

THE BOOK

**An
Introduction
to the
Teachings
of
Bhagwan
Shree
Rajneesh**

Series I from A to H

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INTRODUCTION

The story of man is the story of a search for treasures. Most search for material wealth, the purchasable commodity. But a few, a rare few, search for something far greater, far more vast. For them the greatest treasure is the gift of truth and beauty, the timeless gems that make life worth living.

This three-volume concordance, simply called *The Book*, is that timeless treasure. One-of-a-kind, this sweeping compendium of wisdom, insight, humor, and deep understanding, uttered with the fragrance of poetry by the world's most beautiful Master, Bhagwan Shree Rajneesh, is a Master work.

Easily readable and simply organized these three volumes present the genius of the Master, Bhagwan, in a condensed format, retaining the essence of His teachings and His vision.

Distilled in this set of books is the panorama of man's existence, his reality, and answers to his most perplexing problems. Pick a subject and, in a moment, you can almost be walking in the shoes of the Master.

The first volume comprises approximately seven hundred pages and contains subject headings from "A" to "H". Each subject area, placed in alphabetical order, contains one or more passages taken directly from the 192 English-language volumes of Bhagwan's discourses and darshans.

As much at home on your bedstand as in a library, this priceless treasure chest is fascinating and fun.

For the seeker and the scholar, the curious and the convinced it is, above all else, a living testament to man's longing to understand and give meaning to his life.

Swami Dhyan John, M.D.

A

ABSOLUTE Never use the word "absolute"; avoid it as much as possible—because it is the word "absolute" that creates fanatics. Nobody has the absolute truth. Truth is so *vast!* All truths are bound to be relative. It is the word "absolute" that has dragged the whole of humanity into misery. The Mohammedan thinks he has the absolute truth in the Koran; he becomes blind. The Christian thinks the absolute truth is in the Bible. The Hindu thinks the absolute truth is in the Gita, and so on and so forth. And how can there be so many absolute truths? Hence, the conflict, quarrel, war, religious crusades, *jihads*: "Kill others who are claiming that their truth is absolute—our truth is absolute!"

Down the ages, more murders, more rapes, more lootings, have been committed in the name of religion than in the name of anything else. And the reason? The reason is in the word "absolute".

Always remember: whatsoever we know and whatsoever we can ever know is bound to remain relative. To remember it will give you compassion. To remember it will make you liberal. To remember it will make you more humane. To remember it will help you to understand other viewpoints.

Truth is vast—simple but vast, as vast as the sky. The whole universe contains it, and the universe is unlimited, infinite. How can you conceive the whole truth? How can you have the absolute truth in your hands? But that is how the ego functions.

The ego is very tricky. The moment you start feeling something true, the ego immediately jumps in and says, "Yes, this is the absolute truth." It has closed your mind; now no more truth will be available. And the moment you assert, "This is absolute," you have falsified it.

A man of truth is always relative.

THE BOOK OF THE BOOKS, Vol. III

ABSTRACTIONS It is always simple to love abstract things. It is more simple to love humanity than human beings, because loving humanity you are not risking anything. A single human being is far more dangerous than the whole of humanity. Humanity is a word, there is no corresponding reality to it. The human being is a reality, and when you come across a reality there are going to be good times, bad times, pain, pleasure, ups and downs, highs and lows, agonies and ecstasies. Loving humanity, there will be no ecstasy and no agony. In fact, loving humanity is a way of avoiding human beings; because you can't love human beings you start loving humanity just to deceive yourself.

Avoid abstractions.

THE WISDOM OF THE SANDS, Vol. 1

ABSURD The absurd is nothing but another name of God—and a far more beautiful name than "God" itself, because over the centuries the theologians, the philosophers have destroyed the beauty of the word "God". They have painted it and polished it with such rational garbage that it has no more life left in it. The God of the philosophers is not the true God because it is nothing but a rational concept.

