Love is beautiful; if you love your mother – you love, but it cannot be a duty. If it is duty it is better not to love, because duty is not going to satisfy her. And if you are doing your duty because she is your mother and she has given birth to you, what can you do? – you have to take care. When she is ill you have to sit by her side – then all the time, if it is a duty, your mind is against her, you are feeling suffocated, you are feeling burdened, in a bondage, you would like to rebel and revolt. And if this mother dies, you may not say so to anybody, but you will feel relief.

What type of responsibility is this – when the mother dies and the son feels a deep relief? Of course he cries and weeps – of course; and it is not that he is showing others that he is crying and weeping – in fact, if you had loved your mother there may have been no tears, but you have not loved your mother, now the opportunity is lost. You never loved your mother and now she is gone! Hence the tears, the so much weeping and crying – it is pathological, it is not healthy. If you had really loved your mother then what is there to weep and cry about? She is GONE!

A deep silence surrounds you. In that deep silence you start understanding death, you become aware of your own death. When your mother dies – or your father dies – it is an indication that you will have to die. Then you become involved with death. You try to understand it.

While she was alive she helped you to understand life. Now she is gone, she has opened another door – the door of death, to look into: because she has gone and you will have to follow.

If you have loved a person, when the person is gone you don't feel relief – and you don't cry, and you don't weep. In deep silence you accept the fact, the helplessness of it – and the love continues, because love does not end with the body, love does not end with the mind, love goes on flowing.

No, don't ask what the relationship between love and responsibility is – there is none. When there is no love, the question of responsibility comes in. When there is no love, you start talking about duty. When there is love, love itself is responsibility.

And, does loving another person mean trying to solve their problems as well as your own? No. Never try. That is trespassing. Accept the person as he is with all his problems – that is love.

If he asks you, share your understanding, but don't try to change him.

Very difficult; because the mind is a manipulator. In the name of good, in the name of doing good, it tries to manipulate; it is a politician. A wife says, Because you are smoking I will have to fight with you; you have to change your smoking, this is not good, you are destroying your health – and I have seen that a nagging wife destroys health more than any smoking. And the wife goes on nagging, and she says, It is because of your health – I love you. And for thirty years she has been nagging.

Now they have been experimenting on nagging; and a very rare phenomenon has been revealed. They have tried it on the food that you eat: bread, butter, vegetables, fruit juice; they have put the fruit juice and the other food on a tray and the wife is nagging and screaming: it destroys the juice – on the tray! The juice becomes toxic, poisonous. So just think what will be happening in the stomach, because on the tray everything is still non organic, dead in a way. The juice in a glass is destroyed, so what will be happening to the juice in the stomach? Because then it has become part of your life stream, it is more alive.

Nagging destroys life, health – and your wife is nagging for your health because you are smoking. If she really loves you how can she nag? Impossible. How can she scream? She will simply love you, and she will love you so much and so deeply that the need for smoking will disappear.

In fact, people smoke because they have not really been deeply kissed. If they are deeply kissed, with tremendous love flowing, smoking will disappear.

People are smoking because their mothers have not given them their breast as totally as it should be given. Reluctantly the breast was given to them, very reluctantly. An unfulfilled desire has remained in the mind; now they are fulfilling that desire by smoking.

Smoking is very symbolic. The cigarette functions as a nipple. And the hot smoke flowing within functions as hot milk flowing from the mother's nipple. If all over the world mothers love their children there will be no need for smoking – it will simply disappear. It is a symptom, it is not a disease. Mothers should learn – and nothing else can stop it!

Now in America they have decided, the Congress has decided, on every package of cigarettes should be written: The surgeon general has decided that smoking is harmful to health. Nothing has happened. Now it is written on the packet it makes no difference. On the contrary, the sale of cigarettes has gone higher. Because people are suicidal, they want to destroy themselves. So cigarettes can destroy? Okay, let them destroy. Their life has nothing worth preserving. So what are you saying, that it is harmful? People are suicidal. They are seeking something harmful to do to themselves. Because nobody accepts them, and they themselves don't accept themselves.

If you love a person you accept the total person. With all the defects. Because those defects are a part of the person. But your love changes – remember this: Love never tries to change, but it changes tremendously. If you can love that will bring a revolution, and it brings the revolution so silently that even the footsteps are not heard. Nobody ever becomes alert to what is happening – everything happens so silently, as the buds open and flower and no noise is heard. Just like that.

And never try to change a person you love, because the very effort to change says that you love half, and the other half of the person is not accepted – that is the meaning of trying to change, that you say: I love you but I don't love your nose. I love you, but I don't love your face. One very fat girl said to me that only one boy loves her, and he says, I love your soul but not your body.

But all lovers go on saying such things: that I love you but I don't – I CAN'T love your smoking. I hate it! But that seems a rejection. And for the lover smoking is part of his being. He cannot help it. It is the way he is. Suddenly he shrinks, he is not accepted. You have poisoned a very beautiful thing like love for a very non essential thing like smoking. If you love, you simply love. If love brings change, it is okay. If it doesn't bring change – that is also okay.

Question 6

WHY DOES LOVE FEEL MORE ILLUSORY THAN HATE?

Yes it feels so. Love feels more illusory than hate because in love you have to drop the ego, and in hate the ego is strengthened. That's why people love less and hate more. Even the person they love – they find something to hate in him.

You hate ninety-nine per cent, and one per cent you love. And even that one per cent looks dreamlike because when the ego disappears in certain moments, you are not there. When the ego comes back the ego cannot remember exactly what happened, because it was not there; it looks like a dream, as if it never happened, you simply dreamed about it.

Ego has no memory of love experience. If you are really in love, for that single moment an ecstasy happens; the ego is not there. Boundaries merge, mingle, meet, disappear into each other.

After the experience when the ego is back, again boundaries have come, you are separate from the lover, the experience seems to be as if you have seen it in a film, read it in a novel – or, really it HAPPENED? The ego was not a witness to it.

It is just as in the morning, you feel the night was good, you slept well, but if somebody insists, How do you know, because you were so fast asleep? you shrug your shoulders, you yourself become a little hesitant. You say, Yes you are right, just a feeling has remained. Because in sleep, deep sleep, ego disappears.

That is why Patanjali says in his yoga sutras that samadhi and sleep have one thing in common, and that is the disappearance of the ego. Love and samadhi also have one thing in common – the disappearance of the ego. Ego is so identified with you that without it you cannot function, so whenever ego disappears then – everything seems to be illusory. Hate seems to be more real, fighting seems to be more of a challenge. This is my observation: that many people love just to fight. And people get interested in love affairs if there is some challenge, otherwise not.

There are women who will fall in love only with somebody else's husband, never with a bachelor, because then there is no fight. No challenge. There are men who are always looking at others' wives but are not interested in unmarried women, not interested. Because unless the triangle is there the story seems to be meaningless. You cannot make a film without a triangle, you cannot write a novel

without a triangle. Just twos – the whole thing seems to be a little boring. The third gives challenge, energy, and then you are alert and fighting.

Even in love you are seeking hate and fight and war and conflict, because ego feeds on conflict. So hate seems to be more real.

That's why wherever there is war in the world: see people's faces – they look more radiant, their walk has a different quality, they move fast, they look very interested. In the morning, just at BRAHMAMUHURT, they get up and enquire for the newspaper, and everywhere people are talking, and – it's as if something is happening.

When there is no war they become dull. Life becomes a routine.

Hate seems to be more real. And this should not be so. If you are alert just otherwise will be the case: hate will become unreal, love will become real, because the reality can be known only when the ego disappears. Through the ego reality cannot be known: that is the barrier to reality.

Question 7

WHAT IS THE BEST WAY TO CO-EXIST WITH THE LITTLE JUDGE WHO RESIDES IN MY HEAD BANGING HIS GAVEL: BAD, BAD; GOOD, GOOD?

Don't judge the judge.

Question 8

WHAT IS THE BEST? TAKE A BATH OR DO MEDITATIONS?

This has been asked by Dominique, a French visitor. As far as I know about Westerners, it is better to take a bath. After the bath you can do the meditation also. But first take the bath, the body comes first. Clean the body, because meditation is also a cleaning, a deeper cleaning of being. And if you are not cleaning the body, you will not be interested in cleaning the soul. Clean the body, that is the beginning, clean the temple, only then can you give the bath to the god – inside the shrine.

Question 9

DO I DESERVE TO BE ENLIGHTENED?

No, not at all. But don't be afraid and worried. Nobody needs to deserve, it is a gift of the divine, it is a PRASAD, a grace. In fact, the more you think you deserve, the less is the possibility of it happening. The more you feel you don't deserve, the more is the possibility for it to happen.

Allow it to happen, there is no question of deserving it. Only allow it to happen.

Question 10

WHEN LISTENING TO YOUR LECTURES SHOULD WE FOLLOW THE INTELLECTUAL MEANING ALSO?

Is there any intellectual meaning also? There is none. I am talking heart to the heart, being to the being. Don't lose your path in the forest of intellectuality, otherwise you will listen to something but that will not be what I am saying. If you want to listen to me, listen from the heart – in fact from the navel, from the belly. Forget the head, so that the being can commune with the being. Only then the meaning will be mine. If you listen through the intellect the meaning will be given by you. You will have heard it, but I will not have said it.

The last question is from Bodhidharma:

Question 11

I FEEL I HAVE COME TO SO MUCH EMPTINESS, VOID, THAT ENLIGHTENMENT CAN HAPPEN ANY MOMENT. ONLY ONE STEP REMAINS TO BE TAKEN BUT I FEEL THAT ONE STEP SHOULD COME FROM THE SIDE OF THE GURU.

First thing: this is good to feel that the last step should come from the guru. But the last step never comes from the guru. The last step one has to travel alone without the guru. Because if in the last step also the guru remains with you, it is impossible for God to happen. You should be left alone, totally alone.

So in the last step the guru by and by disappears. You are left alone. You have to take that courage and jump. Or, you have to be courageous to remain open so that God can jump. But in the last moment the guru is not there.

Up to the last moment he can help you. He prepares you for the last step, but in the last step he cannot be there because then his own presence will be a disturbance.

And when you achieve to the last, then from your very heart you will thank, then you will bow in gratefulness to your guru, because he withdrew himself in the last moment.

The guru helps you so that everything else drops – only the guru remains. Then, the guru withdraws himself. Then you are alone. In that total aloneness God happens. There is no other way.

The guru would like to help you but it cannot be done. It is simply not the way things happen.

CHAPTER 9

Beginning and End

19 August 1975 am in Buddha Hall

LAO TZU SAYS:

THAT WHICH LIES STILL IS EASY TO HOLD; THAT WHICH IS NOT YET MANIFEST IS EASY TO FORESTALL; THAT WHICH IS BRITTLE (LIKE ICE) EASILY MELTS; THAT WHICH IS MINUTE EASILY SCATTERS. DEAL WITH A THING BEFORE IT IS THERE; CHECK DISORDER BEFORE IT IS RIFE. A TREE WITH A FULL SPAN'S GIRTH BEGINS FROM A TINY SPROUT. A NINE STORIED TERRACE BEGINS WITH A CLOD OF EARTH. A JOURNEY OF A THOUSAND LI BEGINS AT ONE'S FEET.

HE WHO ACTS, SPOILS; HE WHO GRASPS, LETS SLIP. BECAUSE THE SAGE DOES NOT ACT, HE DOES NOT SPOIL; BECAUSE HE DOES NOT GRASP, HE DOES NOT LET SLIP. THE AFFAIRS OF MEN ARE OFTEN SPOILED WITHIN AN ACE OF COMPLETION, BY BEING CAREFUL AT THE END AS AT THE BEGINNING FAILURE IS AVERTED.

THEREFORE THE SAGE DESIRES TO HAVE NO DESIRE, AND VALUES NOT OBJECTS DIFFICULT TO OBTAIN. LEARNS THAT WHICH IS UNLEARNED, AND RESTORES WHAT THE MULTITUDE HAVE LOST. THAT HE MAY ASSIST IN THE COURSE OF NATURE A AND NOT PRESUME TO INTERFERE.

A Chinese allegory tells about a monk who was in search of Buddha.

He travelled for years and years and then finally he arrived in the country where Buddha lived. Just a river had to be crossed and he would be face to face with Buddha. He was ecstatic.

He enquired whether he could get a ferry or boat to go to the other shore, for the river was very wide. But people on the shore informed him: Nobody will be able to take you there because there is a legend that whosoever goes to the other shore never comes back. So nobody can dare to take you there. You will have to swim.

Afraid of course, because the river was very wide, but still finding no other way, the monk started swimming. Just in the middle of the river he saw a corpse floating, coming closer and closer towards him. He became afraid; he wanted to avoid the corpse. He tried in many ways to dodge but he couldn't, the corpse proved very tricky; howsoever he tried, the corpse kept coming closer and closer.

Then finding no way to escape from it – and moreover curiosity also possessed him because the corpse seemed to be the corpse of a Buddhist monk: the ochre robe, the clean-shaved head – taking courage he allowed the corpse to come near; in fact rather on the contrary he himself swam towards the corpse.

He looked at the face, and started laughing madly, because it was his own corpse; he could not believe his eyes, but it was so. He looked again and again, but it was his own corpse.

And then the corpse floated by down the river, and he watched all his past go with it: all that he had learnt, all that he had possessed, all that he had been, the ego, the centre of his mind, the self – everything floated off with the corpse. He was totally empty.

Now there was no need to go to the other shore, no need to go to the other shore because once his past had been taken by the river he himself was Buddha. He started laughing because he had been searching for the Buddha without, and the Buddha was within.

He came back laughing to the same shore he had left just a few minutes before, but nobody would recognize him. He even told people: I am the same man! but they laughed. He was not the same man.

He was not really. And that was the reason for the legend that nobody comes back – whosoever goes to the other shore. Everybody had come back, but they were not the same, the old was dead, and the absolutely new had come in its place.

I would like this allegory to be as deeply implanted in your being as possible. This is going to be your future. If you really go on and on journeying towards the Buddhaland to become the ultimate, to know the ultimate, one day or other you will come to the wide river where all that you have done, all that you can do, all that you have possessed, all that you can possess, all that you have been, all that you can be: all is taken by the wide river – it moves with the flow slowly towards the ocean; and you are left totally alone, with no possession, with no body, with no mind. In that aloneness flowers the flower of Buddha. You have come to the Buddhaland. You have come to know the Tao.

These sutras of Lao Tzu are methods: How to attain to the inner Buddhaland. Now, try to understand the sutras.

THAT WHICH LIES STILL IS EASY TO HOLD;

You have been trying, in a thousand and one ways, to hold yourself, to control yourself, but you have not been able to because the mind is not still. When the mind is not still you cannot hold it. When it is still it is no more, it is not there – and that is the only way to hold it.

You cannot control the mind. In fact people who control the mind are the people who don't have the mind. It is a misnomer to say that they control the mind. People who have the mind never control it, cannot control it. If the mind is there mind will control you. If the mind is not there only then you can control it, and the mind is not there when it is still.

So when people say: I would like to have a still mind, a silent mind, a peaceful mind, they don't know what they are saying, because mind exists only when it is not still. There is nothing like a still mind. A still mind is a no-mind!

Have you seen anything like a still storm? Have you seen anything like that? When the storm is still it is not there! Mind is a storm, a turmoil. When it is still it is not there at all, all the waves have disappeared. If the waves are there the turmoil is there. So, if you still the mind, knowingly or unknowingly you will move in towards a state of no mind.

THAT WHICH LIES STILL IS EASY TO HOLD;

In fact there is no effort to hold it, it is so easy. To say it is easy is not good because easy also indicates a little difficulty in it, it is a category of difficulty. Difficult and easy have the same quality; they differ in degree, in quantity, but not in quality. No, it is not good to say easy, that's why Lao Tzu says again and again that the truth cannot be said. When it is said it is no more the truth.

But he has to use language as I have to use language, and all language is irrelevant to the innermost phenomena, to the innermost experience. All language is irrelevant, remember that. Just use the language, language is used as a pointer.

I show you the moon and the sky by my finger. My finger is not the moon, it is a pointer; don't cling to it, forget all about it. When I was showing you the finger I was not showing you the finger, I was showing you the moon; the finger is irrelevant, the same thing can be done by a stick, or something else, any pointer can do it, and the pointer has no relationship with the moon. The whole language works as a pointer. Lao Tzu has to say something which is not exactly so: THAT WHICH LIES STILL IS EASY TO HOLD; but he is pointing in the right direction.

If you want to hold yourself, if you want to control yourself, if you want to become a master of your own being, if you don't want to be a slave, and a slave of so many masters: everybody manipulating you, manoeuvring you, controlling you, oppressing you, exploiting you – enemies, friends, those who are close kith and kin and those who are foes – all manoeuvring you, trying to control you, if you want to be a master of yourself – the only way is to still the mind, to slow down its process, to slow down its madness.

As mind is, it is running madly. Slow down the process. Persuade it to walk fast but not run. Then persuade it to walk slowly not to walk fast. Then persuade it not to walk at all but to stand still... By and by persuade it towards a slower process.

As mind slows you will be able to see the gaps between two thoughts – and in those gaps you will find yourself. In those intervals one thought has gone, another has not yet come; one cloud moves, another has not come coming, but between the two, in the interval, the space, you can see the blue sky. That blue sky is YOU. And once you have the glimpse of who you are, you slow down the mind more and more because it's so blissful!

Activity of the mind is hell, inactivity of the mind is heaven – and complete disappearance of the mind is MOKSHA. There is no word in English for moksha so I am using the same word. It means: beyond all dualities; heaven and hell both; where there is neither pain nor pleasure, but simply you in your absolute purity, aloneness.

THAT WHICH LIES STILL IS EASY TO HOLD; THAT WHICH IS NOT YET MANIFEST IS EASY TO FORESTALL;

And always remember, when a disease has taken you it is difficult. It can be cured but it will take time. It could have been prevented if you had become aware before it became manifest.

In Soviet Russia a new photography is developing every day, a photography of very very great potential. They call it Kirlian photography. Kirlian has developed very sensitive films which can take photos of your aura, of your electric body. Through those photographs it has become possible to see if you are going to be ill within six months; the photograph will show, right now today, that after six months you are going to become a victim of T.B. or something else. You are not aware of it at all, no physician could say that you are going to be ill, you may appear perfectly healthy. The disease is not yet manifest. It has not come to the physical body, it has not even come to the mind, it is still in the electric body – which is the subtlest thing in you: what religions have been calling the astral body.

The word ASTRAL comes from the word for star; ASTRAL means the star body, made of the light of it means the electric body. That's why the science of stars is called astrology.

Now Kirlian has developed a very scientific device to predict diseases, and he predicts a hundred per cent correct; and when he says: THIS disease is coming, nobody can believe it; no physician can check it anywhere, it is nowhere – because the physician can check at the most the body, and no psychiatrist can check it anywhere because he can check only the mind; it is still deeper, unmanifest, in the astral. And Kirlian says it can be treated there, and then it will never come.

This seems to have a very very great potentiality for the future. Some day or other every hospital is going to be experimenting with the astral body. Then only can diseases disappear completely, because they will be treated before they ever come to you, before you ever become aware that they are there.

This is what Lao Tzu is saying about the innermost phenomena of your being. There also the same thing is happening. If you slow down the process you can see: anger is coming – you can see it. Anger has three stages: anger is there first in the seed, in the astral; if you are very very alert you can feel the coming of the storm; it has not come, it is knocking at the doors; the knock is very subtle, but it can be heard. You don't hear it because you are such a crowd within: such noise, chattering, that the subtle noise cannot be heard. But if you become a little silent you will know of anger before it reaches you. Then it can be treated very easily.

The second stage is when the anger has taken possession. Then it is almost impossible to push the force back. In fact you are so much possessed that you are not there to control it. When you are angry you are not, only anger is; your total being is taken possession of. It may be only for a single moment but you lose yourself in it, it envelops you, you will do something which you will repent; but you are helpless, a maniac, a madman.

And then the third stage – when the anger has gone: then everybody becomes aware. When the anger has gone then even the most stupid person becomes aware. Then he repents, tries to find excuses for why he became angry, rationalizes it, tries to go to the other party on whom he has thrown his anger and rubbish to be pardoned, forgiven – this is the third stage. And people in this third stage always take vows that never again will they be angry; their vows are absolutely impotent; they are not going to help because they are taken in the third stage when the anger has gone. Then everybody is wise.

You have to be aware when the anger is there. It is difficult to force it back but if you become aware when the anger is there you will not prove harmful to anybody, you will just watch it, it will evaporate. It is impossible to push it back, it has taken possession; it will harm you but it will not harm anybody else. You will not be angry with anybody else; you will just boil with the anger and let it be released into the vacuum, into the sky.

If you become aware at the second stage only you will be harmed, nobody else. But if you become aware at the first stage before it becomes manifest, even you will not be harmed.

... THAT WHICH IS NOT YET MANIFEST IS EASY TO FORESTALL;

That can be stopped immediately. But then you will need very very deep sensitivity – and you have become almost dull, you are not sensitive. As I see it, people have lost their sensitivity completely, they are almost totally insensitive. They drag as if in sleep. They do things not knowing why they are doing them. When they have done a thing then they-suddenly become aware: What have I done? Then they try and find excuses because it looks so foolish. Without any excuse, without any cause, why have you done it? And you have done the same thing many times in the past, and you are repeating it again and again.

Ordinarily a man is a robot, an automaton, he repeats the same mistakes again and again. But he is unconscious.

Gurdjieff used to say to his disciples that if you can remain conscious for one single minute, that will do. He would give them watches, and tell them to watch: Look at the watch, watch the hand which shows the seconds, and remain alert that you are watching; and whenever you feel that you have missed the awareness, immediately report it.

It was almost impossible to find a man who could be alert for sixty seconds; that is, one minute. After three, four seconds – the gap, you have forgotten, your mind has moved somewhere else; then suddenly you remember again, then again you start watching; but three, four seconds – and again you forget.

Gurdjieff used to say that as you are you have no soul. He is right. How can it be said that you have soul when you don't have consciousness at all?

As you are, nothing is possible to you, because all possibilities open only when you become conscious. Become conscious, become more alert, so intensely alert that whatsoever crosses your mind crosses it with perfect awareness – you know it. Buddha used to say to his disciples that even if you breathe in and out you should be aware that now the breath is going in, now the breath has turned, is going out; coming in, going out, coming in, going out... Not that you have to repeat it, if you repeat you will forget the breath; you have to watch it, not with words – with awareness. And Buddha made it the ONLY meditation.

He called it ANAPANA SATI yoga: the yoga of watching the incoming and outgoing of breath. And he said: Nothing else is needed, this will do. And this has done for millions of people who followed Buddha. They became more and more alert by watching the breath.

If you can watch the breath you can watch ANYTHING, because breath is a very subtle phenomenon. You become alive with the first breath – this is LIFE. Hindus call it PRANA because it is the most foundational life; without it you cannot exist. First comes breathing – that is the first act that happens. Then many things follow. And then the last act is also with the breath – when the breath leaves the body.

Birth begins with breath, life ends with breath – the circle is complete. If you can watch the breath you will become transcendental to birth and death both. The watcher will see that: I am not the breath which started the life; I am not death, the breath that stopped the life; I am beyond.

... THAT WHICH IS NOT YET MANIFEST IS EASY TO FORESTALL;

So whatsoever you want to change in your life and transform, rather than waiting for the third stage, be alert in the first stage. When you feel the first tremor of anger, be alert. When you feel the first tremor of greed, be alert. If you miss at that point, then it will be more and more difficult to tackle it.

At the first moment everything is so easy – it is just like a seed; you can throw it; you need not bother about it – but when it becomes a big tree, then it is difficult. And outer trees are one thing – you can cut them, but this anger, greed, sex – these are inner trees, they become entangled with your being; when you cut them, you bleed; when you cut them, you suffer.

People ask me again and again: When we understand from what source misery is coming, why do we go on clinging to misery? This is the reason: the misery has become part of your being; if you cut it, you bleed. It is not like a robe that you can simply slip out of, it is like your skin; if you peel your skin you will suffer. Maybe your skin is diseased. Maybe you have got eczema. But still it is your skin. You suffer but you cannot peel it, because that will be even greater suffering.

People cling to misery because at least there is something to cling to. When the misery is gone there will be nothing to cling to. And at least the misery is known and familiar, an old friend, you have become attuned to it, you know it is there; an old disease. Then the person becomes accustomed to it. You cling to misery, because to cut it is to cut your own being.

Always remember to catch things while they are in the unmanifest state. Right now you catch them when they are gone. So you simply befool yourself – how can you catch a thing when it is gone? You become very wise when the anger is gone, but what is the point? You become very very wise when

you have done some nonsense thing and the act is completed; then you are wise. This wisdom is useless, this wisdom is stupid. Anybody and everybody can be wise that way.

If you start a real transforming process you should become aware when the thing is there. Then something can be done. And if you can become aware when the thing has not come yet, then everything can be done.

... THAT WHICH IS NOT YET MANIFEST IS EASY TO FORESTALL; THAT WHICH IS BRITTLE (LIKE ICE) EASILY MELTS; THAT WHICH IS MINUTE EASILY SCATTERS. DEAL WITH A THING BEFORE IT IS THERE...

Looks absurd. You also deal with a thing when it is not there; and Lao Tzu also says deal with a thing when it is not there; but BEFORE. The difference is of after and before. You deal with the anger when it is not there but gone; and Lao Tzu says deal with it when it is not yet there, has not yet come. Deal with a thing before it is there and you will have a totally different quality to your being. You will have virginity, innocence, an uncorrupted being.

... CHECK DISORDER BEFORE IT IS RIFE.

Don't wait and don't postpone; don't say: We will do it tomorrow – the tomorrow never comes. Tomorrow has never been there, will never be there. It is just an image in the mind. It is always today. That which exists is always now. This moment only exists.

If you want to do something do it here and now. Don't postpone, and don't say: It is such a small thing we can take care of it tomorrow. Nothing is so small. If you are not alert, by the time tomorrow comes this thing will be great and big; and then you will be in difficulty. And it may not be possible tomorrow for you to tackle it.

Never leave problems incomplete, that is how you become burdened. Always live a life which is moment to moment complete. Whatsoever you have to do, do it now. Whatsoever you have to say, say it now. Whatsoever you have to be, be it now. Don't say: Tomorrow, tomorrow is the fool's land. That is the way stupidity goes on – postponing. If you can complete everything this moment you are always fresh for the next moment, there is no hangover. And if death comes to such a person he is always ready and happy because he has never left anything incomplete. He is always ready because he is always complete.

If death comes to you, you will be in trouble because a thousand and one things are incomplete and you would like to have a little more time – because you always wanted to do some things and you have never done them.

In fact, useless things you have completed and useful things you have been postponing. If you postpone anger for tomorrow, that may be good, but you never postpone anger for tomorrow. Anger you do right now, love you postpone for tomorrow; greed – you do it now, sharing you postpone for tomorrow; violence – you do it now, compassion – you say: We will see tomorrow. All nonsense you do right now, you don't wait for tomorrow; and all that is beautiful you go on pushing away for some other day.

Misery you never postpone, bliss you always postpone. So when death comes you have led a miserable life, and blessings, benedictions, you have been postponing. And now comes death, and you cry and you weep and you say: A little more time, because I have never lived really. Do just the opposite: bliss this moment; misery can be postponed – there is no hurry. And if you are blissful this moment misery will never happen because this moment is the total, all that is there. The next moment comes, and that moment will be coming out of this moment; if you are blissful this moment the next moment will come more blissful out of it.

And when death comes you will say: I am perfectly ready, because I have been postponing only miseries, so it is good you have come; now there is no need, now the tomorrow disappears completely.

This is what a wise man goes on doing. He tackles every problem this moment. He tackles every situation this moment.

Much energy is released if you complete things. Have you watched it in yourself? If you don't complete a thing it remains on your head, knocking, to be completed. Until you complete it, it goes on hovering around you, haunting you. It may be a small thing but it goes on hovering. Finish it!

If you can complete everything each moment – and I say it can be done because I do it, so I am not talking theoretically, I am talking absolutely practically; it can be done, it has been done, but by very few people. Once you know the knack of it you will laugh at yourself. It is so simple – just like a key you move and the lock opens. If you observe, you will see if you have completed everything: in the night, dreams will disappear because dreams are incomplete experiences of the day which are trying to complete themselves.

And if dreams disappear then thoughts will disappear because dreams and thoughts are the same thing. Dreams are in the primitive language of visualization, picture language, and thoughts are nothing but sophisticated dreams, daydreams. Dreaming and thinking are two aspects of the same process.

You are going to have an interview. You rehearse in the mind what you are going to say, what those people there will ask you – you rehearse many things. Then you go there and then suddenly your rehearsal doesn't fit.

It cannot, because those people don't know about your rehearsal. They ask you something, and you are not in the present because you are too much filled with your own rehearsal, your own preparation. They ask you something, you understand something else. You answer with your readymade answer and they have not been asking for it. You miss the point. When you miss the point, then when you are out of the room again you start thinking what you should have answered. Again the process starts. Rehearsal then retrospective thinking. And at the moment, exactly at the moment when you were needed, you were not present. That's how you are missing the whole life.

There is a Zen story. There were two temples in a town – rivals, as temples are. Each didn't allow their devotees to go to the other temple. They were fiercely antagonistic. And both the priests – old priests, had a boy, one each, for odd things, odds and ends – to bring things from the market, this and that, and both had ordered their boy not to talk to the other, in the market or on the road: No! Those people of the other temple are so corrupted, don't talk to them!

But boys are boys, and when you forbid a boy and tell him not to do something he is bound to do it, it is natural. They became interested – what was the matter?

So one day they met on the road while they were going to the market to fetch something. The boy from temple one asked the other boy: Where are you going? The other boy said: Wherever my legs will take me – listening to great metaphysical things he had also become a metaphysician; he was just going to the market to fetch vegetables but he said: Wherever my feet will take me – I live in spontaneity! The other boy was puzzled, because he was defeated, he couldn't prove his metaphysics.

He came back and he asked his Master what to do: You have prohibited me, but I am foolish; they are really bad people – I asked the boy a simple question: Where are you going? and he started talking nonsense, but he defeated me. I feel hurt.

The Master said: You should not be so. Ask again tomorrow.

He will say: Wherever my feet will take me, and then you ask him a Zen koan: If you had no feet then where would you go? Then he will be put right.

The next day the boy waited for the other boy to come. The other boy came, the first boy was ready, he asked: Where are you going? The other boy said: I live spontaneously. Wherever the wind will take me. He never talked about feet.

The first boy was at a loss what to do: These people are really very cunning, and not reliable either. He has changed!

He came back very angry and said to the Master: You are right, these people are very contradictory, inconsistent, not reliable at all. I was ready but the boy had changed his mind; he said: Wherever the wind takes me. I am like a white cloud. So what to say? Because clouds don't have any feet, legs, so how to..? The Master said: I know them well; these people are very inconsistent. Tomorrow you again ask him: Where are you going? He will say: Wherever the wind takes me. I am a white cloud. You ask him: If the wind is not blowing where will you be going?

Next day the boy was ready again.

This boy is your mind. You prepare it again and again to face life, and again and again it fails because no readymade answer can be of any use. Life is inconsistent, life is not reliable at all. The boy asked: Where are you going now? The other boy said: I am going to the market to fetch vegetables. Now what to do?

Never move in life with a readymade answer otherwise you will never meet life. You waste time in preparing, getting ready, and then you waste time after you have missed the life.

It happened, Mark Twain was going back home with his wife after delivering a lecture at a university. His wife said – because she was not there to hear him, she had come just to take him home – she asked: How was the lecture? Mark Twain looked at her and asked: Which lecture are you talking about? The one that I prepared or the one that I delivered or the one that I would have liked to deliver – which lecture?

You prepare something, something else you deliver, something else you would have liked to deliver, and the time is wasted – and meanwhile the life is flowing by. And you go on collecting garbage.

Then you are afraid of death – otherwise death would be a beautiful rest. One would be ready to relax; you lived your day, you loved, you lived, you delighted, you celebrated, now the moment has come, the evening has come, and you would like to rest. And if the whole wills you will be back again in the morning: fresh, young, capable of living again... but that is not your worry.

A TREE WITH A FULL SPAN'S GIRTH BEGINS FROM A TINY SPROUT. A NINE STORIED TERRACE BEGINS WITH A CLOUD OF EARTH. A JOURNEY OF A THOUSAND LI BEGINS AT ONE'S FEET.

So don't be bothered about the goal. The first step is the last also. The beginning is the end. This moment is all. A journey of a thousand miles begins at one's feet.

Don't be worried about the goal, just enjoy, delight in taking the first step; and the second step will come out of the first, and the third will follow. You need not worry about it. Let the morrow take care of itself. Don't think of the morrow. Enjoy! This step is beautiful! And enjoy it so much that the means itself becomes the end.

This has to be understood, otherwise you will be always missing, because you will be tired on the journey and you will be dreaming about the goal; and how can a tired journey reach a celebrating goal?

Can you see the simple mathematics? How can a tired journey reach a celebrating goal? Because the goal will come out of the journey. It will really be the total of the whole journey. If I have lived the goal in each step, if I have celebrated the goal in each step, only then will I reach the goal where I can celebrate it in totality.

But if you somehow drag yourself – you are not bothered what is happening right now, you are looking for the tomorrow, the goal, then you may reach, but the goal will be as dusty as the journey.

The goal is not OUT THERE, it depends on you. You have to change your quality of experiencing. So remember, says Lao Tzu:

A TREE WITH A FULL SPAN'S GIRTH BEGINS FROM A TINY SPROUT.

If you want it, pour your whole being on it. If you don't want it, it is better to cut it now than wait for tomorrow.

A NINE STORIED TERRACE BEGINS WITH A CLOUD OF EARTH.

If you want it, it's okay; if you don't want it then don't wait until the whole nine storied terrace is ready and then decide you would like to destroy it. Decide right now. Each moment has its ultimacy, and each moment is urgent. You have to act in this moment.

A JOURNEY OF A THOUSAND LI BEGINS AT ONE'S FEET.

If you want to go on the journey – then go DANCING. If you don't want to go on the journey, then DON'T GO. But don't drag yourself.

But this is how things go on happening. People come to me and they say: We don't know, we are not even certain whether we want to meditate or not. But we have come all the same. If you are not certain whether you want to meditate or not, then the first thing is to be certain. Otherwise you will do something which is not going to be wholehearted. Otherwise you will do something you will repent. And later on you might want to destroy it and then it will be very very difficult.

To learn a thing is difficult, but not as difficult as to unlearn a thing. Be certain. If you don't want to do meditation – drop the idea. Nothing is wrong in it: the right moment has not come for you. Wait. Do other things which you really want to do right now. Let that be your meditation.

If you want to earn money – let that be your meditation. Earn money. Some day when you are frustrated, then the right moment will come. If you want to move in power politics – move! The eternity is not in a hurry. God is not in a hurry. He can wait! You do whatsoever YOU want to do, and there is enough time. That is the meaning of the Eastern concept of rebirth: there is enough time; millions of lives have been there and millions of lives will be there. Take your time – and take it easy. Whatsoever you want to do, DO IT, because only through doing one grows and becomes mature.

If it is not the moment for your meditation – let it be so.

And don't feel guilty! If it is the moment for your meditation, then move totally. How can you go on a long journey with a half hearted mind? How can you go on a journey with only a part of your being? The other part will be pulling you back, pulling you in other directions, you will become a mess. That's what has happened.

The modern mind is schizophrenic, split, because so many directions are calling, pulling, and you are moving in all directions simultaneously: one hand going to the north, another hand going to the south, legs moving to the east and the eyes are fixed on the west – this is the situation. If you fall apart, it is natural, it is not an accident. If you feel that you are not together – obviously it has to be so. How can you be together?

Decide. Be certain. And decide on the first step so not a single moment is wasted unnecessarily.

A JOURNEY OF A THOUSAND LI BEGINS AT ONE'S FEET. HE WHO ACTS, SPOILS; HE WHO GRASPS, LETS SLIP. BECAUSE THE SAGE DOES NOT ACT, HE DOES NOT SPOIL; BECAUSE HE DOES NOT GRASP, HE DOES NOT LET SLIP.

Continuously Lao Tzu comes to the same thing again and again, that is his basic note: doing without doing, WU-WEI. Action without action. Effortless effort. Difficult to understand, not difficult to do. Because intellectually, if you try to understand, it is patent nonsense. You are talking gibberish.

That's what Arthur Koestler reported to the West. He came to study Zen in the East – and Zen is Buddha and Lao Tzu together. The highest peak of Indian understanding – Buddha, and the highest peak of Chinese understanding – Lao Tzu, and Zen is a cross between these two. A child of both. So there is nothing like Zen – it is the rarest flower in the world. Nothing reaches to the depth as Zen reaches. Nothing touches the climax as Zen touches.

Arthur Koestler, one of the very very keen intellectuals of the West, came East to understand what Zen is all about, and he tried hard to understand – that's why he missed. He reported: This is all nonsense. It IS nonsense – intellectually, if you try to understand, it is nonsense, because intellect knows only one thing: if you DO something, only then it is done. If you don't do, it is not done.

But being knows a greater secret, that there are things: if you do them you will undo, if you don't do them they happen.

For example: love. Can you do it? If you do it, at the most you can act, it will not be true, it will not be authentic, it will not come from your being, it will be just from your head; and a love from the head is as dead as anything can be. There will be gestures, but impotent, empty; there will be no content in them. You will kiss a woman you don't love, the kiss will be there, but only the physiology of the kiss. If you go to a physician he will say: Yes, this woman has been kissed – because it can be detected. When you kiss a person you transfer thousands of very small germs so it can be detected who has kissed the woman; your germs will be found on her lips. But it will be difficult, impossible, for the physician to decide whether the man really loved her or not, because love leaves no germs. Love is absolutely undetectable.

Somebody can embrace you, somebody can kiss you, somebody can even make love to you, without love – all these gestures can be done. They will be hollow and empty. They will be dead, and your heart will know that the man is doing the movements, or the woman is doing the movements, but she or he is not in it.

You cannot do love. Either it happens or it doesn't happen. You have to wait for it. You cannot manage and manoeuvre, you cannot manipulate, because love is greater than you, how can you manipulate it? You can at the most allow it. Or you can hinder it, but you cannot force it.

It is just like when the sun has risen; you can close your doors – then the rays will not enter your house, you can live in darkness, and the sun will not knock at your doors, and he will not try to force his way in, he will not in any way interfere with you. If you are happy with your closed doors and darkness, it is okay with the sun; he is not worried. You can open the doors – and the sun enters, but you cannot bring the sun in, you cannot force the sun in; the sun is there: you can hinder or you can allow, but you cannot force. You cannot catch hold of the rays, fill a bucket with the rays and carry it into your house. That won't do. Bucket will come in, rays will be left behind.

Love is greater than you. If you want to love you have to be a non doer; this is WU-WEI, action in inaction.

But forget love because love is a rare phenomenon. So many people think they love but it is as rare as any other great art. Many people – bathroom singers – think they are singers, but they are just like bathroom lovers. Very very few singers are there whose song carries their inner silence, who sing that which cannot be sung, who try to convey that which is inexpressible, ineffable – it happens rarely.

You can make poetry, but poets are rare in the world. Poetry can be made by anybody, in fact everybody tries some day or other to write poetry. There is an age when everybody is foolish enough to try poetry. But then one drops it. You can have the rhythm, the metre, the grammar –

everything right, and still the poetry is not there. Because it is not something that you can do, a poet is born not made. A lover is also born not made. It is as rare as a great poet, as rare as a great musician, as rare as a great painter. But at least about love people can console themselves that they also are lovers.

Everybody thinks that he loves, but the experience is very very rare, because to love is to know the greatest secret of WU-WEI. You will become enlightened if you love. If you love you have already reached, because you know the secret – the same secret will do for your enlightenment also.

So, leave that example aside, that won't do; something more basic which everybody knows: for example, sleep. If you try to sleep you will not be able to sleep. The more you try, the more it becomes impossible to sleep.

That is the problem for those people who suffer from insomnia. There are advisers, who give them advice – do this and that: count from one to a hundred, and then come back from hundred to one... But the more you count, the more the mind is alert; and to count backwards: hundred, ninety nine, ninety eight... you have to be more alert than ever. You can count millions, and in the end you will find that sleep is not coming.

Mulla Nasrudin was suffering from insomnia. He went to a psychiatrist. The psychiatrist said, There is nothing to it. Not that psychiatry knows what to do but experts have to pretend. He said, You do one thing; you deal in wool, you know sheep, you count sheep, go on counting, from one go on and on and on, finally you will fall asleep.

The next day Nasrudin came running, almost mad; he entered the office of the psychiatrist and he was so angry and so violent the psychiatrist became afraid. He said, What is the matter, Nasrudin? Nasrudin said, Before your method I used to sleep at least two, three hours, but last night I couldn't sleep even that, because I went on and on, thousands of sheep... And then I thought: This won't do, so I started cutting their wool: piles and piles of wool... Then I thought: This won't do, so I started making blankets, which is my business... Ten thousand blankets – now who's going to purchase! You drove me completely mad. Now these ten thousand blankets are on my head. And then the market is low, and things are not going good, and it is difficult to find purchasers....

This happens. There is no way to help a person who is having difficulty in falling asleep. The only way is to say to him, Don't do anything. Remain waiting, don't do anything. Whatsoever you do, doing is against sleep, because sleep is a non-doing phenomenon. Sleep comes, you don't bring it! Suddenly you find it is there, you are enveloped, lost. Ask good sleepers; they will say, We don't do anything, we just put our head on the pillow, put the light off – and there we go. There is nothing to do!

And the same is true about enlightenment – there is nothing to do. You put the light off, rest on the pillow – and there you go!

Enlightenment is a deep rest. Ego is activity, egolessness is inactivity, it is passive, it is not a male attitude, it is not aggressive, it is a feminine phenomenon. And Lao Tzu goes on insisting that all those who attain to the ultimate attain only when they attain to a feminine attitude.

What is a feminine attitude? It is a passivity. A woman is never aggressive in love, and if she is she is not a woman, she must have more male hormones in her body than are necessary for her.

A woman waits. Even if she falls in love with someone she never says so. She never takes the initiative, she never goes and says: I love you. She waits. When the person says, I love you, even then she will not be too eager to say yes, because that is not feminine. That's why poets say: When a woman says no, don't believe her, because almost always when she wants to say yes she says no.

That is the feminine way of being passive and receptive, of invitation but not of aggression. The world needs aggression, your innermost being needs no aggression. You cannot attack God. You cannot conquer God. You have to surrender. The very word 'conquering' is foolish in that reference, but in the world you have to conquer. The world is male-oriented.

All true religion is feminine, has to be; and all worldliness is male-oriented; the male ego – to conquer! The feminine wants to be conquered – and this is WU-WEI; it is just like sleep, it comes, you simply wait, you don't do anything. It is like love: you invite and just wait. It comes when the time is ripe.

HE WHO ACTS, SPOILS; HE WHO GRASPS, LETS SLIP. BECAUSE THE SAGE DOES NOT ACT, HE DOES NOT SPOIL; BECAUSE HE DOES NOT GRASP, HE DOES NOT LET SLIP. THE AFFAIRS OF MEN ARE OFTEN SPOILED WITHIN AN ACE OF COMPLETION, BY BEING CAREFUL AT THE END AS AT THE BEGINNING, FAILURE IS AVERTED.

And be careful, as careful in the beginning as at the end, and be careful at the end as you were careful in the beginning. Don't treat beginning and end separately, they are the same.

There are people who are very enthusiastic in the beginning, their type is always enthusiastic in the beginning; when they fall in love with a woman they are really mad, happy, but sooner or later they settle down, and then all the happiness, the delight, the celebration is gone. In the beginning anybody can be very very excited because something....

Just the other day Samarpan came back from the States and said that he was half-half, and thinking about whether to go or not. He had been here just a few months before and his mind said, Now the honeymoon is over – the honeymoon with me. But I told him, With me the honeymoon is never over, it always is; and greater honeymoons are awaiting....

A honeymoon that comes to a point when it is over was not a honeymoon at all. Real lovers love to the very end. On the last day they are as deeply in love as they were on the first day. Their love is not an excitement. Excitement is feverish, you cannot remain in fever for ever, you have to settle and become normal. But real love is not like fever. It is like breathing, it goes on and on. A honeymoon that ends was not a honeymoon at all. If there is love the whole life becomes a honeymoon, each moment of it is new, each moment brings new revelations. So I told Samarpan, You just wait, a greater honeymoon is ahead. And it is always so! But remember to treat the end as you treat the beginning.

BY BEING CAREFUL AT THE END AS AT THE BEGINNING, FAILURE IS AVERTED.

THEREFORE THE SAGE DESIRES TO HAVE NO DESIRE, AND VALUES NOT OBJECTS DIFFICULT TO OBTAIN. LEARNS THAT WHICH IS UNLEARNED, AND RESTORES WHAT THE MULTITUDE HAVE LOST. THAT HE MAY ASSIST IN THE COURSE OF NATURE AND NOT PRESUME TO INTERFERE.

... THE SAGE DESIRES TO HAVE NO DESIRE.

The only desire worth desiring is that you should have no desires. Because all desires create misery. Desire means you have moved Life is here, desire is always somewhere else. Living is in this moment, desire is always somewhere in the future. Desire is postponement, desire is dream and hope. Desire is not reality.

In the East we call the world illusory, MAYA. Not because these trees there are illusory, no; they are as real as you are. Not that the mountains are unreal and the Himalayas are not real, they are as real as you are – more so. Then why do we call the world illusory? By the world we mean the world of desire, not the world of things. The world of your desires that surrounds you – that is illusory, maya, a dream. And because of that world, you cannot live this world which is real.

If you drop all desires you are face to face with reality. You encounter reality. You start living it. And that is a benediction. That's a beautiful moment. If you miss that, you miss all. If you attain to that, you have attained all.

... THE SAGE DESIRES TO HAVE NO DESIRE.

It is reported of Junaid, a Sufi mystic, that he became very high in his purity, in his attainment, in his renunciation. Then one day a messenger from God came to him – remember, these are parables, don't take them literally – the messenger from God said: God is very happy with you, you have earned much, now you can ask for whatsoever you desire.

Junaid started laughing, he said, This is foolish, because my Master has told me to leave and drop all desire. So I have dropped all desire – and you come when I have dropped all desire; you should have come a little earlier! This is absolutely foolish. Now I have no desires and you are there and you say, Ask, whatsoever you ask for will be fulfilled. Now your coming is useless. But the messenger insisted, he said: This will be an insult to the divine; you have to ask for something because when God wants to give, you cannot say no. It is a gift! You take it – whatsoever! ANYTHING, but you have to ask.

So Junaid closed his eyes – what to do? He was in a fix because all desires had dropped, and now there was no desire. Then he opened his eyes and he said, Then tell God that my only desire is that I should have no desires ever. Fulfil my desire – the desire to be desireless.

It is not a desire really, it is a dropping of all desire. If it is a desire, if it really is a desire, that there should be no desire, then this desire is enough to become a barrier. No, it is not a desire, it is just a way of speaking.

... THE SAGE DESIRES TO HAVE NO DESIRE, AND VALUES NOT OBJECTS DIFFICULT TO OBTAIN.

He values things which are easy to obtain. You value things which are difficult to obtain; the more difficult, the more you value them. The value of a kohinoor is not the value of the kohinoor, it has this value because it is difficult to obtain. If there were kohinoors all around on every street nobody would bother about them. Who would think about them? But it is difficult to obtain: the rarity of it is the only cause of its value – otherwise you cannot eat it, you cannot drink it. If you are alone, the whole humanity has disappeared and you have the kohinoor, what will you do? You will throw it away, because what is the point in carrying it?

A sage VALUES NOT OBJECTS DIFFICULT TO OBTAIN.

Simple things, he values. If he can get food for his hunger, he is so happy that even Alexander was not so happy when he became the great emperor of almost the whole of the world. When he is thirsty, if he can get a little water to quench his thirst he is so happy that you cannot believe it. Little things which are not difficult to obtain, he values, that's why he lives in peace.

You value difficult things, you will live always in a turmoil, your life will be a nightmare, and when you have obtained those difficult things there are things still more difficult to attain. And it goes on ad infinitum. There is no end to it.

LEARNS THAT WHICH IS UNLEARNED...

When you were born you did not know anything, you carried no information with you, no knowledge, but you carried consciousness, awareness, alertness; being you carried, not knowledge. A sage tries to become again a child. He tries to know that which cannot be learnt, which is already within you: there is no need to go to any school to learn about it. In fact, you can learn other things only because that unlearned being is there already inside you. That's why you can learn other things.

LEARNS THAT WHICH IS UNLEARNED, AND RESTORES WHAT THE MULTITUDE HAVE LOST.

What have you lost? The innocence of a child. He attains to it again, he restores it. Sainthood is not something new, it is just restoring the innocence of a child.

THAT HE MAY ASSIST IN THE COURSE OF NATURE AND NOT PRESUME TO INTERFERE.

He wants only one thing – that he becomes a part of nature and not an interfering ego; that he flows with nature and does not fight with it; that he goes with the river and there is no fight and resistance in him.

If you can flow with the river of life, suddenly you will see your own corpse flowing down the river, all past gone, all that you have learnt gone, all that you possessed gone; pure simple being is there, and that is what to be Buddha is.

The word Buddha means: one who is awake, not asleep. You become a Buddha by seeing your ego your possessions, your learning, knowledge everything – your corpse, the dead past, being taken by the river.

If you float with the river sooner or later you will come to encounter your corpse. If you fight with the river then you will never come to encounter your own corpse. And blessed is the man who has seen his own corpse flowing down the river of life.

CHAPTER 10

What next?

20 August 1975 am in Buddha Hall

Question 1

YOU HAVE SAID THAT THERE ARE NO GOALS IN LIFE, NO PURPOSE. AND YET WE ARE ALL HERE WITH ENLIGHTENMENT AS OUR GOAL. PLEASE SPEAK ON THIS.

If you are here with enlightenment as your goal you cannot be here. Physically you may appear to be here but you cannot be with me. The goal is in the future, I am here! And a mind which is goal oriented is bound to be in the future – we will never meet.

I know you are here to attain something – that's why you are missing it. I am here to persuade you to drop the very idea of attaining anything whatsoever: enlightenment, moksha, nirvana, God, included. If you drop this goal oriented mind – and there are none but goal-oriented minds, there is no other mind – if you drop it, you are enlightened.

Enlightenment is not a search, it is a realization. It is not a goal! It is the very nature of life itself.

As life is, it is enlightened. It needs nothing to be added to it, to improve it. Life is perfect. It is not moving from imperfection to perfection, it is moving from perfection to perfection.

You are here to attain something. That is functioning as a barrier. Drop that barrier. Just be here! Forget about any purpose, life cannot have any purpose. Life is the purpose, how can it have any other purpose? Otherwise you will be in an infinite regress: then that purpose will have another purpose, then that other purpose will have another purpose.... Life has no purpose, and that's why it is so beautiful.

Hindus have called it LEELA, a play. It is not even a game. Now in the West the word GAME has become very very important; hundreds of books have been published within two, three years with GAME in the title: THE MASTER GAME, THE ULTIMATE GAME, GAMES PEOPLE PLAY, and so on and so forth. But there is a difference between game and play. Hindus have called life PLAY not a game, because even a game has something as a purpose: a result to be attained, victory to be achieved, the opponent has to be conquered.... Then a play becomes a game; then it becomes serious.

Grownups play games, children only play. Just the very activity is enough unto itself. It has an intrinsic end, there is no goal added to it. Life is a LEELA, it is a play, and the moment you are ready to play, you are enlightened.

