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I am here, in a way utterly present, in another way absolutely absent, because there is nothing arising in me which says "I". Not that I don't use the word; the word has to be used, it is utilitarian—but it connotes to no reality. It is just a utility, a convenience, a strategy of language; it corresponds to no reality.

When I say "**I**", I am simply using a word to indicate towards me, but if you look into me you will not find any "I" there. I have not found. I have been looking and looking and looking. The more I have looked in, the more the "**I**" has evaporated. The "**I**" exists only when you don't look inwards. It can exist only when you don't look. The moment you look, the "I" disappears.

It is just like when you bring light in a dark room, darkness disappears. Your look inwards is a light, a flame. You cannot find any darkness there—and your "I" is nothing but condensed darkness.

The basic characteristic of a Buddha, the Buddha *dharma*, his unique quality, is that he is not, that he has no attributes, that he is indefinable, that whatsoever definition you put upon him will be unjust because it will demark him, it will limit him, and he is not limited. He is pure void. **He** is a nobody.

THE DIAMOND SUTRA

You cannot assert the word "I". At the most you can say

"am". These two words "I am" are very significant. Am is your reality, I is your invention. Am-ness simply means is-ness. I is a superimposition on it. I is pseudo, and if we look through the I, then everything becomes false, because your vision is distorted.

There are two great lies in life: one is I and another is death. And if one searches deep and far enough, then there is only one great lie in life and that is I, because death is only a byproduct of I. Death cannot exist without the I. It is the false that dies. In fact it never lives in the first place: it was always dead but you were carrying the corpse, imagining that it was real. But sooner or later reality asserts itself and you have to recognize it. You cannot go on postponing it forever.

The I brings death in existence; hence the real untruth, the only untruth, the only lie, is I. Surrendering it, dropping it, withdrawing your energies from it, not cooperating, without cooperation, it dies of its own accord, out of sheer starvation, and then what is left is simply a pure am-ness. One is, but one is not separate from it.

THE RAINBOW BRIDGE

I CHING All the knowledge of heaven and earth is contained in everything, not only in the sixty-four hexagrams of the I Ching. In even 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 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

IDEA

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.

TAO: THE THREE TREASURES, Vol. 1

IDEA Birth and death are both your ideas. It is very hard to understand that birth and death are both our ideas. When a man dies, in the last moments when he is dying he projects the birth idea. He starts thinking in the last moments: How to come back? In what form? His whole life's experiences become condensed into one form: a form arises.

He has lived in a certain way—he wanted to live in some other way, but he could not make it. Now that other form takes possession of his mind: "Next time I would like to be this." And the last idea when one is dying becomes the seed.

If you can die without an idea, you will not be born. Your birth is your idea; it creates it. It is not just accidental that you are born; nothing is accidental. You have caused it, you are responsible for it. People die with different forms in their minds. Those forms become the guiding lines—then they enter into a womb according to those guiding lines. Birth arises.

And you will be surprised to know that death is also your idea. People die according to their ideas. In fact, depth psychology suspects that each death is a suicide. And the suspicion is almost true—I say "almost" because I have to leave Buddhas out of it. But about everyone else it is true: your death is your idea.

You start becoming tired of life, sooner or later, and you start thinking how to die, how to disappear. It is too much. Enough is enough! Have you not thought many times of committing suicide?

Freud stumbled upon the idea: he called it "thanatos"—the death-wish. Everybody has that, deep inside; it decides your death. Even people who die in accidents are prone to accidents, who would like to die in an accident.

We go on creating possibilities around ourselves, and when they happen then we are surprised. Just watch your ideas and how they create your life. Somebody thinks that

he is such a failure, he is never going to make anything. And he is *not* going to make anything, because this idea is creating his reality. And the more he finds that he is not making any way into anything, the more the idea becomes enforced by the feedback, and the more he will find he is becoming a failure. And a vicious circle is created.

The man who thinks he is going to succeed, he succeeds. The man who thinks he is going to be rich becomes rich, and the man who thinks he is not going to become rich remains poor. Try it. You will be surprised; sometimes you will not be able to believe it.

A man thinks he will never find anybody to be friendly with: he will not find—he has created a China Wall around himself, he is not available. He has to prove his idea right, remember. Even if somebody approaches with great friendliness; he will reject them. He has to prove his idea, he has a great commitment to his idea. He is not going to be distracted from his idea, his idea is so much a part of his ego. He has to show to the world that he was right, nobody can be a friend to him, that all are enemies. And all will turn, slowly slowly, into enemies.

Just watch your mind. You are constantly creating your life, you are constantly manufacturing your life.

TAKE IT EASY, *Vol. II*

IDEAL The word "ideal" is a dirty word to me. I have no ideals. Ideals have driven you mad. It is ideals that have made this whole earth a big madhouse.

The ideal means you are not that which you should be. It creates tension, anxiety, anguish. It divides you, it makes you schizophrenic. And the ideal is in the future and you are here. And how can you live unless you are the ideal?—first you be the ideal, then start living. And that never happens. That cannot happen in the very nature of things. Ideals are impossible; that's why they are ideals. They drive you crazy and make you insane. And condemnation arises, because you always fall short of the ideal. Guilt is created. In fact, that is what the priests and the politicians have been doing—they want to create guilt in you. To create guilt they use ideals; that is the simple mechanism. First give an ideal, then guilt comes automatically . . .

Don't start hankering and longing for some future ideal, idea, perfection. Drop all ideals and live herenow.

THE HEART SUTRA

IDENTIFICATION Man ordinarily lives a very unconscious life, almost like a robot, a sleepwalker, a somnambulist. He goes on doing things but all is mechanical. He is not aware of what he is doing, he is not watchful of his own acts, he is not alert about his own thoughts. He is so identified with his feelings, emotions, moods, that he cannot watch—watching needs a certain distance. And he is so closed that when he becomes angry he really becomes anger, not just angry. And when he is greedy he is not just greedy, he is greed.

The same is the case with all his emotions, feelings, thoughts, actions. This identification is a state of unconsciousness, and this identification has to be broken, hammered, so a distance can be created, so you can see what you are doing. While eating you can see, while walking you can see. A moment comes when even while you are sleeping you can see. Something in you still remains alert and aware, just like a small flame inside. The body is fast asleep, you may be snoring, and you can hear it yourself. It is a rare phenomenon but it happens. Hearing yourself snoring is something like a miracle, but it is possible.

As your awareness grows, slowly slowly you become capable of watching your body in all its acts, then your mind in all its activities, then your heart.

Of course the hardest to watch is the heart, and the easiest to watch is the body, and between the two is the mind; hence begin with the body and end with the heart. Once you can watch all three, these three concentric circles around your center, meditation has started growing in ydu, the spring has come . . .

Getting unidentified and becoming aware—that's the whole process of sannyas.

NIRVANA: NOW OR NEVER

IDENTITY I give you a new name only to make you feel that names are not important. Your old name can simply disappear because it was only a label, it can be changed.

You are not the name. To impress this fact, to emphasize this fact upon your consciousness, that the name is not your reality . . .

Every child comes into the world without a name, but we have to give a name; it has some utility. It is absolutely false, but in a vast world with millions of people it will be difficult to manage if nobody has any name; it will become almost impossible to manage. Some names are needed; false they are, but they work, they have a utility. They have no reality, but utility certainly they have.

But ordinarily you grow with your name; in fact, you become conscious only later on. Your name is deeper than your consciousness, hence there arises an identity with the name. You start feeling, "This is my name, this is me."

When you become a sannyasin I want to destroy that identity, because this is the beginning of the destruction of all identities. First I destroy the identity with the name, then I will destroy the identity with the body, then the identity with the mind, then the identity with the heart. When all these identities have been destroyed you will be able to know who you are: the unidentified, the nameless, the formless, the indefinable. And that is only a pure witness in you; nothing can be said about it, no word is adequate to explain it . . .

The only thing to be learned in the communion with the Master is that witness, that watcher, that seer, that watcher on the hills who is beyond everything. Everything falls short of that which is transcendental. To know that transcendental reality in you I start by changing your name; that is just taking one brick out of your false edifice. And then if you allow me to take one brick, I will go on taking other bricks. I change your clothes just to give you a discontinuity with the past.

You have to become discontinuous with the past. Unless you die to the past you cannot be reborn, you cannot be herenow. The past has to be completely dropped and forgotten—it was a dream, nothing more—and out of the past arises the future. If the past is dropped, the future disappears. Then the *only* reality is now and here. And to be here and now, absolutely here and now, is to know all that is



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to the
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INTRODUCTION

This concordance is a glimpse into a way of seeing—the way of the new man. At the threshold of the new millennium, Bhagwan Shree Rajneesh has given us a head start on a fresh way of understanding life.

In His vision, all is viewed with equanimity, as a part of the whole. Yet He has been able to give us snapshots of a process in flux, crystallized observations of a fluid reality.

Modern physicists have realized that an observer can capture only either the position or the velocity of a particle; just so, Bhagwan realizes the difficulty of defining a portion of a given "reality".

As an energy particle may be viewed from several relative viewpoints, as a dancer may improvise movements to convey the spirit of a musical passage, as a flute player may use several melodies to impart a creative phrasing, so Bhagwan weaves varied threads of insight to give us a glimpse of a reality seen only from the peak of a consciousness like His.

In one metaphor, Bhagwan explains how difficult it is for a blind man to understand a rainbow. And we are the blind ones for whom he weaves a tapestry of light rays to raise our understanding.

In so doing, He has given new life to the ancient religious concepts. *Dhamma* or truth, satsang or communion, *sannyas* or search, have come back to life for us and for the people of the next century and beyond.

Before you assume that you understand reality, browse through this volume and its two companions. See how a new vision has dawned, a new music has begun. Soon you too will feel gratitude to Bhagwan for these graceful, fluid, visionary insights.

Love.

Ma Mary Catherine, Ph.D. (Yale)
D.Litt.M. (RIMU), Acharya

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worth knowing, is to really live an authentic, sincere life, a life full of truth and bliss and godliness.

I AM THAT

Man is absolutely unaware of his own being. He knows everything else, he tries to know everything else—except his own self, for the simple reason that he takes himself for granted. He thinks that he knows himself. And there is the fundamental error, the most fundamental mistake one can commit.

We are, but we don't know who we are. Our names deceive us; they give us a certain feeling that this is what we are. Our bodies reflected in the mirror, our faces reflected in people's eyes, go on giving us a certain idea of our identity. Slowly slowly we gather all this information and create an image of ourselves which is utterly false. This is not the way to know oneself. One cannot know oneself by looking in the mirrors because the mirrors only reflect the body—and you are not the body. You are in the body, but you are not the body. Your behavior, your character, your actions can show your mind, but not you.

There is a school of psychologists, one of the most important schools, called the Behaviorists. They think man is his behavior: you are nothing but the totality of your actions, so if your actions can be understood you are understood. Man is more, much more than the sum total of his actions; man is not only his behavior. Man is the innermost consciousness of his body, of his mind, of his actions.

Unless you become conscious of your consciousness, unless you become aware of your inner light, you go on living in illusions. And we perpetuate illusions because they are cheap, easily available; they cost nothing, and they can be handed over by others to us.

Discovering oneself is arduous: it is going on the greatest exploration. It is easier to go to the moon, easier to go to Everest. It is far more difficult to go to one's own center—for the simple reason that you will have to travel alone, all alone. As one of the great Greek mystics, Plotinus, says, "It is a flight of the alone to the alone."

ZEN: THE SPECIAL TRANSMISSION

IDEOLOGY All political ideologies and religious ideologies are nothing but non-medicinal tranquilizers. The whole purpose is to make you live in sleep so you can be exploited, oppressed, enslaved, and still you will not be aware of what is happening to you.

THEOLOGIA MYSTICA

I am not giving any ideology here, I am not converting you to an ideology. This is not a conversion: I am not imposing any beliefs on you. On the contrary my effort is to take all beliefs away from you, to leave you without belief, because wherever belief is, doubt is; they are never separate.

The believers are all doubters and the doubters are all believers. Somebody believes in God and somebody believes in no God—but both are believers. Even the communists who think that they are non-believers are not non-believers, they are believers. They believe in no God, they believe in no religion; they have created a religion without God and they have created their own trinity—Karl Marx, Engels and Lenin. They have created their own worship and their ritual. It is a religion without religion, it is a religion without God, without soul . . . a very hollow religion of course, but it is a religion. It has become the opium of the people now.

I take away all ideologies. My work is basically to destroy and shatter them so that you can be freed. Once you start seeing things as they are without any barrier of doubt and belief, without any thinking, you have come home. Then you can have a communion with reality. You can call that reality God, *nirvana*, enlightenment, truth—those are just *names*. Any name will do because reality has no name of its own. It is nameless, it is a nameless experience.

EVEN BEIN' GAWD AIN'T A BED OF ROSES

IDOL The idol is only a symbol. Being trapped by the symbol is the misery of man, and all men are trapped by symbols. Somebody is a Hindu, somebody is a Moham-medan, somebody is a Jew. These are all trapped human beings, trapped by a certain language, metaphor, symbol.

But the more you are trapped in the symbol, the farther away you are from reality. Reality is revealed only when all

ideals are broken. One has to destroy all idols. In that utter emptiness, reality reveals itself of its own accord.

Reality is that which is; an idol is that which we have made out of it. The idol is a human creation; reality is always there. It is not a creation, it is simply there.

Hence the really religious man cannot be a Hindu, cannot be a Mohammedan, cannot be a Christian. It is impossible for him to be confined to any category; he cannot have a label. He will laugh at all labels! And that's what my sannyasin has to do.

SNAP YOUR FINGERS, SLAP YOUR FACE AND WAKE UP!

IFS AND BUTS Never get hooked by "ifs" and "buts". Make life simple, and without "ifs" and "buts" life is very simple. "Ifs" and "buts" create great complexity. Because we create our life through thinking: if you say "if" then there will be an "if"; you are projecting it. Don't project hesitations . .

Man creates his own world by thinking about it continuously.

THE NINETYNINE NAMES OF NOTHINGNESS

IGNORANCE This is the first step towards wisdom: to realize that you are not wise, to realize that no trick of hiding it is going to help.

One who realizes that he is ignorant is already on the path. One who realizes that he is poor is already on the path of the kingdom of God, the real treasure. One who realizes that he is blind—his eyes are already opening. One who realizes that he is deaf will sooner or later become capable of listening. And then he will know the music of existence . . .

If you hide it, you help it—because in darkness it grows, and becomes bigger and bigger, and takes infinite proportions. Open it to the light and the sky and the air and it dies—because it cannot live in light.

Ignorance is like the roots of a tree: if you bring them out, they die. In the light they cannot survive. They are the dwellers of darkness; in the pure air they cannot survive. But if you hide, then you help them grow.

THE TRUE SAGE

Conscious ignorance is not ignorance at all. It is the ultimate state of consciousness—how can it be ignorant? It is pure knowing. Of course, there is no knowledge, hence it is called ignorance. But there is knowing, utter knowing, clarity, transparency. No knowledge is gathered, but all is known.

Conscious ignorance means innocence *and* conscious. If innocence is unconscious, sooner or later it will be corrupted by knowledge. Unconscious mind is always ready to be corrupted, polluted, distracted.

Consciousness means centering, awareness—you cannot be distracted. You remain in your knowing, but you don't accumulate knowledge. Knowledge is always of the past; knowing is in the present, is of the present. Like a mirror: the mirror reflects if something comes before it, but when it passes the mirror is empty again. This is conscious ignorance . . .

When the Emperor Wu asked Bodhidharma, "Who are you?" he simply said, "I don't know." This is conscious ignorance. Wu misunderstood him. He thought, "Then what is the point? If you don't even know who you are, then what is the difference between me and you? I also don't know who I am."

Wu is simply ignorant. Bodhidharma is consciously ignorant. And that word "consciousness" makes all the difference—all the difference that there is in the world. It transforms the whole quality of ignorance. Ignorance becomes luminous. It is full of light—not full of knowledge but full of light.

THE GRASS GROWS BY ITSELF

ILLNESS To be whole is to be healthy. That's exactly the meaning of the word "healthy": to be whole. Nothing is missing; all the parts are functioning in deep harmony, in accord, in tune with each other. It is an organic unity. To be ill means some parts are missing, non-functioning; the accord is lost—the harmony is no longer there; some trouble has arisen—the balance has been lost. That is the meaning of illness.

COME, COME, *YET AGAIN* COME

Sometimes my body is ill, and people come to me and they say, "Why are you ill? You should not be ill; an enlightened person should not be ill." But who told you that it is so? I have not heard about any enlightened person who was not ill. Illness belongs to the body. It has no concern with your consciousness or whether you are enlightened or not.

And sometimes it happens that enlightened persons are more ill than unenlightened ones. There are reasons . . . Now that they don't belong to the body, they don't cooperate with the body; deep down they have broken themselves from the body. So the body remains but the attachment and the bridge is broken.

Many illnesses happen because of the separation that has happened. They are in the body but their cooperation is no longer there. That is why we say an enlightened person will never be born again—because now he cannot make any bridge with any body again. The bridge is broken. While he is in the body, then too, really, he is dead.

Buddha attained enlightenment when he was nearabout forty. He died when he was eighty so he lived forty years more. On the day he was dying, Ananda started crying and said, "What will happen to us? without you we will fall into darkness. You are dying and we have not yet become enlightened. Our own light is not yet lit and you are dying. Do not leave us!"

Buddha is reported to have said, "What? What are you saying, Ananda? I died forty years before. This existence was just a phantom existence, a shadow existence. It was just running along somehow, but the force was not there. It was just a momentum from the past."

If you are pedaling a bicycle, and then you stop and there is no pedaling, you are not giving any cooperation to the cycle, it will go on moving for a little while just because of the momentum, the energy that you gave it in the past.

The moment someone becomes enlightened, the cooperation is broken. Now the body will take its own course. It has a momentum. From many lives in the past, momentum has been given to it. It has a life span of its own which will be completed, but now, because the inner force is no longer with it, the body is prone to be more ill than ordinarily.

Ramakrishna died of cancer; Raman died of cancer. To the disciples it was a great shock, but because of their ignorance they could not understand . . .

Mahavira died of stomach pain, something like an ulcer—for many years he suffered. His disciples must have been in difficulty because they have created a story around it. They could not understand why Mahavira should suffer, so they have created a story which shows something about the disciples, not about Mahavira.

They say that a person who had a very evil spirit, Goshalak, was the cause of Mahavira's suffering. He threw his evil force on Mahavira and Mahavira absorbed it only because of his compassion—and that is why he suffered. This shows nothing about Mahavira but something about the difficulty of the disciples. They cannot conceive of Mahavira suffering so they had to find a cause somewhere else.

One day I was suffering from a cold—it is my constant companion. So somebody came and he said, "You must have taken somebody else's cold." That doesn't show anything about me, it shows something about him. It is difficult for him to conceive of me suffering. So he said, "You must have taken somebody else's cold." I tried to convince him, but it is impossible to convince disciples. The more you try to convince them, the more they believe that they are right. In the end he said to me, "Whatsoever you say I am not going to listen. I know! You have taken somebody else's illness."

What to do? The body's health and illness is its own affair. If you want to do something about it, you are still attached to it. It will take its own course; you need not be much worried about it.

I am only a witness. The body is born, the body will die; only the witnessing will be there. It will remain forever. Only witnessing is something absolutely eternal—everything else goes on changing, everything else is a flux.

THE BOOK OF THE SECRETS, Vol. V

ILLUSION If you watch deeply you will find all your thoughts are creating you and your life. They create your hell, they create your h-aven. They create your misery, they

create your joy. They create the negative, they create the positive. Both are illusory—the pain and pleasure, the sweet dream and the nightmare, both are illusory.

What is meant by calling these things illusory? The only meaning is that they are your creation. You are creating a magic world around yourself—that's what is meant by the word *maya*. Everybody here is a magician. And everybody is spinning and weaving a magic world around himself, and then is caught—the spider itself is caught in its own web.

There is nobody torturing you except yourself. There is nobody except yourself; your whole life is your work, your creation.

Buddhism insists on this fact very emphatically. Once this is understood, things start changing. Then you can play around; then you can change your hell into heaven—it is just a question of painting it from a different vision. Or if you are too much in love with misery you can create as much as you want, to your heart's content. But then you are never complaining, because you know that it is your creation, it is your painting, you cannot make anybody feel responsible for it. Then the whole responsibility is yours.

Then a new possibility arises: you can drop creating the world, you can stop creating it. There is no need to create heaven and hell, there is no need to create at all. The creator can relax, retire.

That retirement of the mind is meditation. You have seen all, this way and that. You have enjoyed and you have suffered, and you have seen the agonies and the ecstasies; love and hate, anger and compassion, failure and success, you have seen all. Ups and highs, lows and downs, you have lived all. Slowly slowly, this experience makes you alert that you are the creator.

If you have been on any drug trip, you know it. The drug simply releases your mind energy and things start happening. You are transported into other worlds. If a person suffers from paranoia and he goes on an LSD trip, the trip is going to be very very horrible. He will be persecuted, he will be surrounded by enemies, he will suffer much. If the person is not living out of fear but living out of love and joy, he will have beautiful experiences.

Aldous Huxley says that he lived great heavenly experiences through LSD. But Karl Reiner says that he went through hell. And both are right. They think they are against each other, criticizing each other. Reiner thinks drugs create hell. Drugs create nothing. All that is created is by your mind; drugs can only magnify it. They can exaggerate, they can allow things to appear in a very magnified form, a thousandfold bigger than they are. Molehills are turned into mountains, that's all. The drug can only exaggerate, but the seed is supplied by your mind.

Your whole life is a kind of drug trip.

TAKE IT EASY, Vol. II

There are only two illusions in the world, and they are not really two but two aspects of the same illusion. One is ego, which is false; it gives you the false idea that "I am separate from existence." And out of this illusion arises the second illusion—the illusion of death. You are not separate from existence, hence how can you die? The wave is not separate from the ocean; it cannot die either. Yes, sometimes it manifests and sometimes it rests and goes into unmanifestation.

There is no death, remember it. But I am not telling you to believe in me; I would like you to experience it. There is no death. There is only life and life eternal

TAO: THE GOLDEN GATE, Vol. II

In the East, the Buddhas have always called the world *maya-illusion*, a magic show; nothing real, nothing substantial in it. They don't mean that these trees around Buddha Hall are unreal; they don't mean that you can pass through the wall because the wall is unreal; they don't mean that whether you eat stones or bread, it doesn't matter because both are unreal.

What they mean is totally different. They don't mean that this world is unreal—they simply mean that unless you drop all your dreams you will be creating a world of your own, you will be projecting a world of your own. The real world will function only as a screen and you will project your dreams on it. You will never see the real world. The real world is God, but you will go on projecting your own dreams, and you will live in *maya*, in illusion.

Mind is illusion, not the world. Let me emphasize it, because it has become a great misunderstanding around the world that the East teaches that the world is illusory—that is a misunderstanding. The East teaches that the *mind* is illusory, and the world created by the mind is bound to be illusory—because only an illusion can come out of another illusion.

The true world—that which is—is not illusory. But you have not known it yet; you have no inkling of it. You can know it only when you drop all dreaming.

THE FISH IN THE SEA IS NOT THIRSTY

IMAGINATION Just there is sitting Rushma. She has come from Nairobi. The other day she asked "I hanker for you, Bhagwan, so much in Nairobi. I dream about you, I fantasize about you, and I have come so far. And now my heart is not fluttering that way. What has happened?" Nothing has happened. Just that we are more in love with the imaginary than with the real. The unreal has become more real. So in Nairobi you have "your" Bhagwan—that is your imagination. I have nothing to do with it—that is your idea. But when you come to me, I am here, and then suddenly your imaginary ideas are no more relevant. You come with a dream in your mind. My reality will destroy the dream.

Remember to change your consciousness from the imaginary to the real. Always listen to the real. Unless you are very, very alert, you will remain in the trap of the imaginary.

The imaginary seems to be very satisfying for many reasons; it is under your control. You can have Bhagwan's nose as long as you want—in your imagination. You can think whatsoever you want to think. Nobody can hinder it, nobody can enter into your imagination; you are utterly free. You can paint me as you want, you can imagine me, you can expect . . . you can make whatsoever you want of me—you are free; the ego feels very good.

That's why when a Master is dead he finds more disciples than while he is alive. With a dead Master, disciples are completely at ease; with a living Master, they are in difficulty. Buddha never had so many disciples as he has now, after twenty-five centuries. Jesus had only twelve disciples—now, half of the earth. Just see the impact of the absent

Master: now Jesus is in your hands—you can do whatsoever you want to do with him. He is no more alive; he cannot destroy your dreams and imaginations. If the so-called Christians had seen the Jesus, their hearts would stop fluttering immediately. Why?—because they would not believe; they have imagined things. And Jesus is a real man. You could have found him in a pub, drinking with friends and gossiping. Now this doesn't look like the "only begotten son of God", it looks very ordinary. Maybe he is just the carpenter Joseph's son. But once Jesus is gone, then he cannot interfere with your imagination. Then you can picture and paint and create images of him as you like.

Far away it is easier—the imagination has full power. The closer you come to me, the less and less power will your imagination have. And you will never be able to see me unless you drop your imagination. So is the case with all other pleasures.

THE TANTRA VISION, Vol. II

First you must understand what imagination is. It is condemned very much nowadays. The moment you hear the word "imagine" you will say this is useless, we want something real, not imaginary. But imagination is a reality, it is a capacity, it is a potentiality within you. You can imagine. That shows that your being is capable of imagination. This capacity is a reality. Through this imagination you can destroy or you can create yourself. That depends on you. Imagination is very powerful. It is potential power.

What is imagination? It is getting into an attitude so deeply that the very attitude becomes reality. For example, you may have heard about a technique which is used in Tibet. They call it heat yoga. The night is cold, snow is falling, and the Tibetan lama will be standing naked under the open sky. The temperature is below zero. You would simply start dying, you would freeze. But the lama is practicing a particular technique. That technique is that he is imagining that his body is a burning fire and he is imagining that he is perspiring—the heat is so much that he is perspiring. And he actually starts perspiring although the temperature is below zero and even the blood should freeze. He starts perspiring. What is happening? This perspiration is real, his

body is really hot—but this reality is created through imagination .

In old Tibet, Buddhist monks used to do exercise only through imagination. And those techniques can be of much use for modern man, because it is difficult to run in the street, difficult to have a long walk, difficult to find a lonely street. You can just sit down on the floor in your room and imagine that for one hour continuously you are taking a long fast walk. Just in imagination go on walking. And now even medical experts say that the effect would be the same as if it were a real walk. Once you get in tune with your imagination, the body starts functioning. You are already doing many things without knowing that it is your imagination working. Many times you create many illnesses just through imagination; you imagine that now this disease is there, infectious, it is all over the place. You have become receptive, now there is every possibility that you will fall ill—and that illness is real. But it has been created through imagination. Imagination is a force, an energy, and the mind moves through it. And when the mind moves through it, the body follows.

THE *BOOK OF THE SECRETS*, Vol. V

IMITATION The whole world has become full of imitation and the whole world is looking sad. It is inevitable, this sadness, and it is not only sadness. Hidden behind this sadness is a state of schizophrenia, because basically nobody can be anybody else but himself. So deep down he is himself, but on top of it he is pretending to be somebody else, hence everybody is a hypocrite.

All the religions have done this to humanity: they have created a hypocritical world, a schizophrenic humanity, a split personality. This is their gift! It is a curse, but this is what they call a gift to humanity. Everybody is living a split life, a double life: from the front door, one life; from the back door, totally another. And of course, between the two he is caught in a tension, in anxiety; he cannot be totally either this or that. Hence the misery in people's eyes, the sadness, the deadness.

Nobody needs to be anybody else. Just be yourself? Show some respect to your life. Respect yourself, love yourself,

because unless you respect yourself you will not respect anybody else in the world. If you cannot even respect your life, how can you respect anybody else's? You can pretend, but pretension is not truth and it is not liberating. Truth liberates, pretension creates a bondage around you. It becomes an imprisonment—and one *hates* imprisonment.

Everybody has to create his own footpath. There are no superhighways towards truth, only footpaths, and they too are not ready-made, available; you have to walk and create them. You have to search for truth and in your very search you create the path. The path is not already there so that you can simply go to the truth. The search for truth is an immense adventure. Each moment one is in for a great surprise.

THE WILD GEESE AND THE WATER

Mahavira lived naked; that was his individuality. Nobody else is supposed or expected to live naked, unless one finds it an inner, intuitive vision, unless one finds that this is the only way he can be true to his self. Then it is another matter. But the Jaina muni, the Jaina monk, practices nudity—just an imitation, a carbon copy. And remember, imitation is always ugly because it creates a false person; it never gives you authenticity.

Mahavira was naked not because anybody had told him to be naked. He felt the immense urge to be just like a child and he followed his urge, and he suffered for his urge. He was chased from one village to another, mad dogs were put after him, he was stoned, because people thought he was destroying their morality, that he was a dangerous man ...

But Mahavira was immensely blissful. The Jaina muni does not seem to be blissful at all because he is simply an imitation. He is really torturing himself, forcing himself to be naked, because in his mind now the greed has arisen: unless he looks like Mahavira he is not going to attain the ultimate liberation ...

Buddhist monks go on following the Buddha. They sit the same way, they talk the same way, they behave the same way. That is not going to help at all. That is not going to make you religious. That is not going to make you another Buddha. You are being simply stupid. And the more stupid

you are the better you can imitate, because imitation needs no intelligence. In fact, only a mediocre mind can be imitative. The more intelligent you are, the more you want to be simply yourself, whatsoever it is . . .

Each individual has to be a light unto himself or herself.

GUIDA SPIRITUALE

The Zen people say: "If you meet Buddha on the way, kill him!" And they worship Buddha, and still they say: "If you meet the Buddha on the way, kill him!" They are simply saying what Buddha himself has said. Buddha insisted his whole life: Don't follow—understand. Imbibe my spirit, but don't follow my character. You will have your own character, which is going to be unique, because no other individual has ever been there who is like you and no other individual will ever be there who can be like you. You are unique.

Don't become imitators. But that's what happens: people become parrots. They repeat what their Masters say, they imitate how their Masters live.

THE BOOK OF THE BOOKS, Vol. V

IMMATURITY The mind is immature when it is not ready to learn. The *ego* feels very fulfilled if it need not learn anything from anybody; the ego feels very enhanced if it feels that it already knows. But the problem is that life goes on changing, it is never the same; it goes on flowing, it is a flux. And your knowledge is always the same. Your knowledge is not evolving with life, it is stuck somewhere in the past, and whenever you react through it you will miss the point because it will not be exactly the right thing to do. Life has changed but your knowledge remains the same, and you act out of this knowledge. That means you face today with your yesterday's knowledge. You will never be able to be alive. The more you function through knowledge, the more immature you become . . .

So the first thing is that you should be capable of learning and your learning capacity should never be burdened by knowledge, never be covered by dust. The mirror of learning should remain clean and fresh so it can go on reflecting . . .

The second thing is that the immature mind is always interested in trivia. The immature mind is always interested in things: money, houses, cars, power, prestige ... all trivia, all rot. The mature mind is interested in existence, in being, in life itself. So when I say to you that you have an immature mind I mean you are still interested in things, not in persons; still interested in the outside, not in the inside; still interested in objects, not in subjectivity; still interested in the finite, not interested in the infinite.

ANCIENT MUSIC IN THE PINES

The immature person functions through memory. Whenever there is a situation he looks into his memory, into his past, and finds a clue. The mature person looks into the situation, puts his past aside, because the past is irrelevant. He brings his total attention to the present situation and functions out of that totality. His action is in the present. The immature person is always living through his past; the immature person is always turning his future into his past. He is repetitive, he is parrotlike, he is a shadow, a reflection. He is not real.

THE FIRST PRINCIPLE

IMMORTALITY The secret of immortality is not such a secret that it cannot be discovered. In fact it is an open secret: just a little digging inside yourself and you can discover it. Just a few layers of garbage have to be removed; we call that garbage the mind. Thoughts and desires and memories are crowding inside, and because of the crowd we cannot see our own truth. Once we are able to create a little gap, a little space, the truth is discovered.

The truth is that we are immortal. The truth is that we were never born and we will never die, that birth and death are episodes in our eternal life. Thousands of times we have taken birth and thousands of times we have left the body. It is because of this mind we go on coming back again and again. It is because of the mind that the wheel of birth and death goes on moving. If we drop out of the mind the wheel stops. And that's the whole art of meditation: how to drop out of this mind and how to enter the space called no-mind.

Mind is arbitrary, accidental. No-mind is your real nature,

your very being. To discover it is to discover the Buddha within. And once you have tasted something of your innermost core you have tasted the sweetest, the most delicious experience of life. There is nothing higher than that. Nothing is more precious than that.

EIGHTYFOUR THOUSAND POEMS

Awareness is what the alchemists have been searching for—the elixir, the nectar, the magical formula that can help you to become an immortal.

In fact everybody is immortal but we are living in a mortal body and we are so close to the body that the identity arises. There is no distance to see the body as separate. We are so immersed in the body, rooted in the body, that we start feeling we are the body—and then the problem arises: we start becoming afraid of death. Then all the fears, all the nightmares, come in its wake.

Awareness creates the distance between you and your body. It makes you watchful of both your own body and mind, because body and mind are not separate. Body-mind is one entity, the mind is the inside of the body. And when you become aware of body-mind you immediately know you are separate from both and the distance starts happening. Then you know you are immortal, you are not part of time, you are part of the eternal, that there is no birth for you and no death either, that you have always been here and you will always be here. You have been in many bodies because you desired so much.

Each desire brings you back into a body because without a body no desire can be fulfilled. If one is very much attached to food one will need a body; without a body you cannot enjoy food—souls are not known to eat food. So a person who is too greedy for food is bound to come back in a body. Or the person who is too attached to sexual pleasures is bound to come back in a body, because nobody has ever heard . . . Except for one thing, that the holy ghost created Jesus Christ ... Otherwise no ghost has ever been able to do anything like that. And it is just a myth: ghosts cannot do it. Even if they want to do it they will have to possess somebody's body. Without a body there is no possibility of any pleasure, any fulfillment of any desire.

So when all desires disappear you will not come back into the body but you will remain in the universal consciousness as part of infinity. That's what in the East we call *nirvana*, the ultimate state of consciousness, when there is no need for any body, no need to be imprisoned again. We call it the ultimate freedom, because to be in a body is a bondage. Of course it is a very limited thing and you are unlimited; it is forcing the unlimited into such a limited, small world of the body. That's why there is constant tension, uneasiness, and one goes on feeling crippled, one goes on feeling crushed, crowded, imprisoned, chained. One may not be exactly aware of it but vaguely everybody feels something is wrong. This is what is wrong: we are infinite and are trying to exist through the very small world of the body.

Awareness frees you from the body. And the moment you know you are not the body, in that very moment all desires that can be fulfilled through the body also disappear. It is like bringing light into a dark room—darkness disappears. Awareness functions like light and all desires are nothing but darkness. And it is nectar.

Sannyas is an alchemical phenomenon. Our search is for that ultimate transmutation in which the mortal experiences immortality.

JUST THE TIP OF THE ICEBERG

IMPERFECTION All the religions, all the societies, all the cultures create a tremendous guilt in you that you are not what you should be. They give you perfectionist ideals to fulfill which are impossible. They simply drive you crazy.

Perfectionism is the root cause of all neurosis. Nobody can be perfect—nobody *need* be perfect; life is beautiful because everything is imperfect. Perfection is death; imperfection is life. It is because of imperfection that growth is possible. If you are perfect then there is no growth, no movement. Then nothing can happen to you; all has already happened. You will be utterly dead.

Hence I say God is the most imperfect phenomenon because God is the most evolving factor in existence, and evolution and perfection are against each other. It is because of this that all the religions have been against the idea of evolution. Christianity condemned Charles Darwin and his

philosophy as much as possible. The reason was this: Christianity believed in a perfect God, and a perfect God can create only a perfect world. How can imperfection come out of a perfect creator? Then there is no possibility of evolution. If the possibility of evolution is accepted, then the world, the creation, is imperfect and ultimately it will lead to the logical conclusion that the creator is imperfect.

No religion has dared to declare that God is imperfect, but I declare that God is imperfect because imperfection means evolution, imperfection means life, imperfection means flow, growth. And God is infinitely imperfect; he will never become perfect. The moment he becomes perfect the whole existence will disappear into non-existence.

But because of this idea of a perfect God we have all been trying for centuries to be perfect, and there are two outcomes of it. One is: if you are simple, innocent, you will start *trying* to be perfect and you will go neurotic. And you can never become perfect, hence you will carry a mountainous burden of guilt. It will crush you, it will destroy all your joy in life, it will poison you. It won't allow you to celebrate, to sing, to dance. It is suicidal. Or if you are not innocent and simple, if you are cunning and clever, then you will become a hypocrite. You will talk about perfection; that will be just a facade, a mask, and hidden behind the mask you will go on being whatsoever you are.

Both are ugly phenomena. Going crazy, becoming neurotic, being guilt-ridden is ugly; becoming a hypocrite is ugly. But your so-called religions leave you no other alternative: they all talk about saying yes, but they all teach you to say no. They all think they are theistic—they are all atheistic, because to me atheistic means a deep-rooted no and theism means a fundamental yes to life. Theism has nothing to do with God, nor has atheism anything to do with the denial of God. Theism is saying yes to life with all its imperfections, as it is, saying yes to it with no conditions, with no strings attached. And atheism to me means saying no to life as it is and trying to make it better, trying to make it perfect.

TAO: THE GOLDEN GATE, Vol. 1

IMPOSSIBLE God is the impossible. Religion itself is

nothing but a passion for the impossible, the passion for the impossible.

So if a person only lives with the possible, he lives lukewarm. He lives only for the name's sake. Yes, he may be a good citizen, a healthy person, doing his job, not creating any trouble for his family or the society; he may not be a mischief-maker, may not be a troublesome individual, may be perfectly adjusted—but what is the point? One simply lives and dies and never knows anything beyond that which goes beyond death.

So unless you can help a person to have a glimpse of the impossible, and you create a desire in him to long for the impossible, to desire the impossible, to be passionately, intensely in love with the impossible, you have not helped. If you can create this desire, he has a meaning. He starts growing. Then his growth is neither economic nor political nor social. His growth is religious. His growth is real. He is neither a Christian nor a Hindu nor a Mohammedan. For the first time he has taken possession of his whole being. He is himself, and nobody else.

THE PASSION *FOR* THE IMPOSSIBLE

IMPOTENCY It is a well-known fact, observed almost all over the world by all the researchers, that people are afraid of love for the simple reason that when they move into love-making a moment of deep orgasmic joy comes when they suddenly experience themselves as being close to death, melting, disappearing, and they become frightened, they become frozen.

It is one of the reasons why millions of women never achieve orgasm; they hold back, they remain cold. Of course they have rationalized it in many ways—that it is good, ladylike. And millions of men suffer from premature ejaculation for the same reason, for the simple reason that they are so afraid, and out of fear they cannot attain to a mature ejaculation. Before the orgasm happens their energy is released. It is a way of avoiding the orgasm, it is a very subtle strategy. Women become frigid, men either start having immature ejaculations or, at a later stage of life, they become impotent. And now it is a perfectly well-known fact that very rarely does a man become impotent, very rarely—one man

in a thousand, maybe—but millions suffer from the idea of impotency. The idea is their own, imposed on themselves. And the reason is very deep, it is beyond psychology to help.

Only meditation can help, because only meditation can make you aware that you are deathless. In fact, even if you want to die you cannot, there is no way to die. You were never born and you will never die. You were before birth and you will remain after death. Birth is only entering into a certain body and death is leaving that certain body—but you are eternal.

The experience of this eternity, this deathlessness, becomes the foundation of a totally new life, a new lifestyle: fearless, without misery, without anxiety, a life which is orgasmic—not only in the sexual sense . . . because that is only one of the dimensions of orgasm. There are many dimensions to being orgasmic.

A really orgasmic person knows many dimensions of orgasm. Looking at a beautiful sunset he is in orgasm—an absolutely non-sexual orgasm. Watching the sky full of stars he goes into orgasm; that orgasm has nothing to do with sex. Listening to music or dancing or just sitting silently doing nothing, resting in oneself, there is great joy; all the cells of the body are dancing, rejoicing.

A person starts living bliss each moment if only one experience becomes possible: that of deathlessness. Hence the East has never bothered much about psychology, for the simple reason that the eastern understanding has been this, that ninety-nine point nine percent of psychological problems are not basically psychological, they are rooted in spiritual ignorance. Once that ignorance disappears, these problems disappear. Western psychology goes on analyzing. That analysis is simply absurd, it goes on and on. No psychoanalysis is ever complete—cannot be, it is moving in a vicious circle. You analyze one thing, there is still another thing; you analyze that and then a third thing bubbles up, because the center of the problem is never touched, the root is never cut. You go on pruning the leaves and new leaves go on coming. The foliage in fact becomes far thicker than it was before.

Psychologists suffer more from psychological problems than anybody else for the simple reason that they know how

to prune the leaves and how to cut the branches, so their problems become more and more thick and bigger and stronger, and the roots are intact, the roots are underground, hidden .

Ordinarily psychologists don't think that meditation can do anything because they are not aware of the roots—and meditation's whole function is to cut the roots. Once the roots are cut the tree withers away by itself.

THE GOLDEN WIND

IMPRISONMENT When the child is born we start giving him personality—by educating him, by giving him a certain religious attitude, by imparting some philosophy, some political ideology. Slowly slowly, brick by brick, we create a structure around him in which he becomes imprisoned, so much so that he starts feeling identified with the edifice created by others around him. He does not feel imprisoned.

To feel imprisoned is a great insight, because from that moment one starts making efforts to be free. Whatsoever you are, you are a creation of others. You have been pushed and pulled from all directions, you have been given a certain shape. It is not your originality; it is something imposed, painted. But you have known it from your very beginning. You have known it for so long that you don't remember that you can be anybody else. And you *are* somebody else—you are not this personality.

THEOLOGIA MYSTICA

IMPROVEMENT If you are trying to improve yourself, you will try to improve others. Your own disease goes on overflowing onto others. Once you stop improving upon yourself, once you accept yourself as you *are* unconditionally, with no grudge, with no complaint; once you start loving yourself as you are, all interference disappears.

TAO: THE PATHLESS PATH, Vol. I

See also Self-Acceptance, 3rd Series.

IN The physical body is gross: the bliss body is the most subtle. And the finer the energy, the more joyful it is. The

bliss body has the finest particles in it; there is no more possibility to make it more refined.

You will have to search for it. You cannot find it outside in the world; you will have to go in. It can be found only with closed eyes; it is an inner journey.

Slowly slowly you will start feeling it. The more you remain silent and quiet and just watching inside, tuning in, turning in, one day the contact happens and suddenly you see such light as you have never seen before. You have entered paradise. And it was always there: we had just not opened the gates for it. All that is needed is an in-sight.

TURN ON, TUNE IN AND DROP THE LOT

INACTION See Action, 1st Series

INACTIVITY One cannot attain the truth through any activity. Activity is needed to attain things of the world. If you want to attain the inner truth you have to learn the art of no action, of effortlessness. And meditation is nothing but effortless, it is inaction. It is sitting silently doing nothing. It is not a doing, remember.

If you are *doing* meditation you have missed the point. It is doing nothing, it is simply being, utterly restful, relaxed, as if there is nowhere to go, nothing to attain, nothing to do. If one can be in such a space for only a few minutes every day, that will do. That will help you to enter your source.

In those inactive moments you will be thrown into your own source because you will not have any other place to go. You will inevitably enter your own center. If there is nothing to do then your consciousness is automatically withdrawn from its occupations. Meditation is a state of unoccupied consciousness. It is going beyond activity.

I am not against action; but the person who knows how to go beyond action can be active and yet remain inactive. He is doing all kinds of things but deep inside there is no doer. He will live in the world, he will carry the water from the well and chop the wood, and still there is no doer. He remains in his absolute inactivity; his inactivity is not disturbed by his activities. And that is the most significant

thing about sannyas.

It is easy to be active and in the world, it is easy to be inactive and in the monastery, but my effort is that you should be inactive in the world, you should be inactive in action, only then do you have the highest peak possible, otherwise something will be missing. In the monastery you will miss everything that the world can give to you, and in the world you will miss all those values that only the monastery can give to you. And I would like you to be enriched by both, the inner and the outer.

I don't want to create any separation between the inner and the outer. I would like you to transcend both and come to a higher peak where the inner and outer are no more separate. And that is possible only through meditation.

So this has to be your work, to experience total inaction. And it can be experienced because it has been experienced. I have experienced it, I am continuously in it—and that's what I want to share with my people.

A sannyasin is a person who lives in the world and is not of the world. He lives like a lotus leaf in the lake. The leaf is in the water but the water cannot touch it. Even when dewdrops gather on the leaf in the night they don't touch it. They are there on the leaf and in the morning sun they look like pearls, but the leaf remains completely untouched by them. Just a breeze comes and they slip into the lake and the leaf is totally dry.

Hence in the East the lotus has become the symbol of the sannyasin.

JUST THE TIP OF THE ICEBERG

INDECISIVENESS With decision is the birth of man. Those who live in indecisiveness are not really men yet. And millions live in indecisiveness; they cannot decide about anything. They always lean upon others; somebody else should decide for them. Hence people hang around authorities.

Authoritativeness continues in the world for the single reason that millions of people cannot decide for themselves. They have always to be given an order. Once the order is given, they follow it. But this is slavery, this is how they

are preventing the birth of their own soul. Decision should arise in your being, because with decisiveness integrity arises. Remember, make a few decisions. Decisions will make you individual.

What is indecisiveness? It means you are a crowd; many voices in you are contradicting each other, and you cannot decide whether to go this way or that. Even in small things people are indecisive: whether to go to see this movie or that—and they are indecisive. Indecisiveness has become almost their very style of life. To purchase this or to purchase that? Just watch people when they go shopping. See their indecisiveness. Just sit in any shop and just watch people coming and going—customers—and you will be surprised: people don't know how to decide. And those who don't know how to decide will remain vague, cloudy, confused. With decision comes clarity. And if the decision is far-reaching, if the decision has something to do with your foundations, certainly, one is born.

Now there are many people who come to me, and they say, "We cannot decide whether to take the jump into sannyas or not." They want me to tell them to take the jump. But then they miss the whole point. If I say to you, "Take the jump and become a sannyasin," you have missed an opportunity, a great opportunity, of making a decision. Again you have leaned on somebody else, and that is not the way a soul grows. And this is a profound decision, of immense significance, because it is going to change your whole life style, it is going to give you a new vision. You will be moving in a new direction, you will not be the same again. Such far-reaching decisions one should be capable of taking on one's own. One should risk. Only with risk, with courage, is one born.

And whenever you take a decision, remember, if you take it then follow it; otherwise don't take a decision, because then it is more dangerous—more dangerous than being indecisive. To take a decision and not to follow it will make you very very impotent. Then it would have been better not to have decided. There are people who decide and then never follow their decisions. Slowly slowly they know perfectly well that whatsoever they decide they are not going to do. They become split; they become deceptive to

themselves. When they are making a decision, even in that moment they know that they are not going to follow it, because they know their past and their past experiences. Whenever they did decide, they *never* followed it ..

And if you decide, then you are committed. Then whatsoever happens you have to do it. And if you can do it, you will find a clarity arising in you, a cloud disappearing, something settled, centering, in you. A decision is tremendously significant and meaningful.

THE SECRET OF SECRETS, Vol, 1

INDEPENDENCE See Interdependence

INDIA By India I don't mean the land, I don't mean the geography, I don't mean the political map. By India I mean the adventure of the Buddhas, the exploration of thousands and thousands of years into the inner world of man. India represents the inner search, the inner quest.

It is a symbolic name. It has nothing to do with the politics, the history, the geography, the boundaries of a country. It has nothing to do with time and space, but it has something to do with the ultimate quest of man, the quest to know "Who am I?" That is the only contribution that the East has given to human consciousness. Just as the West has given science, the East has given religion.

And India has been the very heart of the East. Everything that has happened in the East started happening through India. And it still remains an undercurrent; it is still alive, not dead. Of course from the surface everything has disappeared. Now on the surface India is just an ugly, poor, starving country; but in the innermost core something of Buddha, something of Krishna, something of Patanjali still continues. It cannot die, it is eternal. As long as man lives on the earth that India cannot die.

Whenever one is searching for God one belongs to that India. In that sense Jesus is *an* Indian, and so is Mohammed and so is Francis—offshoots of the same quest, but the roots are in this country, in this part, and those roots have not died yet. Maybe the tree has been cut and you cannot see any foliage, no fruits any more, no flowers any more, but the roots are still alive.

My whole work here is to bring new shoots, new foliage. Those roots have to be nourished, and the whole world can be transformed. The world *needs* that transformation—utterly needs it, urgently needs it. There has never been such an urgency. Man will not live, if the quest for the soul is not revived man cannot live.

By the end of this century we will have to decide either to commit suicide, a global suicide, or to move to a new plane of humanity, to drop all politics, to drop all nations, to drop all isms, and to create a humanity which is religious, simply religious—neither Hindu nor Christian nor Mohammedan—to create a humanity that is constantly enquiring into the ultimate. In that very enquiry one becomes transformed, one becomes luminous.

JUST AROUND THE CORNER

INDIFFERENCE A divine indifference to the non-essential. And that's the whole work of the seeker. We are caught up in the non-essential, the mundane, the trivial. For the moment it looks so important, and the next moment it appears as if it had not happened at all.

When one looks back, one is always surprised: the same things that had looked so important, look utterly futile . . . and one was ready to die for those things! Just some abusive word from somebody, and the mind becomes focused on it out of all proportion and is ready to kill or to be killed. After a few minutes, when things have cooled down, it looks so stupid. Even to talk about it, even to say "I got so disturbed by it" looks silly. But almost ninety-nine percent of our whole life consists of such things, hence it is a wastage.

One has to be very alert and aware. One has to save oneself for God. If we lose our energy in just collecting stones on the beach, by the time we come on the treasure we will not have any energy. We remain beggars when there is no treasure, and we will remain beggars when there is every possibility to become an emperor.

One has to be very conscious of what one is doing with one's energy, of where one is putting it, because once gone it is gone forever. And the time that is passing will not come back; nothing can be recaptured. Once this awareness settles in, a great difference arises.

Just think: if you are going to die tomorrow, then how many things will be important and how many things will be unimportant? It will change your whole gestalt. Just a moment before you were thinking to make a new house, to start a new relationship, to have one child more, to do this and that. There were a thousand and one plans in the mind, all running around.

The moment you become aware that tomorrow you are going to die, all those thoughts simply disappear; they become irrelevant. Something else, that you were not thinking of at all, becomes relevant: "What is death? Am I ready to face it? Have I done anything to go into it silently, lovingly, in a kind of welcome? Am I ready to face my creator?" Something new becomes important, something that was not at all in the consciousness surfaces and becomes central. All that was in the consciousness and all those desires that were clamoring for your attention are no more relevant—that is just the market noise.

And this is how it is. Tomorrow is not certain; tomorrow may be, may not be. Death is always waiting tomorrow. About only one thing can we be certain, and that is death; all else is uncertain.

To become a sannyasin means to put things in their right perspective, to bring a balance, to put priorities right.

DON'T LOOK BEFORE YOU LEAP

INDIVIDUALITY Alexander the Great, Napoleon, Adolf Hitler— these people have lived only as personalities, very stubborn. They have to be stubborn because they know that if they are not stubborn, if they are not continuously fighting, the personality will disappear—because it is a false phenomenon. It is not a reality; it is manufactured by the mind, hence the mind has to go on finding more props for it.

But individuality is egoless, selfless, a state of no-mind. It has no ambitions, no desires, because it is immensely fulfilled just being itself. It need not fight for its existence, it is existential. It cannot be destroyed; it is indestructible, but not strong—very fragile, very feminine, never aggressive, always receptive. It never brags about itself—there is no need because there is no inferiority complex in it. Not that it feels

superior! Those are two aspects of the same coin: the inferior and the superior.

The real person, the authentic being, the individual, is neither inferior nor superior; he is simply himself. He never compares himself with others—the idea of comparison does not arise at all; he knows everybody has unique individualities.

The work "individuality" is also significant; it means indivisible, that which cannot be divided. Individuality is organic. Personality is a patchwork—something from here, something from there. You go on collecting, and hence you are always afraid it can be taken back . . .

Individuality is never stubborn. Individuality is very liquid, very flowing—just like a river it goes on moving toward the ocean. It has no fixed route, it has no *a priori* ideas as to what direction to go in, it has no plans. It adjusts to situations; it is very adjusting . . .

Individuality makes your life significant. It makes your life a beautiful song, but the song is no more yours, the song is God's. Individuality is divine. You are simply a hollow bamboo: you become a flute on the lips of God or on the lips of the whole existence. Then whatsoever the whole wants, you allow it; you remain in a let-go.

THEOLOGIA MYSTICA

I would like you to be individuals, but not individualists. And there is a great difference. The individualist is not an individual yet. The individualist who believes in individualism is only an egoist. And to be an egoist is not to be an individual. Just the contrary: the individual has no ego, and the ego has no individuality.

The ego is such an ordinary phenomenon—everybody has it! There is nothing special about it, there is nothing unique about it. Everybody has the ego. It is so common! The uncommon thing is egolessness.

Only an egoless consciousness attains to individuality. And by individuality I simply mean the literal meaning of the word: individual means indivisible, individual means integrated, individual means one who is not many, who is not a crowd, who is not multi-psychic; one who has attained to unity, one who has become a crystallized being.

Gurdjieff uses the word "crystallization" for individuality. But the basic requirement for crystallization is to drop the ego, because ego is a false entity. It won't allow you to be real, it won't allow you to be authentically real. It won't allow you to grow. It is false, it is a deception, it is an illusion. You are not separate from existence, but the ego goes on pretending separation . . .

An individual means one who can function as a totality, as an organic unity. How are you going to become an organic unity? It can only be through conscious discipline.

That's what Buddha is saying again and again: perseverance, effort, a conscious, deliberate effort to grow—and total effort, not lukewarm. You have to boil at a hundred degrees. Yes, sometimes it is painful, but it all depends on you, on how you interpret it. If you really want to grow it is not painful—it is tremendously pleasant. Each step deeper into discipline brings more and more joy, because it gives you more and more soul, being.

Discipline means readiness to learn—hence the word "disciple"; they come from the same root. Who is a disciple?—one who bows down, surrenders, and is ready to learn. And what is discipline?—the readiness, the openness, the vulnerability to learn . . .

Discipline is the way to create individuality. But remember: to be an individual is not to be an individualist. Individualism is an ego trip. And the people who believe in individualism are not individuals, remember—remember well. Deep down they know they are not individuals, hence they create a facade of philosophy, of logic, of argument, because deep down they don't feel they are individuals. They pretend on the outside that they are individuals—they believe in individualism. Believing in individualism is not becoming an individual. Belief is always false.

When you *are* an individual you need not believe in individualism. When it is a truth of your being, belief is not needed . . .

The believer is a parrot. The believer knows nothing. The believer is an atheist in disguise. He is trying to befool himself, the world, and even God.

THE BOOK OF THE BOOKS, Vol. 1

INDULGENCE It is not a question of West or East. Both are obsessed with sex, of course in different ways. The West is indulgent, the East is repressive, but the obsession is the same. And one should ask a very significant question: "Why is the West so indulgent?" It is two thousand years of Christianity and its repressive methods that have brought this indulgence. The East is repressive: sooner or later it is going to become indulgent.

The mind of man moves like a pendulum, from the right to the left, from the left to the right. And remember, while the pendulum is moving to the right it is gaining momentum to move to the left, and vice versa. It appears that it is going to the left, but it is gaining momentum, energy, to go to the right.

When a society is repressive it is gaining momentum to become indulgent, and when a society is indulgent it is gaining momentum again to become repressive.

So a strange thing is bound to happen. In fact it is happening. The West has been indulgent for a few decades and the repressive trend is arising again. There are many cults which preach celibacy now. The Hare Krishna movement preaches celibacy, *brahmacharya*, and thousands of people have become interested in it. And there are many cults arising which are all agreed on one point: that sex has to be repressed. In the name of yoga, in the name of Zen, in the name of Christianity, many cults are arising which are again repressive. The West will become repressive soon.

And in the East, the porno magazines are growing every day. The porno movies are coming more and more. The East is a little slow in everything, a little lazy in everything, so it takes a little longer time; the West moves with speed. But the East is becoming West and the West is becoming East. And that is one of the greatest problems. If this happens, then the misery remains the same. Again the pendulum has moved and again you will go on doing the same things. This has happened many times in the past. A repressive society becomes indulgent sooner or later. When the repression comes to a point where you cannot repress it any more it explodes. People go berserk. Or when a society has been very indulgent it starts seeing the futility of it,

wastage of energy. And it gives no contentment, rather it makes one feel more and more frustrated. Then one starts thinking of *brahmacharya-celibacy*: "Maybe the ancient rishis were right!"

India still lives under that influence, but it is moving slowly slowly again towards the indulgent. The West is influencing it—western films, western novels are influencing it. The West is being influenced by Buddha, by Zen, by Patanjali, by yoga, by meditation, and the East is being influenced by *Playboy*. People are reading *Playboy*, hiding it inside their Gitas! . . .

I don't want you to be indulgent and I don't want you to be repressive. I would like you to be balanced, just in the middle. It is in the middle that transcendence is possible. And it is in the middle that we can create a humanity which will be neither eastern nor western. And it is immensely needed, urgently needed, that a man comes on the earth who is neither eastern nor western: a new kind of man with a new vision, freed of all the bondage of the past.

THE BOOK OF THE BOOKS, Vol. IX

See also Experience, 1st Series

INFERIORITY COMPLEX Alexander the Great must have suffered from a greater inferiority complex than anybody else; otherwise who bothers to conquer the world? When he was coming to India—that was the last part of the world which was still not conquered by him—he met a tremendously beautiful man, Diogenes. And Diogenes asked him, "Why are you bothering to conquer the world? Why not conquer yourself?"

Alexander laughed—a shallow laugh. He said, "What you are saying is true, but right now I cannot stop. I have to finish what I have decided to do. First I have to conquer the world and then I will do what you are saying to me."

Diogenes said, "There will be no time left then—the world is vast. By the time you have conquered it, your life will have slipped out of your hands."

But he did not listen. And that's what actually happened: he could not reach back to his home. He died on the way back from India. No time to reach back home, what to say

about reaching back to one's own center, the real home? His whole life was lost in proving that "I am a great conqueror." But why should one try to prove it? People always try to prove something which they feel they are missing.

GUIDA SPIRITUALE

There is nothing like an inferiority complex, all that is there is the phenomenon of the ego. And because of the phenomenon of the ego, two things are possible. If you are egoistic you are bound to compare yourself with others; the ego cannot exist without comparison, hence, if you really want to drop the ego, drop comparing. And you will be surprised: where has the ego gone? Compare, and it is there; it exists only in comparison. It is not an actuality, it is a fiction created through comparison . . .

Man creates comparison because the ego is possible only if continuously nourished by comparison. But then you will have two outcomes: sometimes you will feel superior, and sometimes you will feel inferior. And the possibility of feeling inferior is more than the possibility of feeling superior, because there are millions of people ... Somebody is more beautiful than you, somebody is taller than you, somebody is stronger than you, somebody is more learned than you, somebody is more successful, somebody is more famous, somebody is this, somebody is that . . . There are millions of people—if you just go on comparing, you will gather a great inferiority complex.

It doesn't exist, it is your creation. Those who are more mad, they suffer from a superiority complex. They are so mad that when they compare, they cannot see that there are millions of people who are different in many ways and superior in many ways. They are so obsessed with the ego that they remain closed to anything that is superior; they always look at the inferior . . .

The more sane person will suffer from an inferiority complex, because he will look around, will be available to all that is happening all around, and will start collecting the idea that he is inferior.

But both are shadows of the ego, two sides of the ego. The superior person, deep down, carries an inferiority complex; and the person who suffers from an inferiority complex,

deep down carries a superiority complex: he wants to be superior . .

The mystic is one who has seen that all comparison is false, meaningless; he has dropped comparing. The moment you drop comparing, you are simply yourself—neither superior nor inferior. How can you be superior or inferior if you are just yourself? . .

Just try to see for a single moment without comparing, and then where is superiority and where is inferiority? And where is the ego, the source of it all?

THE BOOK OF WISDOM, Vol. II

INFINITE When the totality is there, there is no self left—mine or thine. And when the self is there, there is no totality. The self can only be a fragment, the self can only exist as a fragment. And the smaller the fragment, the better the self can exist. That's why egoistic people go on becoming pettier and pettier, smaller and smaller.

The more egoistic a person is, the more mean, mediocre and small he is. He has no space within himself. He cannot contain anything except his own ego. He is so small that only this small word "I" is enough to fill his whole space.

The more you lose the ego, the more it becomes melting, merging, the bigger space you have. Of course, the ego is very definite—you can define it, you can pinpoint it, you can say, "This is me." It has a certain clarity. The total is a very mysterious cloud. You cannot pinpoint it, you cannot indicate it: "This is it." It is so big and it is spread all over. It is beginningless, endless, it is infinite.

PHILOSOPHIA PERENNIS, Vol. I

INFRARATIONAL The infrarational is one who lives below reason: in the darkness of blind faith, lives in borrowed knowledge, has not been daring enough to experiment, has not been courageous enough to move into the unknown on his own. His whole life is a borrowed life, inauthentic—dull, drab, insensitive. The man who has moved to the suprarational is also illogical, irrational, but in a totally different sense: his irrationality has absorbed reason and gone higher than it. He has transcended reason.

The man of infrarationality will always be afraid of reason

because reason will always create a defensiveness. It will always create a fear. There is the danger: if reason succeeds then the faith, then the belief, will have to die—one clings to it *against* reason. The man of suprareason is not afraid of rationality. He can delight in it. The higher plane can always accept the lower—not only accept, it can absorb it; it can nourish on it. It can stand on its shoulders. It can use it. The lower is always afraid of the higher.

The infrarational is a minus thing—minus reason. The suprarational is a plus thing—plus reason. The infrarational is faith. The suprarational is trust—trust through experience. It is not borrowed; but the man of the suprarational has come to understand that life is more than reason. The reason is accepted; there is no denial of it. The reason is good as far as it goes, it has to be used, but life is not finished there. This is not the boundary of life; life is a bigger thing. Reason is part of it—beautiful if it remains in the organic unity of the whole, ugly if it becomes a separate phenomenon and starts functioning on its own. If it becomes an island, then ugly. If it remains part of the vast continent of being, then beautiful; it has its uses.

The man of suprareason is not against the rational; he is beyond the rational. He sees that the rational and the irrational both are part of life like day and night, like life and death. To him opposites have disappeared and they have become complementaries.

YOGA: THE ALPHA AND THE OMEGA, Vol. VII

INITIATIVE It is difficult to take initiative because to take initiative is to take risk. One never knows where it will lead and what will happen. And the basic fear is that if you take the initiative, maybe the other is going to reject. The fear of rejection is there, so people don't take initiative—they simply wait. They simply wait for something to happen: somebody will turn up, somebody will knock at the door. Then you live at the minimum. Maybe some day somebody turns up but you will never live at the optimum.

And to live at the minimum is not to live at all—live at the optimum. So make each moment an adventure. Take the risk! At the most you can be rejected. What is wrong in it?—nothing. At least you will have the satisfaction that

you tried. I'm not saying there is a guarantee that you will succeed, but to fail is better than not to try—at least you know that you tried.

And if you fail you are not responsible for it—you tried your best. Then when God encounters you finally—in the final encounter—you can say to him, "It is you! I have tried my best. Whatsoever I could do, I did. And if I failed, you have failed, not me." And that is something worth saying. But if you have not tried at all how will you face your God? What will you say?

The opportunity was given but you were afraid—afraid of what? At the most, the worst possibility is that you may be rejected. So accept the worst and hope for the best . . . and continue. You will start enjoying.

Once you take the risk, by and by you start enjoying the thrill of initiative. In fact, if each time you take the initiative you are accepted, there will be no thrill. The thrill comes because there is a possibility, fifty/fifty ... Maybe you go to somebody and you tell him, "I love you." Mm? There is a thrill, because who knows? He may say, "Forget all about it. I am not interested." Or he may say, "Thank you! I was also waiting, and I was afraid to take the initiative."

If each time turns out to be "yes", it will be meaningless. If whomsoever you approach says "yes", there is no thrill. That moment between yes and no is the moment of thrill, of sensation, aliveness ... throbbing. That is the moment when you burn like a flame. So try!

It is hard. It is hard only because you have not tried it before. Once you enjoy it, once you have learned the taste of it, it will be hard not to take the initiative. It is just an old habit, that's why . . .

When you take initiative and you are enthusiastic, moving, full of energy, riding radiantly on the wave of life, then you will find some adventurous people. Somebody who is courageous will become interested in you.

I have seen it happen—even a homely woman can become very beautiful if she has initiative. And a very beautiful woman can become very ordinary if she has no initiative. Initiative gives you a glow. Certainly a corpse cannot take any initiative. So when you don't take any initiative, by and by you will become more and more corpse-like.

Have you seen it? Once a woman gets married she starts becoming ugly, fat, loses proportion, loses charm. What happens? She is settling. The old enthusiasm, the old urge to explore, to take the initiative, to find someone, is finished. She has arrived, so now what is the point? . . .

This settlement is a suicide—move out of it. Be more playful. Life is fun! Don't be too serious about it—there is nothing to lose!

The only losers I have come across are those people who have never tried—otherwise all are winners; whoever tries is a winner. Even if you lose, I say you win something. Maybe you don't win the first prize, you win the second or the third, or there are always booby prizes . . . something. Try!

THE SHADOW OF THE WHIP

INNOCENCE The innocence of the children is ignorance, it is not true innocence. The true innocence happens only after the second birth. The true innocence happens only after you have reached your very core through awareness; that is the second birth, that is resurrection—you are born anew . . .

Real innocence belongs to the Buddhas. They have lost their first childhood in knowledge and then they become aware of what they have lost. They have lost the precious, the essential for the non-essential, so they drop their knowledge. Dropping their knowledge they become innocent again. This is second innocence, second birth. In India we call such a person *dwija*, twice-born. He is a real brahmin because he has known the Brahma, the absolute. The absolute can be known only in innocence.

So the first, the most important thing is the innocence of the sage. It is like the innocence of the children but only like. The innocence of the children is bound to be corrupted, but the innocence of the sage cannot be corrupted anymore—he has passed through that stage. His innocence has maturity, his innocence has integrity; his innocence is earned—he deserves it.

ZEN: ZEST, ZIP, ZAP AND ZING

Man's evolution is from innocence to innocence.

The first innocence is ignorant, the second innocence is

luminous. The first innocence is a kind of sleep, the second innocence is an awakening. The first innocence is a gift of God, the second innocence is man's own effort, his earning, his work upon himself. The first can be lost, the second cannot be lost. The first has to go—in the very nature of it, it cannot be eternal; but the second, once it comes, remains forever—it is eternal.

Remember, whatsoever you attain consciously, only that can you possess, *only* that. Whatsoever is given to you, and you receive it unconsciously, will be taken away. Only that really happens to you for which you work hard. Only that belongs to you which you create in your being. You become master of it.

The first innocence in Christian terms is called Adam. And the second innocence is called Christ.

I SAY UNTO YOU, Vol. II

INSANITY Man is not born insane but is *driven* towards insanity by the priests, by the politicians, by the parents, by your whole educational system, by your morality, by all that is enforced upon you, by all the conditionings. You *are* driven insane.

Man need not be insane, but it has not been possible yet to accept man in his naturalness. We create a structure around him, we prune him, we go on and on giving a certain form and pattern to him, we don't allow him to be himself.

And that's my whole effort here: to accept humanity with deep respect, love, trust, so that man can regain his sanity. And the problem is that man is driven insane by your so-called well-wishers. The people who are trying to help you are the people who are poisoning you. Great mischief is being done by public servants, missionaries, by the so-called saints. They are the most mischievous people in the world—not intentionally, not consciously, but that's the ultimate result of whatsoever they have been doing. They have been driven insane by other saints and they are driving *you* insane. And if you don't follow them you feel guilty; if you follow them you become hypocrites. They don't leave you any other alternative, only two alternatives: either be insane like them

or feel guilty. And both the alternatives are ill, sickening. Watch life all around you and you will find in every possible way that man *is* insane . .

Nobody wants you to be happy. If you are happy, everybody will become suspicious of you: "You are up to something. Why are you looking so happy?" If you are sad you are accepted—you are part of the crowd. Everybody is sad and you are also sad; it fits. But if you are dancing and rejoicing then you are crazy, mad. Then you have to be put into a hospital, you have to be treated, given electric shocks or something, because how can you be happy? How can you be so blissful? When the whole of humanity is suffering, you *have* to suffer.

And the crowd has always been against the people who were blissful. They crucified Jesus, they poisoned Socrates, they murdered Mansoor, and their only sin was that they were trying to be blissful, that they were not part of the mob, the sad, sick society. They were trying to be individuals

It is an insane world!

I AM THAT

See also Unsanity, 3rd Series

INSECURITY Life is basically insecure. That's its intrinsic quality; it cannot be changed. Death is secure, absolutely secure. The moment you choose security, unknowingly you have chosen death. The moment you choose life, unawares you have chosen insecurity . . .

The moment things are secure you will feel bored because there is no possibility of any exploration. That's why marriages create so much boredom. It is the same love affair which was such an adventure; once it becomes institutionalized as marriage it loses all joy, all dance, all poetry. It becomes very mundane, it becomes very routine—but it is secure.

Love is insecure. One never knows the ways of love. When it happens it happens, when it disappears it disappears. You cannot do anything about it. marriage is manageable. The law, the society, the public opinion, the morality, the religion, the fear of hell, the greed for heaven—these are all

props which keep marriage somehow alive. But it is not true life.

True life is always moving from the known into the unknown. And the crossing point from the known to the unknown is what insecurity is all about. The moment you cross the boundary you feel insecure. With the secure, with the familiar you are bored; you start becoming dull. With the insecure, with the unknown, the uncharted, you feel ecstatic, beautiful, again a child—again those eyes of wonder, again that heart which can feel the awe of things is there.

You would like to know those beautiful spaces with security, but that is not possible in the very nature of things. Nothing can be done about it. If you want beautiful space you have to start loving insecurity. And then a miracle happens: if you can love insecurity, its "insecurityness" disappears. If you know insecurity contains love, beauty, ecstasy, truth, God, then where is the insecurity?

Insecurity exists in your fear of the unknown, of the true, because you have lived in lies for so long—you have lived in lies for centuries. Your collective unconscious is full of lies, and it goes on projecting those lies on the screen of the mind. Everybody has lived in fear because all the religions have exploited the natural instinct of fear in man . . .

The insecurity is there because you have not been brought up with a right approach towards life, you have not been given any insight into the truth of insecurity. You have been simply made afraid. You have not been trained, disciplined for adventure. You have been told to remain within the boundaries and never to go beyond the boundaries . . .

This is the true function of a parent, the true function of a Master: to help you to go beyond the known, to make you a lover of the unknown, to help you to risk for the unknown, to make you a gambler rather than a businessman, to help you to be more poetic rather than more calculative. Then there will be no problems. The loving space *and* the insecurity of it—both will be rejoiced by you.

THEOLOGIA MYSTICA

The whole excitement of life is that it is insecure, that there

is no assurance, that nobody knows what is going to happen the next moment. Nobody can know—that's the beauty of life. The unknown goes on penetrating constantly.

BE REALISTIC: PLAN FOR A MIRACLE

INSIGHT Not insights, but a single insight allows you to drop the past. In fact, to say "allows you to drop the past" is not right. The single insight, and the past drops of its own accord. Not that you drop it.

What is that single insight? The single insight is this: that the past is no more . . . only the present is. To live simply means to be in the present; there is no other way to live, no other way to be. Past is no more, and the future is not yet; both are non-existential. And to cling to something that is non-existential is stupid.

The past is only memory, and the future is only imagination. And that which is, is missed between these two monsters, the past and the future. They go on exploiting you; they are parasites, they are ghosts—they don't exist. But you can go on giving them energies; then they can go on existing. At least, they appear to exist when you are not aware of the present.

You will be surprised to know that in the ancient Greek language the word "God" simply meant present. "G" stands for that, "O" stand for which, and "D" stands for is—that which is. That is the meaning of the ancient word "God".

God is not a person but *that which* is. Herenow, this moment, God *is* present. God cannot be found in the past. And God cannot be found in the future. God always is. You cannot use with God words like "was", "will be"—you cannot say "God will be", that will be again utter nonsense. You can only use "is". In fact to say "God is" is to repeat; it is a tautology. God means is-ness! You cannot say "God is". God is another name for is—that which is.

A single insight of being in tune with the present. And that's what meditation is all about: to be in tune with that which is, to be utterly free from thought. Because whether it is past or future it is only through thoughts that past and future exist. Call it memory, call it imagination, but they are all thoughts, forms of thought.

To be in a state of thoughtless awareness . . . and like lightning, a single blow of the sword, the past disappears for ever and the future too. And in that moment is liberation.

It is a single insight! It is *satori* , it is *samadhi* . Many insights are not needed for it—it is a single blow of the sword. And you can have it right now—unless you decide otherwise. This very moment, God is everywhere, all over the place. Only God is. Feel this silence. Let that silence go deeper into your heart. Let it permeate you. Let it throb in your heartbeats. Let it become your breathing, your very being ... And where is the past? It has disappeared of its own accord.

PHILOSOPHIA PERENNIS, Vol. II

INSINCERITY Your parents will be happy if you follow their ideas, although their ideas have not made *their* lives illumined, and it is so apparent. They have lived in misery, still they want to impose their ideas on their children. They cannot see a simple fact: that their life has been a failure, that their life has not been creative, that their life has never tasted of bliss, that they have not been able to discover truth. They have not known the splendor of existence, they have no idea what it is all about. Still their egos insist that children should be obedient, they should follow their dictates.

The Hindu parent will force the child to become a Hindu, and they will not even think for a single moment about what has happened to them. They have followed those same ideas their whole lives and their lives are empty; nothing has flowered. But they enjoy the idea that their children are obedient and they are following them. They have lived in misery, in hell, and their children will live in misery and hell, but they think they love their children. With all good intentions they destroy the future of their children.

The politicians try to ensure in every possible way that the society should live according to their ideas, and of course they pretend to others and to themselves that they are doing a public service. All that they are doing is destroying the freedom of people. They are trying to enforce certain superstitions which were enforced on them by their parents, by their leaders, by their priests.

The politicians, the priests, the pedagogues, they are all

trying to create a false humanity, they are creating insincere human beings. They may not have intended to do so, but that's what has happened. And a tree is to be judged by its fruit; it does not matter what the intention of the gardener was. If he was sowing seeds of weeds and hoping, intending, desiring that roses would come out just because of his good intentions, roses are not going to come out of the weeds. He has destroyed the whole field. To impose a certain structure of character on anybody is to make him insincere, to make him a hypocrite.

I AM THAT

INSISTENCE When I was a student, one of my professors in the university always used to talk about his bravery, fearlessness, so much so that not even a single day would pass by when he did not mention in some way or other that he was a brave man. I listened for at least two, three months, and then I stood up and asked him, "Insisting every day that you are a great, brave man, simply shows that there must be some cowardice in you. Otherwise why this insistence? What are you trying to prove? We are not asking whether you are a coward or a brave man. We have *not* come here to enquire about your bravery or your cowardice, whatsoever it is—we are not interested in it. Why do you go on insisting?" And from any reference, from any context he would jump to the conclusion, as if he was always just looking for any excuse to prove that he was a brave man.

He was shocked. He called me at home that night and told me, "You are the first person who has made me aware of a certain fear in me. I am really a man who is full of fears. I am not trying to convince you—in fact, by talking to you I am trying to convince myself. And I am thankful," he said, "although at first when you said it before others I was shocked, angry, enraged. But later on when I thought about it calmly, quietly, I realized the fact of it."

I AM THAI

INSPIRATION See Aspiration, 1st Series

INSTITUTION We have to learn one thing: not to institutionalize religions. When the Master goes, let the religion

go also. The really religious person will always find living Masters. Yes, it can happen. For example, Buddha said, "My religion will live for five hundred years." Why did he say that? He said it because he had created a few living Masters and he could work out how many living Masters these living Masters would be able to create. It is not very mathematical—just a little guess-work. He could say, "I can see that for at least five hundred years the chain will continue, but after that there will be only ritual."

Now, Buddhists have not heard it; they have not listened to the Master . . .

But Buddhism is still alive; those five hundred years are long since passed. For two thousand years Buddhism has been a ritual. You can go and worship, you can repeat the same formulas, mantras, prayers, meditations, and nothing will happen. Naturally you will find faults somewhere within you. Buddha cannot be wrong—how can Buddha be wrong? And he was not wrong; you are wrong. But you are not wrong because you have committed some wrong deeds in the past life, you are wrong because you are still carrying something which is dead ..

Becoming a sannyasin will take you out of that stupid institution. It is not yet an institution. Before it becomes an institution, don't miss the opportunity. Sooner or later it will become, so I will make my sannyasins aware that whenever it becomes an institution . . . and it can become an institution only when all the light goes out. It will not go out with me—I will leave a few candles burning; they will again create a few more candles.

If Buddha could create a religion that lasted for five hundred years and did not become an institution . . . Naturally, I have far more experience . . . Buddha was born twenty-five centuries ago; twenty-five centuries have passed. Since that many religions have been born: Christianity has come into existence, Mohammedanism has come into existence, Sikhism has come into existence and many small religions have come into existence. I have all that experience. With all that experience I can predict very easily that at least for one thousand years my people will remain alive. But when it becomes an institution, immediately, with no second thought, burn it, say goodbye to it . . .

From the outside I don't function like Jesus; I have my own ways of working. I have learned a few lessons from Jesus, from Socrates, from Mansoor, from others, and I don't want to repeat the same thing. My whole interest is to create as many enlightened people as possible and for that I have to hang around here a little while longer. So from the outside you will find it absolutely an institution, but it is not, not at all . . .

So don't misunderstand. Anybody who looks at my work from the outside is bound to misunderstand. You can experience it only from the inside and then you will be surprised: it is a totally different phenomenon.

I am not at all interested in creating any institution—I am against all institutions. I have never gone to the office of this commune, never, not even for a single visit, and I am not ever going to go. I have not visited the whole ashram either. I don't know who the people are who live in the ashram, I don't know who lives where; all that I know is my room and the way from the room to Buddha Hall. Except for that I know nothing. I don't know anything about the economy of the commune, I don't have a single *paise* with me. Even if I had, I don't have any pockets to keep it in. It is not an institution at all.

And the people who are working here are working out of love for me; they are not paid. They are living in all kinds of difficulties. We don't have enough space, not even enough space to breathe. People are living in very crowded situations, but their love for me is such that they are ready to go with me even if they have to go to hell. In fact, they are in hell! We don't say anything about it—what is the point? Everybody knows! But you will not find a happier bunch of people anywhere in the world for the simple reason that they are here because they love me and for no other reason because there is no other reason at all.

They have come from far better societies, more cultured families, more educated backgrounds, richer, more affluent societies. They have left their beautiful jobs, highly paid jobs, just to be here with me. And I am not giving them anything except my love.

It may be the only place in the whole world which is run only through the power of love. But you can experience it

only when you are part of it, when you are a participant, otherwise there is bound to be great misunderstanding. And many people misunderstand for the simple reason that they come as observers, outsiders, onlookers, watchers. This is not a place to be understood that way; it is a mystery to be experienced.

TAO: THE GOLDEN GATE, Vol. II

INSULT Once Buddha was very much insulted by a few people. They abused him badly. He listened silently and then he said, "Have you anything more to say?—because I have to reach the other village in time. People must be waiting there. If you still have something else to say, when I come back I will be coming by the same route and I will inform you and I will keep a special time for you, so you can come and say whatsoever you like."

Those people were very much puzzled. They said, "We are not saying something, we are insulting you!"

Buddha laughed. He said, "For that you have come a little late. You should have come at least ten years *ago*. Now I am not so foolish. You can insult, that is your freedom, but whether to take it or not, that is my freedom. I am not taking it."

And he said to them, "In the other village which I just passed before yours, people had come with sweets to offer me. I thanked them." I said, "I don't need sweets and I don't eat sweets. What do you think they must have done with the sweets?"

Somebody from the crowd said, "They must have taken them back home."

Buddha said, "Now what will you do? You will have to take your insults back home. I don't take your insults—there is no other way, you have to take them back."

When you feel insulted you have participated with the person. But you are not conscious, so anybody can push your buttons. You function like a machine: push the button and you are on; push the button and you are off. *Anybody* can enrage you, anybody can make you smile and laugh, anybody can make you cry and weep. *Anybody*, any stupid fellow can do that! One just needs to know where the buttons are—and almost always they are in the same places.

It is very rare to find a person whose buttons are in different places . . .

Once it happened in Baroda: I was talking to a big crowd. Somebody sitting just in the front row became so disturbed by what I was saying, he became so disturbed by it he went out of control, he lost his senses. He threw one of his shoes at me. At that moment I remembered that I used to play volleyball when I was a student, so I caught hold of his shoe in the middle and asked him for the other shoe. He was at a loss.

I said, "You throw the other one too! What am I going to do with one? If you want to present something . . . " He waited. I said, "Why are you waiting? Throw the other one too, because this way neither will I be able to use the shoe nor will you be able to use it. And I am not going to return it, because evil should not be returned for evil! So you please give the other one too."

But he was so much shocked because he could not believe it . . . first, what he had done he could not believe—he was a very good man, a scholar, a well-known Sanskrit scholar, a pundit. He was not expected to behave like that, but it had happened—people are so unconscious. If I had acted the way he was expecting unconsciously, then everything would have been okay. But I asked for the other shoe, and that shocked him very much. He was dazed.

I told somebody who was sitting by his side, "You pull off his other shoe. I am not leaving him, I want both the shoes. In fact, I was thinking of purchasing some shoes, and this man seems to be so generous!" And the shoe was really new.

The man came in the night, fell at my feet, and asked to be forgiven. I said, "You forget all about it, there is no question . . . I was not angry, so why should I forgive you? To forgive one first has to be angry. I was not angry. I enjoyed the scene. In fact, it was something so beautiful that many people who had fallen asleep were suddenly awakened! I was thinking on the way that it is a good idea, that I should plant a few of my followers so once in a while they can throw a shoe so all the sleepers wake up. At least for a few moments they will remain alert because something is happening! I am thankful to you."

For years he went on writing to me, "Please forgive me! Unless you forgive me I will go on writing."

But I told him, "First I have to be angry. Forgiving you simply means that I accept that I was angry. How can I forgive you? You forgive me because I am unable to be angry at you, unable to forgive you you forgive me!"

I don't know whether he has forgiven me or not, but he has forgotten me. Now he writes no more.

THE *BOOK OF THE BOOKS*, Vol. XI

Somebody insults you: become aware. What is happening to you when the insult reaches you? Meditate over it. This is changing the whole gestalt. When somebody insults you, you concentrate on the person. "Why is he insulting me? Who does he think he is? How can I take revenge?" If he is very powerful you surrender, you start wagging your tail. If he is not very powerful and you see that he is weak, you pounce on him. But you forget yourself completely in all this; the other becomes the focus.

This is missing an opportunity for meditation. When somebody insults you, meditate.

Gurdjieff has said "When my father was dying, I was only nine. He called me close to his bed and whispered in my ear 'My son, I am not leaving much to you, not in worldly things, but I have one thing to tell you that was told to me by my father on his deathbed. It has helped me tremendously; it has been my treasure. You are not very grown up yet, you may not understand what I am saying, but keep it, remember it. One day you will be grown up and then you may understand. This is a key: it unlocks the doors of great treasures.'"

Of course Gurdjieff could not understand it at that moment, but it was the thing that changed his whole life. And his father said a very simple thing; he said "Whenever somebody insults you, my son, tell him you will meditate over it for twenty-four hours and then you will come and answer him."

Gurdjieff could not believe that this was such a great key. He could not believe that "This is something so valuable that I have to remember it." And we can forgive a young child of nine years old. But because this was something said

by his dying father who had loved him tremendously, and immediately after saying it he breathed his last, it became imprinted on him; he could not forget it. Whenever he remembered his father, he would remember the saying.

Without truly understanding, he started practicing it. If somebody insulted him he would say "Sir, for twenty-four hours I have to meditate over it—that's what my father told me. And he is here no more, and I cannot disobey a dead old man. He loved me tremendously, and I loved him tremendously, and now there is no way to disobey him. You can disobey your father when he is alive, but when your father is dead how can you disobey him? So please forgive me, I will come after twenty-four hours and answer you.'

And he says "Meditating on it for twenty-four hours has given me the greatest insights into my being. Sometimes I found that the insult was right, that that's how I am. So I would go to the person and say 'Sir, thank you, you were right. It was not an insult, it was simply a statement of fact. You called me stupid; I am.'

"Or sometimes it happened that meditating for twenty-four hours, I would come to know that it was an absolute lie. But when something is a lie, why be offended by it? So I would not even go to tell him that it was a lie. A lie is a lie: why be bothered by it?"

But watching, meditating, slowly slowly he became more and more aware of his reactions, rather than the reactions of others.

THE BOOK OF WISDOM, Vol 1

INTEGRATION Man ordinarily is a crowd; no man ordinarily is one, but many. And that's why there is so much noise within—many voices, many faces—and a constant quarrel. One part wants to do one thing; another part is simply against it, it wants to do something else. It is a miracle how we go on managing our selves together. Otherwise we are constantly falling apart; there is no center.

The master is missing, there are only servants, and each servant is trying to claim masterhood. For a moment each servant sits on the throne, proclaims himself the master, and in that moment you think "This is the master." When there is anger, anger becomes the master, but soon it will be gone.

It is a constantly changing scene. After anger comes regret. Then it is the master and you are feeling sorry. Sometimes it is love, sometimes it is hate, and the scenes change so fast, but still one never becomes aware that one cannot be so many things.

We become identified with anything that comes in front of us. When the cloud of anger is there we think we are anger; when the cloud of love is there we think we are love. When compassion is there we think we are compassion; when sadness is there we think we are sadness. We are none of these: we are the watcher. Anger will come and go and the watcher abides. Sadness comes and passes by and the witness remains. To remember that witness more and more will make you integrated, because that is the only center which is everlasting, eternal; and only on the eternal rock of witnessing can a real life be built.

THE MADMAN'S GUIDE TO ENLIGHTENMENT

You are already integrated. Not on the periphery—on the periphery there is much turmoil. You are fragmented on the periphery. Move inwards, and the deeper you go, the more you will find that you are integrated. There comes a point, at the very innermost shrine of your being, where you suddenly find you are a unity, absolute unity. So it is a question of discovering. How to discover it?

I would like to give a technique. It is a very simple technique, but in the beginning it looks very hard. If you try, you will find it is simple. The technique is: only do that which you enjoy. If you don't enjoy, don't do it. Try it—because enjoyment comes only from your center. If you are doing something and you enjoy it, you start getting reconnected from the center. If you do something which you don't enjoy, you are disconnected from the center. Joy arises from the center, and from nowhere else. So let it be a criterion, and be a fanatic about it.

You are walking on the road; suddenly you recognize that you are not enjoying the walk. Stop. Finished—this is not to be done.

I used to do it in my university days, and people thought that I was crazy. Suddenly I would stop, and then I would remain in that spot for half an hour, an hour, unless I started

enjoying walking again. My professors were so afraid that when there were examinations they would put me in a car and take me to the university hall. They would leave me at the door and wait there: had I reached to my desk or not? If I was taking my bath and suddenly I realized I was not enjoying it, I would stop. What is the point then? If I was eating and I recognized suddenly that I was not enjoying, then I would stop.

I had joined the mathematics class in my high school. The first day, I went in and the teacher was just introducing the subject. In the middle I stood up and tried to walk out. He said. "Where are you going? Without asking, I won't allow you in again." I said, "I'm not coming back again; don't be worried. That's why I am not asking. Finished—I am not enjoying it! I will find some other subject which I can enjoy, because if I cannot enjoy it I am not going to do it. It is torture. it is violence."

And, by and by, it became a key. I suddenly recognized that whenever you are enjoying something, you are centered. Enjoyment is just the sound of being centered .. .

The center is available when you are warm. when you are flowing, melting, in love, in joy, in dance, in delight. It is up to *you* . Just go on doing only those things which you *really* love to do and you enjoy. If you don't enjoy, stop. Find something else that you will enjoy. There is bound to be something that you will enjoy. I have never come across a person who cannot enjoy anything. There are persons who may not enjoy one thing, then another, then another, but life is vast. Don't remain engaged; become floating. Let there be more streaming of energy. Let it flow, let it meet with other energies that surround you. Soon you will be able to see that the problem was not how to become integrated, the problem was that you have forgotten how to flow. In a flowing energy, you are suddenly integrated ..

The secret is: that there be something that you have started to enjoy. That's the whole secret. A painter may be hungry and painting, and still you can see that his face is so contented. A poet may be poor, but when he is singing his song he is the richest man in the world. Nobody is more rich than him. What is the secret of it? The secret is: he is enjoying this moment. Whenever you enjoy something, you are

in tune with yourself and you are in tune with the universe—because your center is the center of all.

THE DISCIPLINE OF TRANSCENDENCE, Vol. IV

INTELLECT Intellect is of the mind; intelligence comes only through meditation, there is no other way. Intellect collects information: it is a memory system. Intelligence needs no information: it goes through a transformation. Intellect goes through ready-made answers, answers which are provided by others—parents, teachers, schools, colleges, universities, priests, leaders. Ready-made answers are collected by the intellectual people. Intellectuals are parrots; they are mechanical, they are "His Master's Voice"—HMV records, gramophone records—they don't have their own understanding.

The intelligent person lives moment to moment, not through borrowed answers; he has no ready-made answer. He sees the challenge of the situation and responds accordingly. He is not a photograph, he is a mirror. The intellectual is a photograph: he already has an imprint on him. The intelligent person is just a mirror: he reflects reality as it is. He simply reflects it and responds to it. The intelligent person is spontaneous and the intellectual person is never spontaneous.

But our schools, colleges and universities are not places where intelligence is helped; it is hindered. Our whole educational system is part of the establishment: it does not work for the well-being of the person being taught, it works for the vested interests of the politicians, of the priests, of the churches, of the state, of all kinds of other things. It has nothing to do with the person being taught, its whole work is to create efficient slaves.

And whatsoever you call I.Q., the intelligence quotient, has nothing to do with intelligence. It is memory quotient—it is M.Q.! One who can memorize things well and can reproduce them exactly as he has been taught is thought to be intelligent. But he is not intelligent, he just has a good memory, and memory is nothing much to brag about—a computer can have a memory and it has a better memory.

ZEN: ZEST, ZIP, ZAP AND ZING

I am not absolutely against intellect; it has its uses but they are very limited. And you have to understand their limitations. If you are working as a scientist you will have to use your intellect. It is a beautiful mechanism, but it is beautiful only if it remains a slave and does not become the master. If it becomes the master and overpowers you then it is dangerous. Mind as a slave of consciousness is a beautiful servant. Mind as a master of consciousness is a very dangerous master.

The whole question is of emphasis. I am not absolutely against intellect—I use intellect myself, how can I be against it? Right now, I am talking to you, I am using it. But I am the master; it is not my master. If I want to use it I use it. If I don't want to use it, it has no power over me. But your intellect, your mind, your thinking process continues whether you want it to or not. It does not bother about you—as if you are nobody at all—it goes on and on; even when you are asleep it goes on working. It does not listen to you at all. It has remained in power for so long that it has forgotten completely that it is only a servant . . .

Intellect is good if it functions as a servant of the whole. Nothing is bad if it is in the right place and everything is wrong if it is in the wrong place . . .

When you put your intellect aside, your head aside, then something deeper inside you starts functioning which is incomprehensible from the periphery. Your center starts functioning, and your center is always in tune with Tao. Your circumference is your ego, your center is in tune with Tao. Your center is not yours, it is not mine; the center is universal. Circumferences are personal—your circumference is your circumference, my circumference is my circumference—but my center and your center are not two things; at the center we all meet and are one.

TAO: THE GOLDEN GATE, Vol. II

INTELLIGENCE Intelligence simply means ability to respond, because life is a flux. You have to be aware and to see what is demanded of you, what is the challenge of the situation. The intelligent person behaves according to the situation and the stupid behaves according to the ready-

made answers. Whether they come from Buddha, Christ or Krishna, it does not matter. He always carries scriptures around himself; he is afraid to depend on himself. The intelligent person depends on his own insight; he trusts his own being. He loves and respects himself. The unintelligent person respects others . . .

But the society is not interested in intelligent people. It is not interested in sannyasins, it is interested in soldiers. It wants to create soldiers. Soldiers are the most stupid people; unless you are stupid you cannot be a good soldier. The greater you are in your stupidity the better, as far as being a soldier is concerned . . .

Intelligence can be rediscovered. The only method to rediscover it is meditation. Meditation only does one thing: it destroys all the barriers that the society has created to prevent you from being intelligent. It simply removes the blocks. Its function is negative: it removes the rocks that are preventing your waters from flowing, your springs from becoming alive. Everybody is carrying the great potential, but society has put great rocks to prevent it. It has created China Walls around you; it has imprisoned you . . .

To come out of all prisons is intelligence—and never to get into another again. Intelligence can be discovered through meditation because all those prisons exist in your mind; they cannot reach your being, fortunately. They cannot pollute your being, they can only pollute your mind—they can only cover your mind. If you can get out of the mind you will get out of Christianity, Hinduism, Jainism, Buddhism, and all kinds of rubbish will be just finished. You can come to a full stop.

And when you are out of the mind, watching it, being aware of it, just being a witness, you are intelligent. Your intelligence is discovered. You have undone what the society has done you. You have destroyed the mischief; you have destroyed the conspiracy of the priests and the politicians. You have come out of it, you are a free man. In fact you are for the first time a real man, an authentic man. Now the whole sky is yours.

Intelligence brings freedom, intelligence brings spontaneity.

GUIDA SPIRITUALE

Enlightenment is always through surrender, but surrender is achieved through intelligence. Only idiots cannot surrender. To surrender you need great intelligence. To see the point of surrender is the climax of insight; to see the point that you are not separate from existence is the highest that intelligence can give you.

There is no conflict between intelligence and surrender. Surrender is through intelligence, although when you surrender intelligence is also surrendered. Through surrender intellect commits a suicide. Seeing the futility of itself, seeing the absurdity of itself, seeing the anguish that it creates, it disappears. But it happens through intelligence. And especially in concern with Buddha, the path is of intelligence. The very word "buddha" means awakened intelligence.

THE HEART SUTRA

An intelligent person will make his life in such a way that it will have a poetry of spontaneity, of love, of joy. It is *your* life, and if you are not kind enough to *yourself*, who is going to be kind enough to you? If you are wasting it, it is nobody else's responsibility. I teach you to be responsible towards yourself—that is your first responsibility. Everything else comes next. Everything else. Even God comes next! Because he can come only when you are. You are the very center of your world, of your existence.

So, be intelligent. Bring in the quality of intelligence. And the more intelligent you become, the more capable you will be of bringing more intelligence into your life.

Each single moment can become so luminous with intelligence . . . Then there is no need for any religion, no need to meditate, no need to go to the church, no need to go to the temple, no need for anything extra. Life in its intrinsicness is intelligent. Just live totally, harmoniously, in awareness, and everything follows beautifully. A life of celebration follows the luminousness of intelligence.

THE TANTRA VISION, Vol. II

Intelligence and stupidity are not separate energies. The same energy functioning in harmony is intelligence, functioning in contradictions is stupidity. Man can be stupid—don't think that it is unfortunate. On the surface it looks

as if it is unfortunate, but hidden behind it is great glory, great splendor which can be discovered.

TAO: THE *GOLDEN GATE*, Vol. II

Intelligence needs tremendous courage, intelligence needs an adventurous life. Intelligence needs that you are always going into the unknown, into the uncharted sea. Then intelligence grows, it becomes sharpened. It grows only when it encounters the unknown every moment. People are afraid of the unknown, people feel insecure with the unknown. They don't want to go beyond the familiar. Hence they have created a false, plastic substitute for intelligence—they call it intellect.

Intellect is only a mental game; it cannot be creative. Intellect is imaginative, but not creative. Intelligence is creative. Intelligence creates because intelligence makes you capable of participating with God. God is in the source of all creativity. You can be creative only when you are in rapport with God, when you are rooted in the very existence, when you are part of divine energy. You cannot be creative on your own; you can be creative only as a medium of God . . .

You can go and look in the universities and see what kind of creative work goes on there. Thousands of treatises are being written; Ph.D.s, D. Phil.s, D. Litt.s, great degrees are conferred on people. Nobody ever comes to know what happens to their Ph.D. theses; they go on becoming rubbish heaps in the libraries. Nobody ever reads them, nobody is ever inspired by them . . .

But your universities don't create Shakespeares, Miltons, Dostoevskys, Tolstoys, Rabindranaths, Kahlil Gibrans. Your universities create just junk, utterly useless. This is intellectual activity that goes on in the universities. Intelligence creates a Picasso, a Van Gogh, a Mozart, a Beethoven.

Intelligence is a totally different dimension. It has nothing to do with the head, it has something to do with the heart. Intellect is in the head: intelligence is a state of heartwakefulness. When your heart is awake, when your heart is dancing in deep gratitude, when your heart is in tune with existence, in harmony with existence, out of that harmony is creativity.

THE BOOK OF THE BOOKS. Vol. IV

INTENSITY It is important, because it is only through intensity that one arrives. When all your desires, when all your passions fall and become one flame, it is intensity. When there is only one left inside you and your total being supports that one, it is intensity.

It is exactly what the word says: in-tensity. The opposite word is ex-tensity: you are spread out, you have a thousand and one desires, many fragmentary desires, one going to the north, one going to the south. You are being pulled apart. You are not one, you are a crowd. And if you are a crowd you will be miserable, if you are a crowd you will never feel any fulfillment. You don't have any center. Intensity means creating a center in yourself.

There are two words which are significant to understand. One is "centrifugal": it means arrows moving from the center going in different directions, extroversion. Small pieces, small parts of your being flying all over the place, in all directions, in all possible directions: that is centrifugal. That's how people are—they are centrifugal. Another word is "centripetal": when all the arrows are coming towards the center, when all the fragments are joined together. In the first you are falling apart, you are in a kind of de-centering. In the second you are falling together, a kind of integration arises. You are getting centered, concentrated in : that is the meaning of intensity.

Sometimes you have known moments, in some danger ... suddenly, in a dark night, you are faced with a naked sword, and you will know what intensity is. Suddenly *all* your thoughts will disappear, the crowd will become one. In that moment you will be one single individual.

The word "individual" means indivisible. You will be undivided, you will be a unity—not only a union but a unity. You will be utterly one. The death facing you has created the intensity.

Or in love sometimes . . . You fall in love and there is an intensity. All else becomes irrelevant, peripheral. Only the love is all and the whole of your heart.

When such intensity arises in meditation it brings you to God; or in prayer, then it brings you to God.

THE WISDOM OF THE SANDS, Vol. I

Religion is not anything abstract, religion is something very down-to-earth. Religion is not a philosophy but an experience. So those who go on thinking about God go on missing him. Thinking is not the way to him but the barrier, not the bridge but the wall. It is thinking that is keeping you separate.

Burn your thinking in intense thirst. When a man is lost in a desert and is thirsty, a moment comes when thirst is no more a thought in him, when he does not think about thirst, when he is simply thirst—his whole being is involved in it, his every cell and fiber aflame with it. He is simply fire, he is thirst.

In that intensity, religion becomes real—in that kind of passionate intensity.

So remember that the greatest problem to be faced is speculation, philosophy, theorizing. One can go on and on theorizing; there is no end to it, it is a process *ad infinitum*. One thought leads to another thought, and so on, so forth. You will never come to the end of the process—there is no end. It is a vicious circle. You will be moving in a circle like an ox in the mill. Movement will be there, but there is not going to be any arrival. And it is arrival that fulfills.

Religion has nothing to do with thinking, but it has everything to do with a tremendous thirst for truth.

UNIO MYSTICA, Vol. 11

INTERDEPENDENCE Relationship is one thing, interdependence totally another. Relationship means you are separate; you are independent and so is the other, and you decide to relate. Relationship is not interdependence, it is a contract between two independent persons. Hence all relationships are false, because basically independence is false. Nobody is independent—and if you are not independent how can you relate? With whom can you relate?

Life is interdependence. Nobody is independent, not for a single moment can you exist alone. You need the whole existence to support you: each moment you are breathing in and out. It is not relationship, it is utter interdependence. Remember, I am not saying it is dependence, because the

idea of dependence again presumes that we are independent. If we are independent then dependence is possible. But both are impossible: it is interdependence.

What do you say? Are waves independent from the ocean or are they dependent on the ocean? Neither is true. They *are* the ocean, neither independent nor dependent. The ocean cannot exist without the waves, the waves cannot exist without the ocean. They are utterly one, it is a unity.

And so is our whole life: we are waves of a cosmic ocean of consciousness. That means love can have three dimensions. One is that of dependence. That's what happens to the majority of people. The husband is dependent on the wife, the wife is dependent on the husband; they exploit each other, they dominate each other, they possess each other, they reduce each other to a commodity. In ninety-nine percent of cases, that's what is happening in the world.

That's why love, which can open the gates of paradise, only opens the gates of hell.

The second possibility is love between two independent persons. That too happens once in a while. But that too brings misery, because there is constant conflict. No adjustment is possible; both are so independent and nobody is ready to compromise, to adjust with the other.

Poets, artists, thinkers, scientists: those who live in a kind of independence, at least in their minds, are impossible people to live with, they are eccentric people to live with. They give freedom to the other, but their freedom looks more like indifference than like freedom, looks more as if they don't care, as if it doesn't matter to them. They leave each other to their own spaces. Relationship seems to be only superficial; they are afraid to go deeper into each other, because they are more attached to their freedom than to love, and they don't want to compromise.

And the third possibility is of interdependence. That happens very rarely, but whenever it happens a part of paradise falls on the earth. Two persons, neither independent nor dependent but in a tremendous synchronicity, as if breathing for each other, one soul in two bodies: whenever that happens, love has happened. Only call this love. The other two

are not really love, they are just arrangements—social, psychological, biological, but arrangements. The third is something spiritual.

THE BOOK OF WISDOM, Vol. I

Religion is not a search for power; it is a search for silence. It is a search for peace; it is a search for inner poverty—what Jesus calls "poor in spirit". It is a search to be, in such a way that there is no difference between to be and not to be. Non-being becomes your only being.

This is possible not through independence, this is possible only if you realize interdependence. These three words have to be remembered: dependence, independence, and interdependence. Dependent you are; independence you seek; interdependence I teach. Dependent you are, because everywhere you will feel you are dependent, everywhere a limitation comes in. If you love somebody you become dependent on him or on her. Everywhere life brings dependence. Then the idea arises that in the world you can *never* be independent. Escape from the world. You can escape, but independent you can never be: you can only be deceived. Even in the Himalayas you are not independent, you are still dependent on the sun. If the sun does not rise, you will be dead immediately. You will be dependent on the oxygen and air: if the oxygen disappears, you will be dead. You will be dependent on water; you will be dependent on a thousand and one things.

Dependence has to be understood, not to be avoided. If you understand dependence, you will understand immediately that hidden behind it is interdependence. Dependence is just a misinterpretation. Those who have known have also known that you are not dependent on the sun; the sun is also dependent on you. Without you the sun cannot be, as you cannot be without the sun. Even a blade of grass will be missed from existence; the existence will never be complete without it. A gap, something missing, will be there.

So don't think that the stars are great, and a blade of grass is very small and tiny. In existence, nothing is great and nothing is small, because existence is one.

That is what is meant by ecology: interdependence. And

ecology is not only of this earth, it is of the totality. Ecology is a spiritual phenomenon.

COME FOLLOW ME, Vol. III

INTERVAL See Gap, 1st Series

INTIMACY If you are moving in the right direction then the longest journey is not such a problem. But if you are moving in a wrong direction or not moving in any direction at all or moving in all directions together, then life starts collapsing. That's what neurosis is: the collapse in energy, not knowing where to go, what to do, what to be. Not knowing where to go, not knowing what it is all about, leaves a gap inside, a wound, a dark hole, and constant fear will arise out of it.