The God of the lovers is a totally different phenomenon. It has nothing to do with reason, with mind; it is the heart pulsating in tune with the whole. It is a song, a symphony. It is a dance, a celebration. It is more poetry than prose. It is more intuitive than intellectual. It is something felt not thought. Hence I say "the absurd" is a far better name for God . .

Tertullian is always worth remembering—a great Christian mystic. He says: "I believe in God because God is absurd—*credo pia absurdum*." The reason that he gives for his belief is that there is no reason to believe.

Unless you have something in your life which cannot be supported by reason at all, your life will not have any significance. Unless you have something for which you can live and for which you can die without any rational grounds, you will go on missing the very meaning of life and existence. You will remain superficial.

Hence the absurd can release something tremendous in

you; it can become an explosion. It can make you see the whole world anew, because it is a rebirth. You slip out of the mind. You are no more covered by the dust of the mind. Everything is fresh and new then ..

If you can have a contact with the absurdity of it all, with the irrationality of existence, then you are moving into a totally different dimension—moving from mind to no-mind, moving from mind to meditation. That's what meditation is all about: taking you out of the prison of the mind, out of the prison of the past. And there is no other prison; the past is the only prison

It is very difficult to drop reason because one feels frightened. Reason gives you a sense of order. Reason gone, there is only chaos. But remember: reason is barren, chaos is a womb. Out of that chaos something of tremendous importance is born: you are reborn.

Yes, if the absurd can overwhelm you, you will have an insight into the gestalt of everything: an insight which is untransferable, an insight which is inexpressible

Now the time is ripe. Now the West has the possibility of opening up a new door—the absurd—and of entering through that door. That is the only door to the temple of God.

THE BOOK OF THE BOOKS, Vol. VIII

ACCEPTANCE Tathagata is one of the names given to Gautam the Buddha. It means one who lives in the suchness of life—who accepts whatsoever is the case, who accepts everything totally. Even death is absolutely accepted because his trust in existence is infinite. It knows no bounds, it is unconditional. To accept all is the highest peak of meditation—all the sweetness of life and all the bitterness of life, with equanimity, choicelessly, with no likes, no dislikes.

Once this starts happening you become a rejoicing, you become a serenity, you become utter silence—and a silence which is not dead, a silence which sings, a silence which dances, a silence which is not empty, a silence which is overfull.

This is going to be your method: Learn to accept life as

it comes. When something happens, accept it; when it disappears, accept it. When pleasure comes, accept it; when it evaporates, accept it. And the same with pain.

Remain non-judgmental, just a silent witness to all. This is the most profound secret of all the Buddhas, of all the awakened ones.

NO MAN IS AN ISLAND

ACCIDENTAL I was reading one man's autobiography. He says that his father was traveling and the train was late. When he reached his destination he got out of the train, but the train was so late that all the taxis had already left. It was the middle of the night and very cold. Because he could not find a taxi, he went into the restaurant: they were just closing, and the woman at the counter was ready to leave. Seeing this man, she prepared coffee for him. He drank the coffee: there was nobody else, so they started talking. And the woman said. "It will be difficult for you to get a taxi—why don't you come in my car? I will drop you on the way."

So he went with the woman, and that's how they fell in love with each other. And the woman became the mother of this man who is writing the autobiography.

Now he says, "If the train had not been late, I would not have been in the world. If a taxi had *been* available, I would not have been in the world. If the woman had not invited him to go in her car, I would not have been in the world."

All accidental ... People are living in this unconsciousness. Your love is accidental, your hate is accidental, your friendship, your enmity—all is accidental.

Stop being accidental! Gather yourself together, become a little more conscious. See what is happening. And, slowly slowly, when you start acting out of your consciousness, you will see tremendous power arising in you. And then your whole life will have a totally different flavor to it.

PHILOSOPHIA PERENNIS, Vol. 1

ACCIDENTS Once I was traveling with a friend and there was an accident. Our car fell down from a bridge, twenty feet down. Mm? upside-down I had been talking to this

man; for years I had been telling him about meditation and he was a very very learned scholar. But he would always say, "Whatsoever you say, I cannot think that there is a possibility of a mind without thought. How can the mind be without thought?" And he would argue . . . And of course, there is a point: how can the mind be without thought? Content is needed; the mind can only be minding about something. It is very logical.