Try to understand from some other dimension. You are already that which you are trying to be. The more you try, the more you will miss. You leave all effort, you simply accept yourself, you just be that – suddenly it is there! It has always been there but you were seeking so seriously, and that was the only cause for missing it.

You are here to attain something: enlightenment, samadhi, satori – or something. To me all those words are nonsense, because they give you again a new line of desiring. They again open a door of desire.

In the world you desire money, power, prestige; then you get fed up with it, then you see the whole thing is just rubbish – even if you get it you are defeated, if you don't get it you are defeated. Then you come to feel that this whole thing is nonsense. Now suddenly you start playing new games: enlightenment, meditation, yoga, God, the other world, the other shore! Again the mind is at ease; a new world of desire has opened; now you will be after these goals.

And money is not so elusive as meditation. This world at least is solid; that shore, that world, the other world, is absolutely fantasy. Now you are in a deeper ditch than before. With the first you could realize that it is useless, with the second now it will take millions of lives to realize that this too is useless.

When a person comes to discover that all goals are useless – with no exception all goals are useless, then there is nothing to do, one just has to BE. One relaxes, one relaxes so totally because there is nothing to do that there is no tension. Suddenly your boundaries melt like snow melting in the morning sun. With nothing to do you disappear, the ego disappears. With nothing to do, nothing to be, nothing to achieve, who will you be? The whole identity evaporates. This is enlightenment.

Then you start a totally different way of life. You start being playful, you start being alive moment to moment with nowhere to go – whatsoever the life gives, you accept it with deep gratitude. Grace happens to you. This is what I call: to become a god. The moment you start playing, living in the moment, you have become a god.

I am here to persuade you that you are already gods. You may be here to become gods – that's your trip, I'm not concerned with it. I know what I am here for: just to persuade you to look at your own face once again; to search within and not to go without, searching for something which doesn't exist.

Life is a purposeless play, a play of infinite forces – beautiful if you don't have an achiever's mind, ugly if you have ambition to become something, to be something, to do something.

Relax. Drop the future completely. Only this moment exists, and this moment is eternity. And this life only is all that is there, don't think of the other shore.

Just the other day I was telling you the Chinese allegory of the man who returned from the middle of the river. Why did he return from the MIDDLE of the river? Because there is no other shore, this is the only shore. And why did he start laughing? Because he suddenly realized he himself is the Buddha whom he has been seeking.

Zen Masters teach their disciples that: if while meditating some day you come across Buddha – kill him immediately. Don't spare a single moment – kill him immediately! Otherwise he will lead you astray.

They are right. While you are meditating Krishna comes with his flute, it is so beautiful.... Again you are dreaming, again you are caught in dream and desire. And Jesus comes, and you are caught in the web of the mind; it is a spider's web. And then Buddha comes, and you forget yourself.

So Zen Masters say: Kill the Buddha immediately. Clear the way. Don't allow anybody else to be there; that is, don't allow any goal to be there; just be total, alone – in your absolute purity. This is enlightenment.

I should repeat it, because I know you will forget and forget and forget: you are already that which you are seeking. Let this be the basic mantra. If you can understand this mantra, you have understood all.

Give it a try. Goals – too many lives you have already given to them. Now try to live moment to moment, as if there is no future. In the beginning it will be only AS IF, but by and by you will become aware that that AS IF is the only reality. In the beginning it may be just like acting. Soon you will realize that this acting is the only reality.

You have come with a goal but I won't allow you to remain with a goal. If you don't escape me the goal is bound to drop. Just hang around a little more and the goal is bound to drop. Either I can be here with you or the goal can: you have to choose.

Question 2

WHAT IS THE DIFFERENCE BETWEEN REACTION AND RESPONSE?

There is MUCH, a lot of difference, not only in quantity but quality. A reaction is out of the past, a response is out of the present. You REACT out of the past old patterns.

Somebody insults you: suddenly the old mechanism starts functioning. In the past people have insulted you and you have behaved in a certain way; you behave in the same way again. You are not responding to this insult and this man, you are simply repeating an old habit. You have not looked at this man and this new insult – it has a different flavour – you are just functioning like a robot. You

have a certain mechanism inside you: you push the button, you say, This man has insulted me – and you react; the reaction is not to the real situation, it is something projected. You have seen the past in this man.

It happened, Buddha was sitting under a tree talking to his disciples. A man came and spat on his face. He wiped it off and he asked the man: What next? What do you want to say next? The man was a little puzzled because he himself never expected that when you spit on somebody's face he will ask, Now, what next? He had had no such experience in his past. He had insulted people, and they had become angry, and they had reacted; or if they were cowards and weaklings they had smiled, trying to bribe the man. But Buddha was like neither; he was not angry, nor in any way offended, nor in any way cowardly, but just matter of fact; he said, What next? There was no reaction on his part.

His disciples became angry, they reacted. Buddha's closest disciple, Anand, said, This is too much, and we cannot tolerate it; you keep your teaching with you and we will just show this man that he cannot do what he has done. He has to be punished for it. Otherwise everybody will start doing things like this.

Buddha said, You keep silent. He has not offended me, but you are offending me. He is new, a stranger, and he may have heard something about me from somebody, has formed some idea, a notion of me. He has not spat on me, he has spat on his notion, his idea of me, because he does not know me at all so how can he spit on me? He must have heard from people something about me – that this man is an atheist, a dangerous man who is throwing people off their track, a revolutionary, a corrupter – he must have heard something about me, he has formed a notion, an idea; he has spat on his own idea.

If you think on it deeply, Buddha said, he has spat on his own mind. I am not part of it, and I can see that this poor man must have something else to say – because this is a way of saying something; spitting is a way of saying something.

There are moments when you feel that language is impotent: in deep love, in intense anger, in hate, in prayer; there are intense moments when language IS impotent. Then you have to do something – when you are in deep love you kiss the person or embrace the person. What are you doing? You are saying something. When you are angry, intensely angry, you hit the person, you spit on him – you are SAYING something.

I can understand him. He must have something more to say, that's why I'm asking, What next?

The man was even more puzzled.

And Buddha said to his disciples, I am more offended by you because you know me and you have lived for years with me and still you react. Puzzled, confused, the man returned home. He could not sleep the whole night. It is difficult, when you see a Buddha, it is difficult to sleep again the way you used to sleep before. Impossible. Again and again he was haunted by the experience, he could not explain it to himself, what had happened. He was trembling all over and perspiring, he had never come across such a man; he had shattered his whole mind and his whole pattern; his whole past.

Next morning he was back there. He threw himself at Buddha's feet. Buddha asked him again, What next?

This too is a way of saying something that cannot be said in language. When you come and touch my feet you are saying something which cannot be said ordinarily, for which all words are a little narrow, it cannot be contained in them.

Buddha said, Look, Anand. This man is again here, he is saying something. This man is a man of deep emotions.

The man looked at Buddha and said, Forgive me for what I have done yesterday.

Buddha said, Forgive? But I am not the same man to whom you did it. The Ganges goes on flowing. It is never the same Ganges again. Every man is a river. The man you spat upon is no more here. I look just like him but I am not the same; much has happened in these twenty-four hours! The river has flowed so much. Only in appearance I look the same. So I cannot forgive you because I have no grudge against you. And you also are new. I can see you are not the same man who came yesterday, because that man was angry. He was anger, he spat – and you are bowing at my feet, touching my feet, how can you be the same man? You are not the same man! So let us forget about it; those two – the man who spat and the man on whom he spat – both are no more. Come closer, let us talk of something else.

This is response.

Reaction is out of the past. If you react, out of old habits, out of mind, then you are not responding. To be responsive is to be totally alive in THIS moment, here-now.

Response is a beautiful phenomenon, it is life; reaction is dead, ugly, rotten, it is a corpse. Ninety-nine per cent of the time you react, and you call it response. Rarely it happens in your life that you respond; but whenever it happens you have a glimpse; whenever it happens the door to the unknown opens.

Go back to your home and look at your wife with response not with reaction.

I see people, they may have lived with a woman for thirty years, forty years – they have stopped looking at her! They know she is the old lady, the old woman; they think they know, but the river has been flowing all the time. This woman is not the same one to whom they got married; that is a past phenomenon, that woman exists nowhere now; this is totally a new woman.

Every moment you are being born anew. Every moment you die and every moment you are born. But have you looked lately at your wife, your mother, your father, your friend? You have stopped looking because you think they are all old, so what is the point of looking at them? Go back and look again with fresh eyes, as you would look at a stranger – and you will be surprised at how much this old woman has changed.

Tremendous changes happen every day. It is a flux, everything goes on flowing, nothing is frozen. But the mind is a dead thing. It is a frozen phenomenon. If you act from the frozen mind you live a dead life – you don't live really, you are already in the grave.

Drop reactions. And allow more and more responses. To be responsive is to be responsible. To be responsive, to be responding, is to be sensitive. But sensitive to here and now.

Question 3

IF ONE HAS NO DESIRE FOR ONE'S OWN ENLIGHTENMENT, BUT ONLY FOR THAT OF OTHERS – DOES ONE HAVE A PROBLEM?

No, you won't have a problem but you will create problems for others, and many problems for others. There are many do-gooders; they only do harm. Never be a do-gooder, because good cannot be done. You can be good, but then it flows; it is not an act on your part, you don't do it. When you do good, harm results.

So all people who go on trying to do good to others are the most mischievous people – they may call themselves servants of the people, servants of God; all sorts of bombastic words they may use about themselves, but they are hiding a fact, a totally different fact, under these words: they are mischief makers.

If you are not desiring your own enlightenment how can you desire it for others? If it is really something of worth you will first desire it for yourself; if it is worthless, then you can desire it for others.

Once it happened, Mulla Nasrudin was working with a boss. The man gave him a bottle of brandy. He was surprised because this man had never given anything. He could not believe it.

The next day the boss asked how it was. Mulla said: It was perfectly right. The boss could not understand what he meant by 'perfectly right' so he asked: What do you mean by saying that it was perfectly right? Mulla said: Had it been better you would not have given it to me. Had it been worse I would have given it to somebody else.

You give things only when they are worthless.

You desire enlightenment for others? How can you desire it for others if you have not desired it for yourself? If you have not tasted it yourself how can you help others to be enlightened? Please don't do such a foolish thing. There are many who are doing it, and because of them man lives in much unnecessary confusion. First desire for yourself – and know well that by desiring you will not attain it, but by desiring you will come to understand that desiring has to be dropped.

But remember, you cannot drop something which you don't have. Enlightenment is attained by dropping the desire for it, but you have to have desire to drop – otherwise everybody would become enlightened, whosoever is not desiring enlightenment would become enlightened. So don't misunderstand me, I am not saying that those who don't desire enlightenment will become enlightened, no, I am saying those who DROP desiring enlightenment, THEY will become enlightened; but to drop a thing you have to have it first.

Desire – and desire intensely, go completely mad desiring it, and then you become capable of dropping it. When you feel the frustration... a great frustration happens before enlightenment, just

exactly one minute – one SECOND before somebody becomes enlightened the deepest frustration happens. One falls to the greatest hell. And enlightenment happens only then.

Christian mystics have called that moment THE DARK NIGHT OF THE SOUL. It IS a dark night of the soul, and before the mom the night goes on getting darker and darker; the more the night becomes dark and black, the nearer comes the morning.

But remember, I'm not saying don't desire. I am saying desire, and desire hard, and desire totally, so that that beautiful moment comes in your life where you can drop desire. And become enlightened.

When you become enlightened there will be no need to desire for others, you will simply be in such a way – your very voice will be such that people will be held, your whole being will become a door to those who are seeking. Then it is nothing on your part, you don't do anything. I am not doing anything here, I am just being here. That 'just being here' is enough; it is a magnetic force; the JUST BEING HERE IS enough.

I allow you to be with me, something will happen out of it.

A Master is nothing more than a catalytic agent. He never does anything; it is just his presence. A Master is not a doer; he lives an absolute passivity, not doing anything, because he knows the art of how to do without doing. Things simply happen on their own.

The disciple thinks the Master has helped, the Master knows that he has done nothing. The disciple thinks much has been done to him – and he is right also because much has happened to him, but his understanding is not clear because he thinks, How can something happen if it has not been done? That is the problem for the disciple. He thinks, The Master is doing so much for me. Because the disciple cannot understand how things can happen, such great things, without anybody doing them: I am not doing them so the Master must be doing them to me.

The Master is also not doing. The disciple is opening himself to the Master and the Master is available, that's all. He is a catalytic agent – his presence DOES. And the disciple feels tremendously grateful – and his gratefulness has meaning because alone he could not achieve – and this man has done so much.... But when he becomes enlightened, then he will laugh; then he will join the Master in the laughter.

In Zen there is a tradition, it has happened many times: when a disciple becomes enlightened he hits the Master. The Master has been hitting him for many many years, but when he becomes enlightened he hits the Master – just to show that the whole thing has been such a game: You were not doing anything, and I was thinking you were doing things and so many things were happening, and nothing was needed in fact because I was already that which I was seeking.

But it is a very beautiful gesture, hitting the Master. It shows the disciple himself has now become part of the Master. He himself has become a Master in his own right.

And the Master laughs, because the disciple has arrived.

Question 4

WHY IS IT THAT THE HABITS I JUDGE BAD FOR ME – SMOKING, OVEREATING ETC, ARE THE MOST PERSISTENT?

That will be. If you judge them bad they will be persistent because you are creating a relationship with them. To call anything bad is to create a relationship with it.

And whenever you call a thing bad, why do you call it bad? You call it bad because it defeats you. It is powerful. You call it bad because you are impotent before it; and by name-calling nobody is helped.

So the first thing to do is: stop judging! If you want to smoke – smoke! Smoke meditatively, forget what others say about it. Smoking can be such a beautiful meditation. Don't fight with it, smoke meditatively, create perfect rings, and enjoy the whole thing. And suddenly one day you will find the need has disappeared. The whole thing looks so foolish.

Not that you judge, because when you judge then it is either good or bad. When you don't judge something simply drops if it is useless. If you meditate while smoking you will find that meditation can be done without smoking, AND better. So why unnecessarily bring this smoke in between? One day you will put the cigarette back on the table, on the ashtray, and you will never take one again – but it is not a judgement.

Whenever you say something is bad you are giving roots to it. And it is always so that good is not so powerful as bad because good is that which others tell you to do and bad is that which YOU want to do. Of course the good can never be as powerful as the bad because the bad is that which you would like to do, and the good is that which others are trying to force on you to do. You resist that good. It looks like a slavery, a bondage, and bad looks like freedom.

If you are FORCED into heaven you will run away from it and fall into hell because you will say, At least here is freedom. And the saints, the so-called saints, and religious people have done such terrible harm to human consciousness by forcing good things on people that it is incalculable. Rather force bad things on people so that bad becomes associated with bondage, with others' egos, and good becomes associated with one's own ego. Then people will be better.

It happened, I used to live with a friend. He became worried one day because he had seen his son smoking. His son was very small, not more than ten years of age, and he was very much worried – he was a very good and religious man – so he said: What to do? I told him: Bring a packet to me, and send your son.

I forced the boy to smoke twenty cigarettes, and I threatened, if he did not finish the whole packet, I would beat him. Crying and weeping and smoking and coughing and with me standing there with a stick to beat him – finished! He told me: Now nobody can ever force me!

It is better if bad is associated with bondage – but it is not so associated. Your father doesn't want you to smoke, your mother doesn't want you to smoke the surgeon general doesn't want you to smoke – suddenly an urge arises to be free of all this. And you would like to smoke: that gives you a feeling of freedom, of independence, that gives you a feeling that you are now on your own, you don't care what all these people say. They are really forcing you to smoke.

Prohibit a thing, and you are forcing people to do the thing. Prohibit anything, and it will become more and more prevalent. Allow, and it falls out of use.

So what to do? Smoke with meditation, don't worry. Enjoy it. If you can enjoy it, the whole power from it will be gone. The power is very symbolic – you are rebelling against your parents, against the society – these are simple gestures of rebellion: you don't like things as they are. But in rebelling against them you are harming yourself – that's your foolishness.

Smoking is not bad, simply harmful. It is not sin, it is simply ignorance. So there is nothing bad about it – if you want to enjoy ignorance, enjoy. How does it matter if you live one year less? You would have lived seventy years, now you will live sixty-nine if you go on smoking two packets of cigarettes every day. One year you will lose, but what does it matter? Sixty nine you are going to waste, you would have wasted seventy. One year less means one year less of your nonsense doings in the world. In a way it is good, you are gone, the world is less burdened.

Don't be worried about these things and don't create judgements. Don't judge. If you enjoy, you enjoy. If you don't enjoy, you stop. No judgement is needed, no morality should be brought in to change these things, otherwise you will never be able to change them. The more you push them, negate them, the more powerful they will become, because whenever you try to push something away from you, you are showing interest. Whenever you say, I am not going to do this, you know your unconsciousness is saying, Do it, it is beautiful. So don't create such vicious circles.

I was telling you the other day a Zen monk's saying: When walking walk; when sleeping sleep; when eating, eat; above all, don't wobble. I would add: When smoking smoke; above all, don't wobble. Just take it simply. If you take it simply what will you see? You will see the whole nonsense behind it.

Smoking is not the thing, you are denying something through it, rebelling against something. Your father is standing there: you were such a small child and your father was so powerful and he said, Never smoke. And you wanted to deny his authority. You started smoking. The mother was there, the priest in the church, the

Sunday school in the church saying, Don't smoke otherwise you will be thrown into hell. You never liked that priest, you never liked that sermon, you were forced to go to the Sunday school – in fact it looked like hell; from it you wanted to rebel, to put your ego right. Everybody was suppressing you, everybody was pushing and forcing and pulling, and everybody was trying to manipulate you, so you went into the bathroom and you smoked – and everything was put right. You had rebelled. You felt good!

Smoking helped you to feel good, to feel that you are not so impotent – you can rebel. This father may be very very powerful but you can deceive even him. And this mother may be very very all-knowing, intuitive, but she does not know a bit that you are smoking.

When you smoke silently, meditatively, all these things will be revealed to you, how it has happened. And once you come to know the cause – it is not the cigarette that is the cause, the cigarette is just a symptom, the cause is very deep and hidden – once you know the cause, then it is up to you.

The father may be dead and gone, and you are still taking revenge. And now you can understand that he never meant ill to you. He may not have done you any good, he may have tried to do good in such a wrong way that the ultimate end has been bad; but his intention was good, he wanted to help you. He may not have known how to help you, in fact he harmed you, but you cannot doubt his good intention. Suddenly you are reconciled with your father, reconciled with your mother, and the cigarette drops from your hands – without any act on your part. You are reconciled. It was a rebellion. Now there is no point, you understand, and the thing is finished.

And do the same for other things. Then by and by you will see things change. The more you understand them, the more there is the possibility of their changing, and that change has a grace to it because it is not forced.

I am not against anything. I am only against inattentiveness, unawareness. Smoke with fully alert mind and there will be revealed to you, you will discover, many things associated with it, it will become a primal therapy, you will go deeper and deeper and deeper into your childhood, and you will come to the facts from where it started.

How does it have such a grip on you? From where does this grip come? There must be much emotion involved! Just smoking in and out cannot have grips.... So many millions of people smoking, doing such a stupid thing; wasting money on it, life on it, suffering a thousand types of diseases, but still continuing. There must be more behind it than appears to the naked eye. It is not simply a cigarette, it is very symbolic, it is a symptom, deep down many layers of many things are associated....

If you simply drop the cigarette and those causes are still within you they will force you to pick up the cigarette again. Understand. And without understanding never make any effort to change anything. Understanding changes, only understanding changes and transforms. Let understanding be the only law.

Question 5

IF I DON'T DO ANYTHING I FIND THAT I START FEELING INVISIBLE INSTEAD OF FEELING ROOTED IN THE EARTH. IS IT POSSIBLE TO BE BOTH?

Yes, it is not only possible, it is absolutely necessary; whenever it is happening it will happen in both these ways, they will happen together.

When you are not doing anything the ego feels uprooted because the ego is the doer. The more you do, the better the ego feels; it feels rooted, feels on the earth, has a foothold. When you are not doing anything the ego is invisible, it loses its force – and you are identified with the ego so you feel you are becoming invisible, you are becoming vaporous, evaporating, you are losing solidness. This is one part.

The other part: you will soon become aware that if you allow this invisibility to happen, this evaporation to happen, and you don't fall again on the ego and start doing something, then you will see that you are rooted. That rootedness is of the being. And the disappearance is of the ego. Before the ego disappears completely, and you come to realize the rootedness of your being, there

is going to be a gap. And that gap is the dark night. In that gap you will be very apprehensive, afraid – what is happening? Are you going mad? Are you losing everything? Because all that you have now is ego-identity; if it slips out of your hand you will feel that everything is gone, and there will be a temptation to cling to old things so that you feel rooted. Don't be worried. Let the ego go and evaporate in the sky.

If you can remain in that blank state for a few days – the more you accept it, the less will be the interval; if you can accept it totally, in the next second you will feel the rootedness – but it is difficult to accept it totally. You are doubtful. The mind says: What is happening? The old house has fallen and where is the new? The old being is gone and where is the new?

But a time is needed, a gap is needed, in which the old house has disappeared, and all the turmoil and chaos that was created by the disappearance of the old house has cleared, and your eyes are clear and there is no smoke and dust in them – then you suddenly become able to see the new house, the being. It happens together, so don't be afraid; allow it to happen, HELP it to happen.

Question 6

WHEN I BECOME AWARE OF MY THOUGHTS OR MY BREATHING, THEY IMMEDIATELY CHANGE. IS THIS NATURAL, OR AN INGRAINED HABIT OF SUBTLY NOT ACCEPTING WHAT IS?

It is natural. Whenever you become aware of anything you bring a new quality to it, it changes. If you become aware of your breathing, the breathing will change its rhythm. You don't try to change it, there is no need to make any effort; you simply become alert that you are breathing in and out and there will be a change felt, the rhythm will not be the same, because now you are consciously breathing. First you were unconsciously breathing, now something new has come into it – consciousness.

You walk; ordinarily you walk unconsciously, there is no need, the body is like a mechanism; but then you walk consciously, bring consciousness to it – suddenly you will see that your walk has taken a different quality: it is more graceful, more aesthetic, more beautiful, and you are not dragging – rather, deep down you have started dancing.

When the breathing changes with consciousness you will feel a subtle silence surrounding you suddenly.

With the change of breath your whole vital body changes, you feel more alive, more intensely alive. Whatsoever you do there will be more totality in doing it. If you eat, you will eat more totally, there will be less thoughts in the mind rolling about. If you walk with conscious breathing you will see that the mind is more centred, there is no inner chattering. And then you will be able to see more clearly. With your breathing conscious you will see the beauty of flowers more intensely, they will have more colours than they ordinarily have – as if something like LSD has been released within your being; you will see trees as more green, and you will see each tree as a different green: there are thousands of shades of green, you simply see one green – because you don't see at all; otherwise each tree has its own green, and each leaf has its own being.

The more you become aware, the more life will be beautiful. It is a cosmic dance, it is a cosmic symphony, but when your being is in a symphony only then you come to be in tune with it, it is natural! But remember, become very very slowly aware, don't force concentration on breathing – these are two different things: you can force concentration, then whatsoever I have said will not happen; then on the contrary you will feel drained. If you concentrate on breathing that means you force yourself on breathing, you narrow down your consciousness and look at your breathing – you will be in a tense mood. Then you will not be able to see the flowers, the sun, the sky, the sands and the sea – no, because when you see them you will forget your concentration....

Concentration is not awareness. Awareness is totally different: you are simply aware without any effort in it. If you forget, that too is okay – forget. Don't feel guilty about it. When you again remember – again look. A relaxed awareness is needed, otherwise there can be such a strain on the breathing it can be fatal, it can be dangerous to the body, and you can create many illnesses out of it.

So – not concentration, but simple alertness; it gives really a totally different quality. You will feel very very graceful, in tune, at home.

Question 7

YOU SAID RECENTLY THAT TO REACH ENLIGHTENMENT YOU FIRST HAVE TO GO THROUGH A TOTAL FRUSTRATION WHERE YOU COMPLETELY LOSE HOPE. BUT IT SEEMS IMPOSSIBLE TO LOSE HOPE WHEN YOU KNOW THAT A MASTER IS HELPING YOU BY HIS PRESENCE.

Don't you be worried about that. I will see to it that you become completely frustrated.

Question 8

LAO TZU SEEMS TO BE THE MOST TRUTHFUL MAN, BUT GEORGE GURDJIEFF USED TO PAINT SPARROWS AND SELL THEM AS CANARIES. LAO TZU SAYS TO DO NOTHING AND REALIZE, GURDJIEFF SAYS ONLY A SUPERHUMAN EFFORT WILL DO. IS GURDJIEFF'S REALIZATION AS GREAT AS LAO TZU'S? HOW DO YOU EXPLAIN THE DIFFERENCE?

Yes, there are no degrees of enlightenment; either it is or it is not. Lao Tzu and Gurdjieff are both enlightened, and there are no degrees, so nobody is more enlightened and nobody is less enlightened. But their working is different, their time is different, the age they live in is different, the people they have to tackle and the disciples they get are different.

Lao Tzu lived in a very primitive world. People were very simple, humble, not tense, not in a hurry – in fact they had no time sense, they were more natural. Gurdjieff lived in a totally opposite time. Lao Tzu lived in the East and Gurdjieff lived in the West – and in the twentieth century – the maddest century ever; almost everybody is neurotic.

Gurdjieff had to devise different things for this different type of person. This type of man had not existed in Lao Tzu's time. He may sometimes have come across such a man as an exception but now that is the rule; and the man who was the rule at Lao Tzu's time is now the exception. So everything has changed.

LAO TZU SEEMS TO BE THE MOST TRUTHFUL MAN – he is. And Gurdjieff does not seem to you to be so truthful – he is also as much truthful as Lao Tzu, but he has compassion for you, and if he needs to lie to help you, he lies. And you are such a liar that Lao Tzu won't be of much help to you. Even a Gurdjieff finds it difficult to help you. He is just the right type of person for the West.

Lao Tzu, in the first place, will not appeal to you because he is so simple and so innocent. In fact if he had been born in the twentieth century he would have been called: The idiot. Even in those old days there were many people who thought that he was an idiot. He himself says, Everybody else seems to be very very clever, only I am stupid – and that too twenty-five centuries before. Now everybody would think him an idiot. Not only that, if he had been born in the West they may even have psychoanalyzed and treated him to bring him back to normal.

They have done that same thing to many other people. In Western mental asylums there are many people who are not mad, who are simply very innocent people. But they cannot be liars, and they cannot be in tune with this lying century; that's their difficulty. Gurdjieff was exactly the right person. He lied very easily. But those lies were meant to help you. You need lies.

Gurdjieff says: superhuman effort is needed and Lao Tzu says: no effort. Both are superhuman. When you make superhuman effort you come to a point where Lao Tzu becomes immediately meaningful to you. Only after passing through Gurdjieff will you be able to drop all effort.

Now immediate approach to Lao Tzu is not possible. In fact, you are so cunning and clever that if you listen to Lao Tzu and read Lao Tzu it is not possible that you will drop all effort; it is more possible that you will cling to laziness. I see people here, when I start talking about Lao Tzu they start asking questions, the 'right' questions – Then what about in the ashram where we have to work? Shouldn't we stop working? They want to stop working.

Not that they have understood, because if they had understood they would not ask that. Lao Tzu is not saying stop working, he is saying stop making effort. DO without making effort, do naturally. He is not helping you to become lazy, saying: Don't do anything and just lie down – and that too is good if you don't expect others to come and feed you, that too is perfectly good; but then you are looking all around – are people coming or not to respect you as a great PARAMAHANSA, as one who has realized? You will become lazy.

Gurdjieff is perfectly right: he says make superhuman effort; he forces people to make effort. He brings – he drives them to such a point that beyond it there is nowhere to go. Then the effort drops by itself – YOU CANNOT DROP it, you have been clinging to it so....

I was reading once in somebody's memoirs: Gurdjieff was making an ashram near Paris, in Fontainebleau. The structure was being built, and he told one man to work continuously – the carpenter, a disciple: Don't go to sleep. You go on working.

Eight hours, ten hours, twelve hours, twenty-four hours, and still he was working – and after thirty-six hours Gurdjieff suddenly rushed to the place where he was. He was sitting on top of the roof completely asleep, with his tools in his hand. If a little noise had been made he would have fallen from there – and it was dangerous, so Gurdjieff told everybody to keep quiet.

Just like a cat he moved to the roof, got hold of the man and shook him. The man opened his eyes – he could not believe where he was, what had happened. Thirty six hours of continuous work.... That day Gurdjieff told him: Now you need not work. IT DROPPED ITSELF.

If the man had dropped it he would have come down to sleep, if the man himself had dropped the effort then he would have come down because it was dangerous – sitting on the roof, you can fall. But it was not a question of his conscious decision; he did whatsoever he could do consciously, then a moment came and he simply slipped into sleep. He did nothing on his part. Everything stopped. Even the tools were in his hand. On his part he was still ready to work. He may even have been working in his dream. But that day Gurdjieff released him; he said: Now you start meditating.

Sometimes he used to force people to do such purposeless things that it would drive you crazy. He would tell them to dig a ditch one day and another day to refill it, and a third day to dig it again and a fourth day to refill it. And it would continue for months. People who were too rationalistic would say: This is absurd. They would leave. Only people who were really surrendered would continue without raising questions.

And if you can follow a Master to such an extent, that you don't ask, you don't raise a question, you simply think that there must be something in it....

When he says: Dig the ditch the whole day – that was ten hours work – and then fill it again, and then dig it again, and fill it again, what is he doing? He is trying to pull you out of your reasoning.

Superhuman effort. For three months somebody would be doing the same thing every day – you can understand that after three months that man would be totally different; now he was ready for meditation.

Gurdjieff would not give you meditations just in the beginning. First he would test you from every point, from every corner of your being he will see whether you can surrender; surrender to some absurdity also? He helped many people. He was the right person for this age, particularly in the West.

Don't try to see any contradiction between the two – there is none. All awakened people have been showing the same thing, saying the same thing; their words differ, they may appear contradictory to you – they cannot be contradictory. If they appear contradictory to you then something is wrong with your reasoning. Go deeper. One day you will come to the stratum where you will see that they are saying the same thing.

Gurdjieff says DO as much as you can, and Lao Tzu says don't DO, let things happen – and both are saying the same thing; because only after doing too much will you be able to understand Lao Tzu. Lao Tzu would have understood Gurdjieff perfectly. If they both had worked in collaboration, that would have been perfect.

That's what I am trying to do: Gurdjieff, Lao Tzu, both. That's why you will see many contradictions in me. In Lao Tzu there is no contradiction – in himself. In Gurdjieff there is no contradiction – in himself. If you bring them together, then you see the contradiction. But in me you will see contradiction every moment. There is no need to bring any other enlightened man to find my contradictions. I am contradictory. Because I see that life is polar.

You have to be forced to the utmost of doing – only then surrender happens, let-go becomes possible.

Question 9

HOW CAN MAN BEST REACH THE STARS?

There is no need, you are already on the star, earth. There is no need to go anywhere. And wherever you go, you will be the same. Move within.

Earth itself is a star. Because it is too close to you, you don't see it. When you go to another star you will not see that star, it will be too close then the earth will look like a star from that faraway space. Man cannot see that which is close. Man can see only that which is far away and distant.

Try to see that which is close. In fact, try to see that which is you. You already are on a star, you already belong to the stars, there is no need to go anywhere.

And all this search of going to the moon and to Mars is in a subtle sense foolish. The real thing is to change yourself, not to go somewhere else, because you will remain the same; wherever you go you will create the same world, the same miserable world there. Stars won't help, only an inner transformation can.

Question 10

I FEEL SO MUCH FREEDOM AND LOVE TO HEAR YOU SAY: IF YOU DO NOT LIKE TO MEDITATE UNTIL THE TIME YOU FEEL LIKE DOING SO, THERE IS NO HARM IN DOING SOMETHING ELSE THAT INTERESTS YOU. BUT REGRETFULLY, HOW AND WHY IS IT THAT SOME OF YOUR DISCIPLES WHO DO NOT MEDITATE EXPECT OTHERS TO DO SO, AT TIMES THROUGH INDIRECT CRITICISM, AS IF IT IS A MUST!

Because they have much compassion for you. What I say may look good to you but what they say – please follow them; that will do good to you. And what I am saying you will be able to understand only when you have done what my disciples are saying to do.

It always looks good if I say: Be free; if I say: Don't do anything; if I say: You are already that which is to be achieved – it feels very good, ego enhancing. And when my disciples say: Meditate; do something; it becomes difficult, because you don't want to do anything; you want to be lazy.

And if this is the situation you will not be able to understand me – what I am saying. When I am saying: Nothing is to be done, I am saying the absolute truth. But you can misunderstand it.

When my disciples are saying something, they are saying something which is practical which you cannot misunderstand. Either you do it or you don't do it. And when they are saying: Do it, it has some meaning. It is not they who are saying it to you it is again I who is saying it through them to you, to do it.

And don't be bothered whether they are doing meditations or not; that is for me to think about – you need not bother. If you can do something for yourself, that is enough. And what I am saying will be possible for you to understand only when you have done deep meditations, otherwise not.

And this is a question not from a sannyasin but a visitor. In fact I am not very much interested in visitors; because there is every possibility that they will misunderstand me. Unless you are closely working with me, ready to move into deeper depths of your being, whatsoever I am saying can be even harmful to you, because I am saying it for those who are working, who are making every effort to change their being. They will be able to understand me rightly, what I am saying.

But visitors come – listening is good, because you don't have to do anything; I talk here – you simply sit there and listen; you become knowledgeable, you go home, you know more. Your ego is enhanced. But if somebody says to you: Meditate – then there is trouble, and particularly with Indians. They think that they know all about meditation just because they are born in India. You don't know!

And remain alert – soon the West will be knowing more than you because you are too egoistic about it, believing that you know already, so what is the need to do it? The West is more humble to learn and to seek and to practise, and to move in a discipline. You at the most are ready to listen – and with that too, you will listen only when it suits. If it doesn't suit you, then the man is wrong. YOU are always right.

If it suits you, then it is right, if it doesn't suit you, then he must be wrong; because the truth is already with you.

This smugmindedness has been the fall of the Eastern world. The Eastern consciousness has been falling every day lower and lower, and soon the unfortunate moment will come when you will have to go to the West to learn meditation.

But before that happens, a few possibilities are still here. Don't waste them.

Listening is beautiful because nothing is to be done, you simply sit there; you can even sleep and listen, you can rest. But to do meditation is to move in an inner turmoil, chaos: of that you are afraid – what will people say? Others will laugh: You and jumping and dancing and catharting? No, it is for foolish people, not for you; you are already too knowledgeable.

Drop all this knowledge, otherwise listening to me won't help much. What I am saying is true, but first you have to do much, only then can you understand what it is that Lao Tzu calls: doing by non doing.

Question 11

HOW IS PROGRESS, WHETHER IN CIVILIZATION, CULTURE OR RELIGION, POSSIBLE IF WE ACCEPT LIFE AS IT IS AND DO NOT SEEK TO CHANGE IT IN ANY WAY?

There is no need for any progress. Progress is the most false god created by man. There is no need.

What does progress mean? Progress means deep down to sacrifice the present for the future. You sacrifice today to live tomorrow; then tomorrow, again it is not tomorrow, it is today; again you sacrifice it for the tomorrow. The father sacrifices for the children, the children sacrifice for their children, and nobody lives life ever.

One generation sacrifices for another because there has to be progress; and then nobody lives it ever. There is no need for progress. The very word 'progress' moves you into the future. And there can never be an end to it. You cannot come to a state when you can say: Now the progress has been achieved, because progress is not a thing to be achieved, it is a process. So the state: Now everybody can enjoy, now the progress has been achieved – it will never come! Progress will remain always a process.

This is how up to now humanity has tried to live. In the name of progress all bliss has been sacrificed. No need to sacrifice any more. Forget about the future. You live for yourself! While the time is there – live totally. Your children will live their own life – don't sacrifice yourself, because sacrificing fathers are very dangerous – they never forgive their children; and then those children are always against those fathers because they cannot forgive this attitude: that you have sacrificed. Everybody has been taught to become a martyr for somebody else.

This is foolish, simple, sheer stupidity; but it goes in the name of progress. Don't bother about progress. The birds have not bothered – what is wrong with them? What have they been missing? The trees have not bothered, the Himalayas have not bothered, what are they missing? They enjoyed a thousand years before, they enjoyed always, they are enjoying now, they will be enjoying in the future for ever and ever – only man has got a disease called progress. It is a canceric thing.

Then you go on sacrificing; you say: How can I enjoy? Today I have to work hard so that tomorrow there is money, and then I will enjoy – but that tomorrow never comes. Then how can you enjoy? You have children, you have to work hard so that your children can enjoy, and they will have their own children, and their own children will have their own children – when does it come to the point where you can enjoy? Your mother sacrificed for you, she was a martyr, she never had a single moment of delight because she was working for you and sacrificing for you; NOW, ARE YOU ENJOYING? Because your mother sacrificed herself for you? You are not enjoying because she has taught you the trick to sacrifice yourself for somebody else: for the country, for the religion, for humanity – but SACRIFICE. Gods have been different, but the sacrifice has remained the same. Sometimes it is for the nation, sometimes it is humanity, sometimes it is Christianity, sometimes it is Islam, but SACRIFICE!

One secret has always remained with man and this has been killing him, poisoning him. No, no more talk about sacrificing. No more talk about progress! You live your life – if something happens out of it, it is okay; if nothing happens, you are not responsible. You are not running the world.

And all that you call progress: big houses, technology, big cars – have they added in any way to human bliss? In fact on the contrary they have killed all possibility. You may be living in a palace, but a palace is not happiness; you may be moving in a Rolls Royce, but to move in a Rolls Royce is not to be blissful. You can be as miserable there as anywhere.

The whole question is how to make man more happy – and if this progress goes on poisoning you man can never be happy. It is a trick, a conspiracy, to force you to commit suicide – for others, and then force others to commit suicide for others. The whole world has become hell. Drop this continuous madness about progress. Everything is good as it is today, and you are here for just now – LIVE it. And if out of your living something happens, it is beautiful – and I say it will happen out of living. But I don't call it progress, because the very word is ugly. It is future-oriented. I call it rather growth, not progress.

You live this moment, out of that life grows another moment – of course it is going to be finer and richer than the first. Then you live it more deeply, because you have learnt how to live deeply, you are learning constantly – and each moment becomes more and more intense. Out of each moment another moment is born; out of today is born tomorrow – richer, more blissful, more ecstatic; and out of you are born your children, and you give them birth in ecstasy. You were not in fact trying to give them birth, you were enjoying your love! In fact you were not concerned directly for them; out of your ecstasy, out of your orgasmic experience, they are born.

You share your ecstasy with them, they grow with you, they learn how to be ecstatic, how to be blissful. Their children will grow with them. This is growth, not progress.

In progress, non-essential things grow, and the essential dies. In growth the non-essentials are non-essential: if they are there, good; if they are not there, even better. But the essential grows. What IS essential? Essential is bliss, essential is your inner happiness, essential is orgasmic experiences, PEAK experiences.

You don't have big palaces but you have peak experiences. That's perfect. You may be living in a hut – that will do! You may not have very expensive clothes, but they are not needed – you have a rich being. A different, totally different dimension opens with growth.

Up to the last generation progress has been dominating human mind, but for the new generation, growth has become a meaningful and greater word. All growth groups: encounters, growth trainings, therapies – they are not worried about progress, they are worried about growth. And to me that word is meaningful.

Tao: The Three Treasures, Vol 4

Talks on Fragments from Lao Tzu's Tao Te Ching, Originally the "Three Treasures" series was published as two volumes, later republished as four volumes.

Talks given from 21/08/75 am to 31/08/75 am

English Discourse series

CHAPTER 1

Never be the First in the World

23 August 1975 am in Buddha Hall

LAO TZU SAYS:

ALL THE WORLD SAYS:

MY TEACHING, TAO, GREATLY RESEMBLES FOLLY. BECAUSE IT IS GREAT, THEREFORE IT RESEMBLES FOLLY. IF IT DID NOT RESEMBLE FOLLY, IT WOULD HAVE LONG AGO BECOME PETTY INDEED!

I HAVE THREE TREASURES; GUARD THEM AND KEEP THEM SAFE. THE FIRST IS LOVE. THE SECOND IS, NEVER TOO MUCH. THE THIRD IS, NEVER BE THE FIRST IN THE WORLD. THROUGH LOVE, ONE HAS NO FEAR; THROUGH NOT DOING TOO MUCH ONE HAS AMPLITUDE OF RESERVE POWER; THROUGH NOT PRESUMING TO BE THE FIRST IN THE WORLD ONE CAN DEVELOP ONE'S TALENT AND LET IT MATURE.

IF ONE FORSAKES LOVE AND FEARLESSNESS, FORSAKES RESTRAINT AND RESERVE POWER, FORSAKES FOLLOWING BEHIND AND RUSHES IN FRONT, HE IS DOOMED!

THE greatest miracle in life is love, and it is the greatest mystery also; greater than life itself, because love is the very essence for which life exists.

Love is the source, and love is the end also. So one who misses love misses all.

But don't misunderstand love as an emotion – it is not. Love is not an emotion, is not a feeling. Love is the subtlest energy; subtler than electricity. The very substratum of all energies is love.

It manifests in many ways. First try to understand love, then the other treasures will be easy to understand.

If you ask me what are my three treasures I will say: First, love; second, love, third also, love. And in fact that is what Lao Tzu is saying – but we will understand.

Man is a trinity, as Christians have called God a trinity. God may be, may not be, but man is a trinity: body, mind, soul. In fact because of his deep understanding of human beings Christ came to say that God is a trinity.

If there is any God he has to be a trinity, because everything that exists has three layers. Hindus call them three GUNAS, three qualities: SATVA, RAJAS, TAMAS. Christ called them the trinity.

When love expresses through you it first expresses as the body. It becomes sex. If it expresses through the mind, which is higher, deeper, subtler, then it is called love. If it expresses through the spirit, it becomes prayer.

And there is something in you which is beyond the trinity also. Hindus have called that 'the fourth', TURIYA. They have not named it, because it cannot be named.

The three can be named; they belong to the manifest world. The fourth cannot be named; it belongs to the unmanifest. But it is the substratum of all. They simply called it 'the fourth', TURIYA.

In the fourth, love becomes samadhi, nirvana, enlightenment.

First, when love – the same energy – expresses through body, it becomes sex. If everything goes well and sex is natural and flowing it is a beautiful experience because you can have a glimpse of the second through it. If sex goes really very deep, so that you forget yourself completely in it, you can even have a glimpse of the third through it. And if sex becomes a total orgasmic experience, there are rare moments when you can even have a glimpse of the fourth, the TURIYA, the beyond, through it.

But if sex fails, then many perversions happen to the mind. These perversions are expressed in hatred. Hatred is a failure of sex, a failure of love energy. Violence, lust for money, the continuous conflicting attitudes of egos: war, politics – these are all sex perversions.

A man whose sex is not perverted cannot become a politician. It is impossible. All politicians as such need deep sexual therapy, otherwise their whole energy will be moving to gain more and more power. When sex is natural, you feel power, you are not seeking it. Sex is potentiality, power. You feel it showering on you, you don't seek and search for it. But when you miss it there, then a great urge arises to seek power: politics is born. Then wars, continuous violence, are born; hatred, anger, and a thousand and one types of perversions.

People become attached too much to things when sex fails, because then they cannot be attached to persons. Because to be related to a person you have to flow, you have to be open.

With things there is no need to flow or to be open. Things can be possessed, persons cannot be possessed. Things are dead, persons are not dead. Persons are freedom in essence: you can love them, you can delight in them, but you cannot possess them.

People whose natural function of sex has failed become much too possessive about money, things of the world.

Science is also part of sexuality, the bodily phenomenon. That's why science goes on insisting that only the body exists: because sex knows nothing other than the body. Science cannot believe that even the mind exists, there is no question of the spirit; and of course 'the beyond' is completely beyond it. Science insists that man is only the body – that shows its inclination.

And the whole enquiry of science is based on sexual curiosity. And that too is a perversion.

If science is creative then it is not a perversion. Then the sex is functioning well, then the energy has a flow, it is not stagnant and rotten. But science as it is today – and it has been in the past the same – is destructive.

It is simply unbelievable that man can reach the moon – and soon they will be reaching other planets, and later on the stars – and half humanity is starving. It is unbelievable that man can develop such complex technology that the atom bomb and the hydrogen bomb can become possible, and they cannot even find a cure for the common cold – I was suffering for two days!

Simply, everything looks foolish. The whole of science is war-oriented, violence-oriented, destructive. If everything goes well with sex – which is very difficult because all religions are against it, they poison your mind. It is difficult because the whole civilization, all cultures, are against it – because they have come to know a trick: if you want to exploit a man, pervert his sex; then he can never become a master of his own being. Just pervert his sex and he will remain an automaton. Then you can send him to the wars, and you can sacrifice him for foolish ends.

A man who has known love cannot be forced to hate. A man who has even come to glimpses of love will be so loving, it will be very difficult for him to be destructive. But all nations need destructive people who are boiling within with destructiveness, who are in a way insane; otherwise what will happen to the armies of the world? A certain insanity is needed for a man to become a soldier.

If life is beautiful and love is showering who bothers to go to the war? And who wants to become a soldier? You are here not to destroy but to fulfil. So every culture, every religion, every nation, without any exception tries to pervert your sexuality, they don't allow you to enjoy yourself. They don't allow you to be natural. Once you are natural then you are beyond their control. You can be controlled only when you are ill.

That's why I say: If everything goes well, and if sex remains natural, then – the second: through deeper sex, love arises.

Love is not sexual but it arises out of sexuality, that has to be understood.

It is just like a lotus flower coming out of dirt and mud. But it is not dirt, and it is not mud. It is a total transformation of them. Between sex and love there is as much distance as there is between muddy water, mud, and a lotus flower. If you had not known it already you could not have imagined that this lotus has come out of ordinary mud. Impossible to conceive, to comprehend, because the lotus is such a transformed phenomenon. So different. Of some other world. It does not seem to be part of THIS earth. But it comes out of this earth.

Love arises as a lotus.

As science – particularly destructive science – politics, money and money-oriented search, possessiveness, belong to the body and belong to sex, so, art, poetry, music, painting, sculpture, belong to the second layer of love. When your love is flowing, when you have come to know a certain EN RAPPORTness with a person, a certain oneness with a person, although only for moments – that too is enough to change the whole life. If even for a single moment you have come to feel that two persons have dissolved and become one – in sex two bodies dissolve and become one; in love two minds dissolve and become one – if for a single moment you have known that oneness, your life will become a poetry, your life will have a dance to it, your life will have a deep harmony and music in it.

The third is prayer. When you have looked into existence through one person – your beloved, your husband, your wife, your friend, your child, your Master, if you have looked into one person and you have seen infinity, if you looked into one person's window and the whole sky of infinity opened, now you know that love can move higher – it can become prayer.

Prayer is meeting of spirit with spirit. Sex is very confined to the material body, very limited. Love is vaster, but still limited to a person. Prayer is unlimited. Then you know that you can move from every person to the infinite. Then every person becomes a jumping-board. You look into the eyes of your child – and God is there. You look into the eyes of your beloved, and suddenly the beloved has disappeared, she is no more there, he is no more there – God is smiling. You look into the flower and the whole has entered there. This is prayer.

These are the three layers of man.

Christianity, Judaism – they could reach only to the third. They have no conception of the fourth; but in the East, Buddha, Krishna, Mahavir, Lao Tzu – they have looked into the fourth, the beyond that goes beyond all. That fourth, the TURIYA, is ecstasy, exultation, samadhi, nirvana, Tao. In that fourth even the other disappears.

First in sex the body disappears but the mind remains. In love the mind disappears but the spirit remains. In prayer the spirit also disappears but the other, the Tao, the God, remains. In the fourth even God disappears. Nothing remains – or only nothing remains.

In that total emptiness where all dualities dissolve, love is absolutely fulfilled. Love is the key to all treasures. Love is not an emotion. Love is not a feeling. Love is energy, and the energy can express on four layers. And always remember that the energy has to be transcended, transformed, led into a higher rhythm, a higher state. But nothing is wrong; only if you are stuck somewhere, then it is wrong.

Sex is beautiful, nothing is wrong in it, but if you are stuck there, something has gone wrong. It is as if you are stuck at the door and could not enter the palace. Nothing is wrong in the door itself, it is a door, and you should be thankful for it; it is not a wall. But if you are stuck at the door it has become a wall.

It is because of you that the door has become a wall. Now you cannot enter.

Sex is beautiful. Use that energy to flow within. Move ahead, allow it to change into love. But don't get stuck at love, allow it to become prayer. But don't get stuck at prayer. Unless nothingness is achieved one should go on moving and moving. When everything is dissolved you have come to the ultimate flowering of the lotus.

That's why Hindus, who are the deepest searchers of the inner world, have said that when the energy comes to its highest peak it is a flowering of the lotus, SAHASRAR, the thousand-petalled lotus. It is the last CHAKRA in your body. The first is sex, the last is the lotus, the SAHASRAR.

Don't get stuck anywhere! That should be remembered always. If you can remember that then nothing can become a barrier to you.

It depends on you whether you use it as a barrier or as a ladder. A stone is there – a rock is there on the way. You can think of it as a hindrance; but you can step over it, and then it becomes a step and you move higher. That's why I accept everything. I don't condemn anything.

Whatever you are and whatever you are doing, don't get stuck there. Move on. Unless you reach to total absolute silence where you have disappeared, the other has disappeared, and only love flows, without there being a lover or a beloved – only then has it become the ultimate flowering of the lotus: love flowering, with no lover, no beloved; both the shores have disappeared, only the river remains. And when the shores disappear – the river becomes the ocean.

Now, try to follow the very potent, pregnant sutra of Lao Tzu.

ALL THE WORLD SAYS: MY TEACHING, TAO, GREATLY RESEMBLES FOLLY.

Love always looks foolish: foolish to those who are stuck somewhere, foolish to those who have not known anything higher than their body, foolish to those who have not known anything valuable other than money, foolish to those who have not known anything paradoxical, who, in fact, have not known anything mysterious, who have lived with logic, who are Aristotelian.

It is said that Aristotle's Master, Plato, used to call Aristotle THE MIND. That was his name for Aristotle – THE MIND. Whenever he wanted to ask, Where is Aristotle? he would ask, Where is The Mind?

Those who are just minds – heart is a folly to them because heart has its own reasons which the mind cannot understand. The heart has its own dimension of being, which is completely dark for the mind. Heart is higher and deeper than the mind, beyond the reach of it. It looks foolish. Love always looks foolish because love is not utilitarian. Mind is utilitarian. It uses everything for something else – that is the meaning of being utilitarian. Mind is purposive, end-oriented. It turns everything into a means; and love cannot be turned into a means – that is the problem. Love in itself is the goal.

If you love a person you don't say why you love them. You can't answer the question, Why do you love? You simply shrug your shoulders. If you are really honest you will say, I don't know. If you are dishonest you can find a thousand and one reasons. But no lover worth the name has ever been able to show any reason. He simply says, It happened. I just fell into love, I don't know why! That's why the mind says it is foolish. If you can't answer the why you must be moving in some foolish way: Stop! Come back! Be reasonable!

And I must tell you one thing: If you try always to be reasonable you can never be happy because happiness has something unreasonable in it. The very ingredient of being happy is to be unreasonable. If you can be unreasonably happy, only then can you be happy, otherwise not. If you try to find out the reason then you will simply be miserable. Misery has reasons, happiness has none. You can answer: Why are you miserable? but you cannot answer: Why are you happy? Always you are miserable because of you. And always you are happy in spite of you. It has no reason to it. The 'why' cannot be answered. And heart is not arithmetic, it is poetry, paradoxical! It moves from one extreme to another. It comprehends all extremes. It is so vast, it contains all the contradictions in it.