That's why people live in trembling. They may hide it, they may cover it up, they may not show it to anybody, but they live in fear. That's why people are so afraid of being intimate with somebody. The fear is that the other may see the black hole inside you if you allow him too close an intimacy.

The word "intimacy" comes from a Latin root: "intimum". "Intimum" means your interiority, your innermost core. Unless you have something there you can't be intimate with anybody. You cannot allow intimum, intimacy, because he will see the hole, the wound and the pus oozing out of it. He will see that you don't know who you are, that you are a madman, that you don't know where you are going, that you have not even heard your own song, that your life is a chaos, it is not a cosmos. Hence the fear of intimacy. Even lovers rarely become intimate. And just to be sexually related to somebody is not intimacy. The genital orgasm is not all that there is to intimacy. It is just the periphery of it; intimacy can be with it, can be without it.

Intimacy is a totally different dimension. It is allowing the other to come into you, to see you as you see yourself, to allow the other to see you from your inside, to invite somebody to that deepest core of your being. In the modern world intimacy is disappearing. Even lovers are not intimate. Friendship is only a word now—it has disappeared. And the reason? The reason is that there is nothing to share. And

who wants to show one's inner poverty? One wants to pretend "I am rich, I have arrived, I know what I am doing, I know where I am going."

One is not ready and courageous enough to open up, to show one's inner chaos and to be vulnerable. The other may exploit it—that fear is there. The other may become too dominant seeing that you are a chaos. Seeing that you need a master, that you are not a master of your own being, the other may become the master. Hence everybody tries to protect themselves, so nobody knows their inner helplessness, otherwise they can be exploited. This world consists of much exploitation.

Love is the goal, and once the goal is clear you start growing an inner richness. The wound disappears and becomes a lotus; the wound is transformed into a lotus. That is the miracle of love, the magic of love. Love is the greatest alchemical force in the world.

DON'T LOOK BEFORE YOU LEAP

What happens in the ordinary world is that man has plenty to imagine, fantasize about, because the society does not allow you many relationships with women—only one woman. And you get tired, you get bored, and your mind starts roaming around. And all the women who don't belong to you look tremendously beautiful, just stunning—because they are not available. Your mind starts fancying, your mind goes into trips.

Here it is totally different. This commune lives in the future now. It is how it is going to be all over the world sooner or later. This commune heralds a new consciousness, a consciousness rooted in freedom. Up to now you have lived in a deep slavery, psychological slavery.

When you *get* freedom, in the beginning you rush into it madly. You start doing all kinds of things that you always wanted to do but you were not permitted to do. Then soon things settle. You become aware that all women are alike just as all men are alike. Maybe there are differences, but they are peripheral. Somebody has black hair and somebody has blonde hair and somebody has blue eyes and somebody has black eyes—just peripheral differences.

But as you become more and more aware of many people, as you become related to many people, one thing becomes absolutely clear to you: that *all* men are alike—almost alike—so are all women. Then settling starts. Then you start settling with one woman, with one man, in a more intimate relationship.

That intimacy is not possible in the outside world because your mind will always go on thinking that your woman, your man, has not got that which others have got. And there is no way to find out the truth. Here the way is available; you can find out the truth. And once the truth is known you start settling with one person. And this settlement is not enforced; this is not a legal arrangement. You will not be punished if you separate; nobody is preventing you from separating.

But, still, now you start a totally different kind of journey, a new pilgrimage of intimacy, unimposed intimacy. And now you see that the deeper you want to enter into the other person, the more time is needed, patience is needed, many kinds of situations are needed.

And physical penetration is sex, which is a very superficial thing. Psychological penetration is love, which is far more deep, far more significant, far more beautiful, far more human. And then there is a third kind of penetration: when two consciousnesses meet, merge, melt into each other. I call that prayer.

AH THIS!

Intimacy with one woman or one man is better than having many superficial relationships. Love is not a seasonal flower; it takes years to grow. And only when it grows does it go beyond biology and start having something of the spiritual in it. Just being with many women or many men will keep you superficial—entertained maybe, but superficial; occupied certainly, but that occupation is not going to help in inward growth. But a one-to-one relationship, a sustained relationship, so that you can understand each other more closely is tremendously beneficial.

Why is it so? And what is the need to understand the woman or the man? The need is because every man has

a feminine part in his being and every woman has a masculine part in her being. The only way to understand it, the easiest way to understand it, the most natural way to understand it, is to be in a deep, intimate relationship with someone. If you are a man be in a deep, intimate relationship with a woman. Let trust grow so that all barriers dissolve. Come so close to each other that you can look deep into the woman and the woman can look deep into you. Don't be dishonest with each other.

And if you are having so many relationships you will be dishonest, you will be lying continuously. You will have to lie, you will have to be insincere, you will have to say things which you don't mean. And they will all suspect. It is very difficult to create trust with a woman if you are having some other relationship. It is easy to deceive a man because he lives through the intellect; it is very difficult, almost impossible, to deceive a woman because she lives intuitively. You will not be able to look directly into her eyes—you will be afraid that she may start reading your soul. And you are hiding so many deceptions, so many dishonesties.

So if you are having many relationships you will not be able to dive deep into the psyche of the woman. And that is the only thing that is needed to know your inner feminine part. Relationship becomes a mirror. The woman starts looking into you and starts finding her own masculine part, the man looks into the woman and starts discovering his own femininity. And the more aware you become of your feminine part, the other pole, the more whole you can be, the more integrated you can be. When your inner man and your inner woman have disappeared into each other, have become dissolved into each other, when they are no more separate, when they have become one integrated whole, you have become an individual . . .

The woman becomes your mirror, the man becomes your mirror; the other reflects your face. But if you have so many mirrors around you and you are running from one mirror to another and deceiving each mirror about the other, you will be in chaos, you will go nuts.

THE BOOK OF THE BOOKS, Vol. VII

INTROVERT A person can become an extrovert and can

become an introvert very easily—just as you go out of your house and you come in. But whether you go out or you come in, you will have to pass from the door, and that door is *anahata*. So my emphasis is always on the *anahata*, the heart center, because that is the door and both the dimensions meet there.

If somebody tries to live just below the heart center, he closes the door. Then he becomes very worldly. He cannot even think that God exists. He cannot even think that religion can mean anything. It is all nonsense, rubbish. He does not even believe in love. He thinks love is just a bait for sex, a foreplay for sex. Just not to be rude one has to at least pretend love. But the basic thing remains sex. He does not believe in love, he cannot believe in love, because he does not know what love is. He has never functioned at the center. He has never stood on the door between the two worlds.

The introvert person also becomes very lopsided. He also closes the door of the heart because he becomes afraid. From that door opens the world. So he goes on denying. He becomes a renunciate, a monk, anti-life, condemnatory, repressive, afraid—continuously afraid of relationships, of moving with people, of creating any sort of love, because who knows?—love may bring in sex. Once you open the door of love, then the whole three *chakras* become available—the *chakras* of the below.

It is better not to open the doors so you can forget all about the lower world. Then one remains just inside—but one's life becomes a morbidity. One becomes like an island—cut off from everything . . . a dry bone. No juice remains. The very shape of life disappears, because if you don't love, life starts disappearing.

Life exists only when you love. Love becomes the very foundation for life to exist. It can have its foothold there.

The introvert becomes more and more sad—silent of course, but not happy. The extrovert is very excited; the introvert is never excited. He remains calm and quiet, but calmness and quietude are not the goals of life. Ecstasy is the goal of life. Just to be calm and quiet can mean death, can mean suicide. You can dry up all the sources of life in you. You will become calm and quiet, all the fever gone,

all the passion gone, all the lust gone—but then you are also gone. You are just an empty room, a negativity, a sort of absence, not a presence. You are not fulfilled. You cannot dance—you have nothing to dance about. You cannot sing. No song arises in your life because all songs dry up when life dries up.

The extrovert seems sometimes to be very happy . . . is more happy than the introvert, but never silent. More joyful—it is a joy to be with an extrovert. You cannot live with an introvert long; that's why saints are so boring. It is good to pay respect to them, but you cannot live with them for twenty-four hours; they are really boring. And just to think about heaven where all the saints have gathered down the centuries ... One cannot believe how boring that place must now have become. It will be sheer boredom.

You can be with an extrovert, happily; you can relate with him. He is an excited being. He sings, he plays around . . . many games. He enjoys. Of course he is tense. He is never silent; that is his problem. Happiness is at a cost—that he loses tranquility, equilibrium, balance. His excitement becomes more and more feverish, and there is every possibility of it turning into a delirium. The extrovert can go mad at any time; the breakdown can come very easily to him. He is so excited and so tense. He has no center—just the revolving periphery.

To me, a real man or a real woman has to live in all the seven chakras together. Then you have the tranquility of the introvert and the excitement of the extrovert. That's what a rich life has to be—the silence of the introvert and the joy of the extrovert, the center of the introvert and the periphery of the extrovert.

A center without a periphery is poor. A periphery without a center is poor. When the periphery and the center both exist together and you don't choose—you simply move from one to another enjoying both, not putting them as opposites to each other but balancing them as complementaries—your life becomes tremendously rich.

DANCE YOUR WAY TO GOD

INTUITION The woman's way of knowing is far deeper than the man's way of knowing. The man's way of knowing

is scientific and superficial, objective; the woman's way of knowing is intuitive, subjective. She can penetrate to the deeper realms of the man, and that's why she is capable of killing the love more easily than the man is. Hence a deep fear in every man of the woman he loves—a certain intuitive feeling that the woman represents not only life but death also.

In the East, particularly in India, we have the image of the goddess Kali, the mother goddess, Kali. She is both a great lover and a great destroyer. If you have seen the image or any picture you will be puzzled—particularly people coming from the West are very much puzzled—but it has a great psychological insight in it.

Kali is dancing on the chest of her lover, Shiva. In Sanskrit *shiva* means one aspect of God, and *shava*, just a little different in spelling—*shiva* means God, *shava* means corpse. She is dancing on the chest of Shiva, destroying him, making him into a corpse. Shiva is becoming *shava* ! She has a garland of human skulls around her neck and in one hand she holds a freshly-cut head, blood coming out from it.

Why this strange image? It is not strange, it is tremendously psychological: the woman has great power because she is intuitive . . . because you may know or may try to know the woman, but your effort is going to remain superficial; but if she starts penetrating you she can reach to the very core. It is not surprising why almost all husbands become henpecked: the woman reduces them to slaves.

THEOLOGIA MYSTICA

Intuition is a totally different kind of phenomenon from reason. Reason argues; reason uses a process to reach a conclusion. Intuition jumps—it is a quantum leap. It knows no process. It simply reaches to the conclusion without any process.

There have been many mathematicians who could do any kind of mathematical problem without going into its process. Their functioning was intuitive. You just say the problem and before you have even said it, the conclusion will come. There has not been a time-gap at all. You were saying it, and the moment you finished, or even before you finished, the conclusion had come. Mathematicians have always been

puzzled by these freak phenomena. These people—how do they do it? If a mathematician were going to do a problem it might take three hours or two hours or one hour. Even a computer will take at least a few minutes to do it, but these people don't take a single moment. You say it, and instantly

We have corrupted intuition. Man's intuition is almost absolutely corrupted. Woman's intuition is not corrupted as much—that's why women have something called a "hunch". A hunch is just a fragment of intuition. It cannot be proved. You are going to take a flight and your woman simply says that she is not going and she will not allow you to go either. She feels as if something is going to happen. Now this is nonsense. You have much work to do, everything is planned, and you have to go—but your woman won't allow it. And the next day you read in the newspapers that the airplane was hijacked, or it crashed and all the passengers died.

Now the woman cannot say how she knows. There is no way. It is just a hunch, just a feeling in the guts. But that too is very corrupted, that's why it is just a flash ... When you have dropped this fixation, this reason fixation, intuition starts flowering. Then it is a constantly available source. You can close your eyes and you can go into it and always you can get the right direction from it.

SUFIS: THE *PEOPLE OF THE PATH*, Vol. II

The word *pratibha* is a difficult word; it cannot be translated into English. "Intuition" is a very, very poor substitute for it, and I will have to explain it to you. It cannot be translated; I can only describe it.

The sun is intellect; the moon is intuition. When you transcend both then comes *pratibha* and there is no word for it. The sun is intellect, analysis, logic. The moon is intuition, the hunch, just a flash—suddenly you jump on the conclusion. Intellect moves through method, process, syllogism. Intuition *suddenly* comes to the conclusion—with no process, no methodology, no syllogism. You cannot ask intuition why. There is no "therefore" in intuition. A sudden revelation—as if lightning has happened and you have come to see something, and then the lightning disappears

and you don't know how it happened and why it happened, but it has happened and you have seen something. All primitive societies are intuitive; all women are intuitive; all children are intuitive; all poets are intuitive.

Pratibha is totally different. It has been translated as "intuition" in all the English translations of Patanjali's *Yoga Sutras*, but I would not like to translate it that way. *Pratibha* means when the energy has moved beyond the duality of intellect and intuition. It is beyond both. Intuition is beyond intellect; *pratibha* is beyond both. Now there is no logic in it, no sudden lightning in it—everything is eternally revealed. In *pratibha* one becomes omniscient, omnipotent, omnipresent. Everything is revealed simultaneously—the past, the present, the future—all. That is the meaning— "*Pratibhad va sarnam* "—"Through *pratibha*, all."

YOGA: THE ALPHA AND THE OMEGA, Vol. VIII

INVENTION Invention is introvert: you have to look for your inner dreams and then project those dreams outside. It may be poetry, it may be painting, it may be music, whatsoever. And only man is the inventing animal in the world. That is man's prerogative, his dignity, his grandeur.

THE WISDOM OF THE SANDS, Vol. II

See also Cosmos, 1st Series

INVITATION It happened on the last day of Gautam Buddha's life on earth: a very poor man invited him to take his meal at his home. This was the routine way: Buddha will open his doors early in the morning and whosoever will invite him first, he will accept his invitation for that day, he will go to his house. He used to take only one meal each day. It was almost impossible for a poor person to invite him; it was just accidental.

The king was coming to invite him but just on the way some accident happened and the chariot in which he was coming broke down, so he was delayed. He reached there just one minute late; but by that time Buddha had already accepted the invitation of the poor man.

The king said, "I know this man. He has been trying

his whole life to invite you. Whenever you come to this town" . . . And Buddha loved a few places very much; Vaishali, one of the cities, was one of the most loved by him. In his whole forty-two years as a Master he visited Vaishali at least forty times, almost every year. And he remained in Vaishali for at least twelve rainy seasons, for the whole rainy season, because in the rainy season he used to stop his journey—it was too difficult to walk. So for three or four months he would remain in one place; for eight months he would move around.

The king said, "I know this man, I have seen him many times. He is always trying and he has nothing to offer! Please reject this idea of going to his house." But Buddha said, "That is impossible. I cannot reject the invitation. I have to go." And he went. And that very going became fatal to his body, because in Bihar where Buddha moved ... The name "Bihar" comes from Buddha's movement. Bihar means "the place where a Buddha moved". This is the boundary where for forty-two years he continuously moved. That boundary makes the whole state of Bihar.

Buddha went. The poor men in Bihar collect mushrooms, dry them and keep them for the rainy season. They use them as vegetables. Sometimes mushrooms are poisonous. And he had prepared mushrooms for Buddha—he had nothing else; just rice and mushrooms.

Buddha looked at what the man offered him; saying no to the poor man would be hurting him, so he ate those mushrooms. They were very bitter, but to say that will hurt the poor man; so he ate the whole thing without saying anything, thanked the poor man, and came back. He died of food poisoning.

And when he was asked at the last moment, "Why did you accept? You knew, the king had warned you, other disciples were warning you that he is so poor, he will not be able to offer you the right food; and you are old, eighty-two years old—you need the right nourishment—but you didn't listen."

Buddha said, "It was impossible. Whenever truth is invited he has to accept. And he invited me with such passion and love as nobody has ever invited me—it was worth risking my life!"

This story is beautiful. It is true about the ultimate truth also: all that is needed on our part is a total invitation, not holding back even a small part of our being. If we are totally available, open, ready to receive the host, the host comes. It has never been otherwise.

This is the law of existence: truth cannot be conquered but can be invited. One has to be just a host for the ultimate guest. And that's what I call meditation: it simply makes you empty of all rubbish, it empties you completely so you become spacious, receptive, sensitive, vulnerable, available. And all those qualities make you passionately inviting—an invitation for the unknown, an invitation for the unnameable, an invitation for that which will make your life a fulfillment, without which life is just an exercise in utter futility. But one cannot do anything more than that: just an invitation and waiting.

This is what I call prayer: invitation and waiting in deep trust that it is going to happen. And it happens, it has always happened!

THE OLD POND PLOP!

INVOLVEMENT Afraid of involvement? Then you will miss, because involvement is life, and the deeper you become involved, the deeper you will know the taste of it. From the periphery nothing much is available. If somebody doesn't want to get involved, remains on the periphery, he remains on the bank. He never gets into the stream, afraid that the stream will take him to some unknown space. But then he remains on the bank and he remains thirsty and he remains hungry and he remains frustrated—because enrichment is through involvement. One grows through commitment.

I'm not saying that one should become attached to one's involvements—no, not at all. And that's the art: one should get involved but always remain capable of getting out of it. Any moment, if the situation arises and one has to get out, one can. Involvement should not be an attachment, so beware of attachment, but never be afraid of involvement. They almost go together—that's why the fear arises—but they can be put separately, and that is the whole art of life.

If you don't get involved you will not enjoy life;

everywhere the problem is the same. If you love a woman you will be afraid—you may get involved. In fact you should get involved, otherwise how can you love a woman? Then only peripheries meet and the inner consciousness remains completely aloof. Unless the inner consciousnesses overlap, start penetrating each other, you will not know what love is, you will not know its depth: you will miss.

On the surface there are only waves. The great calm is only in the depth. It may be love, it may be meditation, it may be sannyas, but the problem is the same. You have to go into it headlong; one has to be a little foolish. Wise people always remain hanging on the bank. Their wisdom eventually proves to be stupidity. Fools jump, and finally their foolishness simply proves that they were courageous and wise because they learned. They know new places of being.

So never be afraid of involvement. Never be afraid of commitment. Just one thing has to be remembered—never lose your freedom. It simply means that you become intimate but you still remain free. In fact a free person is simply aware that he is free, any moment anything can be dropped. If the time arises and the situation is there, the challenge is there and one simply feels stuck—one can get out of it. It is an agreement that can be broken. It is your choice to be in it or not. But from the very beginning to stand out and become a spectator you will miss the whole of life.

So go deeply into involvement but always remain your own master. There is no need to show your mastery every moment, you just have to know that it is there. And if you want to get out, you can simply slip out; just as a snake slips out of the old skin, one can slip out of any situation. But if you remain afraid just because there is a possibility of getting involved, and you don't grow skin because it may become old and then you may have to get out of it, or it may become a confinement, how will you live? But it happens to everybody.

Once you start enjoying your aloneness and enjoying your freedom, the fear arises. "Now don't get into anything. Just keep out." That's why so many people drop out of society. But that is not going to end it. And the days that are wasted, are wasted forever—you cannot reclaim them.

My whole teaching is to get involved and yet to remain

unattached. Walk in the water but don't be touched by the water . . .

Be in the water, be in the turmoil of involvement, in the problems that commitment brings, that intimacy brings, love brings; be in it and yet remain aloof. And by and by one learns—it is a knack. One learns by doing it. Then a great balance arises. With that balance all fear disappears.

THE SHADOW OF THE WHIP

IRRATIONALISM Irrationalism is not something which is anti-rational—no, not at all. Irrationalism is something which is super-rational. You can use your reason only so far, then suddenly reason cannot have any go any more. And if you are *really* a rationalist, you have to go—because much is left and reason cannot cover it. If you are *really* a rationalist, you have to go into the irreason too. If you are not a real rationalist, you are stuck. You are not courageous—you were hiding behind reason. It was just a trick to protect yourself from life.

Otherwise a rational person has to come to a point one day where he finds that reason is finished but life is not finished, so what to do? The rope that you call reason has come to an end but life continues far beyond it, so what to do? Stop just because you are a rationalist?—but then this is not very reasonable, because life continues . . .

My whole approach is very rational, so I can come with you as far as you want to come—and very rationally. Then a point comes when I say, "Now your reason is finished and life is still there, so would you like to go into this remaining life or not?" If you are really a rationalist you will say, "Okay, I have to go into it. Even if it goes against reason, beyond reason, I have to go!"—because a rationalist has no commitment to reason. If you are committed to reason you are not a rationalist.

You have to use reason as far as possible. If it covers the whole existence, good—but if it doesn't, then what? There are only two possibilities: either to deny the remaining existence—that it is not, which is very irrational—or to accept it and accept that there is something which is not rational and yet which is . . .

And the moment you move beyond your reason, surrender

will happen immediately, because surrender is irrational. It is not any conclusion that *you* come to . . . it is not anything that you decide. It is not anything that you calculate and conclude—no! It is something that takes possession of you from the beyond. But that happens only when you have slipped a little out of your reason; then you become vulnerable to surrender .

But I'm not in a hurry, and I never say to drop your reason. I say to let it be exhausted—then it will drop on its own accord. Carry it as far as you can, as far as humanly possible, carry it. One day you will yourself see that life is vaster than your reason, bigger than your logic . . . In that moment it is dropped, and in that very moment surrender happens.

WHAT *IS*, *IS*, WHAT AIN'T, AIN'T

ISLAND Man is not an island but we live with that false notion of being an island. We are part of the whole, we are not apart. We belong to the continent, and the continent is infinite, there is no demarcation line.

The ego is an island but your being is not an island. To follow the dictates of the ego is to make a mess of your life, because it is basically taking you away from the organic unity of existence. It is trying to create a separate entity, which is impossible. The whole project is doomed from the very beginning, it cannot happen because it is not according to the law of existence. How can the tree be separate from the earth? It is impossible. How can the leaf be separate from the tree? The moment it is separate it is dead. Life is being with the tree, being part of it.

Ego is a dead thing, a dead weight. The bigger the ego, the more dead is the man because it suffocates his being. The moment you drop the ego you are free again, free from all imprisonment, free from all chains. Then this whole universe belongs to you. Then all the stars and the mountains and the rivers are part of you, just as you are part of them.

*IS THE GRASS REALLY GREENER
ON THE OTHER SIDE OF THE FENCE?*

J

JEALOUSY Jealousy has nothing to do with love. In fact, your so-called love also has nothing to do with love. These are beautiful words which you use without knowing what they mean, without experiencing what they mean. You go on using the word "love". You use it so much that you forget the fact that you have not experienced it yet. That is one of the dangers of using such beautiful words: "God", "love", *nirvana*, "prayer"—beautiful words. You go on using them, you go on repeating them, and by and by, the very repetition makes you feel as if you know.

What do you know about love? If you know anything about love, you cannot ask this question, because jealousy is never present in love. And wherever jealousy is present, love is not present.

Jealousy is not part of love, jealousy is part of possessiveness. Possessiveness has nothing to do with love. You want to possess. Through possession you feel strong: your territory is bigger. And if somebody else tries to trespass on your territory, you are angry. Or if somebody has a bigger house than your house, you are jealous. Or if somebody tries to dispossess you of your property, you are jealous and angry.

If you love, jealousy is impossible; it is not possible at all.

THE TANTRA VISION, Vol. II

And it is not so easy to surpass the jealousy part. In fact a man becomes transcendental to jealousy only when he becomes transcendental to love too. They both go together! I have never come across a man who has transcended jealousy and is still hankering for love. Why should he be?—there is no problem left. One can be loving but that will be a totally different kind of love ... more like a friendship or compassion. It will not be a relationship.

Because you need a relationship, hence there is jealousy. Because there is a great need for relationship

there is great fear. Somebody may enter and take away the relationship .

One can surpass jealousy but in surpassing it one surpasses the very desire for relationship. Then there is a kind of love but a totally different kind of love which has nothing to do with relationship. It is not a relationship; it is simply that you give out of your abundance. You give because you have it. You don't bother about whether it is responded to or not, whether the person even says a thank-you or not, whether he loves you or not, whether he loves somebody else or not. These are all irrelevant things.

ONLY LOSERS CAN WIN IN THIS GAME

Sex creates jealousy, but it is a secondary thing. So it is not a question of how to drop jealousy. You cannot drop it, because you cannot drop sex. The question is how to transform sex into love. Then jealousy disappears.

ROOTS AND WINGS

Jealousy is comparison. And we have been taught to compare; we have been conditioned to compare, always compare. Somebody else has a better house, somebody else has a more beautiful body, somebody else has more money, somebody else has a more charismatic personality: compare. Go on comparing yourself with everybody you pass by, and great jealousy will be the outcome; it is a byproduct of this conditioning.

Otherwise jealousy disappears if you drop comparing. Then you simply know who you are, and you are nobody else, and there is no need to be, either. It is good that you don't compare with trees, otherwise you will start feeling very jealous: why are you not green? And why has God been so hard on you—no flowers?

It is better that you don't compare with birds, with rivers, with mountains, otherwise you will suffer. You only compare with human beings, because that is how you have been conditioned; you don't compare with peacocks and parrots. Otherwise your jealousy would be more and more: you would be so burdened by jealousy that you would not be able to live at all.

Comparison is a very foolish attitude, because each individual is unique and incomparable. Once this understanding settles in you, jealousy disappears. Everyone is unique and incomparable. You are just yourself: nobody has ever been like you, and nobody will ever be like you. And you need not be like anybody else either.

God only creates originals; he does not believe in carbon copies.

THE BOOK OF WISDOM, Vol. II

Don't repress it, express it. Sit in your room, close the doors, bring your jealousy into focus. Watch it, see it, let it take as strong a flame as possible. Let it become a strong flame, burn into it and see what it is. And don't from the very beginning say that this is ugly, because that very idea that this is ugly will repress it, will not allow it total expression. No opinions! Just try to see the existential effect of what jealousy is, the existential fact. No interpretations, no ideologies! Forget Buddhas and work, forget me. Just let the jealousy be there. Look into it, look deeply into it and so do with anger, so do with sadness, hatred, possessiveness. And by and by you will see that just by seeing through things you start getting a transcendental feeling that you are just a witness; the identity is broken. The identity is broken only when you encounter something within you.

TAO: THE PATHLESS PATH, Vol. I

JESUS See Christ, 1st Series

JEWES Jews are intelligent people, the most intelligent in the world. That's why they are hated so much. They have committed only one mistake in their whole history: that they crucified Jesus and missed the greatest business that was available to them! It is such a rare phenomenon, that it went into the hands of the Italians—the whole business! It is inconceivable—Jews losing it to the Italians! If the Italians were selling spaghetti, that would have been okay, but they are selling Jesus! Otherwise, the Jews have never committed any mistake.

But that one mistake has cost them very much: they

became uprooted. But sometimes blessings come in the form of curses. When they became uprooted, when they lost their land, they became, naturally, more intelligent than anybody else because they had to exist in adverse conditions.

No other race has existed in such adverse conditions as the Jews. And when you live in adverse conditions the challenge is such that you can survive only if you bring your intelligence to its highest peak. If you behave stupidly you will be destroyed. They were living always amongst strangers antagonistic to them; they became more and more intelligent.

More Nobel Prizes go to Jews than to anybody else. And wherever they are they succeed, whatsoever they are doing they bring a certain magic to it. So whenever they feel a certain vibe, a certain phenomenon happening anywhere, they are the first to reach, they are the first to reap the crop.

Yes, the question arises in many people. Almost fifty percent of my sannnyasins are Jews—so many Jews that sometimes I become suspicious whether I am a Jew or what!

You are right, your curiosity is right. But they can understand what I am saying. In fact, they have to drop a certain guilt that they have carried for two thousand years. If they can feel in tune with me, their guilt for killing Jesus will disappear.

Deep down the guilt is there; they need somebody who can take away that guilt. It is like a thorn in their very soul—it hurts. They may not say so, but it hurts. They destroyed their greatest flowering. Jesus was their highest potential actualized: he was the highest peak of Jewish intelligence—and they destroyed it. They are carrying the wound; they are wounded people. They want somebody who can heal the wound.

But the problem is: if you go to the priests they wound you more. Go anywhere, you will be wounded more, because your so-called religions all exist on your guilt. The greater the guilt, the more is their power over you. They make you feel guilty, they make you feel sinners.

I am a totally different kind of man: I help you to get rid of your guilt. I want to tell you that you are not sinners. And to commit mistakes is just human—to err is human. There is no need to make much fuss about it. And your

errors are small, just a little awareness and they will disappear . .

Jews have suffered very much; they are wounded. Of course, two thousand years of suffering has made them very mature, intelligent, alert. Hence they can recognize me better than anybody else can. That's why they are here.

THE BOOK OF THE BOOKS, Vol. IX

JOKE You can laugh only the first time, because the whole art, the secret of a joke is the unexpected ending. That is the whole secret—the unexpected turn. The joke first moves in a certain line, and then takes such an unexpected turn that logically you are shocked for a moment. You were moving along the joke expecting certain things to happen, and then what happens is not the logical thing. Something illogical happens—and it is that illogical thing that makes the joke beautiful, that makes you burst into laughter.

Logic is not fun, it is a serious thing. And when you start hearing a joke, of course your mind starts functioning logically. You start expecting logically that this is going to happen, this is going to happen, and then something comes at the end which you could not have imagined. It is so illogical, it is so ridiculous, it is so absurd! The shock ... and the whole energy was going in one direction, mounting up to a climax, and then suddenly everything goes berserk. The whole energy explodes into laughter. It is a certain tension that is released. The logic creates tension and the joke releases it. That is the punchline which does the trick.

But this can happen only once. If you know the punchline, then it is very difficult for you to enjoy it because you will be expecting it. You already know it; now it has become part of your logic. So there cannot be any mounting energy, there cannot be any tension; you will sit relaxedly.

I AM THAT

You don't know what you are doing, why you are doing it. You don't know why you're here in the first place! But I know perfectly well why I am here and what I am doing. I am trying to wake you up—you are fast asleep.

Just take one thing seriously and that is to become more

and more alert of your sleepiness. And all my efforts here, sutras or jokes, are nothing but means to wake you. Sometimes a joke can wake you up more easily than a serious sutra because listening to a serious sutra you tend to fall deeper into sleep; it is so serious that you can't be awakened by it. But a joke is so light that you don't want to miss it; you listen attentively.

And between the jokes I go on dropping a few dangerous things into your head—just small bombs, between the jokes! Just remember to take the jokes seriously and the remainder you leave to me; the remainder I will do. If you are just awake between two jokes, between the two jokes I am there to drop a bomb inside you which will explode sooner or later. And the moment it explodes you are finished!

TAO: THE GOLDEN GATE, Vol. 1

When people come to visit this ashram they are surprised to see so many young people. It is unbelievable because young people are not supposed to be in such a place. Only old people, dead, rotten, leading some kind of posthumous existence, are supposed to be in such places. So many young people—what are these young people doing here? They are not here for the sutras; I am here for the sutras, they are not here for the sutras. So we have made a compromise; they have to listen to a few sutras and I have to tell a few jokes. They will be here for the jokes, I am here for the *sutras*! If I stop telling jokes, they will disappear ... If you want me to be here you will have to hear a few sutras, and if I want you to be here, I have to tell a few jokes too. This is understood, this is a contract .. .

I would like my sannyasins to be laughing sannyasins. I would like the world to know my people as the most laughing, dancing, singing people. I don't want any long faces here. Yes, when you come you come with a long face, but then I have to hit you and sooner or later you lose your mask—because that is only a mask.

No child is born with a long face; every child is born with laughter, with a great joy which is ready to explode. We destroy his joy. My effort here is to release that joy again, to bring your childhood back to you.

TAO: THE GOLDEN GATE, Vol. 1

JOURNALISM The whole art of journalism is the art of lying in such a way that people think it is true.

GUIDA SPIRITUALE

The profession of a journalist is such that it lives on lies. Truth is not news; lies are news, beautiful news. The bigger the lie the better the news, because it has a certain quality in it: the quality of creating a sensation. Journalism lives on lies. If journalists decide only to be true, there won't be so many newspapers, so many magazines. And there will not be much news either. Truth you can write on a postcard.

AH THIS!

A new kind of journalism is needed. The journalism that is routine is already out of date. It is not really concerned with humanity and it goes on fulfilling juvenile needs. Murders, divorces, accidents, wars—all that is rotten and negative gets the greatest coverage. Ninety percent coverage is about the ugly, nauseous, horrible ... and it is exaggerated because that is what the neurotic mind needs. That is the neurotic mind's food, nourishment; it cannot remain without it. It needs murder stories, it needs wars, it needs suicides: this is the news for the neurotic mind.

On the TV this mind wants to see horror films. This neurotic mind will go to the movie to see murder, lust, passion—something ugly and horrible that he always wanted to do. So he lives through others vicariously. Somebody is murdering—he lives through the murderer. But both are the same; he becomes part of it. It is his violence that is projected there.

So the old journalism is out of date; it has no future. In the future, when the right journalism has appeared, people will simply be unable to believe why for many years these stories were written and elaborated and repeated again and again, and why people were reading all this nonsense. For what? The whole of humanity must have been mad; that will be the conclusion of future generations.

It is perfectly good to bring to people news of the soul, of the new frontiers of consciousness, of new possibilities, of new horizons. Of course it will not be very paying and

it will be insecure but it is worth it. You may not be very rich but you will be enriched through it.

THE NO BOOK

(NO BUDDHA, NO TEACHING, NO DISCIPLINE)

JOY Joy is far superior to pleasure, happiness. It is far more delicate, more soft, more flowerlike . . . It is a subtle harmony. When your body, your mind and your heart are functioning together in deep accord, joy arises. In joy something is contributed by the body, something is contributed by the mind, but the major part is contributed by the heart. Joy contains something of pleasure, something of happiness and something more . . .

It is like a rose flower, very delicate. It can be crushed very easily; anybody can pluck it. Just hit it with a stone and it is gone. To depend on joy is to live in a glass house; anybody can throw a stone and the whole house will collapse.

That's why you see women suffering so much. Men don't suffer so much because men depend more on pleasure—which is gross, bodily, tangible, can even be purchased in the marketplace . Or at the most men depend on happiness, which is of the mind—and still has a certain strength, certain solidity. But the woman depends on joy; it is of the heart—hence her joy can be crushed very easily: a single gesture, a single word, is enough.

And because they depend on different dimensions communication is impossible. The man cannot understand. He has not done anything and the woman is crying and she is all in tears, and the man thinks "Is she crazy or something?—because I have not said anything. I have not done anything." He may have uttered just a wrong word, made a wrong gesture; he may not have even uttered just a wrong word, made a wrong gesture; he may not have even uttered a word, he may have just remained silent, but silent in a way that hurts the woman's heart.

Man can understand body and mind very well. With the heart he moves into an alien territory. The woman understands the heart, hence she can become very joyful. But she goes in ups and downs: sometimes she is ecstatic, so joyful that you cannot believe she will ever weep and

cry and scream—and the next moment she is screaming and crying and throwing things. It seems impossible how she manages to move so quickly from one point to another.

The same is the case with small children: they also live in the heart, hence one moment they are angry, another moment they are so loving. One moment they are in rage; another moment they are hugging and kissing you and they're all love, all beautiful and sweet. But the heart has that problem: it is fragile.

The search is to find something which is eternal: that is bliss and the way is meditation. Meditation takes you beyond the body-mind-heart complex, because meditation is nothing but a disidentification from all that with which you have become identified: I am not the body nor the mind nor the heart. When this understanding arises in you meditation has flowered. In that flowering is bliss.

SCRIPTURES IN SILENCE AND SERMONS IN STONE

JUDGING There is no need to stop or drop judging people; you have to understand why you judge and how you judge.

You can judge only the behavior because only the behavior is available. You cannot judge the person because the person is hiding behind, the person is a mystery. You can judge the act but you cannot judge the being.

And the act is irrelevant. It will not be right to judge a being through the act. Sometimes it happens that a man is smiling. The act is there on the surface and deep inside he may be sad. In fact, he may be smiling because he is sad. He does not want to show his sadness to anybody—why bring one's wounds to everybody. Why? That seems embarrassing. Maybe he is smiling just because he is crying deep down . . .

Just by seeing a smiling face you cannot judge what is happening inside. The inside is not available to you. The inside is private; it is not available to anybody.

So the first thing to understand is that you can look only at the behavior and the behavior does not mean much. All that is really significant is the person behind. And you don't know. Your judgments are going to be wrong. And you know it—because when people judge you by your acts, you always feel that they have judged you wrongly. You don't judge

yourself by your acts, you judge yourself by your being. So everybody feels that all judgments are unjust. You feel that judgments are unjust because to you your being is available — and the being is such a big phenomenon and the act is so tiny and small. It does not define anything. It may be just a momentary thing.

You said something to somebody and he became angry, but don't judge him by his anger because it may be just a momentary flash. He may be a very loving person. If you judge him by his anger you misjudge him. And then your behavior will depend on your judgment. And you will always wait for the man to be angry and you will always think that he is an angry man. You will avoid the person. You have missed an opportunity. Never judge anybody by their action — but that is the only thing available to you. So what to do? Judge ye not.

By and by become more and more aware of the privacy of being. Every being inside his own soul is so private there is no way to penetrate it. Even when you love, something at the deepest core remains private. That is man's dignity. That is the meaning when we say man has soul. Soul means that which can never become public. Something of it will always remain deep, lost in some mystery ..

From the outside it is always wrong.

Seeing it again and again, understanding it again and again, penetrating it again and again, you will not need to drop judgments, they drop of their own accord.

Just watch. Whenever you judge, you are doing something foolish. It does not apply to the person at all, it can apply only to the act. And that act too is taken out of context because you don't know his whole life. It is as if you tear a page from a novel and you read it and you judge the novel by it. It is not right; it is out of context. The whole novel may be a totally different thing. You may have taken a negative part, an ugly part.

But you don't know anybody's life in its totality. A man has lived for forty years before you come to meet him. Those forty years of context are there. The man is going to live forty years more when you have left him. Those forty years of context are going to be there. And you saw the man, just

a single instance of him, and you judged him. That is not right. That is just stupid. It will not have any relevance to the man himself.

Your judgment will show something more about you than about the man. "Judge ye not so that ye may not be judged" — that's what Jesus says. Your judgment shows something about you, nothing about the person you have judged—because his history remains unavailable to you, his being remains unavailable to you. All contexts are lost, there is just a momentary flash—and your interpretation will be your interpretation. It will show something about you.

Seeing this, judging disappears.

SUFIS: THE PEOPLE OF THE PATH, Vol. II

JUDGMENT DAY There is no question of the Last Judgment Day; I believe in the first judgment day—it has already passed, it is finished. The day God decided to create the world, that was the judgment day. That day he must have pondered, worried about whether to create the world or not, but he decided to create it. He judged that it was better to create than not to create. He liked something more than nothing. And whatsoever he has created, he is responsible for. I am not responsible, you are not responsible, nobody else is responsible. The whole responsibility is God's or existence's; whatsoever good there is belongs to it, whatsoever bad there is belongs to it.

We can close the chapter, we need not worry about it.' One thing I can say to you: as one goes deeper into meditation one realizes that there is no question of any future judgment and no question of ever being worried. As you become silent you start feeling the love of God pouring from all sides. You suddenly become aware that you are ⁿbeing taken care of, that you are not ignored, that you are not something accidental, you are intrinsic to existence. God needed you, that's why he created you.

That was the judgment—but it is over.

THE MIRACLE!

JUDO This is the art of judo and ju-jitsu: not to fight. In Japan, they have developed a very subtle art of judo. **The**

man who is trained in judo cannot be defeated, because he doesn't fight. Even if you hit him, he absorbs the energy that you have thrown by your hitting. He doesn't resist; he doesn't fight. And within minutes even a very strong person can be defeated by a very weak person if he knows judo.

You observe it many times happening all around. Every day you see small children falling—the whole day. They fall, and they get up, and they forget about it. But if you fall like a small child, you will always be in the hospital. What happens when a child falls? He simply falls; he doesn't resist. He moves with the pull, with the gravitation. He simply falls—like a pillow falls, no resistance. When you fall, you resist. You first try not to fall. All your fibers, all your bones, become tense and strained. When strained bones and a strained nervous system fall unwillingly, fighting, then many things are broken. Not because of gravitation, but because of your resistance. You sometimes see a drunkard falling on the street, lying down in the gutter—nothing! By the morning he is absolutely okay, he goes to the office—and every night he falls. He must know some trick you don't know. What does he know? Simply this: he is so drunk that he cannot resist. He cannot resist, he simply falls, like a feather drops down, with no inner resistance or fight. That's why in the morning he is absolutely okay again, laughing and going to the office. If you fall like a drunkard, you will immediately have to be transported to the hospital, many fractures would have happened. Those fractures happen because of your fight.

In judo they train the person not to fight. If somebody attacks you, you simply absorb the attack. If he hits you on your head, you absorb. When somebody is hitting you on your head, a certain amount of energy has come to his hand. If you fight, then two energies fight and are destroyed. If you don't fight, you become receptive. It is a very difficult art. It takes many years to learn because the ego again and again comes in. Once you have known the knack of it, then you simply absorb the energy of the enemy. And soon, just by throwing out his energy, he becomes weak. He is defeated by his own effort and you win with no effort . . .

This is the solution to all human problems. The ego is trying to accommodate the whole world to itself. This is the

trouble. A man who has no ego accommodates himself to the world.

THE GRASS GROWS BY ITSELF

JUICE Seriousness is like a desert. The desert has to be transformed into a garden. You need a green revolution. Love can do that miracle. Only love can do that miracle. Love is the only beautiful experience which is non-serious—it is playful, hence all the religions have been denying love for the simple reason that with love you cannot be serious and seriousness has become the very characteristic of the saint. He has to be without juice, just like a dehydrated fruit. The more dehydrated, the more he looks like a saint. Whenever you want to see a saint you can just see a dehydrated prune and that will give you the idea of all the saints of all the religions. All the juice has gone.

Love is juice. We in the East have defined God as God has been defined nowhere else. I have never come across a better definition and I don't think there exists any. The Upanishads say *rasp vai Naha* —God is juice. This is a very strange definition. Sometimes I wonder, I may have written that Upanishad, maybe in a past life—otherwise who would do it? I cannot find anybody else doing it.

Love is non-serious, it is alive, it is playful. Love makes life fun, a celebration, and my whole effort here is to create for the first time in the whole history of humanity, a new kind of religious person for whom laughter is more valuable than prayer, for whom playfulness is far more spiritual than seriousness, who should be closer to a poet than to a philosopher, closer to music than to mathematics, closer to sensitivity rather than being dull, closed, walled from all sides, afraid of life, escapist, renouncing life—no, that is not going to be my sannyasins' way.

Instead of renouncing life, my sannyasins have to rejoice in life. And the way to rejoice is to love.

THE SOUND OF ONE HAND CLAPPING

JUMP See Leap, Quantum

JUSTICE Once Diogenes saw a man being led to the gallows by the magistrates and officers of justice. The

criminal had stolen a silver cup from the public treasury. A bystander asked him what was going on.

"Nothing unusual," the philosopher replied. "It is merely the big thieves bringing the little thief to justice."

COME, COME, YET AGAIN COME

Only love can be just because only love can understand. Without love there is no understanding and without understanding how can there be any justice? One cannot be just. But for thousands of years it has been said to people that if they want to be just they have to be indifferent. You have to be utterly detached, unloving. You have to be just an onlooker . . .

So it is okay with scientific observation, but as you move higher than the objective world you cannot remain detached; if you are detached you will miss the whole point. That's why science cannot know anything about love and cannot know anything about man's inner being and cannot know anything about God. It is impossible because the scientific approach itself inhibits it, prohibits it. The very approach is such, the requirement is such, the methodology is such, that these things are debarred . .

If you want to understand the truth you have to be very loving. If you really want to understand the whole of life in all its dimensions, you have to approach it with great love and care. You have to be very tender, soft.

And then a new phenomenon arises in you: your life becomes full of justice. You cannot be unjust then; you cannot be unfair then—it is impossible. A loving person cannot be unfair.

NO MAN IS AN ISLAND

K

KARATE You must have heard about the Japanese discipline of *karate*. The word "karate" is very meaningful. It comes from a root which means empty hand. It says: a

man can become a great warrior if he understands totally the meaning of being empty. If somebody understands that, "Empty-handed I have come, empty-handed I will go, and empty-handed I am here," then there is nothing to lose. Who can conquer a person who has nothing to lose? Who can defeat a person who has nothing to lose? Who can frighten a person who has nothing to lose? By understanding this emptiness he becomes a great warrior. It is impossible to defeat him, it is impossible to rob him; it is impossible to kill him—because he is already empty. He holds nothing in his hands. By not holding anything, he goes beyond life and death.

That is the meaning when Jesus says again and again, "Lose yourself." Those who are not going to lose themselves, they will lose; and those who are ready to lose, they will gain. The losers will become winners, and the winners will become losers. Those who are empty will be fulfilled, and those who are trying to fulfill themselves will remain empty. This is the paradox.

THE BELOVED, Vol. I

KARMA The eastern analysis of karma says that there are three types of karma. Let us understand them.

First is called *sanchita*. *Sanchita* means the total, the total of all your past lives. Whatsoever you have done, howsoever you have reacted to situations, whatsoever you have thought and desired, achieved, missed—the total—the total of your doings, thinkings, feelings of all the lives is called *sanchita*. *Sanchita*: the word means the all, the accumulated all.

The second type of karma is known as *prarabdha*. The second type of karma is that part of *sanchita* which you have to fulfill in this life, which has to be worked out in this life. You have lived many lives; you have accumulated much. Now a part of it will have the opportunity to be acted out, realized, suffered, passed through in this life. Only a part of it, because this life has a limitation—seventy, eighty, or a hundred years. In a hundred years you cannot live all the past karmas—the *sanchita*, the accumulated—only a part of it. That part is called *prarabdha*.

Then there is a third type of karma which is known as *kriyaman*. That is day-to-day karma. First the accumulated whole, then a small portion of it for this life, then even a smaller portion of it for today or for this moment. Each moment there is an opportunity to do something or not to do something. Somebody insults you: you become angry. You react, you do something; or, if you are aware, you simply watch, you don't become angry. You simply remain a witness. You don't do anything; you don't react. You remain cool and collected; you remain centered. The other has not been able to disturb you.

If you are disturbed by the other and you react, then the *kriyaman* karma falls into the deep reservoir of the *sanchita*. Then you are accumulating again; then for future lives you are accumulating. If you don't react, then a part karma is fulfilled—you must have insulted this man in some past life, now he has insulted you; the account is closed. Finished. A man who is aware will feel happy that at least this part is finished. He has become a little more free.

Somebody came and insulted Buddha. Buddha remained quiet, he listened attentively, and then he said, "Thank you." The man was very much puzzled; he said, "Have you gone mad? I am insulting you, hurting you, and you simply say thank you?" Buddha said, "Yes, because I was waiting for you. I had insulted you in the past, and I was waiting—unless you come I will not be totally free. Now you are the last man; my accounts are closed. Thank you for coming. You might have waited, you might not have come in this life, then I would have had to wait for you. And I don't say anything any more, because enough is enough. I don't want to create another chain."

Then the *kriyaman* karma, the day-to-day karma, does not fall into the reservoir, does not add to it; in fact, the reservoir is a little less than it was. The same is true about *prarabdha*—the whole life, this life. If in this life you go on reacting, you are creating the reservoir more and more. You will have to come again and again. You are creating too many chains; you will be in bondage.

Try to understand the Eastern concept of freedom. In the West freedom has a connotation of political freedom. In India we don't bother much about political freedom, because

we say unless one is spiritually free, it makes not much difference whether you are politically free or not. The fundamental thing is to be spiritually free.

The bondage is created by the karmas. Whatsoever you do in unawareness becomes a karma. Any action done in unawareness becomes a karma because any action done in unawareness is not action at all; it is a reaction. When you do something in full awareness it is not a reaction; it is an action, spontaneous, total. It leaves no trace. It is complete in itself; it is not incomplete. If it is incomplete then some day or other it will have to be completed. So if in this life you remain alert, then the *prarabdha* disappears and your reservoir becomes more and more empty. In a few lives the reservoir becomes absolutely empty.

YOGA: THE ALPHA AND THE OMEGA, Vol. VIII

Three things Buddha says: Be careful about words; be master of your thoughts; never allow your body to do harm. Because the body comes from the animals, the body is animal. It enjoys harming, it is violent. Be conscious of it. Don't allow it to go into violence. Don't allow it to harm anybody, because if you harm others the harm will come back to you sooner or later.

That's the whole theory of karma: whatsoever you do to others will be done to you. So do to others only that which you would like to have done to you.

THE BOOK OF THE BOOKS, Vol. VIII

KEY Once you know the key, your life will never be the same again. You can unlock any door. And this is the master key: to celebrate everything.

YOGA: THE ALPHA AND THE OMEGA, Vol. IV

You have tried *all* kinds of things to change yourself, but nothing ever seems to happen. You remain the same.

And here I am saying that there is a simple key—awareness. You cannot believe it. How can awareness, just awareness, help when nothing else has been of any help? Keys are always very small; keys are not very big things. A small key can open a very big lock. And why does awareness function as a key?

The person who is living in a dream, is deep asleep, has

a nightmare, is being tortured, is being killed. And of course fighting, fighting back, he is very much afraid, wants somebody to save him, and finds no way to escape. All around him are enemies with naked swords. Death seems to be certain. Trembling, perspiring, just out of the pain of the nightmare, he awakes. Still his breathing is not natural, still he is perspiring, trembling, but he starts laughing. There is no problem . . . the dream has disappeared. All those enemies and the naked swords were not realities. He need not ask to be saved; he need not arrange any defense. The whole thing was just a shadow world.

Once awakened the whole dream has disappeared. And in the dream he had tried every possible way to protect himself and was finding it impossible. That's how the case is with you, with everybody . .

Buddha is reported to have said when he became enlightened, the first moment of it, he smiled and he said: "This is unbelievable!—so I have been enlightened from the very beginning? And all those chains and all those imprisonments were just dreams?"

When people would ask him, "What should we do not to be angry, or what should we do not to be greedy, or what should we do not to be so much obsessed with sex or food?" his answer was always the same: Be aware. Bring awareness to your life ..

Act with more awareness.

PHILOSOPHIA PERENNIS, Vol. I

See also Recreation, 3rd series

Secret, 3rd series

KINGDOM Jesus continuously talked about the kingdom of heaven, and that created much trouble. The very terminology created much trouble, because the word "kingdom" is political and politicians became afraid. He was crucified because they thought, "This man is talking about some kingdom which is coming on earth, and this man is saying, I am the king of that kingdom'. This man is trying to create a revolution, an overthrow of the government. This man wants to create another kingdom!"

The king, the governor, the officials, the priests, they all

became scared. And this man was influential because people listened to him; people not only listened to him—whenever they listened to him they were transformed, they became aflame, they were totally new, something happened within them. So the priests, Pontius Pilate the governor, Herod the king, the whole government, both the secular government and the sacred government—all became scared of this man. He seemed to be dangerous. Such an innocent man there never was, and he looked dangerous. He was misunderstood.

But there is always the possibility of a Jesus being misunderstood. The problem is that he has to use your language because there is no other language, and whatever he says he has to say in your words. There are no other words and your words are already overburdened; they carry too much meaning already, they are too loaded. He was simply talking of the kingdom of God, the kingdom of heaven. But "kingdom"? That word is dangerous; "kingdom" gives a hint of some politics.

Jesus was not a revolutionary of *this* world. He was a revolutionary, a master revolutionary—but of the inner world. He was talking of the inner kingdom . .

The kingdom of this world belongs to death, but the kingdom of heaven belongs to eternal life.

THE MUSTARD SEED

KISS Kissing is symbolic—symbolic of any meeting between *yin* and *yang*, between male and female, between Shiva and Shakti. Whether you are holding hands with a woman—this is a kissing: hands kissing each other, or you are touching her lips with your lips—that is kissing; or your genital organs together—that, too, is a kiss. So the kiss is symbolic in Tantra of all meetings of opposite polarities. Sometimes you can kiss just by seeing a woman. If your eyes meet and touch each other—there is a kiss; the meeting has happened.

THE TANTRA VISION, Vol. II

See also Fixation, 1st Series

KNOWING Knowledge is a conclusion, knowing is a process. Knowledge has the false attitude that one has

arrived, one already knows. Knowing is a pilgrimage: one is always learning, moving, progressing, evolving. Knowledge means now there is nothing left for you to know; you have come to a full stop. It creates a kind of stagnancy. Knowing is dynamic, it is riverlike, it is always flowing.

A true seeker is not after knowledge, he is after knowing. He wants to learn the very process of learning. He is not interested in arriving at conclusions; he is not interested in goals in fact, he is more interested in the journey itself. The journey is so beautiful, each moment of it is so delicious—who cares about the goal?

The very idea of a goal is created by the lazy mind so that you can rest; once it is achieved you are finished. So one tries to find a shortcut. The people who are interested in goals are always interested in shortcuts, naturally: why go by a long route? The people who are interested in goals are prone to believe as soon as possible so that they can be finished with it. They become more interested in scriptures than in truth itself. They become more and more possessed by words because words give a false idea of knowledge, they make you knowledgeable.

The people who are lazy cannot be true seekers. A true seeker has no desire, no ambition to have a goal. He is interested in the moment, this moment, now and here. His whole being is involved in living. And if you go deeper into any experience you will be surprised: life does not consist of nouns, it consists of verbs. But man's mind is so cunning that it has become more and more attached to nouns. It changes every verb into a noun.

For example, there is nothing in life as love. There is loving but there is no love. In fact there is no life as such but only living. And the same is true about everything—the whole of life, the whole of existence consists of verbs.

Knowledge comes through memory and knowing comes through awareness. Knowledge is mechanical; hence a computer can be very knowledgeable, more knowledgeable than human minds because it has a memory system. You can simply go on feeding it and it will accumulate all kinds of knowledge and you can retrieve any kind of knowledge whenever you want.

Our brain is nothing but a biocomputer. It has taken millions of years for nature to evolve the brain. What we have done by creating the computer is that we have simply made a brain outside the body, a mechanical brain . . .

Memory is a mechanical phenomenon but awareness is non-mechanical; hence no computer can ever learn to be aware, no computer can ever be meditative. That is impossible. The computer can have knowledge but cannot be in a state of knowing. You have to feed it dead knowledge; it can accumulate. And that's what our so-called scholars, pundits, have been doing for centuries. We have respected them very much, and they were nothing but computers. Machines have been worshipped, and we are still doing that—our universities are factories where we create machines out of men.

My work here consists in doing just the opposite, in de-automatizing you, in de-conditioning you, in helping you to become aware. When you become more aware you are more open to existence, to all that is happening all around. All your windows and doors are open; existence can pass through you. You can be more and more sensitive as you become more and more aware. And naturally, out of that awareness, knowing grows.

But a man of awareness never accumulates knowing. He goes on refining the process of knowing; there is no limit to it. He goes on sharpening his sword. But he is not interested in information, his interest is transformation. And through awareness, through knowing, transformation happens. You become a new man.

I CELEBRATE MYSELF

KNOWLEDGE Knowledgeability is not wisdom; knowledgeability is, on the contrary, a hindrance to wisdom. The more knowledgeable you become, the less is the possibility of attaining your own experience, because knowledge deceives—it deceives others, it deceives you. It goes on giving you a sense as *if* you know, but that "as if" has not to be forgotten. That "as if" can easily be forgotten and one can be deceived.

Remember one very significant saying in the Upanishads:

Those who are ignorant, they are bound to be lost in darkness; and those who are knowledgeable, they are bound to be lost in a far bigger darkness than the ignorant ones.

The ignorant person is at least sincere: he knows that he does not know; at least this much truth is there. But the knowledgeable covers up his wounds, his ignorance, his black holes. He covers them with scriptures and he starts pretending that he knows. He is harming others, but that is secondary; far more significant is that he is harming himself. He will be lost in a far deeper darkness.

That's why it is very difficult for pundits, scholars, the so-called learned people, to become enlightened; it is a miracle if it happens at all. Sinners are more easily ready to go through the transformation because they have nothing to lose—except their chains, except their ignorance. But the knowledgeable person is afraid to lose his knowledge; that is his treasure. He clings to it, he protects it in every possible way. He finds rationalizations, excuses, why the knowledge has to be protected. But, in fact, by protecting his knowledge he is simply protecting his ignorance. Hidden behind the knowledge is his ignorance. The knowledge is just a mask which covers his original face. You cannot see his original face, he himself cannot see it. He is wearing a mask, and looking in the mirror he thinks, "This is my original face."

It is very difficult for the knowledgeable to drop his knowledge and to become ignorant again. Unless he gathers enough courage to become ignorant again, to become like a child again—innocent, not knowing anything, what Dionysius calls *agnosia*, moving into a state of not knowing . . . It is certainly very arduous for the knowledgeable person—his whole *life* he has been accumulating knowledge. He has wasted his whole life, he has invested his whole life in knowledge. How can he drop it? So he protects it, he fights for it.

And this is the most amazing thing in the world: the prisoner is fighting so that you cannot take him out of the prison! And of course he is very clever and very cunning, so he can play with words and he can quote scriptures, but all his quotations are parrotlike; he has no understanding.

I AM THAT

Knowledge has its uses, it is not absolutely useless. But if you are going inwards it becomes more and more useless; the deeper you go the more useless it is. If you are going outwards, the farther you go into the world the more useful it becomes. The world respects the knowledgeable person. It needs experts; it needs all kinds of people carrying information, knowledge, expertise. But in the inner world the question does not arise: in the inner world the same knowledge becomes a hindrance. That which is useful in the outside world becomes a barrier to the inner. It is a bridge to the world; it is a barrier to the inner exploration.

TAO: THE GOLDEN GATE, Vol. 1

Knowledge tries to control. Knowledge makes you powerful. Ignorance makes you humble. So remember not to become knowledgeable. Never allow knowledge to collect around you. Every day knowledge is accumulated through experience; every day, throw it away. It is dust that gathers on the mirror of consciousness.

BLESSED ARE THE IGNORANT

Hence the seeker of truth has to leave behind all that he knows, all knowledge as such, because it consists only of theories, assumptions, beliefs, inferences, hypotheses, philosophies. It consists of all that is borrowed from others, and you cannot know truth unless you are totally free from all that has been taken from others. That is a hindrance. It does not allow you innocence, it does not allow you clarity, perceptiveness, transparency.

So put aside all that is borrowed, be utterly nude, naked like a small child, knowing nothing. From that point the real journey begins. Wisdom is not far away from a state of not-knowing; in fact half the journey is already complete. The negative part you have already done, you have removed all the rocks. Now you can wait, and the spring will start flowing. It was hindered; now there is no hindrance it will start flowing.

Man can do only the negative part, the positive happens of its own accord. You put aside knowledge and wisdom wells up.

I'M NOT AS THUNK AS YOU DRINK I AM

KOAN A great philosophical official, Riko, once asked the strange Zen Master, Nansen, to explain to him the old koan of the goose in the bottle.

"If a man puts a gosling into a bottle," said Riko, "and feeds him until he is full-grown, how can the man get the goose out without killing it or breaking the bottle?"

Nansen gave a great clap with his hands and shouted, "Riko!"

"Yes, Master," said the official with a start.

"See," said Nansen, "the goose is out!"

A koan is not an ordinary puzzle; it is not a puzzle because it cannot be solved. A puzzle is that which has a possibility of being solved; you just have to look for the right answer . .

A koan is insoluble; you cannot solve it, you can only *dissolve* it. And the way to dissolve it is to change the very plane of your being from dreaming to wakefulness. In the dream the goose is in the bottle and there is no way to bring it out of the bottle without breaking the bottle or killing the goose—in the dream. Hence, as far as the dream is concerned, the puzzle is impossible; nothing can be done about it.

But there is a way out—which has nothing to do with the puzzle, remember. You have to wake up. That has nothing to do with the bottle and nothing to do with the goose either. You have to wake up. It has something to do with *you*.

A Master is not a teacher; he does not teach you, he simply devises methods to wake you up. That clap is a method, that clap simply brought Riko into the present . .

Suddenly he is brought from the past, from the future. Suddenly for a moment he forgets the whole problem. Where is the bottle and where is the goose? There is only the Master, in a strange posture, clapping and shouting for Riko. Suddenly the whole problem is dropped. He has slipped out of the problem without even knowing that he slipped out of it. He has slipped out of the problem as a snake slips out of its old skin. For a moment time has stopped. For a moment the clock has stopped. For a moment the mind has stopped. For a moment there is nothing. The Master, the sound of the clap, and a sudden awakening. In that very

moment the Master says. "See! See. the goose is out!" It is dissolved.

A koan can only be dissolved but it can never be solved.

THE GOOSE IS OUT

KUNDALINI It will become like a pulsation from one end to the other, and you will have the same joy as comes out of sexual orgasm. If it goes rightly, with no hindrance from your mind, the ecstasy is far deeper than any sexual orgasm can give without any wastage. No energy is lost in it: in fact, the energy is conserved.

It is the phenomenon called kundalini. The name doesn't matter much but it is the phenomenon that has been called kundalini. This is what is meant by saying that the serpent is uncoiling itself inside you. The energy has a reservoir at the sex center; that is the lowest center. And the highest center is in the head, sahasrar. Between these two is the whole play of life, the whole spectrum. Whenever it happens that these two centers vibrate on the same wavelength. there is joy.

That's what happens in sexual orgasm. they start vibrating in the same rhythm. There is only one difference: in sexual orgasm the predominant factor is *nitiladlmr*, the sexual center. It vibrates, and with it the seventh center. *sahasrar*, vibrates. But the first center remains the master and the seventh simply follows it, echoes it. In spiritual ecstasy. in samadhi, just the opposite happens: the *sahasrar* becomes the dominant factor, it is the master. and the sexual center simply vibrates as an echo. That is the only difference, otherwise both orgasms are the same; but still that difference is big. Who the master is makes much difference. When the highest is the master and the lowest is the servant, that is spiritual ecstasy. When the lowest is the master and the highest has to function as the servant, that is sexuality. But one thing is similar, that both pulsate together.

In sexual orgasm that pulsation can happen only for a moment because the master cannot be reduced to a slave for long and the slave cannot pretend to be a master for long. But when the master has taken its place and the slave has taken its place and they are where they belong, it can become a timeless phenomenon: one can go on pulsating

in it continuously, day in, day out. A spiritual man lives in orgasm ... his being is orgasmic.

BELIEVING THE IMPOSSIBLE BEFORE BREAKFAST

L

L These are the four I's that I teach: life, love, laughter, light. And they happen exactly in that sequence.

First, life—one has to become more and more alive, full of zest, gusto, intensity. One should not withhold. When you are full of life, love starts happening of its own accord, because what will you do with life, what will you do with that overflowing energy?—you will have to share it. That's what love is, the sharing of your life energy. And the moment you share your life energy all sadness disappears, then life is just a heartfelt laughter.

And these three I's fulfilled, the fourth I automatically happens. Three I's *you* have to fulfill. Those three I's are just like the three r's of the educationalists, and the fourth is the reward from the beyond: then light descends. And the moment light enters you, are enlightened. That is the meaning of the word "enlightenment."

NIRVANA: NOW OR NEVER

LABELS The mind lives through labels. So if somebody comes and shouts "Fire, Are!" people will start running. They will not enquire if there is really a fire.

One of the very important things to understand is not to label inner phenomena. *Never* label them, because the mind will never be able to label them rightly. It has no understanding of the inner, it understands only the superficial. It knows about sadness; it knows nothing about stillness, and the first experience of stillness will be interpreted by the mind as sadness. And once the interpretation is there, you are sad. The sadness is created by your interpretation, but then it is self-fulfilling: you become sad and then the mind says "Look, you are sad"; and it is a vicious circle. The more the

mind says you are sad, the more you become hypnotized by your own label.

So whenever it is a question of the inner, ask me rather than labeling it. It is something beautiful growing in you, something that one should be happy about. One needs to be still, but the western mind—and the western mind is the modern mind, whether it is in the East or in the West it doesn't matter—the contemporary mind, lives in excitement. So whenever there is stillness it thinks that something has gone wrong. The modern mind is continuously hankering for more sensations, new sensations. This is the age of entertainment. From one entertainment to another, that's how people are living. From the club to the movie, from the movie to the TV and so on and so forth.

So whenever there is a breakthrough, a gap opens inside you and you start feeling something new which you have not known before, you will label it according to your old experience, and that will be wrong. It is a perfectly beautiful space. Allow it, help it, nourish it and cherish it. Soon you will see what I am saying: once the label is not there you will be able to experience it as it is.

THE SACRED YES

LABOR When a woman gives birth to a child we say she is in labor. That's exactly the meaning of the word "labor". You should not call all the laborers laborers; only the creators know what labor is. A Van Gogh knows what labor is, a Michelangelo knows what labor is, a Dostoevsky knows what labor is. Labor means giving birth to something, sharing with existence by creating something.

GUIDA SPIRITUALE

LADDER The ladder exists not. There is no ladder. There is no in between. There is not any gap, it is all one. The earth and sky are not disconnected. They are already joined together. They are in a deep union, communion. The very idea of the ladder arises because we have been taught that there is a gap between this world and the other. There is none. It has not to be bridged. The other shore is in this shore. You are not to go anywhere, you are not to do

anything. The potential is actual, and the first step is the last step. But the mind boggles down, the mind cannot conceive it. Mind always wants to have steps, ladders.

Mind can cope with a ladder, mind cannot cope with a quantum leap. Mind can cope with evolution, mind cannot cope with revolution. That's why mind is never revolutionary; it is always orthodox, it is always conventional. Mind cannot be revolutionary by its very nature.

You have been taught again and again that the body and soul are two, that God and the world are two. And you have been taught that you have to find God against the world, you have to go beyond the world to find God.

I am giving you a totally new message: you are not to go beyond, you are to go within. The beyond is within, and the within is the beyond. All is herenow. In this very moment the whole existence is present in all its possibilities. It is only a shift of consciousness, not a ladder. It is a change of gestalt, not a ladder. Nothing changes, all remains the same—just a leap happens within you. Suddenly you start seeing things which you were not seeing but they were already present; they have always been present . . .

You ask me about the ladder—there is no ladder. I am not proposing any gradual, slow progress for you here. That's how you have lived for many lives: thinking that gradually, gradually, slowly, slowly, you will attain. If you see my point you attain right now!

But you are looking for a ladder .

I'm not supplying you with any ladder. You would like it very much, because then you can postpone. I am simply saying to you, jump . . . and be! Have a quantum leap!

There are not stations between you and God. The moment you are concentrated in your courage, suddenly the gestalt changes—God is revealed in millions of forms. And the moment you become God, the whole existence becomes God.

THE WISDOM OF THE SANDS, Vol. I

LADY To be a woman is beautiful, to be a lady is ugly—ugly for the simple reason that acting like a lady is phony, it is snobbish; acting like a woman is a natural phenomenon.

And of course when you want to act like a lady then you will have to put on many kinds of make-up on many planes—physical, psychological, spiritual. You will go on hiding yourself behind curtains; you will never show your real face, your authenticity. You will become just a phony phenomenon.

The word "phony" is beautiful. It came into currency when telephones were invented, because when you speak on a telephone your sound is not real; it does not sound exactly like your sound—it becomes phony. The word "phony" is beautiful: you are not in direct contact.

When I am talking to you it is a direct contact; when it is a long-distance call, you sound phony, I sound phony.

But that's how people are living: they are not allowing closeness, they are creating all kinds of barriers in order to create distance.

COME, COME, YET AGAIN COME

LANGUAGE But when such great truths are put into language, difficulties arise because our language is made by us. It is not made by people like Lao Tzu, Chuang Tzu, Lich Tzu, Ko Hsuan, it is made by the mediocre people the world is full of. Obviously, language is their invention and it carries their meanings, their attitudes towards life. So whatsoever you say is going to be somewhere inadequate—not only inadequate but deep down wrong also . . .

If you remember this only then will you not fall into the trap into which almost all the scholars have fallen.

TAO: THE GOLDEN GATE, Vol. I

Each language in fact is not one language but two. There are two dimensions to each language, diametrically opposite to each other; they never meet. They run parallel but they never meet. One is the ordinary language, the factual language, the language of the world. It can be refined, then it becomes the language of science. It is the common world language; refined, made more articulate, made more objective, more exact, but it is the same language—the language of facts. It says, it informs, it is needed, it has utility but it is not enough. There are so many things which it cannot

do anything about—love, beauty, prayer, God. The language of facts is simply impotent about those experiences. It cannot express them, and because it cannot express them it denies them, it says they don't exist.

There is another kind of language, just parallel to the factual—the language of poetry, of love, of prayer. The first language is logical, purposive, sticks to the fact. Hence it is useful but limited, because there are many things in life which are not factual and yet they are existential. Somebody whom you love is ill. He is dying and you care for him. He says "You have made a great change in my illness, you have transformed my being. I am a totally different person and I am taking my illness in a different way." There is no medical instrument which can detect this difference but this is true.

If somebody loves a dying man, his death has a difference, his illness has a difference. He can go to meet death singing. He has been loved, he has been cared for. He knows that he has been accepted; he is fulfilled. But no medical instrument can detect it—whether the ill person was loved or not loved. The illness remains the same as far as the factual language is concerned but something of immense importance has happened.

There are things which are not facts. For them a totally different kind of language is needed. It exists; the language of aesthetics. It is illogical, it is emotional, it speaks heart to heart. It speaks in gestures, it speaks in metaphors, it speaks in myths and parables. It spins beautiful poetry. If you try to squeeze meaning out of that poetry, nothing will come into your hands; only the poetry will be destroyed. It cannot be squeezed. One has to be very sympathetic, available, one has to fall en rapport with it, one has to be possessed by it. One has to allow it to enter one's interior-most core and then suddenly a flower blooms within. And one understands, but that understanding is not knowledge; that understanding is wisdom.

Become a language of love. Facts are okay, but just okay; they don't make life a rejoicing, they don't create celebration. They can give you a better standard of life but they cannot give you a new passion of life, they cannot give you

intensity of life. They cannot give you quality; they can only give you quantity. Only the language of love starts penetrating you through a different dimension, through the vertical dimension.

The first language is horizontal, the second language is vertical; it goes into depth and it goes into height. The first language just moves on the plain road, on a superhighway. It never goes deep, it never goes high; it knows nothing of depth or of height.

My effort here is to teach you the second language. And remember, I am not against the first. It is needed, it is perfectly good as far as it goes, but there is much more beyond it, and that much that is beyond it is *really* valuable. It is non-purposive, but valuable. It brings glory to life and benediction.

DON'T BITE MY FINGER, LOOK WHERE I AM POINTING

LAUGHTER Total laughter is a rare phenomenon. When each cell of your body laughs, when each fiber of your being pulsates with joy, then it brings a great relaxation. There are a few activities which are immensely valuable; laughter is one of those activities. Singing, dancing, are also of the same quality, but laughter is the quickest. Dancing you will have to learn; it may take years. Singing is a talent; it may not be possible for you . . .

Dancing, singing, laughter: of these three laughter is the most ample, one of the most natural and spontaneous phenomena. You don't have to learn, you don't need to learn; it is a natural gift. Everybody can laugh. And what happens when you laugh totally? What happens when you dance totally? The dancer disappears in total dance. That's my definition of a total dance: the dancer disappears, dissolves; only the dancing remains. When there is only dancing and no dancer it is the ultimate in meditation, the taste of nectar, bliss, God, truth, ecstasy, freedom—freedom from the ego, freedom from the doer. And when there is no ego, no doer, and the dance is going on and there is no dancer, a great witnessing arises, a great awareness like a cloud of light surrounding you. You are watching, you are seeing it happen. You are not the doer; it is happening on

its own. God has taken possession of you. That's exactly the meaning of possession: when the ego is no more there, God immediately enters and takes possession of you. You become a vehicle, a passage, a medium, a hollow bamboo, and on the lips of the whole the hollow bamboo becomes a flute.

In laughter it happens more easily because it needs no talent, no learning, no discipline, unless you are a born donkey—that's another matter—otherwise laughter is simple. But let it be total. It has been crippled. The society has stopped you from going totally into it. If you go into a total laughter people think it is hysterical. It is not, it is historical!

COME, COME, YET AGAIN COME

Laughter is life, is love, is light. Laughter in its purest form is a dance of all your energies. In a real, deep laughter the mind disappears. It is not a part of mind or of the heart. When real laughter happens—belly laughter, as it is called—then it *comes* from your very core; from your very center ripples start spreading towards your circumference. Just as you throw a rock into a silent lake and ripples arise and they start moving towards the source, in the same way real laughter arises from your center and moves towards your circumference. It is almost like an earthquake! Each single cell of your body, each fiber dances in tune.

THE WILD GEESE AND THE WATER

The sense of laughter is very significant, particularly for my sannyasins, because I am introducing a new kind of religiousness in the world, a non-escapist religiousness, a religiousness which is not *against* life. I would like you to be Zorba the Greek and Gautam the Buddha together, simultaneously. Less than that won't do.

Zorba represents the earth with all its flowers and greenery and mountains and rivers and oceans, and Buddha represents the sky with all its stars and clouds and rainbows. But the sky without the earth will be empty—the sky cannot laugh without the earth—and the earth without the sky will be dead. Both together, and a dance comes into existence. The earth and the sky dancing together, and there is laughter, there is joy, there is celebration . . .

I teach you life, I teach you love, I teach you how to sing, how to dance, I teach you how to transform your life into a festival, into a carnival of delight, hence laughter has to be one of the most essential qualities. Even if you cry and weep, your tears should have the quality of laughter in them, they should come dancing and singing. They should not be tears of sadness and misery; they should be tears of overflowing cheerfulness, of bliss . . .

Just look around, and you will find a thousand and one things to laugh at. Life is full of laughter, full of ridiculousness, full of absurdities, but if you are serious you will miss all that.

COME, COME, YET AGAIN COME

Laughter brings some energy from your inner source to your surface. Energy starts flowing, follows laughter like a shadow. Have you watched it? When you really laugh, for those few moments you are in a deep meditative state. Thinking stops. It is impossible to laugh and think together. They are diametrically opposite: either you can laugh or you can think. If you really laugh, thinking stops. If you are still thinking, laughter will be just so-so, lagging behind. It will be a crippled laughter.

When you really laugh, suddenly mind disappears. And the whole Zen methodology is how to get into no-mind—laughter is one of the beautiful doors to get into it.

A SUDDEN CLASH OF THUNDER

Religion is a complicated joke. If you don't laugh at all you have missed the point; if you only laugh you have missed the point again. It is a very complicated joke. And the whole of life is a great cosmic joke. It is not a serious phenomenon—take it seriously and you will go on missing it. It is understood only through laughter.

Have you not observed that man is the only animal who laughs? Aristotle says man is the rational animal. That may not be true—because ants are very rational and bees are very rational. In fact, compared to ants, man looks almost irrational. And a computer is very rational—compared to a computer, man is very irrational.

My definition of man is that man is the laughing animal.

No computer laughs, no ant laughs, no bee laughs. If you come across a dog laughing you will be so scared! Or a buffalo suddenly laughs: you may have a heart attack. It is only man who can laugh, it is the highest peak of growth. And it is through laughter that you will reach to God—because it is only through the highest that is in you that you can reach to the ultimate. Laughter has to become the bridge.

Laugh your way to God. I don't say pray your way to God, I say laugh your way to God. If you can laugh you will be able to love. If you can laugh you will be able to relax. Laughter relaxes like nothing else.

THE REVOLUTION

You must have heard the old proverb: "Laugh and the whole world laughs with you; weep and you weep alone." They have changed this proverb a little bit in the modern times. Now they say: "Laugh and the whole world laughs with you; weep and you sleep alone."

TAKE IT EASY, Vol. I

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

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

Moses gives commandments, Jesus gives insight into those commandments. One can follow the commandments on a formal, superficial level. One can become a righteous person, a puritan, a moralist, and deep down nothing changes: all remains the same. The old darkness is still there, the old unconsciousness is still there. Nothing has really changed; you have just painted your surface. Now you are wearing a beautiful mask . .

Moses gave a very crude discipline to society. He could not have done better, there was no way. Human consciousness existed in a very very primitive way. A little bit of civilization was more than one could expect. But Moses

prepared the way, and Jesus is the fulfillment. What Moses started, Jesus completes. Moses has laid the foundations, Jesus raises the whole temple. Those stones in the foundation have to be crude and ugly. Only on those crude and ugly stones can a beautiful marble temple be built. Always remember this: that Jesus is not against Moses. But the Jews misunderstood him, because Moses talks about law and Jesus talks about love.

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

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

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

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

But they misunderstood. Jesus was not saying just to drop the mask. He was saying "I have brought you an alchemy,

so that your real face can be beautiful. Why carry the mask? Why this weight? Why this false plastic thing? I can give you a higher law that needs no fear, that needs no greed, that needs no enforcement from the outside. But it arises in your being because of understanding, not because of fear." Remember, that is the difference: out of fear is law, out of understanding is love.

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

I SAY UNTO YOU, Vol. I

Who makes your laws? Who makes your constitutions? Who is responsible for running the society and arranging and managing the society? Just people as blind as you, maybe more learned, maybe more informed. But it makes no difference whether a blind man is more informed about light or less informed about light—a blind man is a blind man.

THE BOOK OF THE BOOKS, Vol. II

LAW, CAUSE AND EFFECT I will tell you one of the deepest laws of life. You may not have thought about it at all. You have heard—Mm? The whole science depends on it—that cause and effect is the base. You create the cause and the effect follows. Life is a causal link. Mm?—you put the seed in the soil and it will sprout. If the cause is there, then the tree will follow. The fire is there—you put your hand in it and it will burn. The cause is there and the effect will follow. You arrange for the cause and the effect follows.

This is one of the most basic scientific laws, that cause and effect is the innermost link of all processes of life. Religion knows about a second law which is still deeper than this. But the second law which is deeper than this, if you don't know it and experiment with it, will look absurd.

Religion says: Produce the effect and the cause follows. This is absolutely absurd in scientific terms. Science says: If the cause is there, the effect follows. Religion says the converse is also true: you create the effect, and see ... the cause follows.

There is a situation in which you feel happy. A friend has

come, a beloved has called. A situation is the cause—you feel happy. Happiness is the effect. The coming of the beloved is the cause. Religion says: Be happy, and the beloved comes. Create the effect, and the cause follows. And this is my own experience, that the second law is more basic than the first. I have been doing it and it has been happening. You just be happy, and the beloved comes. You just be happy, and friends are there. You just be happy, and everything follows.

Jesus says the same thing in different words: Seek ye first the kingdom of God, then all else will follow. But the kingdom of God is the end, the effect. Seek ye first the end—"end" means the effect, the result—and the cause will follow. And this is as it should be.

It is not only that you place a seed in the soil and the tree follows—let there be a tree and there are millions of seeds. If cause is followed by effect, effect is again followed by cause. This is the chain! Then it becomes a circle—start from anywhere, create the cause, or create the effect .

And I tell you it is easier to create the effect—because the effect depends totally upon you; the cause may not be so dependent on you. If I say I can only be happy when a certain friend is there, then it depends on a certain friend, whether he is there or not. If I say I cannot be happy until attain this much wealth, then it depends on the whole world and the economic situations and everything. It may not happen, and then I cannot be happy.

Cause is beyond me. Effect is within me. Cause is in the surroundings, in the situations—cause is without. *Effect is me!* If I can create the effect, the cause will follow.

Choose happiness—that means you are choosing the effect—and then see what happens. Choose ecstasy and see what happens. Choose to be blissful and see what happens. Your whole life will change immediately and you will see miracles happening around you—because now you have created the effect and causes will have to follow.

This will look magical; you can even call it "the law of magic". The first is the law of science and the second is the law of magic. Religion is magic—and you can be the magician. And that's what I teach you: to be the magician, to know the secret of magic.

Try it! You have been trying the other your whole life—not only this but many other lives also. Now listen to me! Try this magic formula, this mantra I give to you: Create the effect and see what happens ... causes immediately surround you, they follow. And don't wait for the causes; you have waited long enough. Choose happiness and you will be happy.

MY WAY: THE WAY OF THE WHITE CLOUDS

LAW, ETERNAL What is the law? That hate never dispels hate—darkness cannot dispel darkness—that only love dispels hate. Only light can dispel darkness: love is light, the light of your being, and hate is the darkness of your being. If you are dark inside, you go on throwing hate all around you. If you are light within, luminous, then you go on radiating light around you.

A sannyasin has to be a radiant love, a radiant light.

Ais dhammo sanantano . . .

Buddha repeats this again and again—this is the eternal law. What is the eternal law?—only love dispels hate, only light dispels darkness. Why? Because darkness in itself is only a negative state; it has no positive existence of its own. It does not exist really!—how can you dispel it? You cannot do anything directly to darkness. If you want to do anything to darkness you will have to do something with light: bring light in and darkness is gone, take light out and darkness comes in. But you cannot bring darkness in or out directly—you cannot do anything with darkness.

Remember you cannot do anything with hate either, and that's the difference between moral teachers and religious mystics. Moral teachers go on propounding the false law; they go on propounding, "Fight with darkness—fight with hate, fight with anger, fight with sex, fight with this, fight with that!" Their whole approach is, "Fight the negative," while the real, true Master teaches you the positive law: *Ais dhammo sanantano*—the eternal law, "Do not fight with darkness." And hate is darkness, and sex is darkness, and jealousy is darkness, and greed is darkness and anger is darkness.

Bring the light in . . .

How is the light brought in? Become silent, thoughtless, conscious, alert, aware, awake ... this is how light is brought in. And the moment you are alert, aware, hate will not be found. Try to hate somebody with awareness ... these are experiments to be done, not just words to be understood: experiments to be done. That's why I say don't try to understand only intellectually: become existential experimenters. Try to hate somebody consciously and you will find it impossible. Either consciousness disappears, then you can hate; or if you are conscious, hate disappears. They can't exist together. There is no coexistence possible: light and darkness cannot exist together—because darkness is nothing but the absence of light.

THE BOOK OF THE BOOKS, Vol. 1

LAW, GRACE Sitting silently, suddenly you feel you are a little higher than the ground, maybe six inches higher. With great surprise you open your eyes and you find you are sitting on the ground, so you must have been dreaming, you think.

No, you have not been dreaming, your physical body remained on the earth. But you have another body, the body of light hiding inside it—call it the astral body, the subtle body, the vital body, any name you want—that body starts rising higher. And from the inside you can feel only that body, because that is your inside. When you open your eyes your material body is sitting on the ground perfectly, in the same way as it was sitting before. Don't think that you have been hallucinating, not at all. It is a real fact: you had floated a little—but in your second body, not in your first body . . .

And simultaneously, whenever you will feel that you have risen above the ground—as if gravitation affects you no more, as if a different law has started working on you . . . I call that law "the law of grace". One law is the law of gravitation; it pulls you down. I call the other law the law of grace; it pulls you up. And certainly, sooner or later, science has to discover it, because every law has to be complemented by its opposite. No law can exist in aloneness. Gravitation must have its complementary, just as day has night and sum-

life has death and negative has the positive. So, exactly in the same way, there *must* be a law which has to compensate, complement from the other extreme. That law I call the law of grace; it pulls you upwards.

THE SECRET OF SECRETS, Vol. II

LAW, POWER See Grace, 1st Series

LAW, REVERSE EFFECT This law of reverse effect was rediscovered by Emile Coue and he said, "Let things happen, don't force them." There are things which can be forced—all that belongs to the conscious mind can be forced. But there are things which cannot be forced—all that belongs to the unconscious, to your depth, cannot be forced.

It happens many times: you are trying to remember a name or a face and it does not come, but still you feel it is just on the tip of your tongue. The feeling is so deep that you feel sure it is going to come and you try to bring it, and the more you try, the more it does not come. You even become suspicious whether the feeling is true or not. But you feel: your whole being says it is there, just on the tip of your tongue. But why is it not coming if it is on the tip of your tongue? It will not come. Do whatsoever you want to do, it will not come.

Then you get frustrated, then you feel hopeless, then you drop the whole project. You go in the garden and start working in the garden, or you start reading the newspaper, or you put on the radio and listen to music—and suddenly it pops up. What happened?

It belonged to the unconscious, it was deep in you. And the more you tried to bring it out, the narrower you become; the more you tried, the more the unconscious was disturbed. It became a chaos and then everything became unsettled. It was there just on the tip, but you were too active in trying to bring it out. You were using will, and will cannot bring anything out of your depth. Only surrender brings; only when you let go.

So, when you went into the park or into the garden, started reading the newspaper, digging a hole in the earth, or

listening to music, you forgot about the whole project and suddenly it was there. This is the law of reverse effect.

HSIN HSIN MING: THE BOOK OF NOTHING
(Original title: NEITHER THIS NOR THAT)

LAW, ULTIMATE By "ultimate law" is meant that which keeps the whole universe together. Invisible it is, intangible it is—but *it* is certainly! Otherwise the universe would fall apart. Such a vast, infinite universe, running so smoothly, so harmoniously, is enough proof that there must be an undercurrent that connects everything, that joins everything, that bridges everything—that we are not islands, that the smallest grass leaf is joined to the greatest star. Destroy a small grass leaf and you have destroyed something of immense value to the existence itself.

In existence there is no hierarchy, there is nothing small and nothing great. The greatest star and the smallest grass leaf, both exist as equals.

THE BOOK OF THE BOOKS, Vol. I

LAYERS These four things have to be understood. The one is the senses and their pleasures: that is the *lowest* kind of life. And remember, by calling it "lowest" Buddha is not judging it; it is not an evaluation—it is simply stating a fact .

Senses are the lowest because they are on the circumference; they are part of your body. There are people who live only in the senses; they are still living like animals. Remember again, it is not a judgment: animals are not bad, animals are not immoral. There is no question of hierarchy. But animals live in the body and the man who lives only in his senses is living an animal kind of life. He is living in the porch of his palace. Not that he is immoral, but certainly he is unintelligent . . .

The man who lives in sensuality, lust, who is obsessed with food, who is obsessed with his body, continuously thinking of the body, is not yet a man. He is a good animal, but utterly blind to the potential that he is born to, utterly blind to what he can become, unconscious of the whole range of his being.

The second circle, deeper than the body, is that of the mind. Mind has its own pleasures which are a little higher. Again, remember, it has nothing to do with judgement. They are a little deeper, they are a little closer to the innermost shrine. They actualize a little bit of your potential. The man who enjoys mathematics, science, philosophy, certainly has a deeper sense of joy. Plato has a deeper sense of joy than Nero . .

Of course Plato is far deeper. He enjoys a contemplative life; he contemplates on the stars, he contemplates on the sunrise and the sunset, he contemplates on the possibility of human progress. And he enjoys it—and he enjoys it so much that many times he forgets to eat, he forgets completely that he has missed a meal.

It happened once: Albert Einstein was brought his breakfast and he was so deep in contemplation—must have been some great mathematical puzzle he was involved in—that he was sitting with closed eyes. So the servant did not disturb him; he left the breakfast in front of him and went away.

Meanwhile a friend came. He also saw him so deeply absorbed that he thought, "It is better . . . the breakfast is getting cold." So he ate the breakfast and pushed the plates aside.

At that time Einstein opened his eyes, looked at the empty plates and said, "Sorry, you came a little late. I have taken my breakfast."

Now, this is better than being Nero. But there is a third layer still higher, still deeper: the layer of the heart—love, music, poetry, dance. The people who enjoy art, the people who can enjoy and appreciate harmony, color, the people who can see some poetry in life and existence, who can feel some celebration going on all around, of course they are going still deeper. A Rabindranath . The poet goes deeper than the mathematician, the musician goes deeper than the philosopher. But these are still concentric circles around your center.

The fourth—the mystics in India have called it simply "the fourth", *turiya* —is the world of your being, the innermost core. Those who enjoy meditation, neither food nor philosophy nor poetry, but who have gone beyond all these

and entered into the world of utter silence, of absolute emptiness, who know how not to be . . . Yes, the question is "to be or not to be?" Those who have chosen not to be, they are the meditators. They have moved from senses to *samadhi*, and that is the highest experience of life.

THE BOOK OF THE BOOKS, Vol. XII

LAZINESS See Passivity

LEAKING When you leak, you feel tired. When you are overflowing, you feel fulfilled. Overflowing is a delight—sheer delight, just delight and nothing else. Just as trees bloom in flowers, that is overflowing. When the tree has too much, only then does it flower; otherwise it cannot flower. When it has too much and cannot contain it, it has to share—it is an unburdening. Look at the tree when it is in bloom: the whole tree seems to be relaxed, unburdened, relieved, happy.

Whenever you overflow, whenever you share, you never feel tired afterwards. In fact, you feel more energetic, more in tune, more at home. Everything settles, unburdened. You grow wings, you can fly in the sky—you are so weightless, gravitation disappears. The feeling is so different from when you leak, dissipate, and energy is lost . . .

From sexual orgasm you can take an example of the difference of the feeling. If you are making love to a woman or to a man—mechanically, and there is no sharing and love; there is not love in it, just a mechanical habit; or just because physicians say it is hygienic, it is needed for the body, or some other nonsense—then you will dissipate, then the energy will simply leak out of you. And afterwards you will feel simply tired, not fulfilled—frustrated. It will leave you weaker, not stronger. That's why so many people feel frustrated after making love, and so many people decide to get rid of making love—because it seems too useless!

But if you love the person and you are overflowing, and you want to share your energies with the other person, it is not sexual at all in that moment, you don't have any idea of sex. Your mind is not there at all. It happens spontaneously. You don't plan it in the head; you don't go through

a rehearsal. You don't do it, in fact—it happens. You are not the doer; you become vehicles. You are possessed by something greater than you, higher than you, bigger than you. Then it is not a leakage—then you are overflowing from all over. It is not local, it is not sexual—it is total. Then you attain to a peace, serenity, calmness. Then you attain to a fulfillment. That's what orgasm is. Rarely do people attain to orgasm . . .

Leakage is frustrating—whatsoever type of leakage: sexual, non-sexual. Sometimes somebody is with you and you feel tired—just being with the person, just the presence of the person. You don't want the person, you are bored, and then you start leaking, then you start dissipating your energy. Then when the person is gone, you feel simply tired, shaken; as if he has taken too much out of you; he has not given anything in return. He simply leaves you weak. But if you love the person, if you are happy that the person has come to see you and meet you, you feel enhanced. Energy becomes more alive, you feel more vital. You feel rejuvenated.

Avoid leakages, and remain available for overflows. And, by and by, you will become capable of only the overflow—because leakage is an attitude of the mind. If a person is boring to you, he is telling things which you don't want to listen to, you will feel dissipated, a leakage will happen. Just change your attitude.

Just in the middle of the conversation, you were just getting bored, just change the attitude and start listening to the person—he is also a mysterious person, maybe a little boring, but he is also God, maybe a little boring. Listen to him with a new attitude. Shake yourself, give yourself a jerk; drop your old attitude and start listening to his story—maybe there is something in it. And immediately you will see: energy is no more dissipating.

It is your attitude. Anything can be energy-giving, and anything can be energy-destroying—it depends on the attitude. A religious person is one—that's my definition of a religious person—who is always overflowing whatsoever the situation. Even if death comes to him, death will find him in a deep orgasm. Ordinarily, even life is not finding you in deep orgasm. But a man like Socrates, even death finds

him in orgasm—ready, receptive, dancing; as if death is bringing so many mysteries. It *is* bringing! That, too, is a face of God—maybe dark, but darkness is also divine.

THE SEARCH

LEAP, QUANTUM The meaning of the quantum leap is that you find nobody there inside you who can jump. You find no place where you can jump and you find no means to jump. That is the meaning of a quantum leap. The quantum leap is not a leap, it is a disappearance. The quantum leap is utter discontinuity with the past. If it is continuous it is just a leap, not quantum. That is the meaning of the word "quantum".

You have been somebody up to now; if you do something, then you will remain continuous with the past because the doer will be the past. If you ask how to take the quantum leap, who will use the methodology? The old, the past, the mind, the accumulated mind will use the methodology. But how will you become new? It is the old trying to become new. You may have new clothes, a new face, new varnish, but you will remain the same; you continue.

A quantum leap is a moment of understanding that the past is no more there, that it is just a memory, just a figment of imagination now; it has no reality. If the past is no more there, who are you?—because you consist only of your past.

Krishnamurti says, "The process of thought creates the thinker." And he is right—it is not vice versa. Ordinarily you think, "I am a thinker, hence the process of thought." It is not so. There is no thinker in you but only a process of thought. And when you think about the whole process of thought and you take it together, the thinker is born.

The thinker is not there. Let thoughts disappear, and as thoughts disappear, the thinker will disappear. If there is no thought, there is no thinker inside. So "thinker" is nothing but another name for the whole thought continuum.

If you can understand this—that the past is nothing but thoughts—suddenly a great emptiness will arise in you, a great abyss. You are not, nobody is there inside. This is what Buddha calls *anatta*, no-self, no ego. In that moment when

you cannot find yourself, the quantum leap has happened . . .

Searching inside you find you are not. Then there is no question of "how" and no question of "where". It has already happened.

THE *SECRET OF SECRETS*, Vol. I

LEARNING The man who is in search of truth learns listening not only to the wise; he learns listening even to the unwise—or the other-wise—because everybody has a story to tell and everybody has passed through a life, and something of his life may be of tremendous help to you, may give you an insight.

It is easier to have an insight into your own life watching others because others are like mirrors. Every other person is a walking mirror around you. If you are capable of listening you will see some of your own qualities reflected in them which you were not aware of directly, but via the other you become immediately aware. You can see the stupidity of the other person more easily than your own stupidity. But seeing his stupidity you will become aware that "These are the things I have been doing myself. This is the foolishness that I go on and on doing myself."

When somebody else is angry you say he is insane. It is easy to see that he is insane; it is a momentary insanity. But how many times do you get angry? But then you are so much involved in the anger you cannot watch it. Watching others is a way of watching yourself, and it is easier because you are not involved.

That's why a very strange thing becomes possible: the psychotherapist can help his patient but he cannot help himself, because he can see the faults of the patient very easily but he cannot see his own faults. He can give good advice to the patient; he may not be able to follow the advice himself.

You can watch it. Everybody is a good adviser to others; when it comes to his own life he is as much a fool as anybody else. Much can be learned by observing, by listening, by seeing, even from those who are ignorant—because you are also ignorant—even from those who are dull-

because you are also not very intelligent. And this will be the beginning of intelligence, the beginning of wisdom.

The intelligent person is one who learns from every opportunity, who never misses a single opportunity to learn something, who makes his whole life a school, a learning, a discipline, a search, an enquiry.

GUIDA SPIRITUALE

See also Discipline, 1st Series

LECTURE My lecture is a song. It is not against the birds that I am singing here; it is in symphony with them. This is my way of singing. And trust me . . . when birds sing I feel happy; when I sing they feel happy. It is a bargain.

What I am saying to you is not a lecture. "Lecture" is an ugly word. How can I lecture? This is a song, this is a spontaneous outflowing, it is an overflowing. I feel happy; that's why I say so many things to you. In fact, it is not to explain anything to you. I am not explaining. It is simply to convey my joy, my delight in life; that's the way I can dance. These words are my gestures.

And listen to me as you listen to a poet or to a bird. Never listen to me as you listen to a philosopher: it is not a lecture, it is not a sermon. I am not pouring morality into you. I am not giving you any "shoulds", "oughts"; I am not giving you any ideals. I am simply conveying that I am tremendously happy . . . can't you see it? I am simply conveying that I have arrived. You can also arrive. I am simply making so many gestures so that if one gesture is missed, another may not be missed; if another is missed, I will make a thousand and one gestures. Some day, some gesture may hit you in the right moment. Some day, in some moment, you may be ready and ripe, and suddenly it will happen.

Listening to me is just a way to commune with me. I am speaking, you are listening—there can happen a great communion. When the listening is perfect, total, when you have just become ears, suddenly there will be an upsurge of energy, a lightning, a *satori*. You will have understood. And I will not have been trying to explain to you, and you will have understood. I am simply transferring understanding. These are not explanations . . .

These are not lectures that I am delivering to you. This is my being that I am sharing with you. Become more sensitive, become more loving, become more receptive, become more feminine, become a womb—and sooner or later you are bound to get pregnant with me.

THE PATH OF LOVE

LEFT-HANDED The left hand is connected with the right hemisphere, and the right hemisphere represents intuition, psychic powers, meditation, love, poetry—because *all* these things are condemned, the left hand is condemned. The right hand represents logic, calculation, arithmetic, science—because these things are praised, the right hand is praised.

Ten percent of children are born left-handed; out of ten, one person is left-handed. You may not be able to find so many left-handed people, because from the very beginning we start forcing them to write with the right hand. This is destroying a minority. This is very oppressive, because the person who is born left-handed has to be left-handed if he is ever to be an authentic person. He will become phony. You will force him to use the right hand and because all are rightists—the teacher, the parents, other students in the school—he will feel guilty if he uses the left hand. He is doing something wrong.

He is *not* doing *anything* wrong—he is naturally a leftist. He has the capacity to become a poet. He has the capacity to become an intuitive person. He may develop prophetic powers. He may be able to read other people's thoughts one day. He may be able to become a great hypnotic medium. He may even be able to have power of mind over matter. He has *immense* capacities! But he is crushed.

The society forces him to move to the right hand. The right hand is his weak hand. He will live a very weak life, unfertile, uncreative. He may have become a great seer; now he will live just as a third-rate mathematician. The person may have been a first-rate poet, or a musician, or a painter; now he will be just a third-rate clerk in some office, or a station-master, or a deputy collector, or a politician—something third-rate. You have been very violent with him.

These two hemispheres are very slightly bridged; a little

communication happens ordinarily. The more one becomes integrated, the deeper the communication that starts happening between these two hemispheres. In a Buddha those two hemispheres become one. He is as logical as one can be and as loving as one can be.

PHILOSOPHLA PERENNIS, Vol. I

LESBIAN See Homosexuality, 1st Series

LET-GO In my childhood I used to love swimming, and my village river becomes very dangerous in the rainy season, it becomes flooded. It is a hilly river; so much water comes to it that it becomes almost oceanic. And it has a few dangerous spots where many people have died. Those few dangerous spots are whirlpools, and if you are caught in a whirlpool it sucks you down; it goes on sucking you deeper and deeper. And, of course, if you try to get out of it—and the whirlpool is powerful—you fight, but your energy is not enough. And by fighting you become very much exhausted . . . and the whirlpool kills you.

I found a small strategy, and that small strategy was that—everybody was surprised—that I would jump in the whirlpool and come out of it without any trouble. The strategy was not to fight with the whirlpool but to go with it. In fact, go faster than it sucks you so you are not tired—you are simply diving in it. And you are going so fast that there is no struggle between you and the whirlpool.

And the whirlpool is bigger on the surface, then it becomes smaller and smaller and smaller. It is difficult to get out unless it is very small. At the very end, the rock bottom, it is so small that you are simply out of it. You need not try to get out of it, you are simply out of it. I learned my art of let-go through those whirlpools. I am indebted to my river.

And then I tried that let-go in every situation of my life. If there was sadness I simply dived in it, and I was surprised to know that it works. If you dive deep into it, soon you are out of it, and refreshed, not tired, because you were not fighting with it; because you were not pretending there was no question of fighting. You accepted it totally, full heartedly.

And when you totally accept something, in that very acceptance, you have transformed its character.

THE WILD GEESE AND THE WATER

Will existence protect me when I allow myself to let go? Try. Only one thing I can say to you ... I am not talking to your fear, remember. Only one thing I can say to you: all those who have tried found that it protects. But I am not talking to your fear. I am simply encouraging your adventure, that's all. I am persuading, seducing you towards adventure. I am not talking to your fear. All those who have tried have found that infinite is the protection.

But I don't know whether you can understand the protection that the universe gives you. Your protection that you are asking for cannot be given by the universe because you don't know what you are asking. You are asking for death. Only a dead body is absolutely protected. Something alive is always in danger. To be alive is a hazard. More alive—more adventure, more hazard, more danger.

Nietzsche used to have a motto on his wall: Live dangerously. Somebody asked him, "Why have you written this?" He said, "Just to remind me, because my fear is tremendous."

Live dangerously because that's the only way to live. There is no other. Always listen to the call of the unknown and be on the move. Never try to become settled anywhere. To be settled is to die; it is a premature death ...

Will existence protect me when I allow myself to let go? It has always protected, and I can't think it is just going to be different to you. I cannot believe that it is going to be an exception. It has always been so. It has protected those who have left themselves to it, who have abandoned themselves to it, who have surrendered themselves to it.

Follow nature. Follow your inner nature.

I was reading an anecdote: I liked it very much:

It was spring on the Columbia University campus, and "Keep Off" signs sprang up on the freshly seeded lawns. The students ignored the warnings, which were followed by special requests, and continued tramping across the grass. The issue became rather heated, until finally the buildings

and grounds officials took the problem to General Eisenhower, at that time, president of the university.

"Did you ever notice," asked Eisenhower, "how much quicker it is to head directly where you are going? Why not find out which route the students are going to take anyway and build the walks there?"

This is how life should be. The roads, the walks, the principles should not be fixed beforehand.

Allow yourself a let-go. Flow naturally and let that be your way. Walk, and by walking, make your way. Don't follow superhighways. They are dead, and you are not going to find anything on them. Everything has already been removed. If you follow a superway, you are moving away from nature. Nature knows no ways, no fixed patterns. It flows in a thousand and one patterns, but all spontaneous. Go and watch .. sit on the beach and watch the sea. Millions of waves arising, but each wave unique and different. You cannot find two waves similar. They don't follow any pattern.

No man worth the name will follow any pattern.

People come to me and they say, "Show us the way." I tell them, "Don't ask that." I can only tell you how to walk; I cannot show you the way. Please try to see the distinction: I can only tell you how to walk—and how to walk courageously. I cannot show you the way, because the way is for cowards. Those who don't know how to walk, paralyzed, for them the way exists. For those who know how to walk, they go into the wilderness, and just by walking they create their way.

YOGA: THE ALPHA AND THE OMEGA, Vol. VII

LEVITATION How do you feel when an airplane takes off? Everything is disturbed. Suddenly there is a jerk, and gravity becomes meaningless. Now the earth is not pulling you. You are going away from gravity.

The same jerk happens if a meditative technique fits you; suddenly you take off. Suddenly you feel the earth has become meaningless; there is no gravity. It is not pulling you down. You are being pulled up . .

The body remains on the ground, but you levitate. This levitation is really a pull from the above. If the technique

fits you have been pulled, because the working of the technique is to make available for you the upward pull. This is what the technique means: to make you available for the force which can pull you up. So if it fits, you know: you have become weightless.

THE BOOK OF THE SECRETS, Vol. I

LIBERATION Jesus says: Truth liberates. Certainly truth liberates, but it has to be your own. If it is somebody else's, then rather than liberating it imprisons. Christians are imprisoned, Jesus is liberated. Hindus are imprisoned, Krishna is liberated. Buddhists are imprisoned, Buddha is liberated. Liberation comes by experiencing the truth on your own; it has not to be just an accumulation of information, it has to be an inner transformation.

I AM THAT

LIBIDO See Orgone

LIES Truth has always been in the possession of very rare people. Only once in a while is there a person who has truth; otherwise the masses live in lies, all kinds of lies. But if they have been propagated for centuries they become truth.

Adolf Hitler says in his book *Mein Kampf* that the difference between a truth and a lie is only that of time, nothing else. The truth is a lie which has been propagated for a long time; the lie is a new truth which will become a truth if somebody goes on propagating it.

You believe in hell—have you ever thought it is a lie? You believe in heaven—have you ever thought it is a lie? You believe in a thousand and one things without ever giving it a thought that they may be lies, only lies given by others to you. Authoritative people have given them to you so you believe them—your parents, your teachers, your priests, authoritative people, those who have power. Such people cannot lie. In fact, such people always lie! Their whole power depends on lying. Truth is humble, not powerful. Lies become very powerful, very competitive they are. Lies are all politicians, struggling, fighting, trying to prove that "I am the truth."

Knowledge is nothing but lies you have collected from

others. Remember, unless something is of your own experience it is a lie. Truth has to be your own authentic experience.