Consciousness can only be of something. if there is nothing then how can you be conscious? Of what? The very word consciousness means conscious about something. Content is needed so that you can be conscious of it; consciousness and content go together. That is very very psychological, logical . . . but it happens. And I would explain to him but he was too much in his mind. And that day it happened!

Just for a few seconds we became aware that the accident was going to happen, Mni? We were coming down a hill and the driver lost control, something went wrong in the car, and for a few seconds we were aware that something was going to happen because the brake was not working, the steering was not working. The car was going on its own; now wherever it was going, nothing could be done. And it was really a steep hill! So for a few seconds his thoughts stopped, because in such a strange situation you cannot think; what to think about?

You cannot go on thinking your ordinary thoughts because they are too trivial in such a moment—when death is just there waiting for you down the hill. Within moments you will be gone! The very shock of it is enough to stop the process of thinking. When he fell and when I pulled him out of the car, he was laughing. He said, "But is this the way to prove it? Couldn't you have done better? It was too dangerous!"

Nobody was harmed. It was really dangerous—the whole car was destroyed—but he had a glimpse. Since then he has not argued about it; he knows it. That accident proved a great revolution in his life; a radical change happened .

But he came to see the point—that consciousness can be, and without content. So that accident was a blessing. And

I thanked the driver and said what I had been trying to tell this man for years and was not able to, he had simply done!

If he had died in that moment he would have been born on a very high plane. Nothing was wrong—even death would have been good—because in that moment of no-thought he would have died in a kind of *satori*. He was saved, but he changed. Since then he has never argued, he dropped argumentation. He became a totally new man.

DON'T JUST DO SOMETHING, SIT THERE

ACHARYA See Rajneeshism, 3rd Series

ACT Learn to transform your poisons into honey. How are they transformed? There is a very simple process. In fact, to call it transformation is not right, because you don't do anything, you only need patience. This is one of the greatest secrets I am telling you. Try it: when anger comes you are not to do anything; just sit silently and watch it. Don't be against it, don't be for it. Don't cooperate with it, don't repress it. Just watch it, be patient, just see what happens . . . let it rise . . .

Remember one thing: never do anything in the mood when the poison is possessing you; just wait. When the poison has started changing into its other . . . This is one of the basic laws of life: that everything continuously changes into its other. Just as I told you that man changes into woman, woman changes into man, there are periodical changes in you—the good man becomes the bad, the bad man becomes the good; the saint has sinners' moments, and the sinner has saintly moments . . . one has just to wait.

Act when the saint is uppermost—that's all. Don't act when the sinner is uppermost, don't act when anger is uppermost. otherwise you will repent and you will create a chain of reactions and you will get into karma. That's the whole meaning of getting into karma. Do anything when you are in a negative moment and you will be in a chain, and there is no end to it. When you are negative you do something, the other becomes negative, the other is ready to do something—negativity creates more negativity. Negativity provokes more negativity, anger brings more anger, hostility brings more

hostility, and things go on and on and on . . . and people have been entangled with each other for *lives* together. And they continue! . . .

Don't repress and don't act according to the anger, and soon you will see that the face is becoming softer, eyes are becoming calmer, the energy is changing—the male turning into female . . . and soon you will be full of radiance. The same redness that was anger, now is a certain radiance—a beauty on your face, in your eyes. Now go out: the time has come to act.

Act when you are positive. Don't force positivity, wait for the positivity to come on its own. This is the secret—when I say "learn to transform your poisons into honey" this is what I mean.

THE DIVINE MELODY

ACTING Acting is certainly the most spiritual of professions for the simple reason that the actor has to be in a paradox: he has to become identified with the act he is performing and yet remain a watcher.

If he is acting as Hamlet he has to become absolutely involved in being a Hamlet, he has to forget himself totally in his act, and yet at the deepest core of his being he has to remain a spectator, a watcher . . .