SAYS LAO TZU: ALL THE WORLD SAYS: MY TEACHING, TAO, GREATLY RESEMBLES FOLLY.

Because whatsoever Lao Tzu is saying he is saying: Live here and now! This is folly! Because a reasonable man always sacrifices today for tomorrow. He says, I will live tomorrow. When things are put right, when the time is right, and I have leisure, enough money, a big palace to live in, then I will live – right now how can I live?

Every parent is teaching to every child: Sacrifice the present for the future. Sacrifice this moment for the next. Sacrifice yourself for something else.

This is reasonableness – to postpone life. Heart says: Live now. That's what Lao Tzu says – Live now. In fact there is no other way of living. Either you live now, or you just pretend to live. You never live, you just postpone. You only die, you never live. Because to live there is no other time than the present. Existence is always in the present. But the reason always thinks and plans for the future.

Of course if somebody says – Live now, you will say, How is it possible? I have to make arrangements first. I have to plan. When the right time comes I will live.

It never comes. Millions and millions of people have died; it never came for them, it will never come to you.

MY TEACHING GREATLY RESEMBLES FOLLY, people say.

It has to resemble folly. All great wisdom resembles folly. Only fools look reasonable in this world. Only fools are rational. All wise people look a little eccentric. They don't belong to the crowd. They don't belong to the notions of the crowd. They live their being. They look like idiots – this word idiot is beautiful. It comes from a Greek word IDIOTI And IDIOTIKI in Greek means private. This is something! An idiot is somebody who is living his private life! Not a life of the crowd. Not part of a collective mass. He who is living his own life in his own way is an idiot.

Dostoevsky has written a beautiful novel, THE IDIOT. Had Lao Tzu read it he would have appreciated it. The idiot in Dostoevsky's novel is exactly the man who will be called foolish, but who is wise. The world has gone so foolish that if you want to be wise you have to be foolish according to the people around you.

ALL THE WORLD SAYS: MY TEACHING GREATLY RESEMBLES FOLLY. BECAUSE IT IS GREAT, THEREFORE IT RESEMBLES FOLLY.

All greatness is so beyond the mediocre mind! And mind is mediocre! Remember it; mind itself is mediocre. The mind can never be great; there have never been great minds. If you have heard about great minds you have heard wrongly. If you ask all the great minds they will say that whatsoever they have attained has come from beyond the mind, not from the mind; something that filters through the mind but is not part of the mind.

Ask Madame Curie how she solved her problem and became a Nobel laureate. She tried for years, for three years almost, to solve a single mathematical problem upon which her whole research depended; she failed and failed and failed. Frustrated one night, she dropped the whole Project, went to sleep; and in the night, in a dream, the problem was solved. She got up, wrote it down at the desk, went back to sleep; in the morning she completely forgot about it.

When she came to work at the desk she was surprised – there was the answer, miraculously there! For three years she had been working at it – where had it come from? And there was nobody else, she was alone in the room, and nobody else could have solved it even if there had been somebody there. Nobody, no servant, could have done that trick, she herself had been working on it for three years. Then she remembered a dream. In the dream she had seen the whole answer written. Then she remembered that she had got up in the night; and then she looked at the handwriting – it was her own.

Now, the Nobel Prize should not go to the mind – but it has gone to the mind. Now Madame Curie is a great mind – and the answer has come from beyond the mind.

Always it has been so. Always it will be so. Mind is mediocre. It is good at small things, petty things of the market – you can run a small business, you can earn a little money, you can have a bank balance, there it is okay. But not beyond that.

BECAUSE IT IS GREAT, that's why it looks like folly.

Deep down, if you search within yourself you will also see that if suddenly Mahavir comes and stands here naked you will think that he is a fool, what is he doing here? If Lao Tzu comes here you will not be able to recognize him, it will be impossible for you to recognize him. He will look like a perfect fool!

Bodhidharma reached China. The whole country was waiting for him. The king himself had come to the border of the country to receive him. A million people had gathered, because a great Master was coming. And when the Master appeared, people started giggling. It was impossible to believe their own eyes. Even the emperor felt very uneasy because this man Bodhidharma had one shoe on one foot and the other he was carrying on his head. What manner of man was this?

The king said, Excuse me, sir, but what are you doing? We had come to receive a sane man; are you insane?

Bodhidharma laughed and said: So you have failed in the examination. If you can understand this only then can you understand other things that I have to say. If you cannot tolerate such a small contradiction, it's not much, just carrying a shoe on the head, if you cannot tolerate and understand this much it will be useless for me to stay here. He turned back. He left the town, went into the forest;

he said: There is no need to stay, nobody will be able to understand me; now I will wait. Those who can understand me, they should come to me.

He never entered into the capital again.

Contradictions are very difficult for the mind. Mind lives in a routine. The shoe must be on the foot, that's the accepted thing. It should not be carried on the head. Such an innocent thing – he was not doing any harm to anybody. But no, impossible.

We have a levelling of everything.

I was just reading a man's memoirs. He was a great scientist, and once a friend played a joke. The friend invited many people for a party: great doctors, scientists, engineers, poets, artists, musicians, and when they had all gathered the host said: I am not going to introduce you to each other, and please don't introduce yourselves to each other, because I don't like labels. So you meet each other man to man – forget that you are an engineer, a doctor – I have not invited doctors and engineers and lawyers and advocates, just people, friends.

This scientist who was there says: We were so puzzled. What to do? How to approach each other? Because we cannot approach man as man. If he is a doctor, of course; engineer – then there is something to proceed by; but just a man? You cannot hook yourself with him. From where, how? Just a man or a woman! And he said it was such an uneasy affair that people became completely silent. How to start? Without labels the mind simply doesn't function.

He writes: I have never seen such a silent party. People somehow finished and escaped, because if you cannot say that you are a great writer and you have written this and that, then who are you? The identity disappears. And without identity you are a nobody.

ALL THE WORLD SAYS: MY TEACHING GREATLY RESEMBLES FOLLY.

Because Lao Tzu's whole teaching is how to lose the identity, how to forget the labels that the world has given to you, how not to be labels, but to be authentically beings.

BECAUSE IT IS GREAT (it is vast), THEREFORE IT RESEMBLES FOLLY.

Life is a circle. A child is a fool, innocently foolish, and that is the beauty of a child. All children are beautiful. You cannot come across an ugly child. But then where does all that beauty disappear to? Behind the labels, all that beauty disappears. Then masks are there, not faces. Behind the dishonesties, the reality disappears.

But each child is beautiful, beautiful and foolish! And innocent! Then you learn much, and you lose much in your learning. Then you move into the world. You become knowledgeable, you become worldly wise, but then you are losing your innocence. Then layers and layers of worldly knowledge, of the so-called worldly wisdom, gather around you. You are encaged.

If you can understand Lao Tzu you suddenly drop out of this imprisonment – which you yourself are carrying around you. Nobody is insisting, nobody is forcing it on you – you simply drop all the

identities and all the deadness that has accumulated around you. This is renunciation. If you ask me, this is SANNYAS. You simply drop all that you have gathered, you simply become completely unburdened, and again become a child.

Of course the whole world will say you have become a fool, because the world now cannot account for you.

In Jesus' life there are many parables. Once he came to a house – he was invited there; the hosts were two sisters, Mary and Martha. Mary was sitting just near Jesus, not doing anything, just happy being near him, massaging his feet and crying, in deep benediction, tears of happiness flowing; and the other sister Martha was working in the house, Preparing food for Jesus – and other guests were coming, and she became jealous. She came to Jesus and said, Look, I am working alone and she is just sitting here not doing anything. Tell her to come and help me.

Jesus said: You are end-oriented, she is not. You are preparing for the guest and the guest is here. She is enjoying the guest. You do things in your own way and let her be herself. Of course, ordinarily you cannot think why Jesus should say such a thing. He is in favour of the lazy. If Mahatma Gandhi had been there he would have said, Yes, you go and help in the kitchen. SERVICE IS PRAYER. Go and serve! But Jesus said: You do things in your own way, leave her alone. One is reason, the other is unreasonable heart.

In another house that he was invited to a woman came and she poured costly perfume on his feet, the whole bottle of it – it was very rare. And Judas was there, who became later on the traitor – which he had to become; he was the businessman around there, he was the perfect Jew. Looking at this, Judas said: What is this? And you are allowing it? (He must have been the first communist, that Judas.) Stop her! She is wasting valuable perfume! The perfume can be sold, and many poor people can be fed.

Of course, absolutely reasonable. Who can find a fault with Judas? He said: People are poor, and you are allowing her to waste money like that!

Jesus said: Poor people will always be there, you can serve them, I will not always be here.

Difficult to understand. Unreasonable. Absolutely unreasonable! This man Jesus was not a socialist at all. It was simple mathematics. Mahatma Gandhi would have supported Judas not Jesus. Jesus is allowing people to waste while people are hungry! Looks foolish.

Christians don't talk much about these stories because they themselves feel a little guilty. It looks guilty when people are poor. He should have stopped it. Nothing should happen around him like that. But what Jesus said is really something. He said: I will not be here again. And I'll not be here for long, Judas. Poor people will always be there – you can serve them. There is no hurry. But let her do whatsoever she wants to do.

Reason is not the question, love is the question.

IF IT DID NOT RESEMBLE FOLLY, IT WOULD HAVE LONG AGO BECOME PETTY INDEED!

And, says Lao Tzu, if it didn't resemble folly it would have become mediocre, petty. But my teaching will never become mediocre because the mind will never be able to comprehend it and convert it into a petty thing. It will always remain beyond the mind.

Even a Buddha can be understood through the mind. Krishna can be understood through the mind. With Lao Tzu it is impossible.

Many times people ask me why in the name of Lao Tzu there has not been a great organized religion. It was not possible. The man is impossible. The man is so wisely foolish that it is difficult to create an establishment around him. He remains a lonely rebel, beautiful in his aloneness, but incomprehensible, very very far away, distant, like Everest – you can look at it, but to create a mass organization around him, and to lead the mass towards the Everest is not possible.

I HAVE THREE TREASURES; GUARD THEM AND KEEP THEM SAFE. THE FIRST IS LOVE. THE SECOND IS, NEVER TOO MUCH. THE THIRD IS, NEVER BE THE FIRST IN THE WORLD.

In fact the first is enough, the other two are nothing but elaborations of the first – try to understand

THE FIRST IS LOVE. What is love in fact? What happens? What is this phenomenon, love? First thing: With love you function as a heart and you don't function as a mind. You don't function as reason, you function as feeling. You don't think, you feel. This is the first thing to be understood about love; that you become a feeling phenomenon not a thinking entity. Your centre of being falls from the head to the heart. You become headless. You don't identify with the head, you become identified with the heart – and the heart is absolutely foolish; foolish in the eyes of the world, wise in its own ways. You start feeling.

It has become very difficult because whenever you feel, you in fact only think that you feel. It is not direct.

Sometimes people come to me and they say that they have fallen in love, and I ask, Are you certain? They say, We THINK that we have fallen in love. Even feeling has to pass through thinking first, then it comes to you. Your heart has to beg the mind to be allowed a little freedom.

This is absurd. Because thinking is a device. It is useful, but it is not your whole being. It is like a radar, it helps you to look around, to have a little peep into the future so that you can move well, but it is not YOU.

And howsoever you train your mind you will never be happy with it because happiness is not a quality which is felt by the mind. It is just as if you are trying to smell something through the eyes. The eyes are not meant to smell, they are meant to see. Or it is as if you are trying to see something through the ears; those ears are not meant to see, they are meant to hear.

Mind is a bio-computer. The very mechanism exists there to help you to move safely in an unknown world, in a strange world. It is just a safety guard. It is not meant that you should be happy through it – and that is what you have been trying to do! And that is how you have created hell around you: you are trying to be happy through the mind, which is not possible!

Mind people are the most unhappy in the world, and this is as it should be. Mind is to look around as a watchdog, to feel the way. Whenever it is needed it should be used. Whenever it is not needed it should be put aside.

But you have become so dependent on the slave that the slave has become the master. And the master has become completely lost. You are not even able to feel where the master is. Lao Tzu says: Drop down towards the heart. Love things, don't THINK things. Love people, don't THINK people. Feel more, think less, and you will be more and more happy. The trees are more happy than man, the birds are more happy than man, the animals are more happy than man – this is unbelievable! What has happened to man? He has got hooked into the mechanism of mind.

It is good that the mind is there! It is beautiful if you can use it. But you should not be a head, rather you should be a head master. You should use it as one uses a mechanism – just as you drive a car. Don't become identified with the car. Be the driver, remain the driver. And when you don't want to drive, don't allow the car to force you. If you need it, you use it. If you don't need it, you don't use it.

Head is a subtle mechanism around you. You are just like a driver, hidden behind the mechanism.

Drop the identity with the mind, then only will you know what love is – because once you drop the identity with the mind suddenly you fall towards the heart.

The heart is the driver. But how is it to be done? – because just by saying that the first treasure is love makes nothing clear nothing is attained by repeating it.

You start slowly to move in that direction. Sit by the side of a rock, close your eyes and feel the rock. Don't think, and don't say it is beautiful – these are all mind trips. Just lie down on the rock, spread your hands and body on the rock as if you are on the breast of your mother feel the rock, close your eyes, touch the rock with your tongue, kiss the rock, and let it give you A FEELING.

In the beginning it may not be so easy because rocks have become afraid of man, they won't believe it: What are you doing? because you have never done such a foolish thing! In the beginning they may be apprehensive: There must be something wrong with this man, has he gone mad? Because men are not meant to do such beautiful things and he is doing this; only mad people do such things – or sometimes people like Lao Tzu.

But allow the rock to get accustomed to you and soon you will find an upsurge of energy from the rock hitting directly to your heart.

Go and embrace a tree. Just put your head on a tree and rest there, and feel how the energy of the tree starts flowing in you, and how it rejuvenates you, how it makes you absolutely fresh and clean, how suddenly deep down in you some flowers start opening and flowering. Listen to the sound of a bird, just listen, because the bird is not saying anything, he is simply singing.

Listen to the poetry of the waters.

Just listen to the poetry of the trees and their colour, and FEEL.

In the beginning it will be hard; again and again you will start thinking. Remember – drop thinking, again feel. By and by you will come to have the knack of it.

Once you have the knack of feeling you will laugh! How you were missing! Behind the mechanism you were hiding. The driver was lost and the car had become the totality. Now the driver is separate, now you can come. You can put the car off, or you can put the car on, it is for you to decide. Mind is a mechanism, it can be put off and on.

When I talk to you I have to put it on, when you are gone I take the key out of it. It is non-functioning. It stops. Your car is continuously on, your motors are continuously functioning. They create such noise within you. The inner chatter.

THE FIRST IS LOVE.

The first step towards love is to feel more. And the second step towards love is: Be more. Don't pay much attention to that which you do, pay attention to that which you are.

You always think in terms of doing: you are an engineer, you are a doctor, you have done this and that... Forget all this doing! Just try to BE MORE. Have the feeling of being; just sitting, feel YOU ARE. ISNESS, BEING, should be the mantra. Just feel you ARE, and let this feeling get deeply rooted within you.

Never get identified with what you have done. That is nothing. That is just dirt. Get clean out of it and just feel who you are – that's why in the East the greatest mantra is Who am I?

Not that you start thinking about yourself, because that is how it is happening in the West. Coming to know that in the East the teaching has been: Know who you are, there are many people who sit silently and repeat inside: Who am I? Who am I? If you do this then you are making a fool of yourself. It is stupid. Don't say, Who am I? otherwise you are thinking again. Just FEEL, BE. Just close your eyes and grope in the dark for the being. Grope!

The new generation has a beautiful word for it; that is to GROOVE. Groove for it, focus on it. In darkness, try to grope. There is nothing like it. Once you can groove on it, once you can focus on it, it is the most groovy thing possible.

First drop thinking and come nearer and closer to feeling; and then drop doing and come closer and nearer to being.

If these two things can be done you will be able to gain the first glimpse of what love is.

And then your life will be filled more and more by love and love's light. Then you can enter into a relationship which will not be sexual. Sex may be part of it, but if it is part of love sex itself becomes beautiful. And if love is part of prayer then love becomes religious and sacred. And if prayer is part of meditation it becomes the ultimate, beyond which there is no goal.

The last fulfilment.

THE FIRST IS LOVE. THE SECOND IS, NEVER TOO MUCH.

Why does Lao Tzu say, Never too much – the disease I called O/D: overdose, or overdoing? Because mind is fed by overdoing, and heart is always fed by balance.

A loving person is always balanced, he is always in the middle; never too much to the left, never too much to the right. Even if sometimes he has to lean towards the right he leans only to gain balance. That's all. Otherwise he remains exactly in the middle: still, tranquil, silent. He is always in equilibrium.

Mind is always after the extreme. It exists because of the extreme. Mind IS the extremist. The disease I call O/D is the mind. It is always overdoing – either on the left or on the right, but it is always overdoing. Whenever you are overdoing a thing you are becoming a slave to the mind. Whenever you are balanced, non-extremist, you are going deeper than the mind, you are moving in the heart.

That's why I say: Don't renounce the world. People have renounced it and that became their mind trip. That's why I don't say: Just indulge in the world and forget about religion, because that too has been done by mind people, and that too has been destructive. I say: Renounce IN the world. Don't renounce the world, renounce IN the world. Be in the world but don't be OF it.

Be in the world but don't allow the world to be in you, then an equilibrium is attained. That's why my sannyas looks contradictory, paradoxical, because I am giving sannyas to people who are going to live in the world, I am not telling anybody to move to the monasteries. I am insisting – Remain in the market. If the market and the meditation can both go together there will be an equilibrium attained – which is what Lao Tzu says: THE SECOND IS, NEVER TOO MUCH.

Even too much of God is bad. Too much of meditation is a disease. Too much of anything is wrong. It has happened in the East, we have done too much meditation. In Zen monasteries they are doing eight hours, ten hours, per day. It seems they are born here only to meditate, nothing else. Their whole life seems to be just sitting. They don't enrich life. They don't enrich themselves by life experiences. They don't move in the world – they are afraid; fear-ridden. And all their meditation is nothing but deep suppression. Meditate, but go to the market, because there is the test – whether you have been meditating rightly or not.

THE THIRD IS: NEVER BE THE FIRST IN THE WORLD.

That's very beautiful – and that too is a part of love. Whenever you love you don't want to be first in the world; that's why I said: When love goes wrong, politics is born. Politics is the effort to be first in the world – to be the president, to be the prime minister, to be the richest person in the world, to be the most famous in the world, to be first in the world.

Have you watched? If you love somebody you would like HIM to be the first in the world, not yourself. Suddenly a change of inner being happens. If you love somebody you would like HIM to be the first. And if you love the whole world – then you would like to be the last.

That's what Jesus says: Those who are first in this world will be the last in the kingdom of my God. And vice versa.

Lao Tzu says: THE THIRD IS: NEVER BE THE FIRST IN THE WORLD. The very ambition of being first shows that you missed life. You are not blessed. You are not exalted. You are not fulfilled.

Ambition is insanity. Ambition shows that you are not at ease with yourself, that you are not at home. Ambition shows that now you want that others should know you are very great. That is just to hide your smallness. You would like the whole world to know that 'I am the greatest man in the world'. This is just the opposite of what you feel inside – you feel inferior. Only an inferior mind is ambitious. A superior mind need not be ambitious; there is no point in being ambitious. He is so fulfilled, if you put him last he will be happy there. He knows how to be happy! So wherever he is he is happy. If you throw him in hell he will be happy there.

I have heard: There was an English thinker, Edmund Burke. He used to go to church on Sundays – he was not a believer but he liked the preacher and the way he talked about things.

Somebody asked him: You are not a believer and you are not a religious man, so why do you go every Sunday, and so regularly? He said: Once in a while I like to see a person who really believes. Just to see a person who has faith is beautiful in itself. I don't have any faith, but this preacher is a man of faith. He may be wrong – I know that he is wrong, but that doesn't matter. He is beautiful in his faith. It seems that he has attained. Maybe he is in a delusion, but that is not the point. I am continuously trying to achieve something and he has attained. So just to look at him, I go there.

One day he asked the priest – because the priest had preached that evening that people who are good, virtuous, and believe in God will go to heaven – after the sermon Burke asked the priest: What about people who are good and virtuous but don't believe in God? Where will they go? Will they go to heaven? If you say Yes, then to believe in God is not necessary. Then the belief, the whole hypothesis is useless! If a person can go to heaven just by being virtuous then what is the point of belief? And if you say that people who are virtuous and good and don't believe in God will have to go to hell, then what is the point of being virtuous and good? Just believing in God will do.

This Burke was a logician, and the priest was puzzled. He said: Give me a few days, I will have to enquire. I don't know exactly what happens.

He tried for seven days to think from every nook and corner, but he couldn't get it, because the puzzle was THERE. If he says Yes, then there is a problem. If he says No, then too there is a problem.

On the seventh day he came to the church one hour before his sermon; he went to the terrace, was brooding there, closed his eyes – the whole of the previous night he could not sleep because he was thinking and thinking and thinking – and again he fell into sleep, and he had a dream.

In dream he saw himself going in a train somewhere. He asked: Where is this train going? and people said: We are going to heaven. He said: This is good. This is the right thing. I will ask where those people are who are virtuous, for example Socrates – good, virtuous, but he never believed in God; where are they? So he went into heaven. But he didn't like the look of the place. It looked a little ruinous, no happiness, a little boring, no excitement – of course, silent – but it looked dead. He could not believe that this was heaven.

Then he asked: When does the train leave for hell? The train was ready, so he entered. He went to hell. He could not believe his eyes again because things were really beautiful. Beautiful trees,

greenery, flowers, birds singing, and everybody was happy. He said, There is something wrong! THIS seems to be like heaven.

He went into the town. He asked people: Is Socrates here? They said, Yes, he is working in the fields. So he went to Socrates and he said: Are you here? You, good and virtuous, but you didn't believe in God? So you have been thrown in hell? He said: I don't know about hell at all, but since we came here we have turned it into heaven.

SHOCKED, his eyes opened.

Edmund Burke was waiting downstairs. He came there and he said: I don't know now exactly, but a dream I had I will tell you. In the dream I came to realize that people who are good and virtuous, wherever they go – that place becomes heaven. People who are not virtuous and good, even if they believe in God, wherever they go – that place becomes a hell. This is how it has been revealed to me in my dream.

The world has become a hell because nobody trusts himself. Nobody is fulfilled. Nobody is happy with himself. Everybody is ambitious. Ambition creates hell.

If you ask me who is the non-religious person I will say: the ambitious mind. If you ask me who is the religious person I will say: the non-ambitious mind. A non-ambitious mind is religion incarnated. He has the quality, because he is so fulfilled. Around him you will find an aura of fulfilment. He is not competing with anybody else. There is no need. He feels enough! More than enough. He feels grateful. Whatsoever he has got is ecstatic. More is not possible. And he is not competing with anybody else because there is no need. And the inner riches are such – there is no need to compete. That is the meaning of inner treasures. If you go for outer treasures you will be in competition. If you go for inner treasures there is no competition, no need for it. There is an infinite sky; you can have the whole sky for yourself, there is nobody else to compete with you.

That's the difference between religion and politics. Politics attracts inferior people, people who are filled with inferiority complexes. To be religious is to drop the inferiority complex. That's why I go on insisting that you are not to achieve anything. It is already there within you. You are not to become gods, you are gods.

And you are not to postpone it for tomorrow. There is no need. You can enjoy it right now. The question is not to achieve something, the question is to delight in it – it is already there! You lack nothing! If you want to be happy you can be happy THIS VERY MOMENT. Not for a single moment has it to be delayed, there is no need because all that is needed for being happy is there. You have just to become alert, aware. You have just to open your eyes and find. Everything is there, all guests have come, the food is ready, the celebration is on. You have just to open your eyes and participate.

I don't say: Become gods, because that is politics, then you are running to achieve something. You become ambitious. I say: You are gods. Realize it, it is not to be attained. You have just to pay a little attention to it. You have become oblivious of the fact that you are gods.

THE THIRD IS, NEVER BE THE FIRST IN THE WORLD.

And then who bothers to be the first in the world? You are already the first. Everybody is the first in the world, that is the meaning of it. Nobody is comparable to you, has never been, will never be; you are incomparable, unique. You are already the first.

THROUGH LOVE, ONE HAS NO FEAR;

Unless you attain to love you will always be afraid. A deep turmoil and fear will be there in your being. You will go on trembling, because unless you attain to love you cannot know that you are deathless. Fear will be there.

One who loves deeply becomes deathless. One who loves deeply goes beyond death. One who knows love knows also that death does not exist. Because in deep love you come to know death. You die! And you resurrect.

The cross and resurrection both happen in love, that's why people are afraid of love. They come to me and they say, We would like to love but we are afraid. Man is afraid of woman, women are afraid of men. Even if you are in love you are not wholeheartedly in it. You move with very very safe secured steps. And you move always to that point from where withdrawal is easy, you never move to that point where withdrawal will be impossible. You never move to that depth from where return is not possible. You stretch out your hand, but you are always ready to take it back any moment if danger comes. That's why your love remains superficial.

Love is a death, death of the ego. And when you die only then you know that you cannot die, that something in you transcends death.

THROUGH LOVE, ONE HAS NO FEAR; THROUGH NOT DOING TOO MUCH ONE HAS AMPLITUDE OF RESERVE POWER;

When you are not a doer you have so much energy you become a reservoir, a great lake, full of energy; and that lake becomes a mirror in which the whole is mirrored and reflected.

Ordinarily if you are a doer – and all are doers – you are always frustrated, always your energy is less, lower, than your need. You are always on the low – down; you are never high and up. Rarely does it happen that your energy is so much it is overflowing, and if it does happen you immediately move into activity to destroy it, to dissipate it – and then you always feel as if you are being sucked. Nobody else is responsible.

A doer will always remain on a low level of energy. And how can you reach the ultimate on such a low level of energy? Energy should be preserved. It should become a deep lake within you so that you can reflect the whole.

THROUGH NOT DOING TOO MUCH ONE HAS AMPLITUDE OF RESERVE POWER; THROUGH NOT PRESUMING TO BE FIRST IN THE WORLD ONE CAN DEVELOP ONE'S TALENT AND LET IT MATURE.

If you are in competition, trying to be first in the world, you will miss your being totally because there will be no time to allow it to grow and mature. If you are not competitive and ambitious, then

the whole energy is available for your own being to grow, to mature, to bloom; otherwise the whole energy moves in so many directions...

Somebody has got a beautiful car. Now you cannot tolerate this. You have to have a better car than your neighbour, you have to waste your energy for a better car. Then somebody has got a better bungalow. Now you have to get a better bungalow, because how can you be defeated by ordinary neighbours? The whole life is wasted. And finally you find that in competing with your neighbours you have committed suicide.

Remember, you are here to be yourself. Live in the world as if you are alone. Live in the world as if there is nobody who lives by your side; there is no neighbour – just you alone. And then choose your path.

There will be no competition. There will be only inner growth and maturity.

And if you can become that which you are already, only then there is fulfilment. You can become somebody else, but there will be no fulfilment. You can become a Rockefeller, a Ford, you can become anything; but when you have achieved it you will simply come to realize that this was not your destiny. You have achieved somebody else's destiny – how can it fulfil you? Your destiny may have been a small one, a simple one – that you were going to become a flute player. Now you have become President Ford of America. Now what to do with this? The whole life wasted.

And now if you start playing a flute people will think you are absolutely foolish. The time is wrong. And now you will be so confused you won't know. All sense of direction will be lost. Remember you are here to be only you and nobody else. Don't allow anybody else to manipulate you, and don't try to manipulate anybody else. You are not here to fulfil anybody else's expectations, nor is anybody else here to fulfil your expectations. Each individual is unique, sacred, divine. And each individual has his own destiny, and he has to fulfil his own destiny. His own destiny fulfilled – he fulfils the whole. Unfulfilled – he remains like a wound in the heart of the whole.

There is only one sin if you ask me, and that sin is: not to fulfil your destiny. And there is only one virtue: to become that which you are meant to be, non-competitively.

Just think if the whole world disappears and you are alone on the earth – what will you do? Just think – what will you do if the whole of humanity disappears. leaving only you on the earth; what will you do? Just close your eyes sometimes and see what you will do. If it comes to you that you will dance, then that is your destiny. Dance! Or if you think that you will just relax under a tree and go to sleep – go under a tree and go to sleep! That is your destiny. Just think of yourself alone – and you are alone really – and then you will feel fulfilled.

Small things fulfil if they are IN TUNE with your being. Even great things cannot fulfil if they are not in tune with you.

... THROUGH NOT PRESUMING TO BE THE FIRST IN THE WORLD ONE CAN DEVELOP ONE'S TALENT AND LET IT MATURE.

IF ONE FORSAKES LOVE AND FEARLESSNESS, FORSAKES RESTRAINT AND RESERVE POWER, FORSAKES FOLLOWING BEHIND AND RUSHES IN FRONT, HE IS DOOMED.

So these are the two paths: if you follow your own inner being, the still small voice within, you will be fulfilled. If you don't follow it, you are doomed.

And if you feel that you are already doomed, don't be miserable – there is always enough time to drop out. Even in the last moment one can drop out. In a single moment one's destiny can be fulfilled.

But don't go on playing roles which others have imposed on you. Others are trying to say, Be this; Be that. Just be yourself.

That's why when many people come to me and they say: Why don't you ask your sannyasins to be a little more disciplined? I say, I cannot. If the discipline comes from their own understanding it is okay. If it is not coming, that too is okay. Who am I to force any discipline on you? I am here to make you free.

If out of freedom a discipline is born, and you become mature, understanding, responsible, it is good. If not, that too is good.

But, I am not here to impose any discipline on you. An imposed discipline is a slavery, and when it comes from your innermost core it is freedom, freedom fulfilled, freedom come to its ultimate blossoming.

CHAPTER 2

Bring the other two Buddhas also!

24 August 1975 am in Buddha Hall

Question 1

IS IT POSSIBLE TO BE INSIDE WITH YOU?

Whenever you are with yourself you ARE with me, and there is no other way to be with me. So don't create a duality between you and me. Just try to be with yourself, just try to be your withinness, and you are with me!

Language is not capable of saying anything about a non-dual reality. Whatsoever is said in language is bound to be dual. And when you are with me neither you are nor I am. Whenever you are really YOUR BEING you are a nobody, a vast emptiness a whole sky with no boundaries. And then you are not only with yourself you are with the trees, with the clouds, with the mountains, with the sands and with the seas... when you are with yourself you become the whole.

That is the meaning of the Socratic insistence: Know thyself. If you can know yourself you have know all that can be known – or that which is worth knowing. If you miss yourself you can know much, but all that knowledge is just rubbish. It may hide your ignorance, it cannot dispel it. It may make you knowledgeable but it will not make you understanding, it will not open the inner eye of knowing. You will remain a head person, top heavy, in deep anguish and anxiety.

If you want to be with me, to be with me is not the way. If you want to be with me, to be with yourself is the way. And that is the insistence of all the Buddhas: Know thyself and you will know me, because in knowing yourself you have known all.

But if you try to be with me you will create a duality, and a conflict. Then being with me will become a new sort of attachment. That won't help you, that will really harm you and hinder you. Then I will not be helping you towards transcendence. Rather on the contrary I will become a rock hanging around your neck. You will not achieve through me then, you will be drowned.

But I will not be at fault; that will be your own fault. That has happened to millions of people all over the earth in all the centuries. A Jesus comes and people start being attached to him. The whole point is lost. A Buddha comes and people start their journey to know the Buddha and they become so much obsessed with it that they forget that their own Buddha is just inside themselves. He is not outside.

And the way to know the outside Buddha is to know the inside Buddha. When you are completely within yourself you have known all Christs, all Buddhas, all the Masters that have ever existed, and also all those which will ever exist, because you become one with the whole. Knowing oneself one knows the whole.

The temptation is strong to be attached to a Master, to cling to a Master, to become a shadow; but that won't help, that will be suicidal.

Don't cling to me, I am here to make you free. I am here to help you to be completely, authentically yourself.

If you have accepted me as your Master then you have to understand what I am saying. If you have accepted me as your Master then the only way for you is to know yourself.

Forget about me, move withinwards. One day when you will be standing in your own total glory, in the magnificence of your inner being, in the inner light – there you will find me. Not as a separate being, not as an object, but as the very innermost core of your own self.

It is reported: Buddha was dying, and Anand started weeping and crying – his oldest disciple, and the most clinging one; for forty years he had been with Buddha and he had not attained, he had not realized himself yet; he loved Buddha too much. If you love too much... remember always, anything that is too much becomes part of the mind; only balance is transcending mind; anything that is too much becomes part of the mind; He loved Buddha too much, the love was not a freedom, it had become a bondage – anything of the too much is a bondage – and now that Buddha is dying his whole life is ruined. Anand cries and weeps like a small child whose mother is dying.

And Buddha stops him and says: What, Anand, are you doing? He looks at Buddha with tear-filled eyes and says: Now where will I see you? Where will I seek you? And Buddha laughed and he said: That has been my whole teaching! For forty years that is what I have been telling you, that whenever you want to see me, look within! APPA DEEPO BHAVA; be a light unto yourself. THERE, inside you, you will find me.

If you cling to the outside, it may be a Buddha, a Jesus, but you cling to the world, because the outside is the world. Your own innermost interior is the transcendental.

Move withinwards and you come closer to me. Come closer to me and you go far from yourself. Try to understand this paradox: If you try to come closer to me you will go further from yourself, and

how can you come close to me if you are going further from yourself? Come closer to yourself and you come closer to me, because how is the otherwise possible?

When you come closer to yourself you come closer to me because in the innermost being the centre is one. On the periphery we differ; on the periphery I am an individual, you are an individual; the move withinwards brings these peripheral points closer and closer and closer – and when you exactly reach to the centre of your being there is no duality. The two have disappeared. The TWONESS has disappeared.

Question 2

BAUL PANCHUCHAND SINGS: STRIKE YOUR MASTER HARD AND WORSHIP IN FAITH. YOU WISH TO BE DEVOTED TO GOD, LIVE UNATTACHED, HOMELESS, IN SPITE OF A HOMESTEAD AND YOUR LIFE WITH A GIRL. DO NOT LISTEN TO YOUR HEAD THAT FOREVER MISLEADS. DO NOT ONLY THINK BUT CHAIN YOUR MASTER HAND AND FOOT. CUT OUT A CANE OF LOVE AND FLOG HIM TILL HE IS BLUE... THE MASTER MUST ETERNALLY BOW AT THE FEET OF THE DISCIPLE...

WILL YOU PLEASE EXPLAIN THIS IN LAO TZUAN TERMS?

Bauls have been very extraordinary people. The word BAUL means MAD. Bauls were mad mystics. They have talked in all sorts of paradoxes; but very beautiful. They are not philosophers, they are mad poets. They are not proposing any logical thing, rather on the contrary 'they are trying to show you something through paradox.

This Baul, Panchuchand, is one of the greatest Bauls. He says: Strike your Master hard and worship in faith. This is what I was saying just now. If you want to come closer to me MOVE CLOSER TO YOURSELF. Forget me completely. Just remember your own being – and you will be moving towards me.

This Baul says: Strike your Master hard – destroy the duality of the Master and the disciple. Drop the Master completely Forget about him. STRIKE YOUR MASTER HARD AND WORSHIP IN FAITH. This is the paradox.

And you can strike your Master hard only when you have really worshipped him in faith. If you really understand me only then will you drop your clinging to me. If you have really loved me you will not cling. Then whenever I come in your way – strike me hard.

That's what Zen Masters have been saying to their disciples: If you meet Buddha on the way – kill him immediately! And they loved Buddha tremendously.

It happened, A Zen Master, Ikkyu, was staying in a temple. The night was very cold and he had no blankets – he was a beggar, and the whole temple was so cold – it was made of stones: stone coldness. In the night he couldn't sleep, so he went in, into the shrine, found a Buddha, a wooden Buddha; burnt a fire with the Buddha; and enjoyed and delighted in the fire.

The sound of fire, the movement of this Ikkyu – and the priest became awake. Seeing the fire inside the temple he came running and when he saw that one of the Buddhas was missing (there were

three Buddhas in the shrine) and he looked at the fire – it was almost burnt – of course he was MAD; and he said to Ikkyu: What are you doing? Are you mad? You have burnt my Buddha! You have committed the greatest sin that a man can commit, and we were thinking that you are an enlightened man!

The fire was going down now; Ikkyu started to poke in the ashes.

The priest asked: What are you doing? He said: I am trying to find the bones of the Buddha so that they can be preserved. The priest started laughing, seeing the whole stupidity. He said: This is a wooden Buddha, there are no bones. You are really mad! Ikkyu said: Then bring the other two Buddhas also; the night is long and very cold.

And in the morning – of course he was thrown out in the night, out of the temple, because he would burn the whole temple – in the morning when the priest came out of the temple Ikkyu was sitting just near the milestone on the road, and worshipping it.

The priest could not contain his curiosity. He asked: Now what are you doing, madman? Ikkyu said: I am worshipping the Buddha and every day in the morning that is my first thing to do.

This is the contradiction. But if you can SEE it is not a contradiction at all, it is a simple fact. A fact, the deepest fact of all mysticism.

STRIKE YOUR MASTER HARD AND WORSHIP IN FAITH. Love your Master so deeply that there is no clinging – you can kill, you can drop, the other disappears, the other is absorbed, only you in your crystal purity remain. But this is possible only if total faith is possible.

Of course this Ikkyu must have loved Buddha tremendously, otherwise how is it possible to burn Buddha? How is it conceivable? He must have loved so totally that there was NO PROBLEM. He could burn the wooden Buddha.

Buddha died. Mahakashyap, one of his greatest disciples, did not utter a single word: as if nothing had happened. He remained sitting under his tree. People were running here and there, there was much turmoil – Buddha has said he is leaving today! But this Mahakashyap never moved from his tree.

Many people said: Mahakashyap, what are you doing? This is the last day! Buddha is leaving the body! It is said that he laughed and said: But who told you that he ever had a body? I know him. He has never been in the body. So what is the point of all this fuss? Let him leave it! He has never been in it. It is said that Mahakashyap told his disciples that Buddha was never born, never died, he never walked on the earth, he never uttered a single word; and every day in the morning Mahakashyap was worshipping the feet of Buddha.

Difficult to understand, because you can understand hate which becomes destructive, you can understand love which becomes attachment, you cannot understand total love which is both, which destroys the non-essential and creates the essential.

IF YOU WISH TO BE DEVOTED TO GOD, LIVE UNATTACHED... Very beautiful. But remember, to be unattached is not to renounce the world. If you renounce the world you are attached to the world;

otherwise why should you renounce it? What is the point in renouncing it if you are not attached to it? Only attachment renounces. If you are really non-attached there is no question of any renunciation.

IF YOU WISH TO BE DEVOTED TO GOD, LIVE UNATTACHED, HOMELESS, IN SPITE OF A HOMESTEAD AND YOUR LIFE WITH A GIRL. Live in the house, be a householder: with your woman, your children – but remain unattached; because when you leave woman and children and house and you escape to the forest, you simply show that you were too much attached to all these things – otherwise why should you bother? And if you were attached how can attachment disappear by just going to the forest? It may become even greater because whenever things are not there you feel their need more.

When you are hungry, you become food-obsessed. When you are on a fast you think only of food and nothing else. When you try to escape from your woman you will be sex-obsessed; you will think only of sex and nothing else.

If you wish to be devoted to God, if you really want to know the truth – live unattached, but LIVE. Unattachment should be a way of life, not a renunciation. Live unattached, but emphasis is on being in the world – live!

Don't try to commit a slow suicide – LIVE it through and through! Live unattached, homeless, in spite of the home; live in the home but homeless. Live with the family but as if alone. Move with the crowd but never become part of the crowd. Be in the marketplace but never lose your inner meditateness.

DO NOT LISTEN TO YOUR HEAD THAT FOREVER MISLEADS. Why does the head mislead forever? In fact the head is not yours, that's why it misleads. The head is a trick played by the society upon you. The head is like a mechanism attached to you by the society, imposed on you by the society.

You bring a heart with you, you don't bring the head with you – it is conditioned and trained by the society.

Have you ever thought that there is any possibility of a heart being a Mohammedan or being a Christian or a Parsee or a Hindu? The heart is simply the heart, but the head is a Hindu, head is Christian, head is a Mohammedan. The heart is not Indian nor Chinese nor American, it is simply human. But the head is Indian, Chinese, American...

The head belongs to the world, the heart belongs to you. The head is trained by the world, it is the world put within you. That's why it misleads. It always says things which go against the innermost flow. It goes on diverting your energies, diverting your energies according to the society in which you have been brought up. The heart is natural, the head is social. The head comes from the crowd, the heart comes from the universe.

DO NOT LISTEN TO YOUR HEAD THAT FOREVER MISLEADS. DO NOT ONLY THINK BUT CHAIN YOUR MASTER HAND AND FOOT. CUT OUT A CANE OF LOVE AND FLOG HIM UNTIL HE IS BLUE – but it is a cane of LOVE – AND FLOG HIM UNTIL HE IS BLUE. THE MASTER MUST ETERNALLY BOW AT THE FEET OF THE DISCIPLE...

Absurd sayings, but very beautiful. I have told you many times: it happened that Buddha, in a past life, when he was not a Buddha, heard about a man who had become enlightened. He went to see him. He touched his feet. Then suddenly he was surprised because that enlightened man, that Buddha, touched Buddha's feet. Buddha said: What are you doing? I am an unenlightened ignorant man, a sinner – and you, touching my feet? I should touch your feet – that's okay, but why are you touching my feet?

That enlightened man started laughing and he said: You may not be knowing it but you are also a Buddha. Sooner or later you will become a Buddha. You may not be able to see it but I can see it. Once you have become a Buddha you know the Buddhahood of the whole of existence. Then you never meet anything which is not part of Buddhahood, enlightenment. You look at a stone and you see a Buddha hidden there. In the greatest sinner you see the fulfilment of the greatest sainthood. In the greatest of evil you see the good sprouting. Once you are alert, aware, enlightened, the quality of the whole existence changes for you.

THE MASTER MUST ETERNALLY BOW AT THE FEET OF THE DISCIPLE... Ordinarily the disciple bows at the feet of the Master – but that is in the visible world which can be seen by the eyes; in the invisible the Master is bowing at the feet of the disciple.

When Jesus was leaving his disciples, the last night, when he was caught – and the next day he was murdered – he bowed down and touched the feet of all his apostles; even the feet of Judas he washed and kissed. And they were all surprised: This has never happened, what is he doing? He is bowing down to the future Buddhas. Even a Judas some day or other will become a Buddha, a Christ.

And time does not matter much. Time matters only to the mind, but to a man who has gone beyond mind, time matters nothing. Somebody has become enlightened today, somebody will become enlightened tomorrow, somebody else the day after tomorrow – but it doesn't matter to one who has attained to a no-mindness. It is eternity.

Somebody asked Jesus: Why are you touching our feet? What are you doing? And Jesus is reported to have said: So that you remember that the Master had touched the feet of the disciples; so that you don't become haughty so that you don't become proud so that you don't force people to touch your feet so that you remember that finally the Master has to just touch the feet of the disciple and has to bow down. Because in the disciple also the morning is hidden.

It may be a dark night still, but the darker the night the brighter the morning is going to be. It is just coming, it is just by the corner, you cannot see but the Master can see and he bows down to you – to the morning that is going to happen within you.

This Baul Panchuchand is really beautiful. Lao Tzu would have accepted him as a friend.

Question 3

WILL YOU COMMENT ON THE NATURE OF FEAR?

Fear is a negativity, an absence. This has to be understood very very deeply. If you miss there you will never be able to understand the nature of fear. It is like darkness. Darkness does not exist, it

only appears to be. In fact it is just an absence of light. Light exists; remove the light – there is darkness.

Darkness does not exist, you cannot remove darkness. Do whatsoever you want to do, you cannot remove darkness. You cannot bring it, you cannot throw it. If you have to do something with darkness, you will have to do something with light, because only something which has an existence can be related to. Put the light off, darkness is there; put the light on, darkness is not there – but you do something with LIGHT. You cannot do anything with darkness.

Fear is darkness. It is absence of love. You cannot do anything about it, and the more you do, the more you will become fearful because then the more you will find it impossible.

The problem will become more and more complicated. If you fight with darkness you will be defeated. You can bring a sword and try to kill the darkness: you will only be exhausted. And, finally, the mind will think: Darkness is so powerful, that's why I am defeated.

This is where logic goes wrong. It is absolutely logical that if you have been struggling with darkness and you could not defeat it, could not destroy it; it is absolutely logical to come then to the conclusion that darkness is very very powerful. I am impotent before it. But the reality is just the opposite. You are not impotent, darkness is impotent. In fact darkness is not there – that's why you could not defeat it. How can you defeat something which is not?

Don't fight with the fear otherwise you will become more and more afraid: and a new fear will enter into your being, that is: fear of fear, which is very dangerous. In the first place fear is absence and in the second place the fear of fear is the fear of the absence of absence. Then you go into a madness.

You have taken a wrong step. Fear is nothing but absence of love. Do something with love, forget about fear. If you love well, fear disappears. If you love deeply, fear is not found.

Whenever you have been in love with someone, ever for a single moment, was there any fear? It has never been found in any relationship – if even for a single moment two persons are in deep love and a meeting happens, they are tuned to each other, in that moment fear has never been found. Just as if the light is on and darkness has not been found There is the secret key: Love more.

If you feel there is fear in your being – love more. Be courageous in love, take courage. Be adventurous in love, love more, and love unconditionally, because the more you love the less will be the fear.

And when I say LOVE I mean all the four layers of love: from sex to samadhi.

Love deeply.

If you love deeply in a sexual relationship much fear will disappear from the body. If your body trembles in fear, it is the fear of sex; you have not been in a deep sexual relationship. Your body trembles, your body is not at ease, at home.

Love deeply – a sexual orgasm will dispel all fear out of the body. When I say it will dispel all fear I don't mean that you will become brave because brave people are nothing but cowards upside down.

When I say all fear will disappear I mean there will be no cowardice and no bravery. Those are two aspects of fear.

Look at your brave people: you will find that deep inside they are afraid, they have created just an armour around them. Bravery is not fearlessness, it is fear well-protected, well-defended, armoured.

When fear disappears you become fearless. And a fearless person is one who never creates fear in anybody, and who never allows anybody to create fear in him.

Deep sexual orgasm gives body at-homeness. A very very deep health happens in the body because the body feels whole.

Then the second step is love. Love people – unconditionally. If you have some conditions in the mind then you will never be able to love – those conditions will become barriers. Because love is beneficial to you why bother about conditions? It is so beneficial, it is such a deep well-being that – love unconditionally; don't ask anything in return. If you can come to understand that just by loving people you grow in fearlessness, you will love! For the sheer joy of it!

Ordinarily people love only when their conditions are fulfilled. They say: You should be like this – only then will I love. A mother says to the child: I'll love you only if you behave. A wife says to the husband: You have to be THIS way, only then can I love you. Everybody creates conditions; love disappears.

Love is an infinite sky! You cannot force it into narrow spaces: conditioned, limited.

If you bring fresh air into your house and close it from everywhere – all the windows closed, all the doors closed – soon it becomes stale. Whenever love happens it is a part of freedom; then soon you bring that fresh air into your house – and everything goes stale, dirty.

This is a deep problem for the whole humanity. It has been a problem. When you fall in love everything looks beautiful, because in those moments you don't put conditions. Two persons move near each other unconditionally. Once they have settled, once they have started taking each other for granted, then conditions are being imposed: You should be like this, you should behave like that – only then will I love: as if love is a bargain.

You don't love out of your fullness of heart, you are bargaining. You want to force the other person to do something for you, only then will you love. Otherwise you will betray your love. Now you are using your love as a punishment, or as an enforcement. But you are not loving. Either you are trying to withhold your love or you are giving your love but in both cases love in itself is not the end; something else is.

If you are a husband then you bring ornaments to the wife – she is happy, she dings to you, kisses you; but when you don't bring anything to the house there is a distance; she does not cling, she does not come near to you.

When you do such things you are forgetting that when you love it is beneficial to you, not only to others. In the first place love helps those who love, in the second place it helps those who are being loved.

And as I see it, people come to me, they always say: The other is not loving me. Nobody comes and says: I am not loving the other. Love has become a demand – the other is not loving me! Forget about the other! Love is such a beautiful phenomenon, if you love you will enjoy.

And the more you love, the more you become loveable. The less you love and the more you demand that others should love you, the less and less you are loveable, the more and more you become closed, confined to your ego. And you become touchy. Even if somebody approaches you to love you, you become afraid, because in every love there is a possibility of rejection, withdrawal.

Nobody loves you – this has become an ingrained thought within you: how is this man trying to change your mind? He is trying to love you? – Must be something false; isn't he trying to deceive you? Must be a cunning man, tricky. You protect yourself. You don't allow anybody to love you and you don't love others. Then there is fear. Then you are alone in the world, so alone, so lonely, not connected.

What is fear then? Fear is a feeling of no contact with existence. Let this be the definition of fear: a state of no contact with existence is fear. You are left alone, a child crying in the house, the mother and father and the whole family gone to the theatre. The child cries and weeps in his cradle. Left alone with no contact, nobody to protect, nobody to give solace, nobody to love; a loneliness, a vast loneliness all around. This is the state of fear.

This comes up because you are brought up in such a way that you don't allow love to happen. Whole of humanity has been trained for other things, not for love.

To kill, we have been trained: and armies exist. Years of training to kill! To calculate, we have been trained: colleges, universities exist. Years of training just to calculate so that nobody can deceive you and you can deceive others. But nowhere is there any opportunity available where you are allowed to love – and love in freedom.

In fact, not only that, the society hinders every effort to love. Parents don't like their children to fall in love. No father likes it, no mother likes it; whatsoever their pretensions no father, no mother likes their children to fall in love. They like arranged marriage.

Why? Because once a young man falls in love with a woman or a girl, he is moving away from the family, he is creating a new unit of family, his own family. He is against the old family of course, he is rebellious, he is saying: Now I am going away, I will create my own home. And he chooses his own woman; the father has nothing to do with it, the mother has nothing to do with it; they seem completely cut off.

No, they would like to arrange it: You create a home, but let us arrange it. So we have some say in it. And don't fall in love – because when you fall in love the love becomes the whole world. If it is an arranged marriage it is just a social affair, you are not in love, your wife is not your whole world, your husband is not your whole world.

So wherever arranged marriage continues the family continues. And wherever love-marriage has come into being the family is disappearing.

In the West the family is disappearing. Now you can see the whole logic of why there is arranged marriage: the family wants to exist. If you are destroyed, if your very possibility of love is destroyed that is not the point; you have to be sacrificed for the family. If a marriage is arranged then a joint family exists. Then in a family a hundred persons can live – if marriage is arranged.

But if some boy falls in love or some girl falls in love then they become a world unto themselves. They want to move alone, they want their privacy. They don't want a hundred persons around: uncles and uncles' uncles and cousins' cousins and... they don't want this whole market around; they would like to have their own private world. This whole thing seems to be disturbing.

Family is against love. You must have heard that family is the source of love, but I tell you family is against love. Family has existed by killing love, it has not allowed love to happen.

The society does not allow love because if a person is really in deep love he cannot be manipulated. You cannot send him to war; he will say: I am so happy! Where are you sending me? And why should I go and kill strangers who may be happy in their home? And we have no conflict, no clash of interests...