GUIDA SPIRITUALE

We live in lies. We talk about the truth but we live in lies. In fact talking about the truth is just a camouflage to hide the lies of life. And we have become so accustomed to it, so skillful in it that we are not even aware of those lies. We go on playing those games absolutely unconsciously. It is not even deliberate, it has become just a habit.

Start watching when you are lying . . . and stop it immediately! You will be surprised to discover the whole day we are lying, sometimes for some motivation but more often without any motivation, for no reason at all! It has just become our natural way of behavior. Somebody comes and you smile. The smile is a lie—polite, formal, but still it is a lie. You say something to somebody—maybe it is just etiquette but it is still a lie all the same. Slowly, slowly, drop all those things, and you will see great transformations coming. Because the energy that is involved in the lies will be released and only that energy can become truth. Our whole energy is invested in lies so we have no more energy left for truth. People go on searching for truth and they go on pouring their energy into lies. That contradiction should no more be allowed.

LET GO!

People start telling lies because that gives them a specialty: they can pretend that they know things which nobody else knows. Truth is universal, the lie is private. It is your own creation, nobody else knows about it; you become very special, the knower . . .

People love gossiping, people love telling lies, inventing lies. By inventing lies they have some special knowledge that nobody else in the world has; it is their own invention, so nobody knows about it. They can decorate it in different ways, they can rationalize, they can create many many strategies to protect it. And it always brings joy to people when they can befool others, then they know they are wiser than others.

This is an ego trip. The ego is the greatest lie in the world,

and the ego always feels good whenever it can feel special. And it is not a question of whether you are telling a lie or not, the whole question is whether the other is *believing* it or not. If the other is believing, at least for the moment it looks like the truth. And when you create many believers in you, it gives you power.

Truth needs no believers . . .

First: when you are lying to somebody, if you become aware, *immediately*, in the middle of it, ask to be forgiven. Tell him immediately: "This was a lie, and I was getting into my old trick again. Forgive me please." It will be hard, but there is no other way. When a habit has become very deep-rooted, it has to be hammered.

Second: become aware when you are just preparing to tell a lie. It is just on the lips, just on your tongue: stop it then and there, absorb it then and there.

And third: become aware when a lie starts arising in your feelings, in the heart.

If you can create these three awarenesses, lying will disappear. The moment lying disappears, truth arrives. And truth is the only thing worth seeking and searching for, because truth liberates.

THE BOOK OF WISDOM, Vol. II

LIFE I say to you, life is the only truth there is. There is no other God than life, so allow yourself to be possessed by life in all its forms, colors, dimensions—the whole rainbow, all the notes of music. If you can manage this simple thing . . . It is simply because it is only a question of let-go. don't push the river, let the river take you to the ocean. It is already on the way. You relax, don't be tense and don't try to be spiritual. Don't create any division between matter and spirit. Existence is one, matter and spirit are simply two sides of the same coin. Relax, rest, and go with the river. Be a gambler, don't be a businessman, and you will know more of God because the gambler can risk. The gambler is non-calculative, he can put all that he has at stake. But the thrill of the gambler when he stakes everything and waits . . . what is going to happen now? In that very moment a window can open. That very moment can become a transformation of the inner gestalt.

Be a drunkard, drunk with life, with the wine of existence. Don't remain sober. The sober person remains dead. Drink the wine of life. It has so much poetry and so much love and so much juice. You can bring the spring any moment. Just give a call to the spring and let the sun and the wind and the rain enter into you . . .

I tell you you are born and you will certainly die but something in you was before your birth, and something in you is there which will remain after your death. And that something is life. Life eternal.

GUIDA SPIRITUALE

The first thing is to understand that life remains the same whatsoever you do. It is already perfect; it cannot be improved upon. The very idea of improving it is egoistic; it is the cause of our misery. It is the way it is—there is no need to improve it. Enjoy it! Don't waste your time in improving it. If you try to improve it you will feel helpless, obviously, because you will be failing again and again, falling short. And your desire can never be fulfilled—it cannot in the very nature of things.

Ais dhammo sanantano, Gautam the Buddha has said: This is the way things are. Whenever people used to ask him, "How can we improve upon things?" he would always say, "*Ais dhammo sanantano*. There is no need to improve, there is no way to improve . . ."

Unless this is understood . . . Buddha calls it *tathata*, suchness. The rose is a rose, the marigold is a marigold. The effort to make a marigold a rose is doomed to fail. Then there is helplessness, misery, failure. The ego feels hurt, wounded.

This is the first thing: a deep, total acceptance of things as they are. Then life enters into a different dimension—the dimension of joy, celebration—because then the whole energy is available to dance, to sing, to be.

I AM THAT

Life has no meaning. Rejoice! It has no meaning. Dance, sing, enjoy! It has no meaning. You need not be serious. It is a cosmic joke! What is there to get? But the achieving mind is always trying to get something, even out of a joke.

GUIDA SPIRITUALE

An ancient story:

Jesus, son of Mary, came once upon an old man who lived on a mountain in the open air without any shelter from heat or cold. Jesus asked him why he had not built himself a house.

"Ah, Spirit of God!" said the old man. "Prophets before thee predicted that I would live for only seven hundred years. It is not worth my trouble to settle down."

Life is a wandering, it is not a home. It is a search for the home, but it itself is not the home. It is an enquiry, an adventure. You will not necessarily succeed, success is very rare—because the search is very complex and there are a thousand and one difficulties on the way . . .

Jesus also says: "The world is to be treated as a bridge, not as a stopping-place." Use it as a bridge; it can bridge you to God. And when life becomes a bridge to God, it is divine. But if you don't use it as a bridge towards God it remains mundane, illusory, imaginary, fictitious.

THE BOOK OF WISDOM, Vol. II

Life is in adventure. Life is in constant enquiry. Life is not a belief but a deep exploration for truth. And life knows no confinement, no limitation. It constantly goes on beyond, It breaks all the boundaries and all the limitations. Then there is ecstasy.

JUST AROUND THE CORNER

Life is not given ready-made—not to humanity at least. That is the dignity of human beings, and the danger too. All other animals are born ready-made, pre-programmed. Their whole life is a simple unfoldment of something built-in. They need not live their lives consciously; their life is unconscious, it is mechanical. It can't be good, it can't be bad; it simply is. You cannot call a tree a sinner or a saint, and you cannot call a tiger or a cat virtuous or full of vice. Those words are meaningless as far as existence below humanity is concerned. They become immensely significant when referring to man . . .

Man lives in a world of choice, hence man has to decide what life he wants to live. He can fall below the animals,

he can rise above the angels. He can exist accidentally or he can exist with decisiveness . . .

This is man's privilege, his prerogative, and also his danger—very few people will choose the life of choice, commitment, involvement, because it is dangerous, because the sea is uncharted and you don't have any map, and you have a very small boat and the sea is very stormy. And who knows whether the other shore exists or not? Why leave the shelter on this shore? Remain here.

Buddha says millions of people simply go up and down on *this* shore, running hither and thither, just creating an appearance that their life is a pilgrimage—and they are simply running up and down on the same shore. It is not a pilgrimage; it is mere occupation, befooling others and befooling yourself.

The pilgrimage begins when you leave this shore—its shelter, its security, its convenience, its comfort, its respectability, power, prestige. You leave your small boat to the mercy of the storms, to the mercy of the ocean, trusting that if this shore exists the other must exist, because one shore cannot exist alone.

Moving towards the other shore with this trust, risking all, real life begins. And real life is religious life. Real life is what I mean by sannyas.

THE BOOK OF THE BOOKS, Vol. IV

LIGHT When you enter into the world of absolute reality you will come across a golden veil, very beautiful, so beautiful that many have become enchanted and stopped there . . .

All darkness disappears and there is such a golden light, so psychedelic . . . you have never experienced anything like it. You think you have come home. Wait, beware! This is just the light that surrounds the reality. You have to penetrate this light to reach the very center of reality.

When you come close to a flame, the flame is surrounded by golden light. Remember, the golden light *radiates* from the flame, but the golden light is not the flame itself. When you look at the sun you see a golden light radiating from the sun ,,

Remember, these rays are coming from the sun, but these rays are not the sun itself. If you want to reach the sun you will have to go beyond these rays. And this sun is nothing compared to other suns which are far bigger . . .

But all these suns, great suns, are nothing compared to the ultimate reality. Kabir says, "The moment I penetrated into my innermost core I found it was as if suddenly millions of suns had arisen"—not one, millions of suns. Naturally, the Upanishadic seers are making you aware:

The threshold of Reality is veiled by golden light.

And the light is so beautiful, so blissful, that you can be caught in the net of it and you can start thinking you have arrived. Many scriptures of the world say: God is light. The people who have said that have misunderstood: they have thought the golden light is God itself.

God is neither light nor darkness; he is both and beyond. Unless you reach that ultimate which is always beyond the duality, transcendental to duality, go on remembering you have not come home yet. Go on enquiring, go on exploring.

I AM THAT

Kabir again and again says that when love has flowered totally there is a bright light, as if, suddenly, millions of suns have arisen all around you. And this is not only Kabir saying so; Mohammed says so too, and so does Christ, and all the mystics of the world. They have said that when you arrive at the innermost core, suddenly there is an explosion of light. This cannot be just a metaphor: different countries, different languages, different centuries, but all over the world, mystics have been agreeing on one thing—that at the last moment there is an explosion of light, thousands of suns have suddenly risen. The light is so dazzling, one cannot open one's eyes. The light is so bright; it takes time to get adjusted to it and to look into it. In fact, when for the first time it happens, the mystic feels he has fallen into a dark night. It is so dazzling . . .

Christian mystics have said that before the light happens, one has to pass through a dark night of the soul. It is almost as if you look at the sun directly: then, within seconds, you

feel as if you are going blind. Suddenly, the sun will disappear, the light will disappear; you will become almost blind, you will feel that all around is darkness.

If the sun is too much and your eyes cannot absorb it, they will refuse, they will close—hence the darkness. And if thousands of suns are suddenly there, how can you conceive that you will be able to see it?

In the beginning it becomes very dark, frighteningly dark; the mystic feels he has gone blind. But even if it is dark, it is very soothing; even if it is dark it is very relaxing; even if it is dark the mystic wouldn't like to open his eyes and see the outside world. The inner darkness is far better than the outer light; relatively, comparatively, it is far better. The mystic relaxes into the inner darkness, and by and by, he becomes adjusted, his eyes become capable of seeing this light, what this light is.

Again I would like to remind you: physics says that matter consists of electricity, and if you go on dividing then finally the atom is divided into tremendous light—only electrons remain. That's the whole theory of the atomic explosion, of atomic energy. A single atom, when it explodes, becomes such a great light.

When on Hiroshima and Nagasaki the atom bomb was thrown, never before had such light ever been seen, tremendous light and explosion; just for a few seconds, a *great* light all over. If it is possible by dividing a small atom which cannot be seen with the bare eyes, then one has to think, meditate: maybe when the inner cell of life, the atom of life, the atom of your being, explodes, the same may be happening—because life is the same energy, out and in. Matter and consciousness—it is the same energy.

Physicists say the atom explodes in light, and mystics say the soul explodes in light. They seem to be in deep agreement . . .

One more thing: from very ancient times in the East, it has been thought that every sound has its particular color. That's why in Indian music the melody is called raga: "raga" means the color. Each sound has its own color: it is one of the very ancient doctrines of eastern music. And now scientists are also coming closer to it: there must be some

correspondence between sound and color—because sound is nothing but vibrations of electricity, and electricity is color, light. When a ray of light is broken through a prism, it becomes seven colors. When those seven colors meet again it becomes white. There are seven sounds, just as there are seven colors. There is definitely a possibility that seven colors and seven sounds have something in common.

That's the theory of Indian music, and Kabir is not only a mystic, not only a metaphysician; he is a musician too. He says: "The form of this melody is bright like a million suns." And when the inner melody, the inner sound, the soundless sound, the *anahatnad*, the omhar, explodes, its color is absolutely white—because now all notes and all sounds disappear into one thing. Just as seven colors disappear into one color, white, seven sounds disappear into one sound, the sound of silence.

In a deep silent night, sometimes you hear it. Or if you close your ears tightly, suddenly inside there is a sound. If you become deeply meditative and all thinking disappears, then you will hear the deepest. When the mind functions not, the prism is dropped. It is through the prism of the mind that sound is divided, split. When the prism is removed, the mind is removed—suddenly all sounds become one. And the color of that one sound—what Zen people call "the sound of one hand clapping"—is white.

This seems to be a very factual statement, and I am telling it to you because one day or other you will come across it. If you continue meditating, one day or other you will move to this inner light. And this is a point of great crescendo. The music is tremendous, the melody is tremendous ... it is the ultimate ... and the light is tremendous. And both are together, as if two aspects of the same energy.

THE PATH OF LOVE

LION'S ROAR There is an old Tibetan technique called "the Lion's Roar". If you are angry, sexual, filled with hatred, jealousy, then the Tibetan Master will give you this technique, "The Lion's Roar". You have to sit before a mirror, and you are to imagine that you are a lion, not a man. You have to make your face like a lion, you have to put your tongue

out, and you have to roar. And you have to practice it so that the imagination becomes so true that you forget that you are a man daydreaming that he is a lion. And when the point comes when you have really fallen prey to your own imagination, and you have become the lion, and a real roar comes out of you, suddenly you are transformed. In that roar, all hatred, anger, sex, disappears, and you will fall into a deep silence such as you have not known before. In old Tibetan monasteries they have a special room with many mirrors. Whenever someone is suffering from something like anger, hatred, or jealousy, he is to be sent to that mirrored room and he has to remain there until he comes to a climax. And when he comes to the climax, the whole monastery will know, because a real lion will be roaring there. To us, he has gone mad. The whole monastery will gather and welcome the man, and he will come out a totally different man. It may take three days, it may take seven days. Food will be supplied to him, but he is not allowed to come out. He has to persist in imagining that he is a lion, until from the very roots of the unconscious the roar comes. The whole body is involved, every cell of it; every cell in it roars, and in that roar everything is thrown out. It is the deepest catharsis possible. And you will never see that man angry again because now the poison is not there. For the first time the face will become human.

THE BOOK OF THE SECRETS, Vol. V

LISTENING If you have listened to me with total attention there is no need to remember what I have said. It becomes part of you. You eat something: do you remember what you have eaten? What is the use? It becomes part of you—it becomes your blood; it becomes your bones. It becomes *you*. Once you eat something, you forget about it. You digest it, not that you remember it.

If you listen totally, I am converting into your blood, I am converting into your bones, I am converting into your being. You are digesting me.

YOGA: *THE ALPHA AND THE OMEGA*, Vol. VII

I am not here to impose any discipline on you. I am here

to make you free of all discipline so that your natural being starts flowering.

One should not have any structure, any character. One should be simple, characterless, structureless. And listen to the heart—that's what real obedience is. The word obedience comes from a root which means the art of listening, but the word has gone very far away from the root. The basic art of listening is to listen to the heart because that is where fulfillment is going to happen. So remain alert; very delicate alertness is needed . . .

So, listen to your body when you are doing something with your body. In that mood, never bother about the mind because the mind has nothing to say about the body. The body is autonomous. It knows itself what is good and what is wrong. So when it is a question concerning the body, listen to the body. When it is a question concerning thinking, planning, ideas, dreaming, logic, reason, listen to the mind. When it is a question of your totality, listen to the heart.

And learn how to listen. It is not very difficult because indications are coming continuously, although if you don't listen to them by and by they become feeble. Continuously neglected, by and by their functioning is no more as it should be. If you don't listen to them again and again, that mechanism starts getting rusty. Then you are very far away from your own roots.

So just listen. That is what obedience is.

BELOVED OF MY HEART

The really attentive person remains without conclusions; he never concludes about anything. Because life is a process—nothing ever ends. Only the foolish person can conclude; the wise will hesitate to make conclusions. Conclusion is possible only when everything has come to an end: it goes on and on forever. So listen without conclusion. Just listen—alert, silent, open, receptive. Just be there, totally with the sound that surrounds you.

And you will be surprised: one day suddenly the sound is there, you are listening, and yet there is silence. It is true silence that happens through sound. Escaping to the mountains is of no help; that silence is false. The real silence has to happen in the marketplace, surrounded by all kinds of

sounds and yet silent within, utterly silent. That pregnant silence becomes the door to God.

THE TONGUETIP TASTE OF TAO

LIVE I am not telling you to die for me. I am telling you just the opposite: to *live* for me. The surrender will happen only when you start *living* for me. I am not a worshipper of death, I am a worshipper of life. I am not here to teach you some kind of martyrhood. Enough of it! For thousands of years stupid people have been sacrificed by the cunning ones. Somebody was dying for Christianity, somebody was dying for Mohammedanism, somebody was dying for Hinduism. Everybody was dying—as if death were the goal!—and nobody was being taught how to live.

Live for God, because God is life . . .

I don't want anybody to die for me—I am not a sadist. I want you to *live* for me. I want you to blossom and flower for me. I want you to eat, drink and be merry for me. I want you to celebrate for me. I want you to live your life as totally, as fully as possible. Yes, death will come, but when it comes out of fulfilled life it has a beauty of its own. It is not death then, not at all; it is the door to the divine. But you need not die. Your work is to live; that is your *sadhana*.

That's my whole teaching: live, because that's the only way to show gratitude towards God. He has given you life and you want to die. No reason is worth dying for. Find out every excuse to live and live to the utmost, live to the maximum; don't live in a minimum way.

That's how people are living. People are living only a very minor percent of their total, just a small percent of their potential—not more than seven percent. Even your greatest geniuses live not more than fifteen percent of their potential, while you can live a hundred percent. Only once in a while a Buddha, a Krishna, a Christ lives a hundred percent.

If you can live a hundred percent, if you can burn your life's torch at both ends together, simultaneously, then you are surrendered to me. Surrender to life is surrender to me. I don't stand against life, I simply represent life, love, and laughter.

WALKING IN ZEN, SITTING IN ZEN

LIVES, PAST And don't think much about past lives, and don't think much about future. The present is enough. Don't think that relationship is coming from the past—it is coming from the past, but don't think about it because then you will get more complicated. Make things easier.

It *is* going on—from your past lives things have a continuity. So I don't deny the fact, but don't get burdened by it. And it will continue in the future, but don't think about it. The present is too much to solve . . .

Nothing is discontinuous. You have been in relationship in the past. You have loved, you have hated; you have made friendship and you have made enmity. And that continues, known, unknown to you, it is there always. But if you start brooding about it, you will miss the present moment.

So think as if there is no past, and think as if there is no future. This moment is all that is given to you. Work it out—as if this moment is the all. Behave as if this moment is all and work it out: how you can transform your energies into a loving phenomenon—this very moment.

People come to me and they ask, they want to know about their past lives. They *had* past lives, but it is irrelevant. Why this enquiry? What are you going to do about the past? Nothing can be done now. The past is past and it cannot be undone. You cannot change it. You cannot go back. That's why nature, in its wisdom, doesn't allow you to remember past lives. Otherwise, you would go mad.

You may be in love with a girl. If you suddenly become aware that that girl was your mother in your past life, things will become very complicated. Then what to do? And when that girl has been your mother in a past life, now making love to her will create guilt. Not making love to her will also create guilt, because you love her.

That's why I say nature in its wisdom never allows you to remember your past lives—unless you come to a point where it can be allowed; when you become so meditative that nothing disturbs you, then the gates open and all your past lives are before you. And that is an automatic mechanism . . .

You don't remember because it would be difficult for you to manage. Even in this life you are making such a mess-

many lives remembered, you would simply go mad. Don't think about it. It is irrelevant also.

The relevant point is: be here and now, and work out your way. If you can work it out through relationship, beautiful. If you cannot work it out through relationship, then work it out in your loneliness. These are the two paths.

MY WAY: *THE WAY OF THE WHITE CLOUDS*

LOGIC Logic believes in two categories: the known and the unknown. That which is unknown today will become known tomorrow. That which is known today was unknown yesterday. So there is not much difference between the known and the unknown; they belong to the same category. Logic does not believe in the unknowable—and the unknowable is the very heart of life, the very heartbeat of the universe.

I am not against logic. Use it—it is a beautiful strategy as far as things are concerned, the marketplace is concerned, the superficial world is concerned—but beware that you don't go on carrying it into deeper layers of life and experience. There it is a hindrance.

Logic means mind. Mind is helpful in understanding the objective world. Mind is a hindrance in understanding the subjective world, because the subjective world is beyond the mind, behind the mind. You can use your eyes to see others, but you cannot use your eyes to see yourself. If you want to see yourself through your own eyes you have to use a mirror. To look in a mirror means you are creating a reflection of yourself—which is not you, certainly not you, but you can see the reflection. Logic can see only the reflected glory of existence; it cannot see existence itself because existence is far deeper than logical formulations.

THEOLOGIA MYSTICA

Mind is logic, they are synonymous. You can't have an illogical mind—that doesn't happen, that is not possible. That will be like having enlightened darkness. That will be like having a healthy disease . . . Don't say mind is logical because that creates the fallacy. Mind is not logical, mind is simply logic! Logic is called mind! So you can never have a mind which is more than logic, mind will remain

You can go beyond the mind, you can enter into the transcendental, but mind will have to be left behind. That's the function of using contradictions, paradoxes. What is the function of a paradox? The function is to baffle your mind, to shatter your mind ... to shock it, to shatter its logic. And it will not leave easily . . . It will gather itself together again . . . It will do it again and again.

And I have to be contradictory continuously, because what I am saying to you is not a teaching, it is a work! It is not teaching, it is action. Let it be remembered: talking to you is my action upon you, it is an operation. See the distinction!

A teacher has something to impart, a Master has some work to do—he has no teaching. That's why it doesn't matter to me whether I am speaking on Zen or Yoga or Tantra or Sufism. It doesn't matter, that is only an excuse . . .

You want me to be consistent. If I am consistent it is very comfortable to you, because then there is no problem, we are agreeing. But agreeing too easily will be too cheap. I will not allow you to agree with me so easily. I will go on saying things which will disagree ... you will not be able to find a way to cope with them. I will go on making my contradictions bigger and bigger . . . This is how I tire your mind, this is how I let your mind feel its impotence . . .

But I am not going to settle so cheaply. I don't want your agreement with me to be so cheap. I will allow you only to agree with me when understanding has arisen in you, not thinking. I don't want to agree with your thinking because that will be agreeing with your mind. And then I will not be of any help to you; I will be strengthening your mind. I'm not here to strengthen it. I have to uproot it, I have to destroy it, root and all.

So one day I say nothing can be said, and I go on speaking. Now this will baffle you . . .

What really is meant is: the one who knows talks and knows well that it cannot be talked about. Still he talks! That which he has cannot be talked about, but the people who are in the world *cannot* connect with him in any other way than by talk, because people know only one bridge. All other bridges have been broken. There is only one bridge between people and that is of intellect, that is of language . . . Feeling has disappeared, intuition has disappeared, instinct has been

repressed and killed. Man has become paralyzed! Only one thing still lives: language, mind, thought. The man who has attained knows that what he has attained cannot be delivered in thoughts. He also knows another thing: that only if something is delivered in thoughts will you listen. Otherwise you will not listen. Then what is he supposed to do? He will talk and still keep you alert: "Don't just go on gathering my words, because these words are dead."

Then what is the function of the words of a Master? These words are to provoke you, to seduce you for a journey of word-less silence.

THE WISDOM OF THE SANDS, Vol. 1

God has not to be approached through logic but through love. To approach him through logic is to miss him. The sure way to miss God is logic. It prohibits, it hinders; God cannot be caught in a logical net. The logical net is too crude—and God is so subtle. He is not like a fish, he is more like water. You can catch the fish in the net but not the water, the water will escape.

SCRIPTURES IN SILENCE AND SERMONS IN STONE

LONELINESS Remember, loneliness and aloneness are not synonymous, notwithstanding what the dictionaries go on saying. It is not a question of language; it is something existential. Loneliness is negative—you are missing something; aloneness is positive—you have *found* something.

GUIDA SPIRITUALE

Maybe in the beginning, in the honeymoon days, one can dream about it and one can remain excited, but soon the excitement disappears and the reality, that both are lonely, cannot be avoided. And when two lonelinesses meet there cannot be any joy. Even one loneliness is enough to create hell. Two lonelinesses are not only two, they multiply each other. Hence Jean Paul Sartre's statement has significance; he says, "The other is hell." That is the experience of all lovers because all love fails. So in a way he is right that the other brings hell. But in a way he is wrong.

The other does not bring hell, the other only becomes a mirror in which you can see your hell. You bring hell, the other brings hell. You become a mirror for each other, the

other becomes a mirror for you; you start reflecting each other—and both are lonely and both are wounds and both are bored with themselves. How can it blossom into a beautiful relationship? It is impossible.

But if two meditators are in love then there is great joy because both have known a positive aloneness. Both are capable of enjoying their aloneness; there is no need for the other. In fact now they relate because they have to share, they have so much to share. It is not out of need but out of abundance, overflowing joy.

JUST THE TIP OF THE ICEBERG

LONGING Sannyas is something that arises in the heart. That's why it is like a feeling, a love affair, for no reason at all. A desire arises in you, a longing of the heart.

That is the difference between ambition and longing: ambition is goal-oriented, longing is source-oriented. Ambition means there is something to achieve there. It depends on a goal, there is a motive, hence you can be rational about it. You can figure it out, whether it is worth achieving or not. You can be rational about it. It is not a question of feeling; it has to be calculated. You have to move in a certain direction cautiously, because the world is very cunning and everybody is trying to achieve the same goal—maybe power, money, prestige—but millions of people are running, rushing towards the same goal. There is competition. You have to be very clever and very cunning. You have to be very cautious. You have to be very political, diplomatic.

Longing has no goal, but it has a source. The heart is the source.

GUIDA SPIRITUALE

Desire is desire for something that is outside you. Desire is objective. Longing is not objective. Longing is for that which wants to explode in you. It is inner, it is subjective. If a rose wants to become a lotus, it is a desire. But if the rose *longs* to become a rose, it is longing. If the seed wants to sprout and become a tree, it is a longing! It is perfectly in order. It is how it should be. But if a seed wants to become a butterfly, it is a desire.

Desire is absurd: longing is existential. Longing is perfectly

beautiful: desire is dangerous. And the distinction is very delicate, and one has to be very much alert.

Longing is opening of the inner; desire is accumulation of the outer. Man desires money; man longs for meditation. Man desires power; man longs for purity. Man desires knowledge; man longs-for awareness. Man desires the world; man longs for God.

That which is intrinsic to you is longing. Divert your energies from desire into longing. Desire distracts you from your Tao, from your dharma, from your nature. Desire takes you astray. It allures you into fantasies which are not possible. It drives you crazy, because it gives you hopes which cannot be fulfilled, which are unfulfillable. Time, energy, life, will be wasted, and in the end only frustration in the hands and in the heart.

Longing is fulfillment.

THE PERFECT MASTER, Vol. II

LOOKING Unless the whole existence becomes a mirror for you, unless every part of existence reveals you, unless every relationship opens you . . . You are such an infinite phenomenon—ordinary mirrors won't do. You are such a vast existence within, that unless the whole existence becomes a mirror you will not be able to get a glimpse. When the whole universe becomes a mirror, only then will you be mirrored. In you exists the divine.

And the technique to make existence a mirror is this: create attention, become more alert, and then wherever your attention alights—wherever, on any object you alight—suddenly experience yourself. This is possible, but right now impossible, because you don't fulfill the basic requirement.

You can look at a flower, but that is not attention. You are just running near the flower, around and around. You have seen the flower while running; you have not been there for a single moment. Then the whole life becomes attentive. *Wherever your attention alights, at this very point, experience.* Just remember yourself.

There is a deep reason because of which this technique can be helpful. You can throw a ball and hit the wall—the ball will come back. When you look at a flower or at a face,

a certain energy is being thrown—your look is energy. And you are not aware that when you look, you are investing some energy, you are throwing some energy. A certain quantity of your energy, of your life energy, is being thrown. That's why you feel exhausted after looking in the street the whole day: people passing, advertisements, the shops. Looking at everything you feel exhausted and then you want to close your eyes to relax. What has happened? Why are you feeling so exhausted? You have been throwing energy.

Buddha and Mahavira both insisted their monks should not look too much; they must concentrate on the ground. Buddha says that you can only look up to four feet ahead. Don't look anywhere. Just look on the path where you are moving. To look four feet ahead is enough, because when you have moved four feet, again you will be looking four feet ahead. Don't look more than that, because you are not to waste energy unnecessarily.

When you look, you are throwing a certain amount of energy. Wait, be silent, allow that energy to come back. And you will be surprised. If you can allow the energy to come back, you will never feel exhausted. Do it. Tomorrow morning, try it. Be silent, look at a thing. Be silent, don't think about it, and wait patiently for a single moment—the energy will come back; in fact, you may be revitalized.

People continuously ask me ... I go on reading continuously so they ask me, "Why are your eyes still okay? You must have needed specs long ago."

You can read, but if you are reading silently with no thought, the energy comes back. It is never wasted. You never feel tired. My whole life I have been reading twelve hours a day, sometimes even eighteen hours a day, but I have never felt any tiredness. In my eyes I have never felt anything, never any tiredness. Without thought the energy comes back; there is no barrier. And if you are there you reabsorb it, and this reabsorption is rejuvenating. Rather than your eyes being tired they feel more relaxed, more vital, filled with more energy.

THE *BOOK OF THE SECRETS*, Vol. IV

LOOSE Let anger be there, let it happen, but be fully alert to what is happening. Remain loose, natural, aware,

watching what is happening. By and by, you will see that many things have simply disappeared, they don't happen any more—and without making any effort on your part. You never tried to kill them and they have simply disappeared . . .

So how to transform your ignorance into wisdom? That is the only transformation—and you cannot force it: it happens when you are loose and natural.

TANTRA: THE SUPREME UNDERSTANDING

LOTUS In the East the lotus flower symbolizes the essence of sannyas. The lotus flower grows in the mud, the dirty mud. It does not escape, it remains there. It floats in the lake in the water, but here is a beauty to it, a tremendous phenomenon: it is in the water, but the water never touches it. It is so velvety that if in the morning you go and look you will find dewdrops gathered on the petals of the lotus, on the leaves of the lotus, and they shine like pearls in the early morning sun, but they are not touching. The lotus leaf or the lotus petal remains dry, it does not become wet. The dewdrops rest there, but they remain separate.

That's the way of a true sannyasin: being in the world but remaining untouched, unaffected by it.

THE WILD GEESE AND THE WATER

LOTUS POSTURE See Vipassana, 3rd Series

LOUDNESS Who is a loud person? And why is a certain person loud in the first place? The person who feels deep down inferior is always loud. He is afraid that if he is not loud you will see his weakness; if he is not loud you may be able to see his inferiority; if he is not loud he may be exposed. By being loud he creates smoke around himself: he hides behind his loudness.

GUIDA SPIRITUALS

LOVE The most difficult thing in life is to accept love. When somebody says "I love you", listen. Whether you say it or not, somewhere inside you there is a no—because you cannot accept the idea that you are worth loving, that anybody can love you. He must be cheating you, he must

be deceiving you; he must have some ends in his mind. He wants to exploit you.

No woman believes it when you tell her, "I love you." She thinks, "This man is trying to exploit my body. He wants to use me as an object." She is reluctant, she creates every kind of barrier; she rejects, she withdraws. These are her ways to test whether you really love her. She will create every kind of objection to your love and will wait and will see whether your love is still alive. Unless she is convinced totally that you love her, she will not accept your love. And even then that acceptance is only superficial; soon she will start nagging you, soon she will start taking revenge, soon she will be fighting with you.

And the same is true about men—even more so. That's why no woman ever says to any man, "I love you." She never initiates the process, because to tell any man, "I love you" means danger. He will escape, he will escape immediately! The woman only withdraws, but she does not withdraw totally; she withdraws only so far. She remains in a way available. Even if she says no she says it in such a beautiful way that you feel there is a possibility of yes . . .

The man thinks that a woman's no means yes. Somewhere, the way she says it ... the word is no, but it carries the meaning of yes. She withdraws only so far that she remains within your reach. But man really becomes afraid, very much afraid.

Man is a weaker sex. This is my categorical statement: man is a weaker sex. The woman is a far stronger sex. Nature has made her more strong. She has to be more strong to give birth to children, to carry the child for nine months in the womb. She has a more resistant body, she lives longer than man, she is more healthy than man. More men commit suicide, almost double the number of women. Although women talk about suicide—sometimes they even take pills, but always in such a way that they can be saved. Out of ten attempted suicides only one succeeds, and that I also think by some mistake! But twice as many men commit suicide in comparison to women, and also double the number of men go mad in comparison to women.

Man is a very much weaker sex. He has no resistance: he falls ill more, he lives less—five years less than women . . .

So the moment a woman says, "I love you," he becomes very much afraid.

One sannyasin has asked, "Why is it that whenever a woman approaches me I become frightened and scared?" It is not an individual, personal problem. Every man becomes afraid when a woman approaches him. That's why women all over the world have decided not to approach men, never to initiate anything—wait. The woman functions like a mousetrap: she simply waits for the mouse to come in. And the mouse comes! He will go round and round, make a few circles, look here and there, watch, come a little closer and see whether there is any danger or not . and then, slowly slowly, he will be caught.

And then the woman can always say, "I was never after you!" And she has always been after you. That mousetrap was watching, looking where the mouse is going, what he is doing, how far he is. But the woman remains very detached, aloof; that is part of her feminine beauty and attraction. If she jumps upon you, you will escape! Just think of a mousetrap running after a mouse—do you think it will ever catch a mouse? Impossible! The mouse will run into its hole and never come out!

THEOLOGIA MYSTICA

Love can exist in two dimensions: either as horizontal or as vertical. We are acquainted with the love which is horizontal. That is also the dimension of time; the vertical is the dimension of eternity.

The yearning of the heart is not for permanency; there you have misunderstood. But that misunderstanding is almost universal because we know only one plane: the horizontal, the dimension of time. In that dimension there are only two possibilities: either something is momentary or permanent. But the permanent is nothing but many moments; that too begins and ends. Permanency is not eternal, it cannot be. Nothing can be eternal in time. That which is born in time is bound to die in time. If there is a beginning, there is an end.

And your love begins; it begins at a certain moment in time. Then it is bound to end. Yes, it can end sooner or later. If it ends quickly you call it momentary; if it takes a little

longer time to end you call it permanent. But permanency also is not going to fulfill the heart, because the heart longs for that which does not end at all, which is forever. It is the longing for God. God is another name for eternal love. Jesus says: God is love. And that is one of the greatest statements ever made. Love becomes synonymous with God. If you can know the eternal love you have known God. Nothing is left, all is fulfilled.

GUIDA SPIRITUALE

Enrico Caruso was the matinee idol of the society opera world in the early 1900's. He was also privately one of the more active lovers of his time. The following remark is attributed to the great Italian tenor.

"I never make love in the morning," said Caruso. "It is bad for the voice, it is bad for the health, and, besides you never know who you might meet in the afternoon!"

GUIDA SPIRITUALE

You want a love which is born out of meditation, not born out of the mind. That is the love I continuously talk about. That is the love Jesus is speaking of, that love is God. It is not your love; your love cannot be God. Your love is only a mind phenomenon; it is biology, it is physiology, it is psychology, but it is not eternal. Eternal is of the essential being . . .

The non-essential cannot become eternal. Even if you try to make it permanent you can manage, but it will die sooner or later. You can even befool yourself that it is still there; you can pretend at least as if it is there.

Millions of couples around the world are living as if it is there. They are living in a world of "as if". Of course, how can they be joyous? They are drained of all energy. They are trying to get something out of a false love; it cannot deliver the goods. Hence the frustration, hence the continuous boredom, hence the continuous nagging, fighting between the lovers. They are both trying to do something which is impossible. They are trying to make their love affair something of the eternal, which it cannot be. It has arisen out of the mind and mind cannot give you any glimpse of the eternal ..

First go into meditation, because love will come out of

meditation. It is the fragrance of meditation. Meditation is the flower, the one-thousand-petalled lotus. Let it open. Let it help you to move in the direction of the vertical, no-mind, no-time, and then suddenly you will see the fragrance *is* there. Then it is eternal, then it is unconditional. Then it is not even directed to anybody in particular; it cannot be directed to anybody in particular. It is not a relationship; it is more a quality that surrounds you. It has nothing to do with the other. You are loving, you are love—then it is eternal. It is your fragrance. It has been around a Buddha, around a Zarathustra, around a Jesus. It is a totally different kind of love: it is qualitatively different ..

But my own observation is that I have seen millions of people carrying dead love affairs which have gone dead long before, but carrying out of fear, clinging—just clinging with the known, with the familiar, although it is just misery and nothing else, but clinging.

When love dies, it dies. In time one has to accept death and one has to say goodbye, with no complaint, with no grudge, because when something ends what can you do? In time that is the nature of things: they begin and they end. Buddha says: Everything that happens in time is bound to die. So accept—it is the suchness of things ..

When two lovers are really in the illusion they don't think about permanency. Ask any two lovers in their honeymoon days—they don't care. They know that they are going to be together forever.

But the moment it starts slipping out of your hands, then the mind says, "Now cling. Make it permanent. Do everything to make it permanent. Don't look at the cracks that are happening. Don't look, avoid, forget all about them. Go on covering them up—somehow manage it."

But you are asking for the impossible.

I can teach you meditation, and out of meditation a different quality of love will happen. Then it is not fooling around. Then it is wisdom, not foolishness. Then you don't fall in love, you rise in love. Then love is a quality to you. Just as light surrounds a flame, love surrounds you. You are loving, you are love. Then it has eternity. It is unaddressed. Whosoever comes close to you will drink out of it. Whosoever comes close to you will be enchanted by it, enriched

by it. A tree, a rock, a person, an animal, it does not matter. Even if you are sitting alone ... Buddha sitting alone under his tree is radiating love. The love is continuously showering around him.

GUIDA SPIRITUALE

Love is the hardest thing in the world, the most arduous. It really needs guts to be in love. That's why for thousands of years people have escaped from the world in the name of religion. They were not really escaping from the world, they were escaping from love. It was the fear of love that drove them away to the deserts, to the mountains, to the monasteries. But they were not even courageous enough to accept the fact that they were afraid of love; they covered it up with beautiful religious words. They condemned the world rather than condemning their own cowardliness . . . Their basic fear is of love—and why is there so much fear of love?

The first thing that love requires is the dropping of the ego . . .

Love is one of the most dangerous phenomena. You have to put aside your ego, only then can it blossom. Love is real spirituality, but when I use the word "love" you can again misunderstand on the other extreme—you can start thinking in terms of lust. Love is not lust either . . .

Love is a transcendence of lust and ego. Religious life gives you ego and destroys love, and the irreligious life gives you lust and destroys love. These are the two extremes: ego and lust. Exactly in the middle between the two is love; it is neither ego nor lust, it is a transcendence of both.

Lust means you are trying to exploit the other, and naturally there will be fear. The fear will be that the other may exploit you. To get into a relationship means getting into a space where you are thinking to exploit and the other is also thinking to exploit. Both are going to use the other as a means. Hence there is great attraction—the opportunity to exploit the other—and great fear because you may be exploited . . .

Love is a basic need. You can escape from the world, but you will still need food. You can escape from the world; that does not mean that now there is no need for food. And

love *is* food for the soul, just as food is food for the body. One cannot avoid love. If one avoids love one is avoiding life. To avoid love means to commit suicide . . .

To love somebody means to respect; it means not to exploit. To love somebody means to give love and all that you have without any idea of getting anything in return. If there is even a slight motivation, it is cunningness, it is lust. Even to ask for gratitude is wrong. Love is possible only when you love for love's sake.

I AM THAT

Love is a harmony between two persons, two universes beating in the same rhythm, dancing hand in hand, melting, merging, becoming almost an organic unity. It is the way of the drunkard. You become drunk with the wine of the other; the other also becomes drunk with the wine of you. But it is only half the truth of your life. You start knowing more about the other and you completely forget yourself; love requires you to forget yourself and remember the other. The other becomes the focus: you fade away into deep darkness, you become secondary.

The people who live in this partial way sooner or later are bound to be frustrated, because no partial life can ever be a fulfillment. When they become frustrated . . . and the more intelligent someone is, the sooner he becomes frustrated because he can see that something is missing, something *very* essential is missing. You are missing. You are groping for the other not knowing at all who you are. And how can you *find* the other when you have not even found yourself? Hence you go on only stumbling with the other. You may call it love, but it is just groping. There is no insight, no clarity, no light; it is all dark.

And you are afraid of being alone so you seek the company of the other. It is out of fear that your so-called love arises—and love can never arise out of fear. It is pseudo. The partial is always pseudo; only the whole is true. Only the whole has meaning, never the part. The part has meaning only in the context of the whole, but never separately.

So many intelligent people become frustrated; then they decided to move to the opposite extreme. That is the way of the mind. If you fail in one thing, the mind immediately

suggests the polar opposite to you. And it appeals, it looks logical . . .

You have to be fluid, you have to be flowing. You have to know how to be alone and you have to know how to be together. You have to be meditative and loving both, simultaneously, then only will you be whole.

And to me, to be whole is to be holy . .

My effort here is to give you a multi-dimensional existence; all the dimensions that are possible for human beings should be available to you. You should be capable of love and you should be capable of bliss. And my own experience is and my observation is that the man who is blissful is the only man who is capable of love, and the man who is capable of love is the only man who is capable of bliss. They enhance each other.

You have heard about the vicious circle: that one thing leads to another, then the other thing leads to the first, and there is a vicious circle. But you have not heard about the virtuous circle—it is not vicious, it is virtuous—because one thing leads to another and you go higher, moving on higher altitudes. More and more plenitudes are yours. The highest that I can conceive of is love and bliss in deep harmony, not interfering with each other but enriching each other.

GUIDA SPIRITUALE

The latest research says that you always hate the person you love. Hate and love are two poles of the same energy: they are complementary, they are not opposites.

Hence you see the conflict between lovers, continuous conflict. They are always fighting, as if it is a necessary part of love affairs—and it is. A love affair is not possible without conflict; a love affair becomes possible through conflict. You fight with the person you love, you hate the person you love from your very guts, and because of this hate and this fight and this conflict you go on creating a distance between you.

There is a certain moment when the distance is so big that a desire to meet the other arises. It arises only at a certain distance. If your woman or your man has been away for a few days and then comes home, then there is great love. Those few days have created a certain appetite. Of course, if you go on eating the whole day you won't have

any appetite. Appetite depends on the fast between two meals . . .

The fight between lovers is like fasting; withdrawing from each other, then the desire—because love is a nourishment. Remember, love is food. It is as much food as any other food, but a very subtle food—a food for the soul. So when lovers fight they remain on a fast. Soon the appetite arises and soon they start moving closer to each other. After each fight they can make love in a far better way than at any other time. It has intensity, it has passion. But after each meal you have an aversion to food.

If you have eaten well, the very idea of food will be a little nauseating. One who has eaten enough, if you put around him all kinds of food, he will go crazy. He will hate the food, he will hate you; he would like to escape from the room. There is a certain aversion; that is natural, otherwise how will he stop eating?

So when two lovers have made love, a certain aversion arises. These are natural phenomena. Once we understand them, they are not problems. After each love-making the husband turns over and goes to sleep, and after each love-making the wife cries, weeps, because she feels exploited. This same man who is now sleeping, keeping his back towards her, snoring, this sonofabitch, just a few moments before was talking such beautiful poetry, and now he is not at all concerned. She feels cheated, but that is wrong; this is a misunderstanding. It is a natural phenomenon: love fulfilled, aversion arises. Of course, after a twenty-four-hour fast he will again talk poetry. That's how the wheel moves.

THEOLOGIA MYSTICA

There are difficulties in going deeper in love, because the more deep you go, the more you lose yourself. If you go deeper into your love, fear arises, a trembling grips you. You start avoiding the depth of love because the depth of love is just like death. You create barriers between you and your beloved, because the woman seems like an abyss; you can be absorbed into her. And she is an abyss. You come out of a woman, she can absorb you. That is the fear. She is the womb, the abyss. When she can give birth to you, why not death? In fact, only that which gives you birth can give

you death, so the fear is there. A woman is dangerous, very mysterious. You cannot live without her and you cannot live with her. You cannot go very far away from her because the further you go, suddenly the more ordinary you become. And you cannot come very close, because the closer you come, the more you disappear.

YOGA: THE ALPHA AND THE OMEGA, Vol. III

The Sufis have a very beautiful story about a mad lover, Majnu. He fell in love with a woman called Laila. He was poor and the girl belonged to the richest family—it was not possible that they would ever be able to be together. And in a Mohammedan country, even to see the face of a woman was difficult. It was impossible to meet her, to talk to her, to sit with her—there was no question of marriage. But Majnu was in such love that he became mad. For the whole day and night he was singing songs in praise of Laila and the whole town felt sympathetic because he was a very nice young man—all loved him.

The strangest thing was that Laila was not a beautiful woman—very ordinary, homely. Even the king of the country became very concerned because he heard this man crying and weeping. Sometimes Majnu would pass by the side of the palace and he would always be shouting "Laila, Laila, where are you?—asking the trees and the stars "Where is my Laila?"

The king called him one day and he said "I feel really sorry for you. And I know that girl—you *are* far more beautiful than she is. She is just ordinary, very ordinary. He called twelve girls from his palace; he had many wives and so he told Majnu, "You can choose any one."

In those days, in Mohammedan countries particularly, the woman was almost a commodity. In fact even today the same is the case.

Majnu looked into each woman's eyes and rejected everyone. He said "this is not Laila, this is not Laila, this is not Laila . " And the king said "You must be absolutely mad—all these women are far more beautiful than your Laila. I have seen her and I know her. I know her parents, I know her family. Forget all about that ordinary woman; choose any one from these. Or if you are not satisfied I will call

many other women. In my palace there are the most beautiful women of the country. I have the first right to get hold of a beautiful woman wherever she is in my country, so you cannot find more beautiful women anywhere."

Majnu said "You don't understand. You cannot see Laila; unless you have the eyes of Majnu you cannot see Laila. You have not seen her, only I have seen her. And I tell you, even her parents have not seen her. Only I have seen her because only I have loved her."

This statement is beautiful, tremendously significant. He says, "I have seen her because I have loved her. And I love her, not because she is beautiful—I fell in love first and then the beauty was revealed to me."

If you love, the whole existence becomes beautiful.

THE MIRACLE!

A man who loves himself takes the first step towards real love . . .

I also teach my sannyasins to love themselves first; it has nothing to do with ego. In fact, love is such a light that the darkness of the ego cannot exist in it at all. If you love others, if your love is focused on others, you will live in darkness.

Turn your light towards yourself first, become a light unto yourself first. Let the light dispel your inner darkness, your inner weakness. Let the love make you a tremendous power, a spiritual force. And once your soul is powerful you know you are not going to die, you are immortal, you are eternal.

Love gives you the first insight into eternity; love is the only experience that transcends time.

THE BOOK OF THE BOOKS, Vol. V

Love should not be in any way possessive. It should not be exclusive; it should be inclusive. Only when love is inclusive will you know what it is. When love is exclusive, exclusively to one, you are narrowing it down so much that you will kill it. You are destroying its infinity. You are trying to put the whole sky into such a small space; the small space cannot contain it.

One should be in love. Love should not be just a relationship, it should be a state of being. And whenever you love one through the one you love all. And if love has no other

happened you will suddenly find that you have started loving trees and birds and the sky and people. When you have fallen in love with one man or one woman, what exactly has happened? When you fall in love with one woman you have fallen in love with all women. The one woman is just a representative, the one woman is just an example of all the women that have existed in the world. That one woman is just a door to womanhood. But the woman is not only a woman, she is a human being too. So you have fallen in love with all human beings. And the woman is not only a human being, she is a being too. So you have fallen in love with all beings. Once you fall in love you will be surprised that your love-energy is released towards all. That is true love.

THE WISDOM OF THE SANDS, Vol. II

Love is my message—let it be your message too. Love is my color and my climate. To me, love is the only religion. All else is just rubbish, all else is nothing but mind-churning dreams. Love is the only substantial thing in life, all else is illusion. Let love grow in you and God will be growing on its own accord. If you miss love you will miss God and all.

THIS VERY BODY THE BUDDHA

Ordinarily what we call love is not real love. We are demanding, we are asking. The ordinary love is a kind of begging—"Give me, give me more." The real love says "Take out of me, take out of me more." When love gives, it is true; when it hankers to get, it is false. And when love gives it radiates, it pulsates.

DON'T LOOK BEFORE YOU LEAP

Love has three dimensions. One is animal love—absolutely unconscious, instinctive, biological. The second is human love—a little higher than the biological, a little more psychological, a little higher than instinct. It has something of intelligence in it, it is a little more refined than the crude biological, the instinctive. But still it is not the highest. There is still one more dimension—that is divine love—which is spiritual.

Man has three layers. First is his physiology, second is his psychology, third is his spirit, his soul, his real being.

*IF YOU CHOOSE TO BE WITH ME,
YOU MUST RISK FINDING YOURSELF*

When you have moved in deep relationship with somebody, a great need arises to be alone. You start feeling spent, exhausted, tired—joyously tired, happily tired, but each excitement is exhausting. It was tremendously beautiful to relate, but now you would like to move into aloneness, so that you can again gather yourself together, so that again you can become overflowing, so that again you become rooted in your own being.

In love you moved into the other's being, you lost contact with yourself. You became drowned, drunk. Now you will need to find yourself again. But when you are alone, you are again creating a need for love. Soon you will be so full that you would like to share, you will be so overflowing that you would like somebody to pour yourself into, to whom to give of yourself. Love arises out of aloneness.

Aloneness makes you overfull. Love receives your gifts. Love empties you so that you can become full again. Whenever you are emptied by love, aloneness is there to nourish you, to integrate you. And this is a rhythm.

PHILOSOPHIA PERENNIS, Vol. I

The ways of love are mysterious and the ways of love are almost contrary to the ways of the world. For example, in the world, if you want to have something more, you have to accumulate it. In the world of love, if you want love more, you have to distribute it, you have to give it. Only by giving it will you be able to keep it. It is a totally different law; it is just the opposite from the world of economics.

Money follows one law: if you want to have more money you have to accumulate it, you have to exploit, you have to become miserly; only then will you have more. If you go on sharing you will not have more.

The law of love is just the opposite: if you go on keeping love it dies, it goes sour. The creative energy that was involved in it becomes destructive; it can become murderous, it can become suicidal. The very energy that could have been

a blessing can turn into a calamity for you and for others. The very energy that was meant to become nectar becomes poison. Hoard it, and immediately it becomes a poison. Give it, let it flow, and it remains nectar. And the more you give, the more you have it.

ZORBA THE BUDDHA

Love and meditation are like two wings. A bird cannot fly with one wing—and for thousands of years man has tried to do exactly that. Either they have chosen love and ignored meditation or they have chosen meditation and rejected love . . .

Find energy in meditation and share it in love. Love will give you an appetite for meditation and meditation will give you a deep longing for love. And if one can move between these two easily one has learned the art of life.

*IS THE GRASS REALLY GREENER
ON THE OTHER SIDE OF THE FENCE?*

Love is the radiance, the fragrance of knowing oneself, of being oneself . . .

Love is overflowing joy. Love is when you have seen who you are; then there is nothing left except to share your being with others. Love is when you have seen that you are not separate from existence. Love is when you have felt an organic, orgasmic unity with all that is.

Love is not a relationship. Love is a state of being; it has nothing to do with anybody else. One is not in love, one *is* love. And of course when one *is* love, one *is* in love—but that is an outcome, a byproduct, that is not the source. The source is that one is love . . .

Love is a deep desire to bless the whole existence.

THE GUEST

My whole approach is basically that of love. Love and all else will be right. You will not need to put it right—it will be right of its own accord. Love brings *you* in harmony and when you are in harmony immediately the whole existence is in harmony for you. Love creates an order—it is not a discipline imposed from the outside. Then there is no need of the guru or the priest, no need to forget the self, because

it is no more there. And there is no need to search for God because he has been found in love.

LET GO!

Love has no name. You cannot define it, you cannot say what it is. You can be in it, you can experience it, you can help others to experience it, but there is no way to define it. Millions of people have loved, millions of people have experienced the joy of it, the mystery of it, but not a single definition exists in the world.

So is the case with God. That's why Jesus says "God is love"; they are both indefinables. And of course God is unknown to us, but love is a little bit known so we have to start from love. From love to God, that is the whole path. From one indefinable that is available to another indefinable that is not available. But because both are indefinable and nameless, there is something that is similar that bridges them.

BELIEVING THE IMPOSSIBLE BEFORE BREAKFAST

Buddha's love is his state of being. Really, he does not love you, he *is* love. This distinction has to be understood clearly. If you love a person, your love is an act, you do something, you behave in a certain way, you create a relationship, a bridge. Buddha's love is just his being, it is just how he is. He is not loving towards you, he is just love. He is just like a flower there in the garden—you pass by and the perfume comes to you. It is not that the flower is sending its perfume to you especially—when there was no one passing by, the perfume was there. And if no one ever passes by, the perfume will still be there.

THE BOOK OF THE SECRETS, Vol. V

When you fall in love with a Master that is the most precious love possible on the earth. Then God takes possession of you. Then he has really made a way into your heart. Not only on the periphery, he is no more scratching on the periphery: he has dug the well to the very core of your being. There is only one stop more and love comes to its perfection.

The love between a Master and a disciple is just the last but one, and then you enter from the door of the Master into the divine. You disappear as you are; a totally new being

is born. You will not be able to recognize the new being at all because it has nothing to do with the old, with the past. It is so totally new, it is discontinuous with the past. This is how one becomes a Buddha, how one becomes a Christ, a Krishna: dying to the old absolutely so that one can be born.

SCRIPTURES IN SILENCE AND SERMONS IN STONE

Remember, freedom is a higher value than love. That's why in India, the ultimate we call moksha; moksha means freedom. Freedom is a higher value than love .. .

I am here to give you freedom. I don't want to impose anything on you, I don't want to cripple you in any way; I want you just to be yourselves. And the day it happens that you are independent of me, you will be able to really love me—not before it.

I love you. I cannot help it. It is not a question of whether I can love you or not, I simply love you. If you are not here, this Chuang Tzu Auditorium will be full of my love; it will not make any difference. These trees will still get my love, these birds will go on getting it. And even if all trees and all birds disappear, that doesn't make any difference—the love will still be flowing. Love is, so love flows.

Love is a dynamic energy, it cannot be stagnant. If somebody partakes, good. If nobody partakes, that too is good.

THE TANTRA VISION, Vol. II

LOVE, UNREQUITED You loved a woman and she never responded to you, so what can you do? Now you can only go on playing with your wound. You are a masochist. I will not say that you are a fool, you are not. You are a masochist, a clever masochist, an intelligent masochist. You are arranging for your torture through the name of love, in the name of love. You are playing the game of being a martyr, you are enjoying this crucifixion.

You loved a woman; there is no necessity for the woman to love you. Your love is not enough to make it sure. Love is a two-way street, it is not one-way. But down the ages, poets, novelists, people who go on playing with imagination, have been talking about love as if when you love the

person, the other person has to love you! The only condition that you have to fulfill is that you should really love. Even then, there is no need for the other to love you. The other has freedom, the other is a living soul. If the other has to love you just because you love, then where is his freedom? Where is his or her soul? Then you don't leave any freedom for the other. If the other does not want you, does not like you, if the other is not turned on by you, then you can go on loving and nothing is going to happen.

Just your love is not enough. In fact, the more you try, the more the other will go far away, because the other will become more and more afraid of you. You are dangerous! Even before love has happened you are not allowing freedom. What will you do when the love has happened? You will suffocate the woman or the man. You will surround the woman in such a way that it will become a prison. Even right now the woman has not responded, but you are waiting . . .

That's what people go on doing. When one woman has refused, or one man has refused, they go on crying, they go on making themselves miserable in the hope that the misery will create compassion in the other. Misery *can* create compassion, and that is dangerous because compassion is never love. And you cannot be fulfilled by compassion, because the one who is showing compassion remains higher than you. You are a beggar. The woman can give to you, but there will be no passion in it. When compassion has come, passion disappears. There will be no thrill in the woman's heart, she will never feel ecstatic. She will always feel obliging. She will remain insensitive because her own heart will not open for you. She will pretend, she will do whatsoever is needed, she will fulfill the duty, but duty is not love.

Love is ecstasy, duty is dull. She will not dance because of you. She may become a good householder, she may take care of your children, she may look after you, she will be a good caretaker, but these things don't fulfill.

It is good that the woman didn't show any compassion to you. And you are asking for compassion, that's why you cannot allow the wound to heal. Once the wound is healed,

then nobody will show compassion for you. You cannot get down from your cross! You have to hang there, and you have to go on shouting "Look how much I am suffering! Come!" You are trying to create a situation in the woman's heart so that she starts feeling *guilty*, that it is she who is responsible for all your suffering. That's why you cannot allow the wound to heal. This is not love. This is ego—one.

And second—this is *fear* of love. You are afraid to knock at another door because you have been rejected once, so you are afraid you may be rejected again. You are hesitant, so you go on knocking on the same door, and your knocking on the same door will only create nausea in the woman. You will be a nuisance. She can't love you, so you will become more and more of a nuisance.

Forget about her, and forgive her. And this is your life—don't waste it. And this life is precious—don't let it go down the drain. Love can still flower. If it has not happened with a, it can happen with b, it can happen with c. The real thing is the flowering of love. *With whom* it happens is irrelevant!

I SAY UNTO YOU, Vol. II

LOYALTY Loyalty is one of the greatest qualities of life, but it is disappearing from the world for the simple reason that love is dying. Without love there can be no loyalty. Loyalty is the fragrance of love.

Yes, a certain kind of loyalty can be enforced upon you even without love, but then it is pseudo, then it is ugly, then it is violent. That's the difference between a soldier and a sannyasin. The soldier is also loyal but his loyalty is only enforced; he is manipulated to be loyal, he is conditioned to be loyal. In a thousand and one ways a crust of loyalty is created around him. His own soul is crushed. He loses his soul. A soldier has no soul of his own, he lives like a robot. His whole training is in destroying the man and creating the machine.

A sannyasin is just the opposite pole. The whole process of sannyas is destroying your mechanicalness and reviving your humanity, reviving your consciousness. It is a process of de-automatization.

The soldier is loyal because he has to be loyal. He is as

loyal as a machine: you push the button and the lights go on, you push the button and the lights go off; they are loyal, they never disobey. They are perfectly obedient.

A sannyasin also lives in loyalty, but his loyalty is so totally different that in fact the same word should not be used for both—it can create confusion. But we don't have another word.

He is loyal because he loves. He is loyal because he understands. He is loyal because he is surrendered—not forced to surrender; it is of his own accord, out of his own freedom. When loyalty comes out of love it is as beautiful as a rose flower. When loyalty comes through a certain kind of cultivation then it is like a plastic flower. It may look like a rose, but it is not a rose and it has no fragrance at all.

Loyalty is dying in the world because love is dying. Love has to be revived. It is only through spreading love that we can make human beings loyal to each other again. Then loyalty is not for small things: the country, the state, the church. These are ugly institutions, these are hangovers from the past, these are dead things—they should be burned! We should get rid of all of them. They are torturing humanity. They are like a mountainous burden on the small heart of man. They are destructive; their very weight is destructive. Man should be freed from all these small, mundane loyalties.

Man should have only one loyalty, and that is towards existence; less than that is not good, more than that is not possible, because existence contains all.

Existence means God. But I am deliberately not using the word "God" because it is being used by the churches and by the politicians and by the priests—and in their mouths even the beautiful word "God" stinks.

For a few years we should drop the word completely, we should forget about it. Existence, nature, life—these should be our gods and we should be loyal to life itself. We will find finally that life *is* God. But that finding is possible only through love and through loyalty.

NOMAN IS AN ISLAND

LUST Love simply means sensitivity to beauty, to life. Lust means a desire to exploit, a desire to use the woman as a means. Lust is sexual, love is sensitive. There may be sex

in love, but then it has a totally different connotation, a different meaning, a different flavor. Then it is not the center of it.

In a loving relationship sex may happen, may not happen; there is no inevitability about it. If it happens then it is part of love, of sharing energy. If it does not happen, that too is part of love. There is no need to come to the physical level; you are capable of sharing your energies psychologically, spiritually.

So love has many dimensions, at least three dimensions: the physical, which can become sex; the psychological, which becomes friendship; and the spiritual, which becomes prayer. And it is possible that in love all three dimensions may be present simultaneously, but they are all part of a loving approach towards life. There is no exploitation; there is no desire to use the other as a means and then throw them away.

Lust means sex is the center: you don't have any sensibility for beauty, you don't have any aesthetic sense. Can you think of a man of aesthetic sense going to a prostitute? Impossible. Or even hitting a woman in the crowd or just touching her body in such a way as if he was not meaning to touch her, as if it happened accidentally? This is not love, this is not sensibility, this is not sensitiveness. It is lust.

Lust means you don't respect the other at all. You have a deep, repressed desire, repressed sexuality which comes in many perverted ways. Then your eyes become covered and colored with only sexuality . . .

Sex can be raised to higher levels of love and prayer, and sex can also be reduced to lower levels of lust and animality. Sex can become a conversion or perversion; it has both the possibilities.

THEOLOGIA MYSTICA

Love ordinarily is not love, it is lust. And lust is bound to feel hurt, because to desire somebody as an object is to offend him; it is an insult, it is violent. When you move with lust towards somebody, how long can you pretend it is love? It is just something superficial which will *look* like love, but scratch a little bit and hidden behind it is sheer lust. Lust is animalistic. To look at anybody with lust is to

insult, humiliate him, is to reduce the other person to a thing, to a commodity.

No person ever likes to be used; that's the most ugly thing you can do to anybody. No person is a commodity, no person is a means towards any end.

This is the difference between lust and love: lust uses the other person to fulfill some of your desires. The other is only used, and when the use is complete you can throw the other person away. He is of no more use to you; his function is fulfilled. This is the greatest immoral act in existence: using the other as a means.

COME, COME, YET AGAIN COME

LUXURY See Nature, human, 2nd Series
Science, 3rd Series

M

MA I call a woman "Ma" because if she flowers and comes to the seventh—saharsrar—she will become a mothering force. I call the man sannyasins "Swami" because when they come to their ultimate flowering they will simply feel that they have become masters of their own being. Both are the same—but one is a male interpretation of the same experience, another is a female interpretation of the same experience.

THE DIVINE MELODY

In India, in the ancient days, in the days of Upanishads, whenever a newly married couple came to an enlightened man the enlightened man would bless them with the blessing that they would become father and mother of ten children. And to the woman he would say: "Let it be remembered that unless your husband becomes your eleventh child the marriage is not complete."

Why? Why should the husband become the eleventh child—otherwise the marriage is not complete? This is the

reason: if the man has come to terms with his mother, he will finally find the mother again in his wife. A man remains a child, and a woman is a born mother. So the ultimate flowering of a woman is to become a mother of the whole. That's why I call my sannyasins "Ma"—mothers. And the ultimate peak of a man is to become child-like, innocent again like a child, then the whole world and existence becomes the mother.

THE GRASS GROWS BY ITSELF

MADNESS Please don't be afraid of madness—for the simple reason that you are already mad! This world is such a vast madhouse. Every child is born sane, but cannot live sane long; it is impossible. He is brought up by mad people, taught by other mad people, conditioned by other mad people. He is *bound* to become mad; just to survive he has to become mad.

Only once in a while has there been a sane person—a Buddha, a Zarathustra, a Lao Tzu, a Jesus. And the strangest thing is these sane people look mad because the so-called mad are not really mad. The really mad are the so-called sane. The people who are put in the madhouses are simply very sensitive people, vulnerable people, delicate people, not so hard as the others who live in the marketplace. They are not so thick-skinned, that's why they break down. The thick-skinned go on living amongst all kinds of madness; they go on adjusting.

Man has an infinite capacity to adjust himself, and each child learns to adjust to all kinds of things. Just look in your own being how many superstitions you have become adjusted to, how many stupid beliefs you are carrying. And it is not that there are not moments when you become aware of their stupidity, but those sane moments you put aside because they are dangerous moments. Yes, once in a while the window opens, but you immediately close it. You have to close it. You are afraid the neighbors may see that your window is open. You don't want to show your sanity to anybody . .

Don't be afraid of going mad—you cannot. It has already happened! . . .

The whole fear is absolutely unbiased. You have already gone mad, otherwise you would not have been able to exist in the society. Whatsoever society you belong to, you have already become distorted. You are no more innocent; you are already corrupted and poisoned—by the priests, by the politicians, by the pedagogue's. They have done the work; my function here is to undo it.

And there is no need for me to prove it. You can just look around and you will find a thousand and one proofs.

ZEN: THE SPECIAL TRANSMISSION

You can help them to do some dynamic types of meditations. That will help very much because mad people need nothing else but catharsis. It is the only treatment, and it is because people have been so suppressed that they are in such a bad space. If everything is allowed, if they are allowed to be mad, then madness will disappear.

The whole world is mad because nobody is allowed to be mad. We must make it a point that everyone has a certain space reserved where he can simply be mad, where there is no need to be worried about anybody else. If a person can be mad each day for half an hour, then for the remaining twenty-three and a half hours he will experience only tremendous sanity.

Madness is also a part of humanity; it is a deep balance. When you become too serious you need a little laughter to bring you down to earth. When you become too tense you need something to help you to relax. In fact, there are many socially accepted ways in which we allow people to be mad.

For example, in a football match or a volleyball match the spectators almost go mad. But it is accepted, and they feel very relaxed. Even watching it on TV they go mad—they jump and become very excited. But it is an accepted thing.

If somebody from Mars was watching for the first time, he would not be able to believe what is happening, because there seems to be no need to be so excited. Mm?—just a few people throwing a ball from here to there, and others returning it—and millions of people are so excited! They don't know that this is a socially accepted avenue of release,

a device. And each country has its own, creates its own device.

War is also a device that is needed continually so that people can go mad, can hate and destroy. And they can hate and destroy for a great cause, so there is no condemnation! So you destroy and you feel good, you feel happy, and there is no guilt—and you are simply becoming mad. War will continue until and unless we allow everybody a certain amount of madness to enjoy.

So you go and do the meditations and let the mad people watch. They will enjoy it tremendously, and they will say that there is not much difference between us and you! Then they will participate and you will be able to help them.

A madman doesn't need a doctor, he needs a friend. A doctor is too impersonal, too far away, too technical. And a doctor always looks at a madman as if he is an object to be treated. In his very look there is condemnation: something is wrong and has to be put right. A madman needs someone who loves, who cares and is friendly; someone who does not make him an objective thing, and accepts his individuality. And not only that, but also accepts his madness, because he accepts deep down that each man has a sane part and an insane part.

Insanity is the night part of man. It is natural, there is nothing wrong in it. When you can say to a madman that not only are you mad but I am too, immediately a bridge is made. And then he is available, and it is possible to help him.

HAMMER ON THE ROCK

MAGICIAN If you look into the Old Testament you will not find the word "enlightenment", you will not find the word "Buddha", that is not there. That is a different kind of language. But who are these prophets? In a very primitive society the enlightened person may be called "the magician", and it looks very absurd to call Buddha a magician. But that is their language and that has its own beauty—because, this is the greatest magic there is, and the man has performed the greatest miracle: he has transformed himself.

The word "magician" comes from a very, very enlightened

person, Magus. The people around him must have felt the same way as they felt around Buddha. The vibe of the person was miraculous. To be around him was enough to trigger something inside you that took you far away, far, far away from your ordinary places, which brought you to a new place inside your being, which gave you an experience of a new space. People must have wondered what he had done.

Primitive societies call their enlightened people "the magicians". Languages differ. Those who understand should not bother too much about languages. They should break all the barriers of languages, concepts, and they should look directly. Then you will be surprised: flowers have been blooming all over the earth, God has been coming all over the earth. God has been descending everywhere, in every time, in every kind of place.

THE WISDOM OF THE SANDS, Vol. I

MAITREYA Gautam the Buddha used to say that after twenty-five centuries there would arise one awakened man whose name would be Maitreya; *maitreya* means the friend. Now for twenty-five centuries it has been thought that this would be the name of the awakened person, but my own interpretation is that Buddha is not talking about the name, he is talking about the quality of the person. He is saying that he will be the first Master who will be the friend, who will not pretend to be the Master, who will simply say, "I am your friend."

And that's what I am saying to you: I am your friend. Hence I say I suspect he may have had some idea.

But Jesus certainly had a very clear-cut idea about me, because there is an ancient story . . . You may not have heard it because it has been whispered from Master to disciple in deep privacy, and it has been kept private up to now. For the first time I am telling you!

It was the Last Supper and Jesus was talking to his disciples: "You, Peter, will be the founder of my church. You, Andrew, will spread my gospel to the four corners of the earth. You, John, will go forth and heal the sick and feed the poor. You, Thomas, will write a gospel for Bhagwan Shree

Rajneesh to speak about two thousand years from now. And you, Judas, will pay the bill, as no one else has money!"

WALKING IN ZEN, SITTING IN ZEN

MAKEUP Makeup is the invention of ugly people. It is not that makeup itself is ugly, but makeup is the invention of the ugly. The ugly person feels inferior compared to the naturally beautiful one, jealous, competitive; the ugly person tries to compensate for it with artificial methods. The natural person has no need to compensate, but naturally beautiful people are very few, hence makeup has become almost a routine thing for thousands of years because man has been trying to hide in every possible way all that is ugly in him—in the body, in the mind, in the soul.

Even people who are naturally beautiful have started imitating the ugly and artificial ones for the simple reason that the artificial can deceive. For example, the breasts are not naturally as good-looking as they can be managed to appear. Even if a woman has naturally beautiful breasts she will start feeling that the women who have no natural beauty about their breasts at least can pretend and show that they are far more beautiful. So the naturally beautiful person also starts imitating.

Makeup, the whole idea of makeup, is basically hypocrisy ..

In the first place the woman is ugly, that's why she wears lipstick. If she had beautiful lips, who would bother to paint those beautiful lips with something tasteless, ugly?—ugly in the sense that then your lips are no longer part of your face. They stand out, they become separate; they are no longer in an organic unity.

I would like women to have red lips, but those red lips should come through inner health, through blood circulating within your body, through exercise, through breathing, through long walks, through sun baths. Lips should become red—it is beautiful to have red lips—but to pretend ... And who are you trying to deceive? Everybody can see the lipstick is there. The lipstick does not hide your lips, it simply reveals that something ugly is hidden behind it.

And I am not saying that all that is not natural is bad. Nature can be improved upon—that's what intelligence is

for—but it should not be *against* nature. For example, the lips can be red through better food, through better exercise, through better medicine. That too is improving upon nature, but improving upon nature in a natural way. Putting lipstick on is cheap; it is not really an improvement. It is good for the stage.

Makeup artists are needed for the stage, not for real life. On the stage it is good, because the people who are looking at you are far away from you—they don't have to kiss you! They can throw kisses from far away, that's perfectly okay, but they don't have to taste your lipstick. And the layers and layers of lipstick . . . it is so rotten and old, and your saliva is continuously giving it all kinds of germs. In each single kiss at least one hundred thousand germs pass between the lovers—and that is when the lips are without lipstick; with the lipstick on nobody has counted yet what is being transferred. And when the lipstick is there you never come in contact with the lips . .

I am not saying that improving upon nature is bad. I am not saying that women cannot shave their legs and underarms. It is good, it is hygienic. Nothing is wrong with it, if you do not take every care to clean your body . .

If you take a bath every day and clean your body then the hairs under your arms are not bad, there is nothing wrong with them. There is no need to remove them; they have their place. But if you are not taking baths and if you are not being hygienic and clean, then certainly they will collect dust and they will collect perspiration and they will stink. Then it is good to remove them—I am not against removing them. It is beautiful to shave the hair on your legs and give your legs beautiful shape, but improve upon nature rather than impose.

Make people more aware of beauty and how to take care of it, help them in natural ways, because man is the only animal who can go beyond nature; but he should go through nature, not by covering nature . .

Be natural, try to improve upon nature. And it is good to have makeup in the films, on stage, in dramas, because people are simply looking at you, and from a distance: you can deceive them. But when you are living in love with a person as a wife, as a husband, as a son, as a father, as a

mother, how can you go on deceiving? The truth will be known. Your false breasts will be discovered! You can deceive others, but how can you deceive people who are close by? And is it right to deceive them? And if they love you because of your breasts, the moment they discover that the breasts are false, plastic or rubber-made, will their love remain? It will disappear.

But the whole of humanity has become false. The idea is to deceive, to pretend.

COME, COME, *YET AGAIN COME*

MALA The mala represents life, the cross represents death.

The main represents a certain art of making life a garland. The beads are the moments. Each bead has to be perfect; each moment has to be lived in its perfection. And there is a thread running through them which is invisible, passing through each bead; that thread is of eternity. Each moment is threaded with eternity.

Unless your life knows what eternity is your life will be just a heap of beads or a heap of flowers, but it will not be *a* garland, it will not be a mala. It will not have any inner harmony—the beads will remain unrelated. It will be a chaos, it will not be a cosmos, there will be no order, no discipline. But the discipline should be invisible like the thread.

And how does one come to know eternity? The only way to know the thread is to go inside the bead. There at the very center of the bead you will find the thread passing. Going deep into each moment, going totally into it, you will find eternity. Each moment is part of an eternal procession, of an eternal celebration.

The *mala* represents time as beads, visible, and the thread as eternity, the invisible. There are one hundred and eight beads in the *mala*. One hundred and eight beads represent one hundred and eight methods of meditation; all the methods of meditation can be reduced to one hundred and eight—one hundred and eight methods are the fundamental methods of meditation. Then they can have thousands with little differences, little changes—joining two methods or three methods or a few parts of one method and a few parts of another method. One can make as many methods as

possible, but the fundamental methods are one hundred and eight.

The *mala* has one hundred and eight beads and a locket with a picture of somebody . . . nobody knows who he is. Somebody anonymous, somebody who is more a nobody than a somebody; a man who has died long before as a separate entity, who does not exist any more as an "I" but is only an open space. That is where you have to reach, that is where you have to arrive. That's your ultimate home.

The *mala* is not a cross.

Christianity worships death and that's where it has gone wrong. It has lost the joy of life, the laughter, the humor. It has lost contact with Jesus. It goes on worshipping the crucified Jesus, but it is not capable of worshipping the alive Jesus.

And my effort here is to help you to worship life, to live so joyously, with such humor, that your life becomes a dance. I don't want you to become sad and serious—sincere of course, but serious never. I would like you to go deeper into existence. Dance with the flowers! Have dialogues with the stars! Look into people's eyes and love and don't hold back.

The only unspiritual people are those who are holding back, who are living in a miserly way, who are living only partially, fragmentarily, who are not integrated.

And don't live an accidental life; let there be a thread running through it.

The Sanskrit word for thread is *sutra*. That's why these great sayings of Buddha, Patanjali, Krishna, Mahavira, are called *sutras*: these are the threads. If you understand them your life will not remain just a heap, an accidental heap. You will not be just driftwood at the mercy of unconscious forces. Your life will become a conscious movement, your life will become an art. It will have a sense of direction, and each act will be connected with every other act of your life. You will not be accidental. If you are accidental you will be only a noise; if you are not accidental you can become music.

The *mala* represents music, it represents harmony. It represents that you have found the *sutra*, the thread that

makes your life one whole, one piece. Life is beautiful when it is one piece; life is ugly when it is fragmentary—when you are just a crowd and when the crowd is always fighting within you, when there is always a civil war.

Of course, the cross has influenced humanity very much, because millions of people find meaning in the cross—because it fits with their lives. Their lives are almost on the cross: they are living in agony, they have never tasted what ecstasy is.

THE BOOK OF THE BOOKS, Vol. XI

MALE/FEMALE First thing: man and woman differ basically; they not only differ, they are opposites. That's why there is so much attraction. Attraction can exist only between opposites; the similar cannot be very attractive—whatsoever you are, you are acquainted with it. For a man, the woman is the unknown. It attracts, it invokes, it invites; and inquiry arises, a curiosity arises. For woman, the man is the unknown. For man, God penetrates through this world in the shape of woman, because God is the unknown. For woman, man represents the divine because he is the unknown for her. Hence, the opposite is so significant.

So first thing to be understood: they are different; not only different, but opposites—but they are not unequal, they are equal. Difference is there, oppositeness is there, a polarity is there, but they are not unequal, they are equal. Two opposites are always equal, otherwise they cannot oppose each other.

Second thing to be understood: that the female body exists for a totally different purpose; biologically, physiologically, chemically, it has a different function to fulfill from the male body. And it is so different from the male body, that unless you penetrate into the deeper layers of the biology you will not be able to understand the difference. They exist as if in two worlds apart.

The woman carries a womb. The very word "woman" comes from "man with a womb". And the womb is so important—nothing is more important than the womb, because a whole life has to come through it. The whole moving phenomenon of life passes through it, it is the very gate into this world. And because of the womb the woman

has to be receptive, she cannot be aggressive. The womb cannot be aggressive, it has to receive, it has to be an opening, it has to invite the unknown. The womb has to be a host, the man will be the guest.

Because of the womb being a central phenomenon in the feminine body, the whole psychology of woman differs: she is non-aggressive, non-inquiring, non-questioning, non-doubting, because all those things are part of aggression. You doubt, you inquire, you go in search; she waits: the man will come in search of her. She will not take the initiative, she simply waits—and she can wait infinitely.

This waiting has to be remembered because that will make a difference. When a woman enters into the world of religion she has to follow a totally different path from the man. Man is aggressive, doubts, inquires, goes out of the way to search, tries to conquer everything. He has to, because he exists around an aggressive semen. His whole body exists around a sexuality which has to seek, penetrate.

All the arms that man has created up to now—even the bomb, the H-bomb—they are just projections of the male sex, projections of the penis. The arrows, the gun, or the bomb, they penetrate, they reach, they cross the distance. Even going to the moon, a woman will simply laugh and think it is foolish: "Why go there?" But for man it is worth risking life because it is a sort of penetration—penetration into the mysteries of life.

The more distant the goal, the more appealing. Man will reach Everest, he will reach the moon, he will go further ahead; he cannot be checked, he cannot be prevented. Whatsoever becomes known becomes useless, then it is not interesting. Deeper mysteries have to be penetrated, as if the whole of nature is the woman—and man has to penetrate and know.

Man has created science; women can never be scientific, because the basic aggression doesn't exist in them. They can be dreamers because dreaming is a waiting, it is part of the womb, but they cannot be scientists, they cannot be logical—logic is also aggression. Women cannot be skeptical and doubting; they can trust, they can be faithful, and this is natural to them because it is all part of their womb. And the whole body exists so that the womb can survive in it;

the whole body is just a natural device to help the womb. Nature is interested in the womb because through the womb life comes into existence. This gives a totally different orientation to the woman.

For her, religion can be a sort of love, it cannot be a search for truth. The very phrase "search for truth" is male-oriented. It can be a waiting for the beloved, for the lover; God can be a son, a husband, but God cannot be truth. It looks so bare, flat, dry, dead; there seems to be no life in the word "truth". But for man, truth is the most meaningful word. He says, "Truth is God, and if you know the truth you have known all." And the way man is going to follow is to conquer: nature has to be conquered.

Because of these distinctions, this has always been a problem. It arose before Buddha because Buddha's whole method was male-oriented. It has to be so, because to devise methods is again an aggression. Science is an aggression, yoga is also an aggression, because the whole effort is how to penetrate the mystery and dissolve it, how to come to know; the whole effort is how to demystify the universe. That is what knowledge means: we have come to know, now there is no mystery.

Unless mystery dissolves, man cannot rest at peace. The universe must be demystified, everything must be known, no secret should be allowed to remain a secret. So they, men, devised all the methods: Buddha is a man, Jesus is a man, Zarathustra is a man, Mahavira is a man, Krishna is a man, Lao Tzu is a man. No woman comparable to them has ever existed who devised any methods. There have been women who became enlightened, but even then they could not devise methods, even then they followed. They cannot, because to devise a method, a methodology, a path, an aggressive mind is needed.

Women can wait, and they can wait infinitely, their patience is infinite. It has to be so, because a child has to be carried for nine months. Every day it becomes heavier and heavier and heavier, and more difficult and more difficult. You have to be patient and wait, and nothing can be done about it. You have to love even your burden, and wait and dream that the child will be born. And look at a mother, a woman who is just about to be a mother: she becomes

more beautiful, because when she waits, she flowers. She attains a different type of grace, an aura surrounds her because now she is at her peak when she is going to become a mother, the basic function her body has been devised to fulfill by nature. Now she is blooming, soon she will flower . . .

The whole focus of the woman is natural, she lives in nature, she is more natural than man. In India, we have called her *prakriti*, the very nature, the earth, the base of all nature. She is more natural; her tendencies, her goals, are more natural. She never asks for the impossible, she asks for what is possible. Man has something in him which always seeks the impossible, it is never satisfied with the possible—just becoming a satisfied husband is nothing. A woman will be happy if she can be just a deeply contented wife, a mother, then her life is fulfilled.

Biologists say there is a reason: in man there is an imbalance physiologically, a hormonal imbalance; woman is more complete, she is like a circle, balanced. They say that in the very beginning the combination of the sperm and the egg from which you come decides whether you will be a male or a female. Twenty-three chromosomes are given by the mother and twenty-three chromosomes are given by the father. If the twenty-three from the mother and the twenty-three from the father make twenty-three symmetrical pairs then there is a deep balance; a girl will be born; the same, they balance, they make a symmetry: a girl will be born. But the father has an odd pair of chromosomes, the xy pair. In the mother it is balanced: xx. So half the sperm contain the x chromosome and half contain the y chromosome. If a sperm containing the y chromosome moves and meets the mother egg, then a male will be born, a boy will be born, because there will be an imbalance, an asymmetry: xy.

And you can see this imbalance even on the first day a girl and boy are born: the boy is restless from the very first day, the girl is at ease from the very first day. Even before the first day, even in their wombs, mothers know, because boys are restless; they kick, they do things, even in the womb; a girl simply rests, she sleeps. Mothers can become aware whether a boy is to be born or a girl, because a boy cannot be at rest. A deep restlessness exists in man, and

because of this deep restlessness he is always moving and going somewhere, always interested in the distant, in the journey.

A woman is more interested in the home, in the surroundings; a woman is more interested in the gossip of the near neighborhood. She is not much worried about what is happening in Vietnam, it is too distant; what is happening in Cyprus, it is meaningless. She cannot even conceive why her husband goes on reading about Cyprus: "How does it enter into your life?" And the husband thinks that she is not interested in higher subjects. That is not the point. She is at ease with herself, so only the surroundings interest her. Just if somebody's wife has gone with somebody else, that is the news; or somebody is ill, or a child is born, or somebody is dead. That is news—more personal, more homely; just the neighborhood is enough . . .

Women are more body-conscious, more body, more grounded—that's why they live longer than men, four years longer than men. Hence so many widows: they always exhaust the husband first. One hundred and twenty boys are born to one hundred girls, but by the age of fourteen, twenty boys have died, and nature maintains its balance. Just to maintain the balance, nature gives birth to one hundred and twenty boys per hundred girls, because those hundred girls, by the age of fourteen will still be a hundred, but twenty boys will have disappeared.

If you are so restless, your restlessness dissipates energy. If everything is taken into account exactly, then woman is the stronger sex than man: she lives longer, she is less ill—she may pretend, that is another thing, but she is less ill—more healthy, life is stronger in her, she can resist diseases more easily than man. Look: when it is winter, men are going with their coats and sweaters, and women are moving sleeveless and nothing is happening to them. They have more tolerance, more resistance, they are more protected because they are more body-grounded.

Man lives in his head, he is more mental. That's why more men go mad, more men commit suicide, but less women. Women are not weak, man is more weak because the mind cannot be as strong as the body. The mind entered into existence very late, the body has a long experience. But this

body-groundedness becomes a problem when they enter on the path towards God.

In life, in natural life, women are the winners. But a spiritual life is going against and beyond nature. Then their body-groundedness becomes a problem: unless their whole mind becomes conscious, their body-groundedness is not going to leave them, they are so deeply rooted in it. Man is like a bird, flying, and they are like trees, rooted. They get more nourishment, of course, and whenever a bird, a man, wants to rest, he has to come in the shade of a woman, under the tree, to be nourished, sheltered. This is good as far as ordinary natural life is concerned, it is helpful, women are the winners there. But when one starts to move beyond nature, then the very help becomes the hindrance . . .

In the ultimate culmination, in the crescendo of spiritual being, the males becomes female as much as the female becomes male. It is not one-way, it cannot be, because you are both extremes, opposites. If the woman becomes like man, then what will become of man? He will become like woman, then opposites dissolve.

A woman will have to transform her unconscious into conscious, her irrationality into reasonableness, her faith into an inquiry, her waiting into a movement. And a man will have to do exactly the opposite: he will have to make his movement into a rest, his restlessness into a tranquility, into a stillness, his doubt into trust; and he will have to dissolve his reason into the irrational. Then a super-rational being is born. From both sides they have to move: man has to move from his manhood, woman has to move from her womanhood. Because a mind which is male is half, and half cannot know the whole. A mind which is female is half, and the half can never know the whole. Both have to move from their static positions, become liquid, melt into each other, become asexual . . .

So I would like to tell you that I will lead the males to become females, and I will lead the females to become males, so that both are dissolved, so that transcendence is achieved and sex disappears, because sex exists on the division. Are you aware of what the word "sex" means? The original root in Latin means division, to divide. So when you reach God you will be neither males nor females . . .

Try to understand that the part has to be left so that you can become whole. You should not be identified with any division, so that the indivisible can enter into you.

THE MUSTARD SEED

MAN Man is not born perfect. He is born incomplete. He is born as a process. He is born on the way, as a pilgrim. That is his agony and his ecstasy too—agony because he cannot rest, he has to go ahead, he has always to go ahead. He has to seek and search and explore; he has to become, because his being arises only through becoming. Becoming is his being. He can only be if he is on the move.

Evolution is intrinsic to man's nature, evolution is his very soul. And those who take themselves for granted remain unfulfilled; those who think they are born complete remain involved. Then the seed remains the seed, never becomes a tree, and never knows the joys of spring and the sunshine and the rain, and the ecstasy of bursting into millions of flowers.

That explosion is the fulfillment, that explosion is what God is all about—exploding into millions of flowers. When the potential becomes the actual, only then is man fulfilled. Man is born as a potential; that is unique to man. All other animals are born complete, they are born as they are going to die. There is no evolution between their birth and their death: they move on the same plane, they never go through any transformation. No radical change in their life ever happens. They move horizontally, the vertical never penetrates them.

If man also moves horizontally he will miss his manhood, he will not become a soul. That's what Gurdjieff meant when he used to say that all people don't have souls. It is very rare that a person has a soul. Now this is a very strange statement, because down the ages you have been told that you are born with a soul. Gurdjieff says you are born only with the potential of becoming a soul, not with the actual soul. You have a blueprint, but the blueprint has to be worked out. You have the seed, but you have to search for the soil, and the season, and the right climate, and the right moment to explode, to grow.

Moving horizontally, you will remain without a soul.

When the vertical penetrates you, you become a soul. "Soul" means the vertical has penetrated into the horizontal. Or, as an example, you can think of a caterpillar, the cocoon, and the butterfly.

Man is born as a larva. Unfortunately, many die also as larvae, very few become caterpillars. A larva is static: it knows no movement, it remains stuck at one space, at one place, at one stage. Very few people grow into caterpillars. The caterpillar starts moving; dynamism enters. The larva is static, the caterpillar moves. With movement, life is stirred. Again many remain caterpillars: they go on moving horizontally, on the same plane, in one dimension. Rarely, a man like Buddha—or Jalaluddin Rumi or Jesus or Kabir—takes the final quantum leap and becomes a butterfly. Then the vertical enters in.

The larva is static; the caterpillar moves, knows movement; the butterfly flies, knows heights, starts moving upwards. The butterfly grows wings; those wings are the goal. Unless you grow wings and you become a winged phenomenon, you will not have a soul.

THE WISDOM OF THE SANDS, Vol. I

Man is an ambiguous being—half earth, half sky, half matter, half mind, half animal, half God. That is the agony of man and also the ecstasy. The agony is that man is always divided—to be this or to be that, to be or not to be. The animal pulls him backwards, and the God in him goes on calling him forth, to come out: Surpass yourself! Just a little more and you will have arrived.

The animal seems simple, comfortable, convenient, because it is our past. But it is boring, familiar, and familiarity breeds contempt. Easy, but not worth much; we have known it. To know it again and again is going to be just a repetition, and all repetition dulls the consciousness. All repetition reduces you to a mechanism, and to be reduced to a mechanism is to be in utter bondage.

So man is pulled backwards, towards convenience, security, familiarity, but repulsed also because it is boring and it has already been known; there is no adventure any more.

The body wants to fall back, the spirit wants to go ahead. And the call of God, the call of the beyond, or whatever

you wish to call it—truth, beauty or any name will do—the call of the beyond is very alluring, enchanting. It gives a thrill, one feels alive again. It is a challenge, and challenge provokes the spirit, it is a provocation. Sleep disappears and dullness disappears—one becomes more alert and conscious. But then there are dangers; with the new there are always dangers ... the unknown territory. Who knows what is going to happen? It is dark and there is no map. No map exists—no map *can* exist in the very nature of things—no footprints. Buddhas have walked but they have not left a single footprint. It is just like a bird flying in the sky leaves no footprints. It is uncharted, unmapped, dark, but the call creates great desire, longing, hope—hope for meaning, hope that you can also live a life of thrill.

This is the dichotomy that man lives in. Hence I say that man is an ambiguous being . . . like Janus.

The first month, January, is named after Janus because the first day of January looks both ways—at the past, at the last year that has gone, and at the year that is to come. Janus is a Roman god with two faces, facing in both directions. Man is a Janus; his whole life is a January. And both directions have something appealing and something that creates fear. One has to decide. If one decides to fall back, one disappears as an alive being; one has committed suicide. If one decides to go ahead in spite of all the fear that arises with the new, one is born spiritually.

Remember it. Listen to the call of the unknown—and it is always there.

HALLELUJAH!

A rose bush is a being, a tiger is a being, a dog is a being, but man is not a being, man is a becoming. To be a being means that one has come with a fixed program into the world. The rose bush can only grow roses—it has an inbuilt program—it cannot grow lotuses or marigolds; that is impossible, that is not open to it. It is linear; it can move only in one direction. Its destiny is fixed, hence the rose bush has a being .

Man is only an opportunity, multi-dimensional. He can be a Genghis Khan, he can be a Lao Tzu—poles apart. He can be a Tamurlaine, he can be a Gautam Buddha; there

is nothing in common between these two persons—they are unbridgeable. Both are men, but they have moved in different directions.

Man brings with him only a clean slate; he has to write his own fate, he has to decide what he wants to be. He has freedom, absolute freedom; he comes without a program. He can be a rose flower, he can be a marigold, he can be a lotus, or he may decide not to grow at all. He may remain retarded, he may remain childish, he may miss the whole opportunity of growth . . .

So man can create himself in an unconscious, mechanical, robot-like way; that's what millions of people are doing. Then they become Hindus and Mohammedans and Christians and Buddhists, not Buddhas, not Christs, not Krishnas, not Mohammeds. They become imitators, false, pseudo, phony. Their whole life becomes just a long tragedy. They go haphazardly, zigzag. They become pieces of driftwood at the mercy of the winds and the waves. They are not deliberately creating their being.

That's what sannyas is all about: a conscious decision to create your soul, a deliberate effort to give yourself a certain form, a shape, to write your own scripture. You have brought a clean slate, now you have to put your signature on it. Man is a becoming, a process, an opportunity, a ladder, a bridge . . .

Man is a ladder, and unless you are growing towards heights and depths, unless you are growing every moment towards the Everest of self-realization, you are not a man. You are missing the opportunity, you are missing the challenge; you are not accepting the adventure, you are hiding—you are a coward. A man has to be ready, always ready each moment to go on the voyage to the unknown and the unknowable. He has to be ready, always ready for the call of the eternal, for the call of the uncharted.

Man is a pilgrimage from the animal to God.

ZEN: ZEST, ZIP, ZAP AND ZING

MAN, DIRTY OLD It is because of a long long repressive society that the dirty old man exists. It is because of your saints, your priests, your puritans, that the dirty old man exists.

If people are allowed to live their sexual life joyously, by the time they are nearing forty-two—remember, I am saying forty-two, not eighty-four—when they are just nearing forty-two, sex will start losing its grip on them. Just as sex arises and becomes very powerful by the time one is fourteen, in exactly the same way, by the time one is forty-two it starts disappearing. It is a natural course. And when sex disappears, the old man has love, has compassion of a totally different kind. There is no lust in his love, no desire; he does not want to get anything out of it. His love has a purity, an innocence; his love is a joy.

Sex gives you pleasure. And sex gives you pleasure only when you have gone into it; then pleasure is the end result. Then sex has not been repressed but has become irrelevant, because you experienced it so deeply that it is no longer of any value. You have known it, and knowledge always brings freedom. You have known it totally, and because you have known it, the mystery is finished, there is nothing more to explore.

In that knowing, the whole energy, the sexual energy, is transmuted into love and compassion. One gives out of joy. Then the old man is the most beautiful man in the world, the cleanest man in the world. But there is no such expression in any language as "the clean old man". I have never heard of it.

But this expression exists in almost all languages: "the dirty old man". And the reason is that the body becomes old, the body becomes tired, the body wants to get rid of all sexuality—but the mind, because of repressed desires, still hankers for it.

And when the body is not capable, and the mind continuously haunts you about something which the body is incapable of doing, the old man is really in a mess. His eyes are sexual, lusty; his body dead and dull. And his mind goes on goading him. He starts having a dirty look on his face; he starts having something ugly about him . . .

If you are becoming old, remember that old age is the climax of life. Remember that old age can be the most beautiful experience—because the child has hopes for the future, he lives in the future, he has great desires to do this

and that. And every child thinks that he is going to be somebody special— Alexander the Great, Josef Stalin or Mao Tse Tung. He is going to be something. He lives in desires and in the future. The young man is possessed too much by his instincts; all the instincts are exploding in him. Sex is there . . .

Modern research says that every man thinks about sex at least once every three seconds. Women are a little better, they think of sex once every six seconds. It is a great difference, almost double; that may be the cause of many rifts between husbands and wives.

Once every three seconds, sex somehow flashes in the mind. The young man is possessed by such great natural forces that he cannot be free. Ambition is there, and time is running out fast and he has to do something and he has to be something. All those hopes and desires and fantasies of childhood have to be fulfilled: he is in a great rush. He is in a hurry.

The old man knows that those childish desires were *really* childish. He has known them, and now all those days of youth and turmoil are gone. The old man is in the state when the storm has gone and silence prevails. That silence can be of tremendous beauty, of depth, of richness. If the old man is really mature, which is very rarely the case, then he will be beautiful. But people only grow in age, they don't grow up. Hence the problem.

Grow up, become more mature, become more alert and aware. And old age is the last opportunity given to you: before death comes, prepare. And how does one prepare for death? By becoming more meditative.

If some lurking desires are still there, and the body is getting old and the body is not capable of fulfilling those desires, don't be worried. Meditate over those desires, watch, be aware. And just by being aware and watchful and alert, those desires and the energy contained in them can be transmuted. But before death comes, be free of all desires.

And when I say be free of all desires I simply mean be free of all objects of desires. Then there is a pure longing. That pure longing is divine, that pure longing is God. Then there is pure creativity with no object, with no address, with

no direction, with no destination—just pure energy, a pool of energy, going nowhere. That's what Buddhahood is.

THE BOOK OF WISDOM, Vol. II

MAN, NEW My message is a new man, *homo novus*. The old concept of man was of either/or; materialist or spiritualist, moral or immoral, sinner or saint. It was based on division, split. It created a schizophrenic humanity. The whole past of humanity has been sick, unhealthy, insane. In three thousand years, five thousand wars have been fought. This is just utterly mad; it is unbelievable. It is stupid, unintelligent, inhuman.

Once you divide man in two, you create misery and hell for him. He can never be healthy and can never be whole, the other half that has been denied will go on taking revenge. It will go on finding ways and means to overcome the part that you have imposed upon yourself. You will become a battleground, a civil war. That's what has been the case in the past.

In the past we were not able to create real human beings, but humanoids. A humanoid is one who looks like a human being but is utterly crippled, paralyzed. He has not been allowed to bloom in his totality. He is half, and because he is half he is always in anguish and tension; he cannot celebrate. Only a whole man can celebrate. Celebration is the fragrance of being whole.

Only a tree that has lived wholly will flower. Man has not flowered yet.

The past has been very dark and dismal. It has been a dark night of the soul. And because it was repressive, it was bound to become aggressive. If something is repressed, man becomes aggressive, he loses all soft qualities. It was always so up to now. We have come to a point where the old has to be dropped and the new has to be heralded.

The new man will not be either/or; he will be both/and. The new man will be earthy and divine, worldly and other-worldly. The new man will accept his totality and he will live it without any inner division, he will not be split. His God will not be opposed to the devil, his morality will not be opposed to immorality; he will know no opposition. He will transcend duality, he will not be schizophrenic. With

the new man there will come a new world, because the new man will perceive in a qualitatively different way and he will live a totally different life which has not been lived yet. He will be a mystic, a poet, a scientist, all together. He will not choose: he will be choicelessly himself.

That's what I teach: *homo novus*, a new man, not a humanoid. The humanoid is not a natural phenomenon. The humanoid is created by the society—by the priest, the politician, the pedagogue. The humanoid is created, it is manufactured. Each child comes as a human being: total, whole, alive, without any split. Immediately the society starts suffocating him, stifling him, cutting him into fragments, telling him what to do and what not to do, what to be and what not to be. His wholeness is soon lost. He becomes guilty about his whole being. He denies much that is natural, and in that very denial he becomes uncreative. Now he will be only a fragment, and a fragment cannot dance, a fragment cannot sing, and a fragment is always suicidal because the fragment cannot know what life is. The humanoid cannot will on his own. Others have been willing for him—his parents, the teachers, the leaders, the priests; they have taken all his willing. They will, they order; he simply follows. The humanoid is a slave.

I teach freedom. Now man has to destroy all kinds of bondages and he has to come out of all prisons—no more slavery. Man has to become individual. He has to become rebellious. And whenever a man has become rebellious . . . Once in a while a few people have escaped from the tyranny of the past, but only once in a while—a Jesus here and there, a Buddha here and there. They are exceptions. And even these people, Buddha and Jesus, could not live totally. They tried, but the whole society was against it.

My concept of the new man is that he will be Zorba the Greek and he will also be Gautam the Buddha: the new man will be Zorba the Buddha. He will be sensuous and spiritual, physical, utterly physical, in the body, in the senses, enjoying the body and all that the body makes possible, and still a great consciousness, a great witnessing will be there. He will be Christ and Epicurus together.

The old man's ideal was renunciation; the new man's ideal will be rejoicing. And this new man is coming every day,

he is arriving every day. People have not yet become aware of him. In fact he has already dawned. The old is dying, the old is on its deathbed. I don't mourn for it and I say please don't mourn for it. It is good that it dies, because out of its death the new will assert. The death of the old will be the beginning of the new. The new can come only when the old has died utterly.

Help the old to die and help the new to be born! And remember, the old has all the respectability, the whole past will be in his support; and the new will be a very strange phenomenon. The new will be so new that he will not be respected. Every effort will be made to destroy the new. The new cannot be respectable, but with the new is the future of the whole of humanity. The new has to be brought in.

My work consists in creating a Buddhafield, an energy-field, where the new can be born. I am only a midwife helping the new to come into a world which will not be accepting of it. The new will need much support from those who understand, from those who want some revolution to happen. And the time is ripe, it has never been so ripe. The time is right, it has never been so right. The new *can* assert itself, the breakthrough *has* become possible.

The old is so rotten that even with all support it cannot survive; it is doomed! We can delay, we can go on worshipping the old; that will be just delaying the process. The new *has* to come: at the most, we can help it to come sooner, or we can hinder it and delay its coming. It is good to help it. If it comes sooner, humanity can still have a future, and a great future: a future of freedom, a future of love, a future of joy.

I teach a new religion. This religion will not be Christianity and will not be Judaism and will not be Hinduism. This religion will not have any adjective to it. This religion will be purely a religious quality of being whole.

My sannyasins have to become the first rays of the sun that is going to come on the horizon. It is a tremendous task, it is an almost impossible task, but because it is impossible it is going to seduce all those who have any soul left in them. It is going to create a great longing in all those people who have some adventure hidden in their beings,

who are courageous, brave, because it is really going to create a brave new world.

I talk of Buddha, I talk of Christ, I talk of Krishna, I talk of Zarathustra, so that all that is best and all that is good in the past can be preserved. But these are only a few exceptions. The whole humanity has lived in great slavery, chained, split, insane.

I say my message is simple, but it will be very hard, difficult, to make it happen. But the harder, the more impossible it is, the greater is the challenge. And the time is right because religion has failed, science has failed. The time is right because the East has failed, the West has failed. Something of a higher synthesis is needed in which East and West can have a meeting, in which religion and science can have a meeting.

Religion failed because it was other-worldly and it neglected this world. And you cannot neglect this world; to neglect this world is to neglect your own roots. Science has failed because it neglected the other world, the inner, and you cannot neglect the flowers. Once you neglect the flowers, the innermost core of being, life loses its meaning. The tree needs roots, so man needs roots, and the roots can only be in the earth. The tree needs an open sky to grow, to come to a great foliage and to have thousands of flowers. Then only is the tree fulfilled, then only does the tree feel significance and meaning and life becomes relevant.

Man is a tree. Religion has failed because it is talking only of the flowers. Those flowers remain philosophical, abstract; they never materialize. They could not materialize because they were not supported by the earth. And science has failed because it cares only about the roots. The roots are ugly and there seems to be no flowering.

The West is suffering from too much science; the East has suffered from too much religion. Now we need a new humanity in which religion and science become two aspects of one man. And the bridge is going to be art. That's why I say that the new man will be a mystic, a poet and a scientist.

Between science and religion only art can be the bridge—poetry, music, sculpture. Once we have brought this new man into existence, the earth can become for the first time

what it is meant to become. It can become a paradise: this very body the Buddha, this very earth the paradise!

ZORBA THE BUDDHA

See also Soulmate, 3rd Series

MANTRA If you chant any mantra for hours, any name of God, if you simply go on chanting "Allah, Allah, Allah," it functions like a tranquilizer. Repetition of a single word or a single mantra creates a certain melody in your mind—soothing, very soothing, very calming. And a kind of stillness will be felt which is not the true kind—because the sound of a certain mantra is simply changing the chemistry of your mind. The change is not alchemical, it is chemical.

Sound is chemistry. Hence music can help you to become still. And, moreover, when a certain word or a mantra is repeated constantly, you become hypnotized by it. That's the secret of all hypnosis. You look at a flame, a candle flame, constantly—what are you doing? You are repeating the flame through the eyes, again and again and again. It is a repetition, it is a mantra—through the eyes. Or you can repeat a mantra inside yourself; that is through the ear, through the sound. Any sense can be used. Perfume, incense can be used; the same incense can hypnotize you.

Hypnosis means going into a deep sleep, artificial sleep. That's exactly the meaning of the word "hypnosis": a sleep deliberately created. It can be through a tranquilizer, it can be through a soothing silence, sound, music, perfume, incense—there can be a thousand and one ways, but you will become hypnotized. And, hypnotized, you will feel a kind of stillness which is not true . . .

I am not talking about this stillness. When I say "Be still and know" I mean a stillness that comes out of understanding, not out of any kind of hypnosis.

BE STILL AND KNOW

MARKETPLACE Meditation can be done anywhere because the question is of knowing the witness. If you go into a monastery the same method has to be applied there; if you go into the mountains the same method has to be

applied there. You can be in the home, in the family, in the marketplace—the same method.

In fact, in the world it is easier to see the changing. When you go to the desert it will be more difficult to see the changing because in the desert almost nothing seems to change, or the change is so subtle that it is not visible. But in the marketplace, sitting by the side of a road, you can see the change continuously, the traffic on the road changing; it is never the same.

Living in the monastery is living in a static world, in a dormant world. It is living like a frog in a pond, in a well, enclosed. Living in the ocean will make you more aware of the changes.

It is good to be in the world.