The real actor has to live a paradox: he has to act as if he is what he is acting, and yet deep down he knows that "I am not this." That's why I say acting is the most spiritual of professions.

The really spiritual person transforms his whole life into an acting. Then this whole earth is just a stage, and all the people are nothing but actors, and we are enacting a play. Then if you are a beggar you play your act as beautifully as you can, and if you are the king you play your act as beautifully as you can. But deep down the beggar knows, "I am not it," and the king too knows, "I am not it."

If the beggar and the king both know that "What I am doing and acting is just acting; it is not me, not my reality," then both are arriving at the very center of their being, what I call witnessing. Then they are doing certain acts and witnessing too.

So acting is certainly the most spiritual of professions, and all spiritual persons are nothing but actors. The whole earth is their stage, and the whole of life is nothing but a drama enacted.

THE BOOK OF THE BOOKS, Vol. V

ACTION The path of action is very paradoxical. The paradox is that you have to act and yet deep down you have to remain absolutely inactive; at the center there is absolute stillness, no action, not even a wave, not even a ripple, and on the circumference much action.

The path of action is being in the world and yet not being of it, remaining in the world and yet surpassing it, transcending it. Krishna has called it action without action. Zen people in Japan call it effortless effort, actionless action. Doing is there but the doer is not there. One simply becomes the center of the cyclone but the cyclone remains only one's circumference ..

It is one of the most beautiful paths to follow. And my sannyasins have to understand it very deeply because I am not telling them to renounce the world, to escape to the mountains, to the deserts, to the monasteries. I am telling them to remain in the world. I am not taking them out of the world, because that is escapist and that is cowardly, and one cannot be religious through cowardliness.

GOING ALL THE WAY

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

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

ACTIVITY

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

THE SECRET OF SECRETS, Vol. I

ACTIVITY If you see the impotence of the mind, the mind disappears but action becomes for the first time tremendously beautiful. There is no question of utility at all. Life has no utility in itself. What is the use of a rose flower? But still it goes on growing, still it goes on opening, still it goes on releasing its fragrance. What is the use of it? What is the use of the sun rising every day? Is there any use for the sun itself? What is the use of the starry night?

The word "use" is part of the paraphernalia of the mind; mind always thinks in terms of utility. The mind is a Jew; it always thinks in terms of purpose, profit, utility. When the mind disappears action does not disappear, *activity* disappears—and there is a great difference between the two. Activity has utility, action is pure joy, pure beauty. You act not because something has to be achieved, you act because action is a dance, is a song. You act because you are so full of energy.

Have you seen any child running on the beach? You ask him, "Why are you running? What is the purpose of your running? What are you going to gain out of it?" Have you watched the child collecting seashells on the beach? You ask him, "What is the utility of it all? You can use your time in a more utilitarian way. Why waste your time?" But the child is not concerned about utility at all, he is enjoying his energy. He is so full of energy, so bubbling with energy that it is a sheer dance—any excuse will do. These are just excuses—seashells, pebbles, colored stones. These are just excuses—the sun, the beautiful beach—just excuses to run and to jump and to shout with joy. There is no utility at all.

"Energy is delight." That is a statement made by William Blake, one of the most mystical poets of the West: "Energy is delight." When there is great energy, what are you going to do with it? It is bound to explode.

Action comes out of energy, out of delight; activity is businesslike, action is poetry . . .

Activity means there is a goal; activity is only a means to that end. Action means that the means and the end are together in it. That's the difference between action and activity.

COME, COME, YET AGAIN COME

ACUPUNCTURE A man was suffering from headaches for many years, and somebody, his enemy, wanted to kill him. Hiding behind a tree, the enemy shot an arrow. The arrow hit the man's leg; he fell down—but his headache disappeared. The people who were looking after him, the doctor of the town, were very much puzzled as to how it happened. They started studying. By chance, by coincidence, the man had hit one acupuncture point just on the leg; some point was touched on the leg by the arrow, was hit by the arrow, and the inner electric flow of the man's body energy changed. And because the inner flow of the electricity changed, his headache disappeared.