If the young generation moves deeper and deeper in love, wars will disappear because you will not be able to find enough mad people to go to the war. If you love, you have tasted something of life; you would not like death and killing people. When you don't love you have not tasted something of life; you love death.

Fear kills, wants to kill. Fear is destructive, love is a creative energy. When you love you would like to create – you may like to sing a song, or paint, or create poetry, but you would not take a bayonet, or an atom bomb, and go rushing off madly to kill people who are absolutely unknown to you, who have done nothing; who are as unknown to you as you are unknown to them.

The world will drop wars only when love enters into the world again. Politicians don't want you to love, the society does not want you to love, the family doesn't allow you to love: they all want to control your love energy because that is the only energy there is. That's why there is fear.

If you understand me well drop all fears and love more and love unconditionally – and don't think that you are doing something for the other when you love, you are doing something for yourself. When you love it is beneficial to you. So don't wait; don't say that when others love, you will love – that is not the point at all.

Be selfish. Love is selfish. Love people – you will be fulfilled through it, you will be getting more and more blessedness through it.

And when love goes deeper fear disappears; love is the light, fear is darkness.

And then there is the third stage of love – prayer. Churches, religions, organized sects – they teach you to pray. But in fact they hinder you from praying because prayer is a spontaneous phenomenon, it cannot be taught. If you have been taught a prayer in your childhood you have been debarred from a beautiful experience that may have happened. Prayer is a spontaneous phenomenon.

I must tell you one story I love. Leo Tolstoy has written a small story: In a certain part of old Russia there was a lake, and it became famous because of three saints. The whole country became interested. Thousands of people were going and journeying to the lake to see those three saints.

The arch-priest of the country became afraid: What is happening? He had not heard these 'saints' and they had not been certified by the church; who has made them saints?

This Christianity has been doing one of the most foolish things; they give certificates: This man is a saint. As if you can make a man a saint by certifying him!

But the people were mad, and much news was coming that miracles were happening, so the priest had to go and see what the matter was.

He went in a boat to the island where those three poor people lived; they were simply poor people, but very happy – because there is only one poverty, and that poverty is a heart which cannot love. They were poor, but they were rich: the richest you could ever find; they were happy sitting under a tree laughing, enjoying, delighting.

Seeing the priest they bowed down, and the priest said: What are you doing here? There are rumours that you are great saints. Do you know how to pray? – because seeing these three persons the priest could immediately sense that they were completely uneducated; a little idiotic, Lao Tzuan. Happy but foolish.

So they looked at each other and they said: Sorry sir, we don't know the right prayer authorized by the church because we are ignorant. But we have created one prayer of our own – it is homemade. If you won't feel offended we can show it to you.

So the priest said: Yes, show it to me, what prayer you are doing. So they said: We tried and thought and thought – but we are not great thinkers, we are foolish people, ignorant villagers; then we decided upon a simple prayer. In Christianity God is thought of as a trinity, three: God the Father, the Son and the Holy Ghost. And we are also three. So we decided on a prayer: You are three, we are three, have mercy upon us. This is our prayer. We are three, you are also three, have mercy on us.

The priest was very very angry, almost enraged. He said: What nonsense! We have never heard any prayer like this. Stop it! This way you cannot be saints. You are simply stupid. They fell at his feet and they said: You teach us the real, the authentic prayer.

So he told them the authorized version of the prayer of the Russian Church. It was long, complicated; big words, bombastic, those three persons looked at each other – it seemed impossible, the door of heaven was closed for them.

They said: You please tell us once more, because it is long, and we are uneducated. He said it again. They said: Once more sir, because we will forget, and something will go wrong. So again he told it. They thanked him heartily and he felt very good that he had done a good deed: brought three foolish people back to the church.

He sailed off in his boat – just in the middle of the lake he could not believe his eyes: those three persons, those foolish people, were coming running on the water. They said: Wait! Once more! We have forgotten! Now this was impossible to believe!

The priest fell at their feet and he said: Forgive me. You continue your Prayer.

The third love energy is prayer. Religions, organized churches, have destroyed it. They have given you readymade prayers. Prayer is a spontaneous feeling.

Remember this story when you pray. Let your prayer be a spontaneous phenomenon. If even your prayer cannot be spontaneous, then what will be? If even with God you have to be readymade then where will you be authentic and true and natural?

Say things that you would like to say. Talk to him as you would talk to a wise friend. But don't bring formalities in. A formal relationship is not a relationship at all. And you have become formal with God also. You miss all spontaneousness.

Bring love into prayer. Then you can talk! It is a beautiful thing – a dialogue with the universe.

But have you watched? If you are really spontaneous, people will think you are mad. If you go to a tree and start talking, or to a flower, a rose, people will think you are mad. If you go to the church and talk to the cross or to the image, nobody will think you are mad, they will think you are religious. You are talking to a stone in the temple and everybody thinks you are religious because this is the authorized form.

If you talk to a rose – which is more alive than any stone image, which is more divine than any stone image; if you talk to a tree – which is more deeply rooted in God than any cross, because no cross has roots, it is a dead thing that's why it kills; a tree is alive, with roots deep into the earth, branches high into the sky, connected with the whole, with the rays of the sun, with the stars – talk to the trees! That can be a contact point with the divine, but if you talk that way people will think you are mad.

Spontaneousness is thought to be madness. Formalities are thought to be sanity. Just the opposite is the reality. When you go into a temple and you simply repeat some crammed prayer you are simply foolish. Have a heart-to-heart talk! And prayer is beautiful. You will start flowering through it. Prayer is to be in love – to be in love with the whole. And sometimes you get angry with the whole and you don't talk; that's beautiful. And you say: I will not talk, enough is enough, and you have not been listening to me! A beautiful gesture. Not dead. And sometimes you drop praying completely, because you go on praying and God is not listening.

It is a relationship with deep involvement in it. You get angry. Sometimes you feel very good, feel thankful, grateful; sometimes you feel put off; but let it be a LIVING relationship; then prayer is true.

If you just go on like a gramophone and repeat the same thing every day, you are not doing any prayer, it is not prayer.

I have heard about an advocate who was a very calculating man. Every night he would go to bed, look at the sky and say: Ditto. Just like the other days. And go to sleep. Only once he prayed – the

first time in his life – and then: Ditto. It was like a legal thing; what was the point in saying the same prayer again?

Whether you say ditto or you repeat the whole thing it is the same. Prayer should be a lived experience, a heart-to-heart dialogue. And soon, if it is hearty, you will feel that not only are you talking, but the response is there. Then prayer has come into its own, come of age. When you feel the response, that not only you are talking – if it is a monologue it is still not prayer – it becomes a dialogue, you not only speak, you listen.

And I tell you the whole existence is ready to respond. Once your heart is open the whole responds.

There is nothing like prayer. No love can be as beautiful as prayer. Just as no sex can be as beautiful as love no love can be as beautiful as prayer.

But then there is the fourth stage which I call meditation. There dialogue also ceases. Then you have a dialogue in silence. Words drop, because when the heart is really full you cannot speak. When the heart is too overflowing only silence can be the medium. Then there is no other. You are one with the universe. You neither say anything nor listen to anything. You ARE with the one, with the universe, with the whole. A oneness. This is meditation.

These are the four stages of love, and on each stage there will be a disappearance of fear. If sex happens beautifully the body fear will disappear. The body will not be neurotic. Ordinarily – I have observed thousands of bodies – they are neurotic. Bodies gone mad. Not fulfilled. Not at home.

If love happens, fear will disappear from the mind. You will have a life of freedom, at ease, at-homeness. No fear will come, no nightmares.

If the prayer happens then fear completely disappears, because with prayer you become one – you start feeling a deep relationship with the whole. From the spirit, fear disappears; the fear of death disappears when you pray – never before it.

And when you meditate even fearlessness disappears. Fear disappears, fearlessness disappears. Nothing remains. Or. only the nothing remains. A vast purity; virginity; innocence.

Question 4

IF I AM TO BE MY BROTHER'S KEEPER, HOW FAR DOES MY RESPONSIBILITY GO?

No, you are not. Nobody is. Nobody is meant to be anybody's keeper. You are here to be yourself. Your only responsibility is towards yourself.

I would like you to be totally selfish because only in that is there a possibility that you may be helpful to others. Unless you are deeply self-centred, unless you are so selfish in your being that you are happy, celebrating, you will not be able to share it.

Humanity has been put on the wrong track by altruists, by people who say: Serve others, you are responsible for others. Nobody is responsible for anybody. The only responsibility is towards yourself. And if you are fulfilled in that responsibility you respond beautifully.

A really fulfilled husband will love his wife, because out of his fulfilment love flows. But if he thinks he has to fulfil responsibilities, he has a duty to care because he has got married to this woman, then he will be killing his woman, poisoning the woman, because this very attitude is poisonous. He will be dragging the weight, and with his every gesture he will be showing that he is not satisfied. With every gesture he will go on hinting to the woman: You are a heavy weight on me.

Your mother is old; if you have really a deeprooted centring within you you will love and serve her – not because this is your responsibility, no, but because this is how it happens to be. You enjoy serving the old woman. You love it! It is simple. You are not being a martyr, you are not trying to sacrifice yourself – remember always whenever you are a martyr you can never forgive the person for whom you have been a martyr. You will carry the wound, and you would like to take revenge. But the whole world has been trained: the father has to fulfil his duties to the children, then those children never forget and never forgive the father.

Now one of the greatest insights that has come to Western psychology is that children never forgive their parents. This seems to be ridiculous because parents have been doing so much; but the very idea that 'I am doing so much' is a crippling thing, heavy. The father goes on saying: I am sacrificing for you. This is simply stupid. Nobody is sacrificing for anybody else.

If you love the children – you work, if you don't love – you don't work. It is better that the children should die than they should live a burdened life. If you love your wife – you love, and there is no question of any responsibility. If you don't love, be frank and be true. Don't love her. Somebody else may love her, why waste her life and your life?

Now in the West out of four marriages one marriage is absolutely broken in divorce. That means twenty-five per cent of marriages break up in divorce. Now psychoanalysts have been trying to do some research: what happens to the other three? They have come to feel that out of four, one breaks up in divorce, and out of four, two are un-lived marriages: living together yet not together. Out of four, one breaks, two are continued; divorce is not given but the situation is of divorce – they live in divorce, not separate, not together. Only one they suspect is a marriage, only one out of four – and that too is SUSPECTED only, certainty is not there.

Why is this happening? The basic point has been missed. The basic point is a man can love others only when he loves himself. A man can share his feelings with others only when he has something to SHARE.

First be selfish, only then can you be unselfish. Be rooted and centred in your being, so overflowing that out of your overflowingness you share. Not that you are a martyr. Never become a sacrifice, otherwise you will never be able to forgive those people who forced you to become a sacrifice.

No, nobody is anybody's keeper. The only responsibility is towards yourself. This will look as if I am teaching selfishness. Yes, I am teaching it. If everybody in the world was selfish the world would be beautiful, absolutely beautiful. Just think – everybody trying to be happy, everybody trying to be celebrating, everybody trying to be silent, meditative, prayerful, loving – because these are the things which will make you happy; the world will be happy.

But here, nobody is trying to be happy himself. People are trying to make others happy. And if you are not happy how can you make others happy? You make them more unhappy. Public servants

who are trying to change others' lives so that they can become happy, are the most mischievous people in the world. Who are you to make anybody happy? If they want to be unhappy please let them be unhappy. At least that is their right! To be happy or unhappy is one's right. You keep to yourself.

You become unhappy if you want, you become happy if you want. Nobody wants to be unhappy and nobody will be unhappy if he looks to his own affairs, pays attention to his own affairs. A world absolutely selfish will be the best world possible.

That's why I am against communism and all socialistic tendencies. Because they kill the individual. They sacrifice the individual for the society, for the state. They say: For the country you have to die. For the religion you have to die. For the good of all you have to die – and they go on saying this to everybody, and everybody is dying – and for nobody!

And everybody is unhappy trying to make everybody else happy. It is not possible – you cannot make anybody happy. In fact you cannot make anybody unhappy either. The most that can be done, that which is humanly possible, is to be happy or unhappy. Decide that. That's all. And out of that, beautiful things start happening.

When your house is lighted, when you have a fragrance of happiness, suddenly your fragrance enters into others' lives, changes them, transforms them, without any mind on your part to transform them.

Question 5

DO WE HAVE MISSIONS TO FULFIL?

No, nobody has any mission to fulfil. Missionaries are dangerous people. They have done enough harm. You have to fulfil yourself. No mission.

Let God take care of others. You just fulfil your own being. Don't try to convert anybody. Don't try to be a do-gooder, and don't think that you have a mission and everybody else has to follow it.

That's how the whole world has been suffering for so many centuries. So many missionaries creating so much conflict; pushing and pulling people from here and there. Leave them in peace!

Nobody has any mission to fulfil – but ego always wants such things: that you have a mission to fulfil. People come to me and they say: Why has God given birth to me? Very important people. God has given special work to them. And I ask them: Just go and ask the trees and the dogs and the cats: they must also be asking – WHY has God given birth to us? Millions and millions of animals are there with no mission.

In your body there are millions of germs – with no mission. If you put twenty-seven zeros on the figure five – that is the calculation of living cells in your body; and they are completely oblivious of you – that you exist. They live their own life, they move in the bloodstream, they enjoy, they love, they fall in love, they get married, they give birth to children, they fulfil their duties – they must be thinking they have some mission to fulfil

What are you in this vast universe? Not even a small cell.

But man is very egoistic. He cannot feel at ease just to be himself, he wants some great mission to be attached to his ego. No, I don't see any mission. The whole may have something but no individual has.

So the only thing you can do is to be yourself, blissfully yourself, and through that blissfulness you fulfil something. But it is not that you fulfil it, it is fulfilled through you; you become a vehicle to the whole. But it is not a mission. You should not look at it and you should not bother about it.

Be ordinary. Just the effort to be extraordinary is a sort of madness. Just be ordinary and you are divine. Try to become extraordinary and you are mad.

Question 6

DO YOU BELIEVE MANKIND WILL SOME DAY EVOLVE INTO A HIGHER PLANE – A WORLD FREE FROM WAR, INJUSTICE, ETC.?

I don't think of the morrow at all, of what will happen tomorrow. People who will be here tomorrow – they will think about it. This moment is enough for me. And this is the only moment we can live, you cannot live in the future. Don't waste your time on it.

And don't be worried about mankind: you will never meet anywhere any mankind or humanity; all that you will meet will be human beings. Humanity is an abstraction; non-existential; just a word. Don't be bothered about it.

You have a small life span; you will be living with human beings; just see how you can live so you can be fulfilled. Whether in the future there will be wars or not, who are we to decide? And why should we bother?

But there are utopians who go on thinking about the future. They miss their lives in thinking about the future. And that future never comes. The word utopia means: that which never comes.

Go on thinking about it: a world without wars, without famine, without poverty, but what is the point? – you are dreaming! Rather, be more realistic. Create a human being inside you who has no warring tendencies, no conflicting tendencies, no violence, no aggression; that's all that can be done. That is feasible.

Create a human being within, don't think about human kind. How can you manage that? That is not possible. Leave all that to foolish politicians. They will think about it.

You can do something for the human being that you are. Drop all conflicting tendencies: violence, aggression, fear – be loving, prayerful, meditative. Create at least one human being as you would like the whole humanity to be. At least create a model within you so that your fragrance spreads and gives a vision to people that this too is possible, that man IS divine.

Love more. Delight more, celebrate more, dance more, sing more: that's all that you can do. Leave a dream around you – actualized. If somebody loves it, he may follow. I cannot say that the whole humanity will follow – it is such a vast thing.

And there is no need of that because your happiness may not be others' happiness. Your singing may be just noise for somebody else. Your dance may be nothing but a nuisance. So who is to decide? Don't take the responsibility that you will decide for the whole – no.

You drop out of these roles of decider. You are not the decider. You simply live your life in the small corner that you have got. Whatsoever you can do for yourself, DO IT. And if somebody feels good, attracted, magnetized – help him, but out of love, not out of any missionary spirit. That is poison.

Question 7

'IF YOU MEET A BUDDHA ON THE ROAD, KILL HIM IMMEDIATELY!' – WHAT ABOUT YOU? HOW DO I BOTH LOVE YOU AND KILL YOU.

Do the same to me. First try to find me and then when you have found me – kill me immediately.

Because that's how you will attain to your own perfection.

Even if I am there the duality will remain. An object in the mind is a disturbance. Drop that object also. When you have killed me you have completely followed me. When I have disappeared only then will you be grateful to me. Only then will you understand that the work of the Master is very contradictory.

First he has to create a situation in which you fall in love with him. He has to create a situation in which you start allowing him to guide you. This is the first part. When it starts functioning he has to create a situation in which you have to drop him.

It is just like a ladder: you go on the ladder – first you have to move on the ladder, cling to the ladder, and then you have to leave the ladder. If you go on clinging to the ladder then the whole point is missed.

The ladder is not the goal. You only want it to reach some other plane of being. The ladder helped from one plane to another, but if you cling to the ladder, at the last moment you say: I cannot leave this ladder because it has helped me so much, and I am so grateful, how can I leave it? Then the whole point is missed.

The ladder is not the goal.

Buddha used to say that once it happened: Five idiots were travelling. They came to a big river. They purchased a small boat. They crossed the river. Then they thought: This boat is wonderful. It has helped us to come across the river, otherwise it would not have been possible for us to cross it. So we should be grateful to it.

So they carried the boat on their heads into the marketplace.

People enquired: What is the matter? Why are you carrying this boat? They said: We are very grateful. This boat helped us to cross the river otherwise we would still have been on the other shore. Now we can never leave it!

Buddha said: Always remember that the Master is a boat. Cross the river, but don't carry the boat on the head otherwise one who was going to free you will become your bondage.

That's how when a boat is carried, the boat of Christ is carried, you become a Christian, not a Christ. If you drop the boat you become a Christ; if you carry the boat you become a Christian. If you drop the boat of Buddha you become a Buddha yourself; if you carry the boat you become a Buddhist. Which is foolishness.

So don't be one of those five idiots.

Love me only to drop me one day. And love me so deeply that you can drop without any grudge without any clinging without any complaint.

It looks difficult because you can understand love only in terms of attachment. You don't know that love is deep unattachment. You can understand love only as possessiveness. You don't know that love is the greatest freedom, non-possessiveness.

If you allow me to create the situation and you don't create resistance, first you will start clinging to me – that's how the journey starts, one has to enter the boat. But when the other shore is reached I will be the first to tell you to leave the boat completely and forget about it. The purpose is fulfilled. You move ahead.

The last step has to be taken in the divine, in God, and the Master has to be dropped. The Master is naught but a door.

CHAPTER 3

They know me not

25 August 1975 am in Buddha Hall

LAO TZU SAYS:

MY TEACHINGS ARE VERY EASY TO UNDERSTAND AND VERY EASY TO PRACTISE, BUT NO ONE CAN UNDERSTAND THEM AND NO ONE CAN PRACTISE THEM. IN MY WORDS THERE IS A PRINCIPLE. IN THE AFFAIRS OF MEN THERE IS A SYSTEM. BECAUSE THEY KNOW NOT THESE, THEY ALSO KNOW ME NOT. SINCE THERE ARE FEW THAT KNOW ME, THEREFORE I AM DISTINGUISHED. THEREFORE THE SAGE WEARS A COARSE CLOTH ON TOP AND CARRIES JADE WITHIN HIS BOSOM.

The easy is not always easy, and the obvious not obvious.

This happens because of you. You are very difficult and puzzled, complicated, complex. Your whole being is topsy-turvy, fragmentary, divided in compartments.

To understand an easy thing as easy you have to be undivided, and to understand a thing which is obvious is to bring the mind to a certain quality of awareness. Otherwise the distant seems near and the near is forgotten.

Lao Tzu's teachings are very easy, you cannot find more easy teachings than them. Buddha is a little complex, Jesus also, Krishna, very much, but Lao Tzu is absolutely simple, and because of that simplicity he is the most elusive.

People have not been able to comprehend him, not because he is difficult, but because he is so easy. There is nothing to comprehend in fact, there is nothing to solve. If the mind has something to

solve, the mind tries to solve it. In the effort to solve it, it comes to a certain understanding. But if the thing is absolutely easy, the mind has no challenge. There is no question of solving it, it is already solved. The mind simply forgets about it. It is not a problem, so it is not of interest to the mind, not a curiosity for the mind. There is no challenge in it, the mind cannot overcome it, conquer it, there is no point – the victory is so easy that the mind thinks victory is useless.

That's why Lao Tzu has been missed, and he is the most profound. But his teaching is very easy. This has to be understood.

Right now your mind can comprehend many complex things. You can understand Hegel: not very profound, but very complicated. You can understand Kant: not very deep, but very puzzling. You can understand philosophers, philosophies, systems, because they don't require any different awareness than you have. As you are, a little effort is needed and you will be able to understand Hegel: Just a little more effort on your part – but no transformation in your being. They are just ahead of you, you have to walk a few miles more. Their quality is not different. But to understand Lao Tzu you have to pass through a deep mutation, a total revolution. You have to become like children – innocent.

It is not a question of a very intelligent mind, it is a question of a very innocent mind. Innocence is needed to understand the easy, intelligence is needed to understand the complicated – intelligent you are, and that's what is proving to be your whole stupidity. You cannot understand innocent things, you have lost that capacity completely, that mirror-like clarity of a child. He may not be able to say that he understands because he lacks vocabulary, logic; but just look into his eyes – everything is reflected, uncorrupted.

A childlike consciousness is needed, then. Lao Tzu is so simple – and there is no one like Lao Tzu; he does not create any problems, he is not a philosopher, not a system-maker, he is someone who has fallen back to the original source of innocence, and from there he looks at life, and he simply cannot understand why you are so puzzled. I also cannot understand where the problem lies, why you are chasing continuously and reaching nowhere! Why you are continuously trying to solve, and nothing is solved. Just on the contrary, the more you try to solve things the more they fall into bad shape, the more disturbance, the more tensions, the more anguish, the more anxiety.

You try to solve one problem and a hundred and one problems arise out of your efforts. Something very basic is missing.

This mind that you already have is not the mind which can solve. So, whatsoever you do with this mind, it complicates it more. It is a vicious circle. When it complicates a thing more you try to solve it more, then it complicates it even more, and this goes on and on.

If this mind is allowed to go to the very logical extreme of its capacity, you will become mad. Insanity is going to be the logical outcome of it. You don't become mad because you don't go to the very extreme, that's all. Between mad people and you there is a difference of degree, nothing else. One step more and you will become mad.

You don't go to the extreme, that's all. You cling to the middle, so somehow you manage your normalness. Otherwise, everybody seems to be pathological.

Life in itself is not a problem, so any effort to solve it is foolish. Life is a mystery to be lived, not a problem to be solved. Let this be a very fundamental understanding within you. It is not a problem at all. Enjoy it! Delight in it! Love it! Live it! Do whatsoever you like, but please, don't try to solve it. It is not a problem at all!

I have heard a joke. A professor of logic went to a toy shop with his small child aged five years and his wife, who was also very educated, very cultured, and they were looking for a new toy for the child for his birthday. They came across a very puzzling jigsaw puzzle. The father, himself a logician, tried to solve it. He did everything that he could but there seemed to be no possibility of solving it. He started perspiring, because people had gathered in the shop – and a professor of logic cannot solve a simple jigsaw puzzle which is meant to be solved by children! The wife also helped. Only the child enjoyed the whole game because he was not interested in solving it. He was suggesting: Do this and that – and he was the only one who was not troubled.

And then the logician asked the shopowner: What is the matter? If I cannot fit this puzzle together how do you expect that a child of five years will be able to fix it?

The shopowner started laughing, a mad laugh, he said: It is not meant to be solved, this toy is not meant to be solved. This is just to introduce the child to the modern world, to modern life: whatsoever you do, you cannot solve it. It has been made with a specific purpose – that it cannot be solved!

Life has been made with a specific purpose: that it is purposeless, that it is not something to be solved but something to be lived, enjoyed. You can celebrate it. You can dance it. You can sing it. Millions of possibilities of what to do with life are there, but please, never try to solve it, otherwise you have taken a wrong step. And then never in your life will you again be in step with life.

Who told you that this is a problem – these trees, this sky, the clouds, the sand, the sea – who told you that these are problems to be solved? But, the mind wants challenges, something to fight with. Even if there is no problem it creates ghost-problems to solve. By solving them it feels good; ego is enhanced, fulfilled, you have conquered something.

This is the basic standpoint of religion – that life has to be lived. It needs, not a knowledgeable mind, but a wondering heart. Wonder as much as you can. In the West they say that philosophy was born out of wonder, but that seems to be wrong, because a philosophy is born only when the wonder is murdered. On the death of wonder philosophy erects its structure.

If wonder remains then there can be no philosophy. Wonder is a state of being: open, allowing, a let-go. You enjoy but you don't ask questions. You love life but you are not bothered why it is there. The why of it does not become an obsession. The what of it does not become an illness in you, that you first have to know it, why it is, what it is. You simply accept it as it is, and you wonder!

And wonder is not a mental thing, it is of the heart. You are surprised by everything that you come across – a bud opening and becoming a flower. Again the whole creation is being created and you in your foolishness are asking: How did God create the world? Why did God create the world? – and he is creating right now! In front of your eyes!

Watch it! Let that bud open there and become a flower and don't bring in your mind full of questions. Just look with a wondering heart – and you will know! You will come to know through wonder, not through enquiry. And if wonder is attained, then Lao Tzu is absolutely simple – so obvious! As obvious as life itself.

Truth is simple. Nothing has to be said about it. And, you will understand it because you are part of it. You have never gone out of it. You remain in the ocean, you are born out of it, you dissolve into it. The ocean lives through you, moment to moment. In every heartbeat of yours, the whole beats. In you the whole walks, in you the whole feels hunger, in you the whole feels satiety, in you the whole loves! and is loved! In you the whole is born every moment!

This is the difference between philosophy and religion. Philosophy thinks life has problems to be solved, that is its basic assumption. Religion thinks life has nothing to be solved. Life is there in all its openness – jump into it, dance with it, dive deep into it, become one with it.

And this is the beauty – that those who start with problems never end up with solutions, and those who never start with problems always have the solution. Those who try to solve are never capable of solving, and those who were never interested in solving, they have solved. In fact, nothing has been hidden from the very beginning. Everything is open, it is an open secret! It looks like a secret because YOU are closed. So the whole thing is how to bring a different quality of being to life; not this mental enquiry, but a wondering heart.

Have you watched sometimes how a thing can be boring, and the same thing can be very very deeply interesting? There are moments when, as for the first time, you listen to a Beethoven symphony, and it is so absorbing, so fulfilling, you become almost pregnant with it, you throb with it, you forget yourself completely, you are lost in it, it takes possession of you, you move in another world.

Then next time you hear the same symphony it is not so beautiful. And the third time it is already getting a boring phenomenon. And the fourth time... and the fifth time, and you are completely bored...

Now, is boring a quality of the symphony? Is boredom part of the symphony, or is it something you bring to it? Because if the symphony itself is boring, then the first time also it must have been boring. The quality cannot belong to the symphony. It belongs to you. The first time you were excited. The first time you were wondering where you were going, what was going to happen. The first time you had a child's heart – excited!

Have you seen children going for a journey? How excited they are! And you are simply bored. They jump up at the windows and want to look out and you are simply bored because the same scenery is being repeated again and again – the trees, the hills, and nothing new.

But why are children so excited? They don't know yet how to get bored – they have not learnt it. It takes time to learn the art of being bored. It takes experiences, a long life, and much effort – only then can you become bored. A child is fresh!

When you come to a symphony for the first time you are fresh like a child, you enjoy it. Next time you already know it. That knowledge creates boredom. There is nothing like knowledge for that

– if you want to create boredom, become more knowledgeable, and you will be completely bored, dead bored. Know more, and you will be more bored. Know less, and you will be always filled with wonder. Don't know at all – that is the innocence. Not knowing anything, how can you be bored?

Have you watched children? Have you told them stories? You tell them a story and the next day they are again asking: Tell us the same one again. You feel bored, but they are asking for the same story again. If you tell it to them, and if they are not feeling sleepy, they say: Once more! Tell us the story again! Because the number of times you tell it does not make much difference. They don't become knowledgeable. They don't gather dust. They remain clean, their mirror remains fresh.

Again, some day it can happen that you are sitting with a man who is very boring. You are perfectly bored; then you turn on the music and that same symphony starts filling the room. You have heard it many times but suddenly now again it is enchanting. It has a magic. What has happened?

That boring man was creating so much boredom, you were so fed up with him that even a symphony that you have heard many times again looks new – relatively.

Do one experiment. You pass along the same road every day, you look at the same trees every day – just look more intensely, as if you have become the eyes; look at a tree very intensely, as if your whole life depends on it – suddenly you will see a transfiguration. The tree is not the same, its colour is changing. The more you become intense inside, the greener becomes the colour, fresher, more alive. The flower is the same, but the fragrance is not the same. The tree is the same, but the beauty is not the same. The more intense you become, the more the tree becomes beautiful – and there is no problem to be solved. The tree is so beautiful, only foolish people will try to solve it. Only fools are in search of solutions. Wise people have always lived and enjoyed and delighted. That's why drugs have become so important in the West.

Man lives just like the horses you have seen moving on the street yoked to carts, tongas; they have blinkers, they are not allowed to see, because if they see too much they will get confused. And if they can see too much they will not move in the direction you want them to go. So they are blinkered.

The whole society has fixed blinkers on your eyes, on your senses, because the society is afraid that if you remain a child you will remain dangerous. The society tries to make the child mature as soon as possible, and the 'maturity' is nothing but deadness.

We force knowledge on the child so he loses his wondering heart, otherwise there is danger. A child is dangerous. You cannot predict a child, he is unpredictable. What will he do? Nobody knows. You cannot force laws and regulations on him because he lives moment to moment. He has to be made knowledgeable, so – schools, colleges, universities exist. These create blinkers.

The whole effort of the whole of education is to fix blinkers on your senses so you become dull. Then there is no danger.

When you are bored you become a perfectly good citizen. A bored man is perfectly good, he always follows the rules, the law. He is DEAD. He cannot rebel. But an alive man is always rebellious; life is rebellion – rebellion against death rebellion against matter rebellion against fixed frozenness. Life is a flow.

The society fixes blinkers on your senses. You see, but you don't see really. Hence in the West, and in the East in the old days, drugs take on great importance – society says drugs should not be used but it is societies which force people to use drugs. First you make people insensitive, then when they become insensitive only drugs can give them a little sensitivity. So when under LSD your eyes open, blinkers are removed – it is a chemical change, the chemical removes the blinkers – you look at trees, and they have a tremendous beauty they never had before. Ordinary objects of life – an ordinary chair, or a pair of old shoes, suddenly have a quality of divineness in them.

Have you seen Vincent van Gogh's painting THE SHOES? He must have seen something, otherwise who wants to paint an old pair of shoes? And they are really beautiful. He worked hard on them. Just a pair of old shoes, but you can see that they are old, you can see that they are very very experienced, you can see that they have lived much, struggled far, walked much on many roads, known and unknown, suffered. Their whole life is there.

It is suspected that painters must have some sort of inbuilt LSD in them, that's why they see things so beautifully in ways ordinary people don't see. Van Gogh has painted a chair. Nobody can see any beauty in that chair, but he must have seen it.

When Aldous Huxley for the first time tried LSD 25 he was sitting before a chair. That day he realized what van Gogh must have seen in a chair. Suddenly, his blinkers removed, forced off by the chemicals, his eyes clean and innocent, he saw the chair radiating thousands of colours – the chair became a rainbow, so beautiful no KOHINOOR could compete with it.

After a few hours, when the effect of LSD had gone, the chair was again the same. What happened? Did the chair change? He took the LSD, the chair had not taken LSD. His blinkers were removed.

And I say to you that drugs cannot be avoided unless a society is created which drops blinkers. Otherwise they will persist. Names differ – and this is really beautiful people who drink alcohol, they are against LSD. Alcohol is a drug! It may be old, ancient, traditional, but it is a drug. The magistrate will be an alcoholic and he will send a person to jail because he has taken LSD! Nothing is wrong with LSD if something is not wrong with alcohol. LSD is just a newcomer – better, more developed, more scientific.

I am not saying: Take LSD. I am not saying: Move into drugs. I am saying: Drop blinkers. If you drop blinkers there will be no need for any drugs. Then you live each twenty-four hours in such deep wonder that no drug can add to it. On the contrary, if a person who is living a life, a real life like Lao Tzu, is given LSD, or alcohol, or anything, he will feel that he has been pulled down from his high state. He will not be ready to accept it.

If Buddha and Mahavir and Krishna and Lao Tzu are against drugs they are against drugs because they live on such a high peak of consciousness that if you drug that consciousness it falls low, it comes down.

Unless man comes to a higher state of understanding and innocence, which no drug can give, drugs will continue. Laws will continue, drugs will continue. Nothing changes because blinkers are there. You don't hear! You are just like – you are like an aeroplane which was made to fly, but a few primitive people got hold of it. They could not even imagine that this mechanism could fly so they used it like

a bullock-cart, with horses or bullocks yoked to it. By and by some people became interested in the fact that there seemed to be some sort of mechanism inside. These curious people started working on it, discovering – just groping in the dark, and one day one person started the engine. So they removed the bullocks and they used the aeroplane as a car.

Then some dangerous people tried to give it as much speed as possible. Suddenly one day accidentally it took off. Then they came to know that it was meant to fly, it was not a bullock-cart.

This is the situation with you. You were meant to fly and you have become a bullock-cart, burdened, and you cannot be happy unless you attain to the total functioning of your being. This is what we mean by 'God': a man who has attained to the total functioning of his being. If he is meant to be an aeroplane, he has become an aeroplane. That man is divine.

You live below, that is why you are always low. When you are low you have to force yourself to pull up somehow. But you cannot be up long enough. You can jump, but then again you fall.

Discover your sensitivity. Your ears can hear the music that is the innermost core of existence. Your eyes can see the invisible which is hidden behind all visibles. Your hands can touch that which cannot be touched. You can fall in love with that which is the whole. Then life is simple.

If you are functioning perfectly, if your inner being hums with perfect functioning, everything is simple and easy. Otherwise everything is difficult, very difficult, and you go on trying. And the more you try, the more it becomes difficult. That is the plight of modern man.

In ancient days people were better off because they never tried so much. The modern man is really in trouble because he is trying too hard to live that which can be lived easily. You are unnecessarily trying hard and making it impossible.

Now the sutras of Lao Tzu:

MY TEACHINGS ARE VERY EASY TO UNDERSTAND...

But if you have understanding, only then. The thing that you now call understanding is not understanding. It may be intelligence but it is not understanding.

What is the difference between intelligence and understanding? Intellect understands words, concepts, logic, proof, argument. Understanding goes deeper. Intelligence is just on the surface, wide but not deep. Intelligence can be very wide – a man can know thousands and thousands of things, a man can become a living encyclopedia, but that doesn't mean that he has become understanding. Wider is his knowledge, and the wider it is, the less is the possibility of depth. If you force him to move into depth he will start suffocating.

Understanding is intelligence moving in depth. Knowledge is intelligence moving wider and wider. Intelligence is quantitative, that's why intelligence can be measured – it is quantitative. Psychologists have a measure for it: IQ, intelligence quotient. How much intelligence you have can be measured. But nobody can measure how much understanding you have. It is not a quantity at all so how can you measure it? It is a quality, in depth. And understanding is not in any way dependent on knowledgeability, it is dependent on awareness – this is the difference.

You can go on reading many things – no need to be aware, just go on cramming, the memory goes on absorbing things. If you want understanding you have to be alert, watchful. It is not a question of memory, it is a question of seeing the truth of it.

You can hear me in two ways. You can hear me with intelligence, and your intelligence, can say: Yes, this man looks logical or, he looks illogical. Your intelligence can say: Yes, I agree with this man, or, I disagree. But this is all on the surface. If you listen to what I am saying with alertness, without a mind continuously judging, but just penetrating it, looking into the truth of it, of what this man is saying, penetrating it deeply, looking at it through and through, you will come to understanding. And understanding is neither for nor against it is simply understanding – intelligence is for and against.

If you understand me you will not be for me, you will not be against me, you will simply delight in me and go your way. Understanding is a totally different dimension. Intelligence moves horizontally, understanding moves vertically.

If you want to accumulate knowledge, then intelligence is needed. If you want to BECOME KNOWLEDGE, then understanding is needed.

It may be that if you come across Lao Tzu somewhere on the earth you may not find him very intelligent. If you ask him questions he may not be able to answer. But if you watch him you will be able to see his understanding. He may not be a man of knowledge, but he has to be a man of knowing.

If you just listen to his words he may look uneducated, uncultured, but if you look into his being then you will see what he is hiding within: the purest heart possible. And that is the thing that ultimately counts, finally counts, because nobody lives through knowledge, you have to live through being.

Gurdjieff used to ask his disciples, whenever somebody wanted to be initiated he would ask: In what are you interested, in knowledge or in being? It was difficult for a person who had not been searching deeply; what was the difference? Knowledge or being? Gurdjieff used to say: Do you want to know more or do you want to BE more? That TO BE MORE IS the way of understanding. One gathers BEING, not words and concepts and philosophies.

MY TEACHINGS ARE VERY EASY TO UNDERSTAND AND VERY EASY TO PRACTISE.

In fact no practice is needed. that is the meaning of VERY EASY TO PRACTISE. If you understand, the very understanding becomes the practice. That's the meaning of Socrates' famous dictum: Knowledge is virtue. He used a wrong word – he was a Greek, we can forgive him – he should have used KNOWING or UNDERSTANDING. He said KNOWLEDGE IS virtue, he meant really UNDERSTANDING is virtue.

If you understand a thing how can you do anything against it? If I know well that this is the door, how can I try to pass through the wall? If I know it, is there any need to practise it? Practice comes only as a substitute for knowing.

If you really know a thing it simply happens to be practised, there is no need to do anything for it. That is the meaning of: understanding them is very easy and their practice is very easy. In fact understanding IS practice.

Have you watched it in your own life? If you understand a thing do you ask how to practise it? If you don't understand it, if you only accumulate it as knowledge, then of course the question arises: How to practise it? Knowledge needs practice. Understanding is practice itself. Once you understand a thing, it transforms you immediately. The understanding is not gradual, it is sudden. In a split second you are totally a different man.

I have heard an old story. A great jeweller died. He had left many valuable stones to his wife, and she was in troubles so she called another jeweller, a friend of her late husband, to sell these stones.

He looked into the stones and he said: Keep them. Right now the market is not running well, and they will not fetch much. Keep them, whenever I see that the right time has come we will sell them. But, send your son to my shop every day so that I can teach him the art.

Years passed. And then the woman again said: Those stones are lying there, and we are poor and we are in difficulty, now sell them. The jeweller said: I will come today.

The jeweller came. He brought the woman's son who had been learning the art of jewellery with him and he told the boy: Now bring those stones. The boy opened the box, looked at the stones. They were useless. The boy laughed, went out, threw the whole box into the road.

The mother started crying: What are you doing? The boy said: They are all useless. They are not valuable at all, not even semi-precious.

But for years the woman had been keeping them as a great treasure, protecting them, so she asked the friend of her dead husband: Why didn't you say this before? He said: Then you may not have believed me. They were useless, but you may not have believed me because that would have been just a knowledge to you. It would have been difficult to trust me. Hence I asked your son to be trained. Now he knows. Now I am not in between.

Did the son wait for a single moment? Once he knew that they were ordinary stones he simply went out and threw them into the street. Not a single moment was lost. It was not a treasure – finished!

The same happens in life. If you understand a thing, you understand. You never ask, How to do it? The HOW comes only to a knowledgeable person, not to a man of understanding. That's why J. Krishnamurti goes on teaching his disciples: Don't ask the how! Just listen to what I am saying and try to understand. Be aware! And there is no HOW to it. And they listen to him – of course with blinkers. And when he has finished and he asks: Now are there any questions? somebody is bound to come and say: Whatsoever you say is right, but HOW TO DO IT? The whole point is missed. Even a man of Krishnamurti's compassion feels irritated because for forty years he has been saying only one thing: that understanding is enough unto itself. No effort is needed to practise it. If effort is needed it is not an understanding. And through effort no one reaches the truth, only through understanding.

MY TEACHINGS ARE VERY EASY TO UNDERSTAND AND VERY EASY TO PRACTISE. BUT NO ONE CAN UNDERSTAND THEM AND NO ONE CAN PRACTISE THEM.

Why? Why can no one understand them and no one practise them? Because you are in such a mess that the easy looks difficult, the simple looks complex. And you are in such a mess that whatsoever you see becomes distorted. And then you start creating problems and solving them.

Unless you raise your awareness to a different plane problems will not change. It has been my observation, working with thousands of seekers, that no problem can be solved if your plane of consciousness remains the same.

A man came to me a few years before, he had been suffering from constipation for a long time. A very rich man, he had tried every medicine, tried every cure, from allopathy to naturopathy – he did everything. He had enough money to waste, enough time, so there was no problem there. He had moved all over the world to get rid of the constipation, but the more he had tried the worse the constipation had become: deeprooted. He had come to me and he said: What to do?

I told him: Constipation can only be a symptom, it cannot be the cause. The cause must be somewhere else in your consciousness. So I told him to do a very simple thing. He could not believe it; he said: How can it be possible? Doing this simple thing you think will help me? Are you fooling me? Because I have done everything, and can such a simple thing help? I cannot believe it. But I said: You simply try.

I told him just to do one thing: to remember continuously that 'I am not the body'. Nothing else. Of course he could not believe it because how was this going to help?

Man is identified with his body. Too much identification with the body will give you constipation. You cling! You shrink! You don't allow the body to have its way. You don't allow it to flow. That is the meaning of constipation. Constipation is a spiritual disease. Get disidentified with the body. Continuously remember that 'I am not the body, I am a witness'.

For three weeks he tried and said: It is working. Something is loosening within me.

It is bound to happen. If you are not the body, the body starts functioning, you don't interfere, you don't come in the way, the body goes on working.

Have you seen any animal constipated? No animal in nature is constipated. In zoos you can find animals constipated. Or pet animals, dogs and cats, which live with man and are infected with humanity, which are corrupted by human beings, they may get constipation. Otherwise in nature there is no constipation. The body has its own way. It flows. It is not frozen, it doesn't have blocks. Blocks come with identification.

I told the man: Just do not be identified with the body. Keep an awareness that you are a witness. And never say 'I am constipated', just say 'The body is constipated, I am a witness to it'.

The body became loose. The stomach started functioning, because nothing disturbs the stomach like the mind. If you are worried, the stomach cannot function well. If you are identified with the body, the body cannot flow well. That's why whenever you are very ill deep sleep is needed, because only in deep sleep do you forget the body, and things start flowing.

It changed. But he came and told me that a new thing was happening: I have always been a miser, and now I don't feel so miserly.

It has to be so. Because miserliness is deeply connected with constipation. It works both ways: if you are a miser you will be constipated, if you are constipated you will be a miser. Constipation is

really a deep miserliness of the body – not to leave go of anything, not to allow anything to go out of the body. Keep everything closed!

Change the plane of your consciousness, and problems start changing.

A woman came to me – very fat, and she of course had become ugly. 'She also had tried every way: dieting, gymnastics, yoga, all sorts of nonsense she had tried. Nothing helped, she went on gathering more and more fat. I said to her: This does not seem to be the real cause. Somewhere deep down something else is hidden. This is just a symptom.

I talked to her – many times she came, and by and by she revealed, unknowingly she revealed her heart. From her very childhood she has been enclosed. She feels nobody loves her.

Now if a woman feels that nobody loves her she will have to find somebody responsible, something responsible – nobody can think: I am unloveable. So she has found an excuse in the body – nobody loves me because my body is ugly. I am not ugly, my body is ugly, that's why nobody loves me. So the whole responsibility goes to the body.

She goes on trying to reduce the weight of the body but nothing can help, it can't happen, she goes on feeding herself more and more because a deeprooted cause is functioning there. That is her only protection.

If the body remains ugly she is at ease. Nobody loves her because of the body. Once the body becomes okay and if nobody loves her then, then the responsibility will have come unto herself. Then she will feel that she is unloveable – and that is too much to encounter, to face.

Once this thing surfaced in her being things started changing. She ate the same, but the weight went down: no dieting, just surfacing of a cause. Understanding it had become a transformation. She became lean and thin. And of course, beautiful! And of course people started feeling her charm.

Everybody has a charm. There is not a single human being who has not a magic of his own. You may not allow it to spread around you – otherwise everybody has a beautiful aura around him.

And once people started loving her, feeling for her, she started loving her own body. Now the body was at ease. And whenever a body is at ease it is beautiful. All bodies are beautiful. But something had to be brought to her understanding.

That is the whole effort of psychoanalysis in the West: to help facts surface so that you understand them; the very understanding changes you.

BUT NO ONE CAN UNDERSTAND THEM AND NO ONE CAN PRACTISE THEM.

Right now as you are it will be very difficult to understand Lao Tzu. If he had said: Do something, you could have understood. If he had made a very high target – to reach the moon, you could have tried.

But he says there is no goal, no purpose, no effort is needed to be, you are already there. All that you need is to participate in the celebration that is going on – and it is an ongoing affair, continuous,

whether you participate or not makes no difference; birds go on singing, trees go on blossoming, clouds go on moving, seas go on rolling and singing, the celebration is an ongoing phenomenon. You can cut yourself off and stand aside and suffer, otherwise you can move in, lose yourself and celebrate.

IN MY WORDS THERE IS A PRINCIPLE. IN THE AFFAIRS OF MAN THERE IS A SYSTEM.

These two things have to be understood – IN MY WORDS THERE IS A PRINCIPLE. Lao Tzu is saying there is only one principle. Tao is the principle. TAO means to be natural and flowing, to be in a deep let-go, not fighting with life but allowing it, accepting I Not pushing the river but floating with the river wherever it leads. This is the only principle of Lao Tzu. Don't fight with life otherwise you will be defeated. Surrender, and your victory is certain. In surrender is victory, in fight is defeat. If you are frustrated, that simply shows you have been fighting hard.

If you find someone who is happy and victorious, know well that he has understood the principle. He is not fighting. He is floating with life, he is riding on the waves.

IN MY WORDS THERE IS A PRINCIPLE IN THE AFFAIRS OF MEN THERE IS A SYSTEM.

But in the affairs of men there is not a principle but a system. Lao Tzu says: If you ask me I have got only one principle, and that principle can be called A DEEP LET-GO, surrender. But in the affairs of men there is not one principle, there is a system, a very complicated thing.

People are not simple but very complicated, puzzles. They don't even know themselves, how much complexity they go on carrying within them. And that complexity will not allow them to understand a simple phenomenon, a simple principle – that you are a part of life, a wave in the ocean.

Don't fight with the ocean, that is foolish. Just enjoy the ocean – while it lasts. Rise with the ocean, fall with the ocean. Don't create any separation between you and the ocean. This is a simple principle.

Zen Masters have said that a single word solves everything. In fact only a single word can solve everything. The more complicated a philosophy you have, the more you will be in trouble, because all philosophies are a type of armouring, defence.

People come to me, they are so much burdened with thoughts and they come to me to gather more thoughts.. I am their enemy if I burden them more. They need unburdening. They come and they say: We have come to learn something. And I say to them: You have already learned too much. You please forget it, unlearn it! drop it! Your head is too heavy, you are top-heavy. You are being killed by your own burden.

Forget all that you know! Knowledge is complicated. And knowledge becomes a barrier between you and life.

Philosophers miss life as nobody else misses. They pass by the side of life, they move parallel to it but they never meet it, because a great philosophy always surrounds them like a cloud. They cannot look beyond it. Their eyes are filled with smoke.

BECAUSE THEY KNOW NOT THESE, THEY ALSO KNOW ME NOT,

And because people can't understand a simple principle, and they are always interested in complicated systems, that's why 'they know me not'

SINCE THERE ARE FEW THAT KNOW ME, THEREFORE I AM DISTINGUISHED.

Lao Tzu is simply paradoxical, but his paradoxes are beautiful and indicate many things. He says: SINCE THERE ARE FEW THAT KNOW ME – only a few can know him; not that he is difficult, but because he is so simple that only simple-hearted people can know him. Very few! All are corrupted. Only uncorrupted minds can know him. Very few people know me, THEREFORE I AM DISTINGUISHED. And he says THAT'S WHY he is distinguished.

Ordinarily, when many people know you, you think you are distinguished. When the whole world knows about you, you feel you are extraordinary, superb, something superior.

In fact Lao Tzu is true. When many people understand you that simply shows that you are very ordinary, otherwise so many people cannot understand – people are so MAD, you must have some insanity in you, otherwise so many people could not understand you. You must be of the same level, of the same plane.

That's why political leaders are so distinguished. They come from the lowest strata of human mind. They belong to the most inferior quality of human consciousness. But of course, then the majority can understand them, because the majority belongs to the same level. They speak a language that can be understood by all.

A Lao Tzu is rarely understood. In a century, if you can find three persons to understand Lao Tzu, that's too much to expect. But he says THEREFORE I AM DISTINGUISHED.

Always remember this: if many people recognize you, that you are something superior, remember you must be inferior. Otherwise how can so many people recognize you? You must be worthless. If so many people appreciate you, know well you must be on wrong grounds, otherwise so many people cannot appreciate you.

I have heard about a madhouse. A new doctor had taken over. The old had gone into retirement and a new doctor came. The whole madhouse, the five hundred mad people, celebrated the day, they danced the whole night, and they were very happy. It had never happened so; the doctor had been to other madhouses attached to other hospitals, but nowhere had he been so welcomed.

He asked the madmen in the morning: Why are you celebrating so much? I am just an ordinary doctor, why are you going so mad with happiness? They said: You look so like us. The other doctor was not one of us. Whenever so many people appreciate you, remember this: you must be looking like them. There must be something inferior in you, something base. You cannot be very valuable. Otherwise only a very few jewellers will be able to understand who you are.

You can pass Lao Tzu, you may not be able to recognize him. You cannot pass Alexander without recognizing him. How can you recognize so easily an Alexander? Adolf Hitler? Mao Tse-tung? Why is it so easy?

Something in you responds. You also have a little Alexander in you. You would also like to become a conqueror of the whole world. You are of the same type, the same madness. That madness helps to give you a glimpse that here is a man who is the image of what you would like to be. You appreciate only those people who are your images, your goals, your ideals. Lao Tzu will pass, you may not even be aware that somebody has passed.

We have a beautiful word for Buddha; one of his names is TATHAGATA. The word means: who came like wind and passed like wind; thus came, thus gone. Nobody could recognize when he came, when he went away. When he has gone, then suddenly people recognize that somebody was there, a presence.

A Buddha is not felt, he comes like a breeze, not like a storm. Alexander comes like a storm, Buddha has such soft music, you will not be able to hear it; you have become attuned to the marketplace, to the loud music, to the mad music. Only when something goes completely mad, then it enters into your consciousness. Otherwise not.

That's why people are interested in politics. Politics is madness, the game of the very inferior consciousness in you. You can recognize it. But Lao Tzu says:

SINCE THERE ARE FEW THAT KNOW ME, THEREFORE I AM DISTINGUISHED. THEREFORE THE SAGE WEARS A COARSE CLOTH ON TOP AND CARRIES JADE WITHIN HIS BOSOM.

A sage should not be understood by his appearance, because by appearance you understand fools. A sage should not be understood by his outer garments because those are the garments used by emperors, politicians generals, conquerors. A sage wears a coarse garment, and carries a diamond within.