I AM THAT

MARRIAGE Marriage is a great teaching; it 'is an opportunity to learn something: to learn that dependence is not love, that to depend means conflict, anger, rage, hatred, jealousy, possessiveness, domination. And one has to learn not to depend. But for that you will need great meditativeness so that you can be so blissful on your own that you don't need the other. When you don't need the other, the dependence disappears. Once you don't need the other you can share your joy—and sharing is beautiful.

I would like a different kind of relationship in the world. I call it relating just to make it different from your old kind of relationship. I would like a different kind of marriage in the world. I will not call it marriage because that word has become poisoned; I would like to call it just a friendship . . . just a loving togetherness. No promise for tomorrow; this moment is enough. And if you love each other this moment and if you enjoy each other this moment, if you can share with each other this moment, the next moment will be born out of it; it will become more and more enriched. As time passes by, your love will become deeper, it will start having new dimensions, but it will not create any bondage . . .

I know perfectly well that men and women will need to be together, but it will not be out of need but out of overflowing joy, not out of poverty but out of richness—because

you have so much that you have to give. It is just like when a flower opens, its fragrance is released to the winds because it is so full of fragrance that it *has* to release it. Or when a cloud comes in the sky it showers; it has to shower—it is so full of rain water it has to share ..

We have to change the whole structure of humanity from the very roots. Marriage has to go the way it has existed up to now and a totally new concept has to be introduced. Only then can a new man be born on the earth.

TAO: THE GOLDEN GATE, Vol. II

Really, we never think of what is happening to marriage. What is marriage now, or what has it been ever? Just a painful suffering—a long suffering, with false smiling faces. It has simply proved a misery. At the most it can be just a convenience.

When I say this, I don't mean that if you can love more people you will not go into marriage. As far as I think, a person who can love more will not go into marriage only for love. He will go into marriage for deeper things. Please understand me: if a person loves many people, then there is no reason to marry someone only because of love—because he can love many people *without* marriage, so there is no reason. We have forced everyone to go into marriage because of love. Because you cannot love outside it, so we have unnecessarily forced love and marriage to be together—unnecessarily. Marriage is for deeper things—even more deep: for intimacy, for a "coinherence", to work something which cannot be done alone, which can be done together, which needs a togetherness, a deep togetherness. Because of this love-starved society, we fall into marriage out of romantic love.

Love can never really be a great base for marriage because love is fun and play. If you marry someone for love, you will be frustrated—because soon the fun is gone, the newness is gone, and boredom sets in. Marriage is for deep friendship, deep intimacy. Love is implied in it, but it is not alone. So marriage is spiritual. It is spiritual! There are many things which you can never develop alone. Even your own growth needs someone to respond—someone so intimate that you can open yourself totally to him or her.

Marriage is not sexual at all. We have forced it to be sexual. Sex may be there, it may not be there. Marriage is a deep spiritual communion. And if such a marriage happens, then we give birth to very different souls—very qualitatively different souls. When a child is born out of this intimacy, he can have a spiritual base. But our marriages are just sexual—just a sexual arrangement. And out of this arrangement, of course, what can be born? Either our marriages are a sexual arrangement or they are for momentary romantic love.

Really, romantic love is ill. Because you cannot love many you go on accumulating the capacity to love. Then you are overflowed with it. Then whenever you find someone and the opportunity, this overflowed love is projected. So an ordinary woman becomes like an angel, an ordinary man becomes divine, looks divine, like a god. But when the flood has gone and you have become normal, then you see that you have been deceived. He is just an ordinary man and she is just an ordinary woman.

This romantic madness is created by our monogamous training. If a person is allowed to love, he never accumulates tensions which can be projected. So romance is possible only in a very diseased society. In a really healthy society there will be no romance: there will be love, but no romance. And if there is no romance, then marriage will be on a deeper level and it will never be frustrating. And if marriage is not only for love but for more intimate togetherness—for an "I-thou" relationship so that you can both grow not as "I's" but as a "we"—then marriage is really a training for egolessness. But we don't know about that kind of marriage at all.

THE ULTIMATE ALCHEMY, Vol. /

A man, before he decides to get married, should have known many women. And the woman should have known many men. Only then can you choose, only then can you feel with whom you are in tune. Only then can you understand with whom you start soaring high. But, down the ages, we have not allowed this.

A great experience of other people is needed before you can become committed. But now our ideology is still pre-technological. It was dangerous in the past, because the

woman may have got pregnant and there would have been trouble for the woman, for the family, for her whole life. That's why there has never been a question of the man remaining virgin before he gets married. But for the woman it has been an absolute requirement all over the world to be a virgin.

Why this double standard? Why should the woman be a virgin? And why not the man? They say, "Boys are boys . . ." And girls are not girls?

It was simply because there was no technological protection for the woman. Now the protection is there. After the invention of fire, the pill is the greatest invention in the world. And the greatest revolutionaries are nothing compared to the revolution that the pill has brought into the world. You may not be aware but the pill has changed the whole world—because it has changed the whole sexual code.

You are living in a post-technological age. You need not carry pre-technological ideologies; they are all harmful. They were needed once; they are no more needed. They are hampering your progress; they are unnecessary burdens. You are carrying them for no reason and getting disturbed in your life.

Men and women should meet, know each other, and there should be no hurry to get married. Slowly slowly, you will learn the art of love, and you will learn the ways of being with people, and you will also learn with whom there is a spiritual affinity.

Marriage is a spiritual affair, not a physical phenomenon—no, not at all. It is a spiritual at-one-ment. When you start feeling with some woman or with some man that a great music is arising, something of the beyond penetrates, only then get settled. Otherwise there should be no hurry.

PHILOSOPHIA PERENNIS, Vol. II

There is a tremendous desire and longing for love, but love needs great awareness. Only then can it reach to its highest climax—and that highest climax is marriage . . . marriage is a merging of two hearts into totality. It is the functioning of two persons in synchronicity—that is marriage.

AH, THIS!

Love can become marriage, but then it is a totally different

kind of marriage: it is not a social formality, it is not an institution, it is not a bondage. When love becomes marriage it means two individuals decide to live together—but in absolute freedom, non-possessive of each other. Love is non-possessive; it gives freedom. When love grows into marriage, marriage is not an ordinary thing. It is absolutely extraordinary. It has nothing to do with the registry office. You may need the registry office also, the social sanction may be needed, but those are just on the periphery; they are not the central core of it. In the center is the heart, in the center is freedom.

YOGA: THE ALPHA AND THE OMEGA, Vol. VI

MASCULINE/FEMININE Masculinity can have two directions, just as feminineness can have two directions. The masculine mind can be aggressive, violent, destructive—that is only one of the possibilities. Men have tried that, and humanity has suffered much from it.

And when men try this negative aspect of masculinity, women naturally start moving into the negative feminineness, just to keep together with men. Otherwise the rift will be too great, unbridgeable. When the feminine is negative it is inactivity, lethargy, indifference. The negative man can only have a bridge with a negative woman.

But there is a positive aspect too. Nothing can be only negative; every negativity has a positive aspect too. Every dark cloud has a silver lining, and every night is followed by a morn.

Positive masculinity is initiative, creativity, adventure. These are the same qualities, but moving on a different plane. The negative masculine mind becomes destructive, the positive masculine mind becomes creative. Destructiveness and creativeness are not two things, but two aspects of one energy. The same energy can become aggression and the same energy can become initiative.

When aggression is initiative it has a beauty of its own. When violence becomes adventure, when violence becomes exploration, exploration of the new, of the unknown, it is tremendously beneficial.

And so is the case with the feminine. Inactivity is negative, receptivity is positive. They both look alike, they look very

similar. You will need very penetrating eyes to see the difference between the inactive and the receptive. The receptive is a welcome. it is an awaiting, it has a prayer in it. Receptivity is a host, receptivity is a womb. Inactivity is simply dullness, death, hopelessness. There is nothing to wait for, nothing to expect, nothing is ever going to happen. It is falling into lethargy, it is falling into a kind of indifference. And indifference and lethargy are poisons.

But the same thing that becomes indifference can become detachment, and then it has a totally different flavor. Indifference looks like detachment, but it is not; indifference is simply no interest. Detachment is not absence of interest—detachment is absolute interest, tremendous interest, but still with the capacity of non-clinging.

Enjoy the moment while it is there. And when the moment starts disappearing, as everything is bound to disappear, let it go. That is detachment.

Lethargy is a negative state. One is like a lump of mud just lying there—no possibility of growth, no exuberance, no flowering. But the same energy can become a pool, a great pool of energy—not going anywhere, not doing anything, but the energy accumulating and accumulating and accumulating.

And scientists say that at a certain point the quantitative change becomes a qualitative change. At a hundred degrees heat the water evaporates. At ninety-nine degrees it has not evaporated yet; at ninety-nine point nine degrees it has still not evaporated. But just point one degree more, and the water will take a quantum leap.

Positive feminineness is not like lethargy, it is like a tremendous pool of energy. And as the energy gathers and accumulates, it goes through many qualitative changes.

A man, to be really masculine, has to be adventurous, has to be creative, has to be able to take as many initiatives in life as possible. The woman, to be really a woman, has to be a pool of energy behind the man, so the adventure can have as much energy as possible.

Energy will be needed so that the adventure can have some inspiration, so that the adventure can have some poetry, so that the adventurous soul can relax in the woman and be replenished with life, rejuvenated.

Man and woman both together, moving positively, are one whole. And the real couple—and there are very few real couples—is one in which each has joined with the other in a positive way. Ninety-nine percent of couples are joined together in a negative way. That's why there is so much misery in the world.

I repeat it again: the man has to be masculine and the woman has to be feminine, but in a positive way. Then to be together is a meditation, then to be together is really a great adventure. Then to be together brings new surprises every day. Then life is a dance between these two polarities, and they help each other, they nourish each other.

Man alone will not be able to go very far, woman alone will be just a pool of energy with no possibility of any dynamic movement. When both are together they are complementary. No one is higher than the other; complementaries are never higher and lower, complementaries are equal. Neither the man nor the woman is higher, they are complementaries. Together they make a whole, and together they can create a holiness which is not possible for either separately.

That's why Jesus and Buddha look a little less rich than Krishna. And the reason is that they are alone. Krishna is more total. Hence, in India, Krishna is thought to be the perfect *avatara*, the perfect incarnation of God. Buddha is thought to be partial, so is Mahavira a partial manifestation of God, and so is Jesus. Krishna has something of totality in him.

And one thing more: if it was only a case of an outer meeting of man and woman, it would not have been so important. It is also a case of a meeting deep down in the being of each man and woman, because each man is a woman inside too, and each woman is a man inside too. The outer meeting and merging with the other is really a lesson, an experiment, to prepare for the inner meeting.

Each man is born out of a man and a woman. Half of you comes from your father and half of you comes from your mother. You are a meeting of polar opposites.

Modern psychology, particularly the Jungian school of psychology, accepts this, is based on this, that man is bisexual and so is woman. If your conscious mind is that of

a man, then your unconscious will be that of a woman, and vice versa.

But to manage the inner meeting is difficult in the beginning, because the inner is invisible. First you have to learn the lesson with the visible: meet with the outer woman, meet with the outer man, so that you can have a few experiences of what this meeting is all about. Then, slowly slowly, you can search withinwards and find the same polarity there.

The day your inner man and woman meet, you are enlightened. That day is a day of great celebration, not only for you but for the whole existence. One man has arrived back again. Out of millions and millions, one man has arrived.

It is said that when Buddha became enlightened, flowers showered from the sky. These are not historical facts, they are poetic expressions, but of tremendous significance. The whole existence must have danced, must have sung, must have showered millions of flowers—because it is a rare phenomenon. A groping soul suddenly has become integrated, a fragmentary soul has become crystallized. One man has become God: it *has* to be celebrated. It is a blessing to the whole existence.

But the first lesson has to be learned outside, remember. Unless you have known the woman on the outer plane, in all her richness, in all her sweetness and bitterness; unless you have known the man on the outside, in all his beauty and in all his ugliness, you will not be able to move into the inner dimension. You will not be able to allow the yin and *yang*, Shiva and Shakti, to meet inside.

And that meeting is of utter importance, of ultimate importance, because only with that meeting do you become a god—never before it.

THE BOOK OF WISDOM, Vol. I

MASKS You can wear a beautiful mask and you can deceive others. And slowly slowly, when many people are deceived by you and they start thinking this is your real face, you become auto-hypnotized; by your own deception you create a self-deception. First you deceive others, then their eyes reflect your face—the mask—then you think, "This is my real face."

When you come to a Master his work is to pull the mask away, to loosen the hold of the mask on you. And you have believed in it for so long, and you have rationalized in every possible way, "This is my real face," that whosoever is going to show you the real face, you will be angry with him. It is not accidental that *always* it has been the same; it seems to be the very law of existence that people like me are bound to be crucified in some way or other.

GUIDA SPIRITUALE

You bring your original face with you, and then you start wearing masks; those masks are your impurity. And ego has many masks because you have to relate with many people; in different situations you need different faces. You have to change your face constantly.

It is said of George Gurdjieff that he was such a great actor that he would be talking to two persons, one sitting on the left and the other sitting on the right, and he would show different faces to both of them. When he turned to the left he would show one face, when he turned to the right he would show another face. And both the persons would argue later on about the man; they would both describe him in different ways. One would say, "How loving he was! How compassionate! How blissful!" And the other would say, "What are you saying? Have you gone mad? He was so arrogant, so egoistic, so cruel, so violent, almost murderous!"

Gurdjieff used to enjoy that very much; he would leave such different impressions. He was capable of changing his mask because he knew his original face. You don't know your original face. You change your masks, but that too is mechanical, almost autonomous—you don't change it, it changes by itself. When you are talking to your wife you have one face, when you are talking to your beloved you have another face.

Just watch a little and you will be able to see the truth of it. When you are talking to your boss you can't have the same face as when you are talking to your servant. When the boss enters your room you immediately stand up, wagging your tail—which does not exist but still you wag! And when the servant enters the room you don't take any note of him at all. If you are reading your newspaper you

go on reading; if you are smoking you go on smoking. He is a nonentity; there is no need to take any note of him . . .

Watch next time when your servant enters the room or your boss enters the room, your wife, your child, your friend, your enemy, and look how different you are.

PHILOSOPHY ULTIMA

MESSAGE Massage is something that you can start learning but you never finish. It goes on and on, and the experience becomes continuously deeper and deeper, and higher and higher. Massage is one of the most subtle arts—and it is not only a question of expertise. It is more a question of love . . .

Learn the technique—then forget it. Then just feel, and move by feeling. When you learn deeply, ninety percent of the work is done by love, ten percent by the technique. By just the very touch, a loving touch, something relaxes in the body.

If you love and feel compassion for the other person, and feel the ultimate value of him; if you don't treat him as if he is a mechanism to be put right, but an energy of tremendous value; if you are grateful that he trusts you and allows you to play with his energy—then by and by you will feel as if you are playing on an organ. The whole body becomes the keys of the organ and you can feel that a harmony is created inside the body. Not only will the person be helped, but you also.

Massage is needed in the world because love has disappeared. Once the very touch of lovers was enough. A mother touched the child, played with his body, and it was massage. The husband played with body of his woman and it was massage; it was enough, more than enough. It was deep relaxation and part of love.

But that has disappeared from the world. By and by we have forgotten where to touch, how to touch, how deep to touch. In fact touch is one of the most forgotten languages. We have become almost awkward in touching, because the very word has been corrupted by so-called religious people. They have given it a sexual color. The word has become sexual and people have become afraid. Everybody is on guard not to be touched unless he allows it.

Now in the West the other extreme has come. Touch and massage have become sexual. Now massage is just a cover, a blanket, for sexuality. In fact neither touch nor massage are sexual. They are functions of love. When love falls from its height it becomes sex, and then it becomes ugly. So be prayerful. When you touch the body of a person be prayerful—as if God himself is there, and you are just serving him. Flow with total energy. And whenever you see the body flowing and the energy creating a new pattern of harmony, you will feel a delight that you have never felt before. You will fall into deep meditation.

While massaging, just massage. Don't think of other things because those are distractions. Be in your fingers and your hands as if your whole being, your whole soul is there. Don't let it be just a touch of the body. Your whole soul enters into the body of the other, penetrates it, relaxes the deepest complexes.

And make it a play. Don't do it as a job; make it a game and take it as fun. Laugh and let the other laugh too.

HAMMER ON THE ROCK

Massage is to come to a rapport with the aliveness of somebody else's body and to feel where it is missing, to feel where the body is fragmentary and to make it whole ... to help the energy of the body so it is no more fragmentary, no more contradictory. When the energies of the body are falling into line and becoming an orchestra, then you succeed.

So be very respectful about a human body. It is the very shrine of God, the temple of God. So with deep reverence, prayer, learn your art. It is one of the greatest things to learn.

DANCE YOUR WAY TO GOD

You can be really deep in massage—you can go very far. Up to now you have been only swimming on the surface. You can dive very deeply, and it will be a great help for your inner growth.

Massage is not an ordinary thing. It has tremendous meaning. There are a few people who are born to massage. You are one of them. Your energy can go very very deep. But always remember a few things while massaging. One—the person you are massaging has no body. Conceive of him as bodyless and your massage will go very very deep. First

think of him as having no body, then think of yourself as having no body. By body I mean neither he nor you are matter—both are energies.

When two material things come close, they collide. When two energies come close they simply mix and mingle and melt into each other—there is no collision. Two physical bodies are bound to collide. And whenever you touch somebody's body as a body and he also feels himself as a body, there is a shrinking, a defense. The defense armor starts working.

So the first thing is to feel that the other is just an energy; you are also an energy. And then start playing with the energy as one plays on a guitar. Make it more music than massage. Make it more play than work. Let it be more from the heart than from the mind.

The technique has to be known, but then forgotten. One should know the technique and then one should not bother about it. It remains deep in the unconscious and functions from there but you move by hunches. So you feel the energy of the other person, you present yourself as an energy phenomenon, and then two energies start playing. Massage is almost like love.

And if you can move into it that way, you will have very orgasmic experiences and you will be benefited tremendously. The massaged may not be benefited so deeply—it depends on him or on her. If the massaged also drops all body consciousness, forgets the body and remembers only a subtle play of energy—waves of energy and nothing else—then he will also be benefited. And the benefit will not only be relaxation—the benefit will become deeply spiritual. The body will be automatically benefited, but deeper layers will be touched. And some day it becomes possible—when you and the person you are massaging are both lost, and there is an inner energy orgasm, and both orgasms explode simultaneously—that you will know for the first time what it is. It is something very transcendental.

THE SHADOW OF THE WHIP

MASTER What Carl Gustav Jung calls synchronicity explains exactly what happens between a Master and a disciple. It is not the same as what happens between a

teacher and a student. Between a teacher and a student there is a communication; some information is transferred by the teacher to the student, but no transformation—only information. The teacher himself is not transformed, he himself has not arrived. He is repeating words from other teachers, he may be even repeating words from other Masters, but he has not known himself; his words are borrowed. He may be very scholarly, he may be very well-informed, but that is not the real thing. Information is not the real thing . . . transformation. And unless someone is transformed he cannot trigger the process of transformation in others.

Carl Gustav Jung calls this synchronicity. The Master cannot cause your enlightenment. It is not a scientific process, it is far more poetic. It is not a law like the law of cause and effect; it is far more liquid, far more loose, far more flexible. The Master cannot cause the enlightenment to happen in you, but he can trigger the process, and that too only if you allow, not against you will. Nothing can be done to you unless you are totally receptive. This can happen only in a love affair.

Between the teacher and the student there is a business: between the Master and the disciple there is a love affair. The disciple is surrendered; that is the meaning of "sitting down". He is surrendered, he has put his ego aside. He is simply open, in tremendous trust. Of course, doubt will hinder the process.

Doubt is perfectly good when you are collecting information: the more you doubt, the more information you will be able to collect, because each doubt will create questions in you and questions are needed to find answers. But each answer will be doubted again in its own turn, creating more questions, and so on and so forth.

But with a Master doubt is a hindrance. Being with a Master is not a questioning, it is a quest of the soul; it is an enquiry of the heart, it is not intellectual curiosity. It is *not* curiosity, it is far more important: it is a question of life and death.

When one is tired of all questions and all answers, when one is fed up with all philosophy, only then does one come to a Master. When one has accumulated much information and still remains ignorant, and all that information does not

create any light within one's soul, then one comes to a Master, to sit by his side. There are no questions any more; one knows now one thing, that all questions are futile. One has tried and one has seen the whole futility of it. Now one sits in silence, open, available, receptive, like a womb.

The disciple becomes feminine, and only in those feminine moments does the Master, without any effort on his part, start flooding the disciple. It happens naturally. The *disciple* is not doing anything, the *Master* is not doing anything—it is not a question of doing at all. The Master is being himself and the disciple is open.

When your nose is not closed by a cold and you pass by the side of a flower, suddenly the fragrance is felt. The flower is not doing anything in particular; it is natural for the flower to release its fragrance. If you are open to receive it you will receive it.

The word *upanishad* means coming to a Master, and one comes to a Master only when one is tired of teachers, tired of teachings, tired of dogmas, creeds, philosophies, theologies, religions. Then one comes to a Master.

And the way to come to a Master is surrender. Not that your being is surrendered—only the ego, the false idea that you are somebody, somebody special. The moment you put the idea of the ego aside, the doors are open—for the wind, for the rain, for the sun—and the Master's presence will start entering into you, creating a new dance in your life, giving you a new sense of poetry, mystery, music.

It is synchronicity. The Master is beating in a certain rhythm, he is dancing on a certain plane. If you are ready, the same dance starts happening in you—in the beginning only a little bit, but that's enough, that little bit is enough. In the beginning only dewdrops, but soon they become oceanic.

Once you have tasted the joy of being open you cannot be closed again. First you may open only a window or a door, and then you open all the windows and all the doors.

And a moment comes in the life of a disciple when not only windows and doors are opened, even the walls disappear!

I AM THAT

The love between the Master and the disciple is not a relationship. In a relationship the two remain two, in a relationship the egos are not dissolved. A relationship is simply a relationship between two egos. The love between the Master and the disciple is a non-relationship in that sense, because there are no egos involved in it, there is nobody to relate.

The Master is already a zero, a nothingness, a tremendous emptiness, pure space. And the disciple, slowly slowly coming closer to this nothingness, starts disappearing, evaporating. A moment comes when these two spaces are not two any more. They have lost their boundaries, just like a dewdrop slipping from a lotus leaf into the lake. Will you call it a relationship between the dewdrop and the lake? It cannot be called a relationship because the dewdrop has become the lake, the lake has become the dewdrop ..

It is like two candles burning in a room: their light will become one. You will not be able to draw a line, you will not be able to separate the two lights, you will not be able to say which light belongs to which candle. And in the love of a Master and the disciple there are not even two candles. The light is there, penetrating each other; there are no candles even. It is simply an orgasmic merger of two lights.

THE WILD GEESE AND THE WATER

The Master is only a window. The Master simply opens into God, just as the window opens into the sky. What you see in the Master is not of the Master himself—he is no more. What you see through the window is not of the window; it is of the sky, the stars, the sunrise, a bird on the wing, the flowers. Whatsoever you see through the window has nothing to do with the window; the window is only an opening. The Master is only a way.

If one can surrender, if one can trust the Master, one has surrendered to God, one has trusted God. And sooner or later one is bound to come out under the sky. One will remain grateful to the Master forever because without the window there was no sky, there were only walls. But one has to go through the Master and go beyond. One should not cling to the window; the window frame should not become a hindrance.

Hence the perfect Master is one who helps you to surrender through him to God, not to him. Of course, in the beginning it appears as if you are surrendering to the window because you don't have any other acquaintance with the sky; you may even start worshipping the frame of the window. That is what has happened again and again in the history of human consciousness.

Buddha is a window, so is Mahavira, so is Christ, so is Mohammed. But then you forget about the sky. You close your eyes and you start worshipping the window. You have missed the point.

I am not to be worshipped.

The real Master's work is to become gradually useless for the disciple. Buddha says: If you meet me on the way, kill me immediately. The Master would not like to stand between you and the divine, and if the Master wants to stand between you and the divine, he is not a Master at all. If he teaches you clinging, then he is teaching you the world; if he teaches you unclinging, then he teaches you God.

GUIDA SPIRITUALE

The Master functions like a catalytic agent—his presence helps. It is like the sun rising in the morning, and the birds start singing. They are awake, flying around, enjoying the new day, welcoming the new day with songs. The sun has not done anything directly to them, but something has happened: a milieu has been created by the sun in which the birds are feeling fresh, young, alive. The flowers start opening. The sun is not coming to each flower and forcing it to open—not in that direct way, but its rays are dancing around the flower. It is giving warmth to the flower, it is encouraging the flower, but in a very delicate way. Flowers have to be tackled in a delicate way; if you force their petals to open you will destroy them. You may be able to open them, but in the very opening you will have killed them; they will not be alive. The sun simply creates a climate in which they can open, in which they *feel* like opening. An inner feel arises in them; some inner instinct synchronizes with the warmth of the sun. And the flowers open and they start exuding their fragrance. Exactly so is the work of the Master. He cannot hand you over what he knows, but he

can create a certain energy field in which your petals can open up, in which your seeds can be encouraged, in which you can gather courage enough to take the jump, in which a quantum leap becomes possible.

Hence, enlightenment is not a direct work of the Master. It happens through him, through his grace but not *by* him.

ZEN: THE SPECIAL TRANSMISSION

The Master teaches by two things: one is his presence and, very paradoxically, the other is his absence. The Master teaches by his presence and by his absence. In one sense he is utterly present, in each moment he is totally there. Each moment is luminous with his presence; it is never absent-minded. He is utterly there and then. The disciple learns much by his radiant presence. He starts learning to be more present, to be more alert, to be more total. And on the other hand the Master is absolutely absent, because he has no ego. Nothing like the idea of "I" exists in him any more. There is absolute silence, no-selfness—what Sufis call *fana*. The Master has disappeared.

First the disciple learns his presence, and by and by he becomes capable of entering into his absence.

This is a kind of art—of being present and absent simultaneously. It is the greatest art because it is the greatest paradox: to be present and yet not to be present—present in the sense of presence, of awareness, consciousness, and absent in the sense that there is no self, no ego. This emptiness and this light which fills the emptiness cannot be conveyed, communicated through words. The disciple has to be with the Master as an apprentice. He has to taste the being of the Master.

SUFIS: THE PEOPLE OF THE PATH, Vol. I

Ouspensky has dedicated one of his books to George Gurdjieff, his Master. In his dedication he says: To George Gurdjieff, my Master, the disturber of my sleep and my dreams. A Master has, out of necessity, to disturb your dreams and your sleep. So only very few, a chosen few who have guts can remain with the Master. Otherwise others escape. Those who are seeking consolation—this is not the place for them. Those who are seeking awakening—then this is the place for them.

This may be the only place right now upon the whole earth where awakening is possible. Consolation is available anywhere. Thousands of people are offering consolation. So let that take root deep in your heart: that this is a decision to wake up and at whatsoever the risk and whatsoever the cost. Once you have become absolutely decisive it is not difficult. But all depends on you. I can help, I can show the way, but you have to follow it. The Buddhas can only show the way.

NO MAN IS AN ISLAND

And the Master is not only his soul, he is his body too. and when you come close to the Master, the first thing that starts changing you is his body. You will be surprised to know this, I have never said it before: his very matter starts changing your matter. His very matter becomes contagious. Your soul will be changed later on, it cannot be changed in the beginning. Things have to move from the outer towards the inner, from the exterior towards the interior. First the temple has to be changed, only then the deity. So there is naturally a deep attachment with the Master's body. It is not just accidental that many Masters' bodies have been protected down the ages. The very matter, the very body where enlightenment has been recognized and has happened transforms its quality. It vibrates in a new rhythm. To be close to it is to be permeated by its vibration. To touch the body of the Master is to partake of his body. That is why Jesus says, "Eat me, drink me."

A Master has to be eaten, drunk. A Master has to be digested, chewed, so he enters into the deepest matter of your being. The body is the beginning and the beginning has to be transformed. Only a transformed body will know a transformed being. Only in a different rhythm of the body will you know God, because the gestalt will change.

So it is very natural that disciples become attached to the body of their Master. Even when the Master is gone the body will be worshipped. Just a hair of Mohammed is kept in Srinagar, in a mosque—just a single hair!—and it has tremendous effect on those who know how to be in the presence of that single hair because that single hair has the same vibe as Mohammed. It continues to vibrate in the same way. It

contains the subtlest message: the real Koran is contained in that hair.

The tree under which Buddha became enlightened has been preserved for twenty-five centuries, because the tree has a different vibe. No other tree in the whole world has that vibe. It is unique, it has seen something happening. When Buddha was transformed, naturally the tree absorbed all those vibrations. It drank. Those vibrations penetrated into the very fibers of the tree. The tree still vibrates in the same way. Still, to sit under the Bodhi Tree is a tremendous experience—but only if you know. If you are aware and alert and in love with Buddha, then the secret of the tree will be revealed to you.

Even while a Master is alive only those who are perceptive, feel; but those who are really perceptive go on feeling even when the Master is gone. Any small thing from the Master's body—the room in which he lived, the tree under which he became enlightened—has some quality, something of the beyond.

Enlightenment is as contagious as any disease. And when a great Master exists the disease starts taking epidemic proportions. You are not here just to hear me, because that you can do by reading books, by listening to the tapes. You are here to partake of my being, you are here to partake of the matter that has become transformed with me.

THE WISDOM OF THE SANDS, Vol. I

There are only two moments when the Master is absolutely needed: The first moment is when you start the journey, but even more important than that is the second moment when you reach the twilight zone. That is the most significant moment in the relationship of the Master and the disciple because only the Master can push you into the unknown world of light.

*IS THE GRASS REALLY GREENER
ON THE OTHER SIDE OF THE FENCE?*

The real Master always throws the disciple towards his own inner depths. He does not allow the disciple to cling to him. The disciple would *like* to cling, the disciple would like to be dependent, the disciple would like to be directed, guided, given a program, but the true Master has to fight

the disciple. He has to do something which the disciple is not inclined to do. And that's the distinction between a true Master and a false Master: the false Master fulfills your expectations, he never disappoints you; the true Master disappoints you at each and every step, he never fulfills your expectations. He *really* frustrates you, because that is the only way to undo what the society has done to you, that is the only way to bring you to total freedom.

Sannyas is a way towards absolute freedom.

THE OLD POND—PLOP!

MASTERS, DEAD To be with a Buddha means surrender, total surrender. The ego has to be put aside.

It is very easy to be with dead Masters because to be with dead Masters is very nourishing to the ego—that you are a follower of Jesus, a follower of Buddha, a follower of Krishna. But to be with Krishna would have been really impossible—he has sixteen thousand wives! Would you agree with this man? What kind of enlightened man is this Krishna? Sixteen thousand wives! And they were not all married to him—many he had stolen—they were married to other people! How can you agree with this man?

And he persuaded Arjuna to go to war, and the reasons that he gave were: "The soul is eternal, so don't be bothered. You can kill—the soul is not killed, only the body, and the body is dead anyway. So there is no violence involved, because the soul is immortal and the body is mortal. You are only separating the immortal from the mortal; there is nothing wrong in it—just separating the essential from the non-essential."

Do you think you would have agreed?

That's why people create Christianity, Buddhism, Hinduism, Mohammedanism—it is easier, it is very easy, because then you can manage the dead Master according to your ideas. You can put your ideas in his mouth, you can ignore the ideas that go against you, you can interpret, manipulate, rationalize . . . You can do a thousand-and-one things because the Master is no more there.

So many people need dead Masters, that is their need. And remember one economic law: wherever there is demand there will be supply. People need dead Masters, that's why

the Pope is needed—a representative of a dead Master. The Shankaracharya is needed—a representative of a dead Shankara. Ayatollah Khomaniac is needed—a representative of a dead Mohammed. People need, that's why these things happen, and nothing can be done about it.

My concern is not at all about the future. I accept the way things are; they cannot be otherwise. My insistence is: while I am here, if you are really interested in transforming your life, then the opportunity is available. Don't miss it.

I AM THAT

MASTERS, WOMEN A woman cannot be a Master—it is not possible. When a woman arrives she becomes a Mistress, not a Master. The fulfillment of a woman is love. The flowering of a woman is love. Mastery is not the goal of the feminine mind: they don't become Masters, they become Mistresses. To be a Master is basically a male effort.

Awareness is the way of man, love is the way of woman.

On the path of awareness it is possible to teach; one can become a Master. On the path of love, how can you teach love? You can flower, you can bloom in love, but how can you teach it? Yes, if somebody wants to learn from you, he will learn it, but you will not be a Master. And such women have existed: Rabiya, Meera, Mallibai, Magdalene, Teresa. Such women have existed: Sahajo, Daya, Lalla. Many women have existed, but they were not Masters. They were so surrendered to God that they became Mistresses.

Meera says, "I am a mistress to you, my Lord"—a mistress to Krishna, to God himself. She sings the song of the glory of her Lord, she dances. If somebody can catch something from her, it is overflowing; but she cannot be a teacher. She is surrendered, her surrender is absolute. Yes, if you are in her company, you will learn what surrender is . . . but you will have to learn, she will not teach. A woman cannot be a teacher.

To teach, a certain different quality of energy is needed. Let me say it in this way, this is my experience: it is very difficult for a man to become a disciple, very difficult for a man to become a disciple. Even if he becomes, he becomes reluctantly. Surrender is difficult. How to surrender the will? Even if he surrenders, he only surrenders conditionally, in

order to become a Master one day. He becomes a disciple in order to become a Master. It is difficult for a man to surrender; it is very simple for a woman to surrender. It is very simple for a woman to become a disciple, it is very difficult for a woman to become a Master. Even after she has arrived, she remains surrendered. And for the man, even when he has not arrived, he remains deep down unsurrendered. On the surface he will show surrender, but deep down somewhere the ego persists.

A man can become a good Master. A woman can become a good disciple because to become a disciple means to become a receiver, to be receptive, to become a womb. To become a Master means to become a giver.

The same phenomenon continues ... as it is there on the biological level, it remains on the spiritual level. Biologically, a woman is ready to receive the sperm from the man she loves. The man cannot become a mother, he can only become a father. He can trigger the process: the woman will become the mother, she will carry the child in her womb for nine months, she will nourish the child with her blood and her being, she will be carrying the pregnancy. The same happens on the spiritual level too.

When a woman comes to a Master she is immediately ready to surrender. If sometimes it happens otherwise—sometimes there are women who are very reluctant to surrender—that simply shows they have lost contact with their womanhood. They don't know who they are, they have become distracted from their center. They don't know how to surrender because they don't know how to be a woman. If you know how to be a woman, if you are a woman, surrender is so simple, it comes so easily.

All the great disciples in the world were women. Buddha has thousands of disciples, but the proportion has always been the same: three women, one man. So was the proportion with Mahavira. He had forty thousand sannyasins: ten thousand men, thirty thousand women. And so was the case with Jesus.

The really devoted people around him were *not* the men but the women. When he was crucified, all the men escaped, there was not a single man. All those so-called "apostles" had all disappeared, but the women were there. Three

women were there: they had no fear, they were ready to sacrifice themselves. When Jesus was taken down from the cross, it was not by men—those disciples had gone far away, and one or two were there but they were hiding in the crowd — women took down the body. And it is very significant that when Jesus appeared after three days, resurrected, he appeared first to Mary Magdalene, not to a man. This is very significant. Why? What about those twelve apostles? Why to Mary Magdalene? . . . And she immediately recognized him, and she rushed to him and she said, "So, My Lord, you are still alive!" And when Jesus appeared to the disciples, male disciples, they would not recognize him, they thought, "It seems tricky. How can this man come back?"

It is said that when he appeared before two disciples, male disciples, he walked with them for hours and they would not recognize him. And they continued talking about Jesus and Jesus was walking by their side. They were a little puzzled about the appearance of this man—he looked like Jesus but how could he be? "Just appearance?—one should not be deceived by appearance alone." For two hours they walked together. When they went to an inn, all three sat there to eat their dinner and when Jesus broke his bread, then they recognized. Very materialistic minds. Suddenly they saw ... because Jesus' every act, his every gesture, was his, authentically his. Now they recognized because he was breaking the bread in the same way that they had seen Jesus break bread for years—then they recognized. But for two hours, the presence was not recognized.

Magdalene recognized immediately. When she went to tell the male disciples that Jesus was resurrected, they laughed. They said, "Woman, you are hallucinating." And they laughed and they said, "This is how women always are—imaginative, dreaming, romantic. Now look at this foolish woman. Jesus is dead. We have seen him die on the cross with our own eyes." But she cried and she said "Listen to me. I have seen him." But they would not listen.

A woman can be a perfect disciple, and this is how it should be. Woman is receptive, an opening, a womb. They have never been Masters in the sense that men have been Masters—like Mahavira, Buddha, Zarathustra, Lao Tzu. No, they have never been Masters like that. But there have never

been disciples like women; no man has ever been able to equal them as far as discipleship is concerned. And let me tell you this: that as far as this division of male and female is concerned, the female mind is more blessed. Because the real thing is to receive the truth, the real thing is not to give it—that is secondary. And a woman is always more total than a man. Whenever she receives the truth, she becomes luminous: her whole body, her whole being shows it; she carries an aura. Have you not seen a woman who is pregnant, how beautiful she becomes? Her face glows, she is carrying a new life within her. And this is nothing compared to a woman who really becomes a disciple. She is carrying God himself within her. Her glory is infinite.

So don't be worried why women don't become Masters. There is no need. If you can become disciples, that is natural and you will always remain true to nature.

TAO: THE PATHLESS PATH, Vol. 1

MASTURBATION Nothing disturbs unless you think that it disturbs. For example I will tell you that many things have disturbed humanity because there was a certain concept that they disturb. When the concept changes the things remain the same, but they don't disturb. For example, masturbation disturbed the whole world. Just a half a century before, the whole world was disturbed by masturbation. Every teacher, every father, every mother was disturbed, and every child was disturbed. And still in the larger, ignorant world, the disturbance remains. And then physiologists and psychologists discovered that masturbation cannot disturb anyone. It is natural, and nothing is wrong with it. There is absolutely nothing wrong with it, but the old teaching was that if you become mad, it was because of masturbation.

Everything was forced down, reduced to masturbation. And more or less every child was doing it, every boy was doing it, so every boy was afraid. He was doing it and he was afraid that now he was going to be mad, inferior, crazy, eccentric, ill, and his life would be wasted. But he couldn't resist. He had to do it, and these ideas entered into the mind and had effects. They affected him, and many went mad, many remained inferior, many remained stupid because of it, and it has no relationship at all.

Modern science, modern research says that rather it is healthy. Medical science says that it is good because a boy at the age of thirteen or fourteen or a girl at the age of twelve or thirteen becomes sexually mature. If nature were allowed they would have to get married immediately. They are ready to reproduce, but civilization of necessity, forces that they will have to remain unmarried for ten years at least or even more. But medicine says that fourteen to twenty, these six years, are the most sexually potent. A boy is never so potent again as he is then. The energy is bubbling up; the whole body is ready to burst into sex. But the society says no, the energy should not be allowed to move. However, the energy is moving and the child cannot do anything, and whatsoever he is going to do will have effects because of the philosophy around him. He will feel he is doing something wrong, he will feel guilt, and that guilt will follow like a shadow. And many diseases will happen because of the idea, not because of the act.

Medicine says that it is healthy because he is relieved of unnecessary energy. That unnecessary energy would create problems otherwise, so it is healthy. Now, particularly in America and England and other western developed countries who know much more about physiology, masturbation is being propagated. Now there are films on how to masturbate to show to the children, and every teacher will be teaching sooner or later how to masturbate rightly. They say it is healthy, and now those who think it is healthy feel very healthy about it.

I don't think it is either: it is neither healthy nor unhealthy. The idea is the thing. If it is healthy and the concept is stretched, it will become healthy. Now in the West they say not only that masturbation never affected anyone's intelligence adversely, but that the better the intelligence, the more masturbation will be there. So a boy who is masturbating more will be of higher I.Q. than the boy who is not masturbating. And they have reasons for saying this, because even for a boy to discover masturbation is a sign of intelligence: he is finding out a way.

The society has closed the door for marriage, and the nature is forcing the energy. The intelligent one will find a way and the non-intelligent one will just be blocked: he

will not be able to find the way. Now the studies show that those boys who masturbate are more intelligent. If this idea is spread, and it is bound to be there, sooner or later the whole world will be having this idea. Then masturbation will be healthy, and you will feel a well-being from it.

Now every parent is afraid because the parent knows what he did when he was young. When his boy comes to the same age, he becomes afraid and he starts looking around at what the boy is doing. He is afraid, and if he catches the boy he will punish him. But the new knowledge says don't punish the boy—no! Rather, teach him. If he is not masturbating, then go to the doctor and find out what is wrong. If this knowledge becomes well spread, then this will happen.

But both are positions. *Both* are positions! And when some boy masturbates, he is very suggestive in that moment—because when sexual energy is being released, he becomes vulnerable, open, flexible, and his mind is silent. Any idea put in at that moment will have its effects—so if you tell him, "You are going to be ill because of it," he will feel ill. If you tell him, "You are going to be healthy because of it," he will become healthy. If you say to him, "You will be stupid for your whole life if you do this," he will remain a dunce. If you say, "Now this is a good sign of intelligence," he may develop a higher I.Q. You are simply suggesting something to him in a very vulnerable moment. Whatsoever you think starts happening.

Buddha is reported to have said that every thought will become actual, so be aware.

THE BOOK OF THE SECRETS, Vol. III

When you make love to a woman without any respect towards her, what you are really doing is nothing more than masturbation. You are using the woman only to deceive yourself. There is no connection between you and her. When you go to a prostitute that is not pleasure, that is lust. You are paying. Love cannot be purchased; only bodies can be purchased. And remember: when you purchase a body it is a dead body, the soul is not there. The woman is somehow tolerating you because she needs money. She hates you from her very guts, she would like to kill you. But she is pretending to be very loving, very affectionate, because she

is being paid for it. With her closed eyes she thinks of other things: she simply tolerates you. You are using her as a means, and she is using you as a means. She wants the money, you want the body: it is a mutual exploitation.

Lloyd went to his favorite lady of the evening. He rang the bell and found there was no answer. Then he put on his glasses and read a note that was pinned to the door: "On vacation. Do it yourself."

It is not more than that. It is a mutual masturbatory practice—ugly. It is not even pleasure.

THE BOOK OF THE BOOKS, Vol. X

See also Sex, 3rd Series

MATERIALISM Matter is the outer side of spirit, spirit is the inner side of matter. They are *not* separate. The outside and the inside cannot be separate, they are inseparable, they are inevitably together. Hence, a right vision, a total vision of life will be a synthesis, a synchronicity between matter and consciousness.

Materialism has its own beauty, its own significance, just as spiritualism has its own beauty. But don't make "isms" out of them. Life is one—it is spiritual *and* material. In fact, to use the word "and" between spiritual and material is not right; but languages come from the past. It will be better to make one word out of the two: spiritmatter.

And they are existing together in perfect harmony. In you they are existing together—your body, your mind, your soul, they are all existing in deep at-onement, attunement. There is a subtle rhythm. They are all part of one dance. The body is not against the soul—it is the temple of the soul.

The West has followed one half: the materialist approach to life. It has created great science and technology . . . The West has proved finally that matter *is* there, a reality; and it has to be understood, otherwise we cannot survive . . .

The East has done the other half. They have proved, certainly they have proved that the soul is a reality, because thousands of mystics have lived in such profound silence, peace, bliss . . . Their blissfulness, their silence, their tranquility, their unaffectedness in different situations—in life, in death, in success, in failure, they remain absolutely still,

unaffected— that shows definitively that there is a center inside you, your interiority. And if it is explored you can attain to some transcendence, you can attain to the beyond. You can remain calm and quiet in failure, even in death. It is enough proof that the soul exists, that it is not illusory as the materialists say.

But the other part is missing, and the East has remained poor, starving . The West has enough technology, enough science, enough affluence, but something of the inner is missing . . .

A new human being is needed on the earth, a new human being who accepts both, who is scientific and mystic, who is all for matter and all for the spirit. Only then will we be able to create a humanity which is rich on both sides.

THE WILD GEESE AND THE WATER

In my vision of life materialism and spiritualism are not contraries; materialism paves the way for religion. Hence I am utterly materialistic and utterly spiritualistic. That is one of the most fundamental teachings that I am delivering to you: never create an antagonism between the body and the soul, between the world and God. Never create any antagonism between materialism and spiritualism—they go together, just as body and soul. Remain materialistic and use your materialism as a stepping-stone towards spirituality. That creates much confusion in people's minds because they have always been thinking that poverty is something spiritual. That is utter nonsense. Poverty is the most unspiritual thing in the world. A poor man cannot be spiritual. He can try, but his spirituality will remain superficial. He has not yet been disillusioned by riches—how can he be spiritual? A great disillusionment is needed, a great disillusionment with the outer world; then you turn in. The turning in comes only at a certain point when you are utterly disillusioned with the outside—when you have seen the world, you have lived the world, you have experienced and you have come to know that there is nothing in it, all soap bubbles, momentary experiences. They promise much but they deliver nothing, and in the end only emptiness is left in your hands. The outer world can only give you death

and nothing else. Life has to be searched for within. The sources of life are in you.

THE SECRET OF SECRETS, Vol. II

MATHEMATICS First: the whole is not a finite entity. If it were finite, then of course when you take something out of it it will be reduced, it will not be the same any more. The whole is infinite, so whatsoever you take from it, it remains still the infinite.

And where can you take it to? The whole pervades all, so the very idea of taking is just an idea. As far as reality is concerned nothing is taken out of it and nothing is added unto it; it is always as it has always been.

Secondly: in ordinary mathematics the whole is the sum total of its parts; in higher mathematics that is not so. The whole is not the sum total of its parts, it is more than that. That "more" is very significant. If you cannot understand that "more" you will remain absolutely unaware of the religious dimension of things.

For example, the beauty of a rose flower—is it just the sum total of its parts? It should be, according to ordinary mathematics—it is not. Its beauty is something more. Just by putting together all the chemicals, the water, the earth, the air, and everything that constitutes the flower—even if you put all that together the beauty will not arise. The beauty is something more, hence in analysis it disappears . . .

The same is true about all the higher values. A beautiful poem is not just the words of which it is composed; it is something more. Otherwise anybody who can put words together in a rhythmical form will become a Shakespeare, a Kalidas, a Milton, a Shelley. Then any linguist or grammarian will become a great poet. That does not happen. You may know the whole grammar of the language, you may be acquainted with all the words of the language, still to be a poet is a totally different phenomenon. Poetry comes first, then come the words, not vice versa—it is not that you arrange the words and the poetry arises .

Higher values are truth, good, beauty, being, consciousness, bliss. And why are they called higher?—because

they don't come within the realm of lower mathematics. Lower mathematics means the whole is simply the sum total of its parts; that defines the world of lower mathematics. And the higher mathematics, the meta-mathematics means the whole is more than the sum total of its parts.

You cannot know beauty by analysis; it needs a different vision, a *synthetic* vision. The *poet* can understand beauty, not the scientist. The *painter* can understand beauty, but not the chemist. Truth can be understood only by a mystic, not by a philosopher. It can be understood by a lover but not by a logician. It can be comprehended by intuition but not by intellect. Intellect divides; intuition puts things together, and not only puts things together—it creates an organic unity.

Life can be looked at in two ways: the scientific, the analytical, or the religious, the synthetical.

I AM THAT

MATTER The word "matter" means the measurable; it comes from "measure." Science is wrong because it thinks that life can be measured, fathomed, demystified. Knowledge believes that life can be divided into two departments: the known and the unknown. That which is known today was unknown yesterday; that which is unknown today will become known tomorrow. The unknown will go on receding, the unknown will go on disappearing. The known will go on becoming bigger and bigger, and one day all will be known.

The Buddhas, the awakened ones, have divided life into three planes: the known, the unknown and the unknowable. The known and the unknown are not different, not very different. They belong to the same category: they are measurable. That is the world of matter. The unknowable is the world of life, consciousness, love, light, truth, God.

GUIDA SPIRITUALE

See also Energy, 1st Series

MATURITY You don't allow children to vote: for political ideology they have to wait for twenty-one years, then you think they are ripe enough to vote. And for religious ideology

they are ripe enough when they are five or four! Do you think religious education is of a lower grade than political education? Do you think to belong to a political party needs higher intelligence, more maturity, than to belong to a religion? If twenty-one years is the age for political maturity, then at least forty-two years should be the age for religious maturity. Before forty-two years nobody should choose any religion. Enquire, search, explore and explore all over the place, explore in every possible direction.

And when you decide your religion on your own it has significance; when it is imposed on you it is a slavery; when you choose it, it is a commitment, it is involvement.

ZEN: THE SPECIAL TRANSMISSION

When I say maturity, I mean an inner integrity. And this inner integrity comes only when you stop making others responsible, when you stop saying that the other is creating your suffering, when you start realizing that you are the creator of your suffering. This is the first step towards maturity: I am responsible. Whatsoever is happening, it is my doing.

You feel sad. Is this your doing? You will feel very much disturbed, but if you can remain with this feeling, sooner or later you will be able to stop doing many things. This is what the theory of karma is all about. You are responsible. Don't say society is responsible, don't say that parents are responsible, don't say the economic conditions are responsible, don't throw the responsibility onto anybody. You are responsible.

In the beginning, this will look like a burden because now you cannot throw the responsibility on anyone else. But take it.

THE EMPTY BOAT

Maturity means the same as innocence, only with one difference: it is innocence reclaimed, it is innocence recaptured. Every child is born innocent, but every society corrupts him. Every society, up to now, has been a corruptive influence on every child. All cultures have depended on exploiting the innocence of the child, on exploiting the child, on making him a slave, on conditioning him for their own purposes, for their own ends—political, social, ideological. Their whole

effort has been how to recruit the child as a slave for some purpose. Those purposes are decided by the vested interests. The priests and the politicians have been in a deep conspiracy; they both have been together.

The moment the child starts becoming part of your society he starts losing something immensely valuable: he starts losing contact with God. He becomes more and more hung up in the head, he forgets all about the heart. And the heart is the bridge which leads to being; without the heart you cannot reach your own being, it is impossible. From the head there is no way directly to being; you have to go via the heart. And all the societies are destructive about the heart; they are against love, they are against feelings. They condemn feelings as sentimentalism. They condemned all lovers down the ages for the simple reason that love is not of the head, it is of the heart. And a man who is capable of love is sooner or later going to discover his being. And once a person discovers his being he is free from all structures, from all patterns. He is free from all bondage. He is pure freedom.

Every child is born innocent, but every child is made knowledgeable by the society. Hence schools, colleges, universities exist; their function is to destroy you, to corrupt you.

Maturity means gaining your lost innocence again, reclaiming your paradise, becoming a child again. Of course it has a difference, because the ordinary child is bound to be corrupted, but when you reclaim your childhood you become incorruptible. Nobody can corrupt you; you become intelligent enough. Now you know what the society has done to you and you are alert and aware, and you will not allow it to happen again.

Maturity is a rebirth, a spiritual birth. You are born anew, you are a child again. With fresh eyes you start looking at existence. With love in the heart you approach life. With silence and innocence you penetrate your own innermost core. You are no more just the head. Now you *use* the head, but the head is your servant. First you become the heart, and then you transcend even the heart .. .

Going beyond thoughts and feelings and becoming a pure is-ness is maturity. Maturity is the ultimate flowering of meditation .. .

If you can lose your ego you will gain yourself—what Buddha calls no-self. He calls it no-self for the simple reason that it is not your old ego any more. It has no shadow of the ego at all, hence he calls it no-self. Lose the ego and gain the self or no-self, and suddenly you are mature. Lose the mind and gain consciousness and you are mature. Die to the past and be born to the present and you are mature.

Maturity is living in the present, fully alert and aware of all the beauty and the splendor of existence.

THE BOOK OF THE BOOKS, Vol. XII

MAYA See Illusion, 2nd Series

MEANING There is no meaning. In fact, because there is no meaning, joy is possible. Because there is no meaning, playfulness is possible. Because there is no meaning, dance is possible.

Listen to the birds—do you think there is any meaning? There is no meaning! But why should there be? Look at the tree, the flowers, the stars. Is there any meaning? But why should there be? ..

Children running hither and thither, so excited, do you think there is any meaning? Do you think they have found a treasure? Do you think they have found diamonds? Nothing much, maybe just colored stones or a dead butterfly, or maybe they have collected a few old leaves, seashells on the seabeach . . . but they are so immensely blissful.

Blissfulness need not be rooted in meaningfulness. In fact, the very idea of meaning destroys bliss. Once you start looking for meaning you become a calculator, you become a mind. You lose your being. Then you will be in tremendous trouble, because everything will only make you ask again.

For example, "Why did God create the world? What is the meaning?" Even if some fool can supply you the answer . . . And there have been very foolish theologians who have been supplying all kinds of answers, because whenever there is a demand there is going to be a supply. When fools ask, foolosophers answer.

THE WILD GEESE AND THE WATER

Meaning has disappeared from man's life. These three hundred years have seen it disappearing slowly slowly. Now man stands utterly devoid of meaning. And he is very hollow, naturally. He feels there is no purpose in life; nothing seems to make sense any more. This is one of the greatest crises that man has ever faced.

Either man will die and will not be able to survive this crisis or man will have a new orientation, will start living in a new way, with a new style, with a new context. Either man will not prove strong enough to go through this crisis of meaninglessness and will commit suicide, or he will be able to bring a new meaning. The old is gone. The old was fictitious; it has to go someday. The old meaning that man has lived with for centuries was very childish. It was just as children playing with toys are so happy, but one day they come to know that toys are toys and suddenly they will feel lost.

That's what has happened: man has come of age. All the old toys make no sense any more. In these three hundred years something immensely valuable has happened: the old meaning is dead and the new is not born yet—and we are in the gap.

Sannyas is an effort to give a new meaning to your life, a new way to discover purpose. All the old religions are still beating the old drums. And they know that man cannot feel any attraction again for those old toys, but they are desperate and they don't know what else to do. They cannot live without meaning so all they can conceive is bringing the old meaning back. But it can't be brought back. Man cannot be thrown back to his childhood again; it is impossible. Life always moves forward. Those dreams are gone, that paradise is lost.

It started with Galileo—he was the beginning of a great revolution. He said that the earth is not the center of existence, of the universe; and that was the first blow to the old toys. The earth had always been thought to be the center and the whole universe was to serve man. Man had dignity, superiority. He was just a little below the angels: just one step more and he would be an angel; two steps more and he would be a god. Paradise was not far away. Life had a

certain context. But Galileo said that the earth is not the center . . . and he was right. The old toy was taken.

Once the earth was no more the center, man was just ordinary. He was no more powerful, he was no more in the higher position, just below the angels; suddenly God was very far away. The universe was big and the earth was so small—the sun is sixty thousand times bigger, and this is a very mediocre sun; then there are other suns, millions of them. Suddenly man was lost. He belonged to a very very mediocre sun and to a very very small planet, earth . . . almost negligible, of no significance. That was the beginning of a great revolution. Man was dethroned.

And then came Kepler and he said that even the sun is not the center—the sun itself is moving around some bigger sun. The earth was thrown even further away . . . almost of no value. Then came Darwin and he said that man is not just below the angels, he is just an evolution of the monkey. That was a great blow. Man had always thought of himself as the son of God; now he was nothing more than the son of a monkey, a baboon, a chimpanzee. His own image fell into pieces. This went on and on ..

Then Marx said that consciousness is just a byproduct; in reality there is no soul. Man is only matter. Then Freud said that there is no reason; man lives irrationally, at the mercy of the unconscious, is not the master of his own life. It is impossible to think that he can be the master of existence—he is not even the master of his own body, of his own mind. Nine-tenths of his mind is unconscious, irrational, and he is just a victim. He is just fulfilling a certain program that has been given by blind nature to him. All Buddhas, all Christs, Krishnas, simply disappeared and became myths; they had never existed. And it went on and on.

Now, the ultimate is B.F. Skinner who says that man has no freedom, no dignity, that we have to drop the whole idea of man's freedom, dignity, et cetera. All nonsense! And Delgado says that man is just a machine. We have to accept it, we have to be courageous enough to accept it—that man is just a machine, a small electrical instrument.

In these three hundred years from Galileo to Delgado, all

meaning, all dignity, all purpose has disappeared. Delgado says we should not ask the question, "What is man?" We should only ask what we want to make of him. Man is a machine—we can make anything out of him.

This is the situation and in this situation a great insight is needed again which can make life meaningful. Man cannot live by bread alone and man cannot live by science alone either. Man needs religion, but the religion cannot be of the past. It cannot be Christianity. it cannot be Judaism, it cannot be Hinduism— they are all out of date, their days are over. We can take insights from them, we can pick a few points, beautiful insights out of them, but their systems are no more meaningful. Anything that was evolved before Galileo cannot become significant again.

A new kind of religion and a new kind of consciousness and a new man needs to be given birth to. That's what sannyas is all about: it is an effort to introduce meaning, not outer props—that the earth is the center, that man is just below the angels, that God created man in his own image . . . these are just childish props—but through the recognition that man has the seed to become, to grow. Man has the seed of infinity in him, and that seed needs no outer props. It simply needs a meditative energy to surround the seed. Just as a child needs a mother's womb, the new man needs the womb of meditation. A great meditative energy is needed, and out of that meaning will start entering life again. And this meaning will not be of toys; it will not be based on any ideology; it will be based on your existential experience .

It is a beautiful adventure to explore meaning in your life. There is meaning but it is not available on the surface. One has to dive deep, one has to go to the very center. It is not in the sun, it is not in heaven, it is not in the stars; it is in you!

We should forget looking for meaning in the outside world. We have to move into the inner. The journey that is extrovert is the journey of science; the journey of introversion is the journey of religion. And man has both: an outer side and an inner side. The outer side cannot exist alone—it needs to have an inner to it. Inevitably the inner is there, but science has completely denied it. It has to be introduced into life again. Not only has it to be introduced;

it has to become the very central core. The outer should be in the service of the inner, then meaning arises. When the inner is in the service of the outer, meaning disappears.

GOD'S GOT A THING ABOUT YOU

See also Significance, 3rd Series

MEAT When you kill an animal there is anger, there is anxiety, there is fear. Death is facing him: all the glands of the animal release many kinds of poisons. Hence the modern idea is that before killing an animal, make him unconscious, give him anaesthesia. In modern butcheries, anaesthesia is being used. But that does not make much difference, only a very superficial difference, because at the deepest core where no anaesthesia can ever reach, death has to be encountered. It may not be conscious, the animal may not be aware of what is happening, but it is happening as if in a dream. He is passing through a nightmare.

And to eat meat is to eat poisoned food.

THE BOOK OF WISDOM, Vol, I

But why I don't allow non-vegetarian food in the ashram has nothing to do with religion; it is just pure aesthetics. I am not one who thinks that if you take non-vegetarian food you will not become enlightened. Jesus became enlightened, Mohammed became enlightened, Ramakrishna became enlightened. There has been no problem about it. You can take non-vegetarian food and you can become enlightened. So there is no religious problem about it.

To me the problem is that of aesthetics. Because Jesus continued to eat meat, I have a feeling that he did not have a great aesthetic sense. Not that he is not religious—he is perfectly religious, as religious as Buddha—but something is missing in him. Ramakrishna continued to eat fish; just non-aesthetic, it looks a little ugly.

Enlightenment is not at stake, but your poetry is at stake. your sense of beauty is at stake. Your humanity is at stake, not your super-humanity. That's why it is not allowed in my ashram—and it will not be allowed. It is a question of beauty.

If you understand this, many things will be clear to you. Alcohol can be allowed in this ashram but not meat, because

alcohol is vegetarian—fruit juice; fermented, but it is fruit juice. And sometimes to be a little drunk gives rise to great poetry. That is possible, that has to be allowed. In the new commune we are going to have a bar . . .

But meat cannot be allowed; that is just ugly. Just to think that you are killing an animal to eat, just the very idea, is unaesthetic. I am not against it because the animal is killed; because that which is essential in the animal will live, it cannot be killed, and that which is non-essential, whether you kill it or not, is going to die. So that is irrelevant, that is not a point for me to consider.

The question is not that you have killed the animal and killing is not good, no. The question is that you have killed the animal—you. Just to eat? While beautiful vegetarian food is available? If vegetarian food is not available, that's one thing. But the food is available. Then why? Then why destroy a body? And if you can kill an animal, then why not be a cannibal? What is wrong with killing a man? The meat derived from a human body will be more in tune with you. Why not start eating human beings? That too is a question of aesthetics.

And the animals are brothers and sisters, because man has come from them. They are our family. To kill a man is only to kill an evolved animal, or to kill an animal is just to kill somebody who is not yet evolved, but is on the way. It is the same. Whether you kill the child when he is in the first grade or whether you kill the young man when he has come to his last grade in the university, it does not make much difference. The animals are moving towards human beings, and human beings had once been animals. It is only a question of aesthetics. Why not kill your wife and eat her? She is so beautiful and so sweet.

A friend came to a cannibal and the food was prepared and the friend had never tasted anything like that. He had never even dreamed that food could be so tasty, so delicious. When he was leaving he said to the cannibal, "I loved the food. I have never loved food so much. When I come next, prepare the same dishes."

And the cannibal said, "That is difficult, because I only had one mother."

Why can't you eat your mother? Why can't you eat your husband or your child?—so delicious.

The question is not religious, I would like to remind you again; it is a question of aesthetics. An aesthetic man will see that life remains beautiful; it does not become ugly and nightmarish . .

It has nothing to do with meditation. You can eat meat and you can meditate. You can eat meat and you can love. It has nothing to do with love either. But you will be showing one thing about yourself—that you are very crude, that you are very primitive, uncultured, uncivilized; that you don't have any sense of how life should be. It was out of an aesthetic sense that vegetarianism was born. It became entangled in religion and got lost. It has been taken out from the religious context.

People come to see me and they ask, a Jaina asked me, "How can you say that Jesus was enlightened—because he was a meat-eater?" His question is relevant because he thinks that meat-eaters cannot become enlightened. Meat-eaters can become enlightened, just as people who are not poets can become enlightened. That is not a barrier. People who don't have any sense of beauty, who will not see any beauty in a rose, can become enlightened . . . who will not see any beauty in the moon, can become enlightened . . . who will not have any taste for Beethoven's music, can become enlightened. But Jesus shows something crude. Maybe it was not possible, maybe he lived among people who were all meat-eaters. It would have been difficult for him to be a vegetarian. It would have been almost impossible for him. But still, that trouble has to be taken.

But remember that here my whole approach is an integrated approach. Meditation is needed, so is poetry, so is aesthetics, so is religion, so is music, so is art. Man should evolve in many dimensions in an integrated way. Then comes the ultimate flowering when all your petals have opened. And you will have greater joy and greater benediction in life.

St. Francis is far more aesthetic than Jesus. Naturally there are stories about St. Francis that birds would come and sit on his shoulders, that fishes would jump out of the river

to see him. He had a kind of affinity with the animal kingdom. He would talk to trees and would say "sister", and with birds "brother", and with the sun and the moon. That would not happen to Jesus, that would not happen to Mohammed. That cannot happen.

And still I say they are enlightened people, but their enlightenment misses one thing—aesthetic sensibility. Why miss it? Why not have the whole of it? Why not become enlightened in all possible ways? In your totality?

THE *DIAMOND* SUTRA

See also Aesthetics, 1st Series

MECHANICALNESS That is the definition of consciousness: beyond mechanicalness. And that has to be your word: don't behave mechanically. Bring more and more consciousness into your acts—even small acts: walking, eating, talking, listening, taking a shower. Make them more and more conscious. Do each thing deliberately with a self-remembering that you are doing it.

That self-remembering is not needed ordinarily, because once you have learned to do a certain thing then there is no need to remember. Then the body has learned the way and it does it mechanically. For example, if you are learning driving; first you have to be very attentive, very alert. As you start getting the feel of it, the knack of it, you become less and less attentive. After a month, when you have got the license, you can forget about being attentive. Now the mechanical part in the body takes over.

We have a robot part in our mind which always takes over. Once you learn something . . . while you are learning you have to be conscious . . . once you have learned, the conscious gives it to the robot part, to the unconscious; then it takes charge. So the conscious again becomes free to learn something else. That's the natural way: each thing learned becomes part of the unconscious. But this unconscious goes on growing and by and by this mechanical unconscious surrounds you from everywhere.

Surrounded by this mechanical unconscious, one becomes almost a prisoner. To dissolve this mechanicalness one has

to go backwards again so that each learned thing is taken back again from the unconscious, brought to the conscious. The more things start becoming conscious, the more you will feel alive. When everything is conscious, one is utterly alive. Otherwise people exist like machines.

Yes, there is something in them that is still beyond the machine, but that is very tiny, very very tiny. The machine is very big and the non-mechanical consciousness is just a small flame lost somewhere in the darkness; you cannot even find where it is. That flame has to be made bigger, and to make it bigger this is the fuel—to start making your mechanical acts conscious again.

Once you have reclaimed one thing from the unconscious, your consciousness will burn bright—more fuel is available; then bring another then another . . .

This is the Buddha's way: the path of awareness. And when you have brought all the unconscious things back into the conscious, the unconscious disappears. That is the moment of *satori*—when the unconscious disappears. That's why we call it enlightenment: one becomes light; all darkness disappears . . .

Modern man has become very very unalert , . . so much so that many scientists, psychologists, biologists have started feeling that consciousness is a myth. Man has no consciousness—man is just a machine. They even have plans to make a better mechanism than man, a mechanism which can replace man, because man is so fallible. And of course they have done much on that line. Now a computer can do far better work than the human mind. They have developed a new mechanism in computers so that a computer can produce another generation. One computer when it is getting old, worked out, burned out, can produce another computer just as a man can produce a child. But they are feeling only one difficulty: the computer can produce another computer but the other computer is not higher than the first; it is always lower. And with each generation it will go on deteriorating. It will become less and less complex, less and less sophisticated. It will become more and more simple and by and by it will disappear.

That is the only problem they are feeling, and that is the

only thing that makes them uneasy—that man must have something more than just a mechanism, because each generation goes on becoming more and more complex. That is rare; the computer cannot do that. If the computer were a very simple mechanism it could produce only a very simple mechanism.

But a Buddha is born out of a non-Buddha. Out of an ignorant person, Buddha is born and becomes enlightened ... Now this is simply something else! No mechanism can evolve—only consciousness evolves. Evolution is in-built in consciousness. And we don't know how much we can evolve; we live at the lowest rung. We have not entered the palace yet; we are just outside the palace ... And the palace is ours but we have to pay for it—and the price to be paid is awareness.

Man contains all that is possible in this existence. Man contains the whole cosmos ... man contains God! But right now, man is just a machine. Just a small part is non-mechanical—and that is our hope. We can use that small part, that tiny awareness, to create more awareness. And the only way to create more awareness is to go on dissolving the mechanism in us so that each act becomes by and by fully aware.

DON'T JUST DO SOMETHING, SIT THERE

MEDICINE Medicine is not an ordinary profession. It is not just technology, because human beings are involved. You are not repairing mechanisms. It is not only a question of know-how; it is a deep question of love .

You are playing with human beings and their lives, and it is a complex phenomenon. Sometimes one can commit errors, and those errors can prove fatal to somebody's life. But go with deep prayer. Go with humanity, humbleness, simplicity .. .

People who simply go into medicine as if they are going into engineering, are not the right people to be doctors and physicians—they are the wrong people. Those who are not ambivalent are the wrong people. They don't care; they will treat human beings as mechanisms. They will operate on human beings as a motor mechanic is doing with a car. They

will not feel the spiritual presence of the patient. They will not treat the person, they will treat the symptoms. Of course they can be very certain; a technician is always certain.

But when you are involved with human beings you cannot be so certain. Hesitation is natural. One thinks twice, thrice, before doing anything, because a precious life is involved—life which we cannot produce, life which gone once is gone forever. And it is on an individual who is irreplaceable, unique, like whom has never been there, and like whom there is going to be never again. You are playing with fire! Hesitation is natural . . .

Go into it! Go with tremendous humbleness. Have a deep reverence for the patient. And while treating him, just become a vehicle of the divine energy. Don't become a doctor. Simply become a vehicle of the healing divine energy—just instrumental. Let there be the patient—have great reverence for the patient; don't treat him like a thing—and let there be God, and with deep prayer, allow God to flow through you and reach to the patient. The patient is ill; he cannot connect with God. He has fallen far away. He has forgotten the very language of how to heal himself. He is in a desperate state. You cannot blame him; he is in a helpless state.

Somebody who is healthy can be of tremendous help if he becomes a vehicle. And if the healthy person is also a man who knows, it can be of more importance, because the divine energy can give you only very subtle hints. They have to be decoded by you. If you know medicine, you can decode them very easily. And then you are not doing anything to the patient—it is God who is doing. You make yourself available to God and you make all your knowledge available. It is God's healing energy in conjunction with your knowledge that helps. And it never harms; *you* can be harmful. So drop yourself: Let God be there. Go into medicine, and go on meditating.

And do you know that both the words come from the same root?—medicine and meditation. Yes, they come from the same root—because both are healing forces. Meditation is an inner healing force, and medicine is a healing force from the outside. In the ancient world the medicine man and the

sage were not two different people. The physician and the Master used to be the same person.

GOD IS NOT FOR SALE

Just two or three days before, somebody sent me an article of deep significance. One man—one physician, a doctor in California—has treated many patients with cancer just through the imagination. This is the first clue which opens the door . . . And not one patient, many.

What he does is he simply tells them to imagine—if they have cancer of the throat, he tells them to relax and imagine that the whole energy of their body is moving towards the throat, and the gland is being attacked by their energy. Just like arrows from everywhere, all over—moving towards the throat and attacking the disease. Within three, four or six weeks the gland simply disappears without leaving a trace behind. And cancer is thought to be incurable!

Cancer is a modern disease; it has come because of the stress, tension and anxiety of life. There has, in fact, been no cure for it up to now through the body. If cancer can be treated through the mind, then everything can be treated through the mind.

Jesus' miracles happened because the people were very trusting. Once it happened: he was walking and a woman—a very poor woman, afraid and apprehensive about whether Jesus would treat her or not, because he was always crowded by so many people—the woman thought to herself, "Just touch Jesus' garment from behind." She did, and she was cured.

Jesus looked back and the woman started thanking him. She fell at his feet and was very grateful. He said, "Don't be grateful to me, be grateful to God. Your faith has healed you, not I."

The world was deep in trust; people were rooted in faith. Then just the idea that "If Jesus touches my eyes, they will be cured"—the very idea becomes the root cause of the cure. It is not that Jesus cures; if you are skeptical then Jesus can't help, then he will not be able to cure you.

I was reading a story. One day Jesus was running out of a town. A farmer working in his fields saw him running, so he inquired, "What is the matter? Where are you going?"

But he was in such a hurry that he would not answer. So the farmer followed him, stopped him after a while, and said, "Please tell me, I have become too curious. If you don't tell me, then why you were running will haunt me again and again. Where are you going? From whom are you escaping?"

Jesus said, "From a fool."

The farmer started laughing. He said, "What are you saying? I know well that you have cured blind people, you have cured people who were almost dying—I have heard that you have cured people who were dead already! Can't you cure a fool?"

Jesus said, "No. I tried, but I can't because he is a fool and he won't believe. I have cured all sorts of illnesses and I have never failed, but with this fool I have failed. He goes on following me and he says, 'Cure me,' but I have tried every way that I know and everything fails. That's why I am escaping from the town . . ."

Jesus could do miracles. Those miracles were simple; they happened because people were trusting. If you can trust, then the mind starts functioning from within, spreads to the body and changes everything. But if you can't trust, then nothing can help.

Even ordinary medicine helps you because you trust it. There has been an observation that whenever a new medicine is invented it works very well for six months to two years—people are affected by it—but after six months, eight months, ten months, it doesn't work so well. Physicians have been worried—what happens?

Whenever a new medicine is invented you believe in it more than in an old medicine. Now you know the panacea is there "and I will be helped by it!" And you are helped! The trust in a new medicine, a new discovery, helps. They talk about it on TV, on the radio, in the newspapers, and a climate of trust and hope is there. But after a few months, when many people have taken it—and a few fools have also taken it, which cannot be helped—then a suspicion arises, because this man has taken the medicine and nothing happened. These fools then create an anti-climate, and after a while the medicine loses its effect.

Even more than medicine, the physician helps if you trust him. Have you watched that whenever you are ill and the

doctor comes, if you trust the doctor then you feel relief just by his coming? He has not given any medicine up to now. He has just been checking your body—blood pressure, this and that—and already you feel that fifty percent of the disease is gone. A man you can trust has come. Now there is no need to carry the burden on yourself. You can leave it to him and he will see to it. But if you don't trust the physician, he cannot do anything.

COME FOLLOW ME, Vol. I

MEDITATION Meditation is a very simple process: all that you need to know is the right button. The Upanishads call it "witnessing"—the right button. Just witness your mind process, don't do anything at all. Nothing needs to be done, just be a witness, an observer, a watcher, looking at the traffic of the mind—thoughts passing by, desires, memories, dreams, fantasies. Simply stand aloof, cool—watching it, seeing it, with no judgment, with no condemnation, neither saying, "This is good," nor saying, "This is bad." Don't bring your moral concepts in, otherwise you will never be able to meditate.

That's why I am against the so-called morality: it is anti-meditation, because a so-called moral person is so full of his moral ideas, shoulds and should-nots, that he cannot watch, he cannot simply watch. He jumps to conclusions: "This is not right and this is right." And whatsoever he feels is right, he wants to cling to it; and whatsoever he thinks is wrong, he wants to throw it out. He jumps among the thoughts, starts fighting, grabbing, and that's where he loses all witnessing.

Witnessing simply means a detached observation, unprejudiced; that's the whole secret of meditation. It is simple! Once you have known the knack of it it is the most simple thing in the world, because each child is born in that innocence. You have known it in your mother's womb, you have known it when you were a small child, so it is only a rediscovery. Meditation is not something new; you have come with it into the world. Mind is something new; meditation is your nature, it is your nature, it is your very being. How can it be difficult? You just have to know the knack: watch.

Sit by the side of a river and watch the river flowing. Yes, sometimes driftwood passes by and sometimes a boat comes and sometimes a dead body and sometimes a beautiful woman may be swimming in the river—you simply watch, you don't get bothered, you remain cool, you don't get excited. You are not supposed to do anything, you have nothing to do. It is the river and it is the river's business. You simply sit silently. Sitting silently, slowly slowly the art is learned ... and one day, the moment your watchfulness is total, the mind evaporates.

PHILOSOPHIA ULTIMA

Meditation can bring you to your nature. It can help you to drop all the perversions. It can make you intelligent, it can make you loving, it can make you spontaneous, it can make you responsible. It can make you a benediction to yourself and to existence. Except meditation there is no other method which can help. This is the key, the master key.

GUIDA SPIRITUALE

Meditation simply means becoming attuned to the unmanifest. The body is there, you can see it; the mind is there, you can see it too. If you close your eyes you will see the mind with all its activity, with all its workings. Thoughts are passing, desires are arising, memories surfacing, and the whole activity of the mind will be there; you can watch it.

One thing is certain: the watcher is not the mind. The one who is conscious of the activities of the mind is not part of the mind. The watcher is separate, the witness is separate. To become aware of this witness is to have found the essential, the central, the absolute, the unchanging.

The body changes: once you were a child, then a young man or a young woman, then old age ... One day you were in the mother's womb, then you were born, then one day again you die and disappear into the womb of existence. The body goes on changing, continuously changing.

The mind goes on changing. In the morning you are happy, in the afternoon you are angry, in the evening you are sad. Moods, emotions, feelings go on changing; thoughts go on changing. The wheel goes on moving around you. This is the cyclone: the phenomenal world is the cyclone. It is never the same, not even for two consecutive moments.

But something is always the same . . . always . . . never changes: it is the witness. To find that witness is to find God.
I AM THAT

In English "meditation" again has the same flavor as "reflection". In English there is no word which can be said to be the equivalent of *dhyana* or Zen, so we have to use the word "meditation"; that comes closest. But a few conditions have to be put upon it.

The moment you use the word "meditation", the immediate question arises "On what?" because "meditation" in the English language means meditating *upon* something. And the words *dhyana*, or Zen, simply mean emptying yourself of all thinking; it is not a question of meditating upon something. Meditation is a state of absolute silence, of profound peace of not thinking at all but just being aware. Only in that awareness will you be able to see the truth.

ZEN: ZEST, ZIP, ZAP AND ZING

Ordinarily whenever people think of meditation they think of making a great effort, they think it is arduous, they think it is an uphill task. Real meditation is just the opposite of that. It is a let-go; it is not an uphill task, it is a total let-go. It is surrender, not fight; it is not effort but effortlessness.

Real meditation means learning to sit silently doing nothing, relaxing in doing nothing, resting in one's own being, doing nothing—because doing means we have moved from the center, doing means mind has come in, body has come in. Either you have started thinking and desiring or you have started acting.

These are the three concentric circles around our being. The first circle closest to our being is that of feeling. Even when you feel something you have moved away from being. The second, which is even farther from being, is of thinking; when you think, you have moved even farther, farther than feeling. And the third circle is of activities; when you start doing something you have gone very far away, the farthest possible.

The meditator slowly moves inwards. First he leaves activities. That's why sitting silently in a certain restful posture became important. The statues of Buddha depict him sitting in a certain posture—that posture is called the lotus

posture. It is the most restful position for the body, scientifically too. When the spine is exactly erect, making a ninety-degree angle with the earth, the body is in the most relaxed position because gravitation affects your body the least in that posture. If you are leaning forwards, backwards or sideways, then more of your body is pulled by gravitation. When you are just erect the least effect of gravitation is on the body, hence it is the least tiring.

In walking you get tired because you are going against gravitation, you are fighting; when you are walking you are fighting against gravitation. It is a fight. The earth is pulling you downwards and you are raising your legs up—that means you are fighting. In running you get even more tired and more quickly for the simple reason that running is a greater fight. Sitting became the posture of meditators, particularly the lotus posture when the spine is absolutely erect and the legs are crossed. For westerners it is a little difficult because for centuries they have never used the lotus posture, they have completely forgotten it. In the East it is a very common phenomenon: people sit on the earth without knowing they are sitting in a lotus posture, or something very close to it.

When your legs are crossed and your hands are also resting on your legs and touching each other, it is now a well known scientific fact that your body electricity starts moving in a circle. In this posture the circle is not broken anywhere. The electricity is released from your fingertips or from your toes. When both legs are resting on each other and both hands are resting on each other the electricity starts moving in a circle. It is not released from the body, it becomes an inner circuit, hence it preserves energy. And as your electricity starts moving in a circle you become the center of the circle. Your consciousness simply rests in the middle of it.

So the body has to be in a non-active posture, then it is easy to stop the thought process. And the way is just to watch the thoughts without any evaluation or judgment. That's the whole strategy of getting out of thoughts: don't condemn, don't judge, just remain an indifferent watcher.

The word Buddha uses for it is *upeksha*: absolute indifference, unconcern. Let the thoughts pass, they have nothing

to do with you, and remain unaffected. The more unaffected you are, the less they will come. When your unaffectedness is absolute the mind disappears. And with the disappearance of the mind now there is only one more circle left, that of feeling.

Feelings are more subtle, hence they can be only tackled last. The body is the most gross; the mind is just between feeling and body—a little subtle but a little gross also. Feelings are the most subtle. They come like a whisper, like a little breeze: if you are not very alert you will not be able to feel them. They are just subtle changes of mood. You were feeling very good and a slight change and you are not feeling so good; a little anger has arisen or a little sadness has come in. And they are continuously changing.

After watching your mind you become capable of watching those very subtle nuances of feeling. The strategy remains the same, the method is the same, it just becomes a little more subtle. Just go on watching, unaffected, and one day feelings also disappear. The body is sitting there like a Buddha statue and you are just resting in your being.

This state is meditation. And to be in it is the greatest experience of life. Once you have known it you can again start moving into the world using the body, the mind, the feelings, but now you are the master. Now you can use all those three circles very easily but you are not identified with them.

So this process is only till one has experienced absolute silence, centering, grounding. Once it has been experienced then there is no need to have a separate time for meditation; then whatsoever you are doing is meditation. Then for twenty-four hours a day there is a kind of meditateness, because one remains centered and yet one goes on doing all kinds of things.

Thoughts come and the watchfulness is there, the body functions and the watchfulness is there, and any moment you can go in, any moment you can slip out. This is mastery. And a man who is capable of it is the real conqueror—others are just slaves.

I'M NOT AS THUNK AS YOU DRINK I AM

While you are meditating on any specific subject—for

example, sadness—then be it and forget everything else, as if nothing else exists. Just be totally sad; savor it, taste it, let it sink into you, soak it up, just be a sponge.

That's what meditation is all about: just be a sponge. And when this mood is there, soak it in to your total capacity, to the optimum. Meditating on sadness, be it. Meditating simply means dropping the distinction between the observer and the observed. Letting the observer become the observed. Drop that old dichotomy of object and subject. Disappear into the object of your meditation. Don't stand aloof, don't be a spectator. Secrets are not revealed to spectators; secrets are revealed only to those who take a jump, who dive deep into something, people who don't hold themselves back.

And if you are totally sad, you are just on the verge of a discovery: sadness will evaporate. At a certain intensity, at a certain point, it simply evaporates as dewdrops evaporate in the morning sun. Once the heat has reached a certain intensity, the dewdrops disappear. Exactly like that, the sadness will disappear and suddenly, out of nowhere, joy has arrived.

THE BOOK OF WISDOM, Vol. II

I am against all those escapists who escape from the world and become twenty-four-hour-a-day meditators. I am against them, I am utterly against them. One hour of meditation is enough. Meditation is such a powerful thing that one hour out of twenty-four hours is enough. It will illuminate your whole life.

And the test of whether your meditation is succeeding or not is in life. When you meditate and you go to the shop you will know whether you are succeeding in your meditation or not. Are you still as greedy in the shop as you used to be before? Do you still get angry when somebody says something against you? Can people still manage to push your buttons as easily as before? In the marketplace is the test of all your meditations.

If you just do meditations and nothing else that is like preparing and preparing and never going to the examination. That is not right. The test has to be there every day-

one hour meditation, twenty-three hours test. And you will grow strong.

ZEN: THE PATH OF PARADOX, Vol. 1

I teach sudden transformation, and I teach transformation by God, not by you. You are just to allow him. That is all you have to do on your part. Open the door, wait. Just open the door—that much you have to do.

Allow . . . so that when he knocks at the door you can welcome him, when he comes you can recognize him, when he comes you can call him in. Just don't sit with closed doors, that's all. Meditation is nothing but that: opening the door.

Meditation will not give you enlightenment, remember. No technique can ever give you enlightenment; enlightenment is not technical. Meditation can only prepare the ground, meditation can only open the door. Meditation can only do something negatively; the positive will come. Once you are ready, it always comes.

COME FOLLOW ME, Vol. 1

MEDITATION, DYNAMIC In the morning a meditation of four steps; the last really not a step but a jump. The first step: ten minutes of fast chaotic breathing. This breathing is used just like a hammer to hammer your energies, particularly energies which are hidden in the sex center. And you exist right now as a sex center, because your whole energy moves into that center. Your contact with the world is through that center, you are related to the world through that center. And unless energy erupts upwards, flows upwards to other centers which are there, non-functioning, you cannot change, you cannot be transformed.

The higher the energy moves, through higher centers you are related to the world, you have become divine and the whole world is divine; from the lowest center, sex, you are an animal and the whole world is also animal. Darwins and Huxleys and others who have worked hard to prove that man has evolved out of animals are right, their research is right, but they have not studied a Buddha; they have studied the ordinary human being.

The ordinary human being is related with the animal

kingdom. He remains an animal, just a little more sophisticated. Mark Twain writes somewhere that cauliflower is cabbage with a college education, with a culture. But he remains the animal, and because he is educated he becomes more dangerous.

The higher your energy moves, the more new realms of existence will be revealed to you. And if Vedantins, Upanishads, Buddha and Jesus and people like them have declared that everyone is divine, they could say so only because they were related from their highest center with the universe. Your energy has to be moved from the sex center to the sahasrar, that which is hidden in your head.

This chaotic breathing, the first step, is just to be used as a hammer. It works, it is not a theory; you can do it and you can know it, and you will know it.

The second step for ten minutes will be of catharsis. You have to bring out, act out, whatsoever you have been suppressing up to now. Whatsoever you have suppressed has to be thrown out, because only then can you become flower-like, weightless, and only then can you fly, only then can you rise upwards. All the burden has to be dropped down.

I have heard one story about Hotei, a Zen master. One day he was passing through a village. On his shoulders he always carried a very big bag full of many toys, chocolates and sweets for children. Somebody asked him, "Hotel, we have heard that you are just playing a role, acting. We have heard that you are a Zen Master, so why do you go on wasting your time just giving toys to children? And if you are really a Zen Master then show us what Zen is." Zen means the real spirit of religion.

Hotei dropped his bag; immediately he dropped his bag. They couldn't follow, so they said, "What do you mean?"

He said, "This is all. If you drop the burden, this is all."

They asked, "Okay, then what is the next step?"

So he put his bag again on his shoulders and started walking. "This is the next step. But now I am not carrying. I know now that the burden is not me. Now the whole burden has become just toys for children and they will enjoy it."

The second step is to drop the bag that you are carrying, and carry it again only when you are not carrying it. Then

you can carry the whole world; then there is no problem—you are not identified with it. The second step is to drop the bag. So be Hotei, and drop whatsoever you have been carrying so long. And it is just ugly, whatsoever you are carrying. Sadness, ugliness, hatred, suffering, anger, jealousy—things like this you are carrying. And if you have become a big wound it is no surprise— it is what you are carrying. So in the second step you have to throw down whatsoever there is in it.

You will look mad, because madness is there. You have been suppressing it up to now. Your sanity is false, it is just on the surface, not even skin-deep. You can be made insane immediately. Someone hits you and the sanity is gone; someone insults you and the sanity is gone. It is not even skin-deep; it is just there boiling. You are carrying yourself somehow. You are a miracle. How do you go on continuing with so many madnesses within? How do you manage it? In the second step don't manage, just throw it out. Become mad, go mad.

Remember, when you become mad consciously you remain a witness. Madness is beautiful if you are conscious—you enjoy it. And the more you throw it out, the less burdened you are, and you feel that your energy is purified. You feel that now you can fly in the sky. Now there are no boundaries to you. You have become weightless. Now the whole gravitation of the earth cannot Dull you down to the earth, you have become greater. You can transcend this pull now; this pull works because you carry so much burden.

The second step is to go mad consciously. Those who are intelligent, they will go mad consciously. Those who are stupid, they will go on holding. So don't be stupid; be a man of understanding and try it.

The third step is a Sufi mantra, *hoo* not w-h-o, just h-o-o-*hoo* without meaning. This is just a sound with no meaning at all; it has a significance but *no* meaning. It is just a technique. This sound *hoo* goes deepest in you, hits your deepest center, releases energy. Your whole body becomes aflame with a new energy that you have not known because you have never hit it.

You are so afraid of yourself that you never hit your sources of energy, because you don't know if much energy

comes to you, what you will do. And you are also afraid you may do something wrong if energy comes to you, so people remain consciously weak. If you don't have energy to be unholy, how can you have energy to be holy? The same energy moves from unholiness to holiness.

The third is just a technique, a sound which hits your hidden sources of energy which you are scared to hit. Your whole body will become aflame with new life, new energy, new heat, new electricity, and when your whole body has become vital, every cell of it, only then the jump can be taken, never before it.

Religion is not for weak people. Of course, if you go looking in temples, mosques, and churches, you will find weak persons there, kneeling down, praying—just weak. They are there because they are weak and they are in search of some help: somebody to protect them, somebody to give them security, safety. But I say to you, religion is not for the weak, it is only for the strong, because it is such a jump. It is a total jump from the known to the unknown, The weak cannot take it. They can travel step by step, but they can never take a jump.

And remember, if you travel step by step, gradually, you are never transformed; you are at the most modified. You remain the same. A little refined, modified, a little change here and there, but you remain the same. A little better looking, but all ugliness hidden inside, just colored. Only those who are strong enough, who are erupting with energy, exploding with energy, can take the jump.

And this is the greatest jump and the greatest challenge—from the known into the unknown. Whatsoever you are you know, and where I am trying to indicate is the unknown. In all these days the abyss will be just near you, any moment you can jump, but you will have to create energy.

This third step is to create energy, to make a volcano—and then I will leave it to you. When I see that now you are boiling, exploding, I will say, "Stop". And when I say stop, don't go on doing things. Whatsoever you were doing, stop immediately, go dead, because if you go on doing you will lose energy and the jump will not be possible. When I say stop, stop exactly at that moment. When you hear me say stop after the third step, you stop as you are.

From *if*

the posture is uncomfortable don't change it, don't make it comfortable, because here we are not in search of comfort. And don't deceive, because you are not deceiving anybody except yourself.

When I say stop, it is meaningful why I am saying it at that particular moment. It is when I feel that now you have worked up, you have created the energy; now the right peak has been reached. When I say stop, stop immediately. Become a statue, a stone, a rock—no movement. Don't allow the energy to be expressed in any way, so the energy becomes integrated within and it comes with such a force that you can take the jump. The jump will happen by itself; you just create the energy. When I say stop, you stop.

The fourth step is a jump. You remain silent, just like a rock. In that moment of silence and stoppage, energy will be there—so much you cannot hold it; it will have to explode. And it will move from the sex center upwards. You will feel—as it moves upwards you will feel a transformation, a change. You are not the same; moment to moment something else is coming into being. When this energy touches the head center, the last center, *sahasrar*, Hindus have said it is as if a lotus of one thousand petals has opened suddenly. You are filled with benediction, bliss, beatitude.

VEDANTA: SEVEN STEPS TO SAMADHI

MEDITATIONS There are 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 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 judgment 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 on 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 who am I to tell you that you are not accepted?

You may be a thief, you may be immoral, 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.

TAO: THE THREE TREASURES, Vol. III

See *THE ORANGE BOOK*

The Meditation Techniques of Bhagwan Shree Rajneesh
(Published by Rajneesh Foundation International)

MEDIUMS The first thing to be remembered is that the work that is now given to you is of immense importance, it is no ordinary work. And this is only the beginning; it will have many many dimensions soon. So only those who really surrender totally will be chosen for further dimensions.

The function of the medium is to be utterly absent so that I can penetrate your being totally, so that my energy can start flowing through you. Your energy has to become attuned with my energy. The energy that you have is stored at the sex center; *all* energy is stored at the sex center, all energy is basically sexual.

So the first arousal of the energy will have a sensuality about it. You are not to repress it, you are not to suppress it; you have to help it to go up. It is the same energy that at a certain point becomes spiritual, divine, but only at a certain point, at a certain intensity. But our minds start repressing it, you are not to suppress it; you have to help it to go up. It is the same energy at a certain point, at a certain intensity. But our minds start repressing it before it reaches that intensity. So many taboos, so many inhibitions, so many stupid ideas, have been taught down the ages that they function automatically. It is not that you repress; just as the sexual energy starts moving, an automatic repression comes in. You have to enjoy the sensuous feel of the energy rising, with no fear, with great welcoming and receptivity.

When I say that the energy is rising up in you, you have to start moving and swaying with the energy. It has to be very graceful, very subtle, very aesthetic. You have to be sensitive, because you are moving on very subtle planes; grossness is not needed. But you have to be available to me on all levels, from the lowest to the highest, the whole ladder of your being, so that I can help your energy to reach to the highest peak.

So when the energy starts moving it will almost feel as if you are making love. And in fact it is so: you are making love to existence itself. So start moving, swaying, in the same way that you will move while you are making deep love, while you are in deep intimacy with somebody. Abandon yourself and go totally into it. The same thrust will be there,

the same movements, the same sounds of joy will start coming. Don't repress them; let them, allow them, help them. Meaningless sounds and words will come, sometimes from your past lives, sometimes when you were animals, sometimes when you were birds, and sometimes when you were trees—the past is infinite. Like clouds, fragments will start coming; you have to allow them.

When I say "Go ecstatic" you have to allow everything; you have to be totally in a state which will be thought of as mad. All this time the light will remain off, because the energies can grow only in darkness. And the moment I put the light on, there are three possibilities. One: I may put the light on while you are in that mad ecstatic state, you are not to repress it. If I put the light on, you have to continue in your mad ecstatic state. The second possibility is: before putting the light on, I will say "Cool down and let the energy disappear into the earth." Then you cool down and let the energy disappear; then you will become very silent, very still. No wind, and the trees are just still. But still your face will have the fragrance of ecstasy. It will not be like a laughter; it will be like a smile, very subtle—a grace, a joy, a rejoicing, but not loud, not wild. Your hands will be in a receptive mood, your body will be in a graceful posture. Then I will put the light on.

The third possibility is that I may put the light on and you are in a wild state and suddenly I say "Stop!" Then without relaxing the energy and letting it go into the earth, stop as you are: if your hand is raised then your hand is raised, if your eyes are turned upwards then your head remains that way. Whatsoever the state, immediately become frozen. These are the three possibilities. It will depend on the person who has come for the close-up. I will call the person the guest.

He is a guest in my energyfield. I am the host; you are my bridges to him. So it will depend on the guest what kind of situation will be more helpful to him—wild, ecstatic, sudden stop; or a very very cool, slow settling.

WON'T YOU JOIN THE DANCE?

To become a medium means to shift the energy. And the only possible way to shift the energy, I say the *only* way is

through your sexual energy. Your sexual energy is still part of the right-side hemisphere, otherwise everything has been taken possession of by the left side.

So while you are absorbing my energy feel utterly sexual, sensuous. In the beginning it will look very sexual. Soon there comes a point of intensity when it starts changing, when it start becoming something that you have not known before at all, something that can only be called spiritual—but only later on, and only if you go totally into it. If you inhibit, your taboos come in and you stop yourself, then it remains sexual, it never becomes spiritual.

All taboos, all inhibitions, have to be dropped; only then at a certain intensity does the transformation happen. Suddenly you are thrown from the left hemisphere to the right hemisphere—and the right hemisphere is the hemisphere of the mystics.

There is an ancient fable of a Hassid mystic. He asked one of his disciples "What do we mean when we use the word 'God'?" The disciple wouldn't answer. Thrice the Master asked and the disciple wouldn't answer. The Master was really angry and he said "Why don't you answer me?" And the disciple said "Because I don't know God!" The Master started laughing and he said "Do you think I know?"

God is not a question of knowing at all, it is a question of feeling. Nobody has ever known God. Those who think they have known, have not really known but felt. It is the function of the right hemisphere of the mind. So the deeper you enter into the right hemisphere, and as our energies start moving in the right hemisphere, you are more and more close to me, to God, to yourself, to everything that is.

This is the first thing to remember. The second thing to remember is: when you are joyous your energy flows into the other; when you are sad you start sucking energy from the other. So while functioning as mediums, be as joyous, ecstatically joyous, as possible; only then will your energy start moving into the guest. Only then will you shower your energy into the guest, only then will he start overflowing. Joy is contagious. So you are not to be a medium out of duty; it has to be joyous celebration.

The third thing: your bodies are musical instruments. The medium has to be just a harp in the hands of the Master,

so I can play on the music of your body, so I can help the music become awake in you. It has to be a very musical process, very graceful, very caressing, loving. When you play upon a musical instrument, you caress it with each touch. You have to become my harps, and you have to remember that—to be very very soft, open, vulnerable, available.

A little resistance from your side and the music will disappear. Then you can go on moving in an empty gesture. It will be empty, of no use; it will make you tired. If you are not making an empty gesture, the guest is going to be helped and you are going to be helped; both are benefited. In fact the mediums will be benefited more, because they will be available every day.

The fourth thing: the first medium, on whom I will be working more, has to function as a triggering point. So whatsoever starts happening in the first medium, you have to fall in tune with her, you have to just move with the first, you have to be just one with the first. And you will be surprised: what is happening to the first will start happening to you all, exactly the same, because it is not a question of the physical body, it is a question of an energyfield. I am just creating an energyfield: if you are ready, the first will be the triggering point and soon you will be taken possession of. So wherever you are—a few people will be standing here behind the guest, a few mediums will be sitting . . . Those who are sitting, they can also participate just by sitting there.

The fifth thing: this is not only a small experiment to help the guest; this is to transform the whole energyfield of the commune. Right now it is a small commune. I was waiting for the new commune, but I think it will be delayed a little more, hence I decided that the work has to start. But in a way it is good: if you can fill these six acres of land with your energy, then it will make you able to fill the new commune. The new commune will be big, at least three square miles. But if you can fill six acres of land with your energy, it will not be difficult to fill the three square miles. It is not a question of how big the place is; the question is whether you have got the knack of it.

So before the new commune happens I am trying to give you the knack of it. And it has started happening: the whole

commune is affected. Even people who have not participated, who have not been here at all, even in their rooms they are affected.

People, wherever they are, have to sit silently and be in a receptive mood, and whatsoever starts happening to them—there in their room, in the garden, wherever they are sitting, on the roof—they have to allow.

So this will be the beginning, and once the experiment succeeds here, then I can prepare a bigger group for the new commune, because then there will be the need of a bigger group.

The sixth point: the people who are sitting here in silent darshan, they can also participate. but they have to be aware: when the group is ecstatic, they can be ecstatic; when the group falls silent, they have to fall silent; when the group becomes absolutely quiet, they have to become quiet, otherwise they will be a disturbance. But when the group is going into ecstasy, into movement, into wild laughter, they can also. So you can also participate with closed eyes. Just two things to be remembered: when the group stops, you have to stop immediately; and the second thing, you are not to disturb somebody else who is sitting by your side, you are not to touch somebody else by your side. You have to be alone, on your own.

WON'T YOU JOIN THE DANCE?

MEETING Meeting with the divine is possible any moment. There is no particular, fixed moment for it to happen; hence it is unpredictable. It can happen right now. All that is needed is the courage to drop the ego. The meeting has to be postponed for howsoever long one wants to take to gather courage to drop the ego. Once you are ready to drop the ego, to lose your identity, to say totally with your heart "I am no more"—suddenly, God is.

It is a very strange meeting. Ordinarily for a meeting two persons are needed. This is a strange meeting; this meeting happens only when one is absent. If two are present it never happens: if you are there and God is there then it won't happen. In your absence the barrier falls, the block disappears because you will be a barrier. If you are not there then it happens. Suddenly you are one with God. There is nothing

to divide you, nothing to separate you. It is like a dewdrop slipping from a lotus leaf into the lake.

Be a dewdrop. Allow yourself to slip from the lotus leaf. Don't cling to the lotus leaf. This Buddhafield is only a lake, sannyas is only a lotus leaf. You are a dewdrop on the lotus leaf. Don't cling! Slip! And go on dancing, go singing, die into the lake! And immediately you are no more but God is. And that's what you are in reality: you are that—*Tat-tvam-asi*. It is one of the greatest statements ever made: thou art that.

NO MAN IS AN ISLAND

MEMORY A good memory is a mechanical thing; a good intelligence is a totally different phenomenon. There have been people of great intelligence and very low-grade memory: Albert Einstein, Thomas Alva Edison—the highest intelligence with the lowest memory. And there have been people of great memory with no intelligence at all.

I was visiting the Hindi University in Benares. A man was brought to me and introduced to me as someone who holds two dozen M.A.s—two dozen! So once in a while you come across a person who has double M.A.s, but two dozen M.A.s! He has set a record in the whole world. No other human being ever has possessed twenty-four M.A.s in twenty-four subjects.

But the man was utterly stupid! In fact, even without seeing him I would have said that he must be stupid. He wasted his whole life just collecting certificates. And when I told him, "You look stupid," he was very angry! He said, "You are the first person—everybody has praised me!"

But I said, "I can see in your eyes there is no quality which can say that some intelligence is inside. I don't see any sharpness in you. You have collected degrees, but you have lost something while you were collecting all this nonsense. Your memory is good, but your intelligence is poor."

It is not necessary that both should exist together.

THEOLOGIA MYSTICA

If you go back in memory and try to remember your childhood you may be surprised to know why you cannot remember. You can remember facts which belong to your

fifth year or fourth year, or at the most to the third year, but the first three years are just vacant. They were there and many things happened, but why can we not remember? It is because the ego was not there, so it is difficult to remember. In a way, you were not. so how can you remember? If you were there you would remember, but you were not.

You cannot remember. Memory exists only after the ego has come into existence, because memory needs a center on which to hang. If you are not, where will the memory hang? Three years is something phenomenal; nothing is ordinary. Really, he should remember more. He should remember the first years. the first days of life, because then everything was colorful, everything was unique. Whatsoever happened was new. But there is no memory of it. Why? Because the ego was not there. The memory needs an ego on which to hang.

THE ULTIMATE ALCHEMY, Vol. II

Consciousness is a continuous river.

When I say drop your memory, I mean psychological memory; I don't mean factual memory. Buddha remembers perfectly that yesterday this man had spat on him, but he also remembers that neither this man is the same nor is he the same. That chapter is closed; it is not worth carrying it your whole life. But you go on carrying. Somebody had said something to you ten years before and you are still carrying it. Your mother was angry when you were a child and you are still carrying it. Your father had slapped you when you were just small and you are still carrying it, and you may be seventy years old.

These psychological memories go on burdening you. They destroy your freedom, they destroy your aliveness, they en-cage you. Factual memory is perfectly okay.

And one thing more to be understood: when there is no psychological memory, the factual memory is very accurate—because the psychological memory is a disturbance. When you are very much psychologically disturbed, how can you remember accurately? It is impossible! You are trembling, you are shaking, you are in a kind of

earthquake—how can you remember exactly? You will exaggerate; you will add something, you will delete something, you will make something new out of it. You cannot be relied upon.

A man who has no psychological memory can be relied upon. That's why computers are more reliable than men, because they have no psychological memory. Just the facts—bare facts, naked facts. When you talk about a fact, then too it is not fact: much fiction has entered into it. You have molded it, you have changed it, you have painted it, you have given it colors of your own—it is no more a fact! Only a Buddha, a *Tathagata*, an enlightened person, knows what a fact is; you never come across a fact, because you carry so many fictions in your mind. Whenever you find a fact, you immediately impose your fictions on it. You *never* see that which is. You go on distorting reality . . .

That's what I mean: Drop psychological memories and you will become a mirror . . .

That does not mean that your past cannot be remembered, because past is part of the present. Whatsoever you have done in the past is part of your present, it is *here*. Your child is in you, your young man is in you . . . all that you have been doing is in you. The food that you have eaten, it is past, but it has become your blood; it is circulating herenow; it has become your bones, it has become your marrow. The love that you went through may be past, but it has transformed you. It has given you a new vision of life; it has opened your eyes. Yesterday you were with me—it is past, but is it really totally past? How can it be totally past? You were changed by it; you were given a new spur, a new fire—that has become part of you.

Your present moment contains your whole past. And if you can understand me, your present moment also contains your whole future—because the past as it has happened has been changing you, it has been preparing you, and the future that is going to happen will happen the way you live in the present. The way you live herenow will have a great impact upon your future.

In the present moment all past is contained, and in the present moment all future is potential. But you need not

be psychologically worried about it. It is already there! You need not carry it psychologically, you need not be burdened by it. If you understand me, that it is contained already . . . the tree is not thinking about the water that it soaked up yesterday, but it is there, thinking or not thinking. And the sunrays that fell on it yesterday, it is not thinking about them. Trees are not so foolish, not as stupid as men. Why bother about the rays of yesterday? They have been absorbed, digested, they have become part—the green, the red and the gold. The tree is enjoying this morning's sun, with no psychological memory of yesterday. Although the yesterday is contained in the leaves, in the flowers, in the branches, in the roots, in the sap. It is contained! And the future is also coming: the new buds which will become flowers tomorrow are there. And the small new leaves which will become foliage tomorrow are there, on the way.

The present moment contains all. Now is eternity.

So I am not saying to forget the factual past; I am simply saying don't be disturbed by it any more. It should not be a psychological investment: it is a physical fact. Let it be so. And I am not saying become incapable of remembering it—it may be needed! When it is needed, the need is present, remember, and you have to respond to the need. Somebody asks you your phone number. The need is present because somebody is asking now, and you say, "How can I say my phone number? Because I have dropped my past." Then you will get into unnecessary troubles; your life, rather than becoming free, rather than becoming a great joy and celebration, will be hampered at every step; you will find a thousand and one problems unnecessarily being created by you. There is no need.