That's why when you go to the acupuncturist and you say, "I have a headache," he may not touch your head at all. He may start pressing your feet or your hand, or he may needle your hand or your back. And you will be surprised: "What are you doing? because my *head* is wrong, not my back!" But he knows better. The whole body is an interconnected electric phenomenon; there are seven hundred points, and he knows where to push the energy to change the flow. Everything is interconnected ... but this is how acupuncture was born.

THE TANTRA VISION, Vol. 1

When you come to an acupuncturist the disease is not important, the patient is important—because it is the patient who has created the disease: the cause is in the patient, the disease is only a symptom. You can change the symptom; another symptom will come up. You can force this disease by drugs, you can stop its expression; then somewhere else and with more danger, more force, with a vengeance, the disease will assert itself. The next disease will be more difficult to tackle than the first. You drug it too, then the third disease will be even more difficult.

That's how allopathy has created cancer. You go on forcing the disease back from one side, it asserts itself from another: then you force it from that side. The disease starts becoming very very angry . . . and you don't change the patient, the patient remains the same so the cause exists and the cause goes on creating the effect.

Acupuncture deals with the cause. Never deal with the effect, always go to the cause. And how can you go to the cause? Reason cannot go to the cause, the cause is too big for the reason: it can only tackle the effect. Only meditation can go to the cause.

So the acupuncturist will feel the patient. He will forget about the illness, he will forget about treating him, he will forget his knowledge; he will just try to get in tune with the patient. He will fall *en rapport*, he will start feeling a bridge with the patient. He will start feeling the disease of the patient in his own body, in his own energy system. That is the only way for him to know intuitively where the cause is because the cause is hidden. He will become the mirror and he will find the reflection in himself.

This is the whole process of it, and this is not being taught because it cannot be taught. So my suggestion is that it is really worth going into. First learn in the West for two years, then for at least six months go to some far eastern country and be with some acupuncturist. Just be in his presence, just let him work and you watch ... just absorb his energy.

And then you will be able to do something, otherwise it will be difficult.

FAR BEYOND THE STARS

ADAM'S APPLE This gland in the throat is called Adam's apple, because Adam ate the apple and he could not swallow it.

It got stuck in the throat because he was feeling divided: half of him wanted to eat and explore and half of him was afraid. And he did it in conflict.

So don't create more Adam's apples, never! Do things totally so you can swallow them and digest them.

DON'T JUST DO SOMETHING, SIT THERE

ADEQUATENESS One has to develop a certain vision it:

oneself, a certain grounding, centering, a certain clarity in oneself. When the clarity is there, suddenly you start seeing things which you have never seen before. The world is no more the same because you are no more the same.

In the ancient western tradition there is a word for it, *adecacio—adequateness*. You *can* see only that for which you have adequate capacity. There are many things in existence of which we are not aware at all. Each according to his capacity ... The rock knows only a little bit. When it rains maybe it feels a little bit; when it is hot, maybe . . . The tree feels more. the animal feels still more, man feels still more. but even man as he exists ordinarily, naturally, is not adequate enough, has not that *adecacio* to know God. A few more capacities have to be developed, and they are lying there dormant. Everybody has come with the capacity but it is not actual yet; it is just potential. It has to be developed . . .

The mineral kingdom is simply existence, the vegetable is existence plus life, the animal kingdom is existence plus life plus consciousness. The human kingdom is existence plus life plus consciousness, plus self-consciousness ... but even self-consciousness is not enough. Witnessing has to be grown; that will be the fifth and the final stage of growth. That's what happens in a Buddha, in a Christ. Call it Christ-consciousness or call it Buddha-consciousness; it is the same. One goes beyond self and the ego, one becomes purely conscious. The rock is purely object, Christ is purely subject, and we are somewhere in between. One has to go from the rock to the Christ.

THE OPEN SECRET

ADMIRATION One wants to be admired because one has no respect for oneself. We are brought up with guilt feelings deeply rooted in us. From the very beginning we are *condemned* by the parents, by the teachers, by the priests, by the politicians