If you have eyes, only then will you be able to see it. If you have ears, only then will you be able to hear it. If you are really alive, functioning to your total capacity, only then will you be able to recognize that a sage exists. And in that very recognition, you have also become a sage. If you can recognize a sage in that very recognition you have taken a great step, because that very recognition shows that something has responded within you. An ego has been hurt.

CHAPTER 4

What Type of Heaven is This?

26 August 1975 am in Buddha Hall

Question 1

WHAT IS IT INSIDE PEOPLE THAT MAKES THEM REACT TO WHAT YOU SAY AND WHAT YOU ARE WITH SUCH ANTAGONISM? WHY CAN'T PEOPLE WHO DISAGREE WITH YOU JUST LIVE THEIR OWN LIVES THE WAY THEY FEEL, AND LEAVE YOU TO YOURSELF?

The responsibility is not with the people, the responsibility is with me.

They are not doing anything. They can leave me to myself, it is me who is not leaving them to themselves. They are simply reacting, and their reaction is natural. It has been always so, and it will be always so.

I am a rebel. Whatsoever I say goes absolutely against their conditioning. They have been conditioned to look at life in a certain way, to think in a certain way, to live in a certain way. What I say disturbs them.

And I do it knowingly, I have to disturb them, otherwise there can be no transformation in their lives.

And whenever you say something which unsettles the old mind, the old mind becomes defensive. Nothing is wrong in it – it is natural, because the old mind is accustomed to a certain pattern of living which is easy; the path which is of least resistance, is easy. The mind knows a certain way to live, then suddenly you say something which disturbs the mind because now a problem arises: whether that which they believe is true or not. I create a doubt.

Of course I create a doubt to make them aware of a higher trust, but that higher trust is not visible to them; they only become wavering, hesitant; whatsoever they have been doing becomes suspicious.

For example, if I say: You go to the temple, and it is useless because those temples are made by man, and how can man make a temple of God? All that is man-manufactured will be at the most human, not more than that. If you really are in search of the temple of God then you have to find something which is uncreated, uncreated by man.

But you have been going to a church, to a temple, and you were complacent, you were consoled by it, you had a fixed routine, and you were thinking that everything is going well, then I come suddenly in your way and I say: This temple is manmade! And you have been worshipping before your own creations! God created man, man cannot create God! So if you want to really search for the temple of God, move towards the vaster horizons of existence. The whole existence is the temple, and unless the whole becomes the temple you will never reach to the innermost shrine of it, you will never be able to find what is the centre of the all.

So your temples are deceptions, toys to play with – of course it disturbs you.

A man who has been going to the temple for fifty years suddenly becomes suspicious – what will he do? He will react with anger. He will become antagonistic to me, because I have been a disturbance in his life.

My disturbance was well meant, but that is not the point. If he comes nearer to me I will help him to see the real temple – but that is a second thing. First he has to be convinced that his temple is wrong and pseudo. That is painful.

When you live in a dream and somebody wakes you suddenly, you feel angry. And if the dream was beautiful, nice, sweet, the waking is going to be painful and a suffering. That's why they crucified Jesus. The people who crucified Jesus were not bad people – never think like that – they were not bad people. They were good, moral – very good people; but they crucified Jesus because he disturbed their whole way of thinking. He was a great destroyer! A great destructive force! He forced them out of their sleep, and they wanted to dream, and their dreams were sweet. Jesus had to be crucified.

They poisoned Socrates. The people who poisoned Socrates were good people, they were not evil forces but moralists, judges of those days, politicians, social servants – they were all together in poisoning a simple man like Socrates, who had not done anything except talk to people.

But that talking was very dangerous, very potential, because he had many people come out of their dreams, saved many people from their consolations, shocked many people out of their dead beliefs – it was necessary, if people are to be helped you have to break their dreams and shatter their beliefs. Of course they react. One should not feel bad about it. That reaction is simple and natural. They become antagonistic, that antagonism is nothing but a defence measure. They defend themselves.

It is not the people who don't allow me to live my way. They cannot do anything – I go on living my way; whatsoever they do, that makes no difference. They crucified Jesus but they could not disturb his way of life. They poisoned Socrates but they could not disturb his way of life.

The judges had given an ultimatum to Socrates; the court felt that this man had not done anything wrong; maybe his ideas were dangerous, rebellious, but he had not acted in any unjust way; so the court gave him a last alternative: If you promise the court that never again will you teach to people what you call truth, then you can be pardoned.

Socrates said: It is better that you kill me. Because that is my whole profession – to talk about truth, my whole habit, I cannot drop that, it is better I should die.

He was not ready to drop his style of life, his way of thinking; he was ready to drop his body – that's not much. No, nobody can disturb my way of life, because it is not an outer thing, it is something deep inside me where nobody can enter except me. In fact just the reverse is the case: I disturb people's lives and it is natural that they react with antagonism.

I have no complaint against them, no grudge, I know it is natural. And I cannot do otherwise. When I see something is wrong, I have to say that it is wrong. When I see that something is deeply false. I have to say that it is false. Helping you is not something that I am doing for you; I cannot help doing it.

This has to be understood. Just as a light cannot help spreading light, a flower cannot help spreading fragrance, whatsoever the cost, and whatsoever the result – what I see I will have to say.

It is not a question of my decision to say or not to say. It is just like a flower opening and the fragrance spreading; whether people like it or not, that is not the point. If they like it, they will be helped soon; if they dislike it, they will be helped a little later, that's all.

Question 2

WHEN ALL I KNOW OF LOVE IS ITS ATTACHMENTS, HOW CAN I DROP THEM? ALL I CAN SEE IS THE EGO CLINGING TO WHAT IT BELIEVES IS LOVE.

When you say WHEN ALL I KNOW OF LOVE IS ITS ATTACHMENTS, HOW CAN I DROP THEM? you are not rightly understanding your mind. If you really know that they are attachments, they drop. Then there is no question of HOW to drop them. The HOW comes only when the understanding is not ripe.

If you simply see that something is rubbish, you throw it! You are asking me: I know that these diamonds are not real diamonds, they are just false, imitations, how can I drop them? – you are asking this.

If you have seen to the fact, if you have realized the truth that they are false, is there any need to drop them? Is there any question possible of how to drop them? You simply drop them! That dropping is not even an effort on your part – it happens. Knowing well that this is useless, it drops. I would like to say: it drops itself, not that you drop it. When a falsity is known as falsity, it drops. When untruth is known as untruth, it drops.

How do you drop your dreams? You know they are dreams – they disappear. The moment you know that this is a dream it has already started disappearing.

You say: WHEN ALL I KNOW OF LOVE IS ITS ATTACHMENTS... No, you don't know, you are confused; you have been hearing me too long. I go on saying that what you call love is attachment, and I have put the idea in your mind that what you call love is attachment – this is not YOUR understanding, this is my understanding. For you this is just information. Somebody else has told you. You may love me, you may trust me, so you take it for granted it must be true. But truth cannot be taken for granted, one has to grow into it.

Truth is not information. It is not something that can be transferred from one hand to another. Even if I try to transfer my truth to you the moment it reaches your hands it will be a falsehood. That is the very nature of truth: untransferable. You have to grow into it. It is your own maturity, it is your own realization.

So remember: listening to me, always remain alert.

There are many pitfalls; and the greatest is, that listening to me continuously you may start thinking that whatsoever I am saying IS TRUTH FOR YOU. It is truth for me, otherwise I would not have said it, but it is not truth for you. Remain alert – it is KNOWLEDGE. It is not yet knowing and understanding.

Knowledge is borrowed, knowing is your own flowering, blossoming. Knowing is yours authentically, knowledge is always from some source: Vedas, Bible, Koran, ME. It is always from somewhere else.

And this is the intrinsic nature of knowledge: borrowed, it burdens. It never makes you free. Only knowing frees you, liberates you. Jesus has said: Truth liberates. But not another's truth. Otherwise all Christians would be liberated already.

A Christian is not liberated. In fact the truth of Jesus has become HIS bondage. A Christ is a liberated soul but a Christian? He lives in a prison; of course, decorated in a Christian way. A Hindu lives in another prison, decorated with Hindu deities, and pictures and images and mantras. A Jain lives in a Jain prison. Their prisons differ, but the bondage? The bondage is the same. Your fetters can be different. It is even possible your fetters may be more valuable than others' fetters – you may have golden ones, but that doesn't make any difference – you are not yet liberated.

Truth liberates. Whose truth? How can MY truth liberate you? Your bondage is yours, how can MY truth cut YOUR bondage? YOU have created your bondage out of your ignorance, you have to create your own liberty out of your realization of truth. Nobody else can liberate you. Only you, and ONLY YOU.

And never cling to the hope that somebody else can liberate you. If that was possible than a Buddha would have been enough, a Jesus would have been enough, a Krishna would have done the whole thing. There would have been no need.

This is the difference between scientific knowledge and religious KNOWING. When some Einstein discovers a scientific truth, once discovered it is discovered for all. Then there is no need to discover it again and again – that would be foolish! Then even a small child in school can learn the truth of the theory of relativity. But the Buddha's truth? My truth? – No, it cannot be learnt that way.

That's why there is no possibility of religious teaching. Awakening is possible, teaching is not possible. And all great religious teachers were not teachers at all – they were Masters. They were trying to create devices in which YOU awaken. They were not trying to give you some information.

Buddha discovered HIS truth. That truth disappears with Buddha. Nothing is left of it. Only words in the air. Those words you can collect, you can become very knowledgeable, a great pundit, a great scholar. But Jesus did not say that scholarship liberates. It decorates your prison in a beautiful way. You can live more comfortably in it. But it does not liberate.

Truth has to be individual. It has to be basically YOUR OWN, only then it cuts the knot, otherwise not.

So you must have got confused. I go on talking to you while I am talking I am not really giving you some information. In fact I am just creating a device around you so that in that device, in that situation, you can become more alert.

For example, this question – why am I answering this? I am not giving you an answer, I am creating an answering situation. And that has a qualitatively different dimension. I am simply creating an answering situation in which you can see the fact that: Yes, your own truth can liberate you, nobody else's; in which you come to realize, become aware, that: Right! How can anybody else's truth liberate me? Nobody has created your bondage, nobody can create your freedom. You create your bondage, only you create your freedom.

WHEN ALL I KNOW OF LOVE IS ITS ATTACHMENTS – NO, you don't know what love is, you know only attachments; and those attachments you don't know AS attachments, you know them as love, that is where the whole thing goes wrong. If attachment is known as attachment it drops. And I would insist again, IT DROPS – you never drop it.

Just seeing the fact that this is an attachment, that attachment is a bondage – a beautiful word for bondage – that attachment is not love... just seeing the ugliness of attachment – it drops; then arises love. The same energy that was becoming attachment, released from attachment becomes a totally different energy; it becomes love.

But this has to be YOUR understanding. So WATCH. When you are attached to a person, or you feel you love – just watch: Are you possessive? If you are possessive you are trying to kill the person, because no person can ever be possessed, only things can be possessed, not persons. How can you possess an alive person? You can possess a house, you can possess a car, you cannot possess a human being. How can you possess a child or a husband or a wife or a beloved? No. The very effort to possess says that you are trying to kill the person and change the person into a commodity, change the person into a belonging, a possession.

And all lovers go on doing this. That's why there is so much conflict. Love is always – the so-called love of course – always a continuous fight between the lovers: both are trying to possess the other.

Through possession jealousy arises, the fear that the other may move, move to somebody else, the woman may not love you, or the man may start loving another woman. Then jealousy arises. Jealousy is the shadow of possessiveness. And when jealousy arises, fear arises. All the beauty of love is lost, the whole thing has become a disease, an illness.

Love never possesses, because love knows that love is possible only in total freedom. When the other is totally free, only then love is possible. Love is a happening of total freedom. When the other is not in any way in bondage, but free to give, free not to give, TOTALLY free – only then giving is beautiful.

When somebody comes and gives his or her love to you without asking, without demanding anything in return for it, it has a beauty, it is not of this world, it has an unearthly quality to it, it is sacred.

That's why every love in the beginning is beautiful: because in the beginning there is no expectation, in the beginning there is no possessiveness. You meet somebody, a stranger in the train – how can you possess? How can you bind the other to you? How can you become attached? How can you be jealous? No, the thing is so new. In the beginning every love gives a beautiful fragrance, a benediction, but the more you know the person the more the cunning mind starts creating politics. Attachment is politics, love is religion.

To possess another person is political. To possess a whole country is the effort of the politicians. To possess another being is the effort, on a small scale, of being political, to dominate, to dictate, to control, to manipulate; your ego is enhanced. You start killing.

The more love settles, the more love dies. Something else arises. Then there is only a corpse, a dead memory. Something was beautiful – every lover thinks: What happens? what goes wrong? Something is beautiful in the beginning, then where does everything go wrong? The moment the mind enters in – the mind is the greatest politician there is.

In the first moments of love the mind is not functioning, it is stunned. The heart functions. Not knowing the ground, not knowing the other – exactly who he is, how he is, what he is, how can you manipulate? No, manipulation has not entered yet. You are moving in an uncharted territory, with no map; you are moving into the unknown.

The beginning is innocent, it is virgin. Then, the more you feel at ease, settled – things have settled, now you know the other is there, and you are there, and you are committed to each other – now the mind enters from the back door. It tries to possess the heart; now love becomes attachment, possessiveness, jealousy, fear – everything goes ugly. When love goes ugly it goes the UGLIEST.

When you fall from a peak you fall to the very bottom of the well. The higher the peak, the greater will be the valley. Because of this, social thinkers settled for marriage. All old cultures settled for marriage – don't give the first glimpse at all, because that first glimpse will give always a comparison.

Marriage means living together with a person without the initial glory and the initial innocence of the experience. There is no peak in marriage, it is an arranged affair. You never fall to the valley. Marriage is secure. Love is dangerous.

But I am in favour of love because I am in favour of danger. Life is dangerous, death is secure. Marriage is like death, absolutely secure – no problems will arise. But it is death, even if no problems arise. It is not alive! With love, millions of problems will arise, but that's how life grows – facing, encountering, suffering, growing, moving through the dangerous valley, falling many times and getting up, and trying to reach the peak again and again and again. Through this whole effort one grows.

Love has disappeared from the world because-of the mind. People became aware that if you fall in love, allow people to fall in love, soon they become miserable. A married person is never miserable; never happy of course, but never miserable either. He has settled for the plain ground, he moves on the super highway – everything clean, settled. No danger. He never moves in the forest, in the unknown. He is always moving with a map, and on every crossroad there is a milestone showing the way, where to go and what to do. He lives like a channel, not like a river – flowing and moving and searching, and not knowing where the ocean is.

Remember, when you are in love be very alert, nothing else needs more alertness. If you want the purity of love to grow don't allow the mind to interfere; live in the unknown, don't try in any way to secure the future. This moment should be the only moment. Here-now should be the only space. This moment you are in love – perfectly beautiful; be in love. Don't think of the next moment, what will happen. Nobody knows. And nobody can plan it. And all planning goes wrong.

Life remains an unknown affair – and that's why it is so beautiful. The next moment always comes as an unknown surprise. Don't try to make it predictable. A beloved is unpredictable, a wife predictable. The moment a person becomes predictable he is dead. When humanity becomes more aware, marriage will disappear. Not that people will not be together, really only then people will be together; now they live together but they are not together. They live in the same house but they don't live in the same home. They are physically together, spiritually far apart.

Vast distances exist between people. No communication, no communion. They may be making love to each other – that too is a physical thing. And when love is only physical it is as if you have an aeroplane with four engines and one engine only is functioning. Lopsided it goes, and always in danger of falling. When all the four engines function – this is what I have told you again and again: one engine is sex, another engine is love, third engine is prayer, fourth engine is meditation. When all the four function in tune, in a deep harmony, then you know what it is to be here, what it is to BE!

Then you become religious – not that you go to a temple or a GURUDWARA or to church; suddenly, when you are functioning in deep harmony, your whole being a musical concert, an orchestra, all notes falling together, meeting and merging into one whole, when you are a unison – this is what we have called in India SAMADHI, to attain to the absolute at-homeness, togetherness, of your being – then you feel grateful, then you simply bow down. Not that there is a God and you are bowing down to him no, you simply bow down out of gratitude – not that there is a God, but because there is gratitude.

Remember the emphasis I give to gratitude, not to God. All concepts of God are childish, anthropomorphic. Man has created God in his own image.

Not that there is God, but suddenly when you function beautifully, and you feel so good, and a deep well-being surrounds you, a deep gratitude arises like a pillar of light within you. It penetrates all the skies; it goes to the highest, it goes to the deepest; suddenly you bow down – not before anybody, remember, you simply bow down in deep gratitude because you don't know now what to do – such benediction! such blessedness! such ecstasy – what to do? You simply bow down in deep gratitude BEFORE THE WHOLE. You become a godly person.

H. G. Wells has said about Buddha and I love to quote it again and again, that there has never been a man MORE GODLESS AND MORE GODLY. He has said about Buddha that Buddha is the most

godless and the most godly man in the whole of human history. He is. He does not believe in any God, but you cannot find a more divine being.

Absolute gratitude. A deep thankfulness.

Remain alert, because if love becomes attachment you will never function in your totality. The energy has moved in a wrong way. Don't allow love to become attachment, remain alert! Allow love absolute freedom, even if sometimes it is painful – it is. But that pain is also beautiful.

When you suffer for freedom, that suffering is good. When you are comfortable because of bondage, that comfortableness is bad.

I have heard one story, that one man, a great priest, dreamed one night that he was in a beautiful place, sleeping under a tree, a cool breeze passing, subtle fragrance of flowers, birds singing; he couldn't imagine a more heavenly moment. He looked around – it was really peaceful, beautiful. He thought in his mind he must be in paradise! But he was feeling hungry, so he thought: But where to get food? I am feeling hungry. Suddenly an angel appeared, with delicious food, and he was so hungry that he didn't bother to ask: Where is this food coming from, and who are you? He ate. Then he wanted water, the water appeared from another angel; then he was feeling like sleeping again, very tired, so he said: But where to sleep? There is no bed. A bed appeared out of nothingness, out the blue. He slept. When he awoke again he became a little afraid. What was happening?

Now he wanted to do something. He was feeling full of energy; so he again said in his mind: Please send some angel, I would like to do something. An angel appeared. He said: I would like to do something, now I am full of energy, rested. The angel said: That is difficult. All you ask for we can provide, but doing is not allowed here. You cannot do anything – you can rest! You can be comfortable, as comfortable as you like. Whatsoever you need, you just ask, and it will be supplied.

A few days passed, then the man was feeling very very bored: not able to do anything and everything supplied – on order, immediately, with no time gap. One day he said: What type of heaven is this? It would have been better had I thrown into hell. The angel appeared and said: Where do you think you are? This is hell.

I like this story. Hell must be very comfortable. must be absolutely comfortable, so that no life is needed. Everything is supplied and you become dead, you vegetate; you don't live.

Don't try to make your life just comfortable. That's how love becomes attachment – you are afraid of changes. The beloved may leave. Tomorrow it may not be the same, so you make arrangements. You go to the court to get registered, so that when tomorrow the beloved wants to leave, or the husband wants to leave, the court will force them not to leave.

In every country marriage is very easy, divorce difficult. It should be just otherwise. Marriage should be very very difficult. People should be put on a probation period, so that you wait for three years, then get married – there is no hurry. And divorce should be immediate.

But no, marriage is absolutely easy; if you want to get married you just go to the court, say so, and you are married. Nobody bothers, because it is for you to enter hell – if you want to, you go; but if you want to get out of it, then the whole law and the force of law will prevent you.

Society lives for comfort. Only rare individuals choose suffering – to grow. Society is a collective death; dragging somehow.

Don't allow your love to become an attachment – but what will you do? Remain alert, nothing else can be done. Just be intensely alert; that intenseness of consciousness is a fire; in that fire, love remains pure; it does not become a bondage, and it doesn't try to manipulate the other. Then love becomes the door of prayer.

If it falls, it becomes hell and becomes attachment, possessiveness, jealousy, and then you suffer, then it is a nightmare. Then it is better not to fall in love. Remain alone and suffer alone. Why create suffering for anybody else?

When you bring the other in, when you move in a relationship, remember, the relationship can grow only in freedom. Never become a slave and never try to make anybody a slave. This should be the credo.

And you say:

ALL I CAN SEE IS THE EGO CLINGING TO WHAT IT BELIEVES IS LOVE – that too is not your understanding. If you can see the ego, you have transcended it. WHO is seeing the ego? WHO is seeing the ego clinging? You must have transcended, you must have become a witness. And when one becomes a witness the ego disappears just like a dewdrop disappears in the morning sun.

It simply disappears. It cannot remain in the light and the fire and the heat of witnessing – it simply disappears. It is a night phenomenon. It can live only in darkness.

No, it is the ego who is seeing, nothing else has happened.

It is very difficult to see the ego, because it is very subtle. The most subtle thing in the world is the ego, subtler than atoms, electrons, subtler than any energy, because it is so elusive you cannot get hold of it. In fact it is non-existential, that's why you cannot get hold of it. But if you become alert – the more alert you are, the less ego is there to see – a moment comes when you are perfectly alert, the whole energy is transformed, there is no ego.

So don't go on gathering knowledge from me. That won't help; rather it will hinder you. Because you will think that now you know, and you don't know. Always remain alert of your ignorance, because ignorance has possibilities, knowledge none. If you are ignorant you can become one day a knowing one, but if you become knowledgeable – all doors are closed.

Question 3

I FEEL IT IS EASIER TO BE LOOSE AND NATURAL AROUND YOU THAN IN THE WORLD. BUT NOT IN YOUR ASHRAM. WHY IS THAT?

The ashram is also part of the world, the ashram is not part of me – cannot be.

With me it is totally different. The ashram is part of the world, the marketplace. The ashram cannot be part of me. I will be gone some day, the ashram will be there, even more established than it is

now. I will disappear from this world sooner or later, the ashram can continue for centuries – it is part of the world. Christianity is part of the world, not Christ.

So with me you can feel loose and natural, because I am not forcing anything on you. If I am trying to force anything you will not feel loose and natural. I give you freedom because I love freedom, but the ashram cannot give you freedom, the ashram is part of the world, the mundane world. That distinction you have to keep in mind. Don't identify me with the ashram.

I may be a guest here, as you are, but I am also an outsider. This ashram is not mine – no ashram can be. The ashram exists for some other functions. It is an organization! An organization has to be an organization. Rules and regulations. How can you be loose and free in it? You cannot be. But you have to suffer the ashram for me. So just feel pity for it and don't get disturbed.

Question 4

I AM NOT FEELING SINCERE TOWARDS YOU. I DON'T DO WHAT YOU TELL ME TO. WHY?

There is no need to feel sincere towards me. Who has told you to feel sincere towards me? I have never told you. But you are a great guilt creator. You go on creating guilty feelings. Now this is a new guilt, as if you are committing a sin. You are not feeling sincere towards me. I never feel sincere towards you so why should your bother? I feel sincere for myself, you feel sincere for yourself. And if you want to do a certain thing – you do it! If you don't want to do a certain thing, you don't do it!

I am not here to impose my will on you because that will create a bondage, a slavery. That's what all religions have done. I am just helping you so that you can see the whole game, and then if you want to play it, play it; if you don't want to play it, drop out of it.

But you need not feel sincere towards me – who am I? Why should you feel sincere towards me? Be sincere towards yourself.

I teach you to be yourself. I am not teaching you to become imitators. You are not to follow me! You have to follow your own being, your own inner urge.

At the most a Master can indicate the way; at the most a Master can be a pointer. But YOU have to walk. And if you want to walk – only then you walk.

Even if sometimes you feel like surrendering to and you come and surrender, in fact it is YOUR idea, that you want to surrender to me, so what can I do? Surrender! If you don't want to surrender, what can I do? Don't surrender. When you surrender to me you may be thinking that you are following me – no, you are following your own urge to surrender. Any day you can leave me. How will I prevent you from leaving me?

But mind is a guilt-creating force. And you have been trained to create nothing but guilt. For all the past centuries, priests, politicians – they have been dominating humanity by creating guilt. They say 'This is wrong', and once they convince you this is wrong, if you do it you feel guilty, and, if it is something natural and you don't do it, then you feel in a difficulty.

For example, somebody says that to eat food with taste is bad. Mahatma Gandhi used to say to his disciples: One should go beyond taste. In his ashram, taste was not allowed. You had to eat, but not to feel the taste. He used to destroy his own taste with chutney made of neem leaves – very bitter, the bitterest leaves you can find in India. And he would eat the chutney with his food, to destroy taste, because it is so bitter, the whole mouth goes so bitter, that then you cannot taste anything.

People who would taste something – and this is natural, the tongue is made to taste – they would feel guilty, they would feel guilty of committing some sin.

Religions have taught and preached that sex is bad – a sin. Now sex is a natural desire! A very natural phenomenon. You have nothing to do with it. But they have been conditioning the mind that sex is bad, and every child is taught this, so when the sex urge arises he feels guilty. And then both ways are difficult: If you don't move into sex the natural urge becomes a nightmare. If you move into sex the cultivated mind feels, makes you guilty. So, either guilt or falling into wrong things, sin, this is the choice that has been given to you.

Things go on changing, ideas change, but still the original guilt-creating force remains the same.

Now you are here. I am here to make you guilt-free, to make you natural, flowing, because that's how I have known the ultimate: by being natural and flowing, by accepting not by denying, not by saying No but by saying a total Yes to life, by affirming it not negating it – that's how I have come to know the ultimate.

You also I would like to be guilt-free. Do whatsoever you want to do. Do it totally. Don't create guilt – if it is wrong to do, do it totally; if it is wrong to do, you will come to understand that it is wrong! It drops. If it is not wrong to do, and by doing it you realize that it is beautiful – it will grow. There is no other way.

Don't create ideals. Once you create ideals you will always be in difficulty because you will always be thinking in terms of SHOULD, OUGHT: This HAS TO be done;

That OUGHT to be done; That SHOULD be done... and you will always feel crippled, guilty, a sinner. You will always feel ill. You will never be able to accept yourself. You will never be able to love yourself, and a person who cannot love himself in spite of all the mistakes that a human being is prone to make, if you cannot love yourself in spite of all things, you will miss the whole point of being here in life. To love oneself in spite of everything that is there, THAT gives you a base. Only on that base you love others, only on that base the edifice of higher loves is erected.

Remember, experience is always good; I say ALWAYS unconditionally. Even if it is bad it is good, because you know that it is bad, and you know this only through experience. Once you know it, it drops, nothing to worry about.

Don't be afraid of mistakes – and all sins are just mistakes – there is nothing much to them, just small mistakes. Don't be afraid to commit them. Commit them! But remember only to commit them once, because when you have known them, and they are futile and useless, let them drop. They drop by themselves.

So you need not be worried about being sincere towards me. If you are really sincere towards yourself you are sincere towards me. If you become yourself, you have followed me. BY NOT FOLLOWING ME, by attaining to your individual centre, you follow me. By following me, you will miss your centre. And that's how you would be insincere to yourself and to me also. Do you get the point?

It is simple, it may look paradoxical. By attaining to yourself, you have been sincere to me. If you create guilt, and you feel worried about it, that you are not following me, you will become more and more depressed. And a sad and a depressed person, and a guilt-ridden person, cannot celebrate, cannot become religious.

To become religious one needs a dancing heart. To become religious one needs to be celebrating. To become religious one needs to enjoy and delight in small things. If you learn how to be delighted in small things: eating food, taking a bath, going for a morning walk; if you can delight in small things – and there are no big things in life, only small things are there – if you delight in small things then small things become great. And the total accumulated effect of small things lived, celebrated, transforms you. You become religious. That is the magic key to open the door of religion.

Don't become sad – there are enough churches for sad people, I am not to create any other church for sad and long faces. Don't feel guilty, there are enough hells already. Man is too much burdened.

If I can help you to dance a little, sing a little, enjoy a little, feel grateful and thankful a little, that's enough.

Question 5

I HAVE SEEN MANY WOMEN HAVING STRONG CATHARSIS IN MEDITATION, BUT NEVER MEN. WHY? DON'T THEY NEED IT?

They need it more than any woman. But they have been conditioned not to weep, not to cry; from the very childhood a boy is taught not to be sissy, not to be like a girl. If he cries they say: Stop! You are a man; a boy never cries, this is only for girls.

Men have been taught and conditioned not to cry, not to weep. They have become stones. And remember, if a person cannot weep heartily, he cannot laugh either. And God makes no difference between woman and man, he has given the same tear glands to both. If there was going to be a distinction – that man is not to cry – there would have been no tear glands in his eyes, or there would have been less than with women. But they are exactly the same. So nature has not made it that way. It is human society creating an ego that man has to be haughty and proud.

This is male chauvinism. A woman can cry – she is such a low being, no need to worry about her, she can weep. Weaklings. Man is powerful.

But in a way it has been good for women – they are more natural than man. That's why they are more beautiful than man; more relaxed than man.

Have you observed the data? More men commit suicide than women. You may have just the opposite notion, because more women talk about committing suicide – but they never commit it:

they go on talking. Even if they take sleeping pills they always take them in such a quantity that they never die. Men commit suicide more than women – have to commit, life becomes such a burden.

Crying and weeping is a natural way, a safety valve, to allow accumulated emotions – sadness, to be thrown out of the system: it is a deep cleansing. Every man and every woman should learn how to cry perfectly. And how to enjoy it! It is such an unburdening and refreshing process; not only do your eyes become fresh when tears have flowed, your whole being becomes pure, simple, innocent. You attain again to a virginity that belonged once to you, but is lost, you again become uncorrupted. After a good crying and weeping you feel bathed, the very soul has taken a shower. You are again ready and younger.

Women look younger than men, healthier than men. All over the world women fall ill less than men, live longer than men – five years longer. If a man is going to live seventy-five years, the woman on an average is going to live eighty. That's why if you go into the West you will find many old women, but not so many old men. They get ready every day, they allow, they are not so egoistic.

Women go less mad than men because they have their daily quota of madness, they never go wholesale mad. Women almost every day, once in a while, they go mad – but just for a few minutes; it is beautiful, nothing is wrong in it: they scream and jump and throw a plate – it is not costly either, but man goes on accumulating madness. He cannot cry, he cannot throw a plate – that is not manly. He has to be always on guard, then the madness goes on accumulating within his heart – one day it explodes.

More men are in madhouses. And if you look at the society, men are interested in politics, not women. Sometimes a few women are interested, but they must have male hormones in their body. Some scientific research is needed.

And the women who are interested in politics, and reach to the top, have never been very womanly, they have never loved their husbands, their children; never; they have been more politics-oriented, ego-oriented.

And of course when a woman goes into politics she will force all men out of it. It is natural, because when she goes, she really goes mad into it. A man may have some manners, but she has none. Because a man has been forced to cultivate manners; even if he fights he fights in a mannerly way, he follows certain rules – but a woman is wild; when she fights she follows no rules, she simply fights. That's why whenever you are arguing with a woman you will always be defeated, because she follows no rules of the game, there is no logic in it; she jumps from one point to another with no visible link!

Men have created all the wars because man is madder. After every ten years a great world war is needed. It relaxes. When man can kill others, only then he feels a little release.

Unless man is allowed to weep and cry and be natural, and every child is taught to cry and weep, and is told: That is beautiful; when you feel hurt – cry! when you feel bad, let tears come out of your eyes... You may not believe me, because the thing may seem to be too far-fetched but I tell you that if men can start crying and weeping as women do, wars will be less in the world, madness will be less in the world, suicides will be less in the world, accidents on the road will be less in the world.

Fifty per cent of car accidents are because a man was angry. He couldn't scream so he screamed through the accelerator. He went beyond the speed limit, he went mad with the car, and he enjoyed the exhilaration that comes with this speed.

Women drivers are not good drivers, but they never cause so many accidents I have been collecting data. Women drivers are not good drivers because they are not good mechanical minds, they are not technological; but if a woman driver knows driving she is always safe to travel with. I myself have Laxmi as my driver; always safe, because she will never transcend the limit.

Man has been wrongly conditioned, that is why catharsis becomes difficult. But catharsis is very very necessary. If you cannot move into deep catharsis you cannot move into meditation. Before you take wings into the sky you have to unburden yourself That is the whole point of catharsis.

Question 6

WHEN MOMENTS OF FEAR COME, WHAT TO DO?

Why should you ask to do anything? When there is fear – be afraid! Why create a duality? When moments of fear come – be fearful, tremble with fear, allow fear to take possession. Why this constant enquiry: WHAT TO DO? Can't you allow life in any way to take possession of you?

When love takes possession, what to do? Be loving! Don't do anything, allow love to take possession of you. When fear comes – tremble, like a leaf in a strong wind. And it will be beautiful. When it has gone you will feel so serene and calm, as when a strong storm passes by everything is left calm and quiet after it. Why be always fighting something? Fear comes – it is natural, absolutely natural. To think of a man who is without fear is impossible, because he will be dead. Then somebody will be honking the horn on the road and a man without fear will go on, he will not bother. Then a snake will be on the path and a man without fear will not bother, he will go on. A man without fear will be absolutely foolish, stupid.

Fear is part of your intelligence, nothing is wrong in it. Fear simply shows there is death; and we human beings are here only for a few moments. That trembling says that we are not going to be permanently here, we are not eternally here, a few days more and you will be gone.

In fact because of fear man has been in deep search of religion – otherwise there would have been no point. No animal is religious, because no animal is in fear. No animal can be religious because no animals can be aware of death. Man is aware of death, every moment death is there, surrounds you from everywhere any moment you will be gone; that gives you a trembling. Why be afraid – tremble! But again the ego says: No, YOU – afraid? No, this is not for you, this is for cowards. You are a brave man.

It is not for cowards. Allow fear. Only one thing is to be understood: when you allow fear and you tremble – watch it, enjoy it; and in that watching you will transcend it, you will see the body is trembling, you will see the mind is trembling, but you will come to feel a point within you, a deep centre, which remains unaffected.

The storm passes by, but somewhere deep within you is a centre which is untouched: the centre of the cyclone.

Allow fear, don't fight with it. WATCH what is happening. Go on watching. As your watching eye becomes more penetrating and intense – the body will be trembling, the mind will be trembling – deep within you will be consciousness, which simply is a witness, which only watches.

It remains untouched, like a lotus flower in water.

Only when you attain to that will you attain to fearlessness.

But that fearlessness is not being unafraid. That fearlessness is not bravery. That fearlessness is a realization that you are two – a part of you will die, and a part of you is eternal. That part which is going to die is going to remain always afraid. And the part that is not going to die, which is immortal, for it, there is no point in being afraid. Then a deep harmony exists.

You can use fear for meditation. Use ALL that you have for meditation, so that you go beyond.

Question 7

THE MORE I SEEM TO GROW, THE MORE UGLY I SEEM TO BECOME. WHY IS THIS?

There is a Zen saying, that when a seeker comes to a Master, rivers are rivers, mountains are mountains, but once in contact with the Master, soon rivers are no more rivers, mountains are no more mountains, everything is disturbed.

But if he continues, and does not escape in the middle – again a moment comes: mountains are mountains, rivers are rivers.

This is the process. When you start meditating you have a false personality, a painted face, which you have made beautiful according to the social needs. It is false, but you are identified with it. Then you start meditating; that face starts becoming loose, sometimes it slips, you come to feel your real face – you become afraid, it looks ugly.

That's why you had painted it. That's why you were hiding it under a mask. But meditation will drop all the masks. It is a search for the original face.

So a moment will come, you will grow and you will feel you are getting more ugly, because now you start seeing yourself RIGHTLY. Up to now you were seeing ugliness in others, now you have started to watch yourself. You have been seeing mistakes, uglinesses, wrong things, in others, now you start to see them in yourself. For the first time you start mirroring your own being. Everything seems to be topsy-turvy, chaos – afraid, you can escape, and put your face on again. Go to the market, hide behind the mask, and forget about the meditation.

But if you are really in search, this is a good sign, a beautiful indication, that something is happening. Continue. Soon this ugliness will also disappear, because that ugliness belongs to your mind. That beauty that you are thinking was there never belonged to you, it was just a mask. It has to be taken away. Now you come face to face with the mind.

If you GO ON, sooner or later the mind will also fall – that too is a mask. Then you will come face to face with your being. And that's tremendously beautiful. In fact that is the only beauty there is.

When one comes face to face with his own being it is as if two mirrors are facing each other. When two mirrors face each other, what happens, do you know? They reflect eternity. Infinite vastness. When you come to yourself, you mirror yourself. Eternity is reflected. That is the glory of God. You have come to the God.

In the Upanishads, those who have known, they have said – at this moment: AHAM BRAHMASMI: I am the absolute. That is the goal.

But to reach that goal you will have to pass through an interim period where everything will become a chaos. You will always be like a mad maniac. That has to be passed.

Before you become absolutely normal you will feel that you have become absolutely abnormal. Because that which you call normality today is nothing but a social face.

Society has to be dropped. Then you have to drop your past SAMSKARAS, past conditionings of the mind. Then only you come to the purest source, the very source, the very ground of being. We call that ground of being GOD. God is not a person. God is an experience of absolute virgin purity, innocence – and that is hidden behind you.

So don't be afraid of ugliness if you feel it now, it is a good sign – feel happy about it. You are growing. It shows growth. You are on the right track. Rivers will not be rivers, mountains will not be mountains. Again: rivers will be rivers, mountains will be mountains.

That's why Buddha moves to the forest, Mahavir goes to the mountains, Jesus and Mohammed, they retire into the mountains – to face their ugliness.

But once that ugliness has disappeared, the illness gone, the leprosy evaporated, they come back into the marketplace, they come back again into the world beautiful; supremely beautiful.

You will also come back. But this passage has to be passed. This much cost has to be paid.

CHAPTER 5

Sickmindedness

27 August 1975 am in Buddha Hall

LAO TZU SAYS:

WHO KNOWS THAT HE DOES NOT KNOW IS THE HIGHEST; WHO PRETENDS TO KNOW WHAT HE DOES NOT KNOW IS SICKMINDED. AND WHO RECOGNIZES SICKMINDEDNESS AS SICKMINDEDNESS, IS NOT SICKMINDED. THE SAGE IS NOT SICKMINDED. BECAUSE HE RECOGNIZES SICKMINDEDNESS AS SICKMINDEDNESS, THEREFORE HE IS NOT SICKMINDED.

Man is like an onion, exactly like an onion; layers and layers of personality; and behind all those layers is hidden the essence.

That essence is like emptiness, SUNYA, void. It is more like non-being than like being, because being has a limitation, a boundary to it. But that innermost core has no boundary to it, it has no limitation, it is just a freedom, a free flow of energy, infinite in its dimensions.

Unless one goes on peeling his layers of personality to the very end, and rediscovers the essence, one remains sickminded. Sickmindedness is being stuck somewhere, frozen somewhere. Sickmindedness is being blocked. It is an impasse – it is exactly how the word sounds: you cannot pass through it. You are blocked. You do not have a freedom to flow and to be, and not to be. You are forced to be something. You are more like a solid rock than like a river.

Freedom is health. Being blocked, stuck, is sickmindedness. And everybody, almost everybody, is sick. Rarely it happens that one gathers courage to penetrate to the very innermost core of non-being. Then one becomes a Buddha: whole, healthy, holy.

We have to understand these layers because the very understanding is a healing force. If you understand exactly where you are blocked? the blocks start melting – this is the miracle, the miracle of understanding a thing. The very understanding helps it to melt. No other thing is needed to be done. If you really exactly know, if you can pinpoint where you are blocked, where you are frozen, where the impasse exists, then just being aware of it, knowing it in its totality, starts it melting.

Knowing is a healing force. And once it starts melting you again regain the flow. You become flowing!

The first layer of your personality is the most superficial – the layer of formalities, socialities. It is needed; nothing is wrong in it. You meet a person on the road, you know the person, if you don't say anything, and he also doesn't say anything, no social formality is fulfilled, you both feel embarrassed. Something has to be done. Not that you mean it, but it is a social lubricant; so the first layer I call: THE LAYER OF THE LUBRICANT. It helps smoothness. It is the layer of: Good morning; How are you? Great! Fine! Nice weather! Well, be seeing you; this layer. This is good! Nothing is wrong in it. If you use it, it is beautiful. But if you are used by it, and you have become frozen in it, and you have lost all contact with your innermost being, you never move beyond this, then you are stuck, you are sickminded.

It is beautiful to say 'Good morning' to somebody, but a person who never says more than that is very very ill. He has no contact with life. In fact, these formalities are not a lubricant to him, on the contrary, they have become a withdrawal, an avoidance. You see somebody, you say 'Good morning' to avoid him, so that you can go on your own way, and he can go on his; to escape from him.

This social formality has become a frozen thing with millions of people; they live on this layer, they never move beyond it: etiquette, mannerism, words, chatter – -always on the surface. They talk, not to communicate, they talk to avoid communication. They talk to avoid the embarrassing situation in which you encounter the other. They are closed people. If their life is a misery there is no wonder in it. If they live in hell, it is obvious they have to live in hell. In fact they are dead people.

The founder of Gestalt therapy, Fritz Perls, used to call this layer the CHICKEN SHIT layer; dead, dry. Many people live in the chicken shit. Their whole life is just a useless formality. They move nowhere, they are stuck at the door, they have not entered the chamber of life. It has many chambers, they are just standing at the door, on the steps. Steps are good if you overstep them, they are dangerous if you start clinging to them.

So remember, a healthy person uses the formality layer; then it is a lubricant, it is beautiful. An unhealthy person makes it his whole life; smiles – does not mean it, laughs – does not mean it. If somebody is dead – he becomes sad, cries-, even tears flow down; all false! He does not mean it. He never means anything. He is just continuously on show, continuously on display. His whole life is just an exhibition. He cannot enjoy it, because he cannot move withinwards.

Formality is not a relationship. It can help, it can hinder. A healthy person uses it to go deeper. An unhealthy person becomes stuck in it. You can see those people all around, smiling in Lions Clubs, Rotary Clubs. Chicken shit people. Always well-dressed, groomed, looking perfectly okay – and absolutely wrong. Completely ill. Utterly unhealthy. But just SHOWING.

This becomes a fixed pattern with them. When they come back from the Rotary Club or the Lions Club they talk to their children – but just on the same level. They make love to their wives – but just on the same level. Their whole Life is a long series of mannerisms. Books on etiquette are their Bibles; Gitas and Koran, and they think if they fulfil whatsoever is required of them by the society, they have achieved.

This layer has to be broken. Remain aware that you don't get caught. Remain aware; if you are stuck at this level, become aware! The very awareness will help the block to melt, evaporate; and the energy will be available to enter into the second layer.

The second layer is of roles and games. The first layer has no contact with life, the second layer sometimes can have glimpses. In the second layer are: I am the husband, you are the wife; or, I am the wife, you are the husband; I am the father, you are the child; I am the President of the United States, the Queen of England, or Chairman Mao Tse tung, Adolf Hitler, Mussolini, all the politicians of the world – they live on the second, the layer of role playing.

Everybody goes on thinking that he is the greatest man in the world. Just the other day one sannyasin was saying to me that he dreamt that he is the greatest man in the world. I told him: Don't be puzzled, everybody dreams the same – the greatest man in the world, the greatest poet, the greatest philosopher, greatest this and that.... The layer of the ego – the second layer.

You go on playing roles. You continuously have to change your role. You are sitting in your room and the servant enters; you have to change your role to the role of the master, the bully. You look at the servant as if he is not a human being. The boss! – You are the boss, and he is a nonentity. And then your boss enters – suddenly the role changes. Now you are nobody, you are wagging your tail, the boss has come and you are standing....

Continuously twenty-four hours a day in each relationship you have a different role to play. Nothing wrong in it, a beautiful drama – if you are not stuck in it. It needs to be played, life IS a great drama. In East we have called it the LEELA of the divine, the play of God.

It is a play; one has to play many roles but one need not become fixed in any role. And, one should remain always free of all roles; roles should be like clothes – you can any time jump out of them. If that capability is retained, you are not stuck, then you can play a role – nothing is wrong in it. As far as it goes it is beautiful, but if it becomes your life and you don't know anything beyond, then it is dangerous. Then you go on playing a thousand and one games in life and you never come in contact with life. Fritz Perls calls it the layer of BULLSHIT.

Very big layer. Many people are caught in it; up to the neck they are full with bullshit. They carry the whole burden of the world, as if the whole world depends on them. If they ARE NOT, what will happen to the world? There will be chaos. Everything will be destroyed if they are not there – they are holding everything in place.

These people are very sick. The first type of people are absolutely sick but they are not very dangerous. The second layer of people are not so absolutely sick but they are more dangerous, because they become the politicians, the generals, the power holders, millionaires, they accumulate money and power and prestige and this and that, and they play GREAT games. And because of

their games millions of people are not allowed even a glimpse of life. Millions are sacrificed because of their games.

If you are stuck in the second – become alert. Remember always there are two possibilities at every level. The first layer is a lubricant for a man who understand it; nothing wrong in it, it helps; it smooths movement into the world. Millions of people are there, much conflict is there – bound to be, and if you are a little formal with people, you know how to behave, it helps – you and others also; nothing wrong in it. But if it becomes the whole thing then everything goes wrong. Then the medicine becomes the poison.

This distinction has to be remembered continuously on every level. On the second level, if you are just enjoying the game, KNOWING WELL that this is a game, and you are not serious about it – the moment you become serious it is no more a game, it has become the reality, then you are caught – if you enjoy it as fun: perfectly good! Enjoy it! Help others to enjoy it; the whole world is a great stage, but don't be serious about it.

Seriousness means illness has entered into your being. Now you think this is the whole, becoming President of the United States is all; you sacrifice yourself and others and you use all sorts of means to achieve this end, and when it is fulfilled, you find nothing is fulfilled. Because it was just on the game layer, a dream thing. When you awake you are deeply frustrated – your whole life gone, nothing achieved.

This is the frustration of rich people. This is the frustration of affluent countries. This is the frustration of all those who become successful. When they succeed, then they suddenly fail. Then they come face to face with the fact that they have wasted their life in a game.

Remember, be alert, otherwise, if you are not stuck at the first layer you will be stuck at the second.

Then there is a third layer: the layer of chaos. Because of this third layer people are afraid to move inwards; that's why they get stuck in the second layer.

In the second layer everything is clean, clear. The rules are known, because every game has its rules. If you know the rules, you can play the game. Nothing is mysterious in the second layer. Two plus two always make four in the second layer – not so in the third. The third is not like the second, it is chaos: tremendous energy, with no rules! You become afraid. The third layer gives you fear.

That's why when you start meditating, and you fall from the second layer to the third, you feel chaos. Suddenly, you don't know who you are! The world of who is who, is the second, the bullshit layer. If you want to know about the second go and consult the book WHO'S WHO? They are published all over the world. The names of the people there are of the second layer.

In the third layer suddenly you become aware that you don't know who you are! Identity is lost, rules disappear, tremendous chaos, a vast ocean in-a storm; beautiful if you can understand. If you cannot understand: very very terrible. This third layer, if understood well, and if you can remain mindful in it, will give you the first glimpse, the first vital glimpse of life. Otherwise you will go neurotic.

In the third layer people go mad. They are more honest than the people who belong to the first and second layer. A man who has gone mad has simply dropped formalities, has dropped the role

playing, and has allowed the chaos to envelop him. He is better than your politicians, at least he is more sincere and truer to life.

I'm not saying: Go and become neurotics, go and become mad; but madness happens at the third layer. All great artists belong to the third layer, and all great artists are prone to become mad. A Van Gogh goes mad. Why? Artists, musicians, poets, painters – they belong to the third; they are sincere people, more sincere than your politicians, than your so-called monks, popes, so-called mahatmas – they all belong to the second layer, playing a role – of being a mahatma. The third layer is of more sincere, honest people, but – the danger is there; they are so sincere and honest that they fall into the chaos; they don't cling to the world of rules, and then they are in the storm.

If one can remain alert in the third layer, aware, meditative – that chaos turns into a cosmos. It is chaos because you are not centred, not aware. If you are aware it becomes a cosmos, an order; and not the order of human rules – the order of Tao, the order of what Indians have called the DHARMA, DHAMMA, RIT; the ultimate order, not manmade.

And, if you remain alert, the chaos is there but you are not in the chaos, you transcend it – awareness is a transcending phenomenon. You know all around is chaos, but deep within you there is no chaos. Suddenly you are above it, you are not lost in it.

Poets, painters, musicians, get lost in it because they don't know how to be aware. But they are more honest people. In the madhouses of the world there are more honest people than in the capitals of the world. And if I am allowed my way I will turn capitals into madhouses. People who are in madhouses need help, they need Masters, to take them beyond the third to the fourth. Sufis have a particular word for the third layer people, they call them MASTAS: mad, but mad in the love of God. They are mad! For all practical purposes they are mad. They need a Master who can hold their hand and take them to the fourth. At the third layer a Master is needed.

If you belong to the first layer, you don't need a Master. If you belong to the second layer, there is no question of, no search for a Master. Only people of the third layer start searching, hunting, for a Master, somebody who can give them help in their moments of chaos.

In the third layer the possibilities are two. You can become mad – that is the fear, that is why people cling to the second layer, they cling deeply, afraid, because if they lose hold they will be falling into chaos – you all know it, that if you don't cling to the roles you will fall into chaos.

You play the game of the husband or the wife; if you drop playing the game you know you will go mad. You go on playing the game that society has enforced on you, afraid that if you drop out of it – where will you drop? Drop out of the society and you drop into chaos. Then all certainty is lost. Confusion.

So one possibility is confusion, neurosis, madhouse; another possibility is: if you remain alert, meditative, aware, the chaos becomes utterly beautiful. Then it is not chaos, it has an order of its own, an inner order of its own. Even the storm is beautiful if you can remain alert in it and don't get identified. Then the chaos surrounds you like a tremendous energy moving all around, and you stand just in the centre, unaffected, your awareness not touched at all. This gives you for the first time a glimpse of WHAT SANITY IS.

People who belong to the second layer only LOOK sane, they are not sane. Force them to the third and they will become insane. People who are in the third AND aware – they are sane, they cannot be forced to become mad; no situation can force them to become mad. People in the second layer are always on the very boundary. A little push – the market goes down or they become bankrupt or the wife dies, or the son becomes a hippie – and they fall into the third; they become mad.

People on the second level are always ready to become mad; any situation, just a little push. They are boiling at ninety-nine degrees; only one degree more is needed – and that can happen any moment. And they will be mad.

One who moves into the third, aware, goes beyond madness. Then, there is the fourth layer. If you pass the third, only then can you enter the fourth. If you have faced chaos, if you have faced the anarchy of the inner world, then you become capable of entering the fourth.

The fourth is the death level, the death plane. After the chaos one has to face death – the chaos prepares you.

On the fourth, if you reach, you will have a sudden feeling of dying – you are dying. In deep meditation when you touch the fourth you start feeling that you are dying. Or – because meditation is not such a universal experience – in deep sexual orgasm also you feel that you are dying.

All over the world people of different culture, language, conditioning, whenever they feel orgasm, suddenly a feeling of death overtakes them. People are even found to utter – particularly women, when they are in deep orgasm and their whole body is vibrating with an unknown rhythm, is filled with vital energy, has become a dance, women all over the world have been known to utter words like: I am dying! Kill me completely!

In indian treatises on sex it is said: Never keep a parrot or a mynah bird in the love chamber, because he can learn, when you are making love and if you utter such cries of utter joy as: I am dying! the parrot or the mynah can learn it, and then he can do the same, and it can be an embarrassing thing with guests and other people. So never keep a parrot in the love chamber.

That's why women have been suppressed all over the world, through all the centuries, to not utter a single word – in fact they have been conditioned NOT to have orgasm because it is very dangerous; you feel a deathlike freedom. The ego dies. Suddenly the whole identity is lost. You are no more there, just life vibrating, life unknown! Life unnamed! Life which cannot be categorized. Just LIFE. You are not there, the wave has disappeared, the ocean is there.