*FLY WITHOUT WINGS, WALK WITHOUT FEET
AND THINK WITHOUT MIND*

MEN See Women, 3rd Series

MEN, MARRIED There are women, I know, who will become interested only in a married person, because then they can create trouble. If the person is not married they are not interested. This is their mathematics: if he were worth something, some other woman would have got hold

of him before. Nobody has bothered about him—he is still a bachelor—so it certainly proves that he is not worth worrying about. At least he is not of the standard they would like.

Once the man has a woman then other women start becoming interested. He must have something! They are more interested in creating jealousy in the other woman than love in the man.

They are more interested in defeating the other woman. Their whole seduction, their whole coquetry, will be concerned with the woman: how they can defeat the woman; how they can prove themselves to be better looking, more loving, more beautiful, more charming, and that the other woman is nothing. Once the woman has broken away from the man they will not be interested in the man at all. The whole purpose is finished.

So never do that ... that is ugly. And it is not going to help you because you are moving in a wrong direction. Find someone, or allow someone to find you. It is good to play the game of hide-and-seek, but don't hide so much that the other gets fed up with the game and goes home! Then there will be no point.

Children play hide-and-seek but they always hide in such a way that the other can find them. It is never made almost impossible. It is a challenge and they go on making noises so the other knows where they are. The other goes on playing the game of seeking them, knowing where they are. But if you hide so much that it becomes impossible to seek you, then the whole game is finished.

BELOVED OF MY HEART

MENSTRUATION For many women the days of the period are a little destructive, and the reason is very biological. You have to understand and become a little alert and aware so that you can rise a little higher than your biology; otherwise you are in the grip of it.

If you are pregnant, the period stops because the same energy that has been released in the period starts being creative: it creates the child. When you are not pregnant, every month the energy accumulates and if it cannot be creative then it becomes destructive. So when a woman is having her period, for those four or five days she has a very

destructive attitude, because she does not know what to do with the energy. And the energy vibrates, it haunts the innermost core of your being, and you cannot give any creativity to it.

All creative energy can become destructive and all destructive energy could have become creative. For example, Hitler. He wanted to be a painter in the very beginning, but he was not allowed. He could not manage to pass the examination and enter into the art school. The man who could have been a painter became one of the most destructive men in the world. With the same energy he may have become a Picasso. And one thing is certain—he had energy. The same energy could have been infinitely creative.

Ordinarily, women are not destructive. In the past they were never destructive because they were continuously pregnant. One child is born, then they are again pregnant; again another child is born and then again they are pregnant. For their whole life they used their energy.

Now, for the first time in the world a new danger is arising, and that is the destructiveness of women. Because now there is no need for them to be pregnant continuously. In fact pregnancy is almost out of date. But the energy is there.

I see a deep connection between birth control methods and the Women's Liberation Movement. Women are becoming destructive and they are destroying family life, their relationships. They may be trying to rationalize it in many ways, but they are trying to be liberated from the slavery. In fact it is a destructive phase. They have the energy and they don't know what to do with it. The birth control methods have stopped their creative channelization. Now if some channels are not opened to them they will become very destructive.

In the West the family life is almost gone. There is continual conflict, continual fighting, quarreling and being nasty to each other. And the reason is—and nobody understands what the reason is—a biological problem.

So whenever you feel that the period is coming, be more alert; be more alert, and before it starts, do wild dancing.

You can go beyond nature because you have a higher nature also. One can go beyond biology, and one has to,

otherwise one is a slave to hormones! So whenever you feel destructive, start dancing.

What I am saying is that dancing will absorb your energy. You are doing the opposite. You say you like to rest and not do anything during these days, but do something—anything, go for a long walk—because the energy needs release. Once you catch the point, once you know that the dance relaxes you completely, those four days of your period will become the most beautiful because you will never have so much energy as then.

HAMMER ON THE ROCK

See also Cycles, 1st Series

MERCY Mercy can be of two kinds. It can be very egoistic, then it only appears as mercy but is not; unless mercy is absolutely egoless it is not authentic. And the difference is very subtle: from the outside there is no difference at all but one can feel the difference inside.

If mercy arises out of your bliss then it can never be an ego trip. If you share your bliss you feel thankful to the person who receives it, you feel humble. Bliss never makes anybody egoistic; on the contrary, dropping of the ego is the basic requirement of being blissful. Unless one drops the ego one is never blissful. Bliss happens within you like a flame of light and mercy is the radiation of it. When your bliss starts reaching to others it is mercy, compassion.

But the false and the pseudo coin which is cheaper to attain is also there. And that's what so many religious people go on doing—the Christian missionaries, et cetera. Their mercy is not out of joy, out of ecstasy; their mercy is a means. They are using mercy as a means of attaining something in this life or in the other life—but it is not an end.

The person who is merciful towards the poor, the starving, the ill, and is using it as a means of attaining heaven, of attaining God's grace, is exploiting these people. In fact this type of man will never like the world without the poor, without the ill, without the starved, because where will he show his mercy then? And how will he attain to paradise?—his whole ladder to paradise will be lost.

So these people who go on serving the poor and the ill

are the people who would like the poor and the ill to remain forever. They would not like the world to be really happy because the happy person does not need your mercy. They would not like the pain to disappear totally, the suffering to be gone forever—then who will need you? Then you will feel absolutely futile. That was the meaning of your life; you were dependent on those people.

In fact one of the so-called Indian saints—his name is Karpatri, he is very famous in the Hindu world—has written a book against socialism. The most fundamental argument that he places against socialism is that if nobody is poor then what will happen to service? If nobody is poor then what will happen to charity? Without charity nobody can enter into paradise, so the poor are absolutely needed. He is, in a way, a sincere man—that he has said so. Mother Teresa of Calcutta won't say so, she is not so sincere. But the reason is very clear: the religious people would not like the world to be a *really* happy place.

If the world is happy and people are enjoying themselves and are blissful, who cares about the other world and heaven? We can make heaven here. Hence all these religious people are against me because my whole effort is to make you blissful here and now. I don't teach any service to the poor and I don't teach any service to the ill and the starved. I only teach bliss, and if out of bliss service comes, it is beautiful. If out of bliss you start serving people that is spontaneous; there is no goal to it, it is unmotivated. And when it is unmotivated it is beautiful.

Just recently Mother Teresa got the Nobel Prize; everybody is praising her—and the whole thing is stupid! How she has contributed to world peace I am unable to understand. By serving the poor of Calcutta, the beggars and the widows and the orphans, how has she served world peace, the cause of peace? The poor of Calcutta are not the cause of world war. By serving them, by helping them to continue to live, the world war is not postponed. And by serving them the poverty is not destroyed either.

In fact these are the people who function as agents of the status quo, of the vested interest. They go on consoling the poor—that is the only way to avoid the revolution. Console the poor, serve the poor, give them little bits here and there

so that they remain attached to those little bits and they remain as they are. Tell them "You are suffering because of your past karmas"; tell them "You are suffering because God is testing you"; tell them "You are suffering because God is purifying you": these are beautiful strategies to keep the poor poor and to keep the rich rich.

It is not an accident that Krishnamurti has not got the Nobel Prize—and he will never get it, yet he is one of the men who has served the cause of world peace most. Gurdjieff never got the Nobel Prize, he would never have got it. Ramana Maharshi never got the Nobel Prize because they don't serve the vested interest. They *really* create great vibrations for peace, love, joy; they create great light, great understanding in the world. But the vested interest—the politicians, the rich, the priests—are not interested in these people; they would not like them to exist at all. They are interested in people who console the poor because that is an anti-revolutionary act, consoling the poor. The consoled poor can never rebel. And the mercy that is shown by such people is a strategy for them too: by serving the poor they are trying to reach heaven.

I don't teach service—I simply teach bliss. Be blissful and out of that much is going to happen. But that will be natural, so there is no need to talk about it at all; it is going to be a byproduct. Service, compassion, love—these are byproducts of being blissful.

EVEN BEIN' GAWD AIN'T A BED OF ROSES

MERGING In India a place where three rivers meet becomes a sacred place. It is a metaphor, because man is a meeting place of three forces: the physical, the psychological, and the spiritual. And when these three forces *really* meet there is great joy, great bliss.

Ordinarily we live in compartments: body lives in one compartment, mind in another, soul in another. The body is not aware of the mind, the mind is not aware of the body; the soul is not known to the mind, the body is completely oblivious of the soul. They *are* together but are not even introduced to each other.

The first step of meditation is to bring them closer—to be introduced to each other, to be linked in a kind of deep

friendship so that a merger becomes possible. And when all three dimensions merge into one point the fourth is born. Out of the meeting of the three the fourth is born, and that fourth is called God. In India we simply call him the fourth: *turiya*, the fourth. We don't give him any name. These three have names but the fourth has no name. The fourth is transcendental.

The whole work of religion consists of creating an alchemy in which your body melts into the mind, the mind melts into the soul, the soul melts into the body. And by and by, slowly slowly, they become one integrated phenomenon. Hence our work is three-dimensional: we work on the body through many techniques; we work on the mind through many therapies; we work on the soul through many meditations.

For the body there is Rolfing, Acupuncture, Shiatsu, Karate. These are techniques to help the body to come closer to integration. And then there are all kinds of psychotherapies available; they are means to bring the mind to a clarity; to give mind a certain order and discipline out of confusion and chaos. And then there are meditations—Vipassana, Zazen, and other meditations—which make you aware of the soul. All these three together slowly slowly mold you into one unity. That unity leads to the fourth, and the fourth is the name of God.

SCRIPTURES IN SILENCE AND SERMONS IN STONE

MESSAGE Just look at your so-called saints and mahatmas. Are they really blissful? They look so sad, so serious, so dead. They talk about bliss; that does not mean that they are blissful. In fact, whenever a person talks too much about bliss that simply shows that he is trying to compensate. He is suffering deep down; talking about bliss he is trying to create an illusion for himself.

It is almost always the people who have failed in love who write poetry about love: otherwise, who has time to write poetry about love? One should love, rather. When you know how to cook, you cook; you don't go on writing about how to cook beautiful foods. You simply prepare beautiful food, nourishing food. It is always the people who have missed the train who talk about love and who talk about bliss and

who talk about truth. Otherwise there is no need—one simply lives it. One's life becomes a message! And that is the only true message.

PHILOSOPHIA ULTIMA

METAPHYSICS I have heard an anecdote:

During a Yiddish play, the curtain fell suddenly and the manager of the theater stepped out before the audience, in the last degree of agitation.

"Ladies and gentlemen," he said, "I'm distressed to have to tell you that the great and beloved actor, Mendel Kalb, has just had a fatal heart attack in his dressing room and we cannot continue."

Whereupon a formidable, middle-aged woman in the balcony rose and cried out, "Quick! Give him some chicken soup!"

The manager, surprised, said, "Madam, I said it was a fatal heart attack. The great Mendel Kalb is dead."

The woman repeated, "So quick! Give him some chicken soup."

The manager screeched in desperation, "Madam! The man is dead! What good will chicken soup do?"

And the woman shouted back, "What harm?"

All metaphysics . . . at the most, one thing can be said in its favor—it cannot do any harm. It is chicken soup to a dead man. Nothing good comes out of it. Nothing can come out of it—mere words, mere play of words. Nothing good can come out of it. Of course, no harm also. It is a futile activity; not even harm comes out of it.

NIRVANA: THE LAST NIGHTMARE

METHODS My effort here is to make every possible method available so nobody misses, so everybody can find the right method for himself. All the methods that have been tried, all the methods that have helped individuals to attain are available here. It is something rare, something that has never happened in the whole of history.

Buddhists know only one method, Sufis know only one method, Christians know only one method, Hindus know only one method—and here all methods are available. This

is a meeting place of all the great Masters. A great merger is happening, a great synthesis is arising.

So put your whole energy into finding out which method suits you. Once you know, that one method simply goes deep in you without any effort, you have found the right track for you. And then God is not far away, it is just around the corner.

JUST THE TIP OF THE ICEBERG

And now don't start clinging to the remedy, to the method. That temptation arises. It is the last temptation, the very last effort of the mind to survive. The mind comes from a back door, it tries once more. Before it disappears forever, it makes one more effort. And that effort is to cling to the method . . .

It has given you such joy, such a deep experience of reality, that naturally you would like to cling to it. And once you cling, you are back in the same old rut again: the mind is back in disguise. Cling to anything and the mind is back, because clinging is mind. Hold on to anything, depend on anything, and the mind is back, because the mind is dependence, slavery. Possess anything—even a spiritual method, even a method of meditation—become a possessor, and you are possessed by it. Whether you possess money or you possess a tremendously significant method of meditation, it doesn't matter. Whatsoever you possess, you will be possessed by it and you will be afraid to lose it.

Once a Sufi mystic was brought to me. For thirty years continuously he had used the Sufi method, *zikhr*, and he had attained to great experiences. One could see it; even ordinary people were aware that he was living in a totally different world. You could see it in his eyes, they were shining with joy. His very being had a vibe of the beyond.

His disciples brought him to me, and they said "Our Master is a realized soul. What do *you* say about him?" I said "Leave your Master with me for three days, and then come back."

The Master stayed with me for three days. On the third day he was very angry, and he said "You have destroyed my thirty years' work!" Because I told him a simple thing—just this sutra of Atisha:

Let even the remedy itself go .. ,

I told him "Now for thirty years you have been remembering one thing, that all is divine. The tree is God, the rock is God, the people are God, the dog is God, everything is God—for thirty years you have been remembering it continuously." And he had really made a sincere effort. He said "Yes." I said "Now stop remembering. How long are you going to remember? If it has happened, then stop remembering and let us see what happens. If it has really happened, then even after dropping remembering, it will remain."

It was so logical that he agreed. He said "It has happened." I said "Then give it a try. For three days you forget remembering, stop remembering."

He said "I cannot stop, it has become automatic."

I said "You just wait and try."

It took him at least two days, forty-eight hours, to stop. It was hard to stop, it had become automatic. There was no need to remember; for thirty years he had been remembering, it was simply there like an undercurrent. But within forty-eight hours it stopped.

And on the morning of the third day he was very angry. He said "What have you done? All that joy has disappeared. I am feeling very ordinary, I am feeling the same as I was before I started on the journey thirty years ago."

He started crying out of anger and out of sadness; tears started coming to his eyes. He said "Give me back my method—please don't take it!"

I said "Just look! If this is so dependent on the method, then nothing has happened. It is just an illusion that you are creating by continuous remembering. This is nothing but autohypnosis."

All the great Masters say this, that one day you have to drop the method. And the sooner you drop it, the better. The moment you attain, the moment awareness is released in you, immediately drop the method . . .

One has to be very alert about dropping the method. Once you attain something, immediately drop the method, otherwise your mind will start clinging to the method. It will talk very logically to you, saying "It is the method that is important."

Buddha used to tell a story again and again. Five idiots

because they were carrying a boat on their heads. The boat was really big, it was almost crushing those five idiots, they were almost dying under the weight of it. And people asked "What are you doing?"

They said "We cannot leave this boat. This is the boat that helped us to come from the other shore to this shore. How can we leave it? It is because of it that we have been able to come here. Without it we would have died on the other shore. The night was coming close, and there were wild animals on the other shore. It was as sure as anything that by the morning we would have been dead. We will never leave this boat, we are indebted forever. We will carry it on our heads in sheer gratitude."

This can happen, because all minds are idiots. Mind as such is idiotic.

THE BOOK OF WISDOM, Vol. I

MICROCOSM Just as there are stars in the outer sky, there are stars in the inner firmament. These two worlds exist parallel—the outer and the inner—and whatsoever is in the outer is also in the inner; they are utterly balanced.

That is the meaning of the old mystic saying: As above so below. And again, in all the esoteric traditions of the world it is said that man is a miniature universe, a microcosm. Man contains all in seed form that is manifested in existence.

The center of existence is light; so is the center of the inner being, it is light. If you go deeper and deeper into yourself, one day you find a star shining within your being. That is your self, and to find it is to find joy, to find it is to find *real* life, to find it is to find something that transcends death.

All meditations are a search for the inner star.

TURN ON, TUNE IN AND DROP THE LOT

MIDDLE The mind lives in extremes: it is either a leftist or it is a rightist, it either indulges or it renounces, it is either violent with others or it becomes violent with itself, it either has a lust for life or it becomes suicidal. That's how the mind functions. It never stops in the middle, it feeds on the extreme. The extreme is the way of the mind and the only method to drop the mind is to drop the extremes.

Let the pendulum stay in the middle—don't allow it to

go to the right or to the left—and when the pendulum stays in the middle, the clock stops. When your consciousness stays in the middle, time disappears, ego disappears, mind disappears. You enter into a totally different world. A different dimension opens up: the dimension of eternity, the dimension of *nirvana*, the dimension of God.

THE IMPRISONED SPLENDOR

MILITARY SERVICE When something is happening, rather than being reluctant, flow with it. What is the point of fighting? Flow with it. Try to learn something through it if it is possible, and there *is* a possibility.

You may come to learn many things about yourself, because the army has existed on the earth as long as man has existed. It must relate to something deep in human mind. It is our violence manifested on the outside. It shows something about the inner status of man, that man is not yet at peace; there is war inside, that's why the war outside. The outside only reflects the inside.

So let that one year become a great experience. Watch, observe yourself, others, and the whole structure of army—because that is the structure of slavery. If you watch it well you will know how slavery is created and you can avoid creating it for others, you can avoid being a slave of others yourself. Then you will come out of this one year's experience wiser. It will be a long group, a therapy group. You will learn how people are tortured, how people are manipulated, how people are humiliated, how their minds are programmed and conditioned. Watch everything.

If you are reluctant, you will not be able to watch it. If you are fighting with something you cannot observe it, you don't have the perspective; you are antagonistic from the very beginning. Remain impartial, without any opinion, just to see the whole process. You will come out feeling thankful that you have been in it, because it is a different way, this is the whole structure of society; the army is a miniature.

That's what is going on in the society; in different forms, of course, in a more civilized way, with more polish, culture, sophistication. In the army it is raw. But if you want to see something you have to see it in the raw. When it is too polished it is very difficult to know what it is, because it

has so many layers around it, so many curtains. If one wants to see something he should go to the very roots, should see it in the raw. The army is the raw society, the law of the jungle. And that same thing goes on vibrating in different forms.

The boss in the offices is the same, the politician the same—the pecking order, Mm? From the president to the policeman, everybody is dominating his own inferior and buttering up his own superior. On the one hand everybody butters up the superior and on another hand takes revenge on the inferior, who has nothing to do with it! From the president to the policeman that continues. When the policeman cannot find anybody, he goes and beats his wife; the wife cannot find anybody so she beats the child; the child cannot find anybody and he destroys the toy, and it goes on and on.

Just for that one year be an observer, be a witness and meditate. Use all the opportunities—the more you use, the better. Don't avoid, don't try to slip out of something. Just go into it, and that one year will be a very very enriching experience. And let that be a fundamental principle of life: when you are going into something, when you have to go into something, don't go reluctantly; go happily, with the attitude that this is something to be done, something to be learned, then why not do it perfectly? Why not do it well? Why not squeeze something out of it? Then a person can go on learning and learning. And that kind of person learns even while he is dying; he squeezes truth out of death too. He does not die unwilling. He has forgotten the language of reluctance; he goes whole-heartedly into everything. Even if death is coming, he relaxes, goes into it, sees what is happening, and in that very relaxation, he transcends death.

To transcend anything, the fundamental, the golden rule is, to go into it in a very very relaxed attitude, in a kind of let-go. Then nothing can destroy you, not even death, so what to say about the army? Nothing to be worried about. But whenever you find time continue to meditate.

THE SUN BEHIND THE SUN BEHIND THE SUN

MIND Buddha says mind is a conjurer; it creates illnesses, it can create cures. Mind creates *all* kinds of illusions—beauty

and ugliness, success and failure, richness and poverty . . . mind goes on creating. And once the idea settles in you, your whole life energy functions to create it, to make it a reality. Every thought becomes a thing, and everything in the beginning was only a thought and nothing else. You live in a kind of hypnosis.

Buddha says this hypnosis has to be broken, and no other religion has tried so hard to break this hypnosis. Man has to be de-hypnotized. Man has to be made aware that *all* is mind: pain and pleasure both, birth and death both. All is mind.

And once this has been seen absolutely, the conjurer disappears . . . and then what is left is truth. And that truth liberates.

TAKE IS EASY, Vol. I

You have many minds but you have only one heart. Have you observed this fact? You don't have one mind; you are multipsyched, you have many minds. They constantly change—every moment your mind changes. One moment it is full of doubt, another moment it is full of belief, and another moment again it is full of doubt. One moment it wants to take the jump, another moment it escapes. One moment you are so full of love, another moment so full of anger and hate.

Watch it: you have a thousand and one minds, and they go on rotating. There is a kind of rotation system in your head. For a moment one mind becomes the master, and in that moment you decide something and you think you will be able to do it. You will not be able to, because next moment the monarch is gone. It is a rotation system: another mind has come up, now another spoke of the wheel has come up. And this mind knows nothing of the decision that the other mind has taken.

This self knows nothing of the other self; it will destroy whatsoever you have decided. One moment you decide never to smoke again, another moment you are pulling out your cigarette packet. And you are surprised just a moment ago you had decided, and the decision seemed so total, so *trustable*. And now it is all gone, gone down the drain, nothing of it is there. And you are perfectly willing to smoke

again. And again that old mind will come back and torture you, and you will repent and think that you are guilty.

But this will go on changing. Mind is a flux, it is a continuum of many minds. And that's why those who live in the mind live a disintegrated, fragmentary life.

The heart is one, it is always one. The heart means the watching consciousness in you. Who is the watcher of the head? Try to meditate over it. Anger comes: who is watching? You know perfectly well that there is anger; you know perfectly well that it is coming and growing, you know perfectly well that soon you will be overwhelmed by it. And then it is going, receding, disappearing, you know it is gone. Gone, gone, gone, it is no more there. Who is watching?

Love comes and goes. Misery comes, happiness comes, everything comes and everything goes. Who is watching? The watcher remains.

Only one thing in you is constant, and that is the watcher. Everything changes, only the watcher abides.

UNIO MYSTICA, Vol. I

When you fall asleep, where is your mind? The body continues without it. The body digests food; there is no need for the mind. Your brain can be taken out completely and your body will continue. It will digest food, it will grow, it will throw dead things out of the body. Now scientists have come to feel that the mind is just a luxury. The body has its own wisdom, it doesn't bother about the mind. Have you ever observed that the mind goes on playing at being the great knower, without having the slightest feeling that all that is important in the body goes on without it? You eat food. The body doesn't ask the mind how to digest it; and it is a very complex process. It is not easy to transform food into blood, but the body transforms it and goes on working. It is a very complicated process because thousands of elements are involved. In right proportions, the body releases juices, which are needed to digest the food. Then it absorbs that which is needed for the body and it leaves that which is not needed, it throws out the excreta. In the body, every second, thousands of cells are dying; the body goes on throwing them out of the bloodstream. There are millions

of needs for hormones, vitamins, and millions of things, and the body goes on finding them from the atmosphere. When the body needs more oxygen, it takes deep breaths. When the body doesn't need it, it relaxes breathing. Everything goes on—mind is just a part in this whole mechanism, and not very essential. Without the mind animals exist, trees exist, and exist beautifully. But the mind is a great pretender. It simply pretends that it is the base, the foundation, the peak, the climax. It goes on pretending. You just watch your mind and you will see. With this pretender you want to understand? This is the only false note within you.

THE GRASS GROWS BY ITSELF

Mind functions through very subtle electric waves. That mechanism has to be understood. Now researchers say that mind functions in four states. The ordinary awake mind functions at eighteen to thirty cycles per second—this is the "beta" state of mind. Right now you are in that state, while awake, doing your things.

Deeper than that is the "alpha" rhythm. Sometimes, when you are not active, but passive just relaxing on the beach, not doing anything, listening to music, or deep in prayer or in meditation—then the activity of the mind is lowered: from eighteen to thirty cycles per second it becomes nearabout fourteen to eighteen cycles per second. You are aware, but not very alert. You are awake, but passive. A certain kind of deep relaxation surrounds you.

All meditators fall into this second, alpha rhythm, when they meditate or pray. Listening to music also that can happen. Just looking at trees, the expanse of greenery, it can happen. Not doing anything particularly, just sitting silently, it can happen. And once you know the knack of it, you can slow down the activity of the mind; then thoughts are not rushing. They move, they are there, but they move at a very slow pace, as if clouds floating in the sky—in fact, not going somewhere, just floating. This second state, alpha, is very valuable.

Below the second there is a third state; the activity falls even lower. That state is called "theta": from eight to fourteen cycles per second. This is the state you pass through

in the night when you are falling asleep, the drowsiness. When you take alcohol you pass through that drowsiness. Watch a drunkard walking: he is in the third state. He is walking not aware. Where he is going, he does not know. What he is doing . . . The body goes on functioning as a robot. The mind activity has slowed down so much that it is almost just on the verge of falling asleep.

In very deep meditation also this will happen—you will fall from alpha to theta. But it happens only in very deep states. Ordinary meditators don't touch it. When you start touching this third state you will feel very blissful.

And all drunkards are trying to reach this blissfulness, but they miss; because the blissfulness is possible only if you go into this third state fully alert—passive, but alert. A drunkard reaches into it, but he is unconscious; by the time he reaches he is unconscious. The state is there but he cannot enjoy it, he cannot delight in it, he cannot grow through it. The appeal all over the world of all sorts of intoxicants is because of the appeal of the theta. But you have chosen a wrong means if you are trying to reach it through chemicals. One should reach it just by slowing down the activity of the mind and remaining fully alert.

Then there is the fourth state; it is called "delta". The activity falls lower still: from zero to four cycles per second. The mind is almost non-functioning. There are moments when it touches the zero point, absolutely still. This is where you go in deep sleep, when even dreams have stopped; and this is what Hindus, Patanjali, Buddhists, have called samadhi. Patanjali, in fact, defines samadhi as deep sleep with awareness—with only one condition, that awareness should be there.

In the West, much research has been done lately about these four states. They think it is impossible to be aware in the fourth because they think it is contradictory—to be aware and fast asleep. It is not. And one man, a very exceptional yogi, has proved it now scientifically. His name is Swami Ram. In 1970, in an American lab, in Menninger Institute, he told the researchers that he would go into the fourth state of mind—willfully. They said, "That is impossible, because the fourth comes only when you are fast asleep and the will cannot function and you are not aware." But

the swami said, "I will do it." The researchers were unwilling to believe, they were suspicious, but they tried.

The swami started meditating. By and by, within a few minutes, he was almost asleep. The EEG records which were tracing the waves of his mind showed that he was in the fourth state, the mind activity had almost ceased. Still, the researchers didn't believe because he may have fallen asleep. That is not the point: the point is whether he is aware. Then the swami came back from his meditation, and he reported all the conversation that was going on around him—better than those who were fully alert.

For the first time in a scientific lab, Krishna's famous sentence has been proved. Krishna says in the Gita, *Ya nisha sarvabhutayam tasyam jagrati samyami*—"That which is a deep sleep to all, even there the yogi is awake." For the first time it has been proved as a scientific theory. It is possible to be fast asleep and aware, because sleep happens in the body, sleep happens in the mind, but the witnessing soul is never asleep. Once you have become unidentified with the body-mind mechanism, once you have become capable of watching what goes on in the body, in the mind, you *cannot* fall asleep: the body will go to sleep, you will remain alert. Somewhere deep within you a center will remain perfectly aware.

YOGA: THE ALPHA AND THE OMEGA, Vol. VI

A rabbi was being interviewed. The old rabbi had died and the synagogue needed a new rabbi. The committee asked the rabbi, "Are you capable of making decisions?" He said, "Sometimes yes, sometimes no." But that's how the mind works.

NO MAN IS AN ISLAND

Try to understand this. Mind is all that you have experienced, all that you have gone through, all that is already dead—mind is the dead part of your being. Then you go on carrying it. It does not allow you to be here; it does not allow you to be present. It does not allow you to be intelligent. Before you respond, it starts reacting.

For example, if I ask a person, "Is there God? Does God exist?"—if he answers from the mind he will be stupid. If he says "Yes, God exists," because he has been brought up

in such a way—taught, cultivated, conditioned that God exists—he says, "Yes, God exists"; but this is not an intelligent response. He does not know; somebody else, others, have told him. They also didn't know; somebody else, others, had told them. He has heard a rumor, and he believes in the rumor. No, he is not intelligent. He is not even intelligent enough to understand what he is saying. Or the man can say, "No, God doesn't exist," because he was brought up in a communist family or in Russia or China. That too is the same stupid mind—conditioning changed, but the stupidity is the same: he knows that God doesn't exist, without knowing. He has not searched; he has not investigated. He has not gone into the matter at all.

But if an intelligent person is asked ... By intelligent person I mean a man who does not look through the mind, puts aside the mind. You ask him, "Does God exist?"—there will be no answer. At the most an intelligent man can say, "I don't know." When you say, "I don't know," you show a certain intelligence, the possibility. It is very small, but it can grow and can become a big phenomenon. Or the person will say, "I have not investigated. I have heard people saying this and that, but I don't know. As far as *I* am concerned I am not aware either this way or that, yes or no. Both are impossible; I cannot say."

This is intelligence, and this man can know someday because with this intelligence discovery is possible. If you are clogged with theories, burdened with scriptures, you will never be intelligent; you will always remain stupid.

Mind is the past—the dead hovering over the living. It is like a cloud surrounding you: through it you cannot see, the vision is not clear, everything is distorted. Let this cloud disappear. Remain with no answers, no conclusions, no philosophies, no religions. Remain open, just open; remain vulnerable, and the truth can happen to you. To be vulnerable is to be intelligent. To know that you don't know is to be intelligent. To know that through mind you miss is to be intelligent. To know that through no-mind the door opens is to be intelligent. Otherwise, mind is *the* stupidity.

YOGA: THE ALPHA AND THE OMEGA, Vol. V

Don't try to do the impossible. Trying to understand reality

through the mind is like pulling yourself up by your own shoestrings: maybe you can hop a little bit, but that hopping is not going to help; you will be back on the ground again and again, and it will be very tiring. Just by pulling your own shoestrings you cannot fly into the sky; that is not going to give you wings.

Slowly slowly, learn the art of contacting reality without the mind interfering. Sometimes when the sun is setting, just sit there looking at the sun, not thinking about it—watching, not evaluating, not even saying "How beautiful it is!" The moment you say something, the mind has come in.

The mind consists of language. Don't use language. Can't you just see the sunset and its beauty? Can't you be overwhelmed by its beauty? Can't you be possessed by its grandeur? What is the point of bringing language in? Nobody is asking you to say anything. The sun does not understand your language, the clouds that have become so beautiful and luminous in the setting sun are unable to understand your language. Why bring it in? Put it aside; be in direct contact, be thrilled. If tears come to your eyes, good. If you start dancing, good. Or if you simply remain unmoving, stoned on the beauty of the sun, intoxicated, you will have gained a little experience—a little experience that goes very far, a little glimpse of no-mind.

And there are a thousand and one situations every day. Holding the hand of your woman or your man, there is no need to talk. People are continuously talking—yakkety-yakkety-yakkety. And the reason why they are talking is that they are afraid to be silent, they are afraid to see the truth, they are afraid to see their utter emptiness, they are afraid to expose themselves, they are afraid to look deep into the other. Continuous talking keeps them on the surface, occupied, engaged.

Holding the hand of your woman or man, why not sit silently? Why not close your eyes and *feel*? Feel the presence of the other, enter into the presence of the other, let the other's presence enter into you; vibrate together, sway together; if suddenly a great energy possesses you, dance together—and you will reach to such orgasmic peaks of joy as you have never known before. Those orgasmic peaks have

nothing to do with sex, in fact they have much to do with silence.

And if you can also manage to become meditative in your sex life, if you can be silent while making love, in a kind of dance, you will be surprised: you have a built-in process to take you to the farthest shore.

People make love in such an ugly way that if children sometimes see their parents making love, they think they are wrestling, fighting—that Daddy is going to kill Mum! Groaning, breathing in an ugly way, violent, their movements have no elegance. It is not a dance; certainly it is not a dance.

And unless it becomes a dance it will remain very very physiological; it won't have any spirituality in it. But it is impossible: unless your whole life is saturated with those moments that come when the mind ceases, your love life cannot move into silence.

The night is full of stars: lie down on the earth, disappear into the earth. We come from the earth, one day we will be going back to the earth to rest forever. At night sometimes, lying on the lawn, disappear into the earth. Look at the stars—just look, a pure look. Don't start thinking about the names of the stars, the names of the constellations. Forget all that you know *about* stars, put aside all your knowledge, just see the stars. And suddenly there will be a communion: the stars will start pouring their light into you, and you will feel an expanding of consciousness. No drug can do it.

Drugs are very artificial, arbitrary and harmful methods to know something which is naturally available, which is easily available, beneficially available. Just watching the stars, you will start feeling high, you will start soaring high.

Make as much as you can of all the opportunities that life and existence allow you. Never miss a single opportunity when you can drop the mind, and slowly slowly you will know the knack of it. It is a knack—it is certainly not a science, because it has no fixed methods.

Somebody may be thrilled by the stars, somebody may not be. Somebody may be thrilled by the flowers, somebody else may not be affected at all. People are so different that there is no way of determining it in a scientific way; it is

not a science. It is not even an art, because an art can be taught.

So I insist on the word "knack". It is a knack: you have to learn it by doing a few experiments with yourself. And once you have the knack ... everybody can have it, because every child is born with it. Every child brings wondering eyes into existence. Soon we force dust into his eyes; we cover his pure mirror with dust. Sooner or later, he becomes knowledgeable—and the sooner he does, the more happy we are. Our happiness is really in poisoning the child.

If the child sees that the parents are very happy because he has become knowledgeable, he starts gathering more and more knowledge. He starts forgetting the knack that he had brought with him into this life, that was inborn. By the time he comes out of the university he has completely forgotten one of the most beautiful things that was given to him by God: the capacity to wonder, the capacity to see without thinking, the capacity to contact reality without the mind continuously interfering, distorting.

You will have to regain it.

The sage is the person who regains his childhood; hence he is called "the twice born". Jesus says "Unless ye are born again, you will not be able to enter into my kingdom of God." And the kingdom of God is *here*, but you have to be reborn—reborn as a no-mind.

And I am not saying that when you are reborn as a no-mind you cannot use the mind. The mind has its limited uses: use it. When you are working in your office, I am not telling you to be a no-mind. When you are working in your shop or in the factory, I am not saying to be a no-mind. I am saying be perfectly a mind. Use the mind but don't carry it continuously, twenty-four hours, day in and day out, with yourself. Don't go on dragging it. Use it as you use a chair. You don't go on carrying your chair everywhere, wherever you go, just because you may need it.

The mind is a beautiful instrument *if* you know how to be a no-mind too.

The mind is impotent, incapable of knowing the beginningless and the endless. The mind exists between birth and death; it knows nothing beyond birth and beyond death.

You were here before you were born, and you will be here after you are dead. The mind has a very limited existence, very momentary: one day it comes, another day it is gone. You are forever. Have some experience of your foreverness.

But that is possible only through no-mind. No-mind is another name for meditation.

THE BOOK OF WISDOM, Vol. I

MIND, DIVINE And the divine mind is not your mind, it is not the mind that we know about. The divine mind is exactly the absence of our mind. As far as our mind is concerned, it is a barrier to the divine mind; it has to go. From our side we have to become no-minds, utterly empty, and then the divine mind descends in us. We have to become a vacuum; that vacuum is immediately filled.

The mind that we have is nothing but memory. It is the garbage of the past, the dust that our mirrors have gathered. This dust has to be washed away. And when the mirror is pure and without any dust, it is not yours, it is nobody's—it is God's. The mirror is God's, the dust is ours. And by "dust" I mean the thoughts, the memories, the desires, the imagination, the dreams and all that. When I say "when we are utterly empty", I mean when all these things have disappeared and there is nothing left—or only nothing is left, a pure silence; nothing stirs it.

That's what meditation is all about, and once that nothingness is attained, one is surprised: something from the beyond descends and fills one. And that is fulfillment; then one is satiated forever. There is contentment, and a contentment that is eternal, not a momentary phenomenon—that one moment it is there, another moment it is gone again and the thirst and the longing come back.

So divine mind means: the mind of the whole, the mind of the total, the cosmic mind. You have to disappear into it, like a dewdrop falling into the ocean. Your mind is like the dewdrop, the divine mind is like the ocean. The dewdrop becomes very afraid, naturally so, because it can see "I am going to disappear, I am going to lose my identity; I will be no more." The fear is logical but still unfounded, because once the drop has disappeared into the ocean it becomes the ocean. It has not been a loser; it has gained. It has lost

only a small definition and it has become vast. With God we lose nothing because we don't have anything and we gain all. Or, we only lose our chains, our bondages, our prisons; and our so-called mind is just a prison.

The divine mind is absolute freedom—it is liberation from all limitations.

HALLELUJAH!

MINDFULNESS See Rightness, 3rd Series
Responsibility, 3rd Series

MINE First the child becomes aware of "mine", then of "me", then of "you", then of "I". This is how it proceeds. This is precisely the procedure, exactly in this order. First he becomes aware of "mine". Watch it, because this is your construction, the structure of your ego. First the child becomes aware of "mine"—this toy is mine, this mother is mine. he starts possessing. The possessor enters first; possessiveness is very basic. Hence all the religions say: Become non-possessive—because with possession starts the hell. Watch small children: very jealous, possessive, each child trying to snatch everything from everybody else and trying to protect his own toys. And you will see children that are very violent, almost indifferent to others' needs. If a child is playing with his toy and another child comes you can see an Adolph Hitler, a Genghis Khan, a Nadir Shah. He will cling to his toy: he is ready to hit, he is ready to fight. It is a question of territory, a question of domination. Possessiveness enters first; that is the basic poison. And the child starts saying, "This is mine."

Now look—nothing can be "mine" in reality, in truth. We come empty-handed, we go empty-handed. This whole business of "mine" and "thine" is just a dream. But once the child says, "This is mine," now he is entering into a maladjustment with reality. So you will find that the more you have this idea of "mine", the more you will be miserable, the more you will suffer. Everywhere: "This house is mine; this woman is mine; this man is mine," and *everywhere* you will immediately claim and possess . . . and misery enters.

Two persons are in love. If it is just a beginning the "mine" has not started—because if "mine" has not started, the mind

has not started. Once the "mine" starts, the ego is on the way. The ego is the crystallized "mine". And once the "mine" starts, love is lost. Love is beautiful only when there is no "mine". But it enters immediately, because that has become our very structure. That is our foundation in this world. We are wrongly based.

THE DISCIPLINE OF TRANSCENDENCE, Vol. IV

MINISTER See Rajneeshism, 3rd Series

MIRACLES We have been fed with many stories of miracles, but nobody believes in them—not even those who tell them, who teach and preach, even they don't believe in those miracles.

Those miracles that Christians go on thinking Christ did, and Jainas go *on* thinking happened in Mahavira's life, and Buddhists go on writing about as far as Buddha is concerned, are all inventions. And they have been invented to prevent the real miracle from happening to you. Let me repeat it: all these stupid miracles have been invented and propagated around the world simply to distract you from the real miracle that can happen to you . . .

And Jesus walking on water ... I don't think that he was so foolish as to walk on water. But these miracles have been told to you so that you can be distracted from the real miracle, so when the real miracle starts happening you cannot believe it. You can only believe in miracles if they are in stories, and Jesus is nothing but a story to you and Moses is a story.

Moses parted the ocean ... I have been trying to part the water in my bathtub and I have not been able to yet! It is all nonsense. Every day for twenty-five years ... and I close my eyes and I open my eyes, and it is the same!

It is silly to believe in such things, but we have been brought up on these silly things . . .

Remain open and vulnerable to all the winds and the rain and the sun. Remain available to existence as such. To me, existence is God and there is no other God. And existence is each moment a miracle—we have just become blind.

There are many kinds of blindness: Christian blindness, Hindu blindness, communist blindness, Buddhist blindness,

and so on and so forth. Drop all these blindnesses. Become simple and ordinary. That's what my sannyas is all about. Listen and watch and see what is happening. And many more miracles are bound to happen; they will be following. If you allow, then you are on an unending journey, a pilgrimage that begins but never ends.

THEOLOGIA MYSTICA

The body is one of the most beautiful phenomena of nature ... It is one of the most amazing miracles. For seventy to a hundred years it keeps itself alive, it keeps rejuvenating itself, it perpetuates itself. Its every mechanism is a miracle.

You cannot even conceive how your body is working. You are not aware of it—how it transforms your bread into blood. You have heard about alchemists, that they were trying to transform baser metals into gold; your body is doing far better—it is transforming all kinds of crap that you go on throwing inside yourself into blood, into bone. Not only into blood and bone: it makes your brain out of that crap—out of your ice cream, Coca-Cola, it goes on making your brain, a brain which can create a Rutherford, an Albert Einstein, a Buddha, a Zarathustra, a Lao Tzu. Just see the miracle!

A brain, such a small thing, enclosed in a small skull, and a single brain can contain all the libraries of the world. Its capacity is almost infinite. It is the greatest memory system. If you want to make a computer of the same capacity, you will need miles of space to make that computer function. It is encaged in your skull. And although science has developed so far, they have not yet been able to transform ice cream into blood. They have been trying, but they cannot find the clue—what to do? How to transform ice cream into blood? It is a faraway thing to make anything like brain out of ice cream! Perhaps it will never happen. Or even if it happens it will happen through the brain; it will be again a miracle of the brain.

THE WILD GEESE AND THE WATER

Shiva is the god of destruction, the god of death. But even a god of death is created, projected by human mind, and human mind is, after all, human: you can create beautiful philosophy, but something of you is bound to be projected in it.

Shiva's wife, Parvati, died. Now he is the god of destruction, death, but he could not accept the death of Parvati. You see the human element. He took the dead body of his wife and carried her on his shoulders for twelve years around the country in search of a physician. There might have been someone—who knows?—a magician, a physician, a miracle man who would revive her. He loved her so much . . . Now, you cannot carry a dead body for twelve years. The body became rotten—it started falling to pieces. Somewhere the hand fell, somewhere the leg fell. That's how the Hindu sacred places were born: wherever any part of Parvati fell, one sacred place was born. So there are twelve most sacred places in India. Those places are just graveyards of parts of Parvati. Until the whole dead body disappeared, Shiva carried her in search of somebody who could perform a miracle and revive her.

Man does not want to believe in death, hence he creates all kinds of stories about miracles.

TAO: THE GOLDEN GATE, Vol. II

An innocent young woman told her doctor she was not feeling at all well lately. After examination the doctor told her she was pregnant.

"But that is impossible, I have never been with a man!"

The doctor patiently explained the facts of life to her in some detail.

"Well!" she said, "and that lousy First Aid Instructor told me it was artificial respiration."

Miracles don't happen. Miracles can't happen. Miracles are just the stupid desire in man's mind to have something special. They show only that stupid desire—the desire for the sensational. These are ancient detective stories, nothing else. Christ is born to a Virgin Mary—just ancient novels, fictions. Do you know that J. Krishnamurti only reads detective stories, nothing else?

One of his followers once came to me, and he said, "I am puzzled. Since I have come to know that Krishnamurti reads only detective novels and stories, I am very worried. And he goes on condemning the scriptures. And he says 'I am fortunate that I have not read any scriptures of the world.' "

I said to him, "You need not be worried, because I have been reading both—the scriptures and the detective stories—and I have not found any difference between them. They are the same. The detectives are modern, and the mythologies are ancient; they are just old styles of writing detective stories."

THE WISDOM OF THE SANDS, Vol. II

MIRROR The mirror does not cling to your picture. The mirror does not create a memory of you; the mirror will never think of you again. The mirror will never have any nostalgia, the mirror will never think, "How beautiful a person he was! And when is he going to come again?" And the mirror will not follow you—not even in thought, not even in dreams. The moment you disappear, you have disappeared.

This is non-attachment. When you are there, you are there. The mirror likes you, loves you, welcomes you, takes you to its very heart. But the moment you are gone, you are gone—the mirror is empty again. This is the whole secret of non-attachment: live in the world, but don't be of the world. Love people, but don't create attachments. Reflect people, reflect the beauties of the world—and there are so many. But don't cling. The clinging mind loses its mirrorhood.

And mirrorhood is Buddhahood.

To keep that quality of mirroring continuously fresh is to remain young, is to remain pure, is to remain innocent. Know, but don't create knowledge. Love, but don't create desire. Live—live beautifully, live utterly, abandon yourself in the moment. But don't look back. This is the art of non-attachment.

TAKE IT EASY, Vol. 11

You are so unaware of yourself; that's why you are running after money, power, prestige. Become a little more aware of who you are. Give a little more attention to yourself.

Lukowski went to the bank to cash a check. Since Lukowski had no account at the bank, the clerk asked if he could identify himself.

"Say," asked Lukowski, "is there a mirror around here?"

"Yes," said the teller, "on the post beside you."

Lukowski glanced in the mirror and heaved a sigh of relief. "Yeah," he said, "it is me all right."

That is how you recognize yourself, always looking in the mirror. The mirrors differ. You look in the eyes of other people: if they think you are a good man, *you* think you are a good man. If they think you are beautiful, *you* think you are beautiful. If they think you are intelligent, *you* think you are intelligent. All that you know about yourself is collected from others—others who don't even know themselves.

This is a very strange world: you are asking people, "Who are you?" and they don't know themselves, and you depend on what they say about you—you depend on it. You go on collecting information. That's why it hurts when somebody says you are a fool. Why does it hurt? Let him say that you are a fool; just by his saying it you don't become a fool. But why does it hurt then? It hurts because all that you know about yourself depends on public opinion. Now that opinion comes from the same source—from the outside—from where you have been collecting the opinion that you are very intelligent. Now you are in a contradiction; that's why you are upset, disturbed. Now he has created a contradiction. Now he has created trouble for you, he has created a dilemma. Now you are again confused: you don't know who you are.

A Sufi parable:

A Sufi stayed in a caravanserai but there was no empty room available. So the manager said, "You will have to share the room with somebody else."

The Sufi said, "That is going to create trouble because when I am alone in my room, in the morning when I wake up I know perfectly well it is me, but when there are two persons in the morning, how am I going to decide who is who?"

While this strange conversation was going on, the man with whom the Sufi was to share the room was also listening to the whole thing. He had a great idea. The manager said, "That seems to be a relevant point"—because the manager had come across these mad Sufis many times:

"They are always saying strange things. Now what a thing he is talking about!"

But the Sufi was saying something really significant: how do you know in the morning who is who? When there are two persons and there has been a gap of the whole night's sleep, how to gather again that "I am myself?"

The manager said, "I have come across many Sufis and slowly slowly I have learned many things about them. Do one thing: take this rope with you and when you go to sleep tie this rope around your feet so when in the morning you see the rope around your feet you will know it is you."

The Sufi said, "That seems to be sensible."

In the night, in the middle of the night, when the Sufi was snoring, the other man took away the rope just to play some mischief, tied the rope around his own feet and went to sleep. And in the morning there was havoc! The Sufi woke up; the other man was still sleeping. He shook him and he said, "Now I know you are the Sufi, but then who am I? I am perfectly certain you are the Sufi—the rope is there—but the problem is, now who am I? And I had told this foolish manager that some trouble is bound to arise; now this trouble has arisen."

This Sufi parable is significant: it is about you. That's how you know who you are. Yes, not so visibly; but invisibly how do you recognize yourself?—in the mirror or in the mirror of other people's eyes, in the mirror of their opinions.

Only a Buddha is unaffected by others' opinions because he really knows who he is. He needs no arbitrary method, no ropes, no mirrors, no information from anybody else; he knows himself directly.

THE BOOK OF THE BOOKS, Vol. XII

MISCHIEF Buddha never uses the word "sin", because it is condemnatory. He has such a deep respect for humanity! No other Master has ever shown such respect for humanity as Buddha. And it is difficult to show respect for humanity, really difficult, because humanity behaves in such stupid ways. Only an enlightened Master can still show respect for humanity, in spite of all that humanity goes on doing.

Buddha uses the word "mischief"; it does not condemn you. It simply says that you have chosen a wrong way. And

he says:

Mischief is yours.

It is not predetermined by God, by fate, or by anybody else—it is yours. And the sorrow that follows mischief—or, more accurately, the sorrow that simultaneously happens with mischief, is also yours. There is no God who punishes you, there is no need, because if there is a God—again an invention of the priests—if there is a God as a judge . . . judges can be bribed.

And the priests have been telling people, "Pray to God, praise the Lord, and you will be forgiven." What is praise? It is a kind of bribery! . . .

Priests have been agents between man and God. "You commit sin? Don't be worried," priests say. "Just give the right amount of bribery and you will be forgiven. God is very compassionate." If you don't bribe, then of course you have to suffer.

Buddha removed God completely. He removed God because he wanted to remove the priest. Unless God is removed the priest cannot be removed; he is just a shadow of the God, a byproduct. The God is his invention! Hence the whole priesthood of India was against Buddha, because he was destroying their very trade, he was revealing their very trade-secret, he was cutting their very roots . . .

No God is there to give you punishment, each act of mischief intrinsically brings sorrow to you. If you put your hand in the fire you will be burned. Not that a judge is needed to declare that now you have to be punished by the decree of God or the decree of the judge; you have to be punished because you have put your hand in the fire. There is no need for anybody to declare any judgment. The moment you put your hand in the fire you are burned—immediately, instantly! In Buddha's vision, the action brings its own result: no judge is needed.

THE BOOK OF THE BOOKS, Vol. V

MISERLINESS The man who starts thinking himself separate from the source is bound to become miserly. Not knowing that he is part of the source he becomes very small,

afraid to give. Then his mathematics is: if you give you will have less, if you go on giving one day you will be a beggar.

Not knowing of the infinite source is the cause of our miserliness. And to be a miser is to be in misery because the person who cannot give becomes incapable of receiving. The person who cannot give becomes closed: he is afraid to give. He has to be very cautious to keep his windows and doors closed, tightly closed, so nothing escapes from him. But these are the same doors from which things corny! If you keep your doors closed the sunrays will not reach you, the wind will not come to you, you will not be able to see the stars and the flowers, and the fragrance will not float into your being.

The miserly person is bound to be in misery—he is cut off. He lives as if he were a tree without roots, ungrounded, uprooted. His life is nothing but a process of slow dying; he does not know anything of abundant life . . .

It is like a well. You can lock up the well, you can cover it up, in fear. Maybe in the coming year there are not going to be any rains. It is better, advisable, to preserve the water in your well, to prevent your neighbors, to prevent everybody from drinking or taking water from your well. You can keep the well closed, but when the time of need arises you will be surprised: the well-water will no longer be worth drinking, it will have become poisoned. And, moreover, the well will have lost its spring.

If you go on drawing water from the well, the springs go on feeding it. The more you draw the water, the bigger the springs which go on opening up. Your well is just a small window on the ocean, a faraway window; it is connected with the ocean. If you create a vacuum in the well, if you go on emptying it, then the waters will be rushing in from all sides to fill it up. Nature abhors a vacuum—physically, spiritually, on every dimension and plane.

Be empty, and you will be surprised: the emptier you are, the more full you will be. Hence by giving you don't have less, by giving you have more. By giving you don't become a beggar, by giving you become an emperor.

COME, *COME*, YET *AGAIN* COME

Love is the most precious thing in life. Love as much as

you can, don't be a miser in loving. People are very miserly; they want everybody to love them but they don't give anything. This is the misery of the whole world.

NO MAN IS AN ISLAND

MISERY If you are miserable it is your own work, it is your own creation, it is your own decision. You can instantly change; you can drop it all. It is not natural. To be miserable is an unnatural state; to be blissful is just natural. So there is not much of a problem. Once you understand it, that somehow you have lived in a state of unconsciousness, that's why you have created all kinds of anxieties around you . . . If you wake up those dreams will evaporate.

Meditation simply means waking up—it is time. It is always time. Wake up!

Being a sannyasin simply means that you have decided to remain in an unconscious state no longer. And the moment you wake up, all misery disappears. Suddenly you find all is joy, all is bliss, all is benediction. Your very being is the kingdom of God. Jesus says again and again, "The kingdom of God is within you," and you are seeking it outside; that's why you are miserable. It is inside and you are seeking outside—you will never find it.

Hence the broken dreams, the drudgery, the boredom, the fed-upness, the tired, exhausted feeling, and the constant complaining, grumbling mood. You are surrounded by no's.

You can live as a yes, and to live as a yes is to be religious. To say "Yes! Yes! Yes! Yes!" to existence is to be religious.

GUIDA SPIRITUALE

One can go into the enquiry of truth either out of misery, or out of bliss. If one goes into the exploration out of misery, one has taken a wrong step from the very beginning. The miserable person will never be able to know truth because in fact, he is not interested in truth. All that he is interested in is how to get rid of misery, so whatsoever will help him to get rid of misery, he will cling to as truth.

And lies are very comfortable. Particularly when you are in misery, lies are very consolatory. So the person who is miserable cannot reach truth. He will find many miseries surrounding him, hankering to be consoled, to be covered,

to be repressed, to be forgotten. Hence he will quickly choose any lie that can help him. Maybe the help is temporary—it can *only* be temporary—but the miserable person, the drowning person cannot be bothered about whether the lie is only temporary or is a truth that is going to be eternal. He is drowning: anything that can save him right now, even a straw, he will try to cling to. Just the very hope that something is there to cling to—that will keep him afloat a little longer.

That's why millions of people are living in lies. For them God is a lie. They believe in God not because they know, but because they are in misery. They believe in after-life not because they know, but because they are in misery and they are afraid of death. They believe in the immortality of the soul not because they know—they know nothing of the soul; they have never tasted anything of the soul; they have never gone inwards—but they believe in the immortality of the soul because their life is such a failure. If there is only one life then when are they going to make it? This life is gone, or almost gone, and they know that this much time is not enough for them to make any success out of it. They need more time. Hence they create theories of reincarnation, of coming again and again back to life, of the soul going on, being reincarnated again and again.

I am not saying that these things are not true, but for people these are only lies—they are believing in them. Every belief is a lie. Even if you believe in a truth it becomes a lie. Belief makes everything a lie. Truth has not to be believed, truth has to be experienced; only then is it true.

Hence the first step has to be taken very carefully. It should not be taken out of misery, it should be taken out of bliss. That's why my effort here is to help you dance, sing, love, laugh. Only then can real spirituality have a beginning in your life. It has to be rooted in laughter, in joy. It has to be rooted in your healthy rejoicing in life. Rejoice in everything that surrounds you: the beauty of the sunset and the flowers and the stars; the beauty of a bird on the wing, lonely, far away in the sky, beyond the clouds. Just watching it is such a joy!

Allow every possibility in your life so that you can feel

a little more dancing, singing, humming; then only start the enquiry for truth. First clear the ground of misery.
EIGHTYFOUR THOUSAND POEMS

You suffer misery in the hope of pleasure. If it is pure misery it is impossible to cling to it. Just watch, be more alert about your misery.

For example: you are feeling jealous, it creates misery. But look around—there must be something positive in it. It also gives you some ego, some sense of your being separate from others, some sense of superiority. Your jealousy at least pretends to be love. If you don't feel jealous you will think maybe you don't love any more. And you are clinging to jealousy because you would like to cling to your love—at least your idea of love. If your woman goes with somebody else or your man and you don't feel jealous at all, immediately you will become conscious that you no longer love. Otherwise, for centuries you have been told that lovers are jealous. Jealousy has become an intrinsic part of your love: without jealousy your love dies; only with jealousy can your so-called love live. If you want your love you will have to accept your jealousy and the misery that is created by it.

And your mind is very cunning and very clever in finding rationalizations. It will say, "It is natural to feel jealous." And it appears natural because everybody else is doing the same. Your mind will say, "It is natural to feel hurt when your lover leaves you. Because you have loved so much, how can you avoid the hurt, the wound, when your lover leaves you?"

In fact, you are enjoying your wound too, in a very subtle and unconscious way. Your wound is giving you an idea that you are a great lover, that you loved so much, that you loved so deeply, that your love was so profound, that you are shattered because your lover has left you. Even if you are not shattered you will pretend to be shattered—you will believe in your own lie. You will behave as if you are in great misery, you will cry and weep, and your tears may not be true at all. But just to console yourself that you are a great lover, you have to cry and weep.

Just watch every kind of misery: either it has some pleasure in it which you are not ready to lose, or it has some hope in it which goes on dangling in front of you like a carrot.

And it looks so close, just by the corner, and you have traveled so long and now the goal is so close, why drop it? You will find some rationalization in it, some hypocrisy in it . . .

Have you watched it, observed it?—if you talk about your misery to people, they give great sympathy to you. Everybody is sympathetic to the miserable man. Now, if you love getting sympathy from people you cannot drop your misery; that is your investment.

The miserable husband comes home, the wife is loving, sympathetic. The more miserable he is, the more his children are considerate of him; the more miserable he is, the more his friends are friendly towards him. Everybody takes care of him. The moment he starts becoming happy they withdraw their sympathy, of course—a happy person needs no sympathy. The more happy he is, the more he finds that nobody cares about him. It's as if everybody becomes suddenly hard, frozen. Now, how can you drop your misery?

You will have to drop this desire for attention, this desire for getting sympathy from people. In fact, it is very ugly to desire sympathy from people—it makes you a beggar. And remember, sympathy is not love; they are obliging you, they are fulfilling a kind of duty—it is not love. They may not like you, but still they will sympathize with you. This is etiquette, culture, civilization, formality—but you are living on false things. Your misery is real and what you are getting in the bargain is false. Of course, if you become happy, if you drop your miseries, it will be a radical change in your lifestyle; things may start changing.

THE BOOK OF THE BOOKS, Vol. V

Misery is a byproduct, the shadow of the mind, the shadow of the illusory mind. Misery is a nightmare. You suffer only because you are asleep. And there is no way of escaping it while you are asleep. Unless you become awakened the nightmare will persist. It may change forms, it can have millions of forms, but it will persist . . .

Misery is a byproduct, so is bliss. Misery is a byproduct of being asleep, bliss is a byproduct of being awake. Hence you cannot seek and search for bliss directly, and those who seek and search for bliss directly are bound to fail, doomed

to fail. Bliss can be attained only by those who don't seek bliss directly; on the contrary, they seek awareness. And when awareness comes bliss comes of its own accord, just like your shadow, unshakable.

THE BOOK OF THE BOOKS, Vol. I

You may have read or heard about the so-called positive thinkers of the West . . . They say "When you breathe out, throw out all your misery and negativity. And when you breathe in, breathe in joy, positivity, happiness, cheerfulness."

Atisha's method is just the opposite: when you breathe in, breathe in all the misery and suffering of all the beings of the world—past, present and future. And when you breathe out, breathe out all the joy that you have, all the blissfulness that you have, all the benediction that you have. Breathe out, pour yourself into existence. This is the method of compassion: drink in all the suffering and pour out all the blessings.

And you will be surprised if you do it. The moment you take all the sufferings of the world inside you, they are no longer sufferings. The heart immediately transforms the energy. The heart is a transforming force: drink in misery, and it is transformed into blissfulness ... then pour it out.

Once you have learned that your heart can do this magic, this miracle, you would like to do it again and again. Try it. It is one of the most practical methods—simple, and it brings immediate results. Do it today, and see.

THE BOOK OF WISDOM, Vol. I

MISINTERPRETATION If you don't know yourself you are living out of unconsciousness, and a life of unconsciousness can only be one of misunderstanding. You may listen to Buddha, you may listen to me, you may listen to Jesus, but you will interpret according to your own unconsciousness—you will misinterpret.

Christianity is the misinterpretation of Jesus, so is Buddhism the misinterpretation of the Buddha, and so is Jainism the misinterpretation of Mahavira. All these religions are misinterpretations, distortions, because the people who followed Buddha, Mahavira, Krishna, are ordinary people

without any awareness. Whatsoever they do, they will save the letter and kill the spirit ..

Jesus says one thing, people hear it, but they hear only the words and they give to those words *their* meaning . .

You have heard, but you have not listened, and all kinds of distortions have gathered around. And people go on repeating those words without any idea of what they are repeating.

COME, COME, YET AGAIN COME

MISSIONARY See Service, 3rd Series

MISTAKES Stop kicking yourself, Mm? And don't start kicking yourself because you are kicking yourself, otherwise you will think, "Now I have to stop" and if you kick yourself, you kick yourself more.

Mistakes are perfectly okay, nothing is wrong in mistakes. Everybody makes them and everybody has to make them. Don't ask for perfection. Mistakes are good, they keep you human. Otherwise you will either become inhuman or superhuman, and both are not good. To be human is very beautiful but to remain human one has to err. And nothing is wrong in making mistakes! Why make so much fuss about it?

But you have some idea that you should not commit mistakes; then you torture yourself and feel guilty and condemn yourself. There is no need; everybody commits mistakes. Just remember one thing: not to commit the same mistake again. I'm not saying that you have to feel guilty for it; make some new mistakes! That is how one grows. Get fed up with the old and find out some new ways to commit new mistakes. Every day commit at least one new mistake. Try: find at least one thing to do wrong every day, and enjoy it!

Be human and don't keep inhuman ideals in your mind. That's the space we want to create here, a very human space where everyone is accepted as he is. Not that growth will not happen; growth will happen only then—when acceptance is there for oneself as one is.

If you have made a mistake there are two ways to treat it: one is to feel guilty. If you feel guilty, you will commit

the same mistake again. Guilt is the way to help the mistake come back. You are trapped, because when you make the mistake you start feeling guilty; this is a way of looking at something else. You forget the mistake and you start focusing on the guilt. The mistake will be repeated again.

The second alternative is the right alternative: when you commit a mistake, see why you committed it, how you committed it, how it goes on happening; go into the mechanism of it. Repeat it deliberately, see why it happens, go into the very process of it. And there is no need for any guilt. Be scientific about it, go into it: "Why do I commit this again and again?" And I am not saying that you should not commit it; just find out why, how it happens, what is the mechanism, how it takes hold of you, how it arises from the unconscious. Just go and watch the whole process . . . and joyously. There is no need to feel guilty at all, then you will never commit it again, because you have looked into it and you are finished with it.

Guilt never gets rid of any mistakes; it perpetuates them. Feel guilty and you will commit the same mistake again and again and again. And you will feel very righteous too, because you feel guilty—what else can you do?

You write two plus two is five and then you feel guilty. You beat yourself, you don't take food, you fast; now this is foolish! How is beating yourself or keeping yourself in a torture chamber going to help your arithmetic? It is useless, and you have changed the whole problem! You have to look into it, into why two plus two becomes five again and again. There must be some wrong association in the mind; somewhere it has become very deep-rooted. Go into it, search for it, for the cause of it, and once you have found the cause it will disappear. To know a thing totally is to be free of it.

This is not the way; kicking yourself is not going to help. Whenever you commit a mistake again, go into the process of it, see why, how it happens. And if you enjoy committing mistakes then there is no need to change. I am not saying that you have to change it. If you enjoy committing mistakes then it is perfectly okay, because there are a few mistakes that people enjoy. Then there is nothing wrong; they are innocent. Everybody has the right to enjoy a little.

THE SUN BEHIND THE SUN BEHIND THE SUN

MISTRUST There must be something in you that you are really suspicious of. Unless you can trust yourself you cannot trust your wife or anybody else. If you mistrust yourself you will project your mistrust on people who are around you. The thief thinks that everybody is a thief. It is natural, because he knows himself, and that is the only way of his knowing others.

What you think about others is basically a declaration of what you think about yourself. You know that if your wife is not constantly watching you, you will do something. You will start flirting with some woman—you know it. Hence the fear: "If I am at the office, who knows?—the wife may be flirting with the neighbors." You know perfectly well what you are doing with the secretary; that is creating the problem.

That's why you say "Though I know my wife is innocent, still I am suspicious." You will remain suspicious till something in you drops. It is not a question about the wife; all questions when they arise are really about you ..

If you accept this, that "Sometimes I become attracted to a woman" then nothing is wrong, then your wife can also become attracted to some man. But if you reject it in your own being, if you condemn it in your own being, you will condemn it in others' beings too.

So it is not a question of how to trust your wife, it is a question of how to *trust*. Mind lives in the climate of doubt, it feeds on doubt. And unless you know how to put the mind off when it is not needed and descend into the heart, you will not know how to trust.

The climate of the heart is trust. Mind cannot trust; mind is incapable of trusting. And we have all become hung-up in the head. Hence, even though we say that we trust, we don't trust. We insist that we trust, but our very insistence shows that we don't trust. We want to trust, we pretend to trust, we want the other to *believe* that we trust, but we don't trust. The head is impotent as far as trust is concerned. The head is the mechanism for doubt; the head is constantly a question mark.

You will have to know how to come down to the heart, which has been bypassed by the society. The society does not teach you the ways of the heart, it only teaches you the ways of the mind. It teaches you mathematics and logic and

it teaches you science, et cetera, et cetera—but they are all the cultivation of doubt.

Science has grown through doubt, doubt has been a blessing as far as science is concerned. But as science has grown more and more, man has shrunk. Humanity has disappeared, love has almost become a myth. Love is no more a reality on the earth. How *can* it be a reality? The heart itself has stopped beating.

Even when you love, you only think that you love; it comes through the head. And the head is not the faculty for love.

Start meditating. Start putting off the constant chattering of the head. Slowly slowly, the mind becomes quiet. Get into things where the mind is not needed—for example, dancing. Dance, and dance to abandon, because in dance the mind is not needed. You can lose yourself in a dance. In losing yourself in a dance, the heart will start functioning again.

Drown yourself in music. And slowly slowly you will see that there is a totally different world of the heart. And in the heart there is always trust. The heart does not know how to doubt, just as the mind does not know how to trust.

UNIO MYSTICA, Vol. I

MISUNDERSTANDING Mind is misunderstanding—any kind of mind, good or bad, educated or uneducated, cultured or uncultured, Christian or Hindu; it does not matter what kind of mind it is. Mind as such is misunderstanding. Mind means you are carrying *a priori* conclusions; you are not seeing that which is, you are seeing that which you want to see. You are not seeing but projecting. Your mind is a projector; it uses everything as a kind of screen, it projects itself on the screen.

In dim light you can see a rope as a snake. The snake does not exist; it is your fear projected, the rope becomes a screen. But for you the snake becomes as real as if it was really there. It can affect you—it will affect you. You may start trembling, you may start running, you may slip on a banana peel, you may fall down, you may have a heart attack—and all these things will be real. One can even be killed! And there was no snake at all. You created the whole thing, you invented it, you projected it.

The world that we know is not actually the world that is; it is the world that we are projecting. This is a misunderstanding. That's why the eastern mystics have called our world nothing but *maya*, an illusion. It does not mean that the rocks are not there, that the walls are not there and you can pass through them. It does not mean that matter does not exist. It simply means that what exists is not known by you, and what is known by you is something else. Something certainly exists, but it remains unknown to the mind.

The mind is a barrier. It does not allow you to see, to feel, to know, to understand. It goes on creating misunderstanding, it is the source of all distortions. Hence, unless mind is put aside, understanding does not arise.

Understanding means a state of no-mind. That's what meditation is all about. Meditation is the art of putting the mind aside, not allowing it to interfere, not allowing it to stand between you and the real. When you face the real without any interference of any kind—philosophical, political, religious—when there is no idea between you and the real, when the real is simply reflected in you like a tree is reflected in the lake or a face is reflected in the mirror, then there is understanding.

Understanding is a byproduct of meditation; misunderstanding is a shadow of the mind. And these are the only two ways a man can live: either one can live as a mind or one can live in meditation. If you live as a mind you will be living in misunderstanding. But because millions of people around you are also living in the mind you never become aware of what you are doing to reality, how you are distorting it, how you are continuously avoiding it ..

A Christian living among Christians will never feel that there is anything wrong in Christianity. The Hindu can see it very easily because he does not have the same projection. The Jew can see it very easily; there is no problem in it. In fact, the Jew cannot understand how so many people are befooled by such a stupid doctrine . . . They all go on quarreling with each other trying to prove that the other is wrong, but the reality is that *mind* is wrong.

That's the difference here. I am not telling you that Hinduism is right or Christianity is right or Judaism is right.

I am simply telling you mind is wrong and no-mind is right. Now, no-mind cannot have any adjective; it cannot be Hindu, cannot be Mohammedan, cannot be Christian. Mind can have an adjective; mind will have an adjective, is bound to have an adjective. It will have a certain definition, a certain limitation. No-mind is vast like the great space; it is void, it is clear. It is clarity, it is transparency.

ZEN: THE SPECIAL TRANSMISSION

The night before Jesus was going to be crucified he gave a farewell party for his disciples, the Last Supper. He was going to die the next day, and what were the disciples asking, do you know? They were asking, "Lord, tell us one thing, because now this is the last time we will be able to ask you. You will be raised to divine glory, you will sit by the side of God on the golden throne, on the right hand of course. What will our positions be?"

These twelve apostles, these twelve who had been so long with Jesus, had remained utterly deaf, blind; they had not understood a single word. They may have *heard* him, but they had not listened. They were asking, "What will our positions be? Who will be next to you?" Jealousy, politics, ambition, ego! Now they are worried: which one of these twelve is going to be next to Jesus? Who will be chosen as the most beloved disciple of Jesus?

It is the same politics! It does not matter that it will be in paradise, the mind is the same. Then there will be fear: whom is Jesus going to choose? All twelve cannot be next to him; one person will be next to him—who is this person?

Jesus must have wept, the question was so stupid! And these are the apostles who *created* Christianity—these are the people who are the pillars of Christianity.

And this is so in every religion, everywhere: small people gather around the enlightened Masters. The enlightened Master talks about his peak, the sunlit peak, and the disciples listen from their dark holes—and everything becomes distorted.

COME, COME, YET AGAIN COME

MOMENT Man always stands on the crossroad. Each moment is a crossroad. You can turn towards the mind or you

can turn towards meditation. Mind means living in the past. Mind is an accumulation of all the experiences, memories, which have passed. They are no more in existence; only traces are left on your memory film . . .

But there is a totally different way of life, a different style—and that is to live in the present. That's what I call meditation. Meditation is an opening into the present, dropping the whole past without any choice. If you can drop the whole past, the future disappears. Then there is no future, the future evaporates, and all that is left is the existential moment. This moment is all there is: now, here. And then life starts moving in a different dimension, altogether different; then you are on an adventure, because you have never known the present. It is the most unknown phenomenon in life . . .

But always remember: once you have lived the moment it is past. Then drop it; howsoever beautiful it was, don't cling to it. When it is no more, it is no more. That's what Jesus means when he says "Let the dead bury their dead."

The past is dead. Go on dying to the past—and *every* moment die to the past so that every moment you are born anew. That's the way of sannyas. Then you know what a gift life is, what a splendor, what a joy to be ... Just to be is enough, more than enough! It is such a benediction that we cannot repay existence in any way; we can only feel grateful.

THE GOLDEN WIND

Says Rinzai, "When I eat, I only eat, and when I sleep, I only sleep."

Somebody said, "But nothing is special in that, everybody is doing it."

Rinzai laughed and said, "If everybody is doing it, everybody is Buddha, then everybody is enlightened."

Eating—simply eat, be with it. Walking—simply walk, be there. Don't go ahead, don't jump here and there. Mind always goes ahead or lags behind. Remain with the moment.

In the beginning it will be very difficult to remain with the moment and sometimes the moment may not be very happy. You are angry and then the mind starts thinking of repentance, or tries to do something so that the anger never

happens again. Sometimes you are sad, so you put on the radio or the TV, or you start reading a book because you do not like to be sad. You want to divert the mind. And because there are more miserable moments than happy moments it becomes a constant habit, and when it is fixed you are not found at home even when happiness comes. You are somewhere else.

Make it a point: whatsoever—sadness or anger; whatsoever—depression or unhappiness—be with it. And you will suddenly become surprised to find that if you remain with sadness, sadness changes into a beautiful thing; sadness becomes a depth. If you remain with anger, not thinking about, just being with, then anger is transformed; it becomes forgiveness. If you remain with sex, sex takes on a different quality; it becomes love.

If you start living with the moment you will see that your being with is a miracle, it has a magic to it. Happiness will become deeper. Ordinarily your happiness is just on the surface; deep down you carry millions of things, it is just on the surface. If you remain with it, it will become deeper and deeper and deeper. If you start living with, everything is transformed because you bring a new quality of being, of awareness, of witnessing. Don't fight against sadness and don't hanker for happiness because that is going away, astray . . .

Mind is never where you are; awareness is always there where you are. Drop more and more mind and minding and become more and more aware and alert. Bring yourself together in the moment.

Difficult in the beginning. Mind, because of the old habit, will go away again and again. Bring it back. No need to fight, simply call it back, "Come."

Again it will go; within seconds it will not be there. Call it back again, and by and by, when you start enjoying this moment—the eternal now, the only time that there is, the only existence that there is, the only life that there is—when you start enjoying it, the mind will be coming to it more and more. It will be going less and less.

Then a tuning happens. Suddenly you are here, at home, and the reality is revealed. The reality was always there; you

were not there. It is not the truth which has to be sought; it is you who have to be brought home.

HSIN HSIN MING: THE BOOK OF NOTHING
(Original title: *NEITHER THIS NOR THAT*)

MONEY I am not against money—I am against money-mindedness. I am not against possessions, I am against possessiveness. And these are two totally different dimensions, diametrically opposite to each other. To be against money is stupid. Money is a beautiful means—a means of exchange. Without money there cannot be an evolved culture, society or civilization.

Just imagine that money has disappeared from the world. Then all that is comfortable, all that is giving you convenience will disappear with it. People will be reduced to utter poverty. Money has done a tremendous work; one has to appreciate it.

Hence I am not against money, but I am certainly against money-mindedness—and people don't make the distinction. The whole human past has lived in confusion.

Renounce money-mindedness, but there is no need to renounce money. Money has to be created, wealth has to be created. Without wealth all science will disappear, all technology will disappear, all the great achievements of man will disappear. Man will not be able to reach the moon, man will not be able to fly. Without money life will become very dumb, just as without language all art, all literature, all poetry, all music will disappear. Just as language helps you to exchange thoughts, to communicate, so money helps you to exchange things; it is also a form of communication.

But money-minded people cling to money; they destroy its whole purpose. Its purpose is to go on moving from one hand to another hand. That's why it is called "currency": it has to remain like a current, moving. The more it moves the better, the richer the society becomes.

If I have only one rupee and it goes on moving and it moves to five thousand people, then one rupee becomes five thousand rupees. The more it moves, the more money is created. It has functioned as if there were five thousand rupees—just *one* rupee! But the money-minded person grabs

it; he stops it being a currency. He holds it, he clings to it, he does not use it.

PHILOSOPHIA ULTIMA

Money is power. Everybody else is thinking of money, don't be worried. Even those who are thinking of the other world, they may have different coins but they are also thinking of money. Money represents power; with money you can purchase.

Your saints are also thinking of money—they call it virtue. With virtue you can purchase a better house in heaven, a better car, a better woman. Most people are not that greedy, they are only thinking of the money that is current in this world. A few people are more greedy, they think of the other world. And if you are thinking of virtue, of attaining to paradise, what is it except money?

A man stops thinking about money only when he starts living in the present. Money is for the future. Money is security for the future, a guarantee for the future. If you have a good bank balance, your future is safe. If you have a good character, even life after death is safe.

The whole world is thinking in terms of money. Those who think in terms of power politics are thinking in terms of money, because money is nothing but a symbol for power. That's why you can go on accumulating more and more money, but the desire to have still more never leaves you, because the thirst for power is unlimited, it knows no end . . .

If you know how to enjoy a rose flower, a green tree in your courtyard, the mountains, the river, the stars, the moon, if you know how to enjoy people you will not be so much obsessed with money. The obsession is arising because we have forgotten the language of celebration. Hence money has become the only thing to brag about—your life is so empty.

I will not tell you to renounce money. You have been told that down the ages, and it has not changed you. I am going to tell you something else: celebrate life, and the obsession with money disappears automatically. And when it goes of its own accord, it leaves no scratches, it leaves no wounds, it leaves no trace behind.

THE BOOK OF WISDOM, Vol. II

I have lived without money, I have lived with money, and I have one confession to make: it is always better to live with money than without. Money is useful. One should not be used by it, that's all. I'm not against money; it should be used. It is a good, utilitarian invention. It helps. It is tremendously useful; but use it, don't be used by it.

Money should not be your master; you should be the master, that's all. And if you have to choose, then my suggestion is: always choose to be with money. It is better to be with money than without money. I am not saying that you will be more happy; I am saying only that you will have more choice to choose your misery according to your heart.

A poor man has not much choice: he has to be miserable, whatsoever the misery happens to be. A rich man has much more choice. The poor man has to suffer in a limited way. The rich man suffers unlimitedly: he can suffer here, he can suffer in New York, he can suffer in London, he can suffer in Peking. He has the whole world to suffer in. And sooner or later, he will be suffering on the moon and Mars. He has more freedom, and freedom is good.

If you are poor you have to suffer one woman; if you are rich you have to suffer many women. It opens doors. So if you ask me, I will suggest that if you are trying to choose to live with money or without, I would say to live with money. It will bring you more experience, it will bring you to God sooner—because you will be tired sooner.

THE PATH OF LOVE

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 . . .

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 . . .

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.

TAO: THE THREE TREASURES, Vol. 11

MONK The word "monk" means one who lives alone,

escapes from people. And in fact it is relationship that is the opportunity to grow, it is love that is a challenge to growth, it is friendship that brings you to your real flavor. It is life in all its adventures, challenges, that helps you to become mature, integrated.

Monks remain retarded, they remain stupid. They are bound to remain stupid—they have been taken out of the soil of life. At the most they are greenhouse plants; bring them into the world and they will immediately shrink and die. They are afraid of people, continuously trembling, afraid of hell, which does not exist, greedy for heaven, which does not exist—and between hell and heaven missing everything that does exist.

THE GOOSE IS OUT

MOODS Have a diary and watch and note down every mood that comes to you. Then for the first time you will become aware that there is no need for anybody to make you angry—you become angry by yourself. There is no need for anybody to make you sad—there are moments when you suddenly feel sad. And there is no need for anybody to make you happy—there are sudden glimpses when you are happy.

And if you can watch for twenty-one days and go on noting down, you will see a wheel emerging. And this wheel is so subtle; that's why you are not aware and you never connect it. If you watch deeply, you can even say that one mood is passing, and you can say what will follow, which spoke is going to come. If you have observed basically, deeply, you can predict your moods. Then you can say, "On Monday morning I will be angry."

Much research is going on in Soviet Russia about moods. And they say a calendar can be made for every person: on Mondays he will be angry; on Saturdays, in the morning, he will be happy; on Tuesdays, in the evening, he will feel sexual. If you observe yourself, you can also approximately fix a routine, a wheel, of your life. And then many things become possible. Russian psychologists have suggested that if this can be done—and this can be done—then family life will become more easy, because you can loOk at your wife's calendar, and your wife can look at your calendar. Then

there is no need to get angry about anything; this is how things are going to happen.

You know that on Tuesdays the wife is going to be terrible, so you accept it. You know from the very beginning that it is going to be on that day, so from the morning you can remain a witness, you need not get involved in it: it is your wife's inner work. Two beings moving side by side need not get concerned with the other's spokes.

And when she is unhappy, sad, it is just foolish to get angry about it, because you create more sadness through it. The day when your wife is unhappy, it is better to help her in every way, because she is ill. It is just like menses, a periodical thing.

VEDANTA: SEVEN STEPS TO SAMADHI

MOON, FULL Buddha became enlightened on the full-moon night. The story is that he was born on a full-moon night, he became enlightened on the same night—the full-moon night—the same month, he died the same month, on the same full-moon night. It may not have happened historically—it *may* have happened because that coincidence *is* possible—but though it may not have happened historically, its significance is great.

It has nothing to say about Gautam the Buddha, the man. It says something about the state of Buddhahood: the state of Buddhahood, the state of awakening, is born as a full moon, matures as a full moon, and one day it disappears into the totality as a full moon. The full moon is a symbol, a metaphor: a metaphor for silence, peace, calm, quiet, equilibrium; a metaphor for a poetic existence, for music, for love; a metaphor for the mysterious, the miraculous.

Sannyas is the beginning of the search for the miraculous, for the poetic in existence, for the mysterious in ordinary life. It is full of mystery, it is just that we are not aware. Nothing is ordinary, nothing *can* be ordinary because everything is full of God—how can it be ordinary. Everything is extraordinary ... but we are blind.

THE IMPRISONED SPLENDOR

Sunlight is masculine, harsh, taut, passionate, aggressive,

violent. Moonlight is feminine, soft, tender, receptive, loving. And this is not only poetry, even science has become aware that there is a difference between moonlight and sunlight.

Mystics have been aware for centuries: more people have become enlightened on the full-moon night than on any other night. I have never heard of anybody becoming enlightened in the day. Buddha, Mahavira, Lao Tzu—they all became enlightened in the night. It cannot be just coincidence.

The night is feminine, the day is masculine and enlightenment happens only in a very receptive mood, in a very feminine mood. Whether one is a man or a woman does not matter, but one has to be receptive. You cannot conquer God, you can only invite and wait.

And the feminine mind knows how to wait, how not to be aggressive; the masculine mind is aggressive, in a hurry. That's the difference between the East and the West: the West is masculine, full of sun energy; the East is feminine, hence it looks slow, lazy. In the East there is no desire for speed. The East is ready to wait for eternity. The West is continuously after speed. Nobody bothers about where you are going, everybody is thinking about how to reach there quickly. Nobody is interested in where, for what. The whole interest is in it being quick.

In the East we are not interested in quickness, in hurry, in speed, but we are certainly interested in where we are going. How long it takes does not matter; our concern is "What is our ultimate goal in life?" It may take eternity—there is no worry about that.

The night represents, just as the East represents, the feminine. And the full-moon night is the most feminine of all nights. It is not only that more people become enlightened on the full-moon night, more people also go mad. Hence the word "lunatic": it exists in all languages. It comes from "lunar", moon-struck. It is not only the ocean that is affected by the moon, our whole being is affected. And in fact eighty percent of our body is ocean water. That eighty percent is certainly affected.

The moon is symbolically significant. It simply receives

the sunrays and transforms them. Through the moon a miracle happens: the hot energy of the sun becomes cool, the passionate sex-energy becomes compassionate love. The whole process of the moon is alchemical.

I'M NOT AS THUNK AS YOU DRINK I AM

Moon and love have something in common. The moon is feminine, so is love. Even when a man is in love, his love is feminine. Love as such is feminine; it is never masculine. Hate is masculine, anger is masculine, love is not. So whenever a person is in love, in those moments at least he is not masculine, he is not a male; he becomes tender, soft, feminine.

Love has the same kind of beauty as the moon, the same kind of magnetic attraction as the moon. The moon pulls, attracts. It not only pulls the sea water; it pulls your very heart. It is not only that the sea is affected by it: the very sea of consciousness is also affected by it. As the moon grows there are changes in your consciousness. On the full-moon night you are in a different state .. .

Dancing on the full-moon night is one of the greatest meditations. For no other purpose—simply dancing with the moon, allowing the moon to penetrate you. And when you are in a dance you are vulnerable, more open. If you *really* become drunk with the dance—the dancer disappears and there is only dance— then the moon penetrates to your very heart, its rays reach the very core of your being. You will start finding that each full-moon night becomes a milestone in your life.

HALLELUJAH!

MORALITY Moral character simply means something imposed by others on you; it is not really religious. It is a form of domination, a form of slavery, because you have not come to the understanding of what is right and what is wrong; you have been simply told by others. You don't know really whether what you are calling "moral" is moral or immoral. One thing is moral in one society and the same thing is immoral in another society.

Just look around the earth, have a little bigger vision, and you will be surprised: there are so many moralities. How

can there be so many moralities? Right is right and wrong is wrong! There is no possibility of many moralities. There is no possibility of a Hindu morality or a Mohammedan morality or a Jaina morality, but there are different moralities. That simply shows all these moralities are inventions—inventions by different societies to dominate the individuals which make up those societies. It is a strategy for imprisoning the individual.

The whole process is a very subtle trick. Now we have even found a shortcut to it. One great scientist, Delgado, has found that electrodes can be put into the human brain and you will not know anything about it, because the brain is the most insensitive part in your body .

An electrode, a small electronic mechanism just like a small button can be put inside your head, and you will never know that it is there. And you can be controlled from far away; you can be controlled by anybody who knows about that electronic mechanism inside your brain. He can have a small remote control unit: he can push one button on it and you will be angry; he can push another button and you will be full of love; he can push a third button and you will become very quiet, and a fourth button and you will become utterly violent .

The same thing has been done by the so-called moralists down the ages, but their process was a bullock-cart process. This is a jet-set age. Delgado is saying that this is the way to control human behavior. There is no need to teach morality—for what? Simply insert one electrode and let everybody be controlled.

That's what the priests have been doing for centuries, but of course they were not aware of such a subtle mechanism. They were creating conscience in you; that is also an electrode. Every child was being told, "This is right, this is right. this is right ..." continuously, and what is wrong: "You have to do this and you have not to do that." This creates a conscience, an autohypnotic state. By the time the child comes of age they have created a certain idea of good and bad in him. Now his whole life he will be in trouble. If he follows the morality he will become a hypocrite, because the morality has never taken any consideration of his nature, of *his* uniqueness, of his individuality. No account has ever

been taken of him, he has not been considered at all.

Some guy, Manu, five thousand years ago, decided what is right and wrong for the Hindus; it is still valid—for the Hindus it is still valid . . .

Morality is invented religion, not discovered religion. Discovered religion has to be your own, then certainly a great revolution happens in you. Then certainly your character has a virtue, but then it is not moral; it is religious, it is spiritual. Moral character has value to those who want to enslave you, but it is against you. You need a spiritual character, and spiritual character is not born out of moral education; it is born out of meditation. You need more awareness, not more moral education.

That's why I am not emphasizing moral character at all; my whole emphasis is on the essential. If at the very center of your being some knowing, some clarity arises, your life will be different, totally different. It will have a beauty, a grace. It will not be Hindu because you will not live according to Manu; only stupid people do that. living according to somebody else is stupidity.

You are not here to live according to me. I can only help you to find your own insight, that's all. I am not going to give you my insight—that would be moral character if whatsoever I think is right I impose on you. But one man's nectar may prove poison to another; something which is a medicine to one man may kill somebody else. So what is right for me, what is true for me, is only true for me. But I can help you to discover the source from where you can also see . . .

A moral person remains stupid and unintelligent because he depends on others' guidance. And guidance that Manu gave five thousand years ago is no more relevant at all; the whole context has changed. The moral person lives according to the past and the meditator lives according to the present. The meditator responds to the real situation and the moral person only goes on reacting according to ready-made formulas.

These puritans and moralists have stuffed your minds and your beings with rubbish. They have made you junkyards! . . .

Drop conscience and create consciousness, and then you

will be living an authentic life. And to be authentic is to be divine. To be authentic is to know what God is all about. To be authentic is to be true to Tao, the ultimate nature. *Ais dhammo sanantano* Buddha says: This is the ultimate law. Be conscious, be a light unto yourself.

GUIDA SPIRITUALE

There are many moralities in the world, there are bound to be, because different minds have different moralities. And you can argue forever and forever and there is never going to be anything conclusive about moralities.

There are Jainas in India who believe in absolute vegetarianism. I was born in a Jaina family. In my childhood, even tomatoes were not brought in the house because of their color—they look like meat. In fact, I don't know whether they look exactly like meat or not because I have never seen meat; not even now, I have not seen meat yet. Just the idea that meat must be red and the poor tomatoes also look red . . . My grandmother was very much against poor tomatoes. I had not eaten tomatoes up to when I was eighteen, and when for the first time I ate tomatoes I vomited immediately. I could not take it in, I had to throw it out; it was so repellent.

Now I know there is no problem . . . But it was a certain mind.

Once a Quaker Christian stayed with me . . . and Jainas think that they are the most vegetarian people in the whole world; they should forget all about it. I also used to think before that, that Jainas were the most vegetarian people. I asked the Quaker—he was a Quaker missionary—what he would like: milk, coffee, tea?

He said, "Milk? A man like you drinks milk?!"

He looked so puzzled. I could not believe my ears—what is wrong with milk? I asked him "What is the matter with you? Is there something wrong with milk?"

He said, "Of course! It is an animal product. We Quakers don't use any animal product. It is just like non-vegetarian food. Whether you drink blood or you drink milk, it is the same—both come from the body."

And there is some reason in it, some logic in it. Now, in India, all the vegetarians think that milk is the purest, the

most *sattvic* food—the purest, the most spiritual food. There are people, saints, famous for the simple reason that they drink only milk and nothing else; they don't eat anything. And they are worshipped for that reason, because their sacrifice is great. Now, according to the Quaker they are sinners and they will go to hell.

Moralities are bound to be different because they arise out of the mind. Only one thing can unite the whole of humanity and that is meditation.

ZEN: THE SPECIAL TRANSMISSION

Morality is a byproduct of religion. When one feels in the heart religion arising, a relationship, a communion with existence happening, one becomes moral. It is not a question of commandments, it is not a question of shoulds and should-nots; it is a question of love, compassion.

When you are silent, a deep compassion arises for the whole existence, and out of that compassion one becomes moral. One cannot be cruel, one cannot kill, one cannot destroy. When you are silent, blissful, you start becoming a blessing to everybody else. That phenomenon of becoming a blessing to everybody else is true morality.

Morality has nothing to do with so-called moral principles. These so-called moral principles only create hypocrites; they create only pseudo people, split personalities. A schizophrenic humanity has come about because of thousands of priests, so-called saints and mahatmas and their continuous teachings: "Do this, don't do that." You are not helped to be aware, to see what is right and what is wrong. You are not given eyes, you are simply given directions.

My effort here is to help so that you can open your eyes—to uncover your eyes, to remove all kinds of curtains from your eyes, so that *you* can see what is right. And when you see what is right you are bound to do it, you cannot do otherwise. When you see what is wrong you cannot do it; it is impossible.

Religion brings clarity and clarity transforms your character.

ZEN: THE SPECIAL TRANSMISSION

See also Virtue, 3rd Series

MORE You say: *My life seems so meaningless and empty.* It seems so meaningless and empty because you are constantly hankering for more. Drop that hankering, and then you will go through a radical transformation. The emptiness disappears immediately when you stop asking for more. The emptiness is a byproduct of asking for more. It is a shadow that follows the desire for more. Let the desire disappear and look back: there is no shadow any more.

Asking for more is what our mind is—constantly asking for more. It makes no difference how much you have, it will go on asking for more. And because it goes on asking for more you go on feeling you are empty, you are missing so much. See the point: the emptiness is created by asking for more. The emptiness is not there, it is a fallacy, but it will look very real when you are caught in the net of desiring.

See that desire is the cause of your emptiness. Watch your desiring, and watching... it disappears, and with it disappears the emptiness, and there comes a deep, deep fulfillment. You feel so full, so overfull that you start overflowing. You have so much that you start sharing, you start giving—giving for the sheer joy of giving, for no other reason. You become like a cloud full of rainwater: it has to shower somewhere. It will shower even on the rocks where nothing is going to grow; it will shower unconditionally. It will not ask whether this is the right place to shower or not. It will be so burdened with rainwater that it will have to shower to unburden itself.

When desiring disappears you are so full of bliss, so full of contentment, so full of fullness, that you start sharing. It happens of its own accord. And then there is meaning in life, then there is significance in life. Then there is poetry, beauty, grace. Then there is music, harmony—your life becomes a dance.

This emptiness and meaninglessness is your doing, so you can undo it.

You say: *I keep thinking there must be something more.* That's what is creating the trouble. And I am not saying there is not something more—there is! Much more than you can ever imagine. I have seen it! I have heard it! I have experienced it! There is infinitely much more! But you will never come

into contact with it if desiring continues. Desiring is a wall: no-desiring is a bridge. This is the very essence of Buddha's teaching. This is his basic message to the world: bliss is a state of no-desire, misery is a state of desire.

You say: *I want there to be something more*. The more you want, the more you will miss. You can choose. If you want to remain miserable. want more, more and more, and you will be missing more and more. This is your choice, remember, this is your responsibility. Nobody is forcing you. If you really want to see that which is, don't hanker for the future, for more. Just see that which is.

THE BOOK OF THE BOOKS, Vol. IX

MOTHERHOOD Just to give birth to a child is one thing—to be a mother is totally different. Any woman can give birth to a child; that's a very simple phenomenon. But to be a mother needs great art, needs great understanding.

You are creating a human being—that is the great creation! A painter paints a picture; we call it great art. Picasso—we call him a great artist. But what about the mother who created Picasso? A poet writes beautiful poems, but what about the mother who created Shakespeare? We don't think about mothers as the greatest creative people on the earth.

That is one of the reasons why women are not great painters and great poets—they need not be: they can be great mothers. Why does man try to become a great scientist, poet, painter, this and that? He is jealous of women: he cannot create children. He feels impotent.

Sigmund Freud has talked much about phallic jealousy—that women suffer from a jealousy because they don't have penises. Now this is utterly meaningless, absurd. It is as if a woman "Sigmund Freud" is born and starts talking about men suffering from breast jealousy because they don't have breasts.

But, one thing is certain: deep down man always feels jealous that he cannot mother, that he cannot carry an alive life in him, that he cannot reproduce life. To substitute it he paints, he sculpts, he writes poetry, he composes music; he goes to the moon, he goes to Everest. He wants to prove

at least to his woman that "I can also do something", otherwise he feels impotent. Compared to woman's capacity, he looks like a child, looks almost accidental. His work is not much; giving birth to a child, he simply triggers the process. A small injection can do that; that is not much of a work.

The woman passes through those nine months of agony and ecstasy. And then the work is not finished! In fact, then the work, the real work, starts—when the child is born. And the child brings again a fresh quality to life. Every child is primitive, a barbarian; now the mother has to civilize. Every child is a barbarian, remember; he is animal, wild. And the mother has to give him culture, has to teach him the ways of life, the ways of man.

You have to remember that—that your work has not finished, it has started. Take it joyously! You are creating something immensely valuable—you are carving a life, you are projecting a life. The work is such that no sacrifice is great enough for it—any sacrifice can and should be made. One thing.

Second thing: don't take it too seriously, otherwise you will destroy the child. Your seriousness will become destructive. Take it playfully. The responsibility is there! But it has to be taken very playfully. Play upon the child as one plays upon a musical instrument ... Let the child be your instrument now. Play carefully but play playfully. If you become serious, then the child will start feeling your seriousness and the child will be crushed and crippled. Don't burden the child; don't start feeling that you are doing something great to the child. When I say you are doing something great, you are doing something great to *yourself*. By helping this child to grow into a beautiful human being, into a Buddha, you will be becoming the mother of a Buddha. You will not be obliging the child: you will be simply enjoying your own life; your own life will become a fragrance through the child. This is an opportunity, a God-given opportunity.

And these are the two pitfalls: either you neglect the child, you are tired of it; or you become too serious about the child, and you start burdening him, obliging him. Both are wrong. Help the child—but for the sheer joy of it. And never feel

that he owes any debt to you. On the contrary, feel thankful that he has chosen you to be his mother. Let your motherhood bloom through him.

If you can bloom into your motherhood, you will feel thankful to the child forever.

And, naturally, there will be sacrifices, but they have to be made . . . joyously. Only then is it a sacrifice! If you *do* without joy it is not sacrifice. Sacrifice comes from the word "sacred". When you do it joyfully, it is sacred. When you don't do it joyfully, then you are just fulfilling a duty—and all duties are ugly, they are not sacred.

This is a great opportunity. Meditate over it, go into it deeply. You will never find such a deep involvement—in fact, there is none as it is between a child and the mother. Not even between the husband and the wife, the lover and the beloved—the involvement is not so deep as it is between the mother and the child. It *cannot* be so deep with anybody ever—because the child has lived in you for nine months as you; nobody else can live in you for nine months as you.

And the child will become a separate individual sooner or later, but somewhere deep down in the unconscious the mother and the child remain linked.

If your child can become a Buddha, you will be benefited by it; if your child grows and becomes a beautiful human being, you will be benefited by it—because the child will always remain connected with you. Only the physical connection has been disconnected; the spiritual connection is never disconnected.

Thank God! Motherhood is a blessing.

*WALK WITHOUT FEET, FLY WITHOUT WINGS,
THINK WITHOUT MIND*

This is a natural process—hard. Hard for the mother. Hard for the child also, because he would not like to hurt you in any way. But one has to go away from the mother.

It is just as if a seed falls under a big tree—it will not be able to grow. The seed has to go far away. Every tree finds a way to send its seeds far away, so that they can find a ground of their own and be independent.

Rather than fighting with him, simply let him go. It will

be difficult, hard. Cry and weep—but let him go. And if you allow him to totally let go, he will never go so far away. Because when a mother allows, the whole point of fight is not there. When a mother fights, then the fight arises.

That is part of being a mother. And a mother is expected to be wiser than the child—has to be so. So if he is going to do something foolish he can be pardoned. But you cannot be pardoned that easily. You have to allow him. And I don't say that it will not hurt. It will hurt, but life hurts in many ways. That too is part of growth.

You will become stronger if you can let him go. So simply let him go—and help. Cooperate with his going. Then he will not go anywhere; he can remain near you. He can remain with you—and free . . .

A new sort of closeness will arise. You will become friends. And to find a mother as a friend, or to find a son as a friend, is one of the greatest and most beautiful things in the world. You cannot find such a thing anywhere else.

GET OUT OF YOUR OWN WAY

The only pathology that millions of people are suffering from is the mother. And what they are saying, they are saying after fifty, sixty years of constant analysis of thousands of people. Everybody's illness basically comes to one point: that it has been given to you, transmitted to you, by your mother.

There are people who are afraid of women; and if you are afraid of women you can't love them. How can love arise out of fear? And why are you afraid of women?—because your childhood was lived in fear of your mother. She was constantly after you, she was constantly hammering you. She was constantly telling you to do this and not to do that—of course, for your own good! She has crippled you, she has destroyed many things in you. She has made you phony because she has told you what is right to do. Whether you like it or not, whether it is spontaneously arising in you or not, you have to follow the order. And you were so helpless. Your survival depended on the mother so you had to listen to her. She conditioned you. And it is because of the fear of your mother that you are afraid of women.

Millions of husbands are henpecked for the simple reason

that their mothers were too strong. It has nothing to do with the wife; they are simply projecting the mother on the wife. The wife is only a new edition of the mother. They are expecting everything from the wife that they expected from the mother. On the one hand it cripples them; on the other hand they start expecting things which are not possible from the wife's side—because she is not your mother. So you feel frustrated. And how can you make love to your wife?

A boy who has really been dominated by the mother, who has been reduced to absolute obedience, will not be able to make love to a woman, because as he comes close to the woman psychologically he will go impotent. How can you make love to your mother? It is possible.

Hence many people become impotent with their wives, but only with their wives. With prostitutes they are not impotent. It is strange. Why with a prostitute are they not impotent?—for the simple reason that they can't think of their mother as a prostitute; that is impossible. Their mother and a prostitute? The prostitute is a world apart. But they can think of their wife as a mother, they can project the mother. The wife becomes simply a screen. And they want the wife to take care of them like a small child, and if she is not taking care they feel offended.

There are thousands of neurotic people and psychotic people in the world because of the mother . .

Being motherly means being capable of unconditional love, loving the person for the sheer joy of seeing somebody grow.

A real therapist is a mother. If he is not, he is not a real therapist. He is only a professional exploiting people—exploiting them because of their misery. But a real therapist is a mother. He becomes a womb for the patient. He gives the patient a new birth. He starts the life of the patient from abc again, He gives him a clean sheet to write his life again.

That's what I mean when I say "the psychology of the Buddhas"—that is real therapy. A Master is a real therapist; his very presence is therapeutic. He surrounds you like a mother. He is a cloud which surrounds you from everywhere, from all sides, in all dimensions, like a mother.

THE BOOK OF THE BOOKS, Vol. IX

To ask: Who is greater—mother or guru, mother or Master—is possible only if you don't understand what a mother is and what a Master is. Both are to be respected for a certain thing that is common to both: they both give birth. That's why they are respected. The mother gives birth to the physical being, the first birth is through the mother, the second birth is through the Master. The Master is a mother!

Becoming a disciple means getting into the womb of a Master. A Buddhafield is a womb. To enter into the womb of the Master, to enter into his milieu, to become part of his energy—the second birth happens. You become a twice-born, a *dwija*. This is what Jesus means when he says, "Unless you are born again . . ."

A second birth is a must, otherwise you will live only as a physical being. The mother has given you just the physical being. The temple has been created by the mother, the deity has to be born yet through a Master.

The English word "mother" and the English word "matter", both come from the same root. They both come from the Sanskrit root, *mathra*. It is beautiful that mother and matter both come from the same root. What does it mean?

The mother gives you matter, she supplies you with matter. The mother is your matter, she is your body. The mother is the earth, the Master is the sky. But remember, without the earth the sky cannot happen. Without the temple the deity is not possible. So the mother has given you an opportunity, but that is only an opportunity. You will have to find a Master to transform the opportunity into a realization.

Now this is a problem: who is more respectable, who is greater?

Without the mother you would not be here, and the Master could not work. Without the Master you would be here but your being here would be pointless. In fact, respecting the mother and the Master are both for the same reason—because they both give birth. Naturally, the higher birth is given by the Master, so the Master is greater. But the foundation is laid down by the mother, so the mother is greater. That's why I say they are greater than each other.

And you have asked, *I have heard that at the time of giving*

sannyas to your mother, you had *stepped off your chair and touched the feet of your mother*. This unique situation has thrilled me. Please quench my desire for knowing some more.

It is a strange phenomenon. Very rarely does it happen that a mother comes to become a disciple of her own son. Mary never *became* a disciple to Christ, and Christ was angry about it. He wanted, because he wanted all that he had become to be shared with his mother. But the mother never became a disciple; that's why the strange statement. Jesus was surrounded by a crowd and Mary came, and somebody in the crowd said ... the crowd was too much and she could not enter, and she wanted to have a talk with Jesus ... somebody said, "Your mother is waiting for you outside the crowd. She wants to see you." And Jesus said, "I have nothing to do with that woman." It looks ugly. Those words on Jesus' lips don't fit. But why does he say "I don't have anything to do with that woman?" She remained a woman. Jesus was angry, and his anger can be understood. It is out of love that he was angry. He wanted his mother to be transformed. He was sharing his light with strangers, and his own mother and his own father would remain in darkness. He was sad about it. His sadness showed in his anger.

When my mother came to be initiated by me, I touched her feet because she proved to be a rare mother. To bow down to your own son is really arduous and hard. It is almost impossible to touch the feet of your own son—it needs great courage. It needs great risk to drop all your ego. I touched her feet not because she is my mother, I touched her because she dared! I touched her feet also for another thing: because after that she would not be my mother and I would not be her son. The account has to be closed as beautifully as possible.

It was a drastic step. She had always thought about me as her son. Now, no more. Now she would be my disciple and I would be her Master. Up to then she had been giving advice to me, she had been directing me—"Do this and don't do that." Now all that is not possible. Now I will be directing her, I will be giving advice to her, I will be ordering her to do this or that. The whole situation is going to be radically changed.

She risked.

I respected her courage, I respected her egolessness. And the account has to be closed beautifully: this was the last time I would be a son to her; it will remain in her consciousness forever. Since that moment all the ties have been broken. It was the beginning of a new relationship. I touched her feet not only because she is my mother, I touched her feet because she dared, she dared a lot. She dropped her ego.

THE WISDOM OF THE SANDS, Vol. I

MOURNING If you have loved somebody, really loved, and you didn't miss an opportunity to love, then there is no place for mourning because then there is no repentance. You never postpone anything, death cannot destroy anything. If you postpone, then death destroys. For example: you love somebody but you say "I will love tomorrow," and that's what you go on saying. You go on imagining tomorrow, tomorrow, tomorrow. You go on postponing: you fight today, you will love tomorrow. You are angry here-now, you will love tomorrow. You go on postponing.

The one day suddenly death comes, and it is always sudden. It gives no hint that it is coming. The foot sounds are never heard, the footsteps can never be guessed. It always comes suddenly, catches you unawares, and the friend is gone, the lover is gone, the beloved is gone; the mother, the father, the brother is gone. Then there is mourning because death destroys tomorrow, and you were depending on tomorrow. Now there will be no tomorrow. Now you cannot postpone, and the person is gone. Now you feel a deep repentance; out of that repentance mourning arises. You are not weeping for the friend who is gone, you are weeping for yourself, for the wasted opportunity.

If you really love, and love herenow, death cannot take anything from you. I say to you: death may even become an opportunity, an opening, a new door.

You loved the friend when he was visible, and you loved him so deeply that you started feeling, through your love, the invisibleness of him. Then death takes the body. Now in that gross element, body is no more there to hinder. Now love can flow totally. You may even feel thankful to death. You were already discovering the spiritual dimension of your

beloved, lover, friend, and now death has taken the last obstacle. Now you can see through and through. Death has given you an opportunity to see whether you really loved or not, because if love's eyes cannot penetrate that much so that you can see that which is not body, that which is beyond matter, that which is invisible, then it is not love. Then those eyes may be of something else, but not of love. Love always reveals the God in the other; that's the definition of love. If it reveals the God in the other only then is it love, otherwise it is not. You will be crying and weeping and mourning, and you will be thinking that you are weeping for the friend who has gone? No, you are weeping for yourself, you are crying for yourself.

I would like to tell you a very famous story. King Pyrrhus of Epirus was asked by his friend Cyneas, "Sir, if you conquer Rome, what will you do next?"

Pyrrhus replied, "Sicily is nearby and will be easy to take."

"And what will you do after Sicily?" Cyneas asked.

"Then we will pass over to Africa and plunder Carthage."

"And after Carthage, sir?"

"Greece."

Cyneas enquired, "And what do you expect as a reward from all these victories?"

"Then," said Pyrrhus, "we can sit down and enjoy ourselves."

"Can we not," suggested Cyneas, "enjoy ourselves now?"

If you can enjoy yourself now, then there will be no mourning, ever. I am not saying that you will not become sad when a friend departs, but there will be no mourning. And that sadness will have a beauty of its own, a depth, a silence that always comes when you encounter death. That sadness will be very meditative. It will reveal something within you that life could not reveal. Life remains superficial; just like laughter, it remains superficial. Death is very deep, like sadness. But sadness is not mourning, sadness has its own delight; sadness is not sorrow, sadness is simply depth. Sadness means that thinking has stopped. How can you think in front of death? Thinking may be useful in life. Life may need your thinking because cunningness, cleverness is needed; but what is the point of thinking in

front of death? If you are sad that simply means that suddenly the thinking has stopped; the death has been a shock—you are stripped to your very depth. You cannot laugh, but there is a subtle delight in it, a silence, a sacred silence. The vulgarity of life is gone, and death has opened a new door; the door of the beyond. You will feel thankful towards death, but this is possible only if you live now. If this moment is lived in its total intensity, in its utter wholeness, only then is it possible.

COME FOLLOW ME, Vol. IV

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

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

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

*And seeing the multitudes,
he went up into a mountain . .*

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

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

But once you are full of that life, you have to share. So every morning I am back with you, every evening I am back with you. I go on from my mountain to the multitude continuously.

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

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

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

I SAY UNTO YOU, Vol. I

MUMMY A mummy is one who is pretending to be a mother, but is not; who thinks to be a mother, but is not. Because to be a mother is very very difficult. To be a mummy is very easy. Just to reproduce is enough to be a mummy. No understanding is needed.

The whole world is full of mummies, but to find a mother is very difficult. A mother is one who helps you to be yourself. The mummy is one who thinks, believes that she loves you, but loves really herself, and wants you to become a projection of her ambition. That's what a daddy is too.

Mummy and daddy you can find everywhere; they have corrupted the whole world—mummies and daddies. Freud says if you are deep into neurosis you will always find a mummy in the end. All psychoanalysis verges, finally, on some problem which the mother—the mummy—has created. So mummy is the pretension of a mother—the physical counterpart of the spiritual mother.

To be a mother is very difficult. Only one who has arrived home can be a mother. To give birth is very easy, it is just natural, biological; but to be a mother is something spiritual.

The mummy would like you to follow her, she would like to possess you—to make you become a part, a precious possession to her. She will cling around you.

The mother will help you to become independent. She will help you to become individual. She will love you, but she will not try to force anything on you. She will give her love to you, but will not give her knowledge to you. She will send you into the world to find your own truth, to find your own life. She will not give you a pattern or a mold. She will not structure you, she will simply help you, whatsoever you can be.

The mother is just the ideal, it rarely happens. Mummy you can find anywhere. The mother is just the ideal, the utopian ideal— one who can give birth to your soul. Only

a Buddha can be a mother, or a Meera can be a mother, or a Krishna, or a Mohammed can be a mother—only one who can give you your soul, your destiny.

Mummy is just biological. The concept of mother is spiritual.

THE DISCIPLINE OF TRANSCENDENCE, Vol. I

MUSIC The musician is very close to mysticism, far closer than the philosopher. In fact, music comes closest as far as expressing the truth is concerned, because music is meaningful without any words; it is meaningful simply because it rings some bells in your heart. The great music is that which creates a synchronicity between you and itself, when your heart starts resonating in the same way, when you start pulsating in the same way.

PHILOSOPHIA ULTIMA

Music comes closest to meditation. Music is a way towards meditation and the most beautiful way. Meditation is the art of hearing the soundless sound, the art of hearing the music of silence—what Zen people call "the sound of one hand clapping". And when you are utterly silent, not a single thought passes your mind, there is not even a ripple of any feeling in your heart, then you start for the first time hearing *silence*. And silence has a music of its own. It is not dead, it is very much alive, it is tremendously alive. In fact, nothing is more alive than silence.

Music helps you from the outside to fall in tune with the inner. Music is a device; it was invented by the Buddhas. All that is beautiful in the world, all that is valuable in the world has always been discovered by the Buddhas. Only they can discover because they have traveled the inner country, the inner, immeasurable universe. Whatsoever they have found in the inner world, whatsoever they have experienced in the inner world, they have tried to make something similar on the outside for those who can only understand that which is objective, who are not yet able to enter the interiority of their own being, who are not yet even aware that there is an inner world. Devices can be created on the outside which can help.

Listening to great music you suddenly become silent-

with no effort. Falling in tune with the music you lose your ego with no effort. You become relaxed, you fall into a deep rest. You are alert, awake, and yet in a subtle way drunk ...

And that is the whole secret of meditation. The paradox disappears—the paradox between drunkenness and awareness. And its first experience can happen in music more easily than in any other place, than in anything else. Music, dance ... all these are devices, discovered by great awakened Masters. They have fallen into wrong hands.

To be a teacher of music is one thing—he can teach you the technique. I am not a teacher of music—I cannot teach you the technique—but I can help you to listen to the inner music, and that is *real* music.

In China they have the saying: "When the musician becomes perfect he throws away his instruments"—because they are no more needed. He can close his eyes, he can turn himself inwards and he can listen to the music that is already there and always there. And when the archer becomes perfect he throws away his bow and his arrows; there is no need for them.

Whenever any art is perfect it ends in meditation—it has to end in meditation. If it is not leading you towards meditation then something has gone wrong.

That's why much of modern art is not art; it is insanity. Much of modern music is not music; it simply makes you sexually excited. It is just the opposite of real music. Real music helps you to transcend your biology, your physiology, your psychology. Real music takes you to the world of the beyond—what Buddha calls the farther shore, even beyond the beyond.

Gurdjieff used to call real art "objective art". Modern art is not, in that sense, objective art. In the past the awakened Masters have used all kinds of devices: painting, sculpture, music, dance, drama. Every kind of device has been used to help you, because there are different types of people who can be helped in different ways: somebody through music, somebody through painting, somebody through poetry.

And that's my function here: to create a Buddhafield, a commune where all kinds of devices are used. But the purpose is one, the purpose is single, one-pointed. All these

paths are leading you to the same goal—to your own inner being.

You have come to the right place. I am not a teacher of music because I don't teach you the technique of music, but I am certainly the Master of the inner music. I have heard it and I can help you to hear it—not only to hear it but to *be* it.

And to be it is to be for the first time. To be it is to be reborn. To be it is to know what bliss is and benediction is.

THE BOOK OF THE BOOKS, Vol. XII

Music grows in sharing. If somebody is there, a sympathetic listener, then even just his presence helps you to go deep into your effort. If you are alone, it is almost like masturbation. If you are playing on the sitar alone, it is masturbatory. It cannot have that beauty and wholeness as when you are making love to someone. Of course the physical release will be there, but it will only be a release, not a fulfillment. The polar opposite is not there.

This is happening every moment. If you are playing the sitar with some people who are listening *en rapport*, it is almost like a male-female relationship; two lovers meeting. The player becomes the male and the listener becomes the female because the listener is receptivity and the player is the active part. Then a subtle love affair happens. The energy of the player and the energy of the listener meet and create a circle, and that circle is fulfilling.

You can learn music alone, but it has to be learned only to be played with people in relationship. Don't try to shrink in a corner and hide. There is no need. Life is in relationship and with people. There is no need to be lost in a mob, but there is no need to escape either. Remain available to people and available to your aloneness also. Let there be a rhythm: sometimes alone, sometimes with people.

Music is an activity of relationship.

BELOVED OF MY HEART

If you can create music, create it; if you cannot, then listen to it. The only thing to be remembered is: if you are making music, get lost in it; don't remain a technician. The technician is not a true musician. He only knows the

peripheral thing of it. He can deceive those who are unaware of real music. He is an expert, he knows the know-how, but the spirit is missing; and the spirit is the real thing, that is a totally different phenomenon. The know-how *is* needed, but the spirit of a musician is not just the sum total of the know-how; it is something more, that something plus.

If you make music then forget the technician, then forget yourself. Let music happen as if on its own accord, as if you are just an instrument of some unknown force that is flowing through you.

If you are not making music, listen, but in listening forget the listener. Just become listening, just ears and ears and ears, as if your whole body has turned into ears: you have become two big ears and nothing else. Your eyes are listening, your hands are listening, your feet are listening; every fiber of your being is just a listening. Then the same thing will happen.

The point is to disappear in music; then something starts descending. Then something is heard at the innermost recesses of one's being. The outer music becomes just a space, a context, in which something inside arises. The outer triggers a process in the inner; it becomes a catalytic agent. It cannot cause the inner music, the inner music cannot be caused by anything but it can be provoked. The relationship between the outer and the inner is that of synchronicity, not of cause and effect . . .

One scientist has been working on a few plants which have never grown any flowers. Just by persuading them—playing music around them, beautiful music, and talking to them—he has succeeded in bringing flowers to plants which have never flowered in the whole of history, who don't know how to flower; flowers don't come to those plants ..

Another scientist has succeeded in persuading a cactus not to grow thorns just by playing music and talking to the plant, persuading it "Don't be afraid: we are friends, so you need not grow thorns. Nobody is going to hurt you, you need not be so defensive. Those thorns are just a defense mechanism." And he succeeded in persuading a plant not to grow thorns!

These are real miracles, but these miracles have happened

through music, and if it can happen to a plant, much more, tremendously more, can happen to human consciousness.

TURN ON, TUNE IN AND DROP THE LOT

See also Drum, 1st Series

MYSTERY This is the profoundest truth: that life in its totality, in its organic wholeness is absolutely a mystery. It is not a problem that can be solved, it is not a question that can be answered. No amount of knowledge is going to demystify it; it will remain mysterious. Mysteriousness is not something accidental to it; you cannot take it away from it. It is its very soul. And whatsoever we know is just superficial, very superficial. Whatsoever we know is only befooling ourselves.

D.H. Lawrence, one of the mystic poets of this age, a man I love and respect very much, was walking in a garden with a small child. And the child asked him—and only a child can ask such a tremendously significant question . . . Knowledgeable people always ask foolish questions because they ask out of their knowledge. In fact, they have already got the answer and they are asking just to see whether you have also got the answer or not. They are searching for an argument to prove their knowledge. Their question is not authentic, is not true. Any question arising out of your knowledge is pseudo.

But when small children ask something they mean it; it is not out of knowledge, it is out of innocence, out of a state of not-knowing. Whenever there is a question out of not-knowing, it has immense beauty, splendor.

The child asked D.H. Lawrence, "Can you tell me one thing? Why are the trees green? Why not red? Why not blue? Why not black? Why not this? Why not that? Why are they green—and *always* green?"

A man of knowledge would have answered very easily. He would have told the child about the chemistry of the trees, the biology of the trees. He might have told the child about chlorophyll: "Why are the trees green? It is because of the presence of chlorophyll."

But D.H. Lawrence remained silent, closed his eyes.

The child was puzzled—such a great man, world-famous,

the author of many books, cannot answer such a small question? He nudged him and said, "Why have you closed your eyes? Either you know or you don't know! What are you doing with closed eyes? If you know, say so; if you don't know, say it."

D.H. Lawrence said, "The trees are green because they are green." And the child said, "That's right!" He was absolutely satisfied and contented. He said, "That's right—trees are green because they are green!"

But only a child can ask such a question and only a child can receive such an answer. What Lawrence is saying is exactly what Lao Tzu is saying. To say, "Trees are green because they are green" is to accept the ultimate mystery that nothing can be said, it is so.

That was Buddha's way of answering; his word was *tathata*. *Tathata* can be translated approximately as "suchness". A thousand and one times he was asked, "Why is there death?" And he would say, "*Tathata*—*such* is nature of things." It is not an answer, remember. What kind of answer is this: "Such is the nature of things that the water flows downward and the fire rises upwards. Such is the nature of things"?

In fact, the word *dharmma* used by Buddha, which is ordinarily translated as "religion", means exactly suchness, the suchness of things, the *dharmma* of things. Ais *dharmmo sanantano* , "such is the ultimate nature of things"—nothing more can be said about it.

COME, COME, YET AGAIN COME

Remember, this is the world of the mysterium: if you try to be reasonable about it you will fail. Hence whenever a sannyasin comes to me with something mysterious, I immediately tell him not to talk about it, not to analyze it, not to find explanations for it, because if you become too reasonable about it you will miss. You will fail, the door will close. One has to go into the mysterious without any reasoning. One has to simply go in tremendous trust and love, with a deep prayer in the heart, but in no way trying to be scientific, rationalistic, analytical . . .

God is found not through reason but through love. God cannot be proved by reason and cannot be disproved by reason either. But if you love, if you love enough, love itself

becomes the evidence— such certain, such absolute evidence that even if the whole world says there is no God it cannot shake your trust.

God is found in love, remember. Let me repeat it again and again: not in reason but in love. Make your temple in love. Get out of the obsession of reason.

THE GUEST

MYSTICISM Mysticism is the experience that life is not logic, that life is poetry; that life is not syllogism, that life is a song. Mysticism is the declaration that life can never really be known; it is essentially unknowable.

Science divides existence into two categories: the known and the unknown. The known was unknown one day; it has become known. The unknown is unknown today; tomorrow, or the day after tomorrow, it will also become known. Science believes that sooner or later a point of understanding will arrive when there will be only one category: the known, and all will have been known. The unknown is slowly being reduced to the known.

Mysticism is the declaration that life consists of three categories: one, the known; another, the unknown; and the third, and the most important, is the unknowable—which has not been known and which will never be known. And that is the essential core of it all.

That unknowable can be experienced but not known. It cannot be reduced to knowledge, although your heart can sing its song. You can dance it, you can live it, you can be full and overflowing with it—you can be possessed by it—but you will not be able to know it.

It is like, a river disappears into the ocean. Do you think the river comes to know the ocean? It *becomes* the ocean, but there is no knowing. In fact, when you become one with something, how can you know it? Knowledge requires division; knowledge is basically schizophrenic. The object has to be separate from the subject; the knower has to keep a distance from the known. If the distance disappears, there will be no knowledge possible.

And that's what happens in mysticism: the seeker becomes one with the sought, the lover dissolves into the beloved, the dewdrop slips, falls into the ocean and becomes the

ocean. There is no knowledge. In such unity knowledge is not possible. In such unity there is only experience, and experience not of something outside of you, but something inside you. It is experiencing rather than experience.

The word "mysticism" comes from a Greek word, *mysterion*, which means "secret ceremony". The people who have touched the unknowable gather together to share. The sharing is not verbal; it cannot be verbal. The sharing is of their being; they pour their being into each other. They dance together, they sing together, they look into each other's eyes, or they simply sit silently together. That's what was being done with Buddha, with Krishna, with Jesus, in different ways . .

It was happening again and again, with Zarathustra, with Lao Tzu, with Jesus, in different ways. This is what is happening here.

While I am talking to you, if you are just a curious person who has come here to listen and to see what is happening, you will only listen to my words. You will miss the real treasure. The words are spoken only to those who cannot listen to silence.

But those who have become intimate with me, those who have become sannyasins, they are listening to the words, but they are not in any way intellectually dissecting, analyzing, arguing with the words. The words are heard as one hears music; the words are heard as one hears wind blowing through the pine trees; the words are heard as one hears raindrops falling on the roof, or the roar of the waves in the ocean. And while the mind is hearing the music, the heart starts absorbing the being, the presence. This is a *mysterion*, this is a secret ceremony.

But why is it called "secret"? It is not secret in the sense that we are hiding somewhere in a cave. It is secret because it is available only when you are related to the Master in deep love. Others are allowed to come in, but for them it will remain invisible; hence it is called secret. When Buddha is sitting with his disciples, he is not hiding somewhere in the mountains—he is the world, people can come and go and see—but still the ceremony is secret. This secretness is something to be understood. Those people who will come and see, they will only see a few bodies sitting silently, that's

all. They will not see the transfer of light, the transfer beyond the scriptures that is happening.

That's the case here too. Every day watchers, spectators come; they see you sitting here listening to me, or dancing, or meditating, and they think they have known. They go and they start giving "authoritative" reports about the place. They may have been here just one day or two days, and they become experts. They are being simply stupid. They don't know a word, they don't know anything about mysticism. All their reports are false, bound to be so. To know something of what is going on here, you will have to become a participant, you will have to fall in deep harmony with me and the space that is being created here. You cannot be a spectator; you cannot observe from the outside. These things are not observed from the outside: they are secret.

You have to dissolve yourself. You have to risk. Only then, some taste on your tongue; only then some experience in your heart; only then, some vibe that penetrates you and becomes part of your life.

That is the meaning of "secret ceremony". It is available for everybody to see, but only those who are initiated into it will really be able to see it.

Mysterion in its own turn comes from another root, *myein*, which means "to keep one's mouth shut". Mysticism means you have seen something, you have experienced something, but you cannot express it. Mysticism means you have come across a truth which makes you dumb. It is so big, so huge, so enormous that it cannot be contained in any word. Not even the word "God" contains it; that's why Buddha dropped the word "God". It is bigger than the word "God" can contain. Not even the word "soul" can contain it; that's why Buddha dropped even that word. These are just words; reality is far richer . . .

Those who have experienced, they become dumb. Not that they stop speaking, but they speak about the methods, they speak about the way. They don't speak about the truth. They say *how* to attain it, they say how to avoid the pitfalls on the path, they say how not to go astray, they say "This is the way, this is the direction," they give you a few maps, road maps, they make you aware of a few signs that you

will come across on the road so that you can be certain that you are moving in the right direction—that's all they can do—but about the truth, or God, they can't say a single word.

So that meaning is also beautiful; *myein* means "to keep one's mouth shut". It is from these two words: from *myein* comes *mysterion*, from *mysterion* comes "mysticism".

Mysticism is the very soul of religion.

THE SECRET

N

NAGGING 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 your 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. She will simply love you, and she will love you so much and so deeply that the need for smoking will disappear . . .

If you love a person you accept the total person. With all the defects.

TAO: *THE THREE TREASURES, Vol. III*

NAKEDNESS Man as an ego is a wound—he is sick, he is unhealthy. It continuously hurts; there is pain and anguish, there is misery, anxiety, darkness. One feels absolutely useless. But this whole phenomenon of the ego, this wound that hurts so much, we don't allow to be healed. We don't open it to the sun, to the rain, to the wind; we keep it hidden, we are afraid to expose it. We go on covering it, we hide it from everybody, we are afraid that somebody may know our wound. And in fact because we hide it, it remains unhealed; because we keep it hidden behind layers and layers of hypocrisy it remains like cancer—continuously growing and becoming bigger and bigger. And the bigger it is, the more you have to hide it. You hide one side and then another side starts showing you still another side, and slowly slowly the whole of your life becomes just a black hole.

That's what people are, just black holes. And they are responsible for this whole thing, this hell is their own creation, otherwise God is always ready to heal, the whole is always ready to heal. But we have to expose ourselves. That's what sannyas is all about; it is total exposure.

One has to stand naked, utterly naked before existence, with no secrets, with no privacy, and immediately the healing happens, the miracle happens. When it happens for the first time one cannot believe that the whole wound has evaporated so quickly. It is as if it never existed in the first place, as if it were just a dream, a nightmare. In fact that's what it is, a dream, a nightmare.

Sannyas means exposing yourself, whatsoever you are, without feeling guilty, without feeling condemned, without feeling that you are wrong, without thinking what others will say, without thinking of others. Sannyas means to be unself-conscious, to open up totally without any fear. And

one is in for a great surprise; all misery, all anguish, is simply not found; one is healed. But this healing happens only through exposure to the whole—and our religions, our moralities, all make us hypocrites, they are all against being nude, being in the open . . .

The healing is always done by God but you have to allow him; you have to show him your wound, where it hurts. You don't deceive the physician, you have to tell him the whole thing, whatsoever it is, howsoever ugly it appears. You have to show him your wounds, only then can he take the pus out, only then can he help the healing process.

Buddha said that he was not a philosopher but a physician. Nanak too said the same, that he was just a physician. And I see the truth of it: every Master is a physician because every Master only functions as a window to God. He is the ultimate physician.

To be a disciple means you will not be at all afraid of me, you will not at all hide in any way, gross or subtle, that you will be authentic and open. And when you have nothing to do as far as healing is concerned, it happens on its own. You can rely on God, on the whole. But one has to gather courage to expose one's total nakedness.

JUST THE TIP OF THE ICEBERG

NAME When I give a name, I give you a message with it. It may contain your whole future. And the meaning will become slowly slowly clear, because the meaning is going to be existential.

DON'T LOOK BEFORE YOU LEAP

The new name is of tremendous significance: it is closing accounts with the old, getting out of the old continuity.

The name is the only continuity: everything else goes on changing, only the name remains continuous, and because of the name, the fallacy exists that we are not changing. The child changes into a young man, the young man changes into an old man, life changes into death. Everything goes on changing, it is a flux. Only this false name remains static . . . but that creates a great illusion: that gives you the idea as if you are permanent.

The body goes on changing . . . First physiologists used to think that in seven years the whole changes completely; now they say it changes in one year. Whatsoever is true, it changes: by and by the whole body is renewed again and again and again. You don't have the same body; you will never have the same body again. It is exactly as old Heraclitus says: you cannot step in the same river twice. You cannot be in the same body twice, next moment it is something else. The Ganges goes on flowing, it is never the same; just the name Ganges remains the same. And that creates a false illusion of our being permanent, of there being some entity, something static that exists.

There is no entity that exists. It is all liquid, there is no solid thing anywhere; there is no substance.

And just like the body, the mind goes on changing even faster than the body. The body may take one year to change; the mind changes every moment. Just a moment before there was anger and now it is not there. Now you are so loving and one moment afterwards you are so sad, so unhappy. The mind goes on changing every second but the name gives you a false idea that there is something substantial that continues to be the same.

This name becomes the ego: the name almost becomes identical with the ego—my name, my family's name, my country's name, my religion's name. They have become so important; people fight for them, people kill each other for them . . . for names!

And the reality has nothing like the ego. That is one of the deepest revelations in life, that nothing is static, everything is dynamic; God is change. That's my approach—that God is not something absolute, not something that remains the same. God is this whole totality, this flux of totality ... millions of forms changing into millions of other forms. This whole movement, this whole energy, is God! All these changes together is what God is.

Hence, this is very important, to change the name sometimes, Mm? That gives you a break, a breakthrough, a gap. From this moment you can start thinking about yourself in a new way. With the new name you start again from abc. With the new name whatsoever you do will not

be an addition to the past; it will be something separate, utterly separate. And the beauty of it, the newness of it, the freshness . . .

FAR BEYOND THE STARS

NAMELESS People live and die for name and fame. It seems their life's purpose is to have a name known to the whole world, a name which is going to be written in golden letters in history, a name which will go on resounding down the corridors of time for ever and ever.

And the whole thing is so stupid, so ridiculous, because you don't have any name in the first place. You are born nameless, you *are* nameless. All names are arbitrary . . .

When a child is born, you know he does not bring a name with him; he is born as namelessness. But of course a name is needed; it has a certain utility but no reality.

THE BOOK OF THE BOOKS, Vol. XI

In fact you are nameless . . . the reality is nameless. The rose is not aware at all that he is a rose . . . but the rose is a rose! What you call it makes no difference—what you call it is irrelevant. It has no relationship with the reality of the rose.

Names are irrelevant. What you are called is a utilitarian thing. It is needed, certainly needed, otherwise it will be difficult—so many nameless people, it will be difficult. If somebody wants to call you, he will be at a loss what to do, Mm? How to call you, how to talk to you; so it is a utilitarian device.

Remember—you are nameless.

THE BUDDHA DISEASE

NATURE I say what is natural is easy and right, but because you are not natural you are not either easy or right. Your whole upbringing makes you artificial, arbitrary; it destroys your nature, it imposes something else that others want—it imposes the opinions of others upon you. There are vested interests; they would like you to be in a certain way, they don't want you to be natural—they are afraid of nature.

Somewhere deep down in man there is fear of nature. That fear of nature has created many problems. It has created an

ugly civilization, a rotten culture, an anti-natural technology, a science against ecology, a religion which is not in tune with your innermost being. It is time for man to revolt against all this that has happened to humanity in the past!

But why is man afraid of nature? There are reasons. The first is: nature is bigger than your ego, and if nature is allowed, the ego cannot be in control. Then nature will control you and then you will not feel that you are in control—and you would like to be in control. So rather than being natural you repress your nature and you claim only a small spot of your being, only one-tenth of your being, which can be controlled by your ego. Then you feel that you are the Master. With nature you are not the Master, you are nobody. With nature you are nowhere, you don't exist at all. And the ego creates everything, the ego creates morality, and morality is against nature.

For example, what can you do if you fall in love with a woman who is not your wife? That falling in love is natural, but you have to look to other things: your marriage, your prestige, your respectability, your society, your religion, your future, your salary, your job, your business—not only in this world but in the other world too. You will have to answer to God why you fell in love. It is better to prevent nature, to close nature off completely, so you remain confined in the rules and regulations of your society, culture, religion.

You are taught ambitiousness, and nature is not ambitious. Nature has no instinct in it to be the president of a country or to be the prime minister of a country. Nature would like to dance, sing, love, eat, sleep, go swimming, take a sun-bath, but nature will not bother to become the president of a country—nature is not that stupid . .

Relax and drop all that is unnatural in you—all pretensions, pseudo coverings, masks. Just be ordinary! To be ordinary is the greatest thing in the world. Let me say it in this way: to be ordinary is the most extraordinary thing in the world. Why is it extraordinary?—because the desire to be extraordinary is very ordinary. Hence to be ordinary is *really* extraordinary; only very few people have been able to manage it up to now.

COME, COME, YET AGAIN COME

Man has become very ugly through civilization. Civilization has not really been a blessing; it has proved a curse. We will have to try another kind of civilization sooner or later, and the sooner, the better—because this civilization that we have tried up to now is doomed to fail. It has already failed: it is just taking time to collapse. It is a big edifice, so it will take time to collapse.

This civilization has failed because it has been against nature. Man has tried to be very arrogant with nature; he has been trying to conquer nature, which is utterly ridiculous. We are part of nature: how can we conquer it? We *are* nature; to fight with nature is to fight with oneself. It is so foolish and so suicidal that later generations will not be able to believe how man committed such a crime.

Man has to learn again how to come closer to the trees, to the forest, to the mountains, to the oceans. We have to learn how to befriend them again—and my sannyas is an effort towards that great goal.

Man can live joyously only with nature, not against nature. The moment we are against nature, our love energy turns into hatred. If we flow with nature in total harmony, love grows, matures, becomes more integrated. And the maturing of love is the greatest gift of life. To know a mature kind of love is to know God, because it brings joy, it brings freedom, it brings blessings.

WON'T YOU JOIN THE DANCE?

NATURE, HUMAN There is no particular nature. Each has his own particular nature—there is nothing like a generalized nature, nothing like human nature. Jesus has his nature, I have mine, you have yours. And when you flower, you will flower in a different way.

Everybody has his own. Even Jesus' Master, John the Baptist, had a different quality. Jesus never followed him—he started moving in different ways. It has to be so. There is no problem in it.

I have to follow my nature. This is how I see that it is more helpful to you—if I am less available. If I give you one hour to talk to me, you will talk rubbish, because you only have rubbish. If I give you only three minutes, you have

to choose from the rubbish; you have to choose whatever jewels you have. If you are allowed to live with me for twenty-four hours, you will completely forget me. That's how all Jesus' disciples missed him. But that was his way and nothing can be said about it, because there is no comparison, no criterion.

And there is nothing like human nature. Each individual human being has his own nature. So if you reach to a Buddha he will be totally different from Jesus. If you ask a Buddhist, he will say that Jesus must have been a little political, that he was not purely religious, otherwise why should he be crucified? Buddha was not crucified!

Mahavira lived naked, so his followers think that everybody who has attained has to live naked, because when you become innocent, what is the use of clothes? Jesus is not realized because he is still wearing clothes. Even a Buddha is not realized—he is still wearing clothes!

So these are different people, and they have all attained in their own ways; their expressions are unique. And it is good that they are unique, otherwise life will be too monotonous. Think—a row of Jesuses standing in a queue. It will look ugly. Alone Jesus is beautiful, a precious diamond, but if there are too many just like him, he will be a pebble on the shore—nothing of worth.

NOTHING TO LOSE BUT YOUR HEAD

NEED Spirituality is the highest need—there is a hierarchy of needs. The first plane of needs is physical. The poor person remains tethered to the physical: he is hungry, he is ill, he does not have any shelter, not enough clothes. He cannot think of Beethoven, Mozart, Wagner; he cannot think of great poetry—Kalidasa, Shakespeare, Dante; he cannot think of great novelists and novels—Dostoevsky, Tolstoy, Chekhov. There is no possibility—he is hungry. What is he going to do with *The Brothers Karamazov*? He needs bread, butter, not *The Brothers Karamazov*! He needs a shelter from the rain, from the hot sun; he does not need music. What will he do with music? Can you make a shelter out of music? Can you make clothes out of beautiful paintings? And he is so hungry he cannot be sensitive to any higher thing. He is tethered to the body, to the lowest part of his being.

When physical needs are fulfilled, then psychological needs arise—they are higher needs. Then there is a search for music, poetry, art, sculpture, architecture, gardening . . .

When all psychological needs are fulfilled—when you have learned the most beautiful music, enjoyed poetry, art, painting, when your psychological needs are fulfilled, you are psychologically healthy—then spiritual needs arise, never before it. Spiritual needs are the most luxurious needs; they come only in the end. They are like flowers.

If a tree is undernourished it *cannot* have flowers, remember it. It will be difficult for it even to have leaves. Flowers are possible only when there is an overflowing energy, too much to contain. Then the tree bursts forth into thousands of flowers, color and fragrance—but it is a luxury! A tree in bloom is a picture of luxury, because flowers don't serve any purpose; they are just a luxury, sheer joy. The tree is enjoying its being, celebrating itself.

Walt Whitman says, "I celebrate myself." That is the ultimate in luxury, when one starts celebrating oneself. A sheer joy of being!

Then, after psychological needs are fulfilled, the question of meditation, prayer, spirituality, the search for the ultimate source and goal of life, the enquiry into consciousness and its ultimate peaks . . .

PHILOSOPHIA ULTIMA

God loves . . . we have only to allow his love to penetrate our hearts. And this is not just a metaphor, it is literally true; it can't be otherwise. Change the word "God" to "existence" and things become simpler: existence loves you, otherwise you would not have been here. You are not an accident; nobody is.

Existence needed you—it still needs you. As much as you need it, it needs you. Even the smallest thing in existence is needed as much as the greatest. In the vision of God or existence there is no distinction between the small and the big. A grass leaf is as precious as any great star. And a dewdrop is needed as much as a Buddha. Without *this* dewdrop existence will be less—less beautiful, less majestic, with less grandeur; it will miss something. We are interdependent ... existence is an infinite net of interdependence.

That is the meaning when I say God loves you. To let the idea sink into the heart is of immense importance, because then suddenly you start feeling at home; you are no more an outsider, not a stranger . . .

Remember: we need many things in life but the greatest need is to be needed; no other need is of such importance. The moment you feel needed suddenly you become significant. A woman needs you—without you she will be in despair—and suddenly there is meaning in your life. A child needs you—without you he will be an orphan, without you there will be tears in his eyes—and suddenly you are no more a useless passion. But think: a woman needs you, a child needs you, a friend needs you, a mother needs you, and around you a pattern, a gestalt arises that gives you significance. But this is nothing compared to the declaration that I make: "*God* needs you!" That means rivers and mountains and stars and trees and animals—they are all in need of you, they will all miss you. The world will be in deep despair without you.

Just that perspective and suddenly you are at home, at ease. Life is no more an accidental jumble of events. Now there is a poetry, a consistency—one thing leading to another, a progression, a continuum. And whenever there is a feeling of progression, continuum, one can know that one is moving in a direction, that there is a goal somewhere, a destiny to be fulfilled, a hope to be materialized ... Think in terms of God loving you, and slowly slowly your heart will respond. That response is prayer . . . that response is sannyas.

HALLELUJAH!

NEGATIVE The third chakra is *manipura*; it is loaded with negative emotions. That's why your stomach becomes disturbed—when you are emotionally disturbed, manipura is affected immediately. In all the languages of the world we have expressions like, "I cannot stomach it." It is literally true. Sometimes, when you cannot stomach a certain thing, you start feeling nauseous; you would like to vomit. In fact, sometimes it happens—a psychological vomit. Somebody has said something, and you *cannot* stomach it;

and suddenly you feel a nausea, vomit comes, and after vomiting you feel very relaxed ..

Negative emotions: anger, hatred, jealousy, and so on and so forth—they all have been repressed; your *manipura* is too loaded. Those repressed emotions don't allow the energy to go up; those repressed emotions function like a rock: your passage is blocked. Encounter, Gestalt and therapies like that, all function unknowingly on the *manipura*. They try to provoke your anger, they try to provoke your jealousy, your greed; they provoke your aggression, your violence, so that it bubbles up, surfaces. The society has done one thing: it has trained you to repress all that is negative, and pretend all that is positive. Now, both are dangerous. To pretend the positive is false, hypocrisy, and to repress the negative is dangerous: it is poisonous, it is poisoning your system.

Tantra says: Express the negative and allow the positive. If anger comes, don't repress it; if aggression comes, don't repress it. Tantra does not say: Go and kill a person. But Tantra says that there are a thousand and one ways to express the repressed emotions. You can go into the garden and chop wood. Have you watched woodcutters? They look more silent than anybody else. Have you watched hunters? Hunters are very good people. They do a very dirty thing, but they are good people. Something happens to them while they are hunting. Killing animals, their anger, their aggression is dissolved. The so-called "non-violent" people are the ugliest in the world. They are not good people, because they are holding down a volcano. You cannot feel at ease with them. Something is dangerously present there. You can feel it, you can touch it: it is oozing out of them. You can just go into the forest and shout, scream—Primal Therapy is just scream therapy, tantrum therapy. And Encounter and Primal, Gestalt, are of tremendous help in relaxing the man *ipura*.

Once *manipura* is relaxed, there arises a balance between the negative and the positive. And when the negative and positive are balanced, the passage is open; then the energy can move higher. *Manipura* is male. If *manipura* is blocked, then energy cannot go upwards. It has to be relaxed.

Polarity balancing can be of great help in bringing about

the balance between positive and negative. That's why I *am* allowing all sorts of methods from all over the world in this ashram. Anything that can be of help has to be used, because man has been damaged so much that all sources of help should be made available. You may not even be able to understand why I am making available all the methods to you: Yoga, Tantra, Tao; Sufi, Jain, Buddhist, Hindu; Gestalt, Psychodrama, Encounter, Primal Therapy, Polarity Balancing, Rolfing, Structural Integration—why I am making all these things available to you. You have never heard of these things being done in any ashram anywhere in the East at all. There is a reason for it. Man has been damaged so much that all sources should be tapped. Help should be taken from every source possible, only then there is hope—otherwise man is doomed.

THE TANTRA VISION, Vol. II

See also Positive

NEGLECT The family should not be neglected because once children are neglected they will become accustomed to it, but they will become hard and for the whole of their lives they will suffer from the lack. If they have not been cared for they will not be able to care for others.

This is a great problem that is facing the modern society, particularly in the West. If the father goes to work and the mother also goes to work then the children are almost orphans. And the presence of the mother in the home cannot be substituted by anybody else. It is not only a question of physical caring; it is a question of spiritual nourishment.

So you cannot give the work to somebody else who is paid for it. Then it is totally different, its quality is different; there is no love involved in it. So, on the surface everything will be taken care of but deep down something will be missed. And the children may not ever become aware that they have missed something, but the whole of their lives will show it. That's what is happening on the psychiatrists' couches and in the mental hospitals. Out of four persons, three persons are mentally disturbed and the fourth is also suspicious.

And love is the greatest therapy. So you will be running therapy groups for the children of some other mothers who

have not loved them. And then some day your children will need therapy groups from somebody else! No need to work—take care of them.

THE SACRED YES

NEO-SANNYAS See Sannyas, 3rd Series
Sannyasin, 3rd Series

NERVOUSNESS You have been repressing your energy: it spills over and it feels like nervousness. From your very childhood you must have learned the trick to repress it. You must have been a very very energetic child. And this happens to an energetic child. Parents don't like them, society does not like them, Mm? Because they are such a nuisance. The more energy a child has, the more of a nuisance he is around the house, in the school, everywhere. This society exists for the less energetic, it makes no provisions for the energetic. It exists at the minimum; it does not allow people to live at the maximum. Hence millions of people think that they are nervous; they are not really. It is just that there is too much energy and you don't know what to do.

So one starts biting nails or one starts smoking cigarettes. It is the same—biting nails or smoking cigarettes. One starts doing anything just to remain engaged; otherwise the energy is there and it is too much to bear. When people condemn it—that this is nervousness—then more repression happens. The nails are yours and you are not even allowed to bite the nails. Then people find cunning ways—chewing gum, Mm? Those are subtle ways: nobody will object too much. Smoking a cigarette, nobody will object too much.

Now, biting nails is less harmful, in fact not harmful at all. It is a harmless joy. It looks a little ugly, looks a little childish, that's all. And you are trying not to do it. That's what you say: "I am finding it difficult to change my old habits."

No. You have not understood the cause and you are just trying to change the symptom. It can be forced but then you will start doing something else, because where will the energy go? You have to learn to live more energetically, that's all, and all these things will disappear. Dance more, sing more, swim more, go for long walks. Use your energy in creative ways. Move from the minimum to the maximum.

Live life more intensely. If you are making love then make wild love—not just ladylike, Mm?—that means at the minimum. A "lady" means a woman who lives at the minimum or does not really live but only pretends to. Be wild!

And now you are no more a child so you are allowed to be a nuisance in your own place. Jump and sing and jog. Just try this for a few weeks and you will be surprised: nail-biting disappears on its own. Now you have far more interesting things to do—who bothers about the nails?

But always look at the cause, never be too concerned with the symptom.

THE NINETYNINE NAMES OF NOTHINGNESS

NEUROSIS Neurosis means you are carrying such a load in the mind that you are dying under it. You cannot move. There is no question of your consciousness flying. You cannot even creep—the burden is too much. And the burden goes on increasing every moment. One cracks up. It is very natural.

A few things to be understood. Neurosis is the mouse endlessly trying the dead end, not learning. Yes, not learning is neurosis—that is the first definition. You go on trying the dead end.

You have been angry? How many times have you been angry? And how many times have you repented of being angry? Still, let there be a stimulus and your reaction will again be the same. You have not learned a thing. You have been greedy and greed has created more and more misery. You know it—greed has never given anybody blissfulness—but you are still greedy, you still go on being greedy. You don't learn.

Non-learning creates neurosis, is neurosis.

Learning means assimilation. You try one thing and then you find that it doesn't work. You drop it. You move in another direction, you try another alternative. This is wise, this is intelligent. Just knocking your head against a wall where you know perfectly well there is no door is neurosis.

People are getting more and more neurotic because they go on trying the dead end, they go on trying that which doesn't work. The man who is capable of learning never becomes neurotic—cannot become. He immediately sees the

point that this is a wall. He drops the whole idea. He starts moving into other dimensions. There are other alternatives available. He has learned something . . .

So, one thing: learning has not to be stopped, otherwise you will go neurotic; because to stop learning means you are accumulating information which you have not assimilated, digested, which has not become your blood and your bones and your marrow. It will hang around you with great insistence to be taken in.

Secondly: you will need time to relax. This pressure is too much. You will need some time to disappear from this pressure. Sleep cannot help you anymore because sleep itself is becoming overburdened. Your day is so overloaded that when you go to sleep only the body falls limp on the bed, but the mind continues to sort things out. That's what you call dreaming: it is nothing but a desperate effort of the mind to sort things out because you won't give any time to it.

You have to relax consciously into meditation. A few minutes of deep meditation will keep you non-neurotic.

In meditation the mind unclutters, experiences are digested, and the overload disappears, leaving the mind fresh **And** young and clear and clean.

In the past the input volume was one-tenth of one's time and the meditative time was nine-tenths. Now just the reverse is the case—nine-tenths input volume time and one-tenth meditative time. Very rarely do you relax. Very rarely do you just sit silently, doing nothing. Even that one-tenth of unconscious meditation is disappearing. Once that happens, man will be utterly mad. And that is happening.

What do I mean by unconscious meditative time? You simply go into the garden, you play around with your children—that is unconscious meditative time. Or you swim in the swimming pool—that is unconscious meditative time. Or you mow your lawn, or you listen to the birds—that is unconscious meditative time. That too is disappearing because whenever people have time, they are sitting before their TVs, glued to their seats.

Now, tremendously dangerous information is being put into your mind by the TV. You will not be able to digest it. Or you are reading newspapers. All kinds of nonsense is being fed to you. Whenever you have time you put the

radio or the TV on. Or someday you are feeling very good and you want to relax and you go to the movie. What kind of relaxation is this? The movie will not allow you relaxation, because information is continuously thrown into you.

Relaxation means no information is thrown into you. Listening to a cuckoo will do, because no information is fed to you. Listening to music will do, because no information is thrown into you. Music has no language; it is pure sound. It does not give any message; it simply delights you. Dancing will be good, music will be good, working in the garden will be good, playing with children will be good, or just sitting doing nothing will be good. This is the cure. And if you do it consciously, the impact will be greater.

Create a balance. Neurosis is an unbalanced state of mind: too much activity and no inactivity at all, too much masculine and no feminine at all, too much *yang* and too little of *yin*. And you have to be fifty-fifty. You have to keep a deep balance. A symmetry is needed inside you. You have to be an ardhnanarishwar, half man, half woman, then you will never go neurotic ..

My approach is neither eastern nor western, my approach is neither male nor female, my approach is neither of action or inaction, my approach is that of utter balance, symmetry, in you. Hence I say to my sannyasins: Don't leave the world. Be in the world and yet be not of it. This is what Taoists call *wei wu wei*, action through inaction—the meeting of *yin* and *yang*, anima and animus; it brings enlightenment. Imbalance is neurosis; balance is enlightenment.

THE SECRET OF SECRETS, Vol. 1

Neurosis is a deep hankering after attention, and if you give it attention, you feed it—that's why psychoanalysis has been a complete failure.

In Zen monasteries they treat a person within three weeks: in Freudian psychoanalysis they cannot treat him in thirty years, because they miss the very point. But in Zen monasteries no attention is given to the neurotic person, nobody thinks that he is somebody important—they simply leave him alone, that is the only treatment. He has to sort out his own things; nobody bothers. Within three weeks he comes out absolutely normal.

Solitariness has a healing effect, it is a healing force. Whenever you feel that you are getting "messed up", don't try to solve it there—move away from society for a few days, for at least three weeks, and just remain silent, just watching yourself, feeling yourself, just being with yourself: and you will have a tremendous force available, which heals.

Hence, in the East, many people have moved to the mountains, to the forests, somewhere alone, somewhere where there is nobody else to be bothered with, only oneself; so one can feel oneself directly, and you can see what is happening within you.

Nobody is responsible for you except yourself, remember. If you are mad you are mad—you have to sort it out: it is your deed! This is what Hindus say: your *karma*. The meaning is very deep. It is not a theory. They say, whatsoever you are, it is your own work, so sort it out! Nobody else is responsible for you, only you are responsible.

So go into solitary confinement—to sort out things, to meditate on your own being and your problems, and this is the beauty: even if you can just be quiet, living with yourself for a few days, things settle automatically, because an unsettled state is not natural. An unsettled state is unnatural, you cannot prolong it for long. It needs effort to prolong it. Simply relax and let things be, and watch, and make no effort to change anything, remember; if you try to make any change you will continue the same because the very effort will continue to disturb things . . .

So you need not throw your problem on others, you need not throw your diseases on others—you simply move alone; suffer them in silence; watch them. Just sit by the bank of the river of your mind; things settle! When things settle you have a clarity, a perception.

AND THE FLOWERS SHOWERED

NEW With the old one is efficient, with the new one is awkward. With the old you know what to do, with the new you will have to learn from abc. With the new you start feeling ignorant. With the old you are knowledgeable: you have done something again and again, you can do it mechanically, you need not have any awareness. With the new you will have to be alert, aware, otherwise something may go wrong.

Have you not watched it? When you learn driving, you are so alert. When you have learned it, you forget about it. You sing a song, you listen to the radio, you talk to the friend or you think a thousand and one thoughts, and driving continues as a mechanical thing, robot-like—you are not needed. The old becomes mechanical, habitual. That's why with the new comes fear. That's why children are capable of learning. The older you grow, the less is the capacity to learn. It is very difficult to teach an old dog new tricks. He will repeat the old tricks again and again; those tricks he knows.

I have heard ..

The foreign diplomat was unable to speak English. When the lunchbell rang at the United Nations Assembly he stood behind a man at the food counter and heard him order apple pie and coffee. So he ordered apple pie and coffee too. For the next two weeks he kept ordering apple pie and coffee. Finally he decided he wanted to try something else so he listened attentively while another man ordered a ham sandwich.

"Ham sandwich" he said to the counterman.

"White or rye?" the counterman asked.

"Ham sandwich" the diplomat repeated.

"White or rye?" the counterman asked again.

"Ham sandwich" the diplomat repeated.

The counterman grew very angry. "Look, Mac" he roared, shaking his fist under the diplomat's nose, "do you want it on white or rye?"

"Apple pie and coffee" answered the diplomat.

Who should take such a bother? It is getting too dangerous, that's why one goes on with the old. But if you live with the old, you don't live at all, you live only for the name's sake.

Only with the new is life.

Only with the new, and only with the new is life. Life has to be *fresh*. *Remain a learner*, never become knower. *Remain open*, never become closed. *Remain ignorant*, go on throwing the knowledge that accumulates—automatically, naturally. Each day, each moment, free yourself from all that you have known and again become a child. To become so

innocent, like a child, is the way to live and to live abundantly.

TAO: THE PATHLESS PATH, Vol. I

NIGHT When Jawarharlal Nehru died, a small slip of paper was found on his pillow. In his own handwriting he had noted a few lines of Robert Frost:

*The woods are lovely, dark and deep.
But I have promises to keep.
And miles to go before I sleep.
And miles to go before I sleep.*

He must have written it just before he died. "The woods are lovely ..." Everybody has to go alone; you cannot keep company. Because you have to go inwards you can only go alone. "The woods are lovely . . ." because the woods are of your inner being. If you go for an outer pilgrimage, you can have company; somebody can be with you: a beloved, a friend, a relative, a fellow-traveler. But the woods are lovely because the woods are of your inner being—you have to go alone.

"Dark and deep . . ." and there is much darkness within. You have already that if you go inwards, you will find infinite light. That is only half of the truth. You will find infinite light at the very center, but before that center is reached, much darkness has to be passed through. It is not that you just close your eyes and there is infinite light; no, there will be infinite darkness first because that is the price one has to pay. The dark night is the price one has to pay for the morning. And remember, until you pay for it, it won't be worthwhile—unless you pay for it you cannot value it. If a morning is given to you, and you have not traveled and struggled for it, you will not be able to see it . . .

There is a dark night to be crossed, to be gone through. Only then will you be able, will your eyes be capable, to see the light.

COME FOLLOW ME, Vol. III

The night is the time of the mystic, the day is the time of the warrior. The night represents a change in the whole atmosphere. It is easier to meditate in the night than in the

day. Meditation is far closer to sleep than to any other activity, with only one difference: in sleep you fall unconscious, in meditation you remain conscious, but the same relaxation. In the day it is difficult to sleep; if you want to sleep in the day you have to close the doors and the windows and pull all the curtains so it becomes dark. If sunrays are coming they won't allow you to sleep; sunrays activate your energies. Night helps you to rest and relax. It is the time of the mystic.

Sannyasins should use the time of night more and more for meditation. You can go deeper, and easily, because the winds are blowing that way; you can move with the winds with less effort. In the day you are moving against the winds. In the day active meditations are good; dynamic meditation is good in the day, dancing meditation is good in the day. But in the night vipassana, silent meditations, just sitting and doing nothing, just relaxing because the whole atmosphere is relaxing. The sun has gone down, the trees have fallen asleep; it is a totally different quality of energy that surrounds you in the night. It is easy to meditate.

THE BOOK OF THE BOOKS, Vol. XI

NIRVANA *Nirvana* has two meanings; it is one of the most beautiful words, any language can be proud of this word. It has two meanings, but those two meanings are like two sides of the same coin. One meaning is "cessation of the ego" and the other meaning is "cessation of all desires". It happens simultaneously. The ego and the desires are intrinsically together, they are inseparably together. The moment ego dies, desires disappear, or vice versa: the moment desires are transcended, ego is transcended. And to be desireless, to be egoless, is to know the ultimate bliss, is to know the eternal ecstasy.

That's what sannyas is all about: the quest for the eternal ecstasy that begins but never ends.

COME, COME, *YET AGAIN* COME

Buddha talks only of *annatta*, no-self, ultimate emptiness, absolute death of the ego. And when you have disappeared there is nothing more to happen. To whom is it going to

happen? When you are no more, all has happened. All happening disappears. That state where nothing happens any more is called *nirvana*.

Nirvana is a beautiful word. It means utter cessation; literally it means blowing out the candle. Just as you blow out a candle and suddenly the light disappears and is nowhere found, in deep meditation the small flame of the ego disappears. You blow it out, and there is utter nothingness left: no experiencer, no experienced. That is *nirvana*. There is no more and nothing beyond it.

THE GUEST

If *nirvana* becomes a great goal for you to achieve, then you will be in a nightmare. Then *nirvana* can become the last and the greatest nightmare. But if *nirvana* is in small things, the way you live them, the way you transform every small activity into a holy act, in a prayer, your house becomes a temple, your body becomes the abode of God, and wherever you look and whatsoever you touch, is tremendously beautiful, sacred; then *nirvana* is freedom.

Nirvana is to live the ordinary life so alert, so full of consciousness, so full of light, that everything becomes luminous.

It is possible. I say so because I have lived it so, I am living it so. When I say it, I say it with authority. When I say it, I am not quoting Buddha or Jesus. When I say it, I am quoting only myself.

It has become possible for me; it can become possible for you. Just don't hanker for the ego. Just love life, trust life, and life will give you all that you need. Life will become a blessing for you, a benediction.

NIRVANA: THE LAST NIGHTMARE

NO Condemnation comes easily to the mind. It is the easiest thing in the world to say that something is wrong. To say no is the easiest thing for the mind. Yes is the hardest thing.

Watch your mind, how many times it says no. Even sometimes if it has to say yes, it says it grudgingly. With no, it is very happy. The moment you say no to somebody you

feel very powerful. You enjoy saying no because no helps the ego—yes dissolves it. And it is easy to say no. It is very, very difficult to say yes, because with the yes a door opens—with the no a door closes. When you say no, watch what happens in your innermost being—suddenly all doors close. When you say no, you are closed. You become a monad of Leibnitz with no windows, no doors, no bridges. The no simply cuts all possibilities of bridging yourself to the other. All possibilities of love, prayer, surrender, all possibilities of meditation, are cut immediately, the moment you say no!

No makes you an island, and no man is an island. And to feel that you are an island is the greatest illusion—you are part of the whole. When you say no, you are cut, you have broken all the bridges. And the ego always wants, enjoys to say no, it relishes it.

Watch! Unless it is absolutely necessary, never say no! Even dropping the word will make you more and more alert. Even if you have to say no, say it in such a way that it becomes positive, takes the form of yes. Just by dropping the no you will feel many new things happening within you, because this is a very, very potential word. These two words are very potential: yes and no. They change your total being, because they are not ordinary words. They are not words, they are gestures—that's your way, your very style of life. A man who goes on saying no will become more and more sad, depressed; life will not knock on his door any more. If you continuously say no, how can life go on knocking at your door? Winds will not flow towards him; flowers will not be flowering on his path. He is sowing thorns by saying no.

The no-sayer is the only atheist. To say no to God is just the culmination of your total trend of saying no. To say yes to life is what theism means to me—to say yes to life, to open doors, to relate, to be available. Say yes and suddenly you feel windows opening inside. Just sit under a tree and say loudly, "Yes!" and feel the change. Then say "No!" and feel the change. You create a different climate; different vibrations come with the no. With yes you create an opening, as if you have thrown a pebble in a lake, and ripples arise, and they go on and on and on, spreading and

spreading; they will reach to the very opposite bank. When you say yes you throw a stone of acceptance, of love, of prayer, of your being ready, of surrender—and then the ripples go on and on and on, and they reach to the very infinity. A yes-sayer is bound to become a theist some day, because yes ultimately culminates into the divine.

Yes becomes the God. No becomes, finally, godlessness.

UNTIL YOU DIE

Say *no* boldly, courageously. Risk everything for the no. Slowly slowly you will become aware that the no has limits; there are points when you cannot say no. When you explore the possibilities of saying no you will come across certain spaces where no-saying is impossible and yes arises within your heart of its own accord—not as a conditioning, not because somebody has told you: now it is your own flowering. And then that yes has beauty, then that yes has truth, that yes makes you a religious person.

THE BOOK OF THE BOOKS, Vol. X

NOBLE Nobody is born noble. That idea is pure nonsense—that a few people are born noble, aristocratic, royal. That is utter nonsense. Everybody is born alike—everybody is born unconscious. Nobility is attained when you become conscious. Then one really becomes an aristocrat, an aristocrat of the soul. One attains a certain aristocracy, a certain nobleness, a certain grace and beauty—but it comes through one's own efforts.

EIGHTYFOUR THOUSAND POEMS

Gautam the Buddha has called his religion the noble religion, the religion of the Aryans. By Aryans he does not mean any race, by Aryans he means the people who have attained enlightenment.

Adolf Hitler also used the word "Arya" but with a totally different meaning. He used it as the most noble race: the Nordics are the Aryans, the purest Aryans, the noblest.

No race is great in itself, and no race has any hierarchy over others. Blood cannot be decisive, only inner intelligence. And that can happen to anybody. To anybody who is ready to work for it, to prepare for it, to strive for

it, to anybody who is ready to accept the challenge, it can happen . . .

Intelligence is rebellious. Intelligence tries to live according to its own light and the crowd does not like it. The crowd wants you to be a part of the crowd. It does not like individuals, that is the challenge.

And if one really wants to be noble one has to be an individual. One has to get rid of the crowd psychology, one has to free oneself from all mob attitudes, rotten traditions, the ugly past, stupid institutions, all kinds of superstitions, and this whole garbage is being forced upon you from the very childhood. The day one decides to drop it all one feels so light, one can almost fly. One feels so weightless, as if wings have grown. Then you are becoming noble.

My sannyasins have to be noble, noble in the sense of being intelligent, rebellious, non-conformists, individuals, free in every sense. Freedom has to be your God if you really want to become noble. Worship freedom and sacrifice everything for freedom, and then nobility is born. We have to pay that price for it. But the treasure is so immense that it is cheap at any cost. Even if the whole life is lost for it, it is far more valuable than life itself. It is better to die a noble death than to live an ignoble life.

One is not born noble, one has to become noble.

EIGHTYFOUR THOUSAND POEMS

NOBODY You are nobody. You are born as a "nobodiness"—with no name, no form—and you will die as a "nobodiness". Name and form are just on the surface, but deep down you are 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, non-ending. 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. Then laughter spreads over

your being and suddenly you are calm and collected. The very effort of wanting to be somebody is creating trouble.

TAO: THE THREE TREASURES, Vol. 1

NO-MIND Animals have no mind but that is a state of unconsciousness. Buddhas also have no minds but that is a state of consciousness. There is a similarity between the world of the animals and the world of the Buddhas, and dissimilarity. There is a similarity as far as mind is concerned: animals are pre-mind, Buddhas are post-mind. But there is a dissimilarity too: animals are unconscious—they don't know who they are; Buddhas know who they are. So in Buddhas there is that simplicity of the animal kingdom, and yet that simplicity is not ignorance—it is luminous, it is full of light. Hence it is called enlightenment. Man is just between the two—part animal, part Buddha—hence the tension, the anguish of man, the continuous pull from opposite directions.

Remember; there is no way to go back, nothing can ever go back—everything goes ahead. In the effort to go back one becomes simply stuck, stuck where one is. Man cannot become an animal again.

Walt Whitman writes many times, in many poems, that he feels jealous of animals. One does feel that—I can understand, Mm? The beauty, the silence, the spontaneity, the state of innocence, no turmoil, no conflict, no ambition, no politics, nothing of the sort, living moment to moment. One becomes jealous of animals, but there is no way to go back. Walt Whitman cannot go back and become an animal. If he really wants to become as innocent as an animal, he will have to become a Buddha. The way is ahead, and the path is no-mind.

DON'T LOOK BEFORE YOU LEAP

NON-ATTACHMENT For centuries it has been said that non-attachment brings bliss. My teaching is just the opposite: I say bliss brings non-attachment. The old teaching made non-attachment the basic phenomenon of a religious life, hence it taught escapism, renunciation, dropping out of life. But it was all repressive.

You can escape from the world, but how will you escape from yourself? And the world is not the problem in the first place. You are the problem. One can renounce money, but by renouncing money greed does not disappear. A beggar is as greedy as an emperor. So whether you have money or you don't have money, does not matter. In fact, a beggar will be more greedy because we hanker for that which we don't have.

You can renounce your wife, your children, your family, but what are you going to do with your sexuality? Just by renouncing your wife you cannot drop your sexuality. It will go with you and you will be continuously repressing it. It will not create a healthy being in you, it will create pathology. Hence my teaching is: first become blissful. And bliss comes through meditation. It has nothing to do with non-attachment. Non-attachment is not a condition for being blissful.

Become blissful and then many things will disappear from your life of their own accord. Because it is misery that creates greed; if you are blissful you will be non-greedy. And non-greed will come naturally as a byproduct. If you are blissful sex will automatically become less and less significant, because you will know something higher, something deeper than what sex can ever give to you. Sex can give only moments of joy. But meditation can make that joy something like a constant undercurrent in your life. Sex can give you a momentary orgasmic experience but meditation can give you an orgasmic being—twenty•four hours a day you are in ecstasy, drunk. Then slowly slowly, as a consequence, sex disappears. And when it disappears of its own accord there is beauty because there is no repression at all. Hence my approach is totally new, it is diametrically opposite to the old approach. Bliss is a precondition for non-attachment. Not vice versa.

NO MAN IS AN ISLAND

See also Mirror

NOSTALGIA The whole of humanity suffers from nostalgia. Yes, I call it a suffering—it is a disease. It happens only because we are not able to live in the present totally,

passionately, intensely. Then the mind starts making substitutes for the present, and then there are two possibilities: either you move towards the past or you move towards the future. Neither the past exists nor the future: the past is no more, the future is not yet. All that exists is this moment, only this moment. Now is the only real time and here the only real space.

But whenever you become obsessed with the past or the future it simply shows one thing: an escape from the present, an escape from the existential. And why should one want to escape from the existential? Why should one want to escape into memories or into fantasies? There can be only one reason: you don't know how to live now, you don't know the art of getting in tune with reality. Because your present is so empty, so meaningless, you have to compensate for it with something . . .

Nostalgia means non-meditativeness, unawareness, unconsciousness, and it is an utterly futile exercise, an absolutely futile exercise. You cannot be nourished by the past, there is no way to live it again, but you can live in memories. Living in memories is an empty gesture . . .

Just look into your nostalgia, where you are lingering in the past. There must be a few special spots, a few special memories which come again and again. That's an indication that something has remained there, something that has not grown since then. A part of you is still six years of age if that is the time which gives you sad and sweet memories . . .

I can say only one thing to you: learn the art of meditation—meditation simply means the art of being herenow totally, absolutely—and then all this nonsense about nostalgia will disappear. Otherwise it is going to remain with you to the very end.

From the cradle to the grave people go on living somewhere where they cannot live and go on escaping from the only place where it *is* possible to live.

ZEN: ZEST, ZIP, ZAP AND ZING

NOTHINGNESS Nothingness can either be just emptiness or it can be a tremendous fullness. It can be negative, it can be positive. If it is negative it is like death, darkness. Religions

have called it hell. It is hell because there is no joy in it, no song in it, there is no heartbeat, no dance. Nothing flowers, nothing opens. One is simply empty.

This empty nothingness has created great fear in people. That's why in the West particularly, God has never been called nothingness except by a few mystics like Dionysius, Eckhart, Boehme; but they are not the main currents of western thinking. The West has always conceived nothingness in negative terms; hence it has created a tremendous fear about it. And they go on saying to people that the empty mind is the devil's workshop.

The East has known its positive aspect too; it is one of the greatest contributions to human consciousness. Buddha will laugh at this statement that emptiness is the devil's workshop. He will say: Only in emptiness, only in nothingness, does godliness happen. But he is talking about the positive phenomenon.

For Gautam Buddha, for Mahavira, for the long tradition of Zen Masters and the Taoists, nothingness simply means no-thingness. All things have disappeared, and because things have disappeared there is pure consciousness left behind. The mirror is empty of any reflection, but the mirror is there. Consciousness is empty of content, but *consciousness* is there. And when it was full of content, so many things were inside you could not have known what it is. When the consciousness is full of contents, that's what we call mind. When consciousness is empty of all contents, that's what we call no-mind or meditation.

To create nothingness in you is the goal of meditation, but this nothingness has nothing to do with the negative idea. It is full, abundantly full. It is so full that it starts overflowing. Buddha has defined this nothingness as overflowing compassion.

The word "compassion" is beautiful. It is made out of the same word as "passion". When passion is transformed, when the desire to seek and search for the other is no more there, when you are enough unto yourself, when you don't need anybody, when the very desire for the other has evaporated, when you are utterly happy, blissful, just being alone, then passion becomes compassion. Now you don't seek the other because you are feeling empty and lonely; now you seek

the other because you are too full and you would like to share.

GUIDA SPIRITUALE

Nothingness is the fragrance of the beyond. It is the opening of the heart to the transcendental. It is the unfoldment of the one-thousand-petalled lotus. It is man's destiny. Man is complete only when he has come to this fragrance, when he has come to this absolute nothingness inside his being, when this nothingness has spread all over him, when he is just a pure sky, unclouded.

This nothingness is what Buddha calls nirvana. First we have to understand what this nothingness actually is, because it is not just empty—it is full, it is overflowing. Never for a single moment think that nothingness is a negative state, an absence, no. Nothingness is simply no-thingness. Things disappear, only the ultimate substance remains. Forms disappear, only the formless remains. Definitions disappear, the undefined remains . . .

The identity of "yes" and "no" is the secret of nothingness. Let me repeat it; it is very basic to Buddha's approach: nothingness is not identical with "no", nothingness is the identity of "yes" *and* "no", where polarities are no more polarities, where opposites are no more opposites.

When you make love to a woman or to a man, the point of orgasm is the point of nothingness. At that moment the woman is no more a woman and the man is no more a man. Those forms have disappeared. That polarity between man and woman is no more there; it is utterly relaxed. They have both melted into each other. They have unformed themselves, they have gone into a state which cannot be defined. The man cannot say "I", the woman cannot say "I", they are no longer "I"s, they are no longer egos—because egos are always in conflict, the ego exists through conflict, it cannot exist without conflict. In that moment of orgasm there are no longer any egos. Hence the beauty of it, hence the ecstasy of it, hence the samadhi-like quality of it.

But it happens only for a moment. But even that moment, a single moment of it, is more valuable than your whole life—because in that moment you come closest to the truth. Man and woman are no longer separate; this is a polarity.

Yin and yang, positive and negative, day and night, summer and winter, life and death—these are polarities. When "yes" and "no" meet, when the opposites meet and are no longer opposites, when they go into each other and dissolve into each other, there is orgasm. Orgasm is the meeting of yes and no. It is not identical with no; it is beyond both yes and no.

In a sense it is beyond both, in a sense it is both together, simultaneously. The merger of the negative and the positive is the definition of nothingness. And that is the definition of orgasm too, and that is the definition of *samadhi* too. *Let it be remembered.*

The identity of yes and no is the secret of emptiness, nothingness, *nirvana*. Emptiness is not just empty; it is a presence, a very solid presence. It does not exclude its opposites; it includes it, it is full of it. It is a full emptiness, it is an overflowing emptiness. It is alive, abundantly alive, tremendously alive. So never for a single moment let dictionaries deceive you, otherwise you will misunderstand Buddha.

If you go to the dictionary and look for the meaning of "nothingness", you will miss Buddha. The dictionary only defines the ordinary nothingness, the ordinary emptiness. Buddha is talking about something *very* extraordinary. If you want to know it you will have to go into life, into some situation where yes and no meet—then you will know it. Where the body and the soul meet, when the world and God meet, where opposites are no longer opposites—only then will you have a taste of it.

The taste of it is the taste of Tao, of Zen, of Hassidism, of Yoga.

THE HEART *SUTRA*

NO-THOUGHT When Buddha says meditate he means don't think—it is just the opposite of the English meaning. He says: Drop all thinking and see. That is the only way to know things as they are, because if you are thinking you are bringing your prejudices in, if you are thinking you are bringing your past conclusions in, if you are thinking, your mind is functioning—and mind is past, and the past never allows you to see the present. Thinking has to stop for

meditation to be. Thinking has to evaporate totally. In that state of no-thought you can see.

But to the western mind, the state of no-thought seems like falling asleep. What will you do if there is no thought? The western mind is constantly *doing* something. It can keep itself awake only if it is occupied, doing something. It is a doer. And that is the difference between the eastern and the western approach.

The East has stumbled upon a totally different kind of experience: the experience of no-thought and yet being fully awake. This was the greatest revelation, one of the most important contributions to the world. The West knows thinking and sleep. Either you are doing something with the body or with the mind; or, if you have nothing to do with the body or the mind, you go to sleep, then sleep takes over.

Rest, in the West, becomes sleep. Rest, in the East, is a state of wakefulness without thought. It is neither sleep nor thinking; it is a totally different thing from both: thoughts have disappeared.

THE BOOK OF THE BOOKS, Vol. VII

NOT KNOWING See Agnosia, 1st Series

NOUNS Love is a river. Love is not really love unless it is a river. It is energy moving, dancing, flowing. Love cannot be stagnant; if it is, it dies. Its existence depends on flow, on movement. For it to be, means to be flowing. Love can never be reduced to a noun, it remains a verb, but this is one of the problems with our languages: we have reduced everything to a noun, even things which cannot be reduced.

Love is loving. Love is not a noun, it is the activity of loving. It is not something complete and finished. It is something on the way, always on the way, a movement to the very faraway, distant star, a hope, a dream, but never a thing. You cannot manipulate it, you cannot transfer it, you cannot manage it, because when it is there you are drowned in its flood.

But we have done the same with everything. The word "faith" is wrong because it has become a noun: faithing will be right; it will be a verb. Man has changed his experiences into nouns for a certain reason. They become definable,

there is a beginning and an end, you can draw a boundary around them. Then the mind can create a concept of what it is, then the mind can label it. But once something is flowing and one never knows what is going to happen next moment, when it is changing moment to moment, when it is a flux, the mind is at a loss. It cannot be labeled, it cannot be defined, it cannot become a concept; and the mind feels very much embarrassed by anything that is so mysterious.

The mind is constantly trying to demystify everything in life, and it has succeeded in many ways. It has demystified all that is beautiful and all that is valuable, and now man is bored. It is because of the mind that the whole humanity is bored. It has demystified everything, now there is no excitement left, no ecstasy left.

My work here consists in changing nouns back into verbs: love into loving, faith into faithing, even river into rivering. And once this becomes clear, your life starts taking on a totally different color, a different flavor. A great joy arises, because now each moment is going to be a surprise. Each moment is going to be unexpected and unpredictable, and when life is unpredictable there is ecstasy, there is thrill. Instead of boredom there is zestfulness. One is overflowing and one is constantly in contact with the existence that is.

YOU AIN'T SEEN NOTHIN' YET

NOW One of the most important Indian scriptures, *Brahmasurra* starts with the sentence, *Athato Brahma jijnasa*: "Now, begins the enquiry into God." It is the only book in the world which starts with the word "now". No other book starts with the word "now", because it looks as if one is in the middle. "Now, begins the enquiry into God"—it feels as if something is missing: something must have preceded this now. Nothing has preceded this now.

This "now" is very significant. It simply says, "You have lived a life of illusions—now, begin the enquiry into God. You have lived a life of worldly pleasure, pain, misery, problems; you have searched in many directions and you have found nothing—now, begin the enquiry into God. You have lived through the ego, you have lived through the self and you are tired. You have come to a cul de sac and there is

nowhere to go any more—now, begin the enquiry into God. You have accumulated money, you have power, you have fame but nothing has been of any fulfillment—now, begin the enquiry into God."

This "now" is significant: it does not mean that the book starts in the middle, it says enquiry into God starts in the middle of life. It cannot start from the very beginning, that's not possible. A child cannot enquire into God, he has first to enquire into life. He has to go astray; every Adam has to go astray. Every child born of human beings has to lose God, has to go far away. Only then, when darkness becomes too much, anguish too heavy, and the heart starts sinking, does one start thinking of doing something utterly different from what one has done. Then comes that moment—now, begin the enquiry into God.

FAR BEYOND THE STARS

NUDITY Dropping your clothes sometimes gives you a great acceptance of your body. And dropping your clothes will help you to have a beautiful body too—because then you will start contemplating about it. You have not even seen your own body in total nudity, so that you are not aware of what you are doing with your body—that you are eating too much or that you are not eating enough, that your ways of life are unhealthy.

It is perfectly good to be nude—perfectly good to be nude with friends, perfectly good to be nude in your family with your children, because if small children know the bodies of their parents they will never become obsessed. They will never become obsessed with anybody's body; they will have a totally different kind of approach. They know what bodies are—they have known their mother, they have known their father, their brothers. But even that is impossible.

In deep love relationships one should be nude!—with friends, with family. Once in a while it is tremendously helpful, it brings you closer to nature . . .

The whole of nature is nude except man. And by your clothes you have become disconnected from nature. It is of tremendous significance sometimes to be nude on the beach and to lie down in the sand under the sun, and feel

the sand with your whole body and the sun with your whole body. Sometimes it is utterly beautiful to dance nude under the stars, so that you can again feel the cosmic rhythm that surrounds you, the cosmic vibe.

But we have made a totally plastic world. We are surrounded not by God's nature but by man-made clothes. We live not with trees but with great huge ugly cement structures. We move not on the naked earth but on coal-tar roads, cement roads.

We have created a world around ourselves and we have cut ourselves off from nature. We have become uprooted—and this uprootedness is one of the basic causes of your misery. Become rooted again into the soil . . .

I have heard about a great Zen master. The emperor of Japan went to see him—he had heard that the Master lived totally nude. The emperor thought maybe he had no clothes, so he prepared, ordered the best clothes possible. He took beautiful velvet clothes and gowns studded with diamonds as a present to the naked fakir.

The Master started laughing. He said, "Thank you for your present, but you will have to take it back."

The emperor said, "Why?"

The Master said, "You know, I am the only human being here. All my friends are trees and birds and animals—they will laugh at me, they will think I have gone mad. They are all nude, they understand nudity. They won't understand these beautiful clothes, they won't understand these diamonds, they won't understand at all. And if I wear these clothes they will laugh at me and they will not only ridicule me—they will start going away from me. We will lose contact. You please take your clothes back."

If you live in the mountains and if the weather allows you, be nude. And that will give you a tremendously new thrill. A new life will surge up in you.

In a better world, we will learn more and more to be nude. Clothes should be used for comfort, not for any other reason. Clothes should be used for convenience, not for any other reason. Clothes have no morality in them!

PHILOSOPHIA PERENNIS, Vol. II

NUN See Monk

O

OBEDIENCE See Conditioning, 1st Series

OBSESSION It is good to be a Christ, it is ugly to be a Christian—Catholic or Protestant, it doesn't matter. It is good to be a Buddha, but ugly to be a Buddhist. When you can be a Christ, why settle for less? When Christ-consciousness can flower in you, when you can become a Buddha in your own right, when you can experience what Buddha and Christ have experienced, then why just be a follower, an imitator, a carbon copy? I am against carbon copies.

My effort here is to help you to discover your original face, so whether you are a practicing Catholic or a Protestant or a Hindu or a Mohammedan, it is all wrong. *Love* Christ, but don't be a Christian. Love is a totally different phenomenon. If you become a Christian you are *addicted* to Christ, you become dependent on Christ. If you are a Christian you are bound to be anti-Buddha, anti-Mahavira, anti-Lao Tzu, anti-Zarathustra, anti-Patanjali. Just choosing Christ and becoming anti all the other great awakened individuals who have walked on the earth is becoming poor, unnecessarily poor. When you can claim the whole heritage of humanity, when all the Buddhas, all the awakened ones can enrich your being, why narrow down your consciousness? Why become focused and obsessed with Christ or Buddha or Mahavira or Krishna?

A Catholic means one who is obsessed with Christ, a Hindu means one who is obsessed with Krishna, a Jaina means one who is obsessed with Mahavira, and obsession is a psychological disease.

One should be open, one should be available, to the stars, to the moon, to the sun, to the wind, to the flowers, to the birds. One should be available to all, because this whole belongs to us.

Love Christ, because love is not excluding others; love is an inclusive phenomenon. If you love Christ you have

to love Buddha too, because that is another aspect of being a Christ. If you love Christ you have to love Mahavira too, because that is again another aspect of the same fulfillment. Buddha, Christ, Mahavira, Mohammed, Bahauddin. Kabir, Nanak—different aspects of the truth . . .

I would like my sannyasins to be lovers of all. Enjoy all kinds of flowers! Don't become addicted to the rose, because the lotus has its beauty just as the rose has its beauty. And where is the problem? Can't you enjoy the rose and the lotus together? Just one thing has to be understood: if you love beauty you can enjoy all, if you love truth you can enjoy all the awakened ones.

I AM THAT

Obsession simply means you are paying too much attention and energy to something which is not that important. Out of all proportion you have become focused, hypnotized by something.

Obsession is a kind of hypnosis that you have created within yourself. Then everything else disappears in your life and only one thing remains that becomes your focal point. Your life becomes one-dimensional: that is obsession.

PHILOSOPHIA PERENNIS, Vol. I

An obsession simply means a wound in your being which keeps attracting you again and again, which goes on declaring itself, which wants your attention. You cannot drop it. How can you drop your wound? An obsession is a psychic wound; you cannot drop it. Understand it. Watch it. Pay attention to it. Be meditatively with it. And the more you are meditatively with it, the more it will be healed.

Meditation is a healing force. The words "meditation" and "medicine" are derived from the same root; they both mean a healing force. Meditation is medicine—medicine for the soul . . .

Rather than condemning it, rather than calling it names and giving it labels, watch it without any conclusions. See what it is. Look as deeply as possible, with great friendliness towards it, with intimacy. It is your obsession, your wound! It says something about you—it is part of your biography. It has arisen in you just as flowers arise in trees. It is essential because it says something about your past. Go deeply

into it, with care, with love, and you will be surprised: the more care about it you show the less it hurts, the less it dominates you, the less it forces itself upon you.

Yes, in a certain way, enjoy it! But by enjoying I don't mean become identified with it. If you become identified with it you will go insane. If you condemn it, if you repress it, again you will go insane. Avoid both extremes. Keep yourself exactly in the middle, neither condemning nor being identified. Just be a pure witness.

And, slowly slowly, it will be healed. Slowly slowly it will lose all its poison. Slowly slowly you will see it changing into a positive energy rather than a negative force. It will become helpful. Each obsession is a knot in your being. Once it is opened, great energy is released . . .

That's what Buddha also would have suggested: Be exactly in the middle, watchful, choicelessly watchful. Neither choose to be identified nor choose to be repressive. Just see. It is a fact of your psychic life, whatsoever it is. Don't say "good", "bad", "xyz"; whatsoever it is, watch it. And see the tremendous power of watchfulness: how it transforms wounds into flowers, how it releases entangled energy knots into great forces, positive forces, nourishing forces.

THE BOOK OF THE BOOKS, Vol. VIII

OCCULTISM Occultism is for stupid people. God is not hidden. God is very much manifest. He's all over the place: singing in the birds, flowering in the flowers. He's green in the trees, red in the roses. He is breathing in you. He is talking through me and listening through you right this very moment. But you don't want to see the obvious . . .

Man has a very pathological interest in the occult. "Occult" means that which is hidden. Man wants to be interested in the hidden—and there is nothing hidden! As far as God is concerned nothing is hidden: just open your eyes and he is standing before you. Be silent and you will hear the still, small voice within yourself. Why go into occultism to explore inner space? Why not go directly into inner space?

Occultism is so much nonsense, and there is no end to it because it is all invention. It is religious fiction. Just as there is science fiction, occultism is religious fiction. If you love fiction, it is perfectly okay; but then don't think that

by reading science fiction you are studying science. And don't believe in science fiction, and don't act out that belief; otherwise you will end up in a madhouse. Occultism is exactly like science fiction. People love fiction; there is nothing wrong in it, but you should know that it is fiction. Enjoy it, but don't take it seriously . . .

I cannot give you any occult fiction. I'm not interested in anything esoteric, I'm a very down-to-earth man. I am simply stating the facts, I don't want to decorate them. I don't want to create illusions in your mind, I don't want to create projections in your mind. My effort here is to help you to go beyond the mind and all your occultism and esotericism, theosophy, anthroposophy—and there are so many schools.

You can create your own! There is no need to believe in anybody else's, you can create your own. All that you need is a pencil and a copybook; you can just go on writing your own fiction. And that will be far more enlightening—at least it will be something creative. Then give your copybook to somebody and you will find a few believers. Then you will know how people go on believing in any kind of thing.

THE BOOK OF THE BOOKS, Vol. X

OCEAN Go to the sea: there are millions of waves. You never see the sea, you always see the waves, because they are on the surface. But every wave is nothing but a waving of the sea; the sea is waving through all the waves. Remember the ocean and forget the waves—because waves really don't exist, only the ocean exists.

The ocean can exist without the waves, but the waves cannot exist without the ocean. If there is no *ocean*, there can be no waves—or can there be? Then what will wave in them? They cannot be, but the ocean can be. There is no need for the waves; the ocean can be silent. If there is no wind blowing, the ocean will be there, silent.

The ocean can exist without the waves, but the waves cannot exist without the ocean. So waves are just the surface, and waves are accidental—through the action of the winds they have come into existence. They have come into existence from without; some accident has created them. If

the wind is not blowing, the ocean will be silent and non-waving. So waves are accidents created from without, on the surface—the ocean is something totally different.

And the same is the case with all beings. The tree is also a wave, and the man is also a wave, and the rock is also a wave. And behind the rock, and the tree, and the man, the same ocean is hidden. That ocean is called by Upanishads the Brahma. The Brahma, the ultimate soul, the absolute soul, is just the ocean. So look at a man but don't cling to the surface: immediately move to the depth and see the Brahma hidden there.

VEDANTA: SEVEN STEPS TO SAMADHI

Man is like a dewdrop. Existence is like the ocean. And we are trying to keep ourselves separate from it. That is the root cause of our misery.

Only one thing is needed: a jump into the ocean so the dewdrop disappears. It does not *really* disappear, it only loses its small boundaries. It becomes oceanic, it becomes the ocean itself. But in a sense it disappears. You cannot find it any more. It loses its old identity, its old nameplate and its old address. It has become part of such vastness that there is no way to find it. It cannot stand out, that is the fear. That's why we go on keeping ourselves away from the ocean.

Sannyas means an effort to gather courage to disappear into the ocean.

EIGHTYFOUR THOUSAND POEMS

OLD See Age, 1st Series

OM See Aum, 1st Series

OMENS, DEATH There are a few omens and portents which can be watched.

For example, before one person dies, almost exactly near about nine months before, something happens. Ordinarily *we* are not aware, because we are not aware at all, and the phenomenon is very subtle. I say almost nine months because it differs. It depends: the time between the conception and the birth will be the time. If you were born after

nine months being in the womb, then nine months. If you were born after being ten months in the womb, then ten months. If you were born after seven months in the womb, then seven months. It depends on the amount of time between the time of conception and birth. Exactly the same time before death, something clicks in the hara, in the navel center. It has to click because between the conception and birth there was a gap of nine months: nine months you took for birth; exactly the same time will be taken for death. As you prepared nine months in the mother's womb for birth, you will have to prepare nine months to die. Then the circle will be complete. Something in the navel center happens. Those who are aware, they will immediately know that something has broken in the navel center; now death is coming closer. Approximately nine months.

Or for example, there are other omens and other portents. A man, before he dies, exactly six months before he dies, becomes by and by incapable of seeing the tip of his own nose because eyes start turning upwards, they start the turning, the returning journey, before death. That happens: when a child is born, the child takes almost six months, that is usually—there may be exceptions—the child takes six months to have fixed eyes. Otherwise the eyes are loose. That's why children can bring their eyes together near the nose, can take them far away to the corners very easily. Their eyes are still loose. The day a child's eyes become fixed: if that day comes after six months or nine months or ten or twelve months, then exactly the same will be the time; again the eyes will start becoming loose and moving upwards. That's why in India villagers say—they must have come to know from yogis—that before a man dies he becomes incapable of seeing the tip of his own nose . . .

These indications can prepare you how to receive death, and if you know how to receive death in a great celebration, in great joy, in delight—almost dancing and in ecstasy—you will not be born again. Your lesson is complete. You have learned whatsoever was to be learned here on this earth; now you are ready to move beyond for a greater mission, for a greater life, for more unlimited life.

Now you are ready to be absorbed by the cosmos, by the whole. You have earned it.

YOGA: THE ALPHA AND THE OMEGA, Vol. VIII

ONENESS The nature of day and night is one.

And war and peace are one; and desire and desirelessness are one. The phenomenon is the same: peace is war—inactive; war is peace—active. The nature of man and woman is one: woman is inactive, passive man; man is active woman. That's why they attract each other, because if you take them in themselves they are halves. If they become one then the whole is created; both meet and become one—that oneness is the search.

THE HIDDEN HARMONY

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

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

This is an exterior meeting. It is a miracle that it happens

even for a single moment, but there is a deep possibility. And that has been the work of Tantra, Tao, Yoga, and all the great secret teachings of the world: to help you become aware of your feminine and your masculine inside—what Tantrikas call Shiva and Shakti, and what Taoists call yin and *yang*. The polarity, the positive and negative in you, the day and night in you—they have to meet there . . .

But unless they become one you will not become aware of it. It is contained in the two eyes. But you cannot see it unless they become one, then it is released. Then there is a great explosion of light. Zarathustra calls it "explosion of fire". Lao Tzu calls it "explosion of light". It is the same .

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

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

THE SECRET OF *SECRETS*, Vol. 1

OPENNESS Always remain open—but openness can be of two types. One can be open to all possibilities but aware of one's inner direction. The direction is known. For example, you have a feel for music—that direction is known. You are open to all possibilities but you know that your sense of inner direction is there. You feel where your fulfillment lies. Remain open, but remain perfectly aware of the inner sense of direction. Then many things will fall in line with you, and you will not be disturbed. You will be able to use all the opportunities available to help your inner direction. And the inner direction will become more and more clear, integrated. This is one way of being open.

Another way of being open is this—that you don't have any sense of inner direction,' but you simply drift. Then something catches your attention and you go that way. Then something else, and you go that way. Then you become

accidental—and that is not going to be fulfilling. An accidental man is the worst possible, Mm? Because he gathers bits and pieces from here and there. He has no inner direction, he is never integrated . . .

Drifting is not being open. People have become afraid of drifting—that's why they plan their future. They plan their future and then they become closed. Both are wrong, because both are extremes.

One has a fixed idea and he doesn't bother about whether the opportunities allow it or not, whether the time is right or not. He goes on insisting on his own idea, and then he is frustrated. He is constantly in fight because he has some idea that he has to fulfill. That creates tension. And he is not open, because he is afraid that then he would be vulnerable. Many things may happen, and his idea will be lost in the crowd. So he remains clenched, closed. He does not look here and there, because anything may become a distraction. So he just looks at his own idea and moves like an arrow—not looking anywhere, otherwise the target will be missed.

This type of person is not a person at all. He is almost like a thing, a mechanism, a zombie. He goes on planning for the future and missing the present .

Now the new generation all over the world has moved to the other extreme. They say that they want to remain open. That is a reaction. They don't plan anything. In fact they are avoiding the responsibility of any direction. They say that they will live in the moment—so they become driftwood, not knowing where they are going, what they are doing. Today they are learning music. Next day they have forgotten all about it . . .

These two extremes have to be avoided. The old robot type is wrong. It makes you like a thing, dead, with no windows, closed completely, an imprisonment. The other type, the new type, makes you a drifter. You go on avoiding responsibilities and you call it openness. It is not openness; it is just trying not to take any responsibility for tomorrow. If you cannot take any commitment for tomorrow, you will again miss your today .

So remain open, but always keep alert about a sense of direction. Otherwise you will be in the marketplace—so many people selling so many things, and life is so short. If you don't have a sense of direction you will simply become a wastage.

So don't become a drifter and don't become a zombie. Somewhere just in the middle is the balance.

NOTHING TO LOSE BUT YOUR HEAD

When one is open, anything enters. You cannot open to certain things only. If you are open to me, you will be opening to everybody around here. It is like when you open the door the wind comes, the sun comes, a stray dog enters . . . all kinds of things enter. If you close the door then everything is closed.

Your heart is opening slowly, slowly, and it is beautiful! It is opening for me but then a stray dog will enter sometimes. So chase the dog out! Don't be worried about it . . .

This happens to everybody when for the first time the heart starts opening. In fact, that's why people have learned not to open: because opening creates trouble. You become open to the friend and to the foe, you become open to health and disease, you become open to positivity and you become open to negativity. And naturally negativity is far more in the world than positivity. That's why people have decided—it is just an unconscious decision on their part—that to be open is to be in danger, because once in a while the friend will enter and ninety-nine percent of the time the foe. Once in a while love will enter and ninety-nine percent of the time only thorns. So what is the point? It is too much, it is not worth it. People remain closed. They avoid all kinds of situations. But then love is also avoided and they remain miserable . . .

Slowly slowly, my people will start raising their consciousness higher and higher so nobody, even if you become flooded by anybody, will be felt as bad. It will be a joy. You will thank him, that he has given something beautiful to you by passing.

That is what a commune means: where people are living a totally different kind of life, vibrating on a different plane. So each helps the other and everybody becomes a great tidal

wave for each other. They can ride on each other's energies and can go on moving as far as they wish.

LET GO!

OPINIONS, OTHERS' If you know your own worth you need not be worried what others think about you, whether they accept you or reject you. If you are worried about others' rejection and acceptance, that simply shows one thing—that you don't know your own worth, that you don't know your own being, that you don't know God resides in you, that you are an abode of the divine.

Hence you are worried what people are thinking about you—because on their thinking, on their opinion, will depend much. Your ego depends on others' opinions: your being depends on nobody. That's why the man of being is always a rebel, and the man who lives in the ego has to compromise very much with the society. The egoist has to compromise, because if he does not compromise, nobody is going to fulfill his ego. The ego needs others' support, it needs props from others: the more people like you, the better and more polished and refined an ego you can have.

That's why people read books like Dale Carnegie's *How to Win Friends and Influence People*, or Napoleon Hill, and others. There are thousands of these so-called philosophers who go on teaching people how to polish the ego in a better way, how to decorate it.

The modern mind is very much concerned about it, how you look to others. Why? Because we have lost all sense of our own being. Now all that we have is the ego, and the ego needs others' support. If you don't fulfill their expectations about you, they will withdraw their support. And the more you fulfill their expectations, the more of a slave you become. Whatsoever they want you to do, you do. You are just obedient, constantly compromising. Whether you like it or not does not matter to you; the whole question is whether others like it. If they want you to smile, you smile. The smile may be phony, but that is not the point—because people like it. And when they like your smile, they will love you. And when they love you, they will give attention to you, they will respect you. They will fulfill your need to be needed.

This is the whole process that we call our life. And if this life remains a constant frustration, it is not a wonder.

*If you know your own worth,
what need you care about
the acceptance or rejection of others?*

UNIO MYSTICA, Vol. II

OPPORTUNITY Be in the world, in all its absurdities, in all its nonsense, noise, and yet remain cool, aloof, detached. Be in it, but don't be *of* it. Let it happen all around you—there is no need to escape from it, there is nowhere to escape to. And even if you escape somewhere, that is not going to transform your being; your mind will remain the same. The best way is to use the opportunity of the world.

The world is an opportunity, a great opportunity, a tremendously valuable gift of God. It is a teaching device. Be in it and yet so far away, so transcendental, that nothing of it reaches to the core of your being: only your circumference is touched by it, but your center remains aloof.

Be the center of the cyclone: that's exactly my teaching. The world is "a tale told by an idiot, full of sound and fury, signifying nothing." But it is very easy to get caught in the net, because the fool is not only outside, the fool is also inside. Your mind is part of the tale told by an idiot and your mind would like to find some meaning in it, whereas none exists. The mind cannot remain without finding some meaning; if it cannot find any, it invents one. Otherwise it feels empty, it feels something is missing.

There is no meaning in the world; all meaning is in the very center of your being. The world is simply noise, there is no music. The music is in the deepest recesses of your being—and that music has to be heard in all the noise of the world. Then the noise of the world functions as a backdrop, a background; it becomes a context. You can hear the inner music more clearly because of the noise. The noise is no longer a disturbance then, rather it is a help.

That's why I don't teach renunciation, I teach rejoicing.

THE BOOK OF THE BOOKS, Vol. VII

OPPOSITES If you understand this mysterious process of

life which moves through the opposites, which is dialectical; where the opposite helps, gives balance, gives tone, makes the background, then only can you understand Chuang Tzu. Because the whole Taoist vision is based on the "complementarity" of the opposites.

They use two words, *yin* and *yang*. They are opposites, male and female. Just think of a world which is totally male or a world which is totally female. It will be dead. The moment it is born it will be dead. There cannot be any life in it. If it is a female world—women, women and women, and no men—women will commit suicide. The opposite is needed because the opposite is attractive. The opposite becomes the magnet, it pulls you, the opposite brings you out of yourself, the opposite breaks your prison, the opposite makes you vast. Whenever the opposite is denied, there will be trouble.

THE EMPTY BOAT

See also Paradox

OPTIMIST An optimist believes we live in the best of all possible worlds. A pessimist fears this is true.

WALKING IN ZEN, SITTING IN ZIA

See also Pessimism

ORANGE That's the whole purpose of orange—so that you cannot hide yourself, and so that you stand out. You have to come to terms with every look that crosses your path.

Ordinarily we are hiding in conformity. When you conform with society you become part of the crowd, and nobody is looking at you in particular. You live an anonymous existence—that's why people live in a crowd, in society, sects, groups, parties.

To stand alone, and to become a focus of others' looks, is one of the most courageous acts. The basic thing to be understood is that you are to forget what others say. You have to ignore and become indifferent about them. It is none of their business. You become disturbed because you still pay attention to their attentions. It is not their opinion that is disturbing you; it is your expectation that they should be favorable to you, that their opinion should not go against

you. Because this expectation is not being fulfilled, you are disturbed.

That's the whole purpose of why I give you orange: to make you so separate that either you will go crazy, or you will have to drop the whole wrong expectation. Why should you expect that the other should approve of you? You are perfectly good as you are; nobody's approval is needed. If you live on approval, then you live an inauthentic life. You never live your life; you only live a life that they will approve of. Then life becomes false, pseudo, and you become miserable, phony. You feel frustrated, that life has no meaning. Life can have meaning only when it is real, and a real life means that you are not worried about what others say. You are simply working out what you can be, not what they expect or will approve of.

Simply forget others, as if you are alone. Move in the crowd, but never become part of it . . .

Maybe, just looking at your orange, your difference, your nonconformity, they become afraid. Here is a man who can make them uncertain. You create a suspicion in people. They start thinking that perhaps there is another way of life; maybe they are not living and leading a right life. So to defend themselves they criticize you. You have brought a new window to their world. They don't want to see from this window because they have investments in their way of life, have lived a certain life according to certain rules. Now you come with a different world, and different rules. That means there was an alternative, and the alternative may have been better. Maybe they have missed the real thing ...

They have been missing the real thing, that's why the uncertainty. So they are simply trying to defend their own way of life. If they can make you miserable they will be happy, and again certain about themselves . . .

But if you remain laughing and are not disturbed by their opinions, sooner or later they will start asking you what you have gained. If you persist in your way of life, they will start asking you how they should live their own lives; and if you have found a way not to be miserable, then show them. First they will laugh and mock at you, criticize you, but if you persist, if you have the courage and the strength, by and by they will start following you.

But that is not the point—whether they criticize or follow. The point is, are you going to live your life, or are you going to follow others and their idea of what life is? And it is simple. There is nothing to be done, only an understanding is needed.

HAMMER ON THE ROCK

See also Red, 3rd Series

ORGASM Man is afraid deep down of sex, because as far as sex is concerned he is far weaker than the woman. The woman is capable of having multiple orgasms, man is not capable of that. He is immensely afraid of the woman.

Hence all the human societies, particularly the so-called civilized societies, have destroyed the very possibility of women knowing—even knowing—that they are orgasmic. It is only just within these last twenty, thirty years that it has been discovered that the woman not only has the orgasmic capacity, she also has the capacity of multiple orgasms. But man must have known from the very beginning that no single man can satisfy a woman if she has the multiple-orgasmic capacity. Man can only have one orgasm; with one orgasm he is finished. And the woman is still on the way, may not even have started!

She is slow, and she is slow for a basic reason. Her sexuality is not local, her sexuality is total. Her whole body has a sexual quality. Man's sexuality is local, it is genital. Woman's sexuality is not local, it is not focused; it is diffused, it is all over her body. So unless she can go into a sexual dance while making love she will not be able to have orgasm. But if she goes into a sexual dance while making love, shrieks, screams, sings, shouts, says "Alleluia!", the man will become so much afraid ... because whatsoever she will be saying will be gibberish, it will not make any sense. It will be sensuous but not sensible! She will be speaking a divine language; it will be just coming. Even she will be surprised what is coming up. What is she saying and why, for what? It is nothing to do with expressing any particular thing; she is just so excited, ecstatic. Her whole being is in a dance; she is in a temporary state of madness, and this can freak out the man—the poor fellow may even forget

about his one orgasm! He may become concerned about the neighbors and the police and the fire brigade and whatnot.

So from the very beginning man has been repressive: repress the woman, make her feel guilty. Nice ladies don't even move! They have to lie down almost dead, cold, unmoving, only then they are ladies. What a strange definition of ladies—the true definition should be "a good lay".

THE WILD GEESE AND THE WATER

Have you ever observed how time changes as you change? If you are miserable, time becomes long, lengthy. If you are joyous, time becomes small. But the clock will show the same time. If it is one hour then the clock will show that one hour has passed—whether you are miserable or blissful, the clock is not affected. The clock goes on moving; it is a mechanical device. It simply reports chronological time, it does not report your inner experiences of time.

If you are sitting with a friend after many years, time passes so fast. If you are lonely, miserable, anxious, restless, time seems to pass with such slowness. This is your experience, that time becomes longer or shorter according to you, according to your mind.

You must have known some moments when time had totally stopped. Ordinarily, biological man, the sleepy man, only knows such moments through love-making—because it is only in love-making that he loses his mind, it is only in love-making that he gets lost. But that peak, the orgasmic peak, in which he loses all mind, and becomes just a vibration, becomes just an energy, a liquid energy—no thought, no past, no future, no desire—happens only for moments. It is only through love and the orgasmic experience that you become aware that there is a possibility of time stopping totally.

Hence I say: Sexual orgasm is the lowest but *the* fundamental experience of meditation—lowest *and* fundamental. It is through sexual orgasm that man became aware of the infinite possibility of stopping time completely, of getting out of time. If you can get out of time for one moment, that means one *can* get out of time forever, too. Then ways and means have to be found. That's how Tantra, Yoga, Zen, Tao, Sufism, all kinds of ways and means, have been found-

once man became aware that the possibility exists that there is a window through which he can escape, even though it happens only once in a while.

THE WHITE LOTUS

You will be surprised: This is the first century after at least five thousand years that a few women are feeling orgasm. For five thousand years, women have *not* felt orgasm. I have not come across a single Indian woman who feels orgasm—she has not even heard about the word. In Indian languages we don't have any word for orgasm—because the thing has not existed so the word was never needed. Even in the West, only ten, twelve percent of women are feeling orgasm. This is ugly!

And what to say about men? Do you think men feel orgasm? Ejaculation is not orgasm. Orgasm is a very very different phenomenon. So man can deceive himself easily because he can feel ejaculation, so he thinks he has orgasm—that is not so. Ejaculation is a very local phenomenon, just the triggering of a physical mechanism—a release, a relief, nothing more.

Orgasm is ecstasy. Orgasm is getting lost into timelessness. Orgasm is when your whole body vibrates with some unknown energy that you have never come across. Orgasm is when you are very close to God.

The word "orgasm" comes from *orgia*—it was a religious ceremony, a pagan ceremony, when people became ecstatic, so ecstatic, that their whole body was full of divine energy, and they were bursting with energy, and they were lost in that energy—that was called *orgia*. It was a religious pagan ceremony; it was something like Tantra. It was Dionysian. The word "orgasm" comes from that ceremony.

Men also rarely feel it. When your whole body throbs, not only your sexual organ but your whole body throbs, from toe to head you become a sexual orgasm, you become a sexual organ ... That is the symbol of Shiva; you must have seen in India the *shivalinga*. You may sometimes be wondering, "Where are the eyes and where is the nose and where is the mouth and where are the legs? And what kind of image is this?"

This is the symbol of orgasm: when the whole body turns

into a sexual organ. From eyes, mouth, body, mind—all disappear into sexuality, into sensuality, into a kind of immense sensitivity. That is the meaning of shivalinga.

Orgasm has become impossible because you cannot go totally with the flow. And with orgasm becoming impossible, a thousand and one diseases have become prevalent in man. Wilhelm Reich is right that if we can bring orgasm back to humanity, almost ninety percent of mental diseases will *immediately* disappear—like dewdrops in the morning when the sun comes.

Ninety percent of mental diseases exist because man has forgotten how to be rejuvenated with God, how to fall into divine energy, and come back again resurrected.

FLY WITHOUT WINGS, WALK WITHOUT FEET
AND THINK WITHOUT MIND

Orgasm is a state where your body is no longer felt as matter; it vibrates like energy, electricity. It vibrates so deeply, from the very foundation, that you completely forget that it is a material thing. It becomes an electric phenomenon—and it is an electric phenomenon.

Now physicists say that there is no matter, that all matter is only appearance; deep down, that which exists is electricity, not matter. In orgasm, you come to this deepest layer of your body where matter no longer exists, just energy waves; you become a dancing energy, vibrating. There are no longer any boundaries to you—pulsating, but no longer substantial. And your beloved also pulsates.

And, by and by, if they love each other and they surrender to each other, they surrender to this moment of pulsation, of vibration, of being energy, and they are not scared—because it is death-like.

When the body loses boundaries, when the body becomes like a vaporous thing, when the body evaporates substantially and only energy is left, a very subtle rhythm, you find that it is as if you are not. Only in deep love can one move into it. Love is like death: you die as far as your material *image* is concerned, you die as far as you think you are a body; you die as a body and you evolve as energy, vital energy.

And when the wife and the husband, or the lovers, or the

partners, start vibrating in a rhythm, the beats of their hearts and bodies come together, it becomes a harmony—then orgasm happens, then they are two no more. That is the symbol of *yin* and *yang*; *yin* moving into *yang*, *yang* moving into *yin*; the man moving into the woman, the woman moving into the man.

Now they are a circle and they vibrate together, they pulsate together. Their hearts are no longer separate, their beats are no longer separate; they have become a melody, a harmony. It is the greatest music possible; all other musics are just faint things compared to it, shadow things compared to it.

This vibration of two as one is orgasm. When the same thing happens, not with another person, but with the whole existence, then it is Mahamudra, then it is the great orgasm.

TANTRA: THE SUPREME UNDERSTANDING

Tantra has discovered many things. A few: one, when you are making love to a woman and you feel orgasmic and happy, it has nothing to do with the woman—the whole thing is happening within you. It has nothing to do with the woman's orgasm; they are not related at all.

When the woman is having her orgasm, she is having her orgasm—it has nothing to do with you. Maybe you just function as a trigger-point, but the woman's orgasm is her private orgasm, and your orgasm is your private orgasm. You both are together, but your orgasm is yours; and when you are having your orgasm your woman cannot share your joy, no. It is just absolutely yours. It is private. She can see something is happening—on your face, in your body—but that is just an observation from the outside. She cannot participate in it. When the woman is having her orgasm, you are just a spectator; you are no more a participant *in* it.

And even if you both are having orgasms together, then too your orgasmic joy will not be more or less; it will not be affected by the orgasm of the woman, and neither will the woman's orgasm be affected by you. You are completely private, totally in yourself—one thing. That means all orgasm, deep down, is masturbatory. The woman is just a help, an excuse; the man is a help, an excuse—but not a must.

The second thing that Tantrikas have been watching is:

when the orgasm is happening, it has nothing to do with your sex centers—nothing. Because if the sex centers are cut from the brain, you will have orgasm, but you will not have any joy. So, deep down, it is not happening at the sex center, it is happening in the brain. Something from the sex center is triggered in the brain, it is happening in the brain. And modern research agrees with it perfectly ..

Modern research agrees up to this point, that orgasm happens in the brain. The woman's orgasm happens in the right side of the brain; about that modern research is not yet capable of saying anything—but Tantra does. The woman's orgasm happens in the right side brain, because that is the feminine center. And the male orgasm happens in the left—that is the male brain. Tantra goes further into this work, and Tantra says when both these sides of the brain come together great joy arises, total orgasm happens .. .

And the last point, which I think will take many centuries for science to come to . . . The last point is that the joy is not happening exactly in the brain either—it happens in the witness who is standing behind both these sides of the brain .. .

To know this witness is to become one, absolutely one; then the woman and the man in you disappear completely, then they are lost into oneness. Then orgasmicness is your moment-to-moment existence. And in that state, sex disappears automatically—because there is no need. When a person lives orgasmically twenty-four hours a day, what is the need?

In your witnessing you become orgasmic. Orgasm then is not a momentary thing—then it is your simple nature. This is what ecstasy is.

THE TANTRA VISION, *Vol. I*

This is one type of orgasm—coming to the peak of excitement. Tantra is centered on another type of orgasm. If we call the first kind a peak orgasm, you can call the Tantric orgasm a valley orgasm. In it you are not coming to the peak of excitement, but to the very deepest valley of relaxation. Excitement has to be used for both in the beginning. That is why I say that in the beginning both are the same, but the ends are totally different.