To have a deep orgasm is to have an oceanic feeling of being totally lost. Women have been forced not to be active in lovemaking, because if they are active they are more prone – because they have a subtler and more delicate body – to feel the deathlike phenomenon of orgasm. They have been forced not to utter a single word; not to move; they should remain in SHAVASAN, just lying dead, frozen.

And man has also become aware that if he really moves deep into orgasm it gives a very very shaking experience, tremendously shaking, shocking; it is death. He will never be the same again. So man has learnt a local orgasm, just at the genitals, his whole body is not involved. And for

centuries women have completely forgotten that they can have orgasm. It is only just two decades before that we again have rediscovered that woman has a capacity of orgasm; not only of orgasm, but a capacity of MULTIPLE orgasm; that she is more powerful than man, and she can move deeper than man into orgasm – no man can compete with a woman. But it has been suppressed and hidden for centuries.

In the East women have completely forgotten what orgasm is. If I talk to an Indian woman, and I use the word orgasm, she cannot understand – What do you mean? Impossible! It has been taught to her that it is only man who enjoys sex, not woman; that it is not womanly to enjoy it.

Why this suppression? And why all over the world has sex been suppressed so deeply? Sex is similar to death, that is the reason. And all cultures suppress two things: sex and death. And they are so similar that you can almost say they are two aspects of the same coin.

And they have to be, because it is through sex that life is born; it must be through sex that the life disappears again. The original source must be the end of the circle also. Through sex the wave of life arises – it must subside into sex again. So sex IS life and sex IS death.

The same happens in meditation. You move into such a deep tuning, turning in, that suddenly you pass the third layer of chaos. You are dying! And if you become afraid, then there will be a block. In people who have become afraid of meditation, and then make all sorts of rationalizations not to do it, a block exists. But if you remain alert and allow death, you become deathless. You know death happening all around, and you are not dying. DYING and yet not dying. DYING UTTERLY – and yet utterly alive! That is the most beautiful experience a man can have.

At this fourth stage again two possibilities are there. (On every layer two possibilities are there.) One: if you really become dead without awareness, then you will exist like a zombie, a robot, dull, absentminded. You can find in many madhouses people belonging to the fourth who have lost all life, all vitality. They exist, but their existence is more like vegetating. In the East we have a particular name for this fourth.type who has missed awareness; we call him a FAKIR. Fakir is a Sufi term: it means a yogi who has missed. He reached to the very end, and suddenly there, he could not remain alert. So now he has died. One part of the thing has happened, another has not happened; he has died and he has not been reborn. He will remain absent, he will look at you with empty eyes. If you give him food he will eat, if you don't give him food he will sit without eating for days. He will live a dead life. He is at the fourth stage, but missed.

From the third stage a Master becomes an absolute necessity. At the fourth, without a Master it is almost impossible. Dying is easy on your part, but who will give you rebirth? Who will pull you out of that death experience which is so shocking and shattering that the ego simply drops?

The fourth is the experience where the Christian symbol of the cross becomes meaningful. It is at the fourth that the cross is meaningful; one dies. But that is not the whole thing; Jesus resurrects. Cross and resurrection.

If one simply dies at the fourth, he will live a zombie life.

He will move in the world as if fast asleep. As if in a deep hypnotic sleep. Drunk. Empty. The cross will be there within him, but the resurrection has not happened. If one remains alert – and it is very

difficult to be alert when death is happening; but with a Master working slowly it is possible. If you fall asleep, the Master functions as an alarm. He makes you alert and awake. He gives you a shock, makes you mindful, and if you can become mindful, aware, while death is happening all around, you become deathless. Then enters the fifth layer.

The fifth is the layer of life. Energy becomes absolutely free, with no blocks. You are free to be whatsoever you want to be. To move, not to move; to act, not to act; whatsoever; you are absolutely free. Energy becomes spontaneous. But there are also two possibilities – for the last time.

One can become so much identified with life energy that one can become an epicurean. That is where Epicurus and Buddha become separate. Epicuruses, CHARWAKAS in India, and other hedonists of the world, who have really penetrated to the fifth core of life, have come to know what life is – and they have become identified with life: Eat, drink, be merry, has become their credo, because they don't know anything beyond life. Life is beyond death. You are even beyond life. You are an ultimate transcendence.

So in the fifth there is a possibility – if you don't remain alert again in the fifth, you will become a victim of hedonism. Good! You have reached just close to home; one step more – but then you think: The goal is achieved.

Epicurus is beautiful. One step more and he would have become a Buddha. Charwakas are beautiful, just one step more and they would have become Christs. Just A step more.

At the last moment they got identified with life. And remember, to be identified with death is difficult because who wants to be identified with death? It is very easy to be identified with life because everybody wants to have eternal life. Life and life and life!

The person who turns at this moment to become an Epicurus, who becomes identified with life, remains living a very orgasmic life. His whole body functions in a tremendously beautiful and graceful way. He enjoys small things: eating, dancing, walking in the breeze, sunning; small things of life give him tremendous enjoyment. Joy is the word for this man. Or you can call it delight. But not bliss, bliss is not for him. He enjoys, but he is not blissful. What is the difference between joy and bliss? When you enjoy something, your joy depends on that thing, it is objective. You have a beautiful woman to love, and you feel joy. But if the beautiful woman goes away, sadness descends. The climate is good, vibrating, ALIVE – you have a dance to your feet; but then the climate is dull, cloudy – and all joy disappears. The man of joy will feel sadness also. There will be ups and there will be downs. He will move to the peak and come back to the valley. There will be days and nights – duality will remain.

If one remains alert at the moment when life happens; aware, mindful, conscious – one transcends life also; then there is bliss. Bliss is joy without any visible cause, or invisible cause. Bliss is uncaused joy. You are happy – whatsoever the case. Now bliss is your nature, not something that happens to you. It is YOU.

These are the layers. And they happen in this way because when a child is born HE IS LIFE. Every child is Epicurus. Life vibrating. Freely moving energy, with no blocks. A child is energy, sheer delight in energy, just jumping for no reason, and so happy, that even if you reach paradise you will

not jump like that – and he is jumping for nothing; or he has gathered a few coloured stones and he is simply mad with delight. Watch little children just sitting, doing nothing – and they seem so happy: for no reason at all!

When a child is born he has only one layer, that is LIFE. If a child can become aware he can move immediately to the state of a Buddha – but that is difficult, he cannot become aware; because to become aware he will have to move into life, suffering; he will have to collect many layers, that is part of the growth. That's why Jesus says: You will enter into the kingdom of God only when you are like children, but he doesn't say that children will enter, no. People who are like children, not CHILDREN! Children won't enter. They have to grow, they have to lose all to regain it again. They have to be lost in the world, they have to forget themselves completely, only through that going away, far far away from themselves, suffering much, will they come back to their home, they will rediscover it – then they are LIKE children; not children but like children.

A child is born with the life layer functioning. Only two layers, a child has: the life layer and the transcendental layer. The transcendental is the centre, not a layer; the very core. You can call it the soul, the Self, or whatsoever you want to call it. He has only the one layer of life, and then by and by as the child grows he becomes aware of death. He sees people dying, flowers falling, he sees suddenly a bird dead, or the dog died – he becomes aware of death. When he sees things and looks around he starts feeling that life has to end some day. Then immediately he is accumulating another layer – that is the layer of death; he is becoming afraid of death. That is the second layer that a child attains to.

Then, as he grows, there are many SHOULD and SHOULD NOTs: you should do this and you should not do that; he is not allowed total chaotic freedom, he is to be disciplined, forced – and he is a chaos, total freedom, he would like to have no rules in the world. But that cannot be allowed – he is becoming a member of the society. so his chaos, his fast multi-dimensional energy, has to be suppressed. Rules have to be forced on him, he has to be taught things – toilet training and others, and everything has to become good or bad, divided; he has to choose. A third layer of chaos, or neurosis, is created.

Children who have been taught too many rules are more neurotic; they carry more neurosis within them; that's why neurosis happens only in a very civilized society. In a primitive society people don't go neurotic; rules were never forced too much on them, in fact they have been allowed to keep their chaos in themselves, a little. Few rules – then few possibilities of neurosis; more rules – more possibilities of neurosis. The third layer.

Then the child starts learning how to play games. He has to play games because he is not allowed to be authentic and real. There are times when he feels that he hates his mother, because his mother goes on forcing things on him, but he cannot say this to the mother, that he hates her. He has to say: I love you. He has to touch her feet, and pretend that he loves her deeply. Now the games are starting – a fourth layer. He will be playing roles.

Small children become politicians. The father comes home and the child smiles, because he knows if you don't smile then you cannot get ice cream today. If you smile, the father becomes very generous, his hand goes into his pocket. If you don't smile, he is very harsh. Now the child has become a politician. You see pictures of politicians – always smiling.

Have you seen somebody canvassing for his election? He goes on smiling – just stretching the lips, no smile inside. Sometimes it happens it becomes such a habit.... I have known one politician – unfortunately one night I had to sleep with him – in the night I got up and looked – he was smiling. It becomes such a habit that even in sleep he cannot relax. He must have been canvassing or something...

The child learns that he has to pretend. He is not accepted as he is. He has to show that he is just as you would like him. He becomes divided: now he has a private world of his own. If he wants to smoke a cigarette he has to hide somewhere – in the garage, or go outside into some street to hide himself. You may have seen a child smoking, but ask him and he simply denies it – and so innocently; he says: What are you saying? Me? Smoking? Never! And look at his innocent beautiful face; he has become perfect, a politician, a role player.

And then he learns that his games pay. If you are true, you suffer. If you become expert in lies, it is paying. Now he is learning the ways of the mad world. A fourth layer of role playing.

Then a fifth – of formalities. Somebody is coming, and he hates the person, but the family says: He is a guest and you have to welcome him; not only welcome him but you have to give a kiss to him – and he hates the very idea; disgusting! But what to do? A child is helpless, powerless. You have power, the family has power, you can crush him. So he smiles, and kisses, and says good morning, without meaning anything; now he is creating a fifth layer.

These are the five layers. You have to go backwards, to the original source. That's what Patanjali calls PRATYAHARA, coming back to the original state. That's what Mahavir has called PRATIKRAMANA, coming back, falling back to your originality. That's what Christ has called CONVERSION; becoming again a child.

Then, when all layers of your onion are peeled off – it is an arduous thing; even to reel an ordinary onion is difficult, tears will come to your eyes, and when you peel the onion of your own personality, many tears will be there; it is hard, it is arduous, but it HAS to be done, otherwise you live a false life, and you live a sick life.

Now this sutra of Lao Tzu.

WHO KNOWS THAT HE DOES NOT KNOW IS THE HIGHEST;

The innocence of childhood attained. **WHO KNOWS THAT HE DOES NOT KNOW IS THE HIGHEST.** A child does not know, but he also does not know that he does not know – A sage does not know, but he knows that he does not know – that is the only difference between a child and the sage. The child is ignorant, but not aware that he is ignorant, a sage is also ignorant, but perfectly aware that he is ignorant. This is his wisdom, this is his knowing – knowing that he does not know.

WHO KNOWS THAT HE DOES NOT KNOW IS THE HIGHEST; WHO PRETENDS TO KNOW WHAT HE DOES NOT KNOW IS SICKMINDED.

To pretend is to be sick. To pretend is to be false. To be false is to be stuck somewhere. To be stuck somewhere is to be blocked: energy is not flowing, it is not free to move. You are not like a river, but frozen, blocks of ice. Part dead, part alive.

WHO PRETENDS TO KNOW WHAT HE DOES NOT KNOW IS SICKMINDED.

Just analyze your own self. What do you know? If you penetrate deeply you will come to understand that you don't know anything. Information you may have much of, but that is not knowing. Scriptures – you may have read many, but that is not knowing. Unless you read the scripture of your own being there is no knowing possible. There is only one Koran and one Bible and one Gita, and that is hidden within you. Unless you decode it – and that is what I have been talking to you about this morning: how to decode it, how it has been lost in the jungle of your personalities, layers of personalities, masks, pretensions. It is lost.

But it is not lost absolutely, it is still there. Search, and it can be found. Seek a little, move towards it, and sooner or later – you are on the track. And the moment you are on the track you suddenly feel everything falling into place everything coming together, everything becoming a symphony, the divisions dissolving, unity arising.

WHO PRETENDS TO KNOW WHAT HE DOES NOT KNOW IS SICKMINDED.

And knowing is possible only when you transcend life and death, not before it. How can you know if you have not even attained to your innermost being? What else can you know if you don't know yourself? Hence the insistence of all sages on KNOWING THYSELF. Because that is the secret key of all knowledge. And that one key opens a thousand and one locks, it is a master key. Knowing one, say the Upanishads, one knows all. Not knowing that one, even if you know all it is of no use. It may burden you. It may become heavy on you. It may kill you but it cannot free you.

AND WHO RECOGNIZES SICKMINDEDNESS AS SICKMINDEDNESS IS NOT SICKMINDED.

That's what I was saying to you. If you remain alert, and you know a particular block, that – Here is where my wound is, here is the impasse, here is the block, the sickness; if you can be alert to your sickness – suddenly it starts melting.

One who RECOGNIZES – recognition is possible only in very deep consciousness, awareness. Recognition means you are alert and you recognize that THIS is the problem. Once you pinpoint the problem the problem is already on the way to being solved. Nothing else is needed. For spiritual disease recognition only is enough. No other medicine is needed.

Medicine and meditation – these are the two medicines in the world. And both the words come from the same root. Medicine for the body, meditation for the Soul. And both mean medicine.

AND WHO RECOGNIZES SICKMINDEDNESS AS SICKMINDEDNESS IS NOT SICKMINDED.
THE SAGE IS NOT SICKMINDED.

Why? Because he is simply alert, watchful. He remembers himself. He is not identified at any layer of the personality. He is not the formalities, he is not the role and game playing, he is not the chaos, he is not the death, he is not the life. He is the very transcendence of all.

BECAUSE HE RECOGNIZES SICKMINDEDNESS AS SICKMINDEDNESS, THEREFORE HE IS NOT SICKMINDED.

Take it as a very very useful tool. Use it in the inner rediscovery of your being. Move from the first layer, and don't be in a hurry, because if you leave something incomplete in any layer you will have to come back to the layer.

Always remember that anything incomplete will remain a hangover. So when you are searching in one layer, search it totally. Be finished with it. Don't carry it into another layer. It can be solved only in its own space.

When you enter the second layer of game playing – watch them, don't be in a hurry. And don't just accept what I am saying, because that won't help. You can say: Yes, this is what Osho says, and I have come to recognize it. No, that won't help. My recognition can't be your recognition. You have to travel the path on your own feet. I cannot travel for you. At the most I can indicate the way. But you have to follow it, walk, you have to move on it, and move very carefully so nothing is left incomplete and un-lived, otherwise that will cling to you. and you will carry it into another layer, and everything will be a chaos and confusion.

Be finished with every layer, and when I say be finished, don't misunderstand me, I am not saying stop using it, I am not saying stop saying good morning to people – I am saying don't make that your whole world. Say good morning, and if you can mean it, it is beautiful; mean good morning! If you are really alive your formality will also become alive. When you are going to say good morning why not mean it also? When you are already going to say it, it has to be said, then mean it! I am not saying drop out of formalities, no, because many times this has been done in the past – in the West it is being done right now, people have become fed up with the false pretensions. They drop out of the society.

That is a reaction, not a revolution. Then they move to the opposite extreme. Then they don't believe in any formalities and their life becomes difficult, and they make others' lives also difficult. Because they lose smoothness, and they drop all that lubricates.

Now it has become common in the West – you can approach a woman and just ask her: Would you like to sleep with me? Even to a stranger!

It may be sincere, you want it that way, but that is aggressive and violent. And even if the woman is ready to go, the way you propose it is going to become an obstacle – and it hurts; then the woman feels as if you are only going to use her. No, a little lubrication is necessary.

You go to your father and you simply ask for money – not even saying a good morning; then it seems that your only relationship is through the money. Things become hard, things are already hard, why make them harder?

So I am not saying that you drop all formalities – they are beautiful as far as they go, they go beautifully. Just remember one thing, that you should not become the world of the formal. You should remain alert.

And if somebody is willing, you should be capable of moving to the second layer of game playing. And if somebody is willing you should be able to move to the third layer – of chaos.

When you love a person, and a person loves you, you can sit together in deep chaos; it has a tremendous, an austere beauty to it. Two persons in deep chaos, like two clouds meeting each other.

But if somebody is willing, and somebody is ready to move in your chaos, only then, otherwise don't trespass on anybody. Don't interfere with anybody's life – those formalities are just good ways to avoid trespass.

Games and role playing are good, because if somebody is not ready to move deep, who are you to force him to move deep? There is no point! You move yourself! And if somebody is willing to move with you to the fourth, the death level, if somebody is really in love with you, and wants an utterly intimate relationship, only then – drop the third, move to the fourth; move to the fifth.

From fifth to sixth – the transcendental, you have to move alone. Up to the fifth a Master can be helpful. But from the fifth to the sixth you have to move alone – but then you are ready. By the time you reach the fifth, you are ready. Only one step more, in total aloneness you dissolve into your own infinity, the inner emptiness.

This is what we have called nirvana – cessation of your being completely, as if a drop has dropped into the ocean. and has become the ocean. The wave disappears, individuality is no more, you have become the whole. And when you have become the whole – only then you are really healthy; that is why Lao Tzu says: The sage is not sickminded. In fact the sage has no mind. How can he be sickminded?

And if you ask me, I would like to say that all minds are sick, more or less. To be in the mind is to be sick. Degrees differ.

Up to the fifth, there is a possibility of the mind, because there is a possibility of getting identified. To get identified with anything is to create a mind. If you get identified with life you create a mind immediately. Mind is nothing but identification. If you remain unidentified, aloof, a watcher on the hill, a witness – then you don't have any mind. Witnessing is not a mental process. All else is mental.

So the sage is healthy because he has no mind. Attain to no-mindness. Move layer by layer. Peel your onion completely, until – only emptiness is left in your hand.

CHAPTER 6

This is the Whole World I Have

28 August 1975 am in Buddha Hall

Question 1

IS IT POSSIBLE TO HAVE AN ORIGINAL THOUGHT?

It is impossible, absolutely impossible to have an original thought. Because mind is memory, mind is the past, mind is that which you have already known, it is a borrowed thing, and whatsoever the mind can do can only be a repetition; new combinations of words, notions, concepts; but deep down all will be borrowed. Mind can never be original. The very nature of the mind is such – it is a bio-computer. Before it can give you something you have to feed it. And that which you feed in comes out of it. Sometimes you can have some combinations of thoughts which appear to be original but are not – for example, you can imagine a golden horse flying in the sky. Looks original. It is not. There are no golden horses of course, and no horse flies, but you have seen a horse, you have seen flying birds, you have seen gold; now this is a new combination. But everything is old, of the past, of the known.

Originality is not possible, only fictitious originality is possible. Mind remains dead, it is memory. Then, am I saying that there is no possibility to be original? No, I am not saying that. Thought cannot be original, no thought can be, originality in thinking is not possible. Originality in being IS possible.

You can be original, but you cannot think originally. A Bertrand Russell is not original, cannot be – a very profound thinker, but not original. A Buddha can be original – not in his thinking, in his being; the way he is, absolutely virgin ground. No one has travelled there before. He is absolutely fresh,

just born, moment to moment changing, alive, never allowing deadness to settle on him. Being can be original, thought cannot be original. Thinkers are never original, only no-thinkers are – if you will allow me the term. Deep inside if you attain to emptiness you will be original. Out of that emptiness whatsoever arises is always new. But the distinction has to be remembered.

Even a Buddha when he talks becomes unoriginal. His being is original, but when he uses language, again, the mind has to be used, the memory has to be used. The language belongs to others, not to you; you have not brought a language into the world, you have brought a fresh being, of course, but the language has been given by the society, by others, so even a Buddha has to use a borrowed language.

The moment Buddha says something originality is lost. And, if you listen to Buddha, not to his words, but if you can have a glimpse through the words of his being, then you will feel originality, then THERE IS the lotus flower, every petal fresh, just like a morning's dewdrops – but then you have to penetrate the language, the words.

When Buddha communicates he is also communing. He is saying something and he is also being something. If you listen to his words you can find them in the Upanishads, in the Vedas, somewhere, but if you listen to his being, not to his words, if you listen to his heart, the beat, the rhythm of his being, if you listen to his breathing, the way he is, just now this moment, the miracle that he is, the magic that he is – if you listen to that, then no Upanishad can report anything about it. This man has never been there! For the first time he is there; he is original.

I am talking to you, I have to use language. If you listen only to that which I am saying and not also to that which I am being you will miss my originality. Listen to the gaps between the words. Listen to the emptiness between the lines. Listen to me, not to what I say. Then an understanding will arise, and suddenly, like a flash of lightning, you will be able to see me – and the original that is right now happening before you.

But it is not part of mind. Mind is a mechanism. It cannot be original; it is not even alive – how can it be original? It is social. Hence the insistence of all the awakened ones that unless you drop the mind you will not be able to know the truth, because truth is always original. Mind: always borrowed; truth: always original. Mind and truth cannot meet.

Meditation is to attain to a no-mindness, to a state of no-thought. In that opening of no-thought, in that kind of space, suddenly you become pure, innocent, uncorrupted. You have never been like that before nobody has ever been like that before nobody is going to be like that again. Unique.

And to know that is to realize one's self. To know that is to know all. If you have not known that, whatsoever else you know is just rubbish, garbage.

If you know that ONE, the original within you – the nameless, because the original cannot have any name; the formless, because the original cannot have any form; unknown, because the original cannot be known; uncharted, unpenetrated, virgin, only then you come to feel the ecstasy of existence, the beauty of it.

It happened once, in a police station; a Sufi mystic entered; he was naked, and a crowd was following him. To the police officer he said: I have been robbed. All that I had has been stolen, and as you

can see, I am standing naked; my coat, my clothes, my bed, my quilt, my cushion, my pillow, my umbrella – everything has been stolen; but he was very calm and quiet. The police officer wrote down the whole list – it was very long.

And then suddenly there appeared a man who was following the crowd, and he threw an old blanket before the police officer, and he said: This is all, a wretched old blanket, that I have stolen from this man, and he is saying it was his whole world!

The Sufi took the blanket, covered his body, started moving out of the police station – the police officer stopped him, he said: First you will have to give an explanation because you have given such a big list, it is false!

The man said: No? because this is all that I have. When it is raining I use it as an umbrella. Sometimes I use it as a bed. And this is my only clothing. In the cold this is my coat. In the day I use it as a cushion. In the night, sometimes as a pillow. These are the functions of my blanket, but this is the whole world I have and the list is not false.

This is a deep message. The Sufi is saying that if you attain to one you attain to the whole. It is a parable. Then that one blanket covers all. It becomes your umbrella, it becomes your bed, it becomes your clothing, it serves you in millions of ways. Just to know that one which is hidden behind you is to know all. To know that, to be that, is to be all. And if you miss that you have been robbed of the whole world. You have nothing, you are standing naked.

That one is original. You must try to penetrate the word ORIGINAL, what it means It means – that which comes from the source. It does not mean new, it does not mean novel, it means that which comes from the source, from the very origin; that which comes from the very beginning, which belongs to the very base of existence – that is original.

Thoughts cannot be original, only you, because you belong to the very source. You were there in the beginning, and you will be there in the end, because you ARE existence.

Thinking is a learnt thing. You can learn it, you can unlearn it. It is acquired. You can drop it any day you want to drop it. But your nature, what Lao Tzu calls Tao, your original nature, is not acquired, it has always been there, it is the source.

No thought can be original, but NO-THOUGHT can be original. Remember that.

Question 2

WHAT IS THE DIFFERENCE BETWEEN MATURITY AND AGING?

A great difference, a vast difference, and people always remain confused about it. People think to age is to become mature, but aging belongs to the body.

Everybody is aging, everybody will become old, but not necessarily mature. Maturity is an inner growth.

Aging is nothing that you do, aging is something that happens physically. Every child born, when time passes, becomes old. Maturity is something that you bring to your life – it comes out of awareness. When a person ages with full awareness he becomes mature. Aging plus awareness, experiencing plus awareness, is maturity.

You can experience a thing in two ways. You can simply experience it as if you are hypnotized, unaware, not attentive to what is happening; the thing happened but you were not there. It didn't happen in your presence, you were absent. You just passed by. It never struck any note in you. It never left any mark on you. You never learnt anything from it. It may even have become a part of your memory because in a way you were present, but it never became your wisdom. You never grew through it.

Then you are aging.

But if you bring the quality of awareness to an experience the same experience becomes maturity.

There are two ways to live: one, to live in a deep sleep. Then you age, every moment you become old, every moment you go on dying, that's all, your whole life consists of a long slow death. But if you bring awareness to your experiences – whatsoever you do, whatsoever happens to you, you are alert, watchful, mindful, you are savouring the experience from all the corners, you are trying to understand the meaning of it, you are trying to penetrate the very depth of it, what has happened to you, you are trying to live it intensely and totally – then, it is not just a surface phenomenon. Deep down within you something is changing with it. You are becoming more alert. If this is a mistake, this experience – you will never commit it again.

A mature person never commits the same mistake again. But just an old person goes on committing the same mistakes again and again. He lives in a circle. He never learns anything.

You will be angry today, you were angry yesterday, and the day before yesterday, and tomorrow also you are going to be angry, and the day after tomorrow also. Again and again you get angry, again and again you repent, again and again you take a deep decision that you are not going to do it again, but that decision makes no change. Whenever you are disturbed the rage takes over, you are possessed. The same mistake is committed. You are aging.

If you live an experience of anger totally, never again will you be angry. One experience will be enough to teach that it is foolish, that it is absurd, that it is simply stupid – not that it is a sin, it is simply stupid. You are harming yourself, and harming others, for nothing. The thing is not worth it. Then you are getting mature. Tomorrow the situation will be repeated, but anger will not be repeated. And a man who is gaining in maturity never decided that he will not be angry again, no, that is the sign of a man who is not getting mature. A man of maturity never decides for the future. The maturity itself takes care. You live today. That very living will decide how the tomorrow is going to be – it will come out of it.

If the anger was painful, poisonous, you suffered hell through it, what is the point of deciding, or taking a vow and going to the temple and saying before the Master: Now I take a vow that I will never be angry again? All this is childish. There is no point! If you have known that anger is poisonous – finished! That way is closed. That door no more exists for you. The situation will be

repeated tomorrow but you will not be possessed by the situation. You have learnt something – that understanding will be there. You may even laugh, you may even enjoy the whole thing of how people get so foolish. Your understanding is growing through every experience.

You can live life as if you are in a hypnosis – that's how ninety-nine per cent of people live – or you can live with intensity, awareness. If you live with awareness you mature, otherwise you simply become old. And to become old is not to become wise. If you have been a fool when you were young and now you have become old, you will be just an old fool, that's all. Nothing. Just becoming old, you cannot become wise. You may be even more foolish, because you may have attained to mechanical habits, robot-like.

Life can be lived in two ways. If you live unconsciously you simply die; if you live consciously you attain to more and more life. Death will come, but it never comes to a mature man, it comes only to a man who has been aging and getting old. A mature one never dies, because he will learn even through death. Even death is going to be an experience to be intensely lived, and watched, allowed.

A mature man never dies. In fact before a mature man, on the rock of maturity, death struggles and shatters itself, commits suicide. Death dies, but never a mature man – that is the message of all the awakened ones: that you are deathless. They have known it, they have lived their death. They have watched, and they have found that it can surround you but you remain aloof, you remain far away. Death happens near you but it never happens to you.

Deathless is your being, blissful is your being, divine is your being, but those experiences you cannot cram in the mind and in the memory. You have to pass through life and attain them.

Much suffering is there, much pain is there. And because of pain and suffering people like to live stupidly – it has to be understood why so many people insist that they should live in a hypnosis; why Buddhas and Christs go on telling people to be awake, and nobody listens. There must be some deep involvement in hypnosis, there must be some deep investment. What is the investment?

The mechanism has to be understood, otherwise you will listen to me and you will never become aware. You will listen and you will make it a part of your knowledge that: Yes, this man says be aware and it is good to be aware. And those who attain to awareness become mature... But you yourself will not attain to it, it will remain a knowledge. You may communicate your knowledge to others, but nobody is helped that way.

Why? Have you asked this question ever? Why don't you attain to awareness? If it leads to the infinite bliss, to the attainment of SATCHITANANDA, to absolute truth – then why not be aware? Why do you insist on being sleepy?

There is some investment – and this is the investment: if you become aware, there is suffering. If you become aware, you become aware of pain, and the pain is so much that you would like to take a tranquillizer and be asleep.

This sleepiness in life works as a protection against pain. But this is the trouble – if you are asleep against pain, you are asleep against pleasure also.

Think of it as if there are two faucets: on one is written 'pain' and on another is written 'pleasure'. You would like to close the faucet on which pain is written, and you would like to open the faucet on which pleasure is written. But this is the game – if you close the faucet 'pain', the pleasure immediately closes, because behind both there is only one faucet on which 'awareness' is written. Either both remain open or both remain closed, because both are two faces of the same phenomenon, two aspects.

And this is the whole contradiction of mind: mind wants to be more and more happy; happiness is possible if you are aware. And then mind wants to be less and less in pain, but less and less pain is possible only if you are unaware.

Now you are in a dilemma. If you want no pain – immediately pleasure disappears from your life, happiness disappears. If you want happiness, you open the faucet – immediately there is pain also flowing. If you have to be aware, you have to be aware of both. Life is pain, pleasure. Life is happiness, unhappiness. Life is day and night. Life is life and death. You have to be aware of both.

So remember it. If you are afraid of pain you will remain in hypnosis, you will age, become old and die. You missed an opportunity. If you want to be aware, then you have to be aware of both, pain and pleasure. They are not separate phenomena. And a man who becomes aware becomes very happy, but also becomes capable of deep unhappiness, of which you are not capable.

It happened, a Zen Master died, and his chief disciple – who was a famous man on his own, even more famous than the Master, in fact the Master had become famous because of the disciple – the chief disciple started crying; sitting on the steps of the temple he started crying with tears flowing down. A million people had gathered; they could not believe it because you never see any awakened man crying and weeping, with tears rolling down. They said: We cannot believe it. What is happening? You are crying, and you yourself have been saying to us that the innermost being never dies. Death does not exist. We have heard you say millions of times that death does not exist – so why are you crying? Your Master is still alive in his being.

The disciple opened his eyes and he said: Don't disturb me. Let me cry and weep. I'm not crying for the Master and his being. I am crying for his body. His body was also beautiful. Never again will that body exist.

And then somebody tried to persuade' him that this would create a bad name for him: So many people have gathered, and they will think that you are not enlightened. The disciple said: Let them think whatsoever they want to think. But since the day I became enlightened I have become infinitely blissful, but I have also become infinitely sensitive to pain and suffering.

It seems to be as it should be. If you hit Buddha, Buddha will suffer more than you will if somebody hits you. Because he has become infinitely sensitive. His sensitivity is very delicate. He is just like a lotus petal. Your stone will hit him very deeply. It will give him deep suffering.

Of course he will be aware of it. Of course he will be aloof from it. Of course he will be transcendental to it, he will be knowing it, that it is happening, and he will not be a part of it, he will be a cloud-like phenomenon surrounding it – but it is happening.

You cannot be so sensitive to pain, you are so fast asleep. You move like a drunkard – the drunkard falls on the street, hits his leg, his head in the gutter – nothing happens. If he was aware there would have been pain.

A Buddha suffers infinitely, Buddha enjoys infinitely. Always remember, whenever you reach to a high peak, simultaneously near the high peak a deep valley is being created. If you want to reach to the heavens, your roots will have to go to the very hell.

Because you are afraid of pain you cannot become aware – and then you cannot learn anything.

It is just like – you are afraid so much of enemies that you have closed the doors of your house. Now even the friend cannot enter, even the lover is Left out. The lover goes on knocking on the door but you are afraid, maybe it is the enemy. So you are closed – that's how I see you all: closed, afraid of the enemy, and the friend cannot enter. So the friend you have turned into an enemy. Now nobody can enter, you are so afraid.

Open the door. When the fresh air enters the house there is every possibility of dangers also entering. When the friend comes, the enemy comes also. because day and night enter together, pain and pleasure enter together, life and death enter together.

So don't be afraid of pain otherwise you will live in anaesthesia. Afraid of pain, you take anaesthetics. The surgeon gives an anaesthetic before he operates on you, because there is going to be much pain, you will not be able to tolerate it. Your consciousness has to be dimmed, darkened. Then he can cut your whole body and you will not suffer.

Because of the fear of pain you have forced yourself to live in a dim consciousness, in a very dimmed existence almost not alive. This is the fear – you have to drop that fear, you have to face pain, you have to move through suffering, only then the possibility opens for the friend to enter.

And when you know both you immediately become the third. When you know both, pain and pleasure, the duality, the day and night – suddenly you have become transcendental. This is what I was talking about yesterday. 'The sixth' which transcends all.

Maturity is awareness. Aging is just wasting yourself.

Question 3

I KNOW I AM SITTING IN FRONT OF A BUDDHA, A LAO TZU, YET I FEEL LIKE RETURNING TO THE WEST. CAN YOU TELL ME WHAT IS GOING ON?

You may be sitting before a Buddha or a Lao Tzu, but just by sitting before a Buddha or a Lao Tzu you cannot become a Buddha or a Lao Tzu. Even just the opposite can happen. Looking into a Lao Tzu you can get so afraid – because he is an abyss. You can get such a shock that you can turn about, and escape.

This is my observation with many people. They come to me with strong desire, with a longing heart, and when they come to me and they look into the abyss. they become afraid.

They had come to achieve something, and suddenly they realize that they have to lose everything. They had come here to attain something and suddenly they realize that the only way to attain themselves is to lose all, to be nothing. A fear grips their heart. They start thinking of escaping, or they escape.

This is exactly what has happened. This question is from Deva Ninad. This is exactly what has happened. As I have been studying him, he is a result-oriented mind, not in the present, but in the future. A very subtle ego in search to attain something. Intelligent, knowledgeable, with many possibilities, but if this ego goes on functioning he will miss.

He had come to attain something. And here he finds that he has to lose all.

The fear has taken possession, now he wants to escape. He will rationalize why he is going to the West, he will find a way to rationalize the whole thing, but it is a sheer escape.

But it is natural. And it happens to many people, and the more intelligent they are, the more it happens, because the intelligence immediately shows them that they have come to a wrong place. But this is going to happen to everybody when he comes to me. When you start coming towards me of course you come to achieve something: enlightenment, moksha, God, and all sorts of nonsense. The ego is always a seeker, out to find something. The ego is always in search of gratification. The ego is greedy. It desires God. And the ego itself is the barrier. But the ego says: I desire God, I don't desire anything of this world. The ego condemns the worldly; but the ego is very tricky. Be alert to the trap, because the ego is the barrier, otherwise who has told you that you have ever missed God? Who told you that you are not already enlightened? You are!

That's the problem. When you come to me you come to seek something. When you listen to me, when you become aware of my reality, you start feeling that there is nothing to be achieved, there is no future. This moment is all. And my insistence is this – that you are already that which you are searching for.

The ego cannot concede to it, because if it concedes to it, it is going to commit suicide. The ego will disappear. Nothing to achieve in the future – the ego cannot exist. No goal in the future – the ego drops: flat, dead. The ego needs props to achieve something. The ego is the achiever, the result-oriented, goal-oriented thing. It creates illusions in the future to achieve, and through those illusions it is fulfilled.

When I say you are already that which you are trying to find, are asking for, I'm cutting the very root of the ego. If the ego disappears – and it disappears only when you drop future – you are God.

But I am not saying God is to be achieved. I am not saying there is any goal to be achieved. I am not saying life is purposive. I am saying life is a play. Enjoy this moment because there is no other moment, there is no tomorrow. Future is illusory. Only the present is real.

Listening to me, being with me, your ego feels afraid. The ego starts creating rationalizations. It says: Go! Go home! At least there were some possibilities there to achieve, and this man is dropping the whole future, and you have not yet become the most famous man in the world, you have not yet become the greatest in the world, you have not yet become anything, and this man is

saying – drop all search; and this man is saying – seek and you will lose, don't seek and it is already there. The ego feels that the ground, the very ground underneath is being pulled away. It will create new rationalizations in the mind. It will say: Go West. Go home. Do something else. Go to some other Master who can help you to attain something, who can help you to be something. Here I teach only being nothing. That is the problem.

And remember, Ninad has asked another question He has asked: If I go to the West I would like to have the mala, I would like – to continue with the name you have given me, but I would like to drop orange. What is the use of orange? – it is an outward thing. Sannyas should be an inner thing.

Then why the mala? Mala is not outward? Then why the sannyas name? Is not the name also outward? Why do you want to cling to name and mala and just drop the orange? Is the mala something inner? Is name something inner?' No, these are the tricks of the mind; that's what I say rationalizations.

Now? orange will Create trouble, mala you can hide. The name is not going to be great trouble, but in the West moving in orange you will look mad.

And if you are to be with me you have to be mad, Less than that won't do.

If you want to drop sannyas, that is nothing – you can drop it, but don't create rationalizations. Then simply say: I am afraid. Why create so much philosophy around it? In and out! – and who knows what is out and what is in? Is there a demarcation? From where does the inside start and th Can you demarcate the line where your inside is?

What is inside? What is outside? They are one! The outside is part of your inside and the inside is part of your outside. The outside is nothing but the outermost layer of the inside. The inside is nothing but the innermost layer of the outside. They are not two things.

When you are hungry do you say – hunger is inside, why should I eat food which is outside? Hunger is inside, food is outside. But there is a miracle – you eat outside food and inside hunger is satisfied. Somewhere the food enters into the inside, it becomes your blood and your bone.

You breathe in, the air is outside, why do you breathe? Drop it! What is the point of breathing something which is outside? You remain inside, then you will know within seconds that it is foolish, it cannot be done. The breath goes in, becomes inside; the same breath goes out, becomes outside. Inside and outside are two polarities of your being, just like two banks of a river – you flow between. You are neither inside nor outside, you are either both or neither.

So please if you want to drop sannyas, drop it simply; at least be simple, don't try to be cunning and clever. All rationalizations are cunning. Don't try to satisfy yourself that you are doing something great which others are not doing because you have understood what is inside and what is outside.

And Ninad is in orange here. Is there any difference between East and West about inside and outside? If it is outside it is outside here also. You should drop it here!

But here there is no problem for a Westerner. Nobody bothers, nobody knows you. Here it is a problem for Indians. They think much before they take sannyas. They try to escape.

A Westerner can take sannyas easily, because here you are nobody. Your family is not here, your acquaintances, the people who know you, nobody is here. You are a stranger. Whether you are in orange or black or green makes no difference.

Back home you have a prestige, a certain name around you, an identity, you have to protect that. But I am not saying don't protect it. If you want to protect it, protect it. But be simple. At least don't try, to be cunning because cunningness will be very destructive for you. Simply say: I am afraid. I can understand. It is natural to be afraid. But don't bring big words and philosophies in, that this is outward.

You may be in front of a Lao Tzu or a Buddha, and you may not be ready for him. Lao Tzu says that he is ready. If you want to enter me I am ready. But to enter me is to dissolve. To be with me is to lose boundaries. To be with me is by and by to become faceless, nameless. To be with me is by and by to become a nobody – I am a nobody, and I am infectious.

If you want to be nobody, be here. If you want to be somebody – escape, as fast as possible, and never look back, because even that looking back will create trouble for It will show that a desire is still clinging around you, that you would like to come near to me. Escape and forget about me. Whenever again you want to die I will be awaiting here for you. If you are not ready – remain alert, move away. If you are ready – then don't waste time, move in. One should be very clear what one is doing otherwise you will create confusion for yourself.

If you don't want to become a nobody and you remain with me, you will become confused. If you want to become nobody then don't go away – forget that anywhere else exists, then just be here.

One should be clear what one is doing. If you are not clear you become divided, confused, a chaos.

Question 4

IN MOMENTS OF DEEP LOVE AND MERGING WITH THE SURROUNDING EXISTENCE, O FRAGRANCE, YOUR FRAGRANCE, COMES TO ME, AND GRATITUDE ARISES IN MY HEART. IS LOVE THE ONLY COMMUNION POSSIBLE WITH A MASTER?

There is no other communion, not only with a Master – there is no other communion with anybody except love.

There are three ways to be related. One we call communication. It is mind to mind. You talk. Words meet, not you. Intellects grope, try to understand each other, but you remain far away. It is a very guarded relationship. Not really a relationship, just a groping, trying to find whether you would like to come closer or not.

Intellect is very suspicious, non-trusting. In ordinary life ninety-nine per cent of your relationships remain intellectual. You talk to judge You talk to protect. You talk to avoid. In fact when you are talking to people you are not saying much, in fact you are trying not to say much.

Words create an illusion that you are saying many things. It may be just otherwise, you may be hiding. Have you watched? When you don't want to say something to somebody you talk MUCH. Not about that thing, about many other things. Because if you don't talk, the silence may be revealing.

A husband comes home, he does not really want to talk with his wife but he talks about many trivial things, this and that – he is avoiding some fact. If he remains silent the wife may start feeling something. The wife may be able to penetrate the silence, she is intuitive; he has to create a smoke around him of words so his real face is hidden.

People talk not to communicate but to avoid communication.

This is your ordinary relationship with people. Only rarely in this relationship are there contacts, otherwise there is no contact.

Everybody is suffering, starving for human contact, but cannot come out of his armour, and cannot spread his hands. Everybody is waiting under his shell for somebody to come and break the shell. But the others are also afraid. Everybody is hiding in his cocoon, deep in need of love, deep in need to be related – because man is not an island; you cannot exist alone. A relationship is nourishment, you need to be related.

If you move into aloneness for a few days, it will be good. Then you will start feeling starved. A subtle energy is missing. When you come in contact with people, you become again alive.

Now researchers say that the mother is not only feeding the child with the breast, she is feeding it with her love – and love now is a nourishment; a subtle quality of her warmth, of her love, acceptance, is being transferred to the body of the child.

It is very subtle energy, but if a child is not given that... food can be given, milk can be given, care can be given, and if a child is not given love he shrinks in himself, dies.

If love is given, just the feeling of love – now they have been experimenting on plants: you can take two plants of the same size, of the same age, and for one you sit every day for thirty minutes. forty minutes, with a deep feeling of love – touch the plant, feel for it, have a little talk, say something to the plant, talk about the weather, the clouds, say that: Today the sun has not arisen but don't be afraid, it will be coming soon – just spread your warmth around the plant. And the other plant – you give exact nourishment to the other plant, but no love. You give fertilizers, water, sun, everything – the same of these to both – but no love; and suddenly you will see – the first plant is going higher; within weeks it has doubled; and the other plant is shrinking, struggling hard to grow – but something is missing. You can do it with three plants; the third plant every day you curse, say bad things, discouraging things, such as: Don't think that this cloud is going to leave, it is going to remain for ever, you are doomed... And these are now scientific facts – the cursed plant will die. With every care you cannot revive it. And the loved plant will grow, and bigger flowers will come to the loved plant. It will be almost double the size of the other plant which has not been loved.

A subtle aroma surrounds love. It is a food. Go into isolation. For a few days you will feel good. Then suddenly an urge arises to move and to go to the people, because there are your roots. That's why I am not in favour of total renunciation, I am not in favour of renouncing life, because you have been born here, you are part of this continent, you cannot be islands.

For a few days it is beautiful because sometimes to be in the crowd is too much, too tiring – because you don't have the space. And everybody needs a certain space around him, a certain territory, where he is totally free.

These are the two needs: love, which is not possible when you are alone, and space, which is not possible when you are in a crowd – and both are needs.

You need space, otherwise you feel suffocated. Look at people going in a train – crowded, everybody is standing in a SHRUNK state, suffocated, even if others are touching you you are not feeling the touch. You have to become insensitive, you have to become hard, closed.

If you are too much in the crowd you will need space. If you go to the Himalayas, move to the desert, you will have infinite space, but then suddenly, after a few days, when the need is fulfilled for space and freedom, you will want to come back to the world.

Life should be a rhythm between opposites. That's why I say – remain in the house, remain in the market, and become a sannyasin. Move sometimes to the lonely world, again come back to the market. Between meditation and market there should be a rhythm. Then you will be nourished by both. You will thrive more. You will attain to abundance of life.

The second type of relationship is communion. Communication is of the head. Communion is of the heart. You don't say much, you mean much. Two lovers sitting by each other's side holding hands – they don't say much, they mean much. Ordinarily you say much but you don't mean much. Two lovers, just sitting, nothing to say in fact, what is there to say? Love is enough when it is there; nothing else needs to be said – deeply merging into each other, losing their boundaries, becoming part and members of each other, just being silent, feeling, sensitive, alert, merging, in that moment, to talk will be a disturbance, to say something will not be a communication, it will be a hindrance, an obstacle. Silence is enough, it encompasses them both, they both become part of a deeper silence, a higher silence. That silence takes possession. This is communion, from heart to heart. This is love.

And then there is a third for which no name exists because it is so rare: being to being.

Communication: head to head; communion: heart to heart; and then there is a third phenomenon for which no word exists, because it is so rare – after centuries sometimes one or two persons attain to it – being to being. Even silence is a disturbance.

In that moment the music of silence is a noise. Absolute emptiness is needed.

That must have happened When Buddha gave the flower to Mahakashyap.

Buddha came one day with a flower in his hand. People were waiting and he wouldn't speak – he looked at the flower, and he continued looking at the flower. Minutes passed, it became heavy, hard. The time looked like infinity – and it had never happened before. Half an hour passed, the whole hour passed. people were feeling restless now. What has happened to Buddha? Then one unknown monk – not known up to that time, a certain Mahakashyap, started laughing.

Buddha called him, gave him the flower, and told the audience: All that can be said I have given to you, and that which cannot be said I give to Mahakashyap.

That day, that morning, two beings met. It was not head to head, not heart to heart, it was being to being.

The Master can transfer his keys only from a contact which is being and being. Now for centuries Buddhists have been asking: What was given to Mahakashyap? It has become a koan in Japan: What was transferred? What did Buddha give to Mahakashyap that Mahakashyap gave to somebody else and it then passed on? And then Bodhidharma went to China in search of somebody to give the same thing to. It was given to Hui-neng. It has continued – a chain, being to being.

That happens in a state of samadhi.

So – ordinary communication; then the communion of love, and then the union of being. These are the three phenomena. When you become a disciple you have to attain to the second – heart to heart; if you are a student – to the first. A few are students here, who listen from head to head. A few are disciples who listen from heart to heart. And I hope some day somebody will listen from being to being, will be a Mahakashyap to whom I can give my flower, so that it can be carried from century to century.

Question 5

MANY SAY THAT YOUR MEDITATION TECHNIQUES ARE DANGEROUS BECAUSE THEY CAN RELEASE MORE ENERGY THAN WE CAN DEAL WITH. AND YOU HAVE OFTEN SAID THAT MADNESS AND ENLIGHTENMENT ARE EQUALLY POSSIBLE ON THE SPIRITUAL PATH. CAN YOU SAY SOME MORE ABOUT MADNESS AND HOW WE CAN AVOID IT?

If you try to avoid it you will be in danger, because anything avoided always remains like a hangover. Madness has to be lived through, not avoided. If you avoid it it will remain a part of your unconscious. If you avoid it you will not be able to encounter your total being, a part will always be suppressed.

Madness has to be passed through and through. You have to move through it. Fear is there – the fear is not of madness, remember, the fear is of getting identified. Madness cannot do anything. If you remain unidentified, alert, you can enjoy it, it is a beautiful experience. It happens around you, it never happens to you. But if you get identified, then there is danger.

That's what I was saying yesterday. On the third layer, the chaos layer, the possibility of madness is there – if you get identified. So before you get identified you have to learn awareness. And all my meditation techniques are such that they teach you two things: one: to be aware, and another: to be chaotic. They create chaos in you, and simultaneously they create awareness in you, they have an inbuilt safety. So don't be afraid. And anyway, I am here!

You go through the madness, remaining alert. Never say: I am mad. If madness happens just say: Madness is there, I am a witness. That will do. Soon everything will subside, you have passed the layer – how can you avoid it? It is there, just on the way. If you try to avoid, you will cling to the second layer, the layer of games and roles. And, afraid of the third – chaos, you will cling more and more to it. No need to be afraid! Learn how to be aware, that's all; how to be mindful.

Start with small things – eat, but eat with alertness. Walk, but walk with awareness. Talk to people, but talk with awareness. Listen to me, but always remain alert that you are listening. Don't get lost in it. Just learn to be aware, and then the madness can be released. And you will enjoy it – nothing like it! It is a storm, but a great phenomenon.

When everything goes into chaos within you that means everything moves to the original source – manmade rules, regulations are lost. The games of the society disappear; all definitions are meaningless. You move into the undefined, with no map. It is a beautiful experience, an experience of the unknown. But dangerous! If you become lost you become mad.

That's why I insist before one enters into the third layer one should choose a Master. Never enter alone. There must be somebody who can SHOCK you out of your identification; who, if you get lost, can pull you out of the mess. But one has to go through it.

And my meditation techniques ARE dangerous. In fact there cannot be any meditation techniques which are not dangerous. If they are not dangerous, they are not meditation techniques, they are tricks. Just like Transcendental Meditation of Maharishi Mahesh Yogi. They are mental tricks. Just consolatory. No danger. At the most they can give you good sleep, that's all. If you miss, you don't miss anything, you remain the same. If you attain, you attain to good sleep, that's all. No danger involved. That's why TM has had such a universal impact; people are so much attracted to it because it is so impotent, it does nothing, it is just like homeopathic medicine. Homeopaths say that their medicines are such that if they help, they help – otherwise they never harm. TM is homeopathic.

But what I am saying is allopathic. It is poison. Play carefully. It helps tremendously, it can harm also. And this is the criterion: Whatsoever helps can also harm. If something cannot harm it cannot help either. The possibility is always of both. It is dangerous because it is powerful. If something is not dangerous, it means it is powerless, it has no potency.

Yes, they are dangerous. Before you decide to enter, think twice. And don't enter into my meditations as students – that can be dangerous. Enter as disciples. Don't enter into my meditations curiously. No, curiosity can lead you to dangers. If you are really ready, ready to face madness, only then you are welcome. Otherwise – remain normal. Cling to the second layer and the first layer. At least you are not in danger. You will not attain to anything but you will also not lose anything. You can waste your life easily, with comfort. You can live comfortably, and you can die comfortably.

With me, there is danger. If you succeed with me, you can live tremendously. If you fail, you go mad.

But you can fail only if you don't listen to me. If you listen to me there is no question of it.

I am not talking of anything theoretically. Whatsoever I am saying, I have done, I have passed through it, I know what is possible, what is not possible. what can happen, what can go wrong. Every inch of the territory is known to me, so if something goes wrong that means only that you have not been listening to me.

If you listen to me, trust me, nothing can go wrong; that is how trust, a deep trust and surrender are needed.

CHAPTER 7

Hard and Soft

29 August 1975 am in Buddha Hall

LAO TZU SAYS:

WHEN MAN IS BORN, HE IS TENDER AND WEAK; AT DEATH, HE IS HARD AND STIFF. WHEN THINGS AND PLANTS ARE ALIVE, THEY ARE SOFT AND SUPPLE; WHEN THEY ARE DEAD, THEY ARE BRITTLE AND DRY. THEREFORE HARDNESS AND STIFFNESS ARE THE COMPANIONS OF DEATH, AND SOFTNESS AND GENTLENESS ARE THE COMPANIONS OF LIFE.

THEREFORE WHEN AN ARMY IS HEADSTRONG, IT WILL LOSE IN BATTLE. WHEN A TREE IS HARD, IT WILL BE CUT DOWN. THE BIG AND STRONG BELONG UNDERNEATH. THE GENTLE AND WEAK BELONG AT THE TOP.

Life is a river, a flow, a continuum, with no beginning and no end. It is not going somewhere, it is always here. It is not going from somewhere to somewhere else, it is always coming from here to here. The only time for life is now, and the only place is here.

There is no struggle to reach, there is nothing to reach. There is no struggle to conquer, there is nothing to conquer. There is no effort to protect, because there is nothing to be protected from. Only life exists, alone, absolutely alone, beautiful in its aloneness, majestic in its aloneness.

You can live life in two ways: you can flow with it – then you are also majestic, you have a grace, grace of non-violence, no conflict, no struggle, then you have a beauty, childlike, flower-like, soft, delicate, uncorrupted. If you flow with life you are religious. That's what religion means to Lao Tzu – or to me.

Ordinarily religion means a fight with Life – for God. Ordinarily it means: God is the goal, life has to be denied – and fought; life has to be sacrificed and God has to be achieved. This ordinary religion is no religion. This ordinary religion is just part of the ordinary violent aggressive mind.

There is no God beyond life; life is God. If you deny life you deny God, if you sacrifice life you sacrifice God. In all the sacrifices, only God is sacrificed.

Gurdjieff used to say – it looks paradoxical but it is true – that all religions are against God.

If life is God, then to deny, to renounce, to sacrifice, is to go against God.

But it seems Gurdjieff did not know much about Lao Tzu. Or even if he had known about Lao Tzu he would have said the same thing, because Lao Tzu does not seem to be ordinarily religious. He is more like a poet, a musician, an artist, a creator, rather than like a theologian, a priest, a preacher, philosopher. He is so ordinary that you cannot think that he is religious. But really to be religious is to be so extraordinarily ordinary in life that the part is not against the whole, but the part is flowing with the whole.

To be religious is not to be separate from the flow. To be irreligious is to have your own mind, in an effort to win, to conquer, to reach somewhere. If you have a goal you are irreligious. If you are thinking of the tomorrow you have already missed religion. Religion has no tomorrow to it. That's why Jesus says: Think not of the morrow; look at the lilies in the field, they are blossoming NOW. Everything that is, is NOW, everything that is alive is NOW alive. Now is the only time, the only eternity.

Two possibilities are there. You can fight with life, you can have your private goals against life – and all goals are private, all goals are personal, you are trying to impose a pattern on life, something of your own; you are trying to drag the life to follow you, and you are just a tiny part, infinitesimal, so small, so atomic, and you are trying to drag the whole universe with you. Of course you are bound to be defeated. You are bound to lose your grace, you are bound to become hard.

Fighting creates hardness. Just think of fight, and a subtle hardness comes around you; just think of resisting, and a crust arises around you which covers you like a cocoon.

The very idea that you have a certain goal makes you an island, you are no more part of the vast continent of life. And when you are separated from life you are like a tree which is separated from the earth. It may live a little on the past nourishment, but really it is dying. The tree needs roots, the tree needs to be in the earth, joined together, part of it.

You need to be joined with the continent of life. part of it, rooted in it. When you are rooted in life you are soft – because you are not afraid.

Fear creates hardness. Fear creates the idea of security, fear creates the idea to Protect yourself. And nothing kills like fear because in the very idea of fear you are separated from the earth, uprooted.

Then you live on the past – that is why you think so much of the past. It is not coincidental. The mind continuously thinks either of past or of the future. Why think so much of the past? The gone

is gone! It cannot be recovered. The past is dead! Why do you go on thinking about the past which is no more and about which nothing can be done? You cannot live it, You cannot be in it. But it can destroy your present moment.

But there must be some deeprooted cause for it – the deeprooted cause is that you are fighting the whole. Fighting the whole, fighting the river of life, you are uprooted. You have become tiny, a capsule-like phenomenon, closed in yourself. You have become an individual, you are no more part of the BRAHMA, the expanding universe, the vast. No, you are no more part of it, you have to live like a miser on your past nourishment, that's why mind goes on thinking about the past.

And you have to pull yourself somehow to be ready to fight – that's why you go on thinking about the future: future gives you hope, past gives you nourishment, and just between the two is eternity, the very life, which you are missing. Between the past and the future you are dying, not living.

There is another way to be – really, the only way to be because this way is not the way to be, the way of fight is not to be the way to be.

The other way is to flow with the river, flow so together with it that you don't feel even the separation – that you are separate and flowing with it. No you become part, not only part, you are immersed in it, you have become the river, there exists no separation. When you are not fighting, you become life. When you are not fighting you have become the vast, the infinite. When you are not fighting, that state in the East has been known as surrender; trust, what we have called SHRADDHA; trusting life, not trusting your individual mind, but trusting the whole. Not trusting the part, but the whole. Not trusting the mind, but trusting existence.

Surrendered, suddenly you become soft, because then there is no need to be hard, you are not fighting, there is no enmity, there is no need to protect, there is no urge to be secure, you are already merged with life.

And life is secure, only individual egos are insecure, they need protection, they need safety, they need armours around them; afraid, continuously trembling. Then how can you live? You live in anguish and anxiety. You don't live. You lose all delight, the sheer joy of being here – and it is a sheer joy. It has no cause to it. It simply arises because you are. It simply bubbles up within you just because you are. Once you are open, flowing with life, you are bubbling with joy continuously. For no reason at all! You simply start feeling that to BE is to be happy.

That's why Hindus have called the ultimate: SATCHITANANDA. That means to be is to be blissful. To be true is to be blissful. There is no other way of being. If you are miserable that only shows that you have lost contact with being. To be miserable means somehow you are uprooted from the earth, you have become separate from the river, you have become a frozen block, an ice cube, floating in the river, but not with it; fighting, even trying to go upstream – the ego always wants to go upstream, because wherever there is challenge the ego feels good. The ego is always in search of fight. If you cannot find anybody to fight you will feel very miserable. Somebody is needed to fight. In fighting you feel good, you ARE.

But that is a very in way to be. A pathological way, a neurotic way to be. Neurosis is fighting with the river. If you fight, you become hard. If you fight, you surround yourself with a dead wall. Of course,

your own being is dead. You lose softness, lucidity, grace, gentleness. Then you are just dragging, not alive.

Lao Tzu is for surrender. He says: Surrender to life. Allow life to lead you, don't try to lead life. Don't try to manipulate and control life, let life manipulate and control you. Let life possess you. You simply surrender! You simply say: I am not. You give total power to life, and be with it. Difficult, because the ego says: Then what am I? Surrendered, I am no more.

But when the ego is not, in fact for the first time you are. For the first time you are not the finite, you are the infinite. For the first time you are not the body, the embodied, you are the unembodied, the vast, which goes on expanding; beginningless, endless.

But the ego does not know about it. The ego is afraid. It says: What are you doing, losing yourself? Then you will be lost, you will be a nobody. If you listen to the ego, the ego will put you again and again on a neurotic path, the path of Being Somebody. And the more you become somebody the more life has disappeared from you.

Look at people who have succeeded in the world, who have become somebody, whose names are found in Who's Who? Look at them, watch them, you will find that they are living a fake life! They are only masks, nothing inside, hollow men, stuffed maybe, but not alive. Empty.

Watch people who have become successful in the world, and have become somebodies: presidents, prime ministers, rich people, the very rich, who have attained all that can be attained in the world. Watch them, touch them, look at them; you will feel death. You will not find throbbing hearts there. Maybe the heart is still beating but the beat is mechanical. The beat has lost the poetry. They look at you, but their eyes are dull. The lustre of being alive is not there. They will shake hands with you but in their hands you will not feel anything flowing, you will not feel any exchange of energy, you will not see warmth welcoming you. A dead hand. Weight you will find there, love you will not find.

Look around them: they live in hell. They have succeeded, they have become somebodies, and now only hell surrounds them. You are on the same way if you are trying to be somebody.

Lao Tzu says: Be a nobody, and then you will have infinite life flowing in you.

For the flow of life, to be a somebody becomes a block; to be a nobody – vast emptiness; it allows all. Clouds can move, stars can move in it. And nothing disturbs it. And you have nothing to lose, because all that can be lost you have surrendered already.

In such a state of being one is ever young. The body of course will become old, but the innermost core of your being remains young, fresh. It never becomes old, it is never dead.

And Lao Tzu says: This is the way to be really religious. Float with Tao, move with Tao, don't create any private goals and ends, the whole knows better, you be simply with it. The whole has created you, the whole breathes within you, the whole lives in you, why do YOU bother? Let the responsibility be with the whole. You simply go wherever it leads.

You don't try to force and plan, and you don't ask for any certain goals because then there will be frustration, and you will become hard, and you will miss an opportunity of being alive. And this is

the point – that if you allow life, more life happens, then if you allow yourself to be alive still more life happens.

Jesus goes on saying: Come to me, and I will show you the way of infinite life. Life abundant. Life overflowing, flooding.

But we live like beggars, we could have been like emperors. Nobody else is responsible. Your cleverness to be yourself, to be clinging to the ego, is the whole cause of your misery.

Now the sutras.

WHEN MAN IS BORN, HE IS TENDER AND WEAK;

Watch a small baby, just born. He has no crust around him: vulnerable, open, soft. Life in its purity. It will not be so for long, soon personalities will start growing around him, he will be encaged, imprisoned by the society, parents, schools, universities; soon the life will become a distant phenomenon. He will be more like a prisoner. Life will go on beating somewhere deep inside him, but even he will not be able to hear the beat of it.

But when a child is born – watch it. Again and again the miracle happens. Again and again life goes on showing you the way, how to be, again and again life goes on saying that life is renewed every day.

Old men die. New small babes are born. What is the POINT in it? It is very clear that life does not believe in oldness. In fact, if life was run by economists, this would seem to be very uneconomical, a wastage. An old man trained, experienced in the ways of life and world, then when he is ready and when he thinks he has become wise, death takes over – and replaces the old man with a small baby with no knowledge, no wisdom at all, absolutely fresh, a tabula rasa – everything has to be written again. If you ask the economists they will say: This is foolish! God must consult economists first – what is he doing? Wastage, sheer wastage! A trained man of eighty dies and an untrained babe is replacing him this should be just the otherwise, then it will be more economical.

But life does not believe in economics – and it is good that it doesn't believe, otherwise the whole world would have become a big cemetery. It believes in life, not in economics. It goes on replacing old people by new, dead people by young, hard people by soft – the indication is clear: life loves softness. Because through a soft being life can flow easily.

WHEN MAN IS BORN HE IS TENDER AND WEAK;

And Lao Tzu insists on the second point also; that life does not believe in strength. Weakness has a beauty in it, because it is tender and soft. A storm comes, big trees will fall – strong; and small plants – they will simply bend; and then the storm goes by and they are again smiling and flowering. In fact the storm has made them just fresh, it has taken their dust, that's all. They are more alive, younger, fresher, and, the storm has given them a good bath. And the old trees – very strong, they have fallen, because they resisted, they would not-bend, they were very egoistic.

Lao Tzu says: Life loves the weak. And that is the meaning of Jesus' sayings: Blessed are the meek, because they shall inherit the earth; Blessed are the poor, the poor-in spirit; Blessed are those who weep, because they shall be comforted.

Christianity goes on missing the meaning of Jesus' sayings, because those sayings are Lao Tzu. Unless they are related to Lao Tzu they cannot be interpreted rightly. The whole teaching of Jesus is: Be alive and be weak. That's why he says if somebody hits you on the face give him the other side also. If somebody takes your coat, give him your shirt also. And if somebody forces you to walk with him for one mile, go for two miles. He is saying be weak – Blessed are the meek.

What is there in weakness which is blessed? Because ordinarily the so-called leaders of the world, teachers of the world, they go on saying: Be strong. And this Lao Tzu and Jesus, they say: Be weak.

Weakness has something in it – because it is not hard. To be strong one needs to be hard. To be hard one needs to flow against life. If you want to be strong, you will have to fight the flow, only then will you become strong, there is no other way to become strong. If you want to become strong move upcurrent. The more the river forces you against it the more you become stronger.

To be weak, flow with the river; wherever it is going, go with it. To flow with the river... if the river says go with me for one mile, go for two miles, if the river takes your coat give your shirt also, and if the river slaps you on one cheek, give the other.

Weakness has a certain beauty in it. That beauty is that of grace, the beauty is that of non-violence, AHIMSA, that beauty is that of love, forgiveness, the beauty is that of no conflict. And unless Lao Tzu is understood well, and humanity starts feeling for Lao Tzu, humanity cannot live in peace.

If you are taught to be strong you are bound to fight, wars will continue. All political leaders in the world go on saying that they love peace – and they all prepare for war. They say they stand for peace – and they all go on accumulating armaments. They talk about peace – and they prepare for war. And they all say they have to prepare for war because they are afraid of the other; and the other says the same thing. The whole thing looks so foolish and stupid.

China is afraid of India, India is afraid of China. Why can't you see the point! Russia is afraid of America, America is afraid of Russia. They both talk about peace and they both go on preparing for war. And of course, that which you prepare for happens.

Your talk about peace looks just rubbish. Your talk about peace is nothing but cold war. In fact politicians need time to prepare: in that time they talk about peace so that they can have enough time to prepare. Humanity for centuries has lived in only two periods: the war, the period of war, and the period of preparation for war – these are the only two periods; the whole history seems to be just neurotic.

But this is going to be so because strength is praised, ego praised. If two persons are fighting on the road, one is stronger, another is weak, the weaker has fallen and the stronger is sitting on his chest, whom do you appreciate? You appreciate the one who has become a conqueror? Then you are violent. Then you are for war. Then you are a war-monger. Then you are very dangerous and neurotic. Or do you appreciate the one who is weak?

But nobody appreciates the weak, nobody wants to be ASSOCIATED with the weak, because deep down you would also like to be strong. When you appreciate the strong you say: Yes, this is my

ideal, I would also like to be like him. If strength is praised, then violence is praised. If strength is praised, then death is praised, because all strength kills – kills the other and kills you also. Strength is murderous and suicidal both.

Weakness, the very word seems to be condemnatory. But what is weakness? A flower is weak. A rock by the side of the flower is very strong. Would you like to be like a rock? Or would you like to be like a flower? A flower is weak, remember, very weak. Just a small strong wind, and the flower will be gone. The petals will fall to the earth. A flower is a miracle; it is a miracle how the flower exists – so weak, so soft! Seems to be impossible. How is it possible? Rocks seem to be okay, they exist, they have their arithmetic to exist, but the flower? It seems to be completely unsupported, but still a flower exists. That's the miracle.

Would you like to be like a flower? If you ask deep down your ego will say: Be like a rock. And even if you insist, because a rock looks ugly, then the ego will say even if you want to be a flower be a plastic flower. Be at least strong! Winds won't disturb you, rains won't destroy you, and you can remain for ever and ever.

A real flower comes in the morning, laughs for a moment, spreads its fragrance – and is gone. An unreal flower, a plastic flower, can remain for ever and ever.

But it is unreal, and it is strong because it is unreal. Reality is soft and weak. And the higher the reality is, the softer.

You cannot understand God because your minds understand the logic of rocks. You don't understand the logic of a flower. Your mind can understand mathematics, you don't have that aesthetic sense to feel for flowers.

Only a poetic mind can understand the possibility of God, because God is the WEAKEST, the SOFTEST. That's why it is the highest. It is the ultimate flower. It flowers, but it flowers only in a split-second. That split-second is known as THE PRESENT.

If you miss that moment – and it is such a small moment that you need to be very intensely attentive, only then will you be able to see it, otherwise you will miss it. It is always flowering every moment it flowers, but you cannot see, your mind is cluttered with the past and the future – and the present is such a narrow phenomenon. just a flicker of the eyelids and it is gone.

In that narrow moment God flowers – it is the highest, the ultimate.

But very weak, very soft, it has to be. It is the pinnacle, the last crescendo, beyond which nothing exists.

You will be able to understand God only when you understand the logic of softness and weakness. If you are trying to be strong: conquerors, fighters, warriors, then you will live in the world surrounded by rocks, not by flowers, and God will be a faraway phenomenon. It will not be possible for you to detect God anywhere in life.

WHEN MAN IS BORN HE IS TENDER AND WEAK; AT DEATH, HE IS HARD AND STIFF.

So this should become your part of life: remain soft, tender and weak, don't try to be hard and stiff because that is how you are bringing your own death closer and closer.

Death will come some day – that is not the point. Death is not the fear, death is not the problem, but if you are alive in a deathlike personality – that is the problem. Death in itself is very soft, softer than life, very tender; you can hear the sounds of life, but you cannot hear the sounds of death. When death comes it is so soft, you cannot know even a second before that it is coming. And it is so weak, so tender. That death is not the problem. The death that you are living right now, that is the problem. Death before death is the problem, living a dead life, that is the problem. Hard. Closed. Leibnitz has a term for it, he calls it MONAD. Monad means: closed in such a prison, in such a capsule, that there are no windows even to look out of, or for the outside to look in. A monad is an absolutely closed windowless cell.

MONAD comes from the same root as monopoly, monastery, monk and monogamy; it means to be totally alone. A monk is one who lives alone. A monastery is a place where people live alone.

When you are completely closed, in a dead cell, you are in a monastery. You live in a cave by yourself, you cannot reach others, others cannot reach you. You are completely closed. This is the death which is stiff.

And then you are miserable, and then you try to find ways and means of how not to be miserable. You go on creating misery by being stiff, hard, and then you go on seeking methods of how not to be miserable.

In fact if you understand the phenomenon of how you have become miserable, you can drop it immediately. Just be soft, flowing. Be like a child, and always retain the purity and the softness of childhood. Don't lose contact with it and you will be surprised one day when you discover that the child that you had been fifty years before is still alive within you.

If you know how to make contacts with it, suddenly you are again a child; the child is never lost because THAT IS YOUR LIFE. It remains there; it is not that the child dies and then you become young, and then the youth dies, then you become old, no! Layers upon layers accumulate but the innermost core remains the same, the babe that you were born is still there within you; many layers have accumulated around it – if you penetrate those layers, suddenly the child explodes in you; this explosion I have called ecstasy.

Jesus says: Unless you become like children you will not enter the kingdom of God. This is what he MEANS: this is all of what I am talking about. If you penetrate your hard shell, the hard cote, the walls around you, the many layers, suddenly the child will explode within you, again you will look at the world with those innocent eyes of a child. Then there is God.

God is not a very philosophical concept: it is this world looked at through the eyes of a child. The same world – these flowers, these trees, this sky – and you, the same world suddenly takes a new quality of being divine when you look at it through the eyes of a child. Only a pure soft tender heart is needed. God is not missing, YOU are missing. God is not absent, YOU are absent.

WHEN MAN IS BORN HE IS TENDER AND WEAK: AT DEATH, HE IS HARD AND STIFF. WHEN THINGS AND PLANTS ARE ALIVE, THEY ARE SOFT AND SUPPLE; WHEN THEY ARE DEAD, THEY ARE BRITTLE AND DRY.

Learn. Life is teaching through many ways. Life is indicating the path how one should be.

THEREFORE HARDNESS AND STIFFNESS ARE THE COMPANIONS OF DEATH, AND SOFTNESS AND GENTLENESS ARE THE COMPANIONS OF LIFE.

If you want to be more alive, abundantly alive, then seek companions of life: gentleness, softness.

All that clutters you makes you hard. Live in such a way that each moment you are free from the past moment.

Your situation right now is like this: you have a big house with many rooms; in all the rooms there are jigsaw puzzles, the whole house is filled with jigsaw puzzles – on the tables, on the chairs, on the beds, on the floors, hanging from the ceilings – everywhere, jigsaw puzzles; and you have not been able to solve any. You try to solve one; feeling that to solve it is difficult you move to another puzzle; but the first one is hanging on your head; not only that, a few parts of it you carry with you to work on later on. Then you try to solve another puzzle, but you cannot solve it because you are yourself puzzled. Then you move to another room, and this way you go on and on and on – in circles. You are cluttered with unsolved puzzles, and by and by you are completely neurotic. Not a single point of life solved and thousands of puzzles hanging around you. They take their toll, they kill you.

Never carry things on from the past – it is gone! Every moment be rid of it! Solved or not solved. Now nothing can be done about it. Drop it. And don't carry parts because those parts won't allow you to solve new problems which Live this moment, live this moment as totally as possible, and suddenly you will come to realize if you live it totally it is solved. There is no need to solve it. Life is not a problem, it is a mystery to be lived.

If you live it totally it is solved, and you come out of it beautiful, enriched, with new treasures of your being opened, but nothing hanging around you. Then you move in another moment with that freshness, with this totalness, intensity, so that another moment is lived – and solved.

Never go on accumulating unlived moments around you, otherwise you will become hard.

You can remain soft only if you don't carry anything from the past. Why are children soft? They don't carry. Their way is the way of the sage, If a child is angry he is angry. In that moment he does not bother what Buddha says about anger, he does not bother what Mahavir has taught about anger: Don't be angry – he becomes really angry. He is so intensely angry that the very intensity becomes beautiful. Look at a child when he is really angry: the whole body – such a small body, so soft, so tender – throbbing with such anger, eyes red, face red, jumping, screaming, as if he will destroy the whole world. An explosion of energy.

And the next moment the anger is gone, and he is playing, and look at his face – you cannot believe that this face was angry a moment before. All smiles! So beautiful, so happy.

This is the way to live. One moment be in it, but be in it so totally that nothing is left to be in another moment. The child lives the moment of anger, then he moves. When better education will be possible in the world we will not teach children NOT to be angry, we will teach them to be angry, but TOTALLY angry, and not to carry it. Anger in itself is not bad, to carry it, to accumulate it, is dangerous.

Flashes of anger are beautiful, in fact necessary, they give a tone to life. They make life more salty. Otherwise you will feel more flaccid, you won't have a tone. It is good exercise in itself, and if one can be in it totally and come out of it totally, unscratched, nothing is wrong in it. And a person who can be angry totally can be happy totally, can be loving totally, because it is not a question of whether you are angry or happy or loving; the one thing you learn from all experiences is being total.

If you are not allowed to be angry you become incomplete. You live the moment partially, the other parts hang on the mind. Then you are smiling but your smile is not pure, it is corrupted, because that anger is hanging in it. Your lips are smiling but they are poisonous, the anger has not left, the past has not gone, you are not completely free to be here and now, the past has a shadow on you.

And this goes on and on. You become puzzled. The whole life becomes a hangover. Then you cannot live anything: you cannot love, you cannot pray, you cannot meditate. People come to me and they say: When we meditate suddenly millions of thoughts arise; ordinarily those thoughts are not arising, but when we meditate then they arise.

Why does it happen? Incomplete experiences; when you meditate you are unoccupied; they all jump upon you: You are unoccupied – at least solve us! complete us! fulfil us! You are not doing anything, meditation is not doing anything, just sitting here. Do something! This anger is there fulfil it! This love is there – fulfil it! This desire is there – do something!

When you are occupied, you are so much occupied that they all surround you but never become the focus of your attention. But when you are meditating they all try to attract your attention: WE ARE INCOMPLETE. They are ghosts of your past.

Live every moment totally. And live with awareness so that the past is not carried: And this is easy, just a little awareness is needed. Nothing else is needed. Don't live in sleep, robot-like. Be a little more conscious, and you will be able to see.

And then you will become soft like a child, supple like a new sprouting plant, and this quality can be carried to the very moment of to the last moment of death you remain supple. If you remain supple, young, fresh – death happens, but it does not happen to you. Because you carry life in you, death cannot happen. Only people who have been already dead, die. People who have remained alive, they watch death happening; the body dies, the mind dies, but not they, they remain out of it, transcendental.

THEREFORE WHEN AN ARMY IS HEADSTRONG, IT WILL LOSE IN BATTLE.

Lao Tzu looks absurd. He says when an army is headstrong it will lose in battle, and you think whenever you are headstrong you will win.

WHEN A TREE IS HARD, IT WILL BE CUT DOWN. THE BIG AND STRONG BELONG UNDERNEATH. THE GENTLE AND WEAK BELONG AT THE TOP.

The roots are hard, they belong underneath. The flowers are soft, they belong at the top.

And this will be the right structure of society – if the people who are strong belong to the roots and the people who are soft belong to the top. Poets and painters should belong to the top. Saints

and sages should belong to the highest peak. Soldiers, politicians, businessmen should belong underneath, they should not belong to the top. The whole world is topsy-turvy, because hard people are trying to be on the top.

It is as if roots have become politicians and they are trying to come to the top of the tree and they are trying to force the flowers to go to the roots, to the underground.

When the world was more in equilibrium – for example in India Brahmins belonged to the top. We had placed them at the top – Brahmins means sages: those who have known the Brahma. It is not a caste. It has nothing to do with birth, it has something to do with the inner resurrection. Those who have known the ultimate, they are the Brahmins, they belong to the top, they were the flowers. Even kings, very strong emperors, had to come and bow down at their feet. That was the right way! A king, howsoever strong, and howsoever great, is still a king. A man of the world is still neurotic, is still after ambition and ego – he has to bow down.

It happened that Buddha was coming to a town, and the king of the town was a little hesitant to go and receive him.

The prime minister of the king told him: You have to go. The prime minister was a very old wise man. The king said: This looks unnecessary. He is a beggar. Let him come! What is the point in me going to the boundary of my kingdom to receive him? I am a king, and he is a beggar.

The old prime minister of the king wrote his resignation immediately. He said: Take my resignation, because if you have fallen so low then I cannot remain here. You must remember that you are and he has renounced kingdoms. He has nothing. You have a great empire, AND HE HAS ONLY NOTHING. He belongs to the top. And you have to go and bow down, otherwise take my resignation. I cannot be here in this palace with you. That is impossible for me. The king had to go.

When he bowed down to Buddha, Buddha is reported to have said to him: There was no need. I have heard that you were reluctant to come – there was no need, because when one is reluctant, even if one comes, one does not come. And respect cannot be forced. Either you understand or you don't understand. There was no need! I was coming myself and I am a beggar. And you are an emperor.

But now the king started crying and weeping. He understood the point.

In the East, Brahmins were on the top. That should be the right way to structure a society. Now all over the world politicians have reached to the top. Hence the misery, and the chaos it has to be so. The top has become too heavy. Only flowers should be on the top: sages, poets, mystics, not politicians.

THE BIG AND STRONG BELONG UNDERNEATH. THE GENTLE AND WEAK BELONG AT THE TOP.

Lao Tzu is saying that if you want to belong to the top be gentle and weak. Be so weak and gentle, so soft, like the grass, not strong like big trees.

Lao Tzu has a deep interest in all that is useless. He says to be useless is to be protected. To be useful is dangerous, because if you are useful then somebody is going to use you, you will be exploited. If you are strong then you will be forced into the army.

Lao Tzu was moving from a village, passing through a village with his disciples. He saw a man with a hunchback. He told his disciples: Go to that hunchback and ask how he is feeling, because I have heard the town has been in trouble. The king has forced all young men and strong men into the army.

They went to the hunchback and they asked him. The hunchback said: I am happy! Because of my back they didn't force me. I am useless. That's how I am saved. They reported back. Lao Tzu said to them: Now remember. Be useless. Otherwise you will become fodder in the war.

Once passing through a forest they came under a big tree: one thousand bullock carts could have rested underneath it. The whole forest was being cut down, thousands of carpenters were working there. Lao Tzu said: Enquire what has happened. Why have they not cut this big tree?

The disciples went, they enquired; the carpenter said: That tree is absolutely useless. The branches are not straight, you cannot make furniture out of them; and when you bum it, so much smoke comes out of it that it cannot be used as a fuel. And the leaves are so bitter that not even animals are ready to eat them. So it is useless. That is why we have not cut it down.

It is said Lao Tzu started laughing and said to his disciples: Be like that tree, useless. Then nobody will cut you down. And look at this tree, how big it has become, just by being useless!

Life can be looked at in two ways. Either you look at it as utilitarian – one thing has to be used for something else; life then becomes a means, and some end has to be fulfilled. Or life can be taken as enjoyment, not as a utility. Then this moment is all, there is no goal, no purpose.

I was reading a poem just the other day. One line of it struck me deeply. One line in that poem says: A POEM SHOULD NOT MEAN, BUT BE.

I loved it. Life should not mean, life should be. An end in itself. Going nowhere. Enjoying here and now. Celebrating. Only then you can be soft. If you are trying to be of use, you will become hard. If you are trying to achieve something, you will become hard. If you are trying to fight you will become hard. Surrender. Be soft and tender. And allow the flow of life to take you wherever it takes you. Let the goal of the whole be your goal. Don't seek any private goal. You just be a part, and an infinite beauty and grace happens.

Try to feel it – what I am saying; it is not a question of understanding, it is not a question of intellectual capacity. Feel it, what I am saying. Imbibe it, what I am saying. Let it be there with you. Allow it to settle deep in your being: Life should not mean, life should be.

And then suddenly you are soft. All hardness goes, disappears, melts. The baby is rediscovered, you have again become a child, those transparent eyes of childhood are available again.

You can look and then this greenery is totally different, and the songs of the birds are totally different. Then the whole has a totally different significance. It has no meaning, it has significance. Meaning is concerned with utility, significance with delight.

Delight in it and you will be soft. Flow with the river. Become the river.

CHAPTER 8

It is Just a Joke

30 August 1975 am in Buddha Hall

Question 1

YOU TELL US AGAIN AND AGAIN NOT TO DESIRE ENLIGHTENMENT AND YET YOU ALSO REMIND US AGAIN AND AGAIN HOW IMPOVERISHED AND WHAT RUBBISH OUR LIVES ARE, AND TELL US HOW BLISSFUL AND RICH ENLIGHTENMENT IS. HOW CAN ONE AVOID PREFERRING BLISS TO RUBBISH?

Preference is the greatest problem. If you prefer, you miss. If you prefer bliss to rubbish your concept of bliss is already rubbish. If you don't prefer, if you remain alert and non-Preferring, in a deep choiceless awareness, even rubbish itself becomes blissful'. Rubbish and bliss are not two things. If you prefer everything is rubbish. If you don't prefer – everything becomes blissful.

This world and nirvana are not two things. This world exists because of your choice. If choice disappears, the world disappears. Suddenly there is enlightenment and nothing else.

It is just in front of your eyes. Prefer, and you will miss it, because preference means the mind has entered. Choice is mind. When you say: I choose this and I don't choose that, you have already divided the world into two; the duality has entered. Now the non-dual is lost, the one is lost, the unity is no more there. If you don't choose the duality disappears because it IS because of your choice; you support it by your choice, that's why it exists. If you don't support it by your choice it has disappeared. Already there is nothing to choose and no one to choose.

Enlightenment is not something that you have to choose. When there is no choice that which remains IS enlightenment.

I understand your difficulty, because the choice comes again and again. You may even choose not to choose; if I insist that choicelessness is the door you may start choosing IT – but then you missed, you could not understand me. Nothing is to be done, just a tacit understanding is needed.

Just by listening to me, if you understand it, it has already happened. There is nothing else to do.

Don't ask HOW. Just try to understand what I am saying: Don't bring the desire in. Let the understanding be clear.

When you say: THIS IS WRONG you have denied a part of existence as wrong. Now you can never be the whole – and enlightenment belongs to the whole! It is a flowering of the whole. A part cannot be enlightened, only the whole. If you say: THIS IS GOOD AND THAT IS BAD, and THIS I CHOOSE AND THAT I REJECT, who is making these rejections, choices? The I, the ego, is dividing existence like a sword, cutting it in two. If you understand it, you don't divide. In a non-divided existence, nothing is lacking. You suddenly start dancing. It has happened.

YOU TELL US AGAIN AND AGAIN NOT TO DESIRE ENLIGHTENMENT – Yes. Because desire is the bondage. The so-called religions have been teaching people to desire enlightenment. They have created much confusion. I am doing nothing, just clearing the whole confusion that has been put into your mind. They say: Don't desire the world, don't desire worldly objects, don't desire money, don't desire power, prestige – desire God, desire enlightenment, desire heaven, desire virtue. But when you desire virtue, when you desire God, nothing has changed in you. Only the object of desire has changed. Desiring has remained the same. First you were desiring money, now you desire God. The object has changed, now you have an other-worldly object, but have you gone through any transformation? You still desire.

The nature of desire is the same, it doesn't depend on the object. God or money makes no difference. You desire – that is the thing.

Because in desire, you have moved into the future. In desire you have already missed the present moment. Desire means you are not here-now. Now the mind has gone somewhere else. And how can you enjoy that which is happening now, when the mind is somewhere else? How can you delight in that which is already showering on you when the mind is not here? Life goes on showering, God goes on surrounding you, but your mind is somewhere else – in the future, in some result, in desire. That's how you miss!

Desire allows you space to move into nowhere; and you are always here, your concrete existence is always in the present. But the desire helps to create other worlds which are not.

Look at a man desiring money. He has ten thousand rupees – he cannot enjoy them because he is desiring ten lakhs of rupees. He is miserable. Those ten thousand don't make him rich. He is miserable. Those ten lakhs that he is desiring make him poor. He will enjoy only when ten lakhs are there.

But, do you think he will enjoy? When ten lakhs are there the mind must have moved again, because the mind has learned the trick of how to move: from ten thousand to ten lakhs, from ten lakhs to ten crore! The proportion, the distance, will remain the same. By the time he attains ten lakhs the mind is already desiring ten crore.

He cannot enjoy ten lakhs, he is not rich because of them, he is poor because of ten crore.

You start meditating, you cannot enjoy that which is happening to you, your mind thinks of enlightenment. And I tell you, even if it was possible for enlightenment to happen – which is not possible – you would not be able to enjoy it. Your mind would move to some other GREAT enlightenment. That is the nature of desire – to go on moving. If God was there just standing in front of you, you would have already moved to some other great God – this God won't do. Not enough. Not fulfilling.

One has to understand how the mind functions, that's all. A tacit understanding of the functioning of the mind – and suddenly you start laughing; the whole trick is understood.

Then, it is not a question of changing objects but of simply dropping the desire – and when I say 'dropping the desire' please don't misunderstand me. I don't mean that YOU drop it. When the tacit understanding is there, IT DROPS. Suddenly you see the point: that life is HERE, and desire is THERE. You see the point – and desire disappears. It is just a line of smoke around you, nothing substantial. You need not even push it. You understand – it has disappeared.

Not that you drop desire, because I know, how can you drop it? You can drop it only if some other desire is substituted. If I say: Drop the desire of money because then you can attain to God! – you can drop it, because I am giving you another object to desire. You can drop the old – because with the old you yourself have already become frustrated and fed up. Now this new object will help the desire for a few days; then you can drop it again.

Objects can be dropped if desire is allowed. Mind is not worried about objects. When you drop the desire, the mind disappears. Mind is desiring, mind is not an entity. Mind is not something there, mind is just a process – of desiring. You desire? – mind is there. You don't desire? – mind is not there. And when mind is not, enlightenment is.

So I am not saying DO SOMETHING for it, no. I am saying simply: Have a look, a relaxed look at it. And that will do.

But listening to me you start being greedy. You start feeling: How beautiful to be enlightened! How beautiful to know the truth! How beautiful to realize God! You start feeling greedy – watch the greediness, otherwise God will become an object, and all objects belong to the world. There is no other-worldly object. All objects belong to the market. There are no other objects which are not commodities in the market; because whatsoever helps your desire. helps you to be in this rubbish, to be in this nightmare.

So don't try to do something. I am not saying drop desiring, I am saying simply understand the process of desire. The moment you have understood you will see it has dropped.

... AND YET YOU ALSO REMIND US AGAIN AND AGAIN HOW IMPOVERISHED AND WHAT RUBBISH OUR LIVES ARE. I have to remind you because that is how it is. Your lives ARE rubbish. And there IS a way of being which is tremendously blissful. I have to remind you again and again that the way you are living is not a way of life, it is a way of dying. You are simply killing yourself. And I have to remind you; there is a way where nothing else but infinite bliss exists.

But I am not saying this to create a preference. I am not saying this to create a choice, I am not saying leave this and choose that, drop this and try to achieve that – no, I am not saying that. I am simply saying that the achieving mind creates rubbish, and the non-achieving mind is blissful. So if you start making efforts to attain to that blissful state you will show that you have not understood me.

This has always happened: Buddha, Jesus, Lao Tzu – were never understood; people never understood them. They were deeply misunderstood. Whatsoever they said was taken in a totally different way. They were saying something else, absolutely different; from a different dimension they were talking.

And then people create followings, people create organizations, people create methods, and people go on doing a thousand and one things – and missing the whole point.

And the point is very simple. Not knowledge, not much intelligence is needed, just a purity, an innocent look.

So watch me; and what I am saying – listen to it, as you listen to music. Music does not mean much, in fact it doesn't MEAN at all – it just sounds. But music gives you something of the unknown. Listen to me as if you are listening to music, to a different dimension; don't try to interpret me, don't translate me in your mind, just listen. Try to be more alert, not to be more intelligent. Try to be more conscious, so you don't miss anything. And some day – and that day is unpredictable, nobody can say when – you will be tuned in. And suddenly, the night disappears. It has never been there. It was just illusory.

When Buddha attained, he was asked: What have you attained? He said: Nothing. I have not attained anything. I have come to understand only that that which I was seeking had always been within me. The seeker was the sought. I have not attained to anything. I have only RECOGNIZED. I have only come to an awareness, to an awakening. I have looked into myself, and nothing was lacking. Everything has been perfect from the very beginning.

In this existence nothing is imperfect. The imperfection is not possible because the whole is so perfect, incomparably perfect. Only the perfect can come out of the perfect, so how is imperfection possible? It must be that you are deluded.

Somewhere, you have created the notion of imperfection, otherwise nobody is imperfect. You are Buddhas! You may be knowing, not knowing, that is for you to choose: to know or not to know. But your reality is the reality of a Buddha. Gods Anonymous. Not knowing, not acquainted with themselves, but all gods. Fast asleep maybe, but still a god is a god, asleep or awake. So when I tell you, and I have to tell you, and insist again and again, that there is a way of being where every moment is infinite bliss, where every moment is ecstatic, and you are living in rubbish – please, don't create a desire, because desire creates rubbish.

Understand the thing, and let desire slip out of your hands.

Suddenly – and it is always sudden, without any gradual process – one is awake. The morning has come. You are back home.

You ask how one can avoid preferring bliss to rubbish. You have to avoid, otherwise you will create rubbish.

Difficult, I know. I understand your difficulty, because my difficulty was once the same. But as I understand your difficulty, please try to understand what I am saying. The same difficulty has been my difficulty; and I know how impossible it is not to create a desire for God, how impossible it is when you understand something is beautiful, blissful, not to long for it. But by and by you will come to feel the knack of it. Because whenever you desire it, you will miss it. Then you will have to understand that by desiring you miss.

This comes only by experience. Many times you will fall. But don't be discouraged. Get up again, and be going. Many times you will fall and you will start desiring. It is so subtle that you may even be thinking you have not chosen, you have not preferred, and you have preferred.

But the more alert you are, one day or other it will happen. It has happened to me, and I was in the same plight, and the same was the difficulty for me – how not to desire that which is blissful. How simply NOT to desire, and remain desireless, not preferring anything to anything else, just being, without any preference. I know, it is almost impossible – but it happens. Impossibles happen. They are the real miracles.

It has happened. And so I know it is going to happen to you. Just persist. Don't get discouraged by mistakes and errors. Get up again, have another try. It is a groping in the dark. But the door is there, so if you go on groping enough, you will stumble upon the door.

That's why religion can never become a science – never! It will always remain a groping. At the most it can be an art and that so subtle that it cannot be taught. So I insist to you: go on groping.

One day it happens. How it happens, why it happens, remains a mystery. In fact nobody has ever been able to exactly say HOW it happens. If somebody can say how it happens, a science can be created. Then you know the technique. Then you can do a certain act, and it happens.

It has happened millions of times, but there is no causality in it, so you cannot determine how it happens. It can be caused. Each time it happens it happens uniquely! Each time it happens it happens in such a new way that it has never happened before like that. And it will not happen again like that. Because each individual is so different, so unique, so individual, that the happening is going to be different. From my continuous reminding you, don't start longing for it. Allow it to happen – don't desire it. In desire you become active, aggressive. In allowing you simply wait, in deep receptivity. Waiting for the guest, standing by your door.... Nothing can be done! When the guest will come, he will come! You be ready to receive, that's all.

Not desiring creates receptivity. Desiring makes you aggressive. Desire makes you active, non-desiring makes you inactive – that's what Lao Tzu says by WU-WEI, action by inaction, doing things by not doing them.

Don't desire – and it happens. Desire – and you have missed. Don't prefer, and it is there. Seek – and you go infinitely seeking, and you never attain to it.

Deep receptivity.

This is the mechanism of desire: if you desire, your whole energy becomes active, aggressive – it moves, it becomes male. If you don't desire, the same energy becomes receptivity, it does not move out, it does not go anywhere, it simply waits, awaits deeply, it becomes feminine. Hence the insistence of Lao Tzu on feminine energy.

The world is the manifestation of male energy. And enlightenment, the other world, the other shore, is the manifestation of feminine energy.

Wait like a beloved. And any moment it can happen – you will be surprised! Whenever it happens, everybody to whom it happens is surprised – surprised by the fact that he was not doing anything and it has happened. Taken aback! Cannot believe it! Unbelievably true! Absurd! Because when he was doing everything it never happened, it didn't happen, and now he was not doing anything – and suddenly it is there!

In non-doing your energy is in a deep rest. It becomes pure, tranquil.

God has always been in front of you – just in front of your eyes. But your eyes are wavering with desire. Let the desire go, eyes waver no more, you are tranquil, calm, quiet – suddenly it is there, revealed.

Question 2

IT IS REPORTED THAT ST. FRANCIS OF ASSISI COULD TALK WITH BIRDS AND THEY WOULD LISTEN. IS THIS PRAYER? I WOULD LOVE TO HEAR YOU TALK A BIT MORE ABOUT PRAYER.

I told you about four planes: sex, love, prayer, meditation.

Sex is a meeting of two bodies – the most superficial meeting. Love is the meeting of minds – deeper than sex, but yet not very deep. Prayer is the meeting of beings, but still, two remain two: very deep meeting, in depth, meeting to the depth, but still two remain two. Meditation is the ultimate meeting – the two disappear. Only one remains.

St. Francis talking to the birds is in prayer. Heart to heart. The birds cannot understand the mind, mind is human; but heart they have. If you can talk with the heart they can understand. The understanding will be of the heart, remember, not of the mind. If you are trying with the mind there will be no communication with the birds, with animals – no communication, because they don't have the human mind, mind is a human phenomenon. But they have a deep heart, a feeling phenomenon. If you feel for them you can talk. You can talk to the trees, and they will listen. You can talk to the rocks, and they will listen. And if you are really a heart oriented man – they will answer, because then you can also listen.

If you go and talk to the trees, and you don't know whether they are listening or not, that shows that you have been talking from the head. You will look foolish to yourself, talking to them. You will watch to see if somebody is listening or not. If somebody passes by, you will stop. You know that this is foolish – how can birds understand? how can trees understand? But if you are talking from the heart they not only understand, they answer. Heart has a different way of communication, it is an energy communication which, it is said, many saints in the world – St. Francis of Assisi is the most famous – have.

Now it has become a scientific truth; now many researchers all over the world are working and many facts have come up: now they say that plants have very deep sensitivity, deeper than humanity, because human sensitivity is disturbed by the mind, intellect Man has completely forgotten how to feel; even when he says 'I feel', in fact he thinks that he feels.

People come to me and they say: We are in love. And if I insist: Really, are you in love? they shrug their shoulders and they say: Well, we think we are in love. Now feeling is not direct, it comes through the head; and when it comes through the head it is confused. It is not bubbling from the heart.

But now scientific researchers have come to know that not only birds but plants, and not only plants, even metals, have a sensitivity, and they feel – and they feel tremendously. And they give messages which you may not be able to catch but now scientists have created instruments which can detect the messages given by them. If they are in fear they start trembling. You may not be able to see the trembling, it is very subtle. With no wind blowing, the detectors show that the plant inside is trembling very much. When they are happy, they are ecstatic, the instruments show that the plants are ecstatic. When they are in pain, afraid, filled with anger, rage – all sorts of feelings can now be detected.

Something very deep has happened to man; a wound, an accident – he has lost the touch of feelings.

If you talk to trees, to birds, to animals, long enough, and you don't feel foolish, because the mind will interfere and say that this is foolish; if you don't listen to the mind and by and by you bypass it and connect directly, a tremendous energy of feeling will be released in you. You will become totally a new sort of being. You had never known these ways were possible to be.

You will become sensitive – sensitive to pain and pleasure. That's why humanity has stopped the functioning of feeling: because when you become sensitive to pleasure, you also become sensitive to pain. The more you can feel happy the more you can feel unhappy also.

That fear, that one can become very unhappy, has closed you, has helped human mind to create barriers so that you cannot feel. When you cannot feel – both ways are closed: you cannot become unhappy, you cannot become happy.

But try! It is a prayer. Because it is heart to heart. First try with human beings – just with your own child, sit silently with the child. Allow feeling. Don't bring the mind in. Sit with your wife, or with your friend, or your husband, holding hands together in a dark room, not doing anything, just trying to feel each other. In the beginning it will be difficult, but by and by you will have a different mechanism functioning within you, you will start FEELING.

Almost one third of persons, that is thirty-three per cent of persons, can revive their heart very easily. It is not dead in them. For the remaining others it may be difficult.

One third of all people are body oriented, one third are heart oriented, one third are head oriented. Those who are heart oriented, thirty-three per cent, they can revive prayer very easily. Those who are head oriented, it will be difficult for them to have any feeling. For them prayer does not exist.

Buddha himself, and Mahavir, are head oriented people. That's why prayer was not a part of their religions. They have not taught about prayer. They were intelligent people, well-trained intellectually, logically. They developed meditation but they have not talked about prayer.

Nothing like prayer exists in Jainism, cannot exist. It exists in Islam – Mohammed is a heart oriented person, he has a different quality. It exists in Christianity – Jesus is a heart oriented person. It exists in Hinduism, but not in Buddhism or Jainism, nothing like prayer there.

And one third of people are body oriented. They are the potential CHARWAKAS. For them no prayer, no meditation – only indulgence, only indulgence in the body, that is their only way of being happy, their only way of being.

So if you are a heart oriented person, if you feel more than you think, if music gives you deep stirrings, if poetry touches you, if beauty surrounds you, and you can feel, then Prayer is for you – you have to go through prayer.

Then start talking to birds and trees – and the sky, it will be helpful. But don't make it a mind talk, let it be heart to heart. Be related.

That's why people of the heart think about God as father or as beloved; some relation. The head oriented people are always laughing – what nonsense you are talking! God, the father? Then where is the mother? They always make a joke out of it because they cannot understand. For them God is truth. For the people of the heart God is love. And for the people of the body, the world is God: their money, their house, their car, their power, their prestige.

A man who is body oriented needs a different type of religion. In fact only just now in the West, particularly in America, a new sort of work has started which is for the body oriented man. That work is towards body sensitivity. Many sensitivity training groups are working. A new sort of religion is being born – for the first time.

In the past there have been two types of religion: meditation oriented – Buddha and Mahavir; prayer oriented – Mohammed, Jesus, Krishna and Ram but there has never been-a body oriented religion. There have been body oriented people but they have always said that there is no religion, because they denied prayer, they denied meditation. These are the epicureans, CHARWAKAS, the atheists who say there is no God, only this body and this life is all. But they never created a religion.

For the first time in America now a new approach towards entering into the innermost core of life, is gaining hold, and that is body-sensitivity training. It is good, it is beautiful, because there are body oriented people, they need a different type of religion. They need a religion which allows their body to function in a religious way. For these people tantra can be very helpful. For these people prayer and meditation will not be helpful. But there must be a way from the body also towards God, has to be, because God has come to the body; the body must have a way to reach to God.

These are the three types of religions. You have to find out what type you belong to. And this is not very difficult; if you watch for three weeks continuously in different ways, you can have the feel of it.

If you are body oriented, don't be discouraged, there are ways you can reach towards God through the body, because the body also belongs to God,' you can reach through it. If you feel you are 'heart oriented – then prayer. If you feel you are intellect oriented – then meditation.

But my meditations are different in a way. I have tried to devise methods which can be used by all three types. Much of the body is used in them. Much of the heart. And much intelligence. All the three are joined together, and they work on different people in a different way.

If a body oriented person comes to me he immediately loves the methods – but he loves the active parts, and he comes to see me and he says: Wonderful, active parts are wonderful, but when I have to stand silently – then there is nothing. He feels very healthy through them; he feels more rooted in the body.

If a heart oriented person comes to me the cathartic part becomes more important for him; the heart is released, relieved of burdens, and it starts functioning in a new way.

And when a third type, the type who belongs to intelligence, comes, he loves the last parts when he is just sitting or standing silently, when it becomes meditation.

Body, heart, mind – all my meditations move in the same way: they start from the body, they move through the heart, they reach to the mind – and then they go beyond.

Through body you can relate to existence. You can go to the sea and enjoy swimming in it – but just become the body; without feeling, no thinking, just being 'of the body'. Lie down on the sands and let the body feel the sands, the coolness, the texture. Run – just now I was reading a very beautiful book ZEN OF RUNNING – that is for body oriented people.

One man has discovered that by running there is no need to meditate, just by running meditation happens. He must be absolutely body oriented. Nobody has ever thought that by running meditation is possible – but I know, I used to love running myself. It happens.

If you go on running, if you run fast, thinking stops, because thinking cannot possibly continue when you are running very fast.

For thinking an easy chair is needed, that's why we call thinkers armchair philosophers; they sit and relax in a chair, the body completely relaxed, then the whole energy moves into the mind.

If you are running then the whole energy moves into the body, then there is no possibility for the mind to think. And when you run fast, you breathe deep, you exhale deep, you become just the body. A moment comes when you ARE the body, nothing else. In that moment you become one with the universe because there is no division. The air running past you and your body become one. A deep rhythm happens.

That's why games have always been so attractive to people. And athletics. And that's why children love so much dancing, running, jumping they are bodies! The mind has not yet developed.

If you feel you are the body type, then running can be very beautiful for you: a four, five mile run every day. And make it a meditation. It will transform you completely.

But if you feel you are a heart oriented person then prayer will be needed. Talk to birds, try to have a communion. Watch! Just wait, sit silently with a deep prayer that they should come to you, and they will start coming by and by. By and by they will be sitting on your shoulders.

Accept them. Talk to trees, to rocks, but let it be a heart talk, emotional. Cry and weep and laugh. Tears can be more prayerful than words, and laughter can be more prayerful than words, because they come deep down from the heart.

No need to verbalize – just feel. Embrace the tree and FEEL, as if you are becoming one with it. And soon you will feel that the sap is not running only in the tree, it has started to run in you. And your heart is not beating only in you; deep down in the tree there is a response. One has to do it to feel it.

But if you feel that you are a third type, then meditation is for you. Running won't help. Then you will have to sit like Buddha, silently, just sitting doing nothing. Sitting so deeply that even thinking looks like a doing. And you drop it. For a few days the thoughts will continue, but if you go on sitting, just watching them, without any judgement for or against, they stop visiting you. They stop by and by, gaps come, intervals happen. In those intervals you will have the glimpses of your being.

Those glimpses can be had from the body, they can be had from the heart, they can be had from the head. All the possibilities are there because your being is in all the three and yet beyond the three. It is the same distance from all the three points – and it is the fourth point; that's why in the East we call it TURIYA, the fourth.

You can approach it from anywhere. So when somebody comes to me and says: I don't believe in God, I say: Don't worry. Do you believe in your body? That will do. Because the body belongs to God.

And I cannot see that there is any possibility of the fourth type. There is not.

Religion becomes universal, available to everybody. Wherever you are the door is open; and NO DOOR IS closed. In the past the tendency has been to deny the other – if Buddha thinks that by meditation, a no-thought state of mind, one reaches, then he will deny the possibility of heart. The possibility of the body has ALWAYS been denied.

I don't deny anything. I look at you – wherever you are you are related to God. Some possibility is there, some door opens exactly where you stand. Nobody can be out of the possibility. Everybody can start working in himself. No belief is needed; as you are you are accepted.

That's why it becomes a little difficult for people to understand me, because I go on accepting. I have no condemnation and no rejection. Because I see that God accepts you, then who am I to reject you? He goes on breathing in you, he goes on living in you; you may be an alcoholic or a drug taker and he has not left you yet, so whom am I to tell you that you are not accepted?

You may be a thief, you may be immortal, but as I see it God has become a thief in you, that's all. Between the thief and the God there must be a bridge, otherwise how can you exist? And you have been existing beautifully. So there must be a way – it has to be found, that's all.

Nobody is rejected, and for everybody there is every possibility to grow. You have to find out your type; and if you cannot find out your type, that too is not to be made into a worry. That means you can do a synthetic technique of meditation, in which body, heart and mind are all involved.

But start feeling, being. Start on the way. Don't go on just listening because that can be an addiction; you can enjoy it, and forget about it. Then words which would have become a transformation will only become a little information.

Question 3

YOU HAVE SAID THAT WE SHOULD SURRENDER TO YOU. IS THIS A DEVICE TO KEEP US FROM 'PUSHING THE RIVER'? COULD WE SURRENDER TO A ROCK, A TREE OR A FLOWER AND GET THE SAME RESULT? OR IS THERE SOMETHING DIFFERENT IN SURRENDERING TO AN ENLIGHTENED ONE?

There is none. Surrender is the key, not to whom or what you surrender. That is irrelevant. Surrender to a rock. Of course it will be difficult. If you cannot surrender to a Buddha it will be very difficult to surrender to a rock.

So don't try to deceive yourself, that's all. If you can surrender to a rock – absolutely perfect. Because wherever you surrender, suddenly by your surrender you discover the Buddha there. The rock becomes a Buddha. That's how rocks have been worshipped for centuries.

Stone images have been worshipped for centuries. In Mecca they have worshipped a rock; no other rock as been kissed so much. Millions and millions of people with deep love have touched the KA'BAH, the rock in Mecca.

This is one of the greatest temples on earth; no temple can compete. But that rock is rock only to you, not to a Mohammedan. To a Mohammedan in that rock is represented all that is divine.

When you surrender to something, that something becomes a Buddha.

But it will be difficult to surrender to a rock. In a way it will seem easy to surrender because a rock is just a rock, you can play with it, whenever you want you can surrender, and whenever you don't want you can throw it out. Or your ego may not be hurt by surrendering to a rock, because a rock is just dead, you can do whatsoever you like to do with the rock. If you surrender to an enlightened being it is going to be very difficult because – what is happening? One of the greatest and the most impossible things is happening – the ego is surrendering to a non-ego. Very difficult. The ego can even surrender to another ego; it is not very difficult because they belong to the same plane and to the same dimension, and their arithmetic is the same. But to surrender to a non-ego – very difficult.

But as far as I am concerned, surrender is the key. Surrender wherever you can. And if you surrender, in that surrendering your ego disappears. And that is the point!

It is only a device; when I say to you: Surrender to me. it is not a question of surrendering to me. In fact there is nobody who can be really pointed to and said to be me. When I tell you: Surrender to me, I am simply telling you to surrender.

Do it wherever you can, and the same will be the result; because the result is not related to the object, the result is related to your surrendering. The quality of surrendering changes you.

Question 4

DO YOU ENJOY THE BIRDS DURING THE DISCOURSE? DO THE BIRDS ENJOY YOU?

Of course I enjoy them, and they also enjoy me – but not the discourse. Because they are not so foolish. To enjoy a discourse human stupidity is needed. They enjoy me, I enjoy them. But discourse is irrelevant to them. Just a noise. And that too not very musical. They know better. They do better.

Only human beings are addicted to words. If I become silent the birds won't leave me – you will leave me. In fact if I become silent and you leave me, more birds will be coming. Because of you, the place is so crowded.

Question 5

I USED TO COME OUT OF THE MORNING DISCOURSES FEELING INSPIRED AND INVIGORATED. NOW I AM USUALLY DRAINED. I WANT TO BE ALONE AND I GO HOME AND SLEEP FOR A COUPLE OF HOURS. WHY IS THIS?

You must have been using the discourses as drugs. Otherwise why should you feel inspired and invigorated? You must have used them as props, drugs, activizers.

I am not trying to inspire you here, because all inspiration, if it is really inspiration, should come from your innermost core. How can it come from the outside? How can you say that you are inspired by somebody? The whole thing looks contradictory. Inspiration cannot come from outside, otherwise it won't be inspiration. Inspiration has to bubble in your being.

If it comes from the outside then it is a drug. Then it is not happening to you, but as it happens with all drugs, soon you will get addicted to it – then it won't affect you. Then more doses will be needed. And then the same drug which used to inspire you in the beginning, and give energy to you, will prove a drainage on your energy.

Don't use my talks as drugs. There is no need to get inspired, all that is needed is to become more alert. Listening to me you should become more and more alert, aware.

If you don't become alert and aware, then in the beginning, for a few days, everything will be beautiful – the honeymoon period: and then, then you KNOW it. Then by and by you start feeling drained.

You go to look at a movie. Next day, see the same movie; again the third day – and you will be drained. The first day you were so inspired and you had felt so good, so full of energy, next day you know it is the same; the third day – now it has become a boredom. Whatever I say, though the words differ, I go on saying the same thing every day.

If you are not becoming alert soon you will be drained of your energy. My energy is the same. Use it as a jumping board, don't use it as an intoxicant. Use me to become yourself. Don't become dependent on me, otherwise this will happen.

This has always been happening to Buddha, to Mahavir, to Lao Tzu; this has always been a problem. When people come, in the beginning their desire is burning, their ambition is high. They think: Now something-is going to happen. Then they listen, and then they become greedy, but then they feel,

by and by, that nothing is happening; they go on listening and nothing is happening; they go on listening and accumulating information and nothing is happening. Then they become dull. Then the honeymoon period is over.

Now, the dull marriage life settles; the same wife, the same husband, the same MASTER, the same disciple – things settle. But remember, when things settle only then real things start.

Honeymoon is not a true picture of a relationship. Too exaggerated. Don't believe in it. Let a few weeks pass, and then if there is love, real relationship will start – with the humdrum life, with ordinary things, and with the same person every day. If love is there then intimacy will grow; if love is not there – excitement gone; honeymoon over; marriage finished.

In fact, the honeymoon is not even over and people start thinking of divorcing. They may not divorce – that is another thing, but deep inside, when the newness is lust, excitement is gone, you start feeling: Now what is there?

Real love is known only after the honeymoon. When you come to me, in the beginning you are enchanted – with the new; inspired excited – something is going to happen. And when you remain there for a long period, every day listening to me, and things settle, then only real discipleship starts. Then there is no excitement, and then only, intimacy grows.

But that intimacy will grow only if you become aware.

Between you and me, awareness has to flow. Otherwise soon you will start feeling sleepy, drained, you will start leaving, going to somebody else, to another guru, to some other ashram – and there again the same cycle will start: you will be excited in the beginning, then dull.

I know, many of you have been to many other gurus before, I am not the first. There are people who have been to at least ten gurus. They have roamed all over the world. They have been with Maharishi Mahesh Yogi, they have been with Prabhupada, they have been with Gurdjieff groups, they have been in Arica, with Oscar, they have been in many encounter groups, growth groups, EST, and thousands of things – they have tried everything. Now they have come to me. You can repeat the same cycle again. You can move in a vicious circle. Now when you come to me, drop out of the old pattern; otherwise you can go on and on – and for many lives you must have been going on this way.

Drop it! Excitement is not the thing, intimacy is. Honeymoon is useless. The real thing is to settle.

Grow in awareness! I am not trying to inspire you, because all inspiration is foolish. People who inspire others are trying to force them towards some ideals. I am not trying to force you towards any ideal. I am not trying to make you into something else that you are not. What is this question of inspiration? And I am not going to sacrifice you to anything. I am not going to make you martyrs. I am not a politician! You are the goal to me. You have to discover yourself, that's all, you are not to be something else! You have just to become more alert.

So if you are related to me by excitement, this relationship is not going to be very long. Sooner or later you will drop out of it.

I USED TO COME OUT OF THE MORNING DISCOURSES FEELING INSPIRED AND INVIGORATED. NOW I AM USUALLY DRAINED.

It is good that now you are drained. You were doing something wrong. I am not a drug, you were using me like a drug. Now don't use me like a drug and soon you will see that the feeling of being drained has disappeared.

Use me as a jumping board towards a higher and higher awareness. I am not saying something to you, I am BEING something to you. Don't listen to my words, they are just playthings. Listen to me in deep silence, in deep awareness.

Be related to me. And let this relationship not be an ordinary master-disciple relationship, because that you have done many times. This time let it be really authentic, not of excitement, but of intimacy, of deep love.

Soon the feeling of being drained will disappear. And you will not be inspired, you will not feel invigorated, you will feel just yourself. Exactly as you are. You should not feel more than life size, because how can one go on feeling that? Some day one has to come back to life size. You should feel just like you are.

Question 6

I OFTEN FANTASIZE ABOUT YOU. I IMAGINE TALKING WITH YOU, GOING FOR A WALK, HAVING TEA, AND OTHER SITUATIONS. IT GIVES ME A FEELING OF CLOSENESS TO YOU AND IT IS COMFORTING. BUT SOMETIMES I WORRY: MAYBE I'M JUST STRENGTHENING ANOTHER DREAM AND SHOULDN'T INDULGE. SHOULD I VIEW THESE IMAGES AS JUST MORE IDLE DREAMS OR CAN THEY BE HELPFUL IN FEELING MY CONNECTION TO YOU?

No, they cannot be helpful. In fact they will never allow you to be related to me. Because your dream will always be between me and you.

Drop all these fantasies. Don't indulge in them. Because imagination can become very dangerous. I come across it every day.

One sannyasin from the Himalayas was here in the ashram. She told me that I have told her in her dreams that she has to stay here and not to go home. I tried to explain to her that I have not told anything to her in her dream, but she won't listen to me. Her dreams are more real than me. She won't listen! She said: No. I know that you have told me. I say to her that I have not told her, but I am far away – her own dream is nearer to her. She was here for three, four months, then one day she came and she said: Now you have told me to go – back home. I said again, I have not told anything to you, there is no need to go, now be here! But she wouldn't listen. She left.

She came again; now this time she is completely mad, there is no possibility of communication with her. Impossible, because her own dreams have become so real that I am very far away – she cannot listen to me. And she goes on saying that whatsoever she is doing she is doing according to me.

So don't allow such fantasies from the very beginning, they are dangerous. If you go for a walk with me, the danger is that when you come to see me the dream also will be coming with you. And if you

have been too much with me in your dreams, by and by that dream will be between me and you will become a hindrance, an obstacle. It will be impossible to relate, you can go mad.

Drop it immediately. Don't indulge in it, that is dangerous. While I am here there is no need to indulge in such dreams. Why not look at me?

But mind is very tricky, because if you look at me you will have to change. But in your dream whatsoever you want me to tell you, only that I can tell you, not anything else. I am not free in your dream.

Remember always, that whether a dream is in the night or in the day, in your dream you are the dreamer, you are the dream. If you dream in your dream that you are moving in a car, fast; another car is coming; there are hills and mountains; and there is an accident; remember, you are the dreamer, you are the man sitting in the car, you are the car, you are the road, you are the hills, you are the other car coming, and you are the accident, because there is nobody else expect you. Your whole dream is you.

Don't indulge in dreams. I am here to help you come out of your sleep. And if you create dreams you will move deeper into sleep, because every dream needs sleep. Dream cannot happen without the quality of sleep around you. So the more you live in dreams the more a sleepiness will surround you. It will become your aura. You will be moving on the road with open eyes but deep down you are completely asleep, utterly asleep in your dream. That has to be broken. The dream has to be shattered. The quality of sleep has to be changed. You have to become alert and aware.

Question 7

WOULD YOU TELL US ABOUT THE NAME YOU GIVE TO US? DOES IT MEAN OUR BECOMING? OR OUR INNER NATURE? SHOULD WE BE IDENTIFIED WITH IT? OR IS IT JUST A JOKE?

It is just a joke. Don't get identified with it, because you are the nameLESS. You have no name. You don't have any identity. I give you a new name so that the old is broken, but remember the new name is also a name, and soon it will become old. So don't get identified with it. Use it as label – it is needed, it has some utility, but don't become too much identified with it. You are not the name. The name is needed, it has a social function, but no inner reality. Remain nameless.

Question 8

HOW CAN I DIFFERENTIATE BETWEEN THE WHOLE MOVING THROUGH ME AS A PART AND ME MOVING SEPARATELY AS A PART?

There will be no difficulty. When the whole moves through you, you will not be there. There will be no need to make any distinction – you will not be there. You will be a vast emptiness.

But when you are there, then you are moving as a separate unit. When the whole moves in you, you are not there. If you are there, remember that the whole is not moving in you, you are moving against the whole. You are fighting the whole, resisting.

You can feel yourself only when you are moving upcurrent. If you move with the river you cannot feel yourself. You will feel the river, but not yourself. And sooner or later you will become the river.

CHAPTER 9

Nothing Weaker Than Water

31 August 1975 am in Buddha Hall

LAO TZU SAYS:

THERE IS NOTHING WEAKER THAN WATER BUT NONE IS SUPERIOR TO IT IN OVERCOMING THE HARD, FOR WHICH THERE IS NO SUBSTITUTE. THAT WEAKNESS OVERCOMES STRENGTH AND GENTLENESS OVERCOMES RIGIDITY, NO ONE DOES NOT KNOW; NO ONE CAN PUT INTO PRACTICE.

THEREFORE THE SAGE SAYS: WHO RECEIVES UNTO HIMSELF THE CALUMNY OF THE WORLD IS THE PRESERVER OF THE STATE. WHO BEARS HIMSELF THE SINS OF THE WORLD IS THE KING OF THE WORLD.

STRAIGHT WORDS SEEM CROOKED.

It is said that God created Adam but Adam was dead. Then God breathed in him and he became alive.

The same story is told in many creation myths all over the world: Christian, Hindu, Jewish and many others.

The story seems to be very significant. The meaning is that when you breathe YOU don't breathe, God breathes in you. The whole breathes in you. This has to be understood very deeply because the whole method of Tao, the whole science of Yoga, depends on breath.

Because this is going to be the last lecture on Lao Tzu I would like to tell you everything about the system so that if you want you can move into it; not only think about it but become one with it.

The breath is the most important thing. With it life starts and with it life ends. It is the most mysterious thing; without it there is no possibility of life.

Life seems just a shadow of breath. When breath disappears life disappears. So this phenomenon of breathing has to be understood.

Every child born is not really alive until he breathes. He has very few moments left. If he breathes after the birth, in those few moments life enters. If he does not breathe he will remain dead.

Those first few moments of life are the most important. The doctors, the parents, all become concerned when a child is born. Will he breathe? Will he cry? and the breathing start? Or will he remain dead? Again, as in all the myths created, in every man Adam is born again.

The child cannot breathe on his own. To expect that is impossible because the child does not know how to breathe, nobody has taught him. This is going to be his first act, SO THIS CANNOT BE HIS ACT.

Let me repeat it: This is going to be his first and the most significant act – that's why it cannot be his act. If God does it – okay; if God is not willing – finished.

The whole has to breathe in him, that's why those few moments are full with suspense, doubt, apprehension, fear – because both possibilities are still open. The child can remain dead. Then nothing can be done. The child cannot do anything, the parents cannot do anything, the doctors cannot do anything; humanity is helpless. It is up to the whole.

Only prayer can be done. We can only wait in deep prayer. If the whole moves into the child the child becomes alive, otherwise not.

This first breath is taken by the whole. And if the first breath is taken by the whole then everything else which depends on breathing cannot be your act. If you think you are breathing then you have taken a very wrong step. And because of this wrong step ego will be created. Ego is accumulated ignorance.

You missed. You have not been breathing, the whole has breathed into you, but you have taken it as if you are breathing.

The first act of breath bridges you with the whole, makes you one with the whole, and all that follows will not be your activity; all that is going to happen after this first breath till you die, till the last breath, is going to be the activity of the whole. The whole will live within you.

You can think that you are doing all those things – then you live in ignorance. If you become aware that the whole is doing everything, you are being possessed by the whole, breathed by it, you are just a hollow bamboo a flute, the sound comes from the whole, the whole life comes from it – then you live a life of enlightenment.

This is the only difference between ignorance and enlightenment. One step in error, that: I have done it – and the whole journey goes wrong. One step right, that: the whole has been doing it in

me, I am not the doer, I am just the field of his play, a flute of his songs, a reed, nothing more, an emptiness in which he flows, moves, lives – then you live a totally different life, a life of light and bliss.

This is the first act, this breath. Many more things have to be understood about it.

If life starts with breath, and death also, and everything is between these two, then yoga, Tao, tantra, and all sciences of inner alchemy, cannot neglect breathing.

Yoga calls it PRANA. That word is beautiful. Yoga calls breathing PRANA. PRANA means the ELAN VITAL, the very vitality of your being.

It is not just air coming and going through your lungs. Yoga says the air is just the outer layer of it. Hidden deep in that layer is vitality.

So breathing has two parts. One: the body of breathing, made up of oxygen, nitrogen and so on, and, two, the spirit of breathing, made up of vitality, God himself.

It is just like – your body is there, and you, your consciousness, is hidden deep down in your body. The body is a protection, a vehicle. The body is the visible vehicle for the non-visible you. And the same is the case with every breath. The breath itself is just the outer layer; hidden deep in it is life itself.

Once you discover that in breath there is hidden God himself you have come to know yourself. That's why there is so much insistence and so much search in yoga, Tao and tantra about breathing. If you simply go on breathing and thinking that this is just air coming in and going out you will never be able to penetrate the mystery of it. And you will remain completely oblivious of yourself. Then you will remain rooted in the body. You will never be able to know that which goes beyond the body, that which is within but yet beyond, that which is hidden in the body but not obstructed by the body, not limited by the body. A beyond within.

In each breath that life has to be discovered.

Yoga calls those methods PRANAYAMA. The word PRANAYAMA means expansion of life. One has to expand life to infinity in each breath.

Buddha has called his own methods of discovering the innermost core of breath ANAPANA-SATI yoga: the yoga, the science, of incoming and outgoing breath; and Buddha has said no other yoga is needed. If you can deeply watch your own breathing, and watch so meditatively that anything that is hidden in the breath does not remain hidden but becomes revealed, you will come to know all.

Looks simple, is difficult.

Buddha said to his monks: Sitting, walking, standing, whatsoever you are doing, go on doing these things, but let your consciousness be aware of the breath coming in, going out. Go on looking at your own breath – one day with the very continuous hammering on the breath, the temple opens.

The God is hidden in the temple of the breath. Suddenly one day you become aware that it is not just air. If for you it is just air, you have a scientific mind but you don't have the awareness which can reveal the innermost core of it. Then you can analyze and come to know how much oxygen is needed, how much hydrogen, how much nitrogen, how much carbon dioxide, and you can go on playing with the body of the breath – but you missed the innermost REAL phenomenon.

That's why, if a man is dead, you can give him, pump into him, the right proportion of oxygen, but he will not be alive.

Unless God breathes in it, unless it contains the innermost consciousness of the whole, it is a dead breath. Oxygen will pass through the lungs – nothing will happen.

Breath is the first action – AND IT IS NOT YOUR ACTION.

The second action is thirst. That too is not your action. What do you do to feel thirsty? If it happens, it happens; if it doesn't happen, it doesn't happen. Can you TRY to feel thirsty? That is impossible! It happens deep inside you. God breathes in you, God feels thirsty in you – or the whole does; when I say God I mean the whole. The part is just a part.

After the child has taken his first breath the second phenomenon will arise in him – and now there is going to be a chain, and the whole chain has to be understood.

Thirst will arise. Then hunger will arise. Then there will be a need for physical activity. Then sex will arise. Then there will be a need for mental activity. Then love will arise. Then there will be a need for aesthetic activity: poetry, painting, music.... These are eight activities. And then the ninth, the last, arises: the need for spiritual activity – meditation, SAMADHI.

And this is the beauty of the whole phenomenon – that the ninth is again the first, because the ninth again pays attention to breath. The circle is complete. First is breath, ninth is again breath; that's why no spiritual science can neglect breathing. Even God can be neglected – Buddhism does not believe in God, does not believe in soul – that can be neglected; but breathing cannot be neglected.

Mohammedans and Christians may be having different conceptions of God, Hindus again different, Jains... but nobody can neglect breathing. Breathing is first and breathing is going to be last. Spiritual activity is coming back again to the first breath, to the original purity.

Now I would like to discuss all these phenomena, because that is your whole life.

First is breath, second thirst, third hunger. There are people who finish at the third, who think: eat, drink, be merry is all and all. Their life is not complete; they cannot feel fulfilment because the circle is not complete. Fulfilment means that you have completed the circle, the last has joined with the first – then there is fulfilment.

People who you find fulfilled are a circle, not a line. A line is always incomplete. All desires move in a line, that's why no desire can ever be complete, because no desire moves in a circle. It is linear. It always moves, but is always incomplete.

Wherever you stop – ten thousand rupees or ten million rupees, it makes no difference; wherever you stop, you are hanging. The thing is not complete; something is missing. You can become rich, you can become very powerful, but it will not be contentment. Contentment is only when your life energy becomes a circle.

Have you watched how the whole existence moves in a circle? The seasons move in a circle, the stars move in a circle, suns and planets move in a circle, the whole moves circularly, as a wheel? In life, in existence, nothing is linear. Everything is circular. And if you want to live a life of the whole you have to follow the ways of the whole: move like seasons, move like stars. Become a circle. When I say become a circle I mean come back to the original source.

Breath, thirst, hunger – these are the first three steps. If you move only up to the third you have not entered the temple, you will be on the steps.

The fourth is physical activity. There are people who go up to the fourth. To them, physical activity becomes a sort of meditation.

In fact everything can become a sort of meditation, because in everything there are two dimensions – just as there are in the first breath: the outer and the inner.

That's why fasting has been used. To fast is to try to discover in hunger the other dimension. Fasting means an effort to move into the desire of hunger and to come to know that; the divine. That's why fasting became so important in so many religions. It can give you a glimpse.

If you fast long the glimpse is possible. But I am not in support of it because you are not making the whole circle. You are jumping, not moving gracefully. From the third, hunger, you are trying to reach the first. It will be a small circle, not the whole compass of life. It will not be very comprehensive. It will not be very rich.

That's why people who have attained to any spirituality by fasting you will always find a little stupid. Moving among Jaina monks for many years I was suddenly surprised: I had never come across a really intelligent man. They all looked stupid.

The reason is deep. The reason is: they have been depending on fasting. They are trying to find a short cut. Beware of short cuts. Life doesn't like short cuts because then you can move to the source without growing. You bribe, you don't grow. From hunger you can jump – that means without knowing the whole complexity of life, the life of sex, love, aesthetic activity. You remain impoverished.

What I am saying is a fact – you can go and look at Jaina monks; they are pure people, but stupid. Nobody can say anything against their purity. Pure they are, sincere they are, serious they are, but they have chosen a short cut. They have been trying to bribe existence and reach home before their time. One can reach, but one will reach without growing, without maturity. A certain type of childishness you will find in them. Purity, but not enlightenment.

The fourth is physical activity. You can move from the fourth again – from any point you can move to the source, you can drop out of the journey of the total circle.

Physical activity has been used by hatha yoga. Hatha yoga developed a total science out of it: how to move just by physical activity, by sheer physical force, to the source.

Hatha yogis are powerful people, they have control over their bodies – nobody can claim that much control. They can lie down underneath the earth for months, even for years.

One fakir in Egypt remained underground for forty years. The people who had buried him all died. And he had told them: After forty years you should open my tomb, break the seal and open the door of my underground chamber. And after forty years I'll be coming back – alive.

People who knew about him by and by died. In fact he was forgotten. It was just a coincidence that somebody was doing some research work and was looking in old newspapers and there he found the news.

In 1880 he was buried. And in 1920 he was discovered. The tomb was opened – he was alive. And he lived three years more after it; and he was perfectly healthy.

Many cases with fakirs and hatha yogis are known: they can take any sort of poison and it will not mix in their system. It will go in their stomach and they will throw it in the urine, but it will not mix anywhere. X-ray photographs have been taken and it seems miraculous that the poison passes through not mixing with anything in the body. There seems to be a subtle protection around the blood.

By sheer willpower, by sheer physical force, hatha yogis have attained many things. But nothing of spirituality, nothing of real growth. If you look in their faces you will find them almost dead. If you look in their eyes you will not find the glimmer of intelligence, understanding.

Physical activity can sometimes also give you a feeling, a glimpse. Running fast, completely absorbed in running so that the whole energy has become running, suddenly you can have glimpses of the original being. Beautiful. That's why so many people become attracted to athletics. It gives glimpses.

There are reports that people on the front in war sometimes attain to glimpses of the origin. That may be one of the causes of the attraction of war, because in violence, in deep violence, your physical capacity is used to the utmost. And when the physical capacity is used to the utmost suddenly you relax – back to the first state. You become like a child.

This has been my experience with many soldiers. I have many followers in the army. They are innocent people – more innocent than people who are in the market, more innocent than business men, a childlike quality is in them because they are doing so much physical activity the whole energy is absorbed, they cannot be cunning. Even generals are childish, simple. That's why soldiers can follow any type of order – even foolish orders. If you tell them to jump and die, they will die, because they have been trained to follow; they will not give a second thought to it. They are just like children.

But again the circle is not complete. You have jumped from the middle.

After the fourth is the fifth, sex. If you really move deep in sex you will have glimpses of satori, of samadhi. Just between physical activity and sex the half circle is complete – that's why sex is so important. Between the physical activity and sex the circle is half complete.

And there is more danger now because one can take sex as the total, as the all, as the goal. It can give you a few glimpses. If sex really happens if you allow it to happen if you become possessed by it so you are not DOING it you are possessed by it the energy is doing something, you are just a spectator at the most, then there happens an orgasm, a deep blissful state. That is dangerous because you can mistake it as the goal. Many people have mistaken it for the goal.

Very few people are clinging to the second stage – thirst, very few people; there have been a few sects in the world who have tried to remain thirsty for long periods, particularly in deserts. There have been a few sects of monks who have tried to remain thirsty, just like fasting, to bridge a direct line with the original source, to fall back.

More often than that, hunger has been used. In all the religions of the world there are trends, sects which use fasting.

Physical activity is also used even more than hunger.

Just a few days before I was reading about a new training which every day is becoming more and more attractive in America: EST. This man, the founder of EST, Erhardt, forces people for four, five days to sit for hours together – twelve hours, fourteen hours, sixteen hours, you are not even allowed to just go to the bathroom; you have to sit; you are only allowed to go to the bathroom at particular times – six hours you will have been accumulating urine in the bladder. It is sheer willpower, it is painful but you have been holding it – it is a sort of hatha yoga – for up to ten hours, twelve hours, and then suddenly you are allowed to go. The bladder relaxes, and you have a beautiful pleasant feeling all around the body inside and out. This is an old trick. Hatha yogis have been doing many sorts of tricks like that. You can attain a glimpse.

If you fast you have to use will. With too much physical activity you have to use will. Gurdjieff used physical activity very much. He would say to people: Go on working for twelve hours until you fall – not that you stop, you fall down, you cannot do anything more, YOU SEE YOURSELF FALLING; you cannot do anything, the legs won't move, they wobble, and you are just a watcher and you cannot do anything because you have done whatsoever could be done and you fall to the ground. That falling would give a beautiful glimpse.

Whenever – this is the rule – whenever you are taken possession of by the whole and your ego is no more functioning, the whole functions – you have a beautiful feeling; but these beautiful feelings are not the goals. They are toys to play with, chocolates – nothing more; chocolates on the path of spirituality. Enjoy them but don't cling to them, they cannot be food, they are not nourishing.

The fifth is the most dangerous because the most potential. Tantra has used the fifth to bridge the gap. From sex to samadhi the gap can be bridged very easily But still it is not complete.

If you move beyond sex then a different type of activity arises in you. Intelligence. A sort of genius is released. You can observe this. People who are deeply intelligent you will always find bachelors. The reason is their whole energy has been absorbed by their mental activity. They attain to their orgasms through their minds. That's why all over history people who have attained to great mental activity you will find always bachelors. Or even if they are not bachelors they are not much interested in sex.

But that too is lopsided. No need to drop sex. Use all that God has given to you. But go on. Make it a step to move further.

If you go beyond sex only then for the first time your intelligence starts functioning well. You have great insight into things. Many people cling to that state. They become theologians, philosophers, thinkers, scientists, and they think the goal is achieved. The goal is not yet achieved.

If you go beyond the sixth – mental activity – then love is born. Then your heart starts functioning. The same energy is moving. The same energy that took the first breath, was hungry, thirsty, became sexual, became mental now becomes the energy of the heart. Love arises. But love also is not the goal.

You can remain in love, it is a beautiful phenomenon, and you have gone far enough – it is the seventh step. Just a little more and the circle will be complete.

People who are of the heart will look to you to be very evolved: St. Francis of Assisi, and others – they will look to you very very evolved, you will have a different feeling of their being, their quality will be different. If you come near them you will feel a magnetic force; they will have a field of energy, they can pull you in. Near them your own heart starts functioning. Very evolved people – but still the evolution is not complete.

If you go beyond love then real aesthetic activity starts. Then poetry arises in your being. Then you have for the first time the capacity to feel music. Then for the first time you look around and the beauty of nature is revealed. Then you listen to the harmony of the universe, the symphony of the stars. Then everything starts to become more and more beautiful. Layers and layers of beauty are revealed. Your eyes have a penetrating force. Wherever you look you go deep. Even in rocks you feel flowers blossoming. But this too is not the end. Many cling to this, and there is much temptation because this is just the last step. The goal is just in front of you. And it always happens when the goal is just in front of you one relaxes, feeling that one has arrived. But unless YOU become the goal you have not arrived. The temple may be just in front of you but unless you have become one with the god of the temple you have not arrived.

These people, aesthetic people, become great mystics. They talk of the beauty of God, they have become Bauls, madmen of God, Sufis.... That is the last. One step more – and that step is the spiritual.

This ninth step is again the first, the circle is complete. Again you start breathing but not like a child, like a sage.

A child breathes unconsciously. He does not know what is happening. God has entered in him but he does not know, he has not heard the footsteps; he was so fast asleep in the womb, so deep in darkness, he has not seen anything. How could he see? He was not even alive, he was unconscious.

A child breathes in unconsciousness. A sage breathes consciously. He is again a child, a rebirth has happened. Now he breathes but he is aware. This is ANAPANA-SATI YOGA BUDDHA. This is the way of Tao: how to breathe consciously.

One observes. One relaxes into oneself and looks, looks at the breathing, follows it, moment to moment: incoming, outgoing; and there are beautiful happenings. When you follow the breathing you immediately become calm and quiet. The tranquility is such that you have never known before. Just watch. If even for a few seconds you watch the breathing you will feel you are settling somewhere. A centring happens.

The breathing goes down. Then there is a gap the breathing stops – a very small interval. In that gap there is no breathing only you are only the watcher is – nothing to be watched. In that moment suddenly you know yourself.

These are the techniques of Vigyana Bhairava Tantra. THE BOOK OF THE SECRETS. They were told to Parvati.

Then when the breathing goes out you follow again; when the breathing moves out of you then again there is a gap a very subtle gap – breathing stops. The object has disappeared. Only consciousness. Only YOU. Only the seer, the witness. Again suddenly you are elated. This goes on. By and by breathing becomes an outer phenomenon. You know that you are, Whether breathing goes on or stops makes no difference. Then you come to know that you are eternal, deathless.

Such a man while dying will see his breath has left him and will be aware, watching it. He will die watchfully, and one who dies watching, never dies. He has come to know the deathless. Through breathing he has discovered the vital principle of life. Breathing was just the outer layer of it, the outer shell, now he has come to know the content. Breathing was just the container. The circle is complete. And I am for the whole circle.

That's why many times I appear to be against many religious people. Because they cling somewhere. Good as far as they go, but one should go the whole way. One should go to the last point from where no more going is possible.

Jesus says: Unless you become like children you will not enter my kingdom of God – I go on repeating it again and again IN DIFFERENT MEANINGS. People like Jesus have multi-meanings in their words. Unless you become like a child again, unless you breathe again in a totally different way, you will not be resurrected, you will not be reborn. And this rebirth is the goal; the very meaning, significance of life. Unless you attain to it you are missing something tremendous – and it is just by the corner.

And I am for the circle. Move to the very end. Let the circle have a natural ending. Don't try to find any short cut. Then you will be rich – rich like Lao Tzu rich like Krishna rich like Buddha. Otherwise you can move somewhere from the middle – but then you will not be rich.

Don't be clever with life, You cannot be cunning with life: all short cuts are cunning. Let life have its own natural course. You follow it, you don't force it.

And always remember that whatsoever is done is done by the whole, you are not the doer. If you can remember that, then breath is his thirst is his hunger is his sex is his love is his whatsoever happens is his death is his. And you remain completely pure and innocent out of it.

The whole goes on doing, you are not the doer. This is the surrender, surrendering the ego: I am not the doer. This is the whole message of the Gita: Let the whole do, don't you come in because you are the only barrier. If you come in you commit sin. This is my definition of sin: If you say I breathe this is a sin. If you say I love this is a sin. If you say HE breathes this is virtue. If you say HE loves, this is virtue. And this is not only a saying, you have to feel it in its totality. Then you are unburdened. Then wings grow on you, you can fly. Then the gravitation cannot affect you. The gravitation can affect only the ego.

If HE is the doer then why be worried? Then you are not in any hurry to reach anywhere, then you have no private goal, then his goal is yours, and wherever he is going he is always right because there cannot be any wrong for the whole. The whole alone is.

This is the circle of Tao: from breath, unconscious breath, to conscious breath.

And the emphasis of Lao Tzu is continuously that you can relax. That's why he praises the weak not the strong, because the strong cannot relax. That's why he goes on praising water not rocks, because water is flowing, and water has no shape of its own.

Whatever shape is given by the whole, the water takes it. It does not carry its own mind. If you put it in a glass it becomes of that shape. If you put it in a bottle it takes that shape. It does not resist, it does not say: I have my own shape, what are you doing to me? Don't force me in this bottle! Wherever you put the water, it moves, takes the shape. It is non-resistant. It is non-violent, non-aggressive. It has no mind of its own.

But a rock? A rock has a mind of its own. If you want to force it, it will resist. You will have to fight, you will have to cut it, fight it, much fight will be needed – only then will you be able to give it shape. It has its own mind. Water is mindless. These are symbols.

Lao Tzu says: Be like water, don't be like a rock, so that you can complete the circle. Move! If God is hungry within you – eat! If God feels sleepy within you – sleep! If God feels like loving – love! Move with the God, you don't come in the way. Let things, the whole, have its own course. You simply follow it. Even to say follow it is not good because even a follower has some resistance. That's why he says I am for the lower. You simply be one with it.

Now the sutra.

THERE IS NOTHING WEAKER THAN WATER BUT NONE IS SUPERIOR TO IT IN OVERCOMING THE HARD, FOR WHICH THERE IS NO SUBSTITUTE.

He is tremendously in love with water. All the qualities of water have very symbolic meanings for Lao Tzu; one: it is soft, has no form of its own.

A man should be like water, with no form, no mind, no ideology. If you are a Hindu or a Mohammedan you are like a rock. If I ask you: Who are you? and you shrug your shoulders and say: I don't know, I don't know how I can be a Hindu or how I can be a Mohammedan – beautiful. That shrugging of the shoulders is beautiful. You don't have any ideology, you are like water. If you are a communist or a socialist or a fascist you are like a rock. People with ideologies are dead. They have a certain

belief – a FORM. And they are resistant. A person who has no belief, no ideology, no, belongs to no church, is flowing – like water. Wherever he moves whatsoever situation comes he responds. He responds always in the present. A man of ideology is never in the present: he has to look to the ideology – how to react? He reacts, he does not respond. He has already a mind.

If you ask a communist any question the answer is readymade. It is already there. He has not to think about it. In fact he is not answering YOU at all. the answer was already there before you talked to him. He is just giving a readymade answer, a cliché. He has learnt it by heart. It is not a conscious phenomenon. He is not in this moment. He repeats like a parrot. He may be repeating Kapital or Koran – it makes no difference.

A man who is really alive is responsive. He has no answers. When the question arises he responds to the question – AND THE ANSWER IS CREATED. In fact he is as much surprised by the answer as you will be surprised. He never knew it! Because there was no situation like this before. He is like water. Water is soft.

The second thing: Water is always flowing low, 'low-wards', finding, seeking low places, valleys. That too is very very important for Lao Tzu. He says: Never try to go upwards, because then there is fight, because all are going upwards. Never try to go to New Delhi because everybody is going there; there is going to be competition, jealousy, fight, struggle. Move to the valley where nobody is going. Don't be like fire, be like water.

Fire moves upwards, water moves 'low-wards', it always goes towards the ocean, the lowest place in the world. It seeks the low. If it can find a still lower place immediately it starts moving. It is always for the lowest place – why? Because the lower you move the less competition the less violence the less aggression – and you are not fighting with anybody;. and if you fight with anybody one thing is certain: you cannot live yourself. The whole energy becomes fight.

Politicians never live their lives. They don't have any time, They don't have any space, they don't have any energy to live their life. They are always fighting others. They end fighting.

A man who wants to live, should never be a politician. Water is very non-political.

Be like water. Move find the lowest place where nobody is to compete, because nobody wants to go there. Then you can relax. Then you can be yourself. And that is the glory. If you can be yourself you will become a god.

Because you are a god, it just has to be discovered. You already have it within you, you just need time, space, relaxation, leisure so you can relax on a beach, lie down naked under the sun on the sands – and not a worry in the world. Because you are not a lighter, you are not in any competition. This is renunciation.

Not that you go to the Himalayas – because those who go to the Himalayas, they are seeking the peaks. And even in the Himalayas there is much competition. Gurus are in much competition: because somebody has more followers than you there is trouble; or someone has made a bigger ashram than you – then there is trouble. Even in the Himalayas there is politics.

The sannyasins, the old sannyasins, are really politicians of the spiritual. They are moving higher. Their heaven is there, high in the skies! And Lao Tzu says: My heaven is there – low, the lowest place in the world, where I can be myself, nobody bothers me and I don't bother anybody.

This is renunciation. You can live in the world, then there is no problem, if you just know not to be a competitor, because competition is for the ego. For the being, for your real being, no competition is needed; you are already that, the highest, so why bother for height?

Lao Tzu says this: Only inferior persons, people with inferiority complexes, try to reach the heights.

All politicians suffer from an inferiority complex. They need treatment, psychological treatment. They need much cleansing. They are inferior people – deep down they suffer from inferiority. To hide that inferiority they fight to go high. When they reach, they become prime ministers and presidents, then they can say to the world: Who says that I am inferior Look! If I was inferior then how could I have attained to such heights? I am superior.

The longing for superiority belongs to the inferior man. A superior man doesn't bother. A superior man can afford to be inferior – remember this. A superior man can afford to be inferior because it makes no difference, he is so superior; he IS superior, there is no point in becoming a president of a country. That will not add anything to his stature; rather, it may degrade him.

Water has that quality of going low. And Lao Tzu says:

THERE IS NOTHING WEAKER THAN WATER AND YET NONE IS SUPERIOR TO IT IN OVERCOMING THE HARD.

Water overcomes. Go and see a waterfall. The rocks are so hard and the water so soft but rocks have been disappearing by and by. They have become sands already.

Scientists say that within seven thousand years the fall of Niagara will disappear, because all the rocks will disappear. The water is cutting the rocks continuously. Within seven thousand years there will be no fall because there will be no rocks. The whole hilly track will disappear. Rocks could not believe it – how it happens! Water, so weak – and still it cuts deep.

Weakness also has a subtle strength in it. And you also know this if you are a little observant, you can see in life how it happens.

Woman is weak, man is hard, but always the woman wins and the man is defeated. Always. And even a great man like Napoleon, and people like that, they become like children before their women.

Josephine, the wife of Napoleon, could not believe how this man could win so many battles. She has written in a letter: It is simply unbelievable because this Napoleon is nothing! The last battle in which Napoleon was defeated, he was defeated because of Josephine, because the moment he was leaving the house she said No! Just to see what he would do. And when the woman had said No, how could Napoleon go? So he had to stay. He reached the front one hour late. Because he always used to plan the whole war of the day, that day he couldn't plan it, somebody else had to plan it – and he was defeated on that day. He was late – he was never late in his life, this was for

the first time. In fact it was not Napoleon who was defeated, it was a woman who had a victory that day. She said: No, I say, No!

Why do women become so powerful? Weakness is their secret, they are weak like water. In the beginning you say: What can they do? You are like rocks. But in the end you know, you have become like sands. All husbands by and by are converted to henpecked husbands. It is natural! If it has not happened to you something is wrong. And nothing is wrong in it.

It is said, it is an old story, once Akbar asked his wise man, Birbal: What do you think? Sometimes I become worried. All the people in my court look henpecked. Is there not even a single brave man? Birbal said: Difficult, but we will try to find one.

They were all brave men, they could put down their life in a single moment if it was ordered. Their bravery was not in any way suspected. Birbal made arrangements; he said: Tomorrow come decided that you will assert the truth. Anybody who tells a lie is going to the gallows. Think over it: the king wants to know the truth, whether you are afraid of your wife or not.

They all came. The king asked: Those who are afraid of their wives should come to the right, and those who are not afraid, only they should remain on the left. All moved except a single tiny man. Even Akbar could not believe that this man whom he had never thought could be a brave man... But at least seeing that one was there he said: I am happy because I was thinking that not even a single man would be there. That man said: Wait! Don't be happy so soon. When I was coming my wife said: Don't stand in the crowd! That's why I am standing here.

It is natural – the feminine principle wins. And Lao Tzu is all for the feminine principle. Why does the woman win? She is so soft. In fact she never fights, she persuades. She does not fight directly, her fight is very indirect and subtle. If she wants to say No, she will not say No directly, but in a thousand and one ways her whole being will say No. In the way she puts the plate down she will say No, in the way she moves – her sari will make a sound and say No. She will not say No, she will say Yes, but her whole being will assert the No. And when it is so subtle how to defeat it? If you love the woman you are defeated.

And it is good that the hard is defeated and the soft wins because that is the only possibility for God to win in the world.

The devil must be like rock. Hard. God must be soft. In fact in the East we have never thought of God as father, we have been thinking of God as mother. That insight is beautiful: God should not be thought of as father because then – the male principle is hard. He should be thought of as mother, feminine. God the mother seems better than God the father because his ways are also very subtle.

He persuades you to come towards him, he never forces you.
you never meet him anywhere and still you go on searching for him. You never encounter him because that too

In India we made the image of God in stone. That should not be done. To compensate we go and put flowers before it. A flower is more godlike than the stone. In fact stone images should disappear from the world. A flower is enough! Put the flower – and that becomes god. God is like a fragrance, not like a French perfume, so strong and aggressive, no, but very subtle, silent, non-aggressive.

Only sometimes when you are tuned, you feel it; you miss it again and again. It is the music of the silence.

THERE IS NOTHING WEAKER THAN WATER: BUT NONE IS SUPERIOR TO IT IN OVERCOMING THE HARD, FOR WHICH THERE IS NO SUBSTITUTE. THAT WEAKNESS OVERCOMES STRENGTH AND GENTLENESS OVERCOMES RIGIDITY, NO ONE DOES NOT KNOW; NO ONE CAN PUT INTO PRACTICE.

It is very difficult to KNOW it. To understand it is possible; to know it, difficult. Knowledge is too gross. If you go to know it, you will miss it. But you can understand it – what I call a tacit understanding is possible. If you watch life not in any way trying to know it....

There is a difference. If a scientist comes to this garden he will move aggressively, not that he will be aggressive, but he will move aggressively. His eyes will have aggression, he will look at the flowers, at the trees, to penetrate their secret, to know their nakedness, to know what they are. Science is like rape. It is not like love. He will cut, dissect, he will try to penetrate forcibly. to the secret.

Then comes a poet or a painter or a musician. He moves, but his movement is totally different. He moves watchfully of course – it is holy ground, to be near a flower is to be near a temple, to be near an alive tree is to be near God. It is holy ground – he moves very cautiously, he is watchful, alert, but he does not rape, he does not jump and be aggressive on he waits, waits with deep receptivity. If the plant has to give something he is ready, he will receive it with deep gratitude; but if the plant is not willing, let it be so. Then nothing can be done. A musician, a painter, a dancer, a poet, waits in receptivity: If you have something to give to me, if you feel that I am worthy of it, the plant, then I will receive it in deep gratitude; but if you feel I am not worthy, that's okay. Nothing can be done, I am helpless. He waits like a beggar. Not like Indian beggars, because they are very aggressive, their begging is very violent. No, he begs like a beggar if you call Buddha a beggar – yes, we have called him BHIKKHU, a beggar, Mahavir too, they were beggars of a totally different quality, of a totally different grandeur.

They were not aggressive – they would come to your house, they would stand before your house, if you give it is okay, they are grateful; if you don't give, then too they are grateful. Their gratefulness does not differ by your giving or not giving. They thank you, they pray for you, they move!

Like that, like a BHIKKHU, his hands spread, his heart open, ready to receive – but not to take, Then nature reveals its mystery.

It is not knowledge, knowledge is too gross a word. It is a tacit understanding. It is more like love than like knowledge. You love a person, then you know a person. Loving becomes a sort of knowing. Remember – a sort of; not exactly. It cannot be scientific, it cannot be mathematical, it cannot be logical: a sort of, a kind of. You know deeply, HEART TO HEART, but you cannot say this is knowledge. That will be too imprudent a word. You know because you love.

Says Lao Tzu: NO ONE DOES NOT KNOW; NO ONE CAN PUT INTO PRACTICE.

No one KNOWS it, no one can practise it, because to practise such a deep tacit understanding is impossible. Practice is gross. You can live it, you cannot practise it. You can know it as an

understanding, you can live it, you cannot practise it. A real man of understanding simply lives his understanding, he is not practising.

People ask me: When do YOU meditate? I don't meditate. I cannot be so foolish! To meditate means to practise. How can you practise it? You can be it but you cannot practise it. People ask me: How do YOU pray? I never pray. I live my prayers, I don't pray. Prayer is my way of living, my way of living is my prayer. It is not separate.

If you understand, you live it. If you know, then you have to practise it, because knowledge does not transform. You know something? – then the mind asks: How to do it now?

All knowledge finally becomes technology, that's why science has become technology in the West. All knowledge finally becomes technology because just by knowing, nothing happens. First you know, then you ask: How to do it?

For example, Einstein discovered the theory of atomic energy somewhere in 1905. The theory was complete. But then scientists started asking: How to do it? In abstraction it was complete, the theory was absolutely logical and proved as a theory, but how to practise it? Forty years it took to create an atom bomb and to destroy Nagasaki; then it became technology. Forty years knowledge took to become technology. Many more things are known but they will take time to become technology.

All science by and by is reduced to technology. Religion never becomes a technology, cannot become one, because it is not knowledge. You understand.... the very understanding is transforming; you are transfigured, transmuted, you are no more the same! You see, you watch, you understand a certain thing – the very thing has changed your quality of being. Now you live differently. No practice is possible. Practice of little things is possible, great things cannot be practised. Prayer is a great thing. Love is a great thing – there can be no 'know how' about it. Meditation is the last, the pinnacle. God. How can you practise God? You can become, but you cannot practise. And you can become because you already ARE – just a little understanding.... You are standing in the dark; just a little light, a little illumination, and everything changes.

Lao Tzu says you cannot know it, you cannot practise it, but, the sage says:

WHO RECEIVES UNTO HIMSELF THE CALUMNY OF THE WORLD IS THE PRESERVER OF THE STATE.

Who moves lowest is the sage, and who takes on himself the whole responsibility of the whole darkness of the world, who becomes like a Jesus – he preserves the world. The world is not preserved by politicians, they are pretenders; the world is preserved by very few people who may not even be known to you, because even to know them is difficult, they live so ordinarily; they are lost deep in the woods of the world, you may not be knowing them.

There is a story in the Bible, a beautiful parable. There was a town called Sodom. From that town comes the word sodomy. The people had become very corrupt. All sorts of sexual perversion were prevalent. People were homosexual, people were making love to animals – the whole town was perverted. God decided to destroy the town. But there was one difficulty: there was one good man in the town. Unless the good man could be persuaded to leave the town, the town could not be destroyed.

Angels were sent to persuade the good man: Please, leave the town. Because of you the town cannot be destroyed. But the good man was difficult to persuade. He said: I am needed here! Where should I go? These people are ill, these people are perverted, their lives are miserable, they live in hell – I am needed HERE. And I am responsible for these people! Because they don't know and I know – that's why I am responsible. Look! he said. Because they don't know, how can you tell them they are responsible? They are doing all sorts of things unknowingly. They are completely oblivious, ignorant, not remembering what they are doing. They are as if drunkards. I am the only one who knows what is happening, and if I go, then who will save them? I am responsible for them.

So it is said the good man was persuaded in a very cunning way. He was told: There is another town, Gomorrah, where people are even more corrupt. You please go there. So when the man was going to Gomorrah, Gomorrah and Sodom were both destroyed. Because he was just in the middle.

The world is preserved by very few people, a few people of crystal purity, of childlike innocence – but they feel responsible. Because they are aware.

It is said that when Buddha reached nirvana, the last ultimate home, the doors were opened, there was great celebration, because centuries and centuries pass then only one person comes and enters in those gates. But Buddha would not enter. He stood at the gate, his back towards the gate. They were worried, they asked: Why are you standing there? The door is open and we have been waiting for you and there is much celebration and much jubilation – Come in! Be a guest!

The Buddha is reported to have said: How can I come in? The whole world is suffering. I will stand here until the last man passes by, enters into the ultimate. I will have to wait – I will be the last, I feel responsible. I am aware, and they are not aware so they cannot be responsible, but I am responsible.

The more aware you become the more responsible you become, the more you feel, the more you become a help – not that you start serving people, but your whole life becomes a service. Not that you are doing something for them out of any obligation. No, you are simply fulfilling your own awareness.

WHO BEARS HIMSELF THE SINS OF THE WORLD IS THE KING OF THE WORLD.

Those are the real kings, who are not known to history. History goes on talking about mock kings, false kings. History has not yet become a really authentic phenomenon otherwise it would talk about Buddha, Lao Tzu, it would talk about Kabir and Krishna and Christ, it would talk about Mohammed and Mahavir, it wouldn't talk about Napoleon, Hitler, Mao Tse-tung, Stalin, it wouldn't talk about these people.

These people are just mischievous, they are the mischief-makers. They are like diseases, they have to be eliminated. Because of them, the earth is a hell.

But history goes on talking about them, and every child is corrupted by history: talking about foolish, stupid people, mad, neurotic, perverted, and not talking about those who have attained to themselves. They are the real kings of the world.

STRANGE WORDS SEEM CROOKED.