Excitement has to be used for both: either you are going toward the peak of excitement or to the valley of relaxation. For the first, excitement has to be intense—more and more intense. You have to grow in it; you have to help it grow toward the peak. In the second, excitement is just a beginning. And once the man has entered, both lover and beloved can relax. No movement is needed. They can relax in a loving embrace. When the man feels or the woman feels that the erection is going to be lost, only then is a little movement and excitement required. But then again relax. You can prolong this deep embrace for hours with no ejaculation, and then both can fall into deep sleep together. This—this—is a valley orgasm . . .

Be aware, and that too should not be made a strain. Float effortlessly. Then only will the valley appear, and once the valley appears you are transcended.

Once you feel and realize the valley, the relaxed orgasm, it is already a transcendence. Then sex is not there. It has become a meditation—a *samadhi*.

THE BOOK OF THE SECRETS, Vol. III

Religion is the meeting of the object and the subject, religion is the meeting of the lover and the beloved. Religion is the disappearance of the separation, of the duality. And in that separation, energy is released; energy that was confined by the dual, that was kept separate, simply dances in utter unity.

That unity is witnessing. It happens only once in a while to you, and even then you don't take much note of it, because it comes like a flash and then is gone. And because you don't understand it, you don't preserve the experience. In fact you neglect it, you ignore it; it seems to be dangerous.

It happens when you are in a deep orgasmic state, when the woman and the man meet and merge and disappear into each other. It happens only for a single moment at the highest peak. When their two energies are no more two, when the energies have penetrated into each other so deeply that you cannot call them two at all, that orgasmic peak is the moment where witnessing arises.

That is the whole secret of Tantra. Tantra discovered that in orgasmic ecstasy, witnessing arises of its own accord. It

is a gift from God, a natural gift for entering into *samadhi*. But it happens in all creative experiences, because all creative experiences are orgasmic; in a subtle sense, there is something of the sexual and the sensuous in them.

When a painter looks at the trees, the green and red and gold of the trees is not the same as when you look at the trees. His experience is orgasmic, he is utterly lost in it. He is not there as an observer, he falls in deep rapport. He becomes one with the green and red and gold of the trees.

The painter knows that looking at the beautiful existence is an orgasmic experience. Hence, while he is painting, he becomes absolutely non-sexual; he becomes celibate. He is already experiencing orgasmic joy, he need not go into sex at all. Celibacy comes naturally to him.

Thousands of poets and painters and musicians have remained celibate, and with no effort. Monks remain celibate with great effort. Why? The monk is uncreative; in his life that is no orgasmic experience and his mind hankers for the sexual experience. The poet, the musician, the artist, the dancer, who is capable of being lost in whatsoever he is doing, is having orgasmic experiences on a higher plane; sex is not a necessity. If once in a while such a person moves into sex, it is not out of need, it is just playfulness. It is simply playfulness.

And when sex has the quality of playfulness it is sacred . . .

D.H. Lawrence is right when he says that he experienced God in sexual orgasm. But his sexuality is totally different from the sexuality of the monks. They will not be able to understand Lawrence.

Lawrence was one of the most misunderstood men of this century—one of the most beautiful, one of the most creative, one of the most precious, but the most misunderstood. And the reason is that his experience has a totally different quality. When he is talking about sexual orgasm, he is not talking about your sexual orgasm, he is talking about his sexual orgasm. Only very rare people will be able to understand him. He is a natural Tantrika—unaware of the science of Tantra, but he stumbled upon it: somehow a window opened in his life. His sensuality is spiritual.

It is not a question of what you do, it is a question of how you do it. And ultimately it is a question of whether you

do it, or you allow it to happen. If you allow it to happen, then whenever there is a creative meeting you will suddenly become a witness.

THE BOOK OF WISDOM, Vol. II

In fact there is no standard and there is no way to judge what is soon and what is not. In the West particularly, because there is too much talk about orgasm, many problems which have never existed before have arisen in people's minds.

Somebody can continue in the sexual act for minutes, somebody can continue even for hours, and somebody can continue only for seconds. Now if you know that somebody can continue for minutes and you are a seconds man—you continue only for few seconds—you will feel that you are missing something. This is foolish; nothing is being missed. Your orgasm, the experience of orgasm, is going to be the same whether it is after three seconds or three minutes or three hours or three days. The orgasm has nothing to do with the prolonging of the process. Orgasm comes at the very end of the process, so whether the process was three seconds or three minutes is irrelevant. It happens in a split second. Those three minutes or three seconds make no difference. You follow me? It is the peak. Your peak comes faster than others, but nothing is wrong in it. The peak comes.

The more you worry about orgasm, the further away will be orgasm. It won't happen easily. So the first thing is not to worry about it, not to think about it . . .

And the second thing to remember: they have created another problem in the western mind—that the man has to satisfy the woman and the woman has to satisfy the man. Now both are disturbed. So the man is looking to see whether the woman is satisfied. If she is not satisfied, something is lacking in him, he is not man enough. And when you start feeling that you are not man enough you are going in the wrong direction—more and more difficulties will arise. You will start becoming shaky; you will lose confidence. And the woman goes on looking to see whether she is satisfying the man or not. If she feels the man is not satisfied, or if she feels the man has not attained to that

ecstasy that is preached all around the world now, she feels that something is missing in her. Now both become disturbed and a beautiful act of love is corrupted.

These are not things to be worried about. They take their own course. If you love the woman, you love the woman. If she loves you, she loves you. And everything is satisfying when love is there.

GOD IS NOT FOR SALE

See also Tantra

Women, Fear of, 3rd Series

ORGONE The stone, the rock, is energy; you are energy. So there must be happening many energy games within you, tides and ebbs of energy.

Freud stumbled upon this fact. I say "stumbled upon it" because his eyes were not open; he was very blindfolded, he was not a yogi. He was again caught in the scientific attitude of making everything objective. He called it "libido". If you ask the yogis they will say libido is *prana* ill. When *prana* is not vital, when somehow the energy of *prana* has become dammed up, blocked; that's what Freud has come to know. And that's explainable because he was working only with ill people, neurotics, mad people, menials. And working on ill, mentally disturbed people he came to know that their bodies are carrying some blocked energy and unless that energy is released, they will not be healthy again. Yogis say libido is *prana* gone wrong. It is just a diseased *prana*. But still Freud stumbled upon something which later on can become very, very significant.

And one of his disciples, Wilhelm Reich, went deeper into it, but he was caught by the American government because he could not prove scientifically, that is very objectively, what he was saying. He died in jail as a madman, certified as mad. He was one of the greatest men *ever* born in the West. But again he was working blindfolded. He was not yet working as a yogi has to work. The scientific attitude was his undoing.

Reich tried to make contact with this energy the yogis call *prana*, and he called it "orgone". "Orgone" is better than "libido" because "libido" gives a feeling as if all is sexual

energy. "Orgone" is a better word, more inclusive, more comprehensive, bigger than "libido", and gives a possibility for the energy to move beyond sex or to touch higher realms of being which are not sexual. But he got into trouble because he felt it so much and he observed so much that he started to accumulate the *prana* energy, the orgone, in boxes. He made orgone boxes. Nothing is wrong in them; yogis have been working on that for centuries. That's why yogis try to live in almost boxlike caves, with only one small door.

Now those caves look very unhygienic, and how did they live there for years? No air goes in because there is no cross ventilation. So dark, dingy, and yogis have lived so perfectly and so healthily that it is almost a miracle. What were they doing there and how were they living there? According to the modern scientific ideology they should have died, or at the most they should have lived as very ill people, depressed; but yogis have never been depressed. They are one of the most vital people to come across, very alive. What were they doing? What was happening? They were creating orgone, and for orgone to stay in a particular place, cross ventilation is not needed; in fact cross ventilation will not allow the orgone to accumulate because once the air comes there—the orgone energy is a rider—it jumps on the air and moves out. No air passage is needed; then layers upon layers of orgone go on accumulating, and one can thrive on it and live on it.

Wilhelm Reich created small orgone boxes, and he helped many ill people. He will tell them just to lie down in the orgone box, and he will close the box and tell them to rest; and within an hour the person is out, feeling very vital, alive, tingling all over with energy. And many people have reported that their diseases disappeared after a few experimentations with the orgone.

The orgone box was so effective that without knowing the laws of the country and without bothering about them, Wilhelm Reich started to produce them on a mass basis and he started selling them. Then he was caught by the Food and Drug Administration and he was asked to prove it. Now it is difficult to prove because the energy is not tangible.

You cannot show it to anybody. It is an experience; and a very inner experience.

You don't ask Albert Einstein to show electrons, but you can believe in him because you can go and see Nagasaki and Hiroshima. You can see the effect; you cannot see the cause. Nobody has yet seen the atom, but the atom is, because it can produce effects.

Buddha has defined truth as that which can produce effects. Buddha's very definition of truth is very beautiful. Never again and never before has there been such a beautiful definition of truth: that which can produce effects. If it can produce effects it is true.

Nobody has seen the atom, but we have to believe it because of Nagasaki and Hiroshima. But nobody listened to Wilhelm Reich and his patients. There were many who were ready to certify, "We have been cured," but this is how—once some attitude becomes generally accepted—people become blind. They said, "All these people are hypnotized. In the first place they must not have been ill—or they have imagined themselves cured—or it is nothing but suggestibility." Now you cannot go and tell people who have died in Hiroshima, "You have imagined that you are dead"; they have simply disappeared . . .

That has always been so. Nobody believed Jesus; they killed him. Nobody believed Socrates; they killed him. They have killed even a very innocent man like Aesop, the famous storyteller. He never did anything, he never created a philosophy, and he was not saying anything against anybody. He was just creating a few beautiful parables. But those parables offended people because he was saying such great truths in those parables and in such a simple way that he was murdered.

You go on killing people who have been affirmative, life-enhancing. You ask for proofs . . .

Many people, very intelligent people, Ph.D.'s, professors, psychoanalysts—certified—but the court wouldn't listen. They said they are all conspirators in the same game. "Show us where orgone energy is! Open the box and let us see where it is. It is an ordinary box, there is nothing. And you are selling it, deceiving people, cheating."

Wilhelm Reich died in a prison. It seems humanity is not

going to learn anything from history; it goes on repeating the same, again and again.

Why are you so much against love, because orgone energy is love energy? Why are you so much against life and why are you so much in favor of death? Something has not evolved in you. You are so unalive that you cannot believe that life has more and higher possibilities. And if somebody reaches to a higher peak, you cannot believe that that is possible. You have to deny. It becomes almost an offense to you.

If I say I am God, it becomes an offense. I am simply saying that you can also become gods, never settle for less. But you feel offended. And you are living only two percent of your possibilities; ninety-eight percent of your possibilities are being wasted. As if you were given a hundred days to live and you lived only two days and died. Even your great thinkers, painters, musicians, geniuses, they live only fifteen percent of their potentiality.

If you can blaze to your utmost, you become a god.

YOGA: THE ALPHA AND THE OMEGA, Vol. VIII

OTHERS Don't be bothered with others. Enjoy whatsoever your achievement is. Enjoy whatsoever your vision to achieve is ... Don't be bothered that others are earning more money, that others are becoming more successful, more famous. Remain interested in the thing that you are *really* interested in; whether it keeps you poor, humble, does not matter. If you enjoy doing it, if you love doing it, if it is your creativity, then you are rich, very rich, immensely rich, and God will be very much pleased with you. If you are pleased with yourself, God is pleased with you.

GUIDA SPIRITUALE

OTHERWORLDLY See also Service, 3rd Series

OVEREATING It happens to celibates: their interest starts changing from women to food. You can look around the Indian sannyasins, the so-called mahatmas, and you will always find them very fat, with big bellies. And the reason is that their whole sexuality becomes perverted. They start focusing their libido on food.

Food and sex are deeply related, very intimately related, from the very beginning. Food is necessary for the survival of the individual and sex is necessary for the survival of the species. Sex is exactly like food for the species and food is like sex for the individual. Without food the individual will die, without sex the species will die.

If you start repressing your sexuality, then the natural shift is from love to lunch!

ZEN: THE SPECIAL TRANSMISSION

You have a very perfectionistic idea about how the body should be, how you should be, Mm? You have a very clear-cut goal, and because of that clear-cut goal you fall short and you cannot accept yourself; you go on rejecting. And out of that rejection, you feel miserable.

Just destroy those goals and ideals: those ideals and goals that you are keeping in your mind of how things should be, how you should be. Drop them! And there is nothing missing, nothing is lacking: your energy can start flowing.

Once you are in the moment, your body will start losing weight. It is continuous antagonism with the body that is making it fat, because when you are continuously against the body the body feels insecure, and out of insecurity it goes on eating.

It is like a child who cannot trust its mother. If the child cannot trust the mother, once he has the mother's breast he will not leave it because he cannot trust; he does not know when he will get the breast again. It is not certain—he cannot remain secure in it—so he will grab. He will go on drinking as much as he can. He will stuff himself because the future is uncertain. When the child knows the mother loves him and knows the mother will be available—whenever she is needed she will be available—he does not bother to stuff himself. He can rest, he can eat as much as he needs in that moment; there is no need to hoard.

In fact fat is a hoarding; for some uncertain future one goes on hoarding. A man can live three months without food; one can gather that much fat. It is an old, ancient habit, biological. There were times, thousands of years back, when man was a hunter and the food was not certain. One day it was there, and in abundance, and for days together it was

not there at all. Man carries that biological habit. That is associated with insecurity. Now there is no problem—at least not in America: you have enough food. For the first time a society has enough food. Americans should not be fat at all. Indians can be allowed to be fat because the food is not certain.

What I am saying is that now food is available, good food, good nourishment, there is no physical need to eat more, but now psychological insecurity triggers the mechanism of the body, and the body starts feeling insecure. It knows only one way of how to avoid insecurity, and that is to eat more, to go on eating and stuff itself. It becomes an occupation.

Drop the ideals! There is nothing that you have to improve; you are perfectly beautiful as you are. And start living! Rather than thinking that you will live in the future when you are perfect, when you are like this, like that, you will live when you have attained a certain standard according to your mind . . . But life is herenow and slipping out of the hands. Tomorrow there is death—only today there is life . . . it is always today.

Start living and start enjoying. The more you enjoy, the less you will eat. A really happy person does not eat much. It is out of misery, out of pain, out of emptiness, out of a meaninglessness that one wants to grab on to something—at least food, something.

ONLY LOSERS CAN WIN IN THIS GAME

P

PAIN Pain is part of growth.

And remember, whenever something hurts, something inside you is repressed. So rather than trying to avoid the pain, move into it. Let it hurt like hell. Let it hurt totally so the wound is opened completely. Once it is opened completely, the wound starts healing. If you avoid these spaces when you feel pain, they will remain inside, and you will

come across them again and again, because they are part of you.

There is one method I would like to tell you about. Whenever you feel any pain—even an ordinary headache—just sit silently and focus your whole mind on the headache. Listen to it . . . almost touch the texture of it. And intensify it; make it more and more tense, and pinpoint where it is. The more you concentrate, the more it will go on shrinking. Then it will come to a point, a needle-point. It will riot be the whole head. First you will feel just the front part, then you will feel it is shrinking just in the middle. Then it becomes just a needle-point—but a very sharp pain. Just remain with it.

If you can remain with that sharp-pointed pain, suddenly you will see that it has disappeared. Try it with ordinary pain—headache, stomach ache, or anything. And by and by try psychological pain. Somebody has insulted you and you feel hurt, or you have come across something inside you and a pain arises, a memory, a wound from the past. Just go into it. Accept it and go into it totally, and when it has become just a needle-point, suddenly it will disappear.

BE REALISTIC: PLAN FOR A MIRACLE

See also Pleasure

PAINTING, ZEN You can look: modern painting in the West is too much under the influence of technology. It has lost beauty; it is no longer helpful in bringing you to the divine presence that permeates existence. On the contrary, it simply reflects the insane mind of man. Looking at western painting you will feel dizzy, nauseous, ill.

Zen Masters have also painted, but their painting is totally different. Watching a Zen painting you will feel uplifted; a feeling of subtle joy will arise in you. You would like to dance or sing or play on your flute. Zen painting comes from the other side, the mystic's side. Picasso, Dali, and others come from the side of science. Now, there is no similarity between a Picasso painting and the painting of a Zen Master, no similarity. They are two totally different worlds, and the reason is that the painters are different . . .

Have you watched a Zen painting closely? There are a few

things you will be surprised to see. Human figures are very small, so small that if you don't look minutely you will miss them. Trees are big, mountains are big, the sun and moon, rivers and waterfalls are big, but human beings are very small.

In western painting the human being is very big; he covers the whole canvas. Now this is not right, this is not proportionate, this is not true. The human being covering the whole canvas is very egoistic—but the painter is egoistic. The Zen Master is right: man is only a tiny part in this great universe. The mountains are big and the waterfalls are big and the trees are big and the stars and the moon and the sun—and where is man?

Just the other day I was looking at a Zen painting. The men were so small, two small figures crossing a bridge, that I would have missed them because tall mountains and trees were covering the whole painting. But there was a note underneath the painting saying, "Please don't miss: there are two human figures on the bridge." I had to look very closely—yes, they were there, two human figures, very small, walking hand in hand, passing over the bridge. This is the right proportion; this is a non-egoistic painting.

In western paintings you will find the whole canvas covered. In Zen painting only a small part of the canvas is covered, and the remaining part is empty. It looks like a wastage: if you are going to make such a small painting, why not use a small canvas? Why use such a big canvas which covers the whole wall, and just in the corner make a small painting? But the Zen people say that's how things are: "Emptiness is so much all around. The whole sky is empty—how can we leave out the sky? If we leave out the sky the painting will be untrue."

Now no western painting has that vision, that we are surrounded by emptiness: the earth is very small, humanity a very small part of the earth, and infinite emptiness all around . . . To be true, to be existentially true, the emptiness cannot be left outside; it has to be there. This is a different vision, from a different side.

Zen painting is not done in the western way. In western painting you will find that the painter goes on improving: over one coat of paint there will be another coat of paint

and still another coat of paint, and he goes on improving and touching up and doing things. Zen painters cannot do that; that is impossible. They use a certain kind of paper, rice paper, on which you can make only one stroke. You cannot correct it; you have to leave it as it is. The paper is so thin that if you try to correct it the whole thing will be lost. Why is rice paper being used? So that the mind has nothing to do—the mind is constantly trying to improve, to make things better. It has to be from the heart, a single stroke. If your heart is full of it, it will come right. But you cannot correct it; correction comes from the mind.

Zen painting is never corrected; if you correct it your correction will always show that you are not a Master. It has to come out of your meditateness, your silence. Your feeling of the moment is spread on the rice paper.

Art is just in the middle, equidistant from science and religion. It can be both. It can be scientific art, as it is in the West ... It can be religious art: you don't know anything about that yet, because before you can know anything about it you will have to know what meditation is.

BE STILL AND KNOW

PALMISTRY Your hands cannot be believed, you cannot be believed. Your whole body lies.

And the lines on your palm can be changed very easily. For fifteen days think of suicide, and your life-line will be broken. Continuously, for fifteen days, don't think of anything else, just think of suicide, of committing suicide, picturing, dreaming. Within fifteen days your life-line will be broken.

The mind can create or change. If you go to a palmist and he says within three months you are going to die, he may have misinterpreted, but if this idea settles deep in you, you will die in three months. And within three months your life-line will be finished. Your hand is not influencing your mind, your mind is continuously influencing your hand.

ROOTS AND WINGS

See also Astrology, 1st Series

PARABLE Time is death.

In Sanskrit we have one word for both, for time and

person, not a personality, but a presence. A person is gross, fictitious—it is a *persona*, a mask. A presence is just a radiance.

I am empty as far as the person is concerned, I am full as far as the presence is concerned, abundantly full. If you look directly into me, not looking for the guest, then you will find the host. It depends on what you are looking for. You go into a room, you are looking for somebody, and he is not there, and you say "The room is empty. He is not there." There are a thousand other things in the room, but you are not talking about them. The furniture is there, the clock is there, still ticking, the painting is on the wall—everything is there. But the room is empty because you were looking for somebody who is not there. It depends for whom you are looking. It depends on you what you will find. And both outlooks are valid because both things have happened: I have disappeared, and I have come. I am no more, and only now I am.

Truth functions as paradox. And to go beyond paradox is to go beyond intellect; the real understanding is always transcendental. And by "transcendental" what is meant is the paradoxical.

THE SUN RISES IN THE EVENING

PARENTS The trouble with the family is that children grow out of childhood, but parents never grow out of parenthood! Man has not even yet learned that parenthood is not something that you have to cling to forever. When the child is a grown-up person your parenthood is finished. The child needed it—he was helpless. He needed the mother, the father, their protection; but when the child can stand on his own, the parents have to learn how to withdraw from the life of the child. And because parents never withdraw from the life of the child they remain a constant anxiety to themselves *and* to the children. They destroy; they create guilt; they don't help beyond a certain limit.

To be a parent is a great art. To give birth to children is nothing—any animal can do it; it is a natural, biological, instinctive process. To give birth to a child is nothing great, it is nothing special; it is very ordinary. But to be a
parent

is something extraordinary; very few people are really capable of being parents.

And the criterion is that the real parents will give freedom. They will not impose themselves upon the child, they will not encroach upon his space. From the very beginning their effort will be to help the child to be himself or to be herself. They are to support, they are to strengthen, they are to nourish, but not to impose their ideas, not to give the shoulds and should-nots. They are not to create slaves.

But that's what parents all over the world go on doing: their whole effort is to fulfill their ambitions through the child . . .

It is not going to happen. All that is going to happen is that the child will remain as unfulfilled as the parent and the child will go on doing the same to his children. This goes on and on from one generation to another generation. We go on giving our diseases, we go on infecting children with our ideas which have not proved valid in our own lives.

Somebody has lived as a Christian, and his life can show that no bliss has happened through it. Somebody has lived like a Hindu and you can see that his life is a hell, but still he wants his children to be Hindus or Christians or Moham-medans. How unconscious man is!

It is a very strange world! You don't know people's real lives; all that you know is their masks. You see them in the churches, you see them in the clubs, in the hotels, in the dancing halls, and it seems everybody is rejoicing, everybody is living a heavenly life, except you—of course, because you know how miserable you are within. And the same is the case with everybody else! They are all wearing masks, deceiving everybody, but how can you deceive yourself? You know that the mask is not your original face.

But the parents go on pretending before their children, go on deceiving their own children. They are not even authentic with their own children! They will not confess that their lives have been a failure; on the contrary, they will pretend that they have been very successful. And they would like the children also to live in the same way as *they* have lived . . .

All parents are disappointed in their children! And I say all, without any exception. Even the parents of Gautam the

Buddha were very much disappointed in him, the parents of Jesus Christ were very much disappointed in him—obviously. They had lived a certain kind of life—they were orthodox Jews—and this son, this Jesus, was going against many traditional ideas, conventions. Jesus' father, Joseph, must have hoped that now he was growing up the son would help him in his carpentry, in his work, in his shop—and the stupid son started talking about the kingdom of God! Do you think he was very happy? . .

Your parents will be disappointed in you because they must have been trying to fulfill some expectations through you. Now you have become a sannyasin all their expectations have fallen to the ground. Naturally they are disappointed, but don't become guilty because of it, otherwise they will destroy your joy, your silence, your growth. You remain undisturbed, unworried. *Don't* feel any guilt. Your life is yours and you have to live according to your own light.

And when you have arrived at the source of joy, your inner bliss, go to them to share. They will be angry—wait, because anger is not anything permanent; it comes like a cold and passes. Wait! Go there, be with them, but only when you are certain that you can still remain cool, only when you know that nothing will create any reaction in you, only when you know that you will be able to respond with love even if they are angry. And that will be the only way to help them . .

But if you become worried you miss an opportunity, and then they have dragged you again back into the same mire. They will feel good, they will rejoice that you have come back to the old traditional, conventional way, but that is not going to help you or them.

If you remain independent, if you attain to the fragrance of freedom, if you become more meditative—and that's why you are here: to become more meditative, to become more silent, more loving, more blissful—then one day you can share your bliss. To share, first you have to have it; you can share only that which you have already got . .

You say, "*What do I owe to my parents?*"

You owe this: that you have to be yourself. You owe this: that you have to be blissful, that you have to be ecstatic, that you have to become a celebration unto yourself, that

you have to learn to laugh and rejoice. This is what you owe to them: you owe enlightenment to them.

Become enlightened like Gautam the Buddha and then go to your parents to share your joy. Right now what can you do? Right now nothing is possible. Right now you can only pray.

So I am not saying turn away from them, I am saying don't follow them, and this is the only way you can be of some help to them. They have helped you physically, you have to help them spiritually. That will be the only way to repay them.

I AM THAT

Parents are cruel to their children because parents have some investment in them. Parents have some ambitions they would like to fulfill through their children—that's why they are cruel. They want to use the children. The moment you want to use somebody, you are bound to be cruel. In the very *idea* of using somebody as a means, cruelty has entered, violence has come in.

Never treat another person as a means!—because each person is an end unto himself.

*FLY WITHOUT WINGS, WALK WITHOUT FEET
AND THINK WITHOUT MIND*

To love one's own parents is one of the most difficult things in the world. But if one can manage it, it is of great importance. If you are at ease with your parents, you are at ease with the whole existence, because existence is the ultimate parent. But it is difficult because the child is so helpless and dependent on the parent that he feels hurt many times by the parent. And because the parents have to give guidance, the child resents them. As the child grows and becomes powerful, a natural rebellion happens. Then one only goes on paying respect to the parents, that's all, but love disappears.

It is also not in the nature of things to love one's parents, that's why it is very difficult; it is going upstream. It is very natural for the parents to love their children; the flow is downstream. It is a natural thing, there is nothing special

about it. Every mother loves the child and every father loves the child. It is plain, ordinary, and the people who brag about it are simply being stupid.

But to love one's parents is going beyond nature, it is transcending your biology. It is an uphill task, but if you can do it, it becomes a door to God.

TURN ON, TUNE IN AND DROP THE LOT

PARTING You loved a woman, you loved a man, and then the moment comes to part. Then, this moment shows the real man. If you complain, are reluctant, not willing, angry, violent, destructive, you have not loved that person at all. If you have loved that person, parting will be a beautiful phenomenon. You will be grateful. Now the time has come to part you can say goodbye with your total heart—if you *loved* the person. You will be grateful! But you never loved—you were thinking about love, you were doing everything but never loving. Now the parting moment has come you cannot give a beautiful goodbye, because now you realize you missed the point, you missed the time—you never loved, and this man, this woman, is leaving. You become angry, you become violent, you become aggressive.

The parting moment shows everything because it is the culmination. And then for your whole life you will complain against this woman: she destroyed your life. And you will go on complaining. Then you will always be carrying a wound.

A love should make you flower. But as it happens, as I see it happening all around, all over the world, it always gives you a wound. While someone is with you, love, because nobody knows the next step, and the parting comes. If you love a person really, you will part beautifully. If you loved life, you will part with life also beautifully. You will be thankful. Your last words, leaving this shore to the other, will be of gratitude—that life gave you so much, and life gave you so many experiences. Life made you whatsoever you are.

THE HIDDEN HARMONY

PASSION Just as passion poisons you, compassion purifies

you. Compassion is nectar if passion is poison. And the energy that is involved in passion can be released into compassion.

And the way to release the energy, the way to re-channelize it towards compassion, is what Buddha calls *sarnmasati*—right awareness, right remembering—what Gurdjieff calls self-remembering, what Krishnamurti calls simply awareness, what I call meditation. They are all the same, different names indicating the same energy. You have to become conscious, alert of what you are doing.

Try when you are angry to be conscious, and you will be surprised—you are in for a great surprise. If you become conscious, anger disappears. And suddenly you have found a key, you have stumbled upon a secret. When sex dominates you and you are full of lust, close your eyes, sit silently and meditate on this energy that is surrounding you, this lust that is surrounding you like a cloud. Just watch it, *see it*.

I am not saying be against it, because if you are against it you have already taken a standpoint—now you cannot watch. For watching, the necessary, the most necessary step is: not to have any prejudice, not to conclude beforehand. Just remain silently watchful, neither for nor against. And within minutes you will be surprised: that great storm of lust is over. And when the storm is over, the silence that is left behind is so profound, it's so great, such a blessing that you may not have felt it ever.

No sexual experience can give you that beauty that will come if you watch your lust; and through watchfulness the lust disappears. Then a silence comes to you which is virgin, which belongs to the beyond, which belongs to the other shore.

Honor the man who is without passion . . .

Hence Buddha says: If you can find a man who is without passion—if you can find a Christ or a Buddha—honor the man . . . for the simple reason that he has done almost the impossible: he has escaped from the ordinary bondage of humanity. He is no more a prisoner, no more a slave. He has asserted his individuality, his intelligence. He is no more a fool; wisdom has happened into his being. He is full of light; darkness has disappeared.

*Honor the man who is without passion,
Hatred, illusion and desire.*

And the moment passion disappears, hatred disappears, illusion disappears, desire disappears, because one feels so contented, one feels so utterly fulfilled. One feels one has come home. There is nowhere to go, nothing else to ask for or desire for.

Just think of those moments when there is no desire, when there is no tension, when your mind is absolutely quiet. Then only will you know God exists—or, to be far more right, godliness exists.

THE BOOK OF THE BOOKS, Vol. X

See also Compassion, 1st Series

PASSIVITY There is a 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 again be 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 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 . .

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.

TAO: THE THREE TREASURES, Vol. II

And the man who I say really floats with the river is neither alive in the sense of fight, nor is dead like a corpse. He floats with the river, but he floats consciously. He floats with the river not because he is dead, but because he cooperates. He floats with the river not because he cannot fight, but because he has come to know that fighting is futile—and has not moved to the opposite.

He floats. He communes with the river, he has become one with the river. Sometimes you will see him active and sometimes you will see him passive. Passivity and activity are not two polarities to be chosen—he has accepted both.

That's what I mean when I say: "floating with the river".

THE TRUE SAGE

Don't ask "how" and drop all the methods that you have accumulated through asking "how". Just fall into a silent space. It is a knack, not a technique. Looking at the morning sun rising, just sit silently and look; what is there to be done? The moon is there in the sky: just lie down on the grass and be there with the moon, and the white clouds floating . . . just be with them. And the birds are singing and the children playing, and you don't do anything.

Be passive. In your passivity, God comes. Be feminine. In your femininity, God comes. Have you not watched it? Buddha looks very feminine, Krishna looks very feminine. Why? Because it is simply a metaphor. They have been depicted as feminine, graceful, to show that that is their inner quality—receptivity.

THE DIAMOND SUTRA

PAST Mind lives in the past because it lives in knowledge. Knowledge means that which you have known, understood, learned. And existence is now and mind is then; existence is here and mind is always there. Mind looks backwards; it is like a rear-view mirror. If you are backing your car the rear-view mirror is okay, but if you are going forwards then it is dangerous to go on looking in the rear-view mirror. And if you become fixated on the rear-view mirror you are bound for an accident. You are in great danger, you are being suicidal. Life always moves forwards; it has no possibility of going backwards.

When the first Ford car was made it had no reverse gear—that's how life is. The reverse gear was added later on—from experience, because when you wanted to come back home you had to go miles around to do it. Then the thought happened that maybe it would be better ... even if you had gone just a few feet ahead of your house you could not come back; you had to take a long route. Maybe you had to go around the whole town, then you could come back. Then the reverse gear was added to it.

But God has not yet added any reverse gear. There is really no need to go back. The past evaporates—there is no past. It leaves only traces in your memory system; otherwise it is not there. Existence is always present; past is only memory and future is only imagination. There is no future, no past. That which exists is the only real thing, and mind does not allow you to be in contact with it.

GUIDA SPIRITUALE

We all live in our prejudices because we are all past-oriented. Whatsoever has been taught to us we go on repeating, whatsoever has been told to us we will go on telling to our children. That's how diseases are transferred from

one generation to another generation. We call it heritage, we call it culture, religion, we call it our great past. The past is dead and to carry the dead is to become dead yourself.

ZEN: THE SPECIAL TRANSMISSION

Forget the past. It is killing you. It is killing your love, it is killing your life, it is killing every possibility. Drop the past. Don't make it a knowledge. Be fresh again and again. Every moment move, and don't carry the past.

THE SUPREME DOCTRINE

You have to abandon the past and the pride in the past. All pride comes out of the past. You are born to a very rich family, you are born to an aristocratic family, you are born to a very famous family, you are born into a very, very noble family. You have studied at Harvard or at Oxford or in Benares. You are a brahmin, your father was a great scholar, you have many degrees. The pride comes from the past and a disciple has to drop the past. When you drop the past the future opens its door. If you cling to the past you remain looking backwards. And this is the situation—that's why you are constantly in trouble and constantly moving into accidents. You are like a car driver who is driving ahead and looking backwards. An accident is certain. If sometimes it doesn't happen it is a miracle.

People go on looking back. The rear-view mirror is always in their eyes. They see the path that they have traveled already and they don't see the path that is ahead. And that has to be seen. If you want to avoid accidents that has to be seen. One has to be utterly free from the past, only then are the eyes open to the future. You cannot see both together, remember.

The Master makes the future available, and it can be made available in only one way—the past has to be burned, totally. Sometimes when I say to my sannyasins "Drop the past" they say "All? Total? Do you think all is wrong in my past?" They are saying that some good things can be saved—some bad things may be there, they can be burned. But that is not the point. You can save the good things but again you will be looking at the past. It is not a question of choice between past and future, remember. It is not a question of

you having to choose the good and drop the bad—you have to drop it in *toto*. Only then will the eyes be turned towards the future. And the future is potential—because the future is the future.

SUFIS: THE PEOPLE OF THE PATH, Vol. I

In a single word, "ego", the whole past is present. Hence it is so difficult to drop the ego because it means your whole history, your whole biography. So people go on thinking and they go on asking about how to drop the ego—but they are not ready. When they understand that it means to drop the whole history, all that you have been up to now, all that you have dreamed, done, imagined, fantasized, whatsoever—bodily, mentally, spiritually—your successes, failures, frustrations ... They are all bundled up into a single word, "ego".

Dropping the ego, one becomes free of the past. They mean the same—the past or the ego. And sannyas is an effort to get out of the past, to get out of the ego—just like a snake slips out of its own skin. It does not even look back—it simply slips out.

So slip out of your past—the past is dead. There is no meaning in it, because there can never be any meaning in the dead. Meaning is always in the alive, in the flowing. Get out of the past ... and this needs only a certain courage.

It is not a question of making much effort—a certain courage, a certain understanding . . . It can flare up. Just a little support and it can flare up. And in that flare up the whole past has disappeared. Suddenly you start from abc-fresh, young, virgin, uncorrupted.

And then remember always that it is not that you have to do it once—you have to do it every day, every moment from now. Otherwise again the past will accumulate. It is natural that the past accumulates, because past is every moment accumulating. Every moment you are making the past, creating the past out of the present, out of the future. The present will turn into past ... all present moments will turn into past. If you go on collecting them, again it will be piled up. Again a new ego will arise.

So this moment you have to take two things very decisively: one, slip out of the past; second, never accumulate

it again. And that is the meaning of sannyas—not to live in the past, not to accumulate past always to live herenow. My "now" contains timelessness, and my "here" has the hint of everywhere. "Here" does not mean just here—"here" means all that is present right now. The faraway stars—they are part of this here. The whole existence that is, is contained in the herenow.

A sannyasin is a person who has taken a decision not to live in the past, not to live through the past, not to live through the future, not to go roundabout, but to be immediate . . . in the present.

And from that immediacy, all bliss. From that immediacy, all delight. From that immediacy, all beauty and benediction.

THE BUDDHA DISEASE

PATHS The universe is not a heap of things, separate, individual, like islands. No, the universe is one, together, and something keeps it together . . . it is not falling apart. That which keeps it together is God, is Tao.

But man can approach through two ways towards this truth. Those two ways have to be understood. Truth is one but the paths are two. The first path is *via affirmativa*, the positive path, the yes-sayers' path, the path of the devotee. Jesus, Mohammed, Krishna—they have followed the path of affirmation. The path of affirmation means the path of effort, great effort: one is trying to reach God, one has to make all the effort that is possible, one has to do the utmost, one has to put oneself at stake. In modern times, Gurdjieff, Ramakrishna—they followed the path of affirmation, *via affirmativa*.

The other path is *via negativa*, through negation, through the "no". Lao Tzu, Buddha, Nagarjuna—they followed the path of negation. In modern times, Ramana Maharshi, J. Krishnamurti—they follow the path of the "no".

These two paths have to be understood as clearly as possible because much will depend on it: you will have to choose some day or other. They move in different directions; they reach to the same goal, but they move in different directions.

The positive path is a positive approach towards God, a reaching towards God, a seeking, an enquiry. The negative path is a waiting for God, no seeking. The negative path is

just to keep the door open, not to go, to seek; not to enquire, just to be receptive, womb-like. The first is *yang*, the second is *yin*. The first is the male-oriented path, the second is the female-oriented path. One has just to be in a let-go in the second: no will, but surrender. One has just to allow God to be; no reaching for him, let *him* reach you. Simply be silent, empty. Give space so that if he comes you are available; you remain available.

On the path of will you have much to do; on the path of surrender you have nothing to do, exactly nothing to do, only nothing to do. These paths can be named in a different way, too. The first path can be said to be the path of the ascetic. The word "ascetic" comes from a Greek root *ascesis* which means exercise. Many methods, many exercises, yoga, methodology, techniques, are possible. The second path can be called the path of the mystic: no exercise, no methods, no technology.

On the first path time is a must. You cannot be immediately enlightened—methods take time, exercises take time, preparation takes time, and you will have to wait for many lives. The enlightenment will be gradual, it cannot be sudden. On the negative path it can be absolutely sudden, it can happen this very moment. Time is not needed because exercise is not needed. You are not to go anywhere; you are just to sit silently, you have just to be in a let-go. One need not wait.

The path of the mystic is mysterious—cannot be explained. The path of the ascetic is explainable: it is very scientific, very logical. Step by step it can be explained; it can be analyzed, divided in easy steps. The steps can be made so small that everybody can take them, even a small child: there, degrees are possible. But the path of the mystic is very mysterious, hence it is called the mystic path. No degrees are possible, no small steps—but a quantum leap, a jump into the unknown, sudden, like lightning. Naturally it cannot be explained logically. The logical mind will be at a loss. It needs great understanding, not based on logic but based on intuition, not based on intellect but based on intuition. It needs an illogical, adventurous mind: one which can forego all steps, one which is ready to go into the unknown, one which is courageous enough to take the

.....

On the first path you go step by step, moving upwards. On the second path you simply take a jump into the abyss. It is a bottomless abyss, it is emptiness, it is absolute nothingness. You disappear.

These are the two paths, and everybody has to decide in his innermost core of being what appeals to him or her. It is difficult to decide but it *has* to be decided, otherwise you can go on doing things which will not prove of any meaning. If you can take the jump then there is no need to train yourself for yoga. If you cannot take the jump, then there is no point in just sitting and waiting.

TAO: THE PATHLESS PATH, Vol. 1

You may once have been a Mohammedan and you worked a little on that path; you progressed a little on that way. Then you became a Christian, and you worked on that path a little. Then you became a Buddhist. You have lived so many lives. You have forgotten them—I cannot forget them. You can be forgiven if you forget. I cannot be forgiven if I forget.

When I look into you, I don't look only into your present because in your present all your past is involved: it is there in its totality, layer upon layer; you are an infinite territory ... When I look into you, I look at how many ways you have been working on yourself, a little on this path, a little on that. Then both of the paths will be helpful to you; then in you already a synthesis has happened.

I'm not for synthesis, for any artificial combination—I'm not in favor of it. I'm not in favor of synthesizing Christianity with Hinduism, but what can I do? I am helpless—it has happened in you. You have been once a Mohammedan, then a Hindu, then a Christian. What can I do? It is in your blood, in your consciousness; the synthesis has already happened. I'm not trying to synthesize, but for you a synthetic path in which all the three are involved, will be helpful. It will give you a sudden surge of energy—it will release something within you. You will start flowering in many directions, immediately, and many flowers are to come ...

When I see that a man has been consistently following one path, then there is no need for synthesis; then he has to follow that path. If one has been for at least seven lives

a Buddhist, then there is no need—then it will be confusing for him to give him something else. He has already worked hard on a particular path; now he has to be helped on the same path.

So when *you* come to me, if you are a Buddhist and you have been a Buddhist in your past lives, I am here to make you a greater Buddhist. If you come to me and you have been a Christian in your past lives, I am here to make you a greater Christian. I may not tell you that I am helping you to be a Christian, but don't be deceived by the appearances, I may not be saying that I am helping you to be a Buddhist, but I am doing that. One day when the light will dawn on you, then you will suddenly realize that I was not a detractor. I have not taken you on another path which you were not on—I have simply helped you on the same path, because all paths are mine. No particular path is mine. In that way I am richer than anybody else who has ever existed in *the* world. They had particular paths. The same Christ cannot say to you what I am saying. And the same Mahavira cannot say to you what I am saying. They had particular paths—I have none. I claim the whole of humanity.

COME FOLLOW ME, Vol. III

PATIENCE Patience is the greatest religious quality; if you have patience nothing else is needed. Patience is enough, enough unto itself. Patience means hope, trust, and without any hurry, without any impatience. Impatience simply shows that you are not trustful. Impatience simply shows that you want to impose yourself upon the will of God, that you want it *right* now. You don't want him to work in his own. Impatience means, "My will is greater than your will." Patience means, "I surrender my will to your will. Let you be my will, so whenever I am ripe, whenever—if it takes an eternity it is okay—I will trust, I will hope, I will not lose my heart, I will not be disheartened."

Just think of patience . . . it will start being a meditation on its own. The man of patience becomes meditative because he becomes contented. He says, "God is looking after me so why should *I* worry?"

The religious person is one who is relaxed with existence, who does not push the river; on the contrary, who dissolves

into the river and says to the river, "Take me wherever you are going, because wherever you are going is the goal." The religious person, the person who is patient, is one who says, "I will not seek and search a goal of my own, I don't have a private goal to seek and search. Wherever this infinite universe is going I am also going." So whatsoever is the destiny of the whole is the destiny of the part. This is patience.

THE SECRET

One should learn to be patient, to be ready to wait with open doors, with a welcoming heart, but not in a hurry, not demanding, not forcing things. And the miracle, the paradox, is that the less you force things, the more quickly they happen. The more you force them, the longer it takes . . .

The word "patience" became associated with the ill people; we call them "patients". It became associated with ill people, with sick people, for a certain reason: healing cannot be forced, you have to wait; you have to allow nature to work. All that medicine does is to help you to wait, it gives you hope to wait . . .

Religion is a healing process, spiritual healing. One has to be patient, so much so that one need not bother about the result. One should be in the present, in the now, in the here, and in deep trust that whenever the time is ripe it is going to happen, it has nothing to do with you.

One of the greatest statements of Krishna in Gita is: "Do the work and leave the result to God; that is none of your business." Action is your business and the result is God's.

GOING ALL THE WAY

PAYING Listen to this anecdote:

An American in Paris asked a cabby to give him the address of a good brothel. He went there alone, selected his partner, and ordered dinner. Later that evening, after satisfying his every whim, the thoroughly-drained gentleman went downstairs and asked the Madame for his bill.

"There is no charge, Monsieur," said the lady of the house. Astonished, but not disposed to argue the matter, the gentleman departed. The next night he returned to the brothel and repeated his performance of the previous night.

Upon leaving this time however, he was shocked to learn that his bill was eight hundred francs.

"Impossible!" the American shrieked. "I was here last evening and I got everything and you didn't charge me a sou." "Ah," said the Madame, "but last night you were on television."

Yes, sometimes you may get something free, but be aware—you may be on television.

In fact, there is nothing in life that you can get without paying for it—and you only get as much as you are ready to pay for. When you are ready to pay with your life, you get eternal life in return.

Nothing is free, nothing can be free.

THE SECRET OF SECRETS, Vol. I

PEACE The only thing worth remembering again and again is: what peace there may be in silence. Give a little time, energy, to silent moments, because only in silent moments will you know what peace is. And the person who has tasted something of peace is rich, is immensely rich—all others are beggars—because he starts knowing the inner kingdom of God. Peace is the door to the inner kingdom of God. Silence helps you to know peace and peace leads you into God.

GUIDA SPIRITUALE

Whenever you remember, just be deeply relaxed and feel peaceful as many times in the day as possible. The more you do, the better. After a few days you will feel, without any doing on your part, that peace has been established. It follows you like a shadow.

There are many levels of peace. There is one that you can produce just by feeling it, just by giving yourself a deep suggestion that you are peaceful; that is the first layer. The second layer is that of which you suddenly become aware. You don't create it. But the second happens only if the first is there; otherwise it never happens.

The second is the real thing but the first helps to create the way for it to come. Peace comes, but before it comes, as a prerequisite you have to create a mental peace around you.

The first peace will just be mental. It will be more like an autohypnosis: it is created by you. Then one day suddenly you will see that the second peace has surfaced. It has nothing to do with your doing or with you. In fact it is deeper than you. It comes from the very source of your being, the unidentified being, the undemarcated being, the unknown being.

We know ourselves only on the surface. A small place is identified as you. A small wave is named, labeled, as you. Just within that wave, deep down, is the great ocean ..

Sitting, walking ... one can walk in a tense way, one can sit in a tense way. One can sit in a peaceful way, one can walk in a peaceful way. So whatsoever you are doing, always remember to create peace around it. And this is not the goal; it is just the means.

Once you have created peace, something of the beyond will fill it. It will be nothing out of your effort. Once that comes you can drop the autohypnotic method. There is no need for it.

THE CYPRESS IN THE COURTYARD

Joshua Liebman has written a famous book, but the title is wrong, and from that very point he starts going wrong. *Peace of Mind* is the title of *the* book—and he never thinks twice about it, about what he is saying. But that is what the western approach is. The West has always thought that you can achieve peace through the mind. That's where the East differs totally.

Through the mind there is no possibility of peace. You have to transcend mind, you have to go beyond mind. If you live in the mind you will live in noise. It can be lessened but the difference will only be of degree. So there are more noisy minds and less noisy minds, but they are both noisy.

Mind cannot be without noise—that is impossible. Mind means thoughts. You can arrange them in a beautiful way but they are still there, and they will make a noise—however skillfully arranged. Mind cannot have peace.

Peace is divine, it is not human. Peace means absence of all mental processes: no thought, no desire, no imagination, no memory—as if the whole mind has ceased completely.

And then suddenly you know who you are and you know what this existence is all about.

It is not that the mind is not useful, it can be used, but it can be used only by a Master. And the Master is one who knows how to transcend it.

THE GOLDEN WIND

So I make it a point for every one of my sannyasins to always remember that one has not to fall into the trap of a negative kind of peace—which has its allurements. Peace, to be really true, has to be positive; not an absence but a presence, a well-being, a song ready to burst forth—alive, vibrating, pulsating. Then it has a totally different quality: it is life-affirmative, it is creative, it is active. It is not a kind of death; it is life abundant, it is ecstatic life.

And also remember that the negative kind of peace is easy to attain, because you only have to discard; you only have to negate, eliminate, you have only to escape. It does not need much intelligence to escape; any coward can do it. It needs only fear, that's all; nothing else is needed.

Hence, in the past, cowards became great saints. They were not intelligent people, but simply afraid of life. And out of fear they escaped—to the deserts, to the mountains. Wherever they could find a way to escape, they escaped from life, and in their monasteries they started a kind of living death; they vegetated.

I am utterly against *that* kind of peace. Remember, peace has to be full of sunlight. Peace has to be in the world; peace has to be earthly, sensuous. Peace has not to be just an abstraction in the mind. It has to be full of love, full of joy, full of hope.

WON'T YOU JOIN THE DANCE?

See also War, 3rd Series

PEAKS Man is not what he appears to be on the surface. On the surface he appears to be so flat but inside he is a chain of mountains. When you reach one peak, another peak higher than that is waiting for you ahead, challenging you. You think that this is going to be the last, but once you have arrived on the other peak, other peaks are waiting for you

still higher. There is no end to it. Man is an infinite journey, unending, with no beginning and no end—a chain of peaks.

Of course each peak is followed by a valley so one who wants to live only on the peaks will be in difficulty. One has to accept the valleys too. There are sunny days and there are cloudy days, there are highs and there are lows. The moment you become capable of accepting both and are not disturbed by the valleys and the darkness and the sadness and the failure and death itself—because that too is a valley, a deep valley—you will rise again like a peak.

When one can accept failure and success *equally* one has really become a sannyasin. When one can even enjoy moments of sadness . . . because sadness has a certain silence, a certain beauty of its own. Just as darkness has its own beauty, its own velvety touch, its texture, so has death; it has its own beauty, its own deep relaxation, rest.

If you can see the peaks and the valleys as part of one another, as two aspects of the same coin, a great equilibrium arises in you. You become balanced; nothing can disturb you, neither unhappiness nor happiness. Nothing can become a distraction. You become centered, and to be centered is all. You attain to integrity. You become for the first time a soul, a self.

EVEN BEIN' GAWD AIN'T A BED OF ROSES

See also Valleys, 3rd Series

PERFECTION First, I am not a perfectionist because to me perfectionism is the root cause of all neurosis. Unless humanity gets rid of the idea of perfection it is never going to be sane. The very idea of perfection has driven the whole of mankind to a state of madness. To think in terms of perfection means you are thinking in terms of ideology, goals, values, shoulds, should-pots. You have a certain pattern to fulfill and if you fall from the pattern you will feel immensely guilty, a sinner. And the pattern is bound to be such that you cannot achieve it. If you can achieve it then it will not be of much value to the ego.

So the intrinsic quality of the perfectionist ideal is that it should be unattainable, only then it is worth attaining. You see the contradiction? And that contradiction creates

a schizophrenia: you are trying to do the impossible, which you know perfectly well is not going to happen—it cannot happen in the very nature of things . . .

So only two alternatives are left: one is, you start feeling guilty. If you are innocent, simple, intelligent, you will start feeling guilty—and guilt is a state of sickness . . .

The second alternative is: if you are cunning then you will become a hypocrite, you will start pretending that you have achieved it. You will deceive others and you will even try to deceive yourself. You will start living in illusions, hallucinations, and that is very unholy, very irreligious, very unwholesome. To pretend, to live a life of pretensions is far worse than the life of a guilty man. The guilty man at least is simple, but the pretender, the hypocrite, the saint, the so-called sage, the mahatma, is a crook.

THE GOOSE IS OUT

Man is perfect as he is. That is one of the most fundamental things I teach. Perfection has not to be achieved, it is not a goal. It is already the case; it has only to be recognized, remembered. The moment you make perfection a goal, you will go neurotic. That's how the whole world has gone neurotic. It is impossible. How can the perfect become perfect? If it is already perfect it is impossible that it becomes perfect; and that very impossibility creates neurosis.

If a rose flower tries to become a rose flower it is bound to go neurotic. It is already a rose flower! If it was not there may have been a possibility, but now there is no possibility. And because it cannot become, frustration settles in; because it cannot achieve the goal, defeatism settles in. And life becomes meaningless when you cannot achieve your goal.

Perfection has not to be achieved. Everything is perfect as it is! The rose is perfect and the mango tree is perfect and the fish is perfect and you are perfect. Everything is perfect as it is, it *has* to be because everything is divine, and God is perfect. One has only to recognize it and then life is play; then there is nothing to achieve. One can relax and be.

TURN ON, TUNE IN AND DROP THE LOT

ble: one is "perfection", the other is "totality". My emphasis is *never* on perfection but on totality. The old religions have been teaching you for centuries: Be perfect. And you cannot be perfect: nobody can be perfect—even God is not perfect—because to be perfect means to be dead. If something is perfect then there is no evolution possible anymore. Perfection means the full point has come, the cul de sac, the road ends. Now you are stuck, nowhere to go. You cannot come back, because how can a perfect person come back? That will be becoming imperfect again. You cannot go ahead because you have become perfect; there is nothing ahead. Existence is imperfect and will remain so.

I don't teach perfection. Perfection simply creates neurosis in people. Perfectionists are neurotics: they drive themselves crazy in trying to be perfect because they are trying to do the impossible.

I teach totality. I teach wholeness, not perfection. *Be* total in whatsoever you are doing. Be total. If you are angry, then be totally angry. If you are in love, then be totally in love. If you are sad, then be totally sad. Don't be half-hearted in anything. That is a totally different approach towards life.

THE BOOK OF THE BOOKS, Vol. VII

The desire for perfection is the search for the lost womb, the paradise lost. The child is utterly happy in the mother's womb; that memory persists. It is not just a memory in the brain, it is in every cell of the body, every fiber of the body. It is all over you . . .

The desire for perfection is that whatsoever is the case with you, it is never up to the mark. It is never as it should be, there is a gap. You can still imagine things being better; you can still imagine better days, better possibilities. One goes *on* hankering for those better possibilities.

You can drop this search for perfection only if you move back through the birth trauma again. If you live it consciously and you remember consciously those days in the womb, immediately the desire for perfection will disappear; it disappears immediately. And the disappearance of this desire is a great relief, because only then can you start living moment to *moment*—how can you live with this desire for perfection? It is the source of all neurosis.

THE BOOK OF THE BOOKS, Vol. VII

Perfection is not something that one can achieve. It is a byproduct of blissfulness. Remember the word "byproduct". You cannot achieve it directly. It comes as a shadow of blissfulness. So I don't say to you to be perfect, I say to you to be blissful and perfection will follow of its own accord, in its own time. And who cares about perfection? If you have a need . . . It is only the miserable person who cares for perfection. The blissful person has no need for it. And this is one of the fundamental laws of life—if you are in need you will not get it. Existence functions almost on the same lines as banking.

The bank is not going to give to you; if you don't have any need the bank is after you. Existence is always ready to give to you if you don't need. The needy person is a beggar and existence does not like beggars. The person who is blissful is an emperor and existence loves emperors.

So be blissful, rejoice, and don't bother about perfection. It comes. It inevitably comes. And when it comes on its own it has a tremendous beauty.

THE SOUND OF ONE HAND CLAPPING

See also Imperfection, 2nd Series

PERFUME Only one enlightened person, Mohammed, has used perfume as an object of meditation. Islam has made it an object of meditation. It is beautiful.

And why has smell disappeared from man? There are many complex things involved in it, but I would like to tell them to you just by the way so that you can remember them. If you cross the barriers, suddenly your capacity to smell will come back. It is suppressed.

You must know that smell is deeply connected with sex. Sex suppression has become the suppression of smell. Animals first smell the body before they make love. In fact, they smell the sex center before they make love. If the sex center is giving them the signal, "Yes, you are accepted, allowed," only then do they make love, otherwise not.

The human body also gives smells—of invitation, of repulsion, attraction. The body has its own language and symbols. But in a society, it would be very difficult if you could

smell. If you are talking to a friend and his wife starts smelling as if giving you an invitation for sex, what will you do? It will be dangerous. The only way civilization can cope with it is to destroy smell completely, because it is a sex-related phenomenon. You are passing a road and a woman passes by. She may not be consciously interested in you, but she gives this smell, the invitation smell. What to do? You want to make love to your wife. She is your wife so of course when you want to make love, she has to make love, but her body gives you the signal of no love, no invitation, but repulsion. What will you do? And bodies are uncontrollable; you cannot control them just by the mind. Smell became dangerous. It became sexual; it is sexual.

That's why in perfume the names are all sexual. Go to a store and look at the labels of perfumes—all are sexual. Perfume is sexual, and the nose is completely closed. Because Islam doesn't separate sex but accepts it, and Islam doesn't deny sex but accepts it, and Islam is not for renouncing the world of sex, that's why Islam could give a little freedom to the sense of smell.

But smell can become very, very beautiful if you make it an object of meditation. It is a very subtle phenomenon, and, by and by, you can go to the subtlest.

Hindus have allowed certain types of perfumes, particularly the incense in temples, but their incense is different. Just as there are sexual smells, there are spiritual smells, and both are related. After a long search Hindus discovered particular smells which are not sexual. On the contrary, the energy moves upwards, not downwards. Incense becomes very, very significant. They have been using it in the temple, and it helps. Just as there is music which can make you sexual, there is music which can make you feel spiritual. Modern music particularly is very sexual. Classical music is very spiritual. The same exists with all the senses: there are paintings which can be spiritual or sexual; sounds, smells, which can be sexual or spiritual. Each sense has two possibilities: if the energy falls towards the downward, then it is sexual; if the energy rises upwards; then it is spiritual.

You can do it with incense. Burn incense, meditate on it, feel it, smell it, be filled with it, and then move backwards, away from it. Go on, go on meditating on it and let it become

more and more subtle. A moment comes when you can feel the absence of a certain thing. Then you have come to a very deep awareness.

YOGA: THE ALPHA AND THE OMEGA, Vol. III

PERMANENCE Love totally, but don't ask for permanence. Only fools ask for permanence. And remember one thing: if you ask for permanence you will get only false things; only false things are permanent.

Real roses are bound to wither sooner or later, but plastic roses are permanent; they don't wither away. But they don't have any fragrance either, they don't have any life; they have only the appearance of a rose . . .

And this is my experience—and whatsoever I am saying I am saying out of my own experience—that if you love totally without desiring any permanence, even the impossible is possible. Your love may remain for a long period, maybe your whole life. But don't ask for permanence; in that very asking you have disturbed the whole thing: you have moved from the real to the unreal. Live totally!

"Totality" is my key word—and up to now "permanence" has been the key word. You have been told that your love should be permanent, only then it is real; if it is not permanent it is not real. That is sheer bullshit! A real love has nothing to do with permanence; there is no necessary relationship. It may happen only for a moment, it may be just like lightning, but that does not mean that lightning is unreal because it happens only for a moment. The rose flower opens in the morning; by the evening the petals have dropped, withered away, gone back to rest in the earth. That does not mean that the rose flower was unreal.

But you have been told again and again by the priests that if you are really looking for reality then the touchstone is permanence. They have moved your mind from reality to permanence, and once you become attached to permanence you are bound to purchase something false and you lose track of the real. The real is changing, constantly changing; the unreal remains the same. And you have to be available to the constantly changing,

Even if for a single moment love happens, be total in it. If you are total in it, the next moment will come out of this

totality. It is possible—I cannot tell you it is certain, I can only tell you it is possible—that the next moment will deepen your love. But it will not be the same: either it will deepen or it will disappear, but it will never be the same again. No two moments are the same, and they cannot be the same.

And that is the beauty of life, that is the incredible adventure of life: that it is always a surprise, it is always unexpected. If you live totally things may deepen, but remember, when things are deepening they are not the same. If you think of permanence you have missed the target.

TAO: THE *GOLDEN GATE*, Vol. I

PERSONALITY Personality is nothing but an envelope. It comes from a beautiful word, *persona*; *persona* means a mask. In Greek dramas the actors used masks. *Sona* means sound, *per* means through. They used to speak through the mask; you could not see their real faces, you could only hear their voices. Hence the mask was called a *persona* because the sound was heard through it, and out of *persona* comes the word "personality" . . .

You can see it yourself: if you are taking a bath you are a totally different person—in your bathroom you can put aside your mask. Even grown-up people who are very serious start singing, humming. Even grown-up people start making faces in the mirror! You are in private—you are perfectly aware that you have locked the door—but if you suddenly become aware that somebody is watching you through the keyhole, an immediate change will happen to you. You will again become serious, the song will disappear, you will not be making faces in the mirror; you will start behaving as you are supposed to behave. This is the personality—you are back in the envelope.

ZEN: *ZEST, ZIP, ZAP AND ZING*

Personalities can be divided into two categories—one psychologists call the T personality, toxic, and the other they call the N personality, nourishing.

A toxic personality is always looking at things in a negative way. The whole world view of the toxic personality is depressing, sad. The toxic personality hides in beautiful

faces. A perfectionist is a toxic personality. You cannot say that something is wrong in a perfectionist, but the whole idea of being a perfectionist is to find errors, mistakes, loopholes. It is a trick. You cannot find any fault with a man who looks for perfection, but in fact that is not his goal; perfection is a device. He wants to look at loopholes, mistakes, errors, anything that is missing, and this is the best way—to keep a goal of perfection so that he can compare them with the ideal and always condemn.

The toxic personality always thinks of that which is not and never looks at that which is, so discontent becomes natural. A toxic personality poisons his own being; not only that—he drips poison.

It can be a heritage. If you have lived with people in your childhood who had a negative attitude towards life . . .

It is a very morbid attitude. They will say, "Become like Jesus." They are not interested in Jesus at all. If Jesus were there they would be the last person to go to him, but just to condemn you, this is their device. You cannot become Jesus, so you become a victim. They always condemn you. They create values, moralities, puritan attitudes. They are the moralists, the moralizers; they are the great poisoners of the world.

And they are everywhere. These people tend to become teachers, educationalists, professors, vice-chancellors, saints, bishops, popes; they tend to become these things because then they can condemn. They are even ready to sacrifice everything if they are just allowed the joy of condemning others. They are everywhere, hiding in many ways. And they are always doing things for your good, for your own good, so that you are defenseless against them. Their heritage is real, big. They have dominated the whole history . . .

The second personality, the N personality, the nourishing personality, is totally different. It has no ideals, really. It just looks into life and the reality decides its ideal. It is very reasonable. It is never perfectionist; it is holistic but never a perfectionist. And it always looks on the good side of things. The N personality is always hopeful, radiant, adventurous, trusting, not condemnatory. There are the people who become poets, painters, musicians.

If an N type person becomes a saint, then there is a real

saint. If a T type person becomes a saint, there is a false saint, a pseudo-saint. If an N type person becomes a father, then there is a real father. If an N type person becomes a mother, there is real mothering. A T type is a pseudo father and a pseudo mother. That is just a trick to exploit the child, to torture, to dominate, possess and to crush the child, to feel powerful by crushing the child. The T type is in the majority, so you may be right that you are carrying a heritage—everybody is. But once you become aware, there is not much of a problem. You can travel from T to N very easily . . .

And don't create any ideals that you have to do this. Don't have any "shoulds". The "should" creates a sort of neurosis. Then one is obsessed. The "should" is always there, standing and condemning you, and you cannot enjoy anything. Enjoy! Kill the "should" completely and be herenow. Whatsoever you can do, do; whatsoever you cannot do, accept. That is the way you are—and you are here to be yourself, nobody else. By and by you will see that your T is turning into N. You will become nourishing and you will enjoy more, you will love more, and you will become more meditative.. . Just enjoy and move as fits your being—no shoulds, no ideals, otherwise they will poison you. Look at life with deep hope. It is really beautiful. Just look at it, and don't wait for perfection. Don't think in terms of your enjoying things only when they are perfect; then you will never enjoy.

If a T type person encounters God, he will immediately find some faults in him. That's why God is hiding—because of T type people. He reveals himself to the N type, never to T types. He reveals only to those who can take nourishment from him—not only that, but to those who can nourish him.

So just relax, enjoy, accept, and the problems will disappear.

THE PASSION FOR THE IMPOSSIBLE

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 sick-minded . . .

The founder of Gestalt therapy, Fritz Penis, 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 . . .

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 . . .

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 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 Penis calls it the layer of bullshit . . .

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—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 brings 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 you understand 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 . . .

If one can remain alert in the third layer, aware, meditative—that chaos turns into a cosmos. It is chaos because you are not centered, 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 *dharrna*, *dhamma*, rit; the ultimate order, not man-made.

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 . . .

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 . . .

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 . . .

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 Mahavira 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 peel an 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.

TAO: *THE THREE TREASURES*, Vol. IV

PERVERSIONS The eastern idea of passing through eighty-four million births is significant. It may not be exactly accurate but it is significant, it is meaningful. Eighty-four million births before you become a man, and all those births and their experiences are contained in the collective unconscious. It is almost the whole history, from the very beginning—if there had ever been a beginning . . .

Now, from the unconscious and from the collective unconscious many things go on arising. Many things happen in your dreams, and sometimes you feel very puzzled about what kind of dream it was. You cannot make head or tail of it, you cannot figure out what it was, the whole thing seems to be so absurd. It was from the collective unconscious that something arose and surfaced into the unconscious, and you had the dream.

But sometimes things start filtering from the collective unconscious into the conscious too. Then they are very bizarre, they are perversions. They only *look* like perversions—they are not really perversions, they are as natural as anything else, but they are very abnormal.

For example, you ask, *sadomasochism*.

There are people who enjoy torturing others, and there are people who enjoy torturing themselves, and particularly in relation to lovemaking. There are people who would like to torture the beloved person, or people who would like to be tortured by the beloved.

Sadism comes from the name of de Sade. He was incapable of getting into sexual arousal unless he beat the woman. So he used to carry a box with him, just like a doctor's box, with all the instruments of torture in it. And

rich man, he was a duke, so all the women of his territory were available to him. Whenever he would see some beautiful woman he would simply give her a gesture and she had to come to his torture-chambers—they cannot be called love-chambers. And he had all kinds of instruments there in his chamber. The woman would immediately be made naked and he would beat her and do things to her which were very perverted. Unless blood started flowing from her body he would not get sexually aroused.

Now, this is perversion. From where is it coming? It is coming from the deep collective unconscious, from those eighty-four million lives. Because there are animals .. .

For example, there is a certain African spider who is eaten by the woman while he is making love. *He* is just on top of the woman, the lady spider, and he is in great ecstasy, total orgasm, and abandoned, he has completely forgotten everything, and the lady starts eating him. And he has not even finished his ... By the time orgasm is finished, the spider is also finished! So he can make love only once. It is not a perversion there, it is natural.

Just like de Sade, there was Masoch, from whose name comes the word "masochism". He was just the reverse of de Sade. He would force the woman to hit him, to beat him, to whip him. And unless he was whipped and beaten he would not have any sexual arousal.

Now, these people are suffering from the collective unconscious. Something is coming from the collective unconscious. Something goes on surfacing into their conscious; they can't understand from where it comes. These are not criminals, they need treatment.

De Sade was forced to live in jail his whole life. That is ugly, that is unjust. He needed some deep hypnotic treatment. We should start feeling compassion for these people; they are sufferers from their past.

These things happen to everybody, but they come only to the unconscious in dreams. These other people are freaks; there is some passage between their unconscious and conscious that opens so easily that things start floating into their conscious and then they are possessed by them. They cannot avoid it.

And if you look into the habits of millions of animals you

monks there were different monasteries, for nuns there were different monasteries called nunneries, and they were not allowed to meet, mingle, merge with each other. Now if you put many people of the same sex enclosed behind walls for long periods ... and there are monasteries in which you enter once and then you cannot leave; you enter for your whole life. Now, thousands of men living together and thousands of women living together without any way to transform their sexual energies, without knowing anything about Tantra, because they are afraid of knowing anything of Tantra ...

Tantra is the only science which can transform your energy; there is *no* other science which can transform your sexuality. Just as when you want to know something about atoms you have to know physics and if you want to know something about chemicals you have to know chemistry, the same way, if you want to understand sex, without Tantra there is no other way, no possibility that there will ever be another way ..

Because I have been talking about Tantra, the religious people are against me. They never told their people how to transform their sexual energy, so it was bound to be that the nuns would become lesbians and the monks would become homosexuals. Homosexuality has its roots in religion—it is a religious phenomenon.

GUIDA SPIRITUALS

PESSIMISM Pessimism is nothing but the failure of optimistic attitudes. Then you start counting the thorns and ignoring the roses. Then you look always for the darker side. This is the philosophy of pessimism.

Contemplate these laws of Murphy:

1. If anything can go wrong, it will.
2. Nothing is ever as simple as it seems.
3. Everything takes longer than you expect.
4. Left to themselves all things go from bad to worse.
5. Nature always sides with the hidden flaw.
6. Mother Nature is a bitch.
7. It is impossible to make anybody foolproof because fools are so ingenious.

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8. If everything seems to be going well, you have obviously overlooked something.
 9. If you can keep your head when all around you others are losing theirs, maybe you just don't understand the situation.

And the tenth: For every human problem there is a neat, plain solution—and it is always wrong.

Pessimism simply means looking at life negatively, always searching for the flaw, for the loophole, for something negative, and accumulating all those negativities. And when you always look at the dark side, of course, there are two nights and only one small day sandwiched between the two nights—dark, dark nights.

Optimism ends in pessimism. Every pessimist has been an optimist once—he is an ex-optimist. He hoped too much and because those hopes were not fulfilled he has become sour, angry, enraged. Now he cannot see the flowers and the stars. He can't see anything beautiful; he goes on looking for the ugly. And when you look for the ugly you will find it at every step. Whatsoever you look for you are bound to find it, remember, because life consists of both—positivity and negativity—in the same quantity. Life cannot exist without the other; the other pole is a must .. •

Don't be a pessimist and don't be an optimist. Just watch, be a watcher, and attain to the ultimate synthesis where you become a third force rising higher and higher and seeing from above—a bird's-eye view. Deep down everything is in conflict, but it is okay because you understand it cannot exist without it. It is not God's fault. There is no God as a person who can be blamed for it. It is just the nature of things—Tao, *Dhamma*—that life functions through duality. But consciousness can soar so high that it can transcend all duality and can reach to oneness.

The real meditator is neither pessimist nor optimist. He lives in a kind of suchness, in total acceptability.

THE *BOOK OF THE BOOKS*, Vol. IX

PETS People are afraid of love, people are afraid of people. People make friends with animals rather than with people. They would like to have a good dog—more predictable,

more reliable. Whenever you come home he is there to welcome you, wagging his tail. You can hit him, you can shout at him, you can scream at him, you can scold him, but he never changes his loyalty to you, his obedience to you. You can't do the same with people—people are dangerous. Hence you can see more and more people becoming interested in birds, dogs, horses, for the simple reason that they give a certain feel of permanence.

TAO: THE GOLDEN GATE, Vol. II

PHENOMENA "Phenomena" means all that you see, all that you experience. All that can ever be experienced is all phenomena.

Remember, not only are the objects of the world phenomena and dreams, but also objects of consciousness. They may be objects of the world, they may be just objects of the mind. They may be great spiritual experiences. You may see *kundalini* rising in you: that too is a phenomenon—a beautiful dream, a very sweet dream, but it is a dream all the same.

You may see great light flooding your being, but that light is also a phenomenon. You may see lotuses blooming inside you and a great fragrance arising within your being: those too are phenomena, because you are always the seer and never the seen, always the experiencer and never the experienced, always the witness and never the witnessed.

All that can be witnessed, seen, observed, is phenomena. Material phenomena, psychological phenomena, spiritual phenomena—they are all the same. There is no need to make any distinction. The basic thing to remember is: that which *can* be seen is a dream .. •

And remember, awareness and dreaming cannot exist together. Here, awareness arises, and there, the dream disappears. When you become awake in your sleep, the next morning is going to be something so important that it is incomparable. Nothing like it has ever happened. Your eyes will be so clear, so transparent, and everything will look so psychedelic, so colorful, so alive. Even rocks will be felt to be breathing, pulsating; even rocks will have a heartbeat. When *you* are awake, the whole existence changes its quality.

We are living in a dream. We are asleep, even when we think we are awake . . .

First, objects will lose their objectivity. And second, the subject will lose its subjectivity. And that brings you to a transcendence. The object is no longer important, the subject is no longer important, then what is left? A transcendental consciousness: *hodhichitta*—just a witnessing, with no idea of "I" and "thou"; just a pure mirror which reflects that which is.

And God is nothing but that which is.

THE BOOK OF WISDOM, Vol. I

PHILOSIA In India we don't have an equivalent word for philosophy. We have a totally different word for it, that is darshan. Ordinarily it is translated as "philosophy"; it is not. Philosophy means something of the mind; *darshan* simply means insight, vision, seeing. In the East we have called the greatest ones "the seers". We have not called them prophets, we have not called them philosophers, we have called them seers—they have seen. The East has always believed in seeing, not in thinking.

To translate darshan into English is very difficult. To call it philosophy is unfair; it destroys the whole beauty of the word *darshan*. So I translate it with "philosia". Philosophy means love for knowledge; "sophia" means knowledge, "philo" means love. Philosia means love for seeing—"sia" means seeing. Once you have seen, all beliefs wither away like dry leaves falling from the trees.

THE BOOK OF THE BOOKS, Vol. III

PHILOSOPHY It is said philosophy is like a blind man searching on a dark night in a dark room for a black cat which is not there.

You can cut a rose flower, you can dissect it, you can put all the ingredients separately into different bottles methodically labeled, but one thing will be missing: there will be no beauty to be found and no life to be found, no joy to be found, no dance of the rose flower in the wind, in the rain, in the sun; they will all be gone.

The philosophers are good at categorizing things, the scientists are good at categorizing things. Their whole effort

is how to categorize, how to put everything in a particular category—this is this, that is that—and they go on and on. They are not in search of the organic unity of life, they are not in search of the ultimate principle of life that runs in the trees and the mountains and the stars and the animals and the birds and men and women. They are not in search of that unifying factor. That unifying factor is what religions have called the truth, what Buddha has called nirvana, what Jesus has called the kingdom of God.

Remember it, if you can find any answer through philosophy, that simply proves one thing: that your question was silly.

THE GOOSE IS OUT

It is said that if you want a philosopher to remain engaged, just give him a piece of paper and on both sides write P.T.O., so he will look on this side and then turn it over, and then P.T.O. is there again, so he will turn it over .. and he will go crazy—but he will remain occupied!

I AM THAT

The old professor of philosophy who was retiring addressed his class: "Men, I have two confessions to make before I go," he said. "The first is that half of what I have taught you is not true. The second is that I have no idea which half is."

I AM THAT

Buddha insisted again and again, "I am not answering your questions, I am only making your questions clear to you."

This is the difference between a philosopher and a mystic: the philosopher tries to answer your questions, the mystic simply helps you to understand your questions.

Whenever Buddha used to go to a new place, his disciples would go ahead and declare to the people, "Please don't ask these eleven questions, because that will be a sheer wastage of time, because all that he is going to say is: 'Such is the nature of things.' Don't ask these questions."

Buddha is not a philosopher, neither is Lao Tzu. In fact, no one who has *known* is a philosopher. Philosophers are blind people talking about light.

COME, COME, YET AGAIN COME

Philosophy is an obsession with words. The word "God" becomes more significant than the experience of God; that is philosophy. Philosophers ask: What do you mean when you use the word "God"? What do you mean when you use the word "truth"? What do you mean when you use the word "good"? What do you mean when you use the word "love"?

Philosophy is more or less a linguistic phenomenon, a question of language and grammar, of hair-splitting and shadow-boxing. It is not concerned with reality at all. It talks *about* reality. But remember, to talk about reality is one thing and to move into reality is quite another. Philosophy is talk, religion is experience.

My interest is in religion, not in philosophy at all.

THE WHITE LOTUS

An Englishman is walking up a mountain when he sees a famous professor of philosophy passing in a car, driving backwards up the hill.

"Hey, professor!" the surprised Englishman calls out. "What are you doing?"

"Well," the professor answers, "I have to deliver a package up the mountain and I was told it was impossible to turn around up there."

After this, they both continued their trip up the hill. Fifteen minutes later the Englishman sees the car coming down the hill backwards again.

"Hey, professor, stop!" he says. "What's the matter?" "Oh!" the professor replies smiling. "I was wrong—I could turn anyway."

TAO: THE GOLDEN GATE, Vol. II

PHOENIX The myth of the phoenix is not just a myth: it is the story of man, the story of spiritual rebirth.

Each disciple has to be a phoenix. He has to be consumed by the fire the Master is. And out of that, out of the ashes, a new being is born . . . the resurrection. And that is your eternal life.

GOD'S GOT A THING ABOUT YOU

PHYSICIANS In the East we have a totally different outlook. The polar opposite to western medicine is the

Taoist attitude about medicine. You will have to understand a few things.

First, the questioner says: *I am much confused about the following question. I am trained as a physician, and I have always felt deeply that it is a good thing. But intrinsic in my work, in my activity, is a refusal to accept illness and death, disease and human suffering.*

Now, a distinction has to be made. Illness, disease and suffering are one thing; death is totally different. In the western mind, illness, disease, suffering and death are all together—packed in one package. From there problems arise.

Death is beautiful; illness is not, suffering is not, disease is not. Death *is* beautiful. Death is not a sword that cuts your life, it is like a flower—an ultimate flower—that blooms at the last moment. It is the peak. Death is the flower on the tree of life. It is not the end of life but the crescendo. It is the ultimate orgasm. There is nothing wrong in death; it is beautiful—but one needs to know how to live and how to die.

There is an art of living and there is an art of dying and the second art is of more value than the first art. But the second can be known only when you have known the first. Only those who know how to live rightly know how to die rightly. And then death is a door to the divine.

So, the first thing: please keep death apart. Only think of illness, disease and suffering. You need not fight against death. That is creating trouble in the western mind, in the western hospitals, in western medicine. People are fighting against death. People are almost vegetating in the hospitals, just alive on drugs. They are forced to live unnecessarily when they would have died naturally. Through medical support their death is being postponed. They are of no use, life is of no use to them; the game is over, they are finished. Now to keep them alive is just to make them suffer more. Sometimes they may be in a coma, and a person can be in a coma for months and years. But because there is an antagonism against death it has become a great problem in the western mind: what to do when a person is in a coma and will never recover, but can be kept alive for years? He will be a corpse, just a breathing corpse, that's all. He will simply vegetate; there will be no life.

What is the point? Why not allow him to die? There is the fear of death. Death is the enemy—how to surrender to the enemy, to death?

So there is great controversy in the western medical mind. What to do? Should a person be allowed to die? Should a person be allowed to decide whether he wants to die? Should the family be allowed to decide whether they would like him to die?—because sometimes the person may be unconscious and cannot decide.

But is it right to help somebody to die? Great fear arises in the western mind. To die? That means you are murdering the person! The whole of science exists to keep him alive.

Now this is stupid! Life in itself has no value unless there is joy, unless there is dance, unless there is some creativity, unless there is love—life in itself is meaningless. Just to live is meaningless. A point comes when one has lived, a point comes when it is natural to die, when it is beautiful to die. Just as when you have been doing work the whole day, a point comes when you fall asleep. Death is a kind of sleep—a deeper sleep. You will be born again in a newer body with a newer mechanism, with new facilities, with new opportunities, new challenges. This body is old and one has to leave it; it is just a dwelling . . .

In the East we have a different outlook: death is not the enemy but the friend. Death gives you rest. You have become tired, you have lived your life, you have known all the joys that can be known in life, you have burned your candle totally. Now go into darkness, rest for a while and then you can be born again. Death will revive you again in a fresher way.

So the first thing: death is not the enemy.

The second thing: death is the greatest experience in life if you can die consciously. And you can die consciously only if you are not afraid of it. If you are against it you become very panicky, very afraid. When you are so afraid that you cannot tolerate that fear there is a natural mechanism in the body which releases drugs into the body and you become unconscious. There is a point beyond which endurance will not be possible; you become unconscious. So millions of people die unconsciously and miss

a great moment, the greatest of all. It is *samadhi*, it is *satori*, it is meditation happening to you. It is a natural gift.

If you can be alert and you can see that you are not the body . . . You will have to see, because the body will disappear. Soon you will be able to see that you are not the body, you are separate. Then you will see you are separating from the mind too. Then the mind will disappear. And then you will be just a flame of awareness, and that is the greatest benediction there is.

So the first thing: don't think of death as illness, disease and human suffering.

The second thing: illness, disease and suffering are bad because they happen only when you are not natural. Something has gone wrong. Health is natural, death is natural, but disease is not natural. Disease is simply an indication that something is going wrong in your nature. For example, you have eaten too much and there is pain in your stomach. This pain is not natural, you have done something unnatural. You have not slept for two, three days, because you were running after money and it was not possible for you to sleep . . .

Man is free and he can be unnatural. Many kinds of diseases happen only when we go somewhere astray from nature. If man lives naturally there will be no disease . . .

But freedom brings dangers. The first danger is that you can go against nature. And nature is so polite that it does not shout, it whispers. Nature is very silent; its voice is very still and small. It goes on saying, "Don't do it, don't do it, don't do it," and it goes on tolerating. There is a point beyond which it cannot tolerate and the disease erupts.

Now, what is the physician meant to do? In the East the physician does not fight disease, the physician is not meant to destroy the disease. The physician is simply meant to bring the man back to nature . . .

The physician is not correcting nature, he is only correcting man. This is a totally different vision. The physician is not correcting nature. Nature is always correct. Sometimes man can be wrong, because he has freedom. The physician corrects man.

You will be surprised to know that in China there has been

a traditional concept—a very ancient tradition—that when a person falls ill he stops paying his physician. Otherwise he has to pay. If the person remains healthy he has to pay, if he falls ill then he stops paying. That means that the physician has not been looking at nature and has not been helping nature and has not been helping him to keep "right", in tune with nature. The physician has failed .. .

Illnesses like tuberculosis or cancer don't happen in nature. Cancer happens only in a very higher kind of civilization.

In India the ancient name for tuberculosis is "the royal disease". It used to happen only to kings. It is called *raj yashirna* only to the kings. It never happened to poor people. It couldn't happen. A poor person can't suffer that much for tuberculosis to happen. Then by and by poor people became rich, then the tuberculosis became more and more available to everybody.

Cancer is a new phenomenon. It is absolutely new. It is not mentioned in any ancient medicine manual—Taoist or Hindu—it is absolutely new. It had to wait for the twentieth century to happen. A great tension is needed for it to happen. So much unnatural tension is needed for it to happen that it was not possible before. Only we can afford cancer; we have become affluent enough to have it. And our minds are becoming neurotic with desires—we are running in all directions, we are falling apart ..

And remember always, a physician never heals, he cannot heal. He can only make the healing force of the whole available to the patient. It is the whole that heals. It is not the physician and it is not the medicine either that heals. The medicine and the physician and the hospital all bring the part back closer to the whole, where healing happens. The physician and the medicine are just instrumental.

You need not be worried. You are in the service of nature. You can be happy that you are doing something beautiful.

SUFIS: THE PEOPLE OF THE PATH, Vol. II

PIETY There is a piety that can be cultivated by man, but deep down it remains an ego trip. Only on the surface is

it pious. Deep down it is just the opposite. It is the ego playing a new game. It is not divine. That you can see anywhere in the priests, rabbis, ministers, monks—the look of "holier-than-thou".

Wherever you find that look of "holier-than-thou", it is piety full of poison. It is a cultivated practice, it is a character; the person has devoted much energy to it. But it is not out of understanding. It is still the old game. The facade is new, the camouflage is new. The mask is religious, but the man is still not in the nude, is still not exposing his real self to God.

There is another kind of piety—I call it divine. It does not come out of practice. No cultivation is needed for it; cultivation will be the undoing of it. It comes through prayer, not through practice. It comes through understanding, not through cultivation. It does not arise in you—it comes from the beyond; you are just the receiving end. It is not your work—it is a gift. And when piety comes as a gift, it drowns your ego, takes it away forever. Then there is a silence, a purity, an innocence, which is absolutely virgin, uncontaminated by any human hands, untouched, untouchable . . .

Never think of virtue in terms of doing; think of virtue in terms of God's grace. Provoke his grace, call him from the deepest core of your heart . . . cry and weep. Expose yourself in your utter nakedness . . . don't hide. And one day it starts happening—suddenly the guest has arrived.

And the very presence of the guest transforms one. But now you cannot claim any authorship—you will not find your signature on it. You cannot have the look of "holier-than-thou". You will be humble; there is no ego to be found any more. You will be egoless in it, and when piety is without ego it is divine. When it is not of you but of the beyond and you are just a vehicle, a hollow bamboo through which it flows, then there is tremendous beauty in it.

DON'T LOOK BEFORE YOU LEAP

PILGRIM There are millions of tourists in the world but it is very rare to come across a pilgrim. Tourism is not

pilgrimage. A tourist is superficial. He is in a hurry, he is rushing from one place to another place. In fact he is not even aware of why he is doing it. Maybe he cannot sit at ease in one place, that's why he is doing it; he is restless. His being a tourist is nothing but an expression of his inner restlessness.

The pilgrim is a totally different phenomenon. It has something beautiful about it, something sacred. The pilgrim is not just visiting places, he is searching, he is a seeker. He is not only curious; he has an intense, passionate desire to know. He is not really interested in places; he is interested in energyfields where he can dissolve himself.

That is the meaning of a sacred place: a place where you would like to die, to disappear, a place where death is more valuable than life, a place where the ego can be dissolved, because something higher is available, because you can exist on a different plane, on a higher plane. There used to exist many places on the earth, many energyfields. They have disappeared because pilgrims are not there so those energyfields cannot be nourished; those energy fields have no more function.

I am creating here an energyfield, a sacred place, a place for pilgrimage. It is a love pilgrimage. Be ready to dissolve, to put your ego aside. Only then do doors open, only then does communion become possible; and only through communion can truth be conveyed, not through words. Truth can be conveyed only beyond words: it is a transmission without scriptures.

TURN ON, TUNE IN AND DROP THE LOT

PILLARS These are the pillars of my sannyasins: first, life-affirmation, unconditional life-affirmation—these are the four pillars of my temple—second, meditation; third, love; and fourth . . . it cannot be expressed in words. It can only be called the fourth, *turiya*. If you live life totally, meditatively, lovingly, you come to experience something which is inexpressible. Lao Tzu calls it Tao, Buddha calls it *Dhamma*, Jesus calls it Logos: different names indicating towards the nameless experience. If you prefer you can call it God. My own liking is to call it "godliness", not "God", because "God"

gives you the idea of a person and "godliness" gives you the idea of a presence.

These are the four pillars of my temple, and each sannyasin has to grow these four pillars because each sannyasin has to become a temple of godliness.

THE WILD GEESE AND THE WATER

PLANES Man consists of seven planes. The lowest is sex and the highest is *samadhi*. Between these two there are five other centers. From sex one has to move upwards towards *samadhi*, towards the ultimate flowering of your inner lotus. It is the same energy. The energy is not different but it manifests differently on different planes.

When the same energy comes to the heart—that is the fourth center—it becomes love. When the same energy moves to the fifth center—that is the throat—it becomes prayer. When the same energy moves to the sixth center—that is between the two eyebrows, the third eye—it becomes clarity, vision. One is a seer. One can see everything as it is. All mist disappears. And when the same energy moves to the highest plane, the seventh—that is the pinnacle—the inner lotus opens up—one is ready to move into God. Now there is no need to go back, no need to be in the body again, no need to be born. The lesson of life has been learned.

NO MAN IS AN ISLAND

PLAY That night Buddha came to know that *nothing* can be done, nothing at all. Just see the point, it is of tremendous beauty . . . nothing can be done, nothing at all. He relaxed. His body must have been in a let-go, his heart in a let-go, no desire, no future. This moment was all.

And it was a full-moon night, and he slept deeply, and in the morning when he woke up he not only woke up from his ordinary sleep, he woke up from the metaphysical sleep we all are living in. He became awakened.

He used to say to his disciples, "I worked hard and could not attain, and when I had dropped the very idea of work, then I attained."

That's why I call my work "the play". You have to be in a paradoxical state. That is the meaning of the word "play".

You work very seriously, as if through work something is going to happen, but it never happens through work. It happens only when work disappears and playfulness arises, relaxation arises; and not a cultivated relaxation either, but a relaxation that comes out of the understanding that: "In all that I can do, my 'I' will go on persisting; all that I can do will go on feeding my ego. And the ego is the barrier, so my doing is really my undoing." Seeing this, doing evaporates. And when there is no doing, how can the doer exist? Doing gone, the doer follows it just like a shadow. And then you are left—total, whole, in the whole, part of this cosmic play. That is enlightenment.

THE *SECRET OF SECRETS*, Vol. II

So enlightenment is never in the future, it is always in the present; and it is not a work to be done, it is a game to be played.

That is the meaning of the Indian concept of *leela*. God is playing; he is not engaged in work. This world is not utilitarian, it is just a play of energy. Energy enjoys itself playing; it divides itself and then plays the game of hide and seek. So, really, Indian seers have never said that God is the creator, they say that God is the player—because the very word "creation" carries much seriousness about it, as if there is some end and something has to be achieved. God creating the world? This is absurd, Because it means that something is lacking, so God is creating the world to achieve something. Or it means that there is a future, so God also lives in desire ..

The concept of *leela* is totally different from the concept of creation. God is just playing and you cannot ask "Why?" because a play has no "Why?" to answer. If children are playing can you ask, "Why are you playing?" They will say, "We are playing, so we are playing." Playing is good in itself—the energy is moving, abundant energy is overflowing ..

God means absolute energy, infinite energy. God cannot be economical. He has so much, so infinitely much, that he can only play. And this play goes on and on, there is no end to it. There cannot be because the energy is infinite. And you cannot ask "Why?" Energy moves, there is no

"Why?" to it. If God created the world you can ask, "Why? Why have you created the world?" But if he is simply playing you cannot ask "Why?" . . .

People come to me and they say, "We are enjoying meditation, but tell us what is going to happen. What will be the end result?" I tell them, "This *is* the end result—that you are enjoying. Enjoy it more!" But they go on insisting, "Tell us something about it. What will be the end result? Where will we reach to?" They are not concerned at all where they are; they are always concerned with where they will reach to. The mind cannot exist in the present so it goes on giving you excuses to move into the future. Those excuses are the desires. So if you desire to be a god, to be a Buddha, your meditation will be a sort of desire, and then it is not meditation. If you don't desire anything, you just enjoy being here, you just celebrate being alive, you enjoy the inner energy playing in imagination, in visions, in emptiness, whatsoever you choose, and you are totally one with this moment of enjoyment, then it is meditation. Then there is no desire. and, with no desire, the world drops. With a non-desiring, playing mind you have entered. You are already in it.

But this has to be hammered into your mind again and again because your mind is a transformer. It transforms anything into a desire—anything—it can transform even non-desire into a desire. People come to me and they say, "How does one achieve the state of non-desire?" How to achieve the state of non-desire? Now this has become the desire. Your mind has a transforming mechanism: whatsoever you put in will come out as a desire.

Be alert of this and enjoy moments so much that no energy is left to move into the future. Then, any day, any moment, it will happen to you that suddenly all the darkness falls; suddenly all that is a burden disappears; suddenly you are freed. But the emphasis should be more and more on play, the present, here and now—and less and less on the future.

THE BOOK OF THE SECRETS, Vol. V

PLEASURE There is nothing wrong in pleasure. Even in physical pleasure there is nothing wrong; it is a gift of God,

If God were against the body he would not have given you the body in the first place; if he were against sex he would not have given you sexual energy, sexual desire and longing. If all these things are given by nature to you they are natural. Yes, one thing is certain: don't remain clinging to the physical pleasures only because there are higher possibilities, greater potential in you.

So I say physical pleasure *is* beautiful in its own place, but that is not the end of life. You can have psychological pleasures; psychological pleasures are called happiness. Listening to beautiful music—Beethoven or Mozart or Ravi Shankar—listening to great poetry—Kalidas, Balbhuti, Shakespeare, Milton—listening to nature—the birds, the wind passing through the trees, the dance of the trees in the sun, or looking at beautiful paintings, great sculpture, architecture—these are pleasures of the mind.

The physical pleasures are two: food and sex. Nothing is wrong in them, so don't repress them because repression will bring indulgence. Accept them in a simple, innocent way, and then move ahead. That is not the end, that is only the beginning of the journey.

And even the pleasures of the mind are not the end; then there are joys of the spirit. Meditation, silence, prayer, these are the joys of meditation, joys of the soul. And still there is the ultimate, the turiya, the fourth—even to go beyond the self. That's what Buddha calls attaining the zero, the nothingness: just being, without any idea of "I". That is inexpressible; it is called bliss.

These are the four planes: pleasure, happiness, joy, bliss. and the higher you go, the richer you become. But remember, the higher contains the lower. The ultimate, the fourth, is the fourth only because it contains all the other three. It is not *against* the three: those three are its foundations, stepping-stones, the ladder. The higher contains the lower; the lower does not contain the higher. Once this is understood, then the lower is good *as far as it goes*, although it does not go far enough.

So go as far as it goes, but don't stop there. There is still more to life. Explore! Move from the body to the mind, from the mind to the self, and from the self to no-self, anatta,

nothingness. Then only will you know the ultimate enfoldment of your being. That is bliss, the one-thousand-petalled lotus blossoming.

I AM THAT

There is a state of your consciousness where pleasure disappears, pain disappears . . . where nothing—no excitement—exists . . . neither pain nor pleasure ... just pure awareness and tremendous peace. That state we call bliss, *anand-and* that is the goal. That is your destiny, and unless you attain it, nothing is attained. You can attain the whole world and you can possess the whole world, and nothing is possessed. You will always remain in a limbo—never certain where you are—and you will remain unaware of your being.

So let it be a conscious effort. Pain has to be dropped—so has pleasure. If you hanker for pleasure, pain will never be dropped—they go together. They are two aspects of the same coin. If you hanker for pleasure you will remain in pain. Sometimes, rarely, you will have a glimpse of pleasure and again you will be thrown in pain.

Don't hanker for pleasure because it creates only pain and nothing else. Don't desire happiness because it creates only unhappiness and nothing else. Don't desire success because it brings only failure and nothing else.

Once you have seen this game—that success brings failure and pleasure brings pain in its wake—you start on a totally different journey. Now you want to be just yourself—neither in pain nor in pleasure.

That's what meditation is all about: an effort to drop pain and pleasure, the conflict and the duality, and to go deeper into oneself . . . just to be there without any desire for anything. In that moment of no-desire, the ultimate happens.

THE BUDDHA DISEASE

Pleasure is always imperfect. Something is always missing in it; that is inevitable for many reasons. One reason is that pleasure is very momentary, fleeting; you have not even tasted it and it is gone—how can it be perfect? It always leaves you in a deeper misery than you were in before. The darkness now feels deeper, darker, because for a moment

there was a flash of light. Before it was there you were accustomed to your darkness. There was no comparison—all that you knew was darkness. But now you know that something totally different is possible; hence the misery. Each pleasure is followed by deep misery, despair.

And then a great hankering arises to find the same pleasure again and again. Then a second problem arises: whenever you experience something for the first time it has a totally different flavor; when you repeat it the second time it is no longer the same thing—the novelty is gone, the newness is missing. It looks a little stale. The surprise is no more there, the wonder is no more there, and when you repeat something again and again it becomes mechanical, flat. That's why husbands and wives look so flat, just like flat tires! Both resting by the side of a muddy Indian road, nowhere to go, telling each other "I love you", and knowing perfectly well that whatever they are saying is nonsense. But what else to do?—one has to say something. And this happens with every pleasure: every pleasure turns into pain because of repetition.

THE OLD POND-PLOP!

Pleasures are pleasant—I am not against them—but one thing has to be remembered: they are playthings, toys. Man creates them, and just because man creates them, they cannot fulfill man. They remain below man. The creation always remains below the creator; the creation can never be bigger than the creator.

And the longing of the heart is something infinite, for something vast, for something tremendously powerful; something that will take you away from yourself, something that will come like a flood and will wash you and cleanse you and purify you, something that will shower on you from the beyond. Only that can become contentment. Bliss is divine.

SNAP YOUR FINGERS, SLAP YOUR FACE AND WAKE UP!

Pleasure is physical, physiological. Pleasure is the most superficial thing in life; it is titillation, it can be sexual, it can be of the senses, it can become an obsession with food, but it is rooted in the body. And the body is your periphery,

your circumference; it is not your center. And to live on the circumference is to live at the mercy of all kinds of things that go on happening around you. The man who seeks pleasure remains at the mercy of accidents.

It is like the waves in the ocean; they are at the mercy of the winds. When strong winds come, they are there; when the winds disappear, they disappear. They don't have an independent existence; they are dependent. And anything that is dependent on the other brings bondage.

Pleasure is dependent on the other. If you love a woman, if that is your pleasure, then that woman becomes your master. If you love a man, if that is your pleasure, and you feel unhappy, in despair, sad without him, then you have created a bondage for yourself. You have created a prison, you are no longer in freedom . .

Pleasure is not and cannot be the goal of life.

THE BOOK OF THE BOOKS, Vol. VIII

See also Happiness, 1st Series

POET Life as such is intrinsically mysterious: it cannot be known the way physics knows, it can be known only the way poetry knows. The poet also knows about the rose flower, but his knowing is absolutely different from the knowing of a chemist, of a biologist, of a physicist.

If the physicist tries to know the rose flower he will think in terms of electrons, neutrons, positrons. If the chemist tries to know about the rose flower, then the rose flower is nothing but chemistry, chemicals. The poet does not look at the rose flower in terms of physics or chemistry; in fact he does not observe the rose flower the way a scientist observes a thing. The scientist remains aloof, detached. He does not enter into the experiment himself—he is just a watcher; he simply takes notes about what is happening. But the poet becomes a participant . . .

The real poet melts into the rose. The observer and the observed become one; they are no more separate. There is no poet standing aloof, away from the rose; there is no rose flower separate from the poet. They have merged into a deep dance. The poet is the rose flower, the rose flower has become the poet. There is no distinction left; they have

trespassed each other. Then a totally different kind of knowing happens: that knowing cannot be called knowledg.. .

In Sanskrit we have two words: knowledge is called *gyan*, and knowing called *pragyan*. In English we can say that knowing is experiencing—not experience, mind you, but experiencing. It is a deep merger. When the poet comes back to himself he has brought a beautiful diamond .. .

Tennyson has said, "If I could understand a single flower in its totality, then I would have known the whole existence"—because a single flower contains the whole universe. The whole universe has joined hands together to create this single flower. This flower does not exist as an independent unit, it exists as an expression of the whole universe.

The poet merges with the whole universe, and he reaches the flower in this subjective way. He knows an inner way, a secret path; his approach is intuitive .. .

The poet does not even touch the flower. There is no question of dissection, analysis; he simply loves. He can dance around it, he can sing a song to the rose, he can put his cheek close to it. Sometimes he may even close his eyes while looking at the rose; that will be impossible for the scientist to understand. "What is going on? If you want to know the rose you have to keep your eyes open!" But the poet's way is totally different; it is not the way of knowledge, it is the way of love.

THEOLOGIA MYSTICA

Only a poet is capable of seeing beyond, only a poet is capable of surpassing ordinary categories of thinking. So be a poet, be a singer, be a painter, be aesthetic, be creative, and this is what ultimately becomes your meditation, your prayer. This will transform you, not from the outside, but from the inside. And any change that comes from within is true.

THE RAINBOW BRIDGE

A poet is a dreamer, a mystic is a visionary, and the difference is vast. The difference is not only of quantity but of quality. The poet looks not at the moon but at the reflection of the moon in the troubled waters of the lake. He gets a few glimpses here and there, but they are only glimpses

and very vague. His perception is not clear, cannot be, because he has not passed through the alchemical process of meditation.

The mind is there between the poet and the reality, and the mind always interprets; it is a constant commentator. It never allows the reality to reach you as it is. It distorts it, it polishes it, it changes it. It makes it according to its gestalt, its own pattern. It gives it the shape of its own ideas, it colors it. Of course something of the reality still lingers on, but it is only something fragmentary, as if the poet has seen a beautiful dream.

But the mystic knows it directly, immediately; there is no interpretation. Existence and the mystic are in deep communion. The poet is only once in a while in a sort of communication, but never in communion. In communication you remain separate, bridged for the moment but still separate. In communion you are no more, not only bridged for the moment—you are simply not there. It is not a question of creating a bridge; you are immersed, you are attuned. You are in a state of at-onement with reality.

THE WILD GEESE AND THE WATER

POLARITIES These are two polarities in life: meditation and love. This is the ultimate polarity. The whole of life consists of polarities: the positive and the negative, birth and death, man and woman, day and night, summer and winter. The whole of life consists of polar opposites, but these polar opposites are not only polar opposites, they are also complementaries. They are helping each other, they are supporting each other, they are like the bricks of an arch.

In an arch the bricks have to be arranged against each other. They appear to be against each other, but it is through their polar opposition that the arch is built and remains. The strength of the arch is dependent on the polarity of the bricks arranged opposite each other.

This is the ultimate polarity: meditation means the art of being alone, and love means the art of being together. The whole person is one who knows both and who is capable of moving from one to the other as easily as possible. It is just like breathing in and breathing out; there is no difficulty.

They are opposite: when you breathe in the process is one way, when you breathe out it is just its opposite. But breathing in and breathing out make one 'full breath.

In meditation you breathe in, in love you breathe out, and with love and meditation together your breath is complete, entire, is whole . . .

My understanding is not rooted in one pole; my understanding is fluid. I have tasted truth from both sides: I have loved totally and I have meditated totally. And this is my experience, that a person is whole only when he has known both, otherwise he remains half; something remains missing in him.

Buddha is half, so is Jesus. Jesus knows what love is, Buddha knows what meditation is, but if they were to meet, it would be impossible to communicate with each other. They would not understand each other's language. Jesus will talk about the kingdom of God and Buddha will start laughing: "What nonsense are you talking about?—the kingdom of God?" Buddha will say just "Cessation of the self, disappearance of the self." And Jesus will say "Disappearance of the self? Cessation of the self? That is committing suicide, the ultimate suicide. What kind of religion is this, with its talk of the supreme self?"

They would not understand each other's words.

If they ever meet they would need a man like me to interpret, otherwise there could be no communication between them. And I would have to interpret in such a way that I would be untrue to both! Jesus will say "kingdom of God" and I will translate it as *nirvana*. Then Buddha will understand. Buddha will say *nirvana* and to Jesus I will say "kingdom of God", then he will understand.

Humanity needs a total vision now. We have lived with half visions for too long. It was a necessity of the past, but now man has come of age. My sannyasins have to prove that they can meditate and pray together, that they can meditate and love together, that they can be as silent as possible and they can be as dancing and celebrating as possible. Their silence has to become their celebration, and their celebration has to become their silence. I am giving them the hardest task ever given to *any* disciples, because this is the meeting of the opposites. And in this meeting all other

opposites will melt and become one: East and West, man and woman, matter and consciousness, this world and that world, life and death. All opposites will meet and merge through this one meeting, because this is the ultimate polarity; it contains all the polarities.

This meeting will create my man—Zorba the Buddha. That's my name for the new man. And each of my sann-yasins has to make all the efforts possible to become such a liquidity, a flow, that both poles belong to you. Then you will have the taste of wholeness, and to know wholeness is the only way to know what is holy. There is no other way.

I CELEBRATE MYSELF

POLITICS My attitude about politicians is that they are all ill people. It does not matter whether he is a fascist, a capitalist or a communist; a politician is a sick person. He is deeply violent. Now his violence can take many shapes: he can become an Adolf Hitler, he can become a Mao Tse Tung, but both are violent people and both believe that the society has to be changed through force. And whenever somebody believes that the society has to be forced towards some change, he is mad. You can persuade people, you can explain to people, but forcing them is just madness ... even forcing for their own good. Forcing is forcing . .

I am not saying that Mao Tse Tung has not done any good—that I am not saying. What I am saying is that even to force people for their own good is wrong. Violence is wrong, and nobody should use, in any way, other people's lives as means. Each person is his own end ..

I believe in the individual and not in the society. My total respect is towards the individual and not towards the society. And all programs that put society above the individual are dangerous—call them fascism, call them socialism, call them capitalism, communism; it makes no difference.

Any system that makes society more important than the individual is a dangerous philosophy. It will kill the individual. And it is the individual who is the real thing, it is the individual who is really alive. Society is just a name.

THIS IS IT!

Leave politics for the stupid people, the utterly stupid who

cannot do anything else. First try to be a scientist, a poet, a painter, an architect, a musician, a novelist, a potter, a weaver, a carpenter—something intelligent, something creative. If you find that you cannot create anything; when you have looked around and tried everywhere, and everywhere you get "F", then go into politics—that is the last resort of the stupid and the scoundrels—never before. First try; there are beautiful experiences in life. Politics is destructive. It is the most ugly phenomenon. Leave it to others who cannot do anything else. And remember, if you don't leave it to others who cannot do anything else, those others will become criminals.

The criminal and the politician are the same type of people. If the criminal becomes politically successful he is a great leader. If the politician cannot succeed in being in power he becomes a criminal. They are destructive people: their whole effort is to dominate others.

THE SECRET OF SECRETS, Vol. II

Politics is ambition, politics is ego, politics is aggression, politics is violence, politics is an ego-trip.

ZEN: THE PATH OF PARADOX, Vol. I

See also Dropout, 1st Series

POLLUTION Love is the only thing that cannot be purchased, the only thing that is not a commodity available in the marketplace, the only thing for which you can never pay enough. But it is available, and it is available just for the asking or for the taking.

All that is *really* valuable is available free. It is like the air that we breathe: without air there is no life, but it is available free, although man has polluted it now and is destroying the very source of life itself every day. The same has happened on a subtle level as far as love is concerned. Man has polluted love even more than he has polluted the air. The air pollution is a very recent thing. It happened only after automobiles were invented, it happened only because of scientific developments; it is only within one hundred years that it has happened.

But priests have been polluting love for ten thousand years

at least. They have destroyed the whole energy of it, they have poisoned the very source of love. It has to be reclaimed, because just as the body cannot exist without air, the soul cannot exist without love. What air is to the body, love is to the soul: it is priceless but yet available free. Still, people are so stupid that they remain completely unaware of the great gift of God. The river goes on flowing by the side and they are thirsty.

One of the greatest Indian mystics, Kabir, has said: "I laugh to no end because I see that the fish in the river is thirsty."

He is talking about man, the fish. He is talking about love, the river.

YOU AIN'T SEEN NOTHIN' YET

You ask me: Why *do they poison their rivers, their air and their own food?—because* they are poisoned with violence. So whatsoever they do becomes poisonous. They are suicidal because they don't know what life is and they don't know how to live it. They don't know the joy and the celebration. They don't know that it is a gift, that it is a great gift. They don't know gratitude. So they go on being destructive in every possible way.

The western attitude has been growing more and more towards death and every day it is bringing death closer to this planet. Any day this planet can explode into utter annihilation. The whole intelligence—technology, science, politics, everything—is directed towards one thing: how to commit a global suicide.

But it is the same man. I would like you to become just the contrary: the man who loves, who does not fight; the man who loves himself. That's why my religion is a love for yourself. The man who loves himself loves others. Then there will be a totally different kind of politics; it will be based on love. The man who loves himself and loves other people, loves nature too—because trees are people, birds are people, animals are people. Then there will be a different kind of science in the world. But the science has to come from religion, because religion is the deepest core. Because you hate yourself, you hate others, you hate nature. Those are just reverberations of the original hate that you go on carrying with yourself.

Why do they justify it all with their reasoning, psychology and laws? What else can they do? One has to justify everything. In fact, when you are doing something wrong, you have to justify it immediately, otherwise you yourself will become aware of the wrong that you have done. And you will be a criminal in your own eyes. To avoid that, you have to find rationalizations . . .

But things have gone now to the extreme. Either man has to turn back and drop the western aggressive attitude or man has to get ready to say goodbye to this planet. This planet cannot tolerate man any more; it has already tolerated him for long enough.

SUFIS: THE PEOPLE OF THE PATH, Vol. II

PORNOGRAPHY The day religious upbringing disappears from the earth, pornography will die. It cannot die before it. This looks very paradoxical. Magazines like *Playboy* exist only with the support of the Vatican. Without the Pope there will be no *Playboy* magazine; it cannot exist. It will not have any reason to exist. The priest is behind it.

Why should you be interested in pornography when alive people are here? And it is so beautiful to look at alive people. You don't become interested in the picture of a naked tree, do you? Because all trees are naked! Just do one thing: cover all the trees . . . and sooner or later you will find magazines circulating underground—naked trees! And people will be reading them, putting them inside their Bibles and looking at them and enjoying. Try it and you will see.

Pornography can disappear only when people accept their nudity naturally. You don't want to see cats and dogs and lions and tigers naked in pictures—they *are* naked! In fact, when a dog passes you, you don't even recognize the fact; you don't take note of it that he is naked. There are a few ladies in England, I have heard, who cover their dogs with clothes. They are afraid—the nudity of the dog may disturb some religious, spiritual soul.

I have heard: Bertrand Russell has written in his autobiography that in his childhood day—those were the days, Victorian days—that even the legs of the chairs were covered, because they are legs.

Let man be natural and pornography disappears. Let people be nude ... not that they have to sit nude in their offices; there is no need to go that far. But on the beaches, on the rivers, or when they are at ease, relaxing in their homes, resting under the sun in their gardens, they should be nude! Let children play around nude, around nude mother and father. Pornography will disappear! Who will look at the *Playboy* magazine? For what? Something is being deprived, some natural curiosity is being deprived, hence pornography.

You ask: Why *am I so much fascinated by pornography?*

You will be surprised to know that the word "fascinated" comes from the word "phallus". Man has been pathologically fascinated by the phallus—for no reason. The only reason is that people have been hiding it. Even if you go to a nude primitive community, the *whole* body is nude, but the sexual organ they will hide—so at least that much pornography will continue.

Why this fear? How did it come? It must have a deep root cause somewhere in the past, maybe lost to human consciousness, but it is there.

The word "phallus" in its turn comes from a Sanskrit root *phala*. Phala means the fruit. Reaching to the roots of this word "fascination" is very paying: first it comes from "phallus", and "phallus" comes from *phala*; *phala* means fruit, bearing fruit. Man became aware that the sexual organ is the most important organ because it gives birth to life: he became aware that somehow life must be residing in it. It is precious—hide it! It is a treasure. Don't let anybody see it. Somebody may take your treasure, somebody may steal it, somebody may harm it.

This idea goes deep into the unconsciousness of man. There is no reality behind it. There is no reason. Pornography is a byproduct. And the priest became aware of one thing—it was obvious—that people fall in love and they forget the whole thing, the whole world. Falling in love, or making love, they simply disappear from this world, they move into another dimension. And that dimension is the priest's dimension—he wants monopoly over it. He does not want any other way for you to approach God; he wants you to

come through the right way that he provides: the prayer, the meditation, this and that. And he became aware that people have a natural key with them, a natural door opens into the divine—that has to be stopped. Otherwise who will be interested in their prayer and in their meditations? Who will be interested in churches and temples? First people's natural capacity to enter into God has to be stopped and destroyed, then the profession can flourish.

That's how it has happened.

Get rid of the priest within you, say goodbye. And then suddenly you will see that pornography has disappeared. Kill the priest in your unconscious and you will see a great change happening in your being. You will be more together.

*FLY WITHOUT WINGS, WALK WITHOUT FEET
AND THINK WITHOUT MIND*

POSITIONS, SEXUAL Positions are irrelevant; positions are not very meaningful. The real thing is the attitude—not the position of the body, but the position of the mind. But if you change your mind you may want to change your positions, because they are related. But they are not basic.

For example, the man is always on the woman—on top of the woman. This is an egoist posture because the man always thinks he is better, superior, higher. How can he be below the woman! But all over the world, in primitive societies, the woman is above the man. So in Africa this posture is known as the missionary posture because for the first time when missionaries—Christian missionaries—went to Africa, the primitives could not understand what they were doing. They thought it would kill the woman.

The man-on-top posture is known in Africa as the missionary posture. African primitives say this is violent, that man should be on top of the woman. She is weaker, delicate, so she must be on top of the man. But it is difficult for man to think of himself as lower than woman—under her.

If your mind changes, many things will change. It is better that the woman should be on top, for many reasons. If the woman is on top she will be passive, so she is not going to do much violence; she will simply relax. And the man under her cannot do much. He will have to relax. That is good. If he is on top he going to be violent. He will do much,

and nothing is needed to be done on her part. For Tantra you have to relax, so it is good that the woman should be on top. She can relax better than any man. The feminine psychology is more passive, so relaxation comes easy.

Positions will change, but do not be bothered about positions much. Just change your mind. Surrender to the life force; float in it. Sometimes, if you are really surrendered, your bodies will take the right position that is needed in that moment. If both partners are deeply surrendered their bodies will take the right posture that is needed.

Every day situations change, so there is no need to fix postures beforehand. That is a problem—that you try to fix beforehand. Whenever you try to fix, this is a fixing by the mind. Then you are not surrendering.

If you surrender, then let things take their own shape.

THE BOOK OF THE SECRETS, Vol. II

POSITIVE So here my emphasis is less on breaking the negative, more on growing the positive. The negative has to be broken, but not in too much of a hurry. Let the positive grow and let the negative be broken. The positive should always be ahead; then you will not fall back.

I am not in a hurry to take all the rotten colored stones that you are carrying in your hands. I know they are stones but you think they are diamonds, so my knowing is not the question. You think they are diamonds so for you they are diamonds. I am not in a hurry to take them away.

Rather, on the contrary, I would like to give you some diamonds so the comparison arises in your own consciousness between what a diamond is and what an ordinary stone is. Then there is no need for me to tell you, "Drop these stones." You will start dropping them. In fact even if I say, "Don't drop them," you will laugh at me—you will think it is ridiculous. But first let the diamonds be there; then by and by you will unburden yourself of all the stones.

The positive must penetrate first. Let it be just a window from where you can make a contact with the sky, but let the contact be there first—then come out of the prison. Let the sun penetrate from the window—only for a single moment. Let the fragrance of the flowers enter from the window and surround you—let the positive happen first, and

then the negative is not such a big problem. Otherwise the negative becomes too much of a problem. It takes much energy to shatter it, and once shattered, you are simply ready to enter into it again in a new way. Maybe you may choose another prison—a better one, more modern, more contemporary—but you will choose .

Let my *energy* be absorbed.

That will be the first window which will make available to you something of the beyond.

THE BUDDHA DISEASE

POSSESSIVENESS A man falls in love with a woman or a woman falls in love with a man, but it is nothing special to a man, it is not part of the dignity of man. It is a fall and it will bring misery to you. And remember, it will be possessive. And also, if you watch carefully, you will see: it will not only be possessive, deep down there will be a desire to be possessed too. You are already possessed by nature, now it will have other implications. The man will be possessed by the woman, the woman will be possessed by the man . . . and the whole conflict of so-called love.

Whenever you are possessed by somebody there is a dichotomy in you: you want to be possessed and yet you want to be free. There is a conflict in you: you want to be possessed because that makes you feel valuable, possessible. Somebody is paying respect to you, somebody is thinking of you as a treasure, so you feel good that you are possessed. But on the other hand, simultaneously you feel that you are being reduced to a commodity. It may be a treasure, but a treasure has no consciousness. You are becoming a thing, you are being reduced to the world of objects, you are becoming an object of possession. You are losing your subjectivity and the freedom of your subjectivity, hence the conflict.

And you will be in misery because whatsoever you do will only fulfill half the desire and the other half will remain frustrated. If you allow yourself to be possessed, your desire to be free remains unfulfilled, it fights; if you don't allow yourself to be possessed you are free, but something in you goes on insisting that nobody possesses you. Does it mean

nobody values you? Does it mean nobody is bothered about you, nobody takes any note, that you are worthless?

At this level of love, misery is a natural consequence. Watch it, because through watchfulness you can rise above it. You can start rising in love rather than falling in love. Watchfulness becomes like a ladder from the lowest to the highest.

THE WILD GEESE AND THE WATER

Don't possess, don't become owners of persons or things; just use them as gifts of the universe. And when they are available, use them; when they are not available, enjoy the freedom. When you have something, enjoy it; when you don't have it, enjoy not having it—that too has its own beauty.

If you have **a** palace to live in, enjoy it! If you don't have one, then enjoy a hut and the hut becomes a palace. It is the *enjoyment* that makes the difference. Then live under a tree and enjoy it. Don't miss the tree and the flowers and the freedom and the birds and the air and the sun. And when you are in a palace don't miss it—enjoy the marble and the chandeliers . .

Go on enjoying wherever you are, and don't possess anything. Nothing belongs to us. We come empty-handed into the world and we go empty-handed. The world is a gift, so enjoy it while it is there. And remember, the universe always gives you that which you need.

I AM THAT

Why does a man want to possess? It is one of the most fundamental things to be understood. Unless you understand why there is a constant hankering to possess more and more things, money, power, you will not be able to get rid of this insanity of possessiveness. Man wants to possess because he has not known who he is, he is unaware of his inner kingdom. He thinks he is **a** beggar, hence he begs.

Desires are beggars. The more you desire, the more you prove that you are unaware of your own treasures. That very unawareness leads you into the desert of possessiveness. It is a desert because you will not attain to anything. You may possess the whole world, still you will remain the same

hollow person, empty, your life meaningless, your vision clouded, your heart dead, your soul unborn.

Man wants to possess because he feels tacitly that something is missing. What exactly is missing he is not able to decipher, but something is missing—that much is felt by everybody—so rush and fill the gap.

THE BOOK OF THE BOOKS, Vol. XII

POSTPONEMENT Time is postponement, and you would like to postpone for millions of reasons. One is: many things yet unfulfilled—you have not tasted this world. You have been in this world millions of times, you have tasted it in millions of ways, but still the hunger remains, the thirst is there. Not because there was not enough time. For the whole past you have been here—and the whole past means eternity, it is beginningless—since eternity you have been here, acting in millions of ways, fulfilling millions of desires, and yet you are still hungry and thirsty. You think more time is needed? More than enough you have had already! Not more time, but understanding, awareness is needed that the very nature of desire is to remain unfulfilled . . .

Why do you postpone for tomorrow? Because you don't want to do it now, right now. You play a logical game: you say, "Right now it is difficult, but tomorrow it will be simple." But every tomorrow comes as today, and when tomorrow comes again it will be today and you will say, "Right now it is difficult, but tomorrow I will do it!" This is the way of the mind to feel at ease—and tomorrow never comes.

Postponing is not the way of transformation. Up to now you have been postponing, been postponing again and again. Each moment you have been postponing, and that is why you have remained the same. Understand this: transformation is this moment, because it needs no effort, it is an awakening. It is not a question of modification, it is not a question of doing something with yourself as you are. As you are, you are perfect; as you are, you are divine: as you are, you lack nothing at all—simply awakening is needed. Just come out of your dreaming and your sleep, just open your eyes and see the fact, and the fact transforms.

 POSTURE, LOTUS See Meditation

Vipassana, 3rd Series

POTENTIAL You come into the world as a pure potential, a multi-dimensional potential. You can become anything. You can be a sinner, you can be a saint. You can be Adolf Hitler, Joseph Stalin, or you can be a Buddha or a Jesus. You bring all kinds of potential with you: you can choose whatsoever you want to be. You are not born ready-made; you come only as an infinite possibility, an opportunity. An occasion to grow, that's what life is, a space to grow. But you can grow in many ways, diametrically opposite ways. Adolf Hitler can become Gautam the Buddha; Gautam Siddhartha could have become Adolf Hitler. Adolf Hitler is not born as Adolf Hitler.

We are born *tabula rasa*, a clean sheet; nothing is written on it. It is later on that we start writing. Then one becomes the Bhagavad Gita, the Bible, the Talmud, the Upanishads, and another becomes a book of pornography. And it is the same clean paper on which pornography is printed and on which the Bhagavad Gita is printed, and it is the same ink that is used for both and it is the same press too. But vast differences! How vast is the difference between Adolf Hitler and Gautam the Buddha! and both came with the same opportunity, but the choice is different.

Remind yourself again and again that:

You are the source

Of all the purity and all impurity.

Once this is accepted, a great authenticity arises in you.

THE BOOK OF THE BOOKS, Vol. V

The disciple thinks that the Master is very very far away—and from the side of the disciple it is true, because he is fast asleep. In his sleep, the Master is a faraway star.

But the same is not the case from the side of the Master. The Master knows that you may be asleep but you are a Buddha, you may be asleep but you are a god. The disciple may not know that he is a god, but the Master knows it. The moment he knows himself to be divine, he knows the whole existence to be divine. From the Master's side,

nobody is a disciple, all are Masters. A few are asleep, a few are awake; the difference is only that much. From the side of the Master, it is only a question of time: tomorrow, or the day after tomorrow, or who knows—even today you may become enlightened.

The potential is there. From the side of the seed, the flower is far away. But the flower knows that the seed contains flowers, infinite flowers.

UNIO MYSTICA, Vol. II

POVERTY Jesus says: Blessed are the poor, for theirs is the kingdom of God. This is also one of the tricks of all the religions of the world: promise the poor a beautiful future—after death. Nobody ever returns, nobody ever tells what actually is the case after death, so it cannot be refuted at all. You will be received, welcomed in the kingdom of God, and the rich, they will suffer in hell.

It satisfies the poor tremendously, the very idea of the rich suffering in hellfire and the poor being welcomed by St. Peter at the pearly gates of heaven. So this life is not such a big problem, a question of only a few years. One can manage, one can tolerate, one can remain satisfied. One can hope that "Sooner or later, on the Judgment Day, everything will be settled. And because we are poor, ours is going to be the kingdom of God."

This is sheer nonsense! Who has said it makes no difference. Jesus may have said it, Mahatma Gandhi may have said it—I don't care a bit! My whole concern is with the truth, and this is untrue ..

My arithmetic is very clear: poverty is ugly and it has to be destroyed totally. No trace of it should be left on the earth, and all these consolations should be withdrawn. I can understand why in the past the religious people could not say what I can say today. The simple reason was that scientific technology was not available; there was no way to destroy poverty. And when you cannot do anything, at least you can sympathize; it costs nothing to be sympathetic. At least you can console; it is better than nothing. And all these words of Jesus and Mahatma Gandhi and others are devices to console, to give opium to people.

PHILOSOPHIA ULTIMA

POWER All practices are confined to the mind, and the mind practicing something means the mind is strengthened more and more through the practice, the mind is exercising and becoming stronger . . .

You can practice Yoga: you will have a better body, a better mind, you will have a better memory, you will have a longer life; all these are possible. If you go deep into practicing Yoga you may even start having a few miraculous powers, *siddhis*, because you will discover subtle forces of the mind which are not ordinarily available, which are not functioning. You will come across many new energies which you had never suspected.

Psychologists say the major part of the brain is not functioning, they are puzzled because if it is not functioning then why is it there? It seems to have no purpose, and nature never creates anything without purpose—it must have some purpose. But psychology has not yet been able to find any purpose and psychology may never be able to find one. Unless Yoga, Tantra, Zen, Tao and all these methodologies of reviving the subtle energies of the mind are included in scientific research work, psychology may never be able to find any function .

You can start by reading other people's thoughts. This will be done by a new center in the mind; the old centers cannot do it. You can even start projecting your thoughts into other people's minds; they will think *they* are thinking those thoughts. In fact, you are flooding their minds with your thoughts. You can have great powers of deception; they will not be able to see how you are doing it—how you are materializing a Swiss watch out of the air they will not be able to see. You just know one simple technique: how to prevent them from knowing what is happening just in front of their eyes.

But all these things have nothing to do with knowing God, the ultimate; all these things are part of the relative. Magicians can do them, hypnotists can do them, mesmerists can do them, and there are many ways to find out these secrets. These are not very spiritual things, in fact; only non-spiritual egoists become interested in these things.

I AM THAT

Power is dangerous without meditation. Any kind of power is bound to become destructive if there is no meditation involved in it.

Lord Acton's famous statement is basically true, that power corrupts and absolute power corrupts absolutely, because power means energy; but what is one going to do with energy if one has not the understanding to use it rightly, if one has not the perspective to see clearly where to go, what to do, what not to do? Then power gives a certain kind of intoxication. The unconscious person becomes even more unconscious, the mad person becomes even more mad.

For example, Adolf Hitler would have been mad even without power, but the world would not have suffered so much. Once he became powerful then what happened was inevitable. A madman in power is bound to be a calamity. And we all have immense power; it is good that we are not aware of it, it is good that it is only potential.

Latest researchers into psychiatry have come to a very significant conclusion: that many people who are insane are really insane because they have so much power that it is beyond their control. They cannot cope with it. Basically they are not bad people, not evil, but their power is like a sword, a naked sword in the hands of a child. What is the child going to do with the sword? Either he will harm somebody or he will harm himself; hence power either becomes murderous or it becomes suicidal. These are the only two possibilities *without* meditation. But once meditation becomes the foundation then power is creative, then it brings great poetry and great music and great dance in your life. And not only in your life: it starts overflowing you, it starts reaching others.

When the poetry is born in you, you have to share it. When the flower opens, the fragrance is bound to be released.

Humanity is suffering from too much power. Technology, science—they have given immense power to man, and man is insane. Man has no meditateness, no silence, no peace within himself. He knows nothing of awareness; hence we *are* standing on the verge. Any moment the world can plunge into suicidal act, global suicide *is* possible.

In the past, wars were never so dangerous. They were local.

Now it is going to be a total war. It can consume not only humanity: all the animals, trees, all life on this earth can evaporate within hours or even minutes.

For the first time humanity is in immense need of meditation, to balance what technology has given. Never before was humanity in such need of sannyasins. They have to balance the soldiers. Unless we can keep soldiers and sannyasins balanced, technocrats and meditators balanced, there is no future, there is no hope.

THE OW POND PLOP!

When power is gentle it has a beauty; then it is nothing but the power of love. In other words it is no more power, it is simply gentleness. It is in this context that Jesus' statement can be rightly understood: Blessed are the meek for theirs is the kingdom of God.

GOING ALL THE WAY

When you try to possess, your power becomes invested in meaningless things. When you desire, your power becomes desire and desires are infinite. Each desire becomes a leakage of your power. When all possessiveness and all desires have been understood as futile, and dropped, you become a reservoir of power. And to be a reservoir of power is the only experience that gives you the feeling that God is—because God is power. When you also experience power within yourself, overflowing, abundant power, you know God is. If you are empty, with no power, tired, wasted in your desires, no proof that God exists can help you. All those proofs are for impotent people.

The real person needs no proof for God. He comes to know God from the experience of inner power, from his own inner glow.

THE BOOK OF THE BOOKS, Vol. XII

Whatsoever is happening is good; just remain a watcher. Many more visions will come to you. You have that quality of being a great visionary. And you can easily develop many psychic powers but they are not to be developed . . .

They are not to be developed because they will be a hindrance in your spiritual growth. You can develop them easily—you have to avoid. Sometimes they will start on their

own; then too you have to be very alert. Because psychic experiences become a distraction and they can fulfill the ego so deeply that one wants to have them. If you can read somebody else's thoughts, the ego will be very happy. If you can see somebody's future, who bothers about God then and who thinks about *nirvana* ? Then one starts playing these games. You have the capacity to develop psychic powers but they are not to be developed. You just have to be watchful.

If something happens, just see it, take note of it but don't pay much attention to it. Ignore it, neglect it, don't use it. Otherwise you will be trapped by it and you will lose something which is *really* valuable but which is ahead, which is beyond the psychic phenomena. So visions will come, a kw faculties will start functioning, a few intuitions will open up, but you have to be very very careful not to get trapped in them. Telepathy can come very easily to you, clairvoyance can come very easily to you—just a little work. The temptation to have them will be there.

Right now I can see that you are tempted. Your mind has started thinking about how to have them. But I will not help you to have them. I will create all kinds of obstacles so that you can't have them, because they will be your undoing. One has to remember continuously that one has to go beyond all kinds of mind phenomena, good or bad, outer or inner.

THE NINETYNINE NAMES OF NOTHINGNESS

PRACTICING A practicing Catholic does not love truth—he believes. No believer is a seeker of truth; all believers are non-seekers. They have already believed without enquiring, without going into the exploration, without adventuring into the unknown territory. They have already become prejudiced .

What can you *practice* in the name of Catholicism? Whatever you do will be nothing but an effort to condition yourself according to your belief. It will be a state of autohypnosis and autohypnosis is not going to help you to become awakened.

Religion is not a question of practicing at all. If you practice you will miss religion and its beauty. Religion is the

experience of a spontaneously flowing consciousness. Practicing means imposing something upon yourself, cultivating a character. Religion has nothing to do with cultivating a character. It is an enquiry into "Who am I?" It is going inwards, reaching to the very rock bottom of your being, to the ground of your being, discovering your center. And from that discovery an explosion happens and your old character simply disappears like a nightmare, and a new quality arises in you. You are more alive, more rejoicing, more full of love, more full of celebration. And this state of celebration makes you aware that existence is not dead. Because you are alive you can contact the living sources of existence—that's what God is ..

Religion is not a question of practicing, it is a question of discovering. It is not a question of belief. Beliefs are all against truth; they make your mind prejudiced. Belief means you don't know, still you pretend to know. Belief is a lie, it is hypocrisy.

So whether somebody is a practicing Catholic or a Hindu or a Mohammedan, all practicing people are dangerous. They are false, pseudo; they are not authentic, they are not real. The real person is a seeker.

I AM THAT

PRAGMATISM The morning after the office Christmas party the husband woke up with an agonizing hangover. "I feel terrible," he complained.

"You should," said his wife. "You really made a fool of yourself last night."

"What did I do?"

"You got into a quarrel with your boss and he fired you."

"Well, he can go to hell!"

"That's exactly what you told him."

"I did?" he said incredulously. "Then, screw the old goat!"

"That's what *I* did," his wife replied. "You go back to work on Monday."

Very pragmatic!

THE GOOSE IS OUT

PRANA The solidity of the world is illusory. The solidity

of these walls is illusory; they appear solid because the energy particles, electrons, are moving at such a speed that you cannot *see* the movement „ .

This is what is happening. Matter has disappeared, has no more validity.

But what science has discovered is not really a discovery; it is a rediscovery. Yoga has been talking about it for five thousand years—at least. Yoga calls that energy *prana*. This word *prana* is very significant, very meaningful, pregnant with meaning. It is made out of two Sanskrit roots. One is *pra*; *pra* means the basic unit of energy, the most fundamental unit of energy. And *na* means energy. *Prana* means: the most fundamental unit of energy. Matter is just *the* surface. *Prana* is the real thing there is—and it is not a thing at all. It is more like a nothing, or you can call it almost nothing. Nothing means nothing. Nothing does not mean nothing; nothing simply means that it is not a thing. It is not solid, it is not static, it is not visible, it is not tangible. It is there, but you cannot touch it. It is there, but you cannot see it. It is there, beyond and beneath every phenomenon. But it is the most fundamental unit; you cannot go beyond it.

Prana is the basic unit of the whole of life. Rocks, trees, birds, man, God, everything is a manifestation of *prana*, on different levels, on different understandings, on different integrations. The same *prana* moves and manifests as millions, as many, but the basic unit is one.

Unless you come to know *prana* within yourself, you will not be able to know what God is. And if you cannot know it within yourself, you cannot know it without, because within you it is so close. That's why Patanjali could know it five thousand years before Albert Einstein and company. Five thousand years is a long time for science to come to understand it, but they were trying from the outside. Patanjali dived deep into his own being; it was a subjective experience. And science has been trying to know it objectively. If you want to know something objectively, you have taken a very long route. That's why so much delay. If you go within, you have found the shortest route to know what it is

Yoga says that you are not only breathing air; you are also

breathing *prana*. In fact air is just a vehicle for *prana*, just a medium. You are not alive by breath. Breath is just like a horse, and you have not looked at the rider yet. The rider is *prana* . . .

Yogis say that *prana* has five different shapes, workings, energyfields in you. You will say simply "breathing" is enough. We know only two things—exhalation, inhalation—that's all. But yogis live in the world of *prana* and they have come to know subtle differences, so they have made five divisions. Those divisions have to be understood. they are very significant. First is *prana*, second is *apana*, third is *samana*, fourth is *udana*, fifth is *vyana*. These are five *prana* manifestations in you, and each has a different work to do inside.

Prana, the first, is respiration. *Apana*, the second, is a help to excretion; it helps to cleanse the body of all excreta. The bowel movement comes from *apana*, and if you know how to work on it, you can cleanse your bowels as nobody else can. Yogis have the cleanest bowels. And that is very, very meaningful because once the bowel is totally clean, once your intestines are perfectly clean, your whole being feels light, as if you can fly. The burden disappears .

The third, *samana*, is digestion and providing body heat. If you know the function of the third and you become aware where it is, your digestion will become absolutely perfect . . . You go on stuffing the body without digesting it. If one knows how to use *samana*, a small quantity of food will give him more energy than a big quantity of food ever gives to you . . .

In Tibet they have developed the whole system of body heat, creating body heat, or *samana*. They breathe in a certain way, in a certain rhythm, so that the *samana* vibe functions efficiently within their body. They create much heat. They can create so much heat that snow is falling, and a Tibetan lama will stand naked—perspiring—under the open sky. All over is snow; and you will be freezing. You will not be able to come out of the house, and he is standing in the falling snow—perspiring . . .

Fourth is *udana*, speech and communication. When you speak, the fourth type of *prana* is used. And the same type of *prana* can be trained; if that *prana* can be trained you

become a hypnotic speaker, or you can *become* a hypnotic singer. Your voice can have a hypnotic quality. Just listening to it, and people can be magnetized.

And the same is used for communication. People who are in a difficulty of how to communicate—and many people, millions of people, are in that difficulty—how to communicate, how to relate to others, how to love, how to be friendly, how to be open, how not to be closed—they all have some difficulty of *udana*. They don't know how to use the *prang* energy which makes you flowing and makes your energy become open and you can easily reach the other and there is no block.

And fifth is *vyana*, coordination and integration. The fifth keeps you integrated. When the fifth leaves the body, you die. Then the body starts disintegrating, deteriorating. If the fifth is there, even if your whole breathing stops, you will remain alive. That's what yogis are doing. When yogis exhibit that they can stop their heart, they stop four—the first four pranas—they keep on the fifth. But the fifth is so subtle that there exists no instrument yet which can detect it .. The fifth is the most subtle, the very thread which keeps you as an organic unity.

If you can know the fifth, you will be able to know God, not before that. Because the function of the fifth within you is the same as God's function in the totality. God is *vyana*; he is keeping the whole together—the stars, millions of stars, the infinity of space, all together. If you know your body, your body is a small microcosm, representative of the whole macrocosm. In Sanskrit they call the body *pind*, microcosm; and the whole *brahmand*, the macrocosm. And your whole body is a miniature. It has everything that the whole has, nothing is lacking. If you can understand your totality, you will have understood the totality of all.

Our understanding remains at the level where we stand. If somebody says that there is no God, he is simply saying that he has not come to know something integrative in his own being, that's all. Don't fight with him, don't argue with him, because argument cannot give him an experience of *vyana*. Proofs cannot give him an experience of *vyana*. Yogis never argue; they say, "Come, experiment with us—hypothetically. There is no need to believe what we say. Just

try: just to try to see what it is. Once you come to feel your vyana, suddenly God appears, then God is spread all over."

YOGA: THE ALPHA AND THE OMEGA, Vol. VIII

Sec also Orgone

PRAYER Prayer can be of two types. One: the ordinary prayer that is being done all over the world; Hindus. Mohammedans, Christians, all are doing it. They have not transcended the mind, so their prayer is full of their desires.

To attain to real prayer first you have to become silent, first you have to pass through the alchemy of meditation. Meditation helps you to get rid of the mind, and when there is no mind you can pray, but that prayer will have a totally different quality to it . .

Prayer begins only when you have done everything that *you* can do; then your prayer has authenticity. It means, "Now what can I do? Everything that it was possible for me to do I have done, and this is what I have attained to—great light, great benediction, great bliss, but still I feel that this is just the outermost part of your being. Now only you can help."

You can ask for help when you have done all that you can do, not before that. Prayer comes only after meditation.

That's why I don't teach prayer to you, I teach meditation, because I know only after meditation is prayer possible. And the beauty is that if you have meditated well prayer comes of its own accord, there is no need to teach it. Just as a flower opens and the fragrance is released, exactly like that when meditation *is* happening, the fragrance of prayer comes of its own accord, it simply happens. And then the prayer can be only one:

Reveal it, O Lord, for my dharma is to know the Truth.

The word dharma is untranslatable, that's why the translator has left it as it is. Ordinarily *dharma* is translated as "religion" which is wrong, absolutely wrong. Religion is a very ordinary thing; religion means a creed, a theology, a theory, a hypothesis, a doctrine. Dharma means your innermost nature, svabhava, your self-nature. *Dharma* means your deepest longing for truth, your ultimate

It is there in everybody's center. It is a seed; it can become a flower.

Two things have to be done. The first is the meditative part: it will help the plant to grow, it will help the buds to arrive. And then you have to pray; the second part is prayer. If you start forcibly opening the buds you will destroy the whole beauty; you will destroy the fragrance, even the possibility of fragrance . .

Prayer is significant only when you have done *all* that you are capable of; then your prayer has a sincerity.

I AM THAT

People think a prayer is significant only if there is somebody to listen to the prayer; that is not right. The prayer is significant because *you* pray; it doesn't matter whether there is anybody to hear it or not. The prayer does not change God, the prayer changes *you*. The prayer changes the one who is praying, not the one prayed to.

When you pray you become humble. When you pray you become surrendered. When you pray you accept your *agnosia*. You say, "I don't know where to go, how to find you. I don't know from where to start. Please guide me." Not that there is a God to guide you, not that somebody is going to fulfill your prayer, but just the capacity to pray is enough; it will help you. The capacity to bow down to existence is enough: you lose the egoistic stiffness. The prayer helps you to relax, the prayer gives you an opportunity to let go.

And in that let-go you start moving towards the right direction without anybody guiding you. It is the state of let-go that helps you to find the right direction—because when you are not tense you are always moving towards the right direction. And whenever you are tense, even if you are moving in the right direction, the direction is not going to prove right because you are not right. The question is not of direction; the question is of your being right or wrong.

When you are relaxed, at ease, at home, trusting existence, loving existence, nothing can ever go wrong. That's the purpose of prayer . .

Prayer is an attitude. Prayer is not something to be done;

rather, it is a quality. Call it prayerfulness and you will be closer to the truth. Prayer means prayerfulness.

THEOLOGIA MYSTICA

Prayer is wonder, reverence. Prayer is receptivity for the miracle that surrounds you. Prayer is surrender to the beauty, to the grandeur, to this fantastic existence. Prayer is a non-argumentative dialogue with existence. It is not a discussion . . . it is a love-dialogue. You don't argue ... you simply whisper sweet nothings.

THE DIVINE MELODY

Now, Sufis say that whenever you want to pray, pray alone, in utter privacy. Prayer should not be done loudly; you should not shout it. It is not a performance; there is no need to exhibit it to others. It should be done in utter silence, stillness, privacy, so nobody ever comes to know about it. Sufis say, "Even your wife should not know when you pray." They say, "In the middle of the night, when your wife has fallen asleep, sit silently in your bed and pray." Only God should know. You should not brag about it, you should keep it a *secret* . . .

Sufis say if you can keep something a secret it goes deeper in you.

THE SECRET

Love is the very essence of prayer. Those who pray without love, their prayer remains formal. It is an empty gesture with no meaning, no significance. They can go on praying for lives together—no transformation is going to happen through their prayer. They are deceiving themselves and nobody else.

THE GOLDEN WIND

Prayer simply means gratitude, thankfulness. It is not a demand, it is not a desire. And if you desire anything then it is not prayer, then don't call it prayer . . .

Prayer is not a demand on God; it is not a desire for something. If it is, then it will never reach him. Desires are heavy things; they gravitate towards the earth, they can't fly into the sky.

When you have pure gratitude, when you are not asking for anything but simply feeling thankful for all that he has

already done for you ... And he has done more than you are worthy of, he has done more than you deserve. Just look what he has done for you! He has given you life and love and joy. He has given you a tremendous sensitivity for beauty. He has given you awareness. He has given you the possibility of becoming a Buddha. What *more* do you want?

THE BOOK OF THE BOOKS, Vol. VII

Prayer has nothing to say—it is more of silence.

Prayer is not to ask anything from God—rather it is to give.

Prayer is an offering of your being.

Prayer is losing yourself in the divine.

Prayer is not any verbal communication with God. Rather than saying or talking, it is more like listening. If God speaks, you are ready to listen.

So each morning when I am speaking, listen as silently as possible and you will come to know what prayer is . . . It is silent listening, silent communication, silent communion. When your mind is completely dropped and your heart throbs with new life and a song is born in your heart—that is prayer.

BLESSED ARE THE IGNORANT

I know of only one prayer, and that is absolute silence. The moment you say something you have destroyed it; hence the prayers that go on in the churches and the temples and the mosques and the synagogues are not true prayers because you are saying something. What is there to say to the whole?—the whole knows it already. Before we know it the whole knows it. It is just stupid to go on saying things to God; it is meaningless.

One can simply sit silently. As far as the whole is concerned, language is meaningless, language has to be put aside. And to put aside language means you have put everything aside: your mind, your knowledge, your scriptures, your religion, your church—because they all belong to the world of language.

The moment you are silent you are not a Christian, nor a Hindu nor a Mohammedan. The moment you are silent there is no Bible, no Koran, no Gita. The moment you are silent you are not an atheist, a theist, a communist, a

socialist. Silence simply erases all that you have learned and accumulated. It makes you a child again, innocent—and innocence is prayer.

NIRVANA: NOW OR NEVER

And Jesus' prayer is tremendously beautiful. No other prayer is so beautiful. Vedas have prayers, but they come from very sophisticated minds, and whenever a prayer comes from a sophisticated mind, it loses much. It becomes very refined, meaningful: and that's why it loses all meaning.

Jesus' prayer is almost childish. That's the beauty of it, the glory of it. If you want to understand *Gayatri*, the prayer in the Vedas, much can be said about it. It is a very condensed understanding; it is like a scientific formula; it is like Einstein's formula: $E=MC^2$. Much can be said about it, thousands upon thousands of pages can be written about it.

Jesus' prayer is not a scientific formula, it is just an outpouring of a simple heart; a child talking to his father—simple, very simple, it cannot be more simple than that. So, if you talk to Hindus, they will say, "What type of prayer is this?" If you talk to Buddhists, they will laugh, because they have very refined prayers, very cultured, sophisticated, philosophical, speculative, saying much in them.

Jesus' prayer does not say anything; it is simply an outpouring of the heart, as a lover talks to his beloved, or a child talks to his father. Let me repeat it. Please don't ask for explanations; do it, and you will understand it.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power and the glory, for ever and ever. Amen.

COME FOLLOW ME, Vol. III

PRECIOUS See Gift, 1st Series

PREDICTABILITY Man is not predictable—if he is a man. But very few men are really men—they are machines; machines are predictable. Man has freedom. You cannot

predict Buddha, but you can predict the so-called ordinary people. They are predictable: they go on doing the same thing again and again. You know what they have been doing up to now and according to that you can predict what they are going to do tomorrow.

Small children are not predictable because they have not yet been converted into machines.

Preparing to give a small boy an aptitude test, a psychiatrist told his nurse to put a pitchfork, a wrench and a hammer on the table.

"If he grabs the pitchfork he'll be a farmer. If he grabs the wrench he'll be a mechanic. And if he grabs the hammer he'll be a carpenter," the doctor explained.

The boy fooled everyone. He grabbed the nurse . . .

Man, a real man, is not predictable, because he lives moment to moment. He does not live out of the past and he does not live out of any ideology for the future. He simply lives *this* moment. He responds to the situation, he is responsible; hence he is not predictable.

My sannyasins have to become unpredictable. The more unpredictable you are, the more human you are.

THE BOOK OF THE BOOKS, Vol. VII

PREFERENCE See Choicelessness, 1st Series

PREJUDICE Prejudices create immediate interpretations in you and they are so quick they don't give you any time to ponder over them. You understand only that which you *can* understand, but that is not understanding at all; you are moving in circles.

What I am saying to you is something that you have never known before, something absolutely unknown to you. It is something mysterious; you cannot figure it out by your own calculations. You have to be more aware so that your prejudices don't interfere, so that your old ideas don't come in, otherwise you will immediately jump upon conclusions.

And mind is very stupid, it is never intelligent. Mind is never original—it cannot be by its very nature—it only goes on and on repeating the old junk that it knows already; it

cannot see anything new. If you come across something new you will simply miss it; you will not be able to see it or you will see something which is not there at all.

TAO: THE GOLDEN GATE, Vol. II

See also Rajneeshism, 3rd Series

PREOCCUPATION Preoccupation is prejudice, preoccupation is pride, preoccupation is past. Preoccupation means you come loaded in the moment, you don't see the case that is there. You look through colored eyes.

For example, if you are hearing me here, and you are hearing through a curtain—you have your beliefs, you have your ideas, you have your conditionings; your teachers, your parents, your society, your religion, your church are all standing there—and you hear me through that clamor, then you are preoccupied and you will not be able to hear me. You will not be able to hear what is being said, you will hear something else. You will create your own thing through your interpretation. You will miss me.

A preoccupied mind is a dull mind. A preoccupied mind is a borrowed mind.

Unoccupied, mind is fresh, intelligent, radiant. Hence, one of the bases of all meditations is to remain unoccupied. When you listen, listen; when you see, just see—and remain in the present. If you can remain in the present, God is not far away. He is around the corner. He has always been there waiting for you. But you are so preoccupied . . .

Once you drop all preoccupations, a great emptiness arises in you. That great emptiness is what meditation is all about. That great emptiness, where no thought flickers, where you are purely available to whatsoever is the case, is *satori*, is *samadhi*.

Don't be a Christian, and don't be a Hindu, and don't be a good man, and don't be a bad man—don't carry ideas inside you. Don't carry scriptures, burn your scriptures. Burn *all* the tapes inside your head! And suddenly you will find the benediction I call God, the blessing I call God, the ecstasy I call God.

ZEN: THE PATH OF PARADOX, Vol. III

PRESENCE Looking into my eyes, don't try to search for a person; you will not find any person there. The person has disappeared: now there is a presence. Presence is infinite; a person has a definition, a boundary, a certain name, form, a label. Presence is simply presence. The flower is no more, it has become the fragrance. You can hold the flower in your hand, but you cannot hold fragrance in your hand. To experience fragrance hands are not needed at all. That's how you should come close to me: you should be more sensitive towards the presence—synchronize with my presence.

And the only way to synchronize with my presence is for you also to dissolve your person and become a presence. Only two presences can meet and mingle and merge. If you are a person there is no possibility of melting and merging with me. You remain a rock and I am a river—how are you going to melt and merge with me?

You also become a presence—that's my whole teaching, my whole message. Let the person die, let the flower disappear, because the person is nothing but a mask. The presence is your essence. The presence is what is meant by godliness. There is no God, only godliness.

THE BOOK OF THE BOOKS, Vol. V

Think of God as a presence. Then even a solitary tree in the field, if you can feel its presence, is God, is divine. Bow down to it. Wherever you feel the presence of life, of love, there is God. Then your God is free. Then you can find him anywhere—you need not go to any temple or church in particular; this whole earth is a temple. And all the peoples of the world are his manifestations—animals, birds too . . . Just start feeling the presence of things.

Have you ever observed the presence of a tree? It is so tangible if you just be there. You can almost embrace it .. you can touch it; the tree is not just there without its presence. We don't feel the presence because we are unaware, because we ourselves are not present to the moment; otherwise everything has its own presence. A bird sitting silently on the roof has its own presence and a flower is surrounded by its own aura and presence.

Think of God as presence, pure presence.

THE TONGUE TIP TASTE OF TAO

PRESENT Existence knows nothing of the future and nothing of the past; it knows only the present. Now is the only time and here the only space. The moment you go astray from now and here you are going to end in some kind of madness. You will fall into fragments; your life will become a hell. You will be torn apart; the past will pull a part of you towards itself and the future the other part. You will become schizophrenic, split, divided. Your life will be only a deep anguish, a trembling, an anxiety, a tension. You will not know anything of bliss, you will not know anything of ecstasy—because the past exists not.

And the people go on living in memories which are only footprints left on the sand; or they project a life into the future, which is also as non-existential as the past. One is no more, the other is not yet, and between the two one loses the real, the present, the now.

I AM THAT

That's exactly what the present is: you see it only when it is out of sight; when it is already past, then only you see it. You never see it as present. Mind is not that quick. Mind is not alert, not aware. Mind is dreaming. It is always surrounded by past and future, and the small, atomic moment of the present goes fast. It must be moving faster than the light itself, because we never catch hold of it. By the time we are aware it is already gone. The time that we take in becoming alert is enough, and it is gone. You always know when it is out of sight. So all that you are aware of is the past which is no more and the future which is not yet. You live between these two non-existential things.

The dimension of the vertical is a totally different phenomenon: you jump out of the mind. That's what meditation is all about: you get out of the mind, you get out of the past and the future, you get out of time. You are no more thinking, you are no more dreaming, you are no more desiring. There is no memory, no imagination. All is silent.

Then you can see the present, and you can see there is only present and nothing else. And present is eternal. In fact, present is not part of time at all; present is part of eternity.

GUIDA SPIRITUALE

My sannyasins live here and now, I don't teach any future,

I teach only the present. And meditation is the way to live in the present, to be totally in tune with the present. Forgetting the past because it is no more and dropping the future because it is not yet and living in the real, in that which is. That is the door to the ultimate.

NO MAN IS AN ISLAND

The present moment is neither part of time nor part of mind. When you are in the present moment you are in God. That is the true meaning of meditation, the true meaning of prayer, the true meaning of love. And when one acts out of the present moment, that action is never binding because it is not your action, it is God acting through you, it is God flowing through you . . .

When P.D. Ouspensky, one of the chief disciples of George Gurdjieff, was dying, his disciples and friends were very puzzled because he was doing such stupid things. They could not believe it, because he was a very logical man. He was one of the greatest mathematicians of his time, absolutely rational. The doctors told him not to leave America because it was dangerous: his body was not in a state to travel. But he left America. There was no reason to go but he insisted irrationally. And when he went to England he started traveling all around the country in his car.

His friends said, "Are you trying to commit suicide or what?—because doctors say 'Don't move at all.'— But he wouldn't listen.

Even when they would stay for one or two days in a hotel somewhere, in a guest house, in a rest house, he would not sit, he would continuously walk. Even in his room he would walk until he almost fell dead on the bed.

Then finally they asked "We don't understand—have you gone mad or what?"

He said "If you have understood my teaching and the teaching of George Gurdjieff ... I am trying to do it, I am trying to remember that I am dying. I want to die remembering. I have died many times before not remembering. This time I want to die remembering, and the only way to remember is to do something that keeps me awake, otherwise I am bound to fall asleep."

And he died almost walking. He fell, but there was a smile on his face: he died remembering, he died in the present moment knowing what was happening.

And to die in the present moment means there is going to be one more birth, that's all. This is just the last but one. The next birth will be in awareness, and the whole of the next life will be of awareness. If one can live alert, moment to moment, one can also die in alertness, awareness. To live and to die and to be born—these three are the most important moments. If one can manage all three in awareness then one never comes back to the wheel of life and death. One becomes free of it, one becomes a Buddha.

It is very symbolic that the story of Buddha says that he was born on the full-moon night, he became enlightened on the same full-moon night, he died on the same full-moon night. It may not have happened so but it is very symbolic. It may have happened—it is possible. But even if it did not happen historically, it is symbolic. It is simply saying that he died in the same moment as he was born and he became enlightened in the same moment. *That* same moment is the present moment. That is the full-moon night, because in the present moment you are full of light.

SCRIPTURES IN SILENCE AND SERMONS IN STONE

PRIDE It is certainly wrong to feel proud. Whether one feels proud to be an Indian or a Polack or an Englishman, it does not matter. These are just excuses. The real thing is that the ego wants some support. The ego cannot stand on its own feet; it needs crutches. It claims that "my country is the best country in the world, my religion the most superior, my culture the most evolved," and so on and so forth.

Anything can be used as a prop for the ego, and that's certainly wrong, particularly for the sannyasin, because the whole effort of sannyas is to drop the ego in all its possible forms, subtle or gross, manifest or unmanifest, direct or indirect.

One has to be constantly aware of the tricks of the ego; its ways are subtle. If you throw it out by one door it enters

by another door—and in a new disguise. Unless you are really alert it is going to grab you from the back ..

Beware of the ego! Pride is not good for a sannyasin. That's the only difference between a sannyasin and a non-sannyasin. The old idea of sannyas was to renounce the world; my idea of sannyas is to renounce the ego, because even if you renounce the world the ego will go on, hidden within you wherever you go. In fact, when it starts taking on spiritual colors it becomes far more difficult to get rid of.

It is just like if your chains are made not of ordinary steel but of the purest of golds, studded with diamonds—then you will not like to drop them. To you they will appear like ornaments, and if somebody says, "These are chains," you will be offended, you will be angry ..

But to be proud simply means you are thinking of yourself as separate from existence. Secondly: you are thinking of yourself as special.

To be a sannyasin means to be just natural. You are not higher than anybody and you are not lower than anybody. You are simply part of the same existence. How can one be lower or higher? It is not only a question of being on equal terms with the trees, with the rocks, with the stars. There is simply nobody inside you who feels separate. This is true equality, and the true equality is always rooted in equanimity, equilibrium.

To feel higher in any way is simply a proof that deep down you are suffering from an inferiority complex; it is just a compensation. The politician feels higher than others because he has power. The wealthy feels higher than others because he has power, economic power. And the so-called spiritual person also feels higher than others because he again has the same kind of thing: power—spiritual power, purity, morality, virtue. But these are nothing but properties.

In my vision a sannyasin is utterly ordinary, and in that very ordinariness the extraordinary explodes.

I AM THAT

PRIEST The priest always has a strong hold, because the priest is the most ancient institution in the world. They say the most ancient profession in the world is that of the prostitute. I don't agree. The most ancient profession is that of

the priest, because without the priest who will create the prostitute? How will the prostitute come into existence? It is through the priest.

The priest is the source of all kinds of ugly institutions.

GUIDA SPIRITUALE

The priest has found it very helpful to keep people life-negative, because the moment a person is life-negative he becomes weak. And it is easy to exploit the weak, to enslave the weak. It is easy to dominate the weak, to destroy the weak.

Hence the priest has found that two things are very essential for man's strength, freedom, consciousness—and both have to be destroyed. One is food, the other is sex—both are basic instincts. Food is needed for the individual to survive and sex is needed for the race to survive. Without food and sex humanity will disappear. Knowing this, that these are the essential requirements of a really alive man, priests have been against both, and they have supported fasting and they have supported celibacy. Because they have supported fasting they have made people food-obsessed. Any religion that has fasting as its orientation—for example, Jainism—is bound to create food-obsession in its followers. Any religion that is rooted in its opposition to sex is bound to create sex-obsession.

Pornography is a byproduct of your so-called religions . . .

Pornography is as old as the priest. Once the priest comes in, pornography comes as a shadow; it is bound to happen.

THE WHITE LOTUS

Tantra does not create any ritual, does not create any worship, does not create any temple, does not create the priesthood—they are not needed. Man can stand face to face with truth in direct relationship; no mediator is needed, no priest is needed. The priests go on talking about truth and God and heaven and a thousand and one things, not knowing anything of what they are talking about. Words, mere words. They have not experienced. Those words are just empty.

THE TANTRA VISION, Vol. I

And the society to me does not exist, only individuals are

there. The society is just a functioning structure, utilitarian. You cannot come across society. Have you ever come across society? Have you ever come across humanity? Have you ever come across Hinduism, Islam? No, you always come across the individual, the concrete, solid individual.

But people have been thinking how to improve society, how to make an ideal society. and these people have proved calamities. They have been a great mischief. Because of their ideal society they have destroyed people's respect for themselves, and they have created guilt in everybody. Everybody is guilty, nobody seems to be happy the way he is. And you can create guilt for anything—but once guilt is created, you become powerful. The person who creates guilt in you becomes powerful over you—remember this strategy — because then only he can redeem you of guilt. Then you have to go to him. The priest first creates guilt, then you have to go to the church. Then you have to go and confess "I have committed this sin," and he forgives you in the name of God. First in the name of God he created guilt, then he forgives you in the name of God.

THE HEART SUTRA

Gurdjieff used to say that if you want to get rid of religion, live nearby a priest and you will get rid of religion.

THE TANTRA VISION, Vol. I

See also Antichrist, 1st Series

Doubt, 1st Series

Mischief

Pornography

Rejection, 3rd Series

Shrink, 3rd Series

Yes, 3rd Series

PRISON From their jails they write to me: "We are imprisoned for life. Can we become sannyasins?" I say, "Why not?—because everybody is imprisoned for life! A few are imprisoned outside, a few are imprisoned inside the prison; it is the same. You are in a smaller prison, others are in a bigger prison; it does not matter. But if you want to become a sannyasin, the only thing is you will have to learn the knack of being herenow. You can become a sannyasin."

There are many prisoners who have taken sannyas, from almost all the countries. I have given them sannyas. Of course they cannot wear orange; they write to me: "It is impossible because of the prison rules; we have to wear a certain dress." I say, "No need to worry about it."

One prisoner wrote to me from Germany: "I will carry an orange handkerchief; that much is possible. I will keep your *mala* in my pocket. I cannot wear it—it wouldn't be allowed." But I can understand; that's okay. He writes: "But I will meditate every day." And he has been meditating; for these two years he has been meditating regularly, again and again writing to me that "I am immensely happy. In fact, I feel it a great blessing that I have been imprisoned; if I was not imprisoned I may not have become your sannyasin. It is in the prison library that I came across one of your books."

Now the prison has become his door to *nirvana*.

TAO: THE GOLDEN GATE, Vol. I

PROBLEMS Mind is the root cause of all problems. Problems grow on mind like leaves on trees. You can go on pruning the leaves; that is not going to destroy the tree. On the contrary, it will help the foliage to become thicker; more and more leaves will be coming. Every gardener knows it: cut one leaf and the tree will accept the challenge. To protect itself it will give birth to three leaves.

Mind can go on trying to solve problems, but it cannot solve them. Each solution will bring many more problems in its wake. That's why philosophy has utterly failed. Philosophy is the greatest failure in the world, and it has been such a great wastage of human intelligence that it is almost incalculable, because the greatest intelligent people have remained involved with philosophical problems. From Aristotle to Wittgenstein, thousands of brilliant people have wasted their whole brilliance for the simple reason that they were trying to solve single problems rather than going to the very root of all.

The mind is the only problem.

GUIDA SPIRITUALE

I am not concerned with your problems. They are millions and millions, and it is just useless to go on solving them-

because you are the creator, and you remain untouched. I solve a problem, you will create ten. You cannot be defeated, because the creator remains behind. And I go on solving . . . I am just wasting my energy.

I will push aside your problems. I will simply penetrate *you*. The creator must be changed. And once the creator is changed, the problems drop on the periphery—because now no one is cooperating with them. You may feel this word strange, but remember well that you enjoy your problems—hence, you create them. You enjoy them.

THE SUPREME DOCTRINE

"Problem" is a created thing. Situations are there; problems are not there. Problems are your interpretations of situations. The same situation may not be a problem to one person and may be a problem to somebody else.

So it depends on you whether you create a problem or you don't create a problem—but problems are not there. Problems are not in existence: they are in the psychology of man.

Just look next time you are having some trip and riding a problem—just watch. Just stand aside and look at the problem. Is it really there? or have you created it? Look deeply into it, and you will suddenly see it is not increasing, it is decreasing; it is becoming smaller and smaller. The more you put your energy into observation, the smaller it becomes. And a moment comes when suddenly it is not there . . . you will have a good laugh.

THE TANTRA VISION, Vol. I

When you are with me you are in my light. Then you are not walking in the dark. When you have gone away from me, you are in your darkness—my light is no more.

It is as if two travelers are moving in a dark night—one has a lamp, the other simply walks. The light is on the road, and there comes a point where they depart. The man who has a lamp says, "Now I have to go south," and the one who has no lamp says, "I have to go north." Then suddenly he is in darkness. He may have completely forgotten that there is darkness because light was always available.

So you have to learn how to kindle your own light. When you are with me, of course things seem simple, because they

are simple! When you are with me problems simply dissolve, because I have no problems. Just sitting, listening to me, you start rising higher and higher in your consciousness. From that point, all the problems that you may have brought here seem to be absurd, pointless. They are left far behind. They belong to the valley, and you are moving towards the peak, and the sunrise is there. But when you are gone, again, by and by, you relapse into your being—again the valley, again the darkness. Again the problems are there all jumping around you, crowding you, closing in on you from everywhere.

So when you are here with me you have to learn one thing: that problems are never solved; one has only to rise higher in consciousness.

GOD IS NOT FOR SALE

PROCESS What is the message of Heraclitus, the deepest message? Understand so you can follow.

He does not believe in things, he believes in processes—"process" is God to him. And if you watch closely, you will see that things don't exist in the world—everything is a process. In fact to use the word "is" is existentially wrong, because everything is becoming. Nothing is in a state of "is-ness", nothing!

You say, "This is a tree." By the time you say it, it has grown; your statement is already false. The tree is never static, so how can you use the word "is"? It is always becoming, becoming something else. Everything is growing, moving, in a process. *Life is movement*. It is like a river—always moving.

Says Heraclitus, "You cannot step in the same river twice," because by the time you come to step into it the second time, it has moved. It is a flow. Can you meet the same person twice? Impossible! You were here yesterday morning also—but am I the same? Are you the same? Both rivers have changed. You may be here again tomorrow, but you will not find me; somebody else will be here.

Life is changing. "Only change is eternal," says Heraclitus—only change never changes. Everything else changes. He believes in permanent revolution.

Everything is in revolution. It is how it is here. To be

means to become. To remain where you are means to move—you cannot stay, nothing is static . .

"Is" is just in the language. In life, in existence, there is no "is"—everything is becoming. Heraclitus himself, when he says about the river—and the symbol of river is very, very deep with him—that you cannot step in the same river twice, also says that even if you do, you are the same and you are not the same. Just on the surface you look the same—not only has the river changed, you have also changed.

It happened: A man came to Buddha to insult him—he spat on his face. Buddha wiped his face and asked the man, "Have you anything more to say?"—as if he had said something. The man was puzzled, because he never expected this type of response. He went away. The next day he came again, because the whole night he couldn't sleep. He felt more and more that he had done something absolutely wrong, he felt guilty. The next morning he came, fell at Buddha's feet and said, "Forgive me!"

And Buddha said, "Who will forgive you now? The man you spat upon is no more, and the man you were who spat is no more either—so who will forgive whom? Forget about it, now nothing can be done about it. It cannot be undone—finished! Because nobody is there, both parties are dead. What can be done? You are a new man and I am a new man."

This is the deepest message of Heraclitus: everything flows and changes; everything moves, nothing is static. And the *moment* you cling, you miss reality. Your clinging becomes the problem, because reality changes and you cling.

THE HIDDEN HARMONY

PROFESSION The best arrangement is to work in the world but don't be lost in it. Work for five or six hours and then forget all about it. Give at least two hours for your inner growth, a few hours for your relationship, love, children, friends, society.

Your profession should only be a part of life. It should not overlap into every dimension of your life, as ordinarily it does. A doctor becomes almost a twenty-four-hour doctor. He thinks about it, he talks about it. Even when he is eating he is a doctor. While he is making love to his woman, he is a doctor. Then it is a madness; it is insane.

To avoid this, people escape. Then they become twenty-four-hour sannyasins. Again they are making the same mistake—the mistake of being in anything for twenty-four hours.

My whole effort is to help you to be in the world and yet to be a sannyasin.

Of course it is more difficult because there will be more challenge and situations. It is easier to be either a doctor or a sannyasin. It will be difficult to be both because that will give you many contradictory situations. But a person grows when there are contradictory situations. In the turmoil, in that clash of the contradictions, integrity is born. You become more centered.

My suggestion is that you go back but with this decision: that you work for six or eight hours a day and then for the remaining sixteen hours you are not a doctor at all. Use those sixteen hours for other things: for sleep, for music, for poetry, for meditation, for love, or just fooling around.

That too is needed. If a person becomes too wise and cannot fool around, he becomes heavy, somber, serious. He misses life.

So a wise man has to be so wise that he can allow himself a little foolishness also. That is the greatest wisdom: to use foolishness also as a part of life so that you can laugh—not only at others but at yourself also; so that you can play for no profit, no motive; so that you can simply relate to people for no reason whatsoever. You can do many things that are not economical, not political; things that are just for pleasure.

One should also remain a child. If you can find an old man collecting stones on the seashore, then he has understood life. If he can still enjoy collecting seashells just like a small child, with reverence and awe, full of as much wonder and surprise as if he has come across real treasures, then he is really wise. He has matured.

Real maturity always retains something of childhood, and a real wise man always remains available to foolishness also . . .

Continue your profession back there as a sannyasin. Move in orange and let people laugh. You can also laugh with them.

Life should be multidimensional; then it is rich. A doctor is monotonous; a politician is monotonous. Just one tone, just one note, they go on repeating, repeating, repeating. So seek, discover, investigate new realms and make life as rich as possible

Life should be of many colors, rainbow-like. All the colors should be there. One can face God only when one has become like a rainbow, with all the colors absorbed—nothing sacrificed, nothing excluded, everything included.

THE CYPRESS IN THE COURTYARD

PROGRESS While meditating, working on yourself, if you wonder whether you are making any progress or not, know well that you are not making any progress—because when progress is made you know it. Why? It is just like when you are ill and you are taking medicine. Won't you be able to feel whether you are getting healthy or not? If you do not feel it and the question arises whether you are getting well or not, know well that you are not getting well. Well-being is such a clear feeling that when you have it you know it.

But why does this question arise? This question arises for so many reasons. One, you are not really working. You are just deceiving yourself. You are playing tricks with yourself. Then you are less concerned with what you are doing and more concerned with what is happening. If you are really doing it, you can leave the result to the divine. But our minds are such that we are less concerned with the cause and more concerned with the effect—because of greed.

Greed wants to have everything without doing anything. So the greedy mind goes on moving ahead. Then the greedy mind asks, "What is happening? Is something happening or not?" Be *really* concerned with what you are doing, and when something happens you will know it. It is going to happen to you. You need not ask anyone.

Another reason for asking this question is that we think that there are going to be some signs, some symbols, some milestones we can reach that show: "I have progressed so much," that "to this plane or to that plane I have reached so much." We want to calculate before the ultimate goal is reached. We want to be confident that we are progressing.

But, really, there are no milestones—because there is no

fixed road. And everyone is on a different road; we are not on one road. Even if you are following one technique of meditation, you are not on the same road, you cannot be. There is no public path. Every path is individual and personal.

THE ULTIMATE ALCHEMY, Vol. II

PROMISE The true sage is based in awareness, rooted in awareness. And this is what awareness should bring to you: that you will not promise.

Who can promise? You will not say with certainty: "I am going to do this or that." You will say: "Nothing can be said. I know myself, how fragile my will is, how weak my crystallization is. I am a crowd; I have many Ts'." One "I" may promise, but by the time the actual moment comes to fulfill it, another "I" may be dominant. Then you become a liar.

I have seen lovers promising each other that they will love each other forever and forever. And not knowing anything about the next moment! Not knowing anything—what do they mean by "forever and forever"? If they are a little alert, they will say: "It feels in this moment, it is a truth of this moment, in this mood, that I will love you forever and forever. But nobody knows about the next moment." That's why lovers always prove to be deceivers to each other. In the end they think they have been cheated. They have both promised things which they cannot deliver.

THE TRUE SAGE

PROOF My effort here is to create as many proofs of God as possible. God needs proofs today. Science has condemned God, philosophy has condemned God, logic has failed God. The so-called organized religions are no more in the service of God; they are serving Satan, they are serving power politics. They are not serving people, they are not helping people to come closer to God.

My effort here is not to give you a convincing philosophy, but to make you a convincing proof. So the very presence of a sannyasin immediately makes others feel something new, something beautiful, so that each sannyasin becomes a blessing in the world. It is possible! ..

My message is: become a god, a proof of God, and help others to move toward the truth of God ... not to a dogma, not to a belief, not to a certain system of thought but a totally different way of living. Let God become your life. God is thirsty to become your life and the life of as many people as possible. It is not only that man is searching for God; God is also searching for man. Once the search is in the right direction the meeting happens. And the meeting is the purpose of us all being here.

GOD'S GOT A THING ABOUT YOU

PROPHET Moses' basic revolution was not religious, it was political. He was fighting against the slavery imposed by the Egyptians on the Israelis. Hence the color of his revolution was less religious and more political. That's why in Judaism you will not find enlightened Masters like Buddha, Lao Tzu, Krishna, but you will find prophets.

The word "prophet" is absolutely irrelevant in the eastern context. You cannot call Buddha a prophet; he has nothing to do with prophecy. You cannot call Mahavira a prophet, you cannot call Lao Tzu a prophet; the word will not fit. But all the Jewish religious leaders are prophets; the prophet is a special thing that has happened to Judaism. The prophet is something between the religious Master and the political leader, a cross-breed—he is religious *and* political.

Moses' inspiration was basically political. Nothing is wrong with it—he was fighting for freedom, he was fighting against slavery—it is good; but the fight was on the outside. The religious fight is inner.

That beginning made Jews very outwardly, very extrovert. That extroversion made them businesslike; they lost track of the inner world. Yes, once in a while, a few people escaped from this pattern. Jesus escaped, but he was crucified. Then other Masters learned that if you want to escape it is better to escape silently. Then silent societies existed, silent mystery schools existed in the deserts, in the caves. And Hassidism, particularly, is the fragrance of the whole Judaic religion. If the whole Judaic religion is destroyed and we can save Hassidism, then all is saved.

It is exactly the same: if we can save Sufism and the whole of Mohammedanism disappears from the world,

lost. If we can save Zen then the whole of Buddhism can be forgotten, because that is the very essence of it.

But the Hassids learned that it was better to live inside the conventional mode; it was unnecessary to get crucified. After Jesus they learned one thing: don't proclaim, Jews won't accept it . . .

The main Jewish current has been very worldly; it has lost track of all religion. But a few people have dared to go into the jungles on their own, alone, and they are the most beautiful people the world has ever known.

My love is for Hassids, for Sufis, for Zen people, for Tantrikas, for yogis, for Taoists. These are non-formal people; they don't belong really to any tradition as such, to any church as such, to any race as such, but they are the real people of God.

COME, COME, YET AGAIN COME

A prophet is a religious man with political tendencies, and religion and politics are unmixable. If you mix them, you will create a hotch-potch.

THE GOOSE IS OUT

John the Baptist is a different type of man from Jesus, a very fiery man, almost in flames—and *always* in flames. He uses a language which fits him, but which can never fit Jesus. Jesus is very silent, very peaceful. John the Baptist is not that type of man.

He is a prophet, Jesus is a messiah, and the difference between a prophet and a messiah is great. A prophet is a religious man, deeply religious, but functioning like a politician: using the language of revolution, using a very violent language—arousing the hearts and beings of men, stirring them. A prophet is like an earthquake. A messiah is very soothing, silent like a Himalayan valley—lazy, sleepy. You can rest in a messiah. With a prophet, you will always be on the go.

COME FOLLOW ME, Vol. I

PROSTITUTION Prostitution is a betrayal of the body. There is nothing morally wrong in it but spiritually much is wrong in it. You are allowing your body to be used like a thing—that's a great insult to the body. When the other

so-called religious leaders say they are against prostitution their reasons are different. When I say that it is not good my reasons are totally different. My first reason is that one needs to be in deep reverence with one's own body, one needs to be in love with the body, so how can one allow somebody to use it as a thing? It is a sacred thing!

Yes, you can share when you love a person, but for money it is ugly. It is one of God's gifts to you—you can give it as a gift, but don't sell it. You have not purchased it, so you have no right to sell it! Mm? It is a gift: we should be grateful to God that he has given us such a beautiful body. It is a temple. So when I say not to go into prostitution, my reasons are just the opposite to those other religious people will give. They against sex, they are against joy. They are against anything that makes people delighted—that is their reason. They are sex-repressive people: they want everybody to be very limited in their sexual relationships.

And a prostitute brings freedom, that's why they are against them. They want a very rigid monogamy in the world: man possessing woman, woman possessing man, one-to-one. They are all for man being used as property and woman being used as property. To *me*, that too is prostitution ..

Never treat your body as a thing. It is divine, it is divine energy. Yes, if you love a man give your total heart, give your total body, being, all that you have. But when the love disappears, or if the lover is not there, then there is no other way. The body can be shared only in love: don't share even with your husband if the love is not there.

If today you find that you are not in a love mood with your husband, say simply that it will be prostitution! When love is there, love makes everything beautiful.

THIS IS IT!

PROTECTION Love is always protected by God. Only those who are not in love are unprotected; those who are not in love are always in insecurity. The moment you enter love, you enter absolute security, safety, because love is another name of God and God is protection. That is one of the greatest insights of the mystics.

The ordinary man lives in fear, anxiety. He tries to protect himself, hence he becomes very tense. The problems

are too big and his hands are too small. The moment he loves existence, the moment he surrenders to existence ...

That's what love is: a deep, total surrender to that which is, a deep let-go. In that very moment all anxiety disappears, fear disappears, tensions wither away. Then you are part of the cosmos, and immediately the feeling arises: I am protected; God is always surrounding me. Now there is no death.

Once God is known, tasted, death disappears. Death exists only for those who have not known love. Those who have known love are beyond death.

SCRIPTURES IN SILENCE AND SERMONS IN STONE

PROTEST We go on talking of peace, and we go on creating war.

We have to understand the human mind; the human mind has to be changed from the roots. If the human mind remains ambitious then there is no possibility of **a** world without war: ambition is war. If the human mind remains sectarian—Christian, Hindu, Mohammedan—there is no possibility of any peace. Because those sects will divide people, and any division is the beginning of war.

You have not escaped *from* reality, you have escaped *to* reality. We are not talking about peace; there is no point in talking about it. We are creating the foundation of it. We are not pacifists and we are not marching on the streets and going on a long walk—to the capital—a pacifist profession with slogans and shouting. We are not doing all that nonsense, it is pointless. It simply helps **a** few people to throw out and cathart their destructiveness, that's all. They enjoy it.

I know those people, they are always in every protest march. I lived in Jabalpur for many years, and I was watching every kind of thing that went around. So whenever there was **a** protest march or anything, I would go and watch. **I** was surprised: I found one man in *all* protest marches, **all** kinds—communist, socialist, *jansanghi*, Hinduities, *Arya Samajis*, anybody! He was always there. I was puzzled: he is a Congressman, he is a communist, he is **a** socialist, he is a Jansanghi . • .

One day I caught hold of him and **I** asked him, "You

puzzle me very much. I see you in every procession, every protest, and you shout the best!"

He said, "I am also puzzled, because I see you always watching, and you never participate! How do you manage it? And I was afraid that one day or other you were going to ask me," he said, "because you see me in every protest. I enjoy shouting. I don't care for whom I am shouting or against whom I am shouting. I enjoy shouting! It is such good exercise, and I feel so thrilled and excited, and it always gives me a good appetite. And it brings some excitement; otherwise life is a boredom . . ."

We are not doing anything like that here. So those who are doing such things will think *that* this is an escape from reality, because they think what they are doing is reality. It is not . . .

This is not an escape from reality, this is escaping *into* reality.

UNIO MYSTICA, Vol. 1

PROVIDING God is always providing; whatsoever is our need is always looked after. We unnecessarily become worried about our own self. There is not a thing to worry about. Once this trust arises, life becomes a joy. The universe is not antagonistic to you. It has mothered you, it has fathered you; it is both your mother and father. You are part of it. It goes on nourishing you, it cares!

To understand this is to relax. Those who don't understand this remain tense—naturally, because they have to take care of themselves. Then there are a thousand and one problems to be faced. They have to plan for the future and it creates anxiety. Planning for the future they go on missing the present, so their whole life becomes just planning for life but never living it. They are also worried about the past because they have done a thousand and one things which were not right. And the mind goes on thinking: "I should have done this rather than that." Between the past and the future they are crushed, between these two rocks they are sandwiched.

Once you understand that God is the provider, great freedom arises. there is no past then and no future, there

is only present. You can live it to the maximum. Then life is not just an endurance but an enjoyment.

THE NINETY-NINE NAMES OF NOTHINGNESS

PROVOKE See Commune, 1st Series

PSYCHE See Soul, 3rd Series

PSYCHIATRIST A psychiatrist needs to be meditative more than anybody else—because your whole work is dangerous in a way. Unless you are very calm and quiet, unless you can remain unaffected by things that happen around you, it is very dangerous.

More psychiatrists go mad than any other professional people, and more psychiatrists commit suicide than any other professional people. This is something to be pondered over. The proportion is really too much. Twice as many people commit suicide. That simply shows that the profession is full of dangers. It is—because whenever you are treating a person who is psychologically disturbed, in a mess, he is constantly broadcasting his vibes. He is constantly throwing out his own energy, his negative waves upon you, and you have to listen to him. You have to be very attentive. You have to care, you have to love and be compassionate towards him; only then can you help him. He is constantly throwing negatively-charged energy—and you are absorbing it. In fact the more attentively you listen, the more you absorb it.

Living continuously with neurotic and psychotic people, you start thinking, in an unconscious way, that this is what humanity is. We become by and by like the people we live with, because nobody is an island. So if you are working with sad people, you will become sad. If you are working with happy people, you will become happy, because everything is infectious. Neurosis is infectious; suicide also is infectious.

If you live around people who are enlightened, very aware, then something in you starts responding to this higher possibility. When you live with people who are very low, abnormally low, in a perverted state, then something morbid

in you starts corresponding and relating to them. So to be continuously surrounded by ill people, is in a way dangerous, unless you protect yourself.

And there is nothing like meditation to give you protection. Then you can give more than you are giving and yet you will remain unaffected. You can help more than you are helping, because the higher your energy, the more is the possibility to help. Otherwise the psychiatrist, the healer and the healee are almost on the same ground; maybe a little difference of degrees, but the difference is so small that it is not worth considering.

The psychiatrist can go into madness very easily—just a slight push, some accidental thing, and he can move into the condemned territory. People who are neurotic were not always neurotic. Just two days before they were normal people, and again they can become normal. So normality and abnormality are not qualitative distinctions—just quantitative: ninety-nine degrees, one hundred degrees, one hundred and one degrees—that type of difference.

In fact in a better world, every psychiatrist should be trained deeply in meditation, otherwise he should not be allowed to practice. That is the only way that you can protect yourself and not be vulnerable—and you can really help. Otherwise even great psychiatrists, great psychoanalysts, even they become in a way very hopeless about humanity . . . even Freud. After a whole life's experience he finally said that he could not hope for man; he felt hopeless. And it is natural—forty years of being with people who are in a mess, the only experience of humanity being of people who are mad. By and by it started to look to him as if abnormality is normal ... as if man is bound to remain neurotic, as if there is something natural in man which drives him towards neurosis.

So at the most the healthy person is one who is a little more adjusted to the world, that's all. Adjustment becomes the standard of health, but it cannot be. If the whole society is mad you can be adjusted to it and you will still be mad. In fact in a mad society, a person who is not mad will be maladjusted. And that's what is really the case.

When a Jesus walks in this world he is maladjusted. We have to crucify him. He is such a stranger—we cannot tolerate him. We are not concerned with him, we are simply concerned with ourselves. Because of his presence, only two things are possible—either he is mad or we are mad. Both cannot be healthy. We are many and he is alone. Of course we will kill him; he cannot kill us.

When a Buddha walks, he looks strange—a healthy man, a really natural, normal man, moving in an abnormal society. So Freud came to conclude that there is no future for humanity. At the most we can hope that man can be adjusted with the social pattern, that's all. But there is no possibility for man to be blissful. It cannot be by the very nature of things. Why such a pessimistic conclusion?—because of his whole experience.

Freud's whole life is a long nightmare of mad people, of working with them. And by and by he himself became abnormal. He was not really healthy. He was not a blissful person. He had never known what wholeness is. He was afraid of small things—so much so that it looks absurd. He was afraid of death. If somebody talked about ghosts, he would start perspiring. Twice he fainted because somebody started talking about death! This seems to be a very unbalanced mind, but in a way it can be accounted for. Even this is a miracle—that he remained sane for his whole life.

One of the most penetrating psychiatrists, Wilhelm Reich, went mad. And the only reason that he went mad and others have not, was because he was really penetrating. He had a really deep talent to go into the roots of things—but it is dangerous. Freud or Reich or others' whole lives show one thing—that had they been trained in deep meditation, the whole world would have been different. Then these neurotic people would not become the standard.

Maybe it is very difficult to become a Buddha, but *he* is the norm. And a normal person is one who comes closer to the norm. It has nothing to do with adjustment. One comes closer to the idea of wholeness, happiness, health.

THE PASSION FOR THE IMPOSSIBLE

See also Shrink, 3rd Series

PSYCHOANALYSIS In the West psychoanalysis is needed, not in the East, for the simple reason that in the East people have enough time to listen to each other. In the West nobody has time to listen to anyone—you have to pay for it. The psychoanalyst does nothing; his whole art consists of pretending to be attentive to you . .

Now it is one of the best professions in the West, one of the most profitable businesses—and with no investment. You just need a couch . . . And Freud was very inventive about the couch, because if you are facing the patient your face may start showing boredom, you may start yawning. Who is concerned with all that nonsense and rubbish about their lives that people go on talking? And the psychoanalyst has been listening to so many people and the story is almost the same. It is always the same because it is the story of the unconscious mind; it can't be much different.

Only conscious people have uniqueness. One Buddha absolutely differs from another Buddha. If you have to listen to the story of Jesus it is going to be tremendously different from the story of Gautam the Buddha or the story of Lao Tzu. They are unique people. But unconscious people, what is their story? The same sexuality, the same repression, the same greed, the same anger, the same hatred, destructiveness, suicidalness, possessiveness, jealousy. It is almost the same story. Only persons differ, but the role they play is the same. The same triangles—two women and one man or two men and one woman—the same triangles. One is bound to get tired.

Freud invented one of the great things of this century: the couch. The patient has to lie down on the couch and the therapist sits behind him so that the patient cannot see his face. The therapist can go on smoking, yawning or reading or he can plug his ears and there is no need to bother about what the person is saying—let him talk. But the person feels immensely relieved. When after one hour's analysis he comes out he looks fresh, unburdened, younger, less tense, more at ease, collected, calm. He has said many stupid things which he cannot say to anybody else because people will think he is mad. And here you are supposed to be mad so there is no problem! . .

In the East psychoanalysis is still not part of the style of

life and I think it will take a long time for it to become part of life, because everybody is functioning as a psychoanalyst to everybody else. People can talk to each other and unburden themselves. In the West there is no time. Nobody is ready to listen to you; you have to pay professional listeners.

TAO: THE GOLDEN GATE, Vol. I

PSYCHODRAMA If you live some experience totally, you are finished with it—it never accumulates in you. If you live it only half then the unlived part goes on hankering to be lived. The whole of psychoanalysis, psychodrama, primal therapy, is based on this idea.

What is psychotherapy? Basically, helping you so that you can live unlived experiences of the past, or half-lived experiences of the past, again. Creating a context in which you can again live those moments which have remained incomplete. Once they are complete, once you can put a full point to them, they are finished, you are free of them.

Remember, this is a *very* fundamental law: any experience that is complete, you are finished with it. It leaves no karma, it creates no karma. It creates no trace, it leaves no trace in you—not even footprints. Nothing is left of it. It simply disappears, evaporates.

If you have loved a woman totally, wholly, and the woman dies, you will be surprised—yes, it feels a little sad, but you are not going crazy or anything. You are not beating your chest and crying and shouting, "I will kill myself. I cannot live any more." If you have loved the woman totally and she dies, yes, a sadness . . . but that sadness is beautiful—it is just a silent goodbye. But you will not commit suicide, and you will not cry and weep for months and years. Maybe a few tears, but those tears will not be of misery and suffering—on the contrary, they will be of gratefulness, of thankfulness.

You are thankful to the woman—she had given you much. She had made you a grown-up person; she had showered much love on you, and you are not feeling guilty, because you have given all that you could.

If you have not loved the woman totally, then you will feel guilty. And out of guilt, suffering. And then you will

move to the other extreme: you will cry and weep and you will not eat any food and you will be miserable for months, for years, even for your whole life—because deep down, now you are repenting. The woman is gone, and you never loved her. And now there is no possibility of ever seeing her again. You cannot have any opportunity even to apologize. You cannot say to her, "Forgive me. I have not loved you as I should have loved you." Now that incomplete experience will hover around you like a dark cloud.

In psychodrama you will live that experience again, you will create the fantasy again. And once you can create that fantasy again—even in your imagination—or you can act the same thing again believing some other woman to be that woman, if you can enact the whole act again, if you can go through the drama of it, you will be relieved. There will come a full point. You will be released from the cage . . .

Why wait for the psychoanalyst and why wait for something like psychodrama or primal therapy? Why not go on finishing every experience every day?

In the night, before going to sleep, just look back. Those twelve hours that you have lived, finish everything. It is easier—rather than accumulating for years and then going to a therapist, why not be a therapist to your own self? And it is so easy to do it every day. It is not a big problem, only a small accumulation—it can be finished.

PHILOSOPHLA PERENNIS, Vol. II

PSYCHOLOGY Man certainly is a biocomputer, but something more too. About ninety-nine point nine percent of people it can be said that they are only biocomputers and nothing more. Ordinarily one is only the body and the mind, and both are composites. Unless one moves into meditation one cannot find that which is something more, something transcendental to body and mind.

The psychologists, particularly the behaviorists, have been studying man for half a century, but they study the ordinary man, and of course their thesis is proved by all their studies. The ordinary man, the unconscious man, has nothing more in him than the bodymind composite. The body is the outer side of the mind and the mind the inner side of the body. Both are born and both will die one day,

But there is something more. That something more makes a man awakened, enlightened, a Buddha, a Christ. But a Buddha or a Christ is not available to be studied by Pavlov, Skinner, Delgado and others. Their study is about the unconscious man, and of course when you study the unconscious man you will not find anything transcendental in him. The transcendental exists in the unconscious man only as a potential, as a possibility; it is not yet realized, it is not yet a reality. Hence you cannot study it.

You can study it only in a Buddha, but even then studying is obviously very difficult, very close to impossible, because what you will study in a Buddha will again be his behavior. And if you are determined that there is nothing more, if you have already concluded, then even in his behavior you will see only mechanical reactions, you will not see his spontaneity. To see that spontaneity you have also to become a participant in meditation.

Psychology can only become a real psychology when meditation becomes its foundation. The word "psychology" means the science of the soul. Modern psychology is not yet a science of the soul.

I AM THAT

A psychology is a very ordinary phenomenon. It does not bring transformation to your life because it cannot bring any transcendence. At the most it helps you to be a little more adjusted to yourself and to the world that surrounds you—to the society, to the people with whom you have to live. It helps you to become a little more adjusted.

Psychology is basically orthodox; it is not revolutionary, it cannot be. It serves the status quo, it serves the establishment. It keeps you within the boundaries; it does not help you to go beyond the boundaries. It is not in your service. It is controlled by those who are in power, by the state, by the church, by the society. In a very disguised way it keeps you tethered to the collective mind. It does not help you to become an individual, because to be an individual is to be rebellious, to be an individual is to go on your own, to be an individual is a danger to the society. Capitalist, communist, whatever the society is—Hindu, Christian, Moham-medan—it doesn't matter. The individual is a danger because

the individual tries to live out of his own light. He does not follow anybody. He is not a follower, he is not an imitator.

Buddha gives a psychological religion. Religion means he helps you to understand the mind so that you can go beyond it—not so that you can become adjusted to the collective but so that you can rise to the heights of your individuality, to the peaks of your destiny.

Psychology believes that man lacks meaning in his life and that meaning can come only through therapy. Psychology in essence means meaning through therapy. And religion is just the opposite: religion means therapy through meaning. Religion gives you meaning first and then automatically the meaning becomes a healing force, it becomes therapeutic.

Buddha says again and again: "I am a healer, I am a physician. My function is not that of a philosopher but that of a physician. I help people to become healthier, to become whole." And what is his process? His process is to impart meaning to your life.

THE BOOK OF THE BOOKS, Vol. IX

PSYCHOLOGY OF THE BUDDHAS Freud, Jung, Adler and others have created the psychology for the pathological man. They may not be very helpful to people who are in trouble, but they have fulfilled another requirement. That requirement is scientific: they have created the first sort of psychology. Immediately, the second becomes possible. The second is the psychology for the healthy man . . .

In the West now the second type of psychology is passing through the birth pains with Abraham Maslow, Eric Fromm, Janov and others. It is a holistic approach; not basically concentrating on pathology but basically concentrating on healthy humanity. The second psychology is being born, but still it is not complete. That's why I say that it is just in the birth pains, it is coming into the world. Sooner or later it will start growing fast. Only then is the third type of psychology possible. That is why I say it never existed.

Buddhas have existed, millions of them, but no psychology of the Buddhas, because nobody ever tried to search the awakened mind especially to create a scientific discipline out of it. Buddhas have existed, but nobody has tried to

understand the phenomenon of Buddhahood in scientific ways.

Gurdjieff was the first man in the whole history of humanity who tried. Gurdjieff was rare in this sense, because he was a pioneer into the third possibility. As it always happens with pioneers, it was difficult, very difficult to penetrate something which had remained always unknown, but he tried. He has brought a few fragments out of darkness, but it became more and more difficult because his greatest disciple, P.D. Ouspensky, betrayed him. There was a difficulty: Gurdjieff himself was a mystic not versed in the world of science; his was not a scientific mind. He was a mystic, he was a Buddha. The whole effort depended on P.D. Ouspensky because he was a scientific man: one of the greatest mathematicians ever born and one of the most profound thinkers this century has known. The whole thing depended on Ouspensky. Gurdjieff was to sow the seeds and Ouspensky was to work it out, define it, philosophize it, make scientific theories out of it. It was to be a constant cooperation between the Master and the disciple. Gurdjieff could sow, but he could not put it in scientific terms and he could not put it in such a way that it could become a discipline . . .

The whole effort of Gurdjieff depended on a deep cooperation between Ouspensky and himself. He was to lead and Ouspensky was to formalize it, to formulate it, to give it a structure. The soul was to come from Gurdjieff and the body was to be supplied by Ouspensky, and Ouspensky betrayed him in the middle. He simply left Gurdjieff. That was always a possibility because he was such an intellectual and Gurdjieff was absolutely anti-intellectual. It was almost an impossibility that they would continue their cooperation ..

By the dropping out of Ouspensky, the whole effort to create a psychology of the third dimension stopped. Gurdjieff tried and tried; he tried to find somebody else. With many people he worked, but he could not find one of the caliber of Ouspensky. Ouspensky's growth stopped, and Gurdjieff's work for the third psychology stopped. Together they were wonderful; separate, both became crippled. Ouspensky remained intellectual, Gurdjieff remained a mystic. That was the trouble. That was why it could not happen.

have not taken the risk that Gurdjieff took. I am not depending on anybody; I am Gurdjieff plus Ouspensky. It is hard work to live in two different dimensions, it is very hard. But anyway, it is good because nobody can betray me and stop my work, nobody. I am continuously moving in the world of no-mind, and in the world of words and books and analysis. Gurdjieff had a division of labor: Ouspensky was working in the library and he was working in himself. I have to do both—so that the same thing is not repeated again. I have been working continuously on both levels and there is every possibility that the effort can succeed. I am studying you and you are growing, by and by.

To become a Buddha itself is one thing. The thing happens so suddenly: one moment before you were not a Buddha, and one moment afterwards you are a Buddha. It happens so suddenly when it happens in yourself that there is no space in which to study it. With you I can study very slowly. The more you dodge and resist, the better I can study you: what is happening, how it happens. I have to study many people, only then can it happen. A psychology cannot depend on one man because individuals are so different, so unique. I may have become a Buddha, but I am a unique person. There are at least seven types of people that exist in the world so at least seven Buddhas have to be studied very, very deeply, one belonging to each type. Only then will the psychology be possible.

Ouspensky talks about seven types of men. All those seven types and their growth have to be understood: what types of obstacles they create, what types of escape they try, and how their escapes and their resistances can be broken. With each type it is going to be different. Unless all seven types are known, studied deeply, from a to z, the psychology cannot be formulated. It never existed before but it can exist in the future.

YOGA: THE ALPHA AND *THE OMEGA*, Vol. IV

The psychology of the Buddhas is not a synthesis, it is a non-analysis. Let my emphasis be clear. Assagioli is synthesis, Freud is analysis, the psychology of the Buddhas is non-analysis—no dissection. Otherwise we will go on changing arguments but we will remain in the same boat . .

The psychology of the Buddhas is a totally radical standpoint. One has to go into one's own consciousness without dividing it, without analyzing it, without judging it, without evaluating it, without condemning it, without saying anything about it. Just go into it and have a feel of it—what exactly it is. The whole mind has to disappear, only then will you become aware of what it is— because the mind goes on creating ripples on the surface, and the mirror remains disturbed and the mirror goes on distorting. When the mirror disappears completely the mind disappears completely, and then there is pure silence, *kokoro*, nothingness, *sawm*, *samadhi*—that *samadhi* is the non-analytical state of your being. That is your primal state. That is what God is.

ZEN: THE PATH OF PARADOX, Vol. 1

PSYCHOSOMATIC All problems are psychosomatic because the body and the mind are not two things. The mind is the inner part of the body, and the body is the outer part of the mind, so anything can start in the body and can enter into the mind or vice versa: it can start in the mind and enter into the body. There is no division, there is no watertight compartment.

So all problems have two edges to them: they can be tackled through the mind and through the body. And up to now this has been the practice in the world: a few believe that all problems are of the body—the physiologists, the Pavlovians, the Behaviorists ... They treat the body, and of course in fifty percent of cases they succeed. And they hope that as science grows they will be succeeding more, but they will never succeed more than fifty percent; it has nothing to do with the growth of science.

Then the other party is there which thinks that all problems are of the mind—which is as wrong as the first. Christian Science people and hypnotists and mesmerists, they all think problems are of the mind ... psychotherapists. They also succeed in fifty percent of cases; they also think that sooner or later they will succeed more and more. That is nonsense. They cannot succeed more than fifty percent; that is the limit.

My own understanding is that each problem has to be tackled from both sides together, simultaneously; it has to

be attacked from both the doors, a double-fronted attack. Then man can be cured one hundred percent. Whenever science becomes perfect it will work both ways . .

The first is the body, because the body is the portal to the mind—the porch. And because the body is gross it is still easily manipulatable. First the body has to be freed of all its accumulated structures. If you have lived for so long with the feeling that you are weak, then it must have entered into the body, into the very structure of the body. First it has to be relieved from there; and simultaneously your mind has to be inspired so that it can start moving upwards and can start dropping all the loads that keep it down.

GOD'S GOT A THING ABOUT YOU

PSYCHOTHERAPIST See Shrink, 3rd Series
Therapy, 3rd Series

PUNISHMENT We are punished *by* our sin, not *for* our sin.

Sin itself is the punishment. You overeat, you suffer; you overindulge, you suffer. It is not that the suffering will come later on, that suffering will come as a result, no. Suffering comes in the act itself. So let me tell it in this way: We are punished *by* our sin, not *for* our sin.

That *for* has created great difficulties for man, because "for" means "in the future", maybe in the other life. "Who bothers about the future? And we will see when it comes if some ways and means can be found to avoid it. Or we can always go to the priest and confess, or we can go to the Ganges and take a bath and be relieved of the sin. Or we can go to a saint and be blessed by him." Some strategy can be found, but I tell you you are not punished *for* sin, you are punished *by* sin. So there is no way to get rid of it.

If you eat too much, you go against nature, and immediately ... the punishment. The punishment is instantaneous, it is not afterwards; it is then and there, it is immediate. So nobody can avoid it. If you want to avoid it, you have to be very very conscious not to commit sin.

Sin is a kind of unconsciousness. You become angry. In that very anger you suffer, not that you suffer afterwards. Anger is fire, anger is poison. It poisons your whole system:

it disturbs your health, it disturbs your mind, it disturbs your tranquility, it disturbs your soul; and then it hangs with you for days together. The disturbance has to settle again, and before it settles, you become angry again. Then it becomes chronic. Then it hangs with you.

My approach is that in the very act is the punishment, and in the very act is the reward, obviously. When you are loving, there is heaven; when you are hateful, there is hell.

I SAY UNTO YOU, Vol. I

PURITY Purity is not something to be cultivated. If it is cultivated it is just on the surface; it is a camouflage, it is a mask, it is false. It can give you respectability but it will not give you a soul.

The real purity is something utterly uncultivated, the real purity is not something practiced. Then what is it? It is to live without mind, it is to live without planning. It is to live not out of the memory but out of the present moment.

Whenever somebody lives out of the past, his act is a reaction; it is not an act. Acts are pure; reactions are impure. The act is a response to the present moment. You don't bring your mind in. You don't ask your past how to respond; you simply respond spontaneously. Then there is purity, and that purity liberates. And in living moment to moment—alert, conscious, responsible—life becomes pure. And that purity is uncultivated, unpracticed. That purity is divine; that is *real* holiness.

The so-called saints are just pseudo. Their holiness is nothing but a cunning, clever, calculated phenomenon. They are trying to get something out of it. It may be heaven, it may be God or it may be something else, but there is business in their mind. The real purity has no motive.

A child has fallen and you simply help him to stand up again, with no motive; it is a sheer response to the moment. Somebody is drowning in the river and you jump—not that the act is good, not that it is moral, not that you are going to benefit out of it in your future life, not that God will reward you; nothing is there in the mind, no motive. You simply jump; the very moment you see somebody drowning, you jump! Not even a shadow of thought passes your

mind. That is pure act. It is holy. And the reward is not in the future; it is contained in the very act itself. Whenever you do something out of the moment, spontaneously, there is great joy; not later *on—immediately*.

TURN ON, TUNE IN AND DROP THE LOT

PURPOSE The very idea of going somewhere is basically wrong. Nothing is going anywhere. Existence is now-here; it is not moving towards a particular destiny. There is no destiny, there is no ultimate purpose. But we have been taught for centuries that existence is moving toward a certain goal; and we have also been taught to live ambitiously, to prove that we are something, somebody: "Reach somewhere." But existence is absolutely purposeless.

I am not saying that it is not significant. Precisely because it is purposeless it is significant, but its significance is not that of the marketplace. It is a totally different kind of significance: the significance of a rose flower, the significance of a bird on the wing, the significance of poetry, music. It is an end unto itself.

THE BOOK OF THE BOOKS, Vol. IX

Joy arises only when you understand that the whole cannot have any purpose. Parts can have purpose: the whole cannot have any purpose.

Your house has a purpose: it is a shelter for you, a safety for you. The food has a purpose: it nourishes you, it keeps you alive. Your clothes are purposeful, your machines . . . and everything that you create is purposeful. But what purpose do you have?

Now you start moving into the world of purposelessness. Still a few things you can find. You can say, "I am here to be happy." But what purpose is there in being happy? What purpose does happiness have? You may say, "I am here to love." But then love in itself is purposeless. It is *as* purposeless as a rose flower, as a dewdrop slipping on the lotus leaf in the early morning sun. It is *as* purposeless as the whole.

The closer you come to the whole, the more purposelessness becomes the law. Purpose belongs to the law of necessity: purposelessness belongs to the law of power. What is the purpose of the whole? No purpose at all—it is

a sheer celebration. That's why Hindus have called it *leela-leela* means a playfulness. It is just a play.

PHILOSOPHIA PERENNIS, Vol. I

Q

QUEST Life is a quest not a question, a mystery not a problem, and the difference is vast. The problem has to be solved, can be solved, must be solved, but the mystery is insoluble; it has to be lived, experienced. The question has to be solved so that it disappears; encountering a mystery, you have to dissolve in it. The mystery remains, you disappear. It is a totally different phenomenon.

In philosophy the problem disappears, but you remain; in religion the mystery remains, you disappear, you evaporate.

The ego is very much interested in questions and very much afraid of the mystery. The questions arise out of the ego; it plays with the questions, tries to find out answers—and each answer in its own turn brings more questions. It is an unending process; that's why philosophy has not come to any conclusion. Five thousand years of philosophizing, and not even a single conclusion! It is proof enough that philosophy is an exercise in sheer futility; its claims are very bombastic . . .

Questions are nourishment for the mind.

I have been answering you, but none of my answers is an answer. It is simply a way of bringing you to that ultimate jump from mind to no-mind, from thoughts to no-thought, from questioning to living. And when you start living the mystery I call it a quest. Then it becomes a totally different phenomenon: you are not standing outside it. When it is a question you are standing outside: you tackle the question, you look from all sides, you search all the aspects, all the possibilities, you dissect it, you look in, you try to find some clue, you propose some hypothesis, you experiment. The

question is there outside you, on the table, but you are not part of it.

In a quest you are the question; there is no division between you and the question. The quest means you are diving deep within yourself. In a real quest there is only one question, "Who am I?" and all else fades away, and finally even "Who am I?" starts dissolving. Then a great mystery descends on you, you are surrounded by miracles. The whole of life is transformed; it becomes translucent. Then it is a song, a dance, a celebration.

COME, *COME*, YET *AGAIN* COME

QUESTIONS One of my professors wrote his thesis on the philosophy of Socrates, and he got a D.Litt. on it, and he was very happy and all his students gave him a party. I was also present. I asked him one thing: "Socrates was given poison and you are given a D.Litt. There must be something wrong with your treatise! It cannot be Socratic, that much is certain. I have not looked into your treatise, and I am not going to look into it at all—I am not going to waste my time! One thing is certain, something is absolutely un-Socratic about it. Otherwise, why should this society, this university give you recognition?"

He could not answer me, but he became an enemy. He started avoiding me, and I started haunting him! Wherever we would meet alone, sometimes walking on the road of the university or going for a morning walk or in the night, I would always look out for him and say, "Hello, Socrates!" He would become so angry!

One day he told me, "Why are you after me? What wrong have I done to you?"

I said, "You have not done anything wrong to me, I am simply trying to make the point clear to you that writing a treatise on Socrates is one thing and to be a Socrates is totally another. If you were a Socrates you would have been crucified, you would have been stoned to death. The same university would have condemned you; you would have been expelled from this university."

And finally, he was not expelled from the university, I was expelled, and when I was expelled I went to him and told him, "Look! I am not even a professor, I have not written

a treatise on Socrates, and they have expelled me! And the reasons they have given to me are: 'You ask embarrassing questions of the professors. You disturb their classes. You don't allow them to finish their syllabus—you go on insisting on one question for months together.' And I said, 'How can I drop the question unless it is answered? If it is not answered, then what are months? Even a whole life has to be devoted to it!' And they said, 'You may be right, but people have come here to get their degrees. They are *not* interested in truth, nor are the professors interested in truth. Go and find some other place.' "

And then no other university was ready to accept me, because I became notorious! One university accepted me on the condition that I would never ask any question. Now what kind of universities are these? So when the vice-chancellor said to me, "You have to put it in writing for me that you will not ask any questions of the professors," I said, "I can do that, but then you have to understand one thing: that I will not attend the classes, and you have to give me permission to appear in the examination, because I will not be fulfilling the percentage of attendance—seventy-five percent—it is impossible."

He said, "Why? Why can't you attend the classes?"

I said, "If I attend the classes, then I will not be able to resist the temptation of asking questions! Then I will ask questions. Either allow me to ask questions, otherwise what will be the point of my being there, or give me attendance."

He said, "Okay, we will give you attendance."

So I never attended the classes. It was illegal, but they gave me ninety percent attendance. I never went to any class, because one thing was certain, that once I saw a professor then I didn't care what I had given in writing—I had to ask the questions!

COME, COME, YET AGAIN COME

I never answer any question, I simply destroy the question! It is not answering it, it is destroying it. It is hitting the question from all sides. It is a kind of murder: murdering the question, and, if possible, the questioner too! So nothing is left, because if the questioner is left he will again ask.

You see here are five thousand people. Many are killed

already! They don't ask; they have understood that I never answer any question. I just play around the question a little bit, and if you are acquainted with me and I know that you will not escape, then I start hitting you. If I think you will escape, then for a few days I behave very politely!

I never answer anything. I am an ancient Jew . . .

Once a rabbi was asked by a Christian priest, "Rabbi, will you please give me a straight answer to a plain question? Why is it that the Jews always answer a question by asking one?"

The rabbi reflected for a moment, then replied, "Do they?" . . .

Just as on a tree leaves grow, on the mind questions grow. And my effort here is not to prune the leaves, because pruning simply makes the foliage thicker. My effort here is to cut the roots, the very roots, so the tree dies.

Everybody comes here with a lot of questions, but whether you ask them or not they are worthless. I answer them just to keep you engaged here, to keep you occupied. And side by side the real work goes on: in meditations, in therapy groups, I have put people to cut your roots. I go on answering so that you feel that your philosophical enquiry is satisfied, and you remain occupied with questions and answers. And I have put my people ... meanwhile they are cutting your roots. Sooner or later your roots are gone, then leaves disappear of their own accord.

When all questions disappear, the answer is found, never before it. The answer is never found by questioning, the answer is found by dropping all questions, questioning as such, because the answer is your own experience of silence, joy, godliness. That is the answer. Unless that is found, questions will go on arising . . .

All questions are ridiculous and stupid.

I AM THAT

No question is to be taken seriously. I never take any question seriously, but each question has a certain meaning: it shows something about you. Howsoever ridiculous it is, howsoever absurd it is, it shows something about you. It shows something about your unconsciousness. Just because

it has arisen in your mind it shows some quality of your mind.

GUIDA SPIRITUALE

Questions arise out of something wrong. When one has innocence there are no questions. Innocence wonders, it does not question. It experiences the awe of existence and life, the beauty. It is constantly wondering what it is all about, but it is not a question. It is a heartfelt feeling. One is surprised every moment. One is always in for a great surprise.

GUIDA SPIRITUALE

You have to be freed, completely freed from question and answer, both. But the mind feels very worried when there is nothing to ask; the mind feels very very happy when there is something to ask, something to worry about; some irritation and the mind enjoys it. When there is silence and nothing to ask, one feels at a loss. But you have to learn to be in that space of being at a loss. That is very spacious. You are unacquainted with it, that's why you feel so shaky when that unknown space surrounds you, otherwise it is the most ancient space possible. Just start enjoying it!

When there is no question, dance, sing. Feel happy that you are fortunate in having no questions left. It happens only to fortunate people!

THE OPEN DOOR

There can be no serious answers to questions about the meaning of life, for to ask about life is to stand back from life and pretend one is not it. And from there you have taken a false step from the very beginning. And the first step wrong, and all your steps will be wrong. Questions at best are a form of play and may be enjoyed as such. And there are no right answers, only light ones. Let me repeat it: And there are no right answers, only light ones, given and taken lightly by those who know that they play.

That is the game between a Master and a disciple.

THE REVOLUTION

When you ask something, don't be attentive towards the answer, be attentive towards the Master, because *he* is the

answer. He is not going to give you any answer; his presence is the answer—but there we miss.

You go and you ask a question; your whole mind is attentive to the question, and you are waiting for the answer—but the Master, his whole being, his *presence* is the answer. If you look at him, if you watch him, you will receive an indication. His silence, the way he looks at you in that moment, the way he walks, the way he behaves, the way he remains silent or talks; the Master is the answer, because it lies in an indication. The Master can show you the truth, but cannot say it. And your mind is always obsessed with the answer: "What is he going to say?"

If you go to a Master, learn to be attentive to his presence; don't be too head-oriented—and don't insist, because every answer can be given only when the time is ripe, don't insist because it is not a question of your insistence; a right thing can be given only when you are ready, when you are ripe. So when you are near a Master you can ask a question—but then wait. You have asked, then he knows. Even if you have not asked, he knows what is troubling you within. But he cannot give you anything right now—you may not be ready; and if you are not ready and something is given it will not reach you, because only in a certain readiness can certain things penetrate you.

When you are ripe you can understand. When you are ready, you are open, receptive. The answer will be given, but not in words; the Master will reveal it in many ways. He can do it. He can devise many methods to indicate it, but then you will have to be ready.

Just because you have asked a question doesn't mean that you are ready. You can ask a question: even children can raise questions so mysterious that even a Buddha will be unable to answer them. But just because you have asked, just because you are articulate enough to form a question, does not mean that you are ready, because questions come out of many many sources. Sometimes you are simply curious. A Master is not there to fulfill your curiosities, because they are childish. Sometimes you really never meant it. Just by the way you asked, you showed you were not concerned—and you are not going to use the answer in any way.

Somebody is dead and you simply ask the question, "What is death?"—and by the next moment you have forgotten it. Curiosity is one thing—it is childish, and no Master is going to waste his breath on your curiosities. When you ask a certain thing it may be just intellectual, philosophic; you are interested, but intellectually—you would like an answer just to become more knowledgeable; but your being will remain unaffected. Then a Master is not interested, because he is interested only in your being. When you ask a question as if your life and death depends on it, then if you don't receive the answer, you will miss—your whole being will remain hungry for it. You are thirsty, your whole being is ready to receive it, and if the answer is given you will digest it—it will become your blood and your bones and move into the very seat of your heart; only then will a Master be ready to answer you.

You ask a question—then the Master will try to help you to become ready to receive the answer. Between your question and the Master's answer there may be a *great* gap: you ask today—and he may answer you after twelve years, because you have to be ready to receive it; you have to be open, not closed, and you have to be ready to absorb it to the very depth of your being.

AND THE FLOWERS SHOWERED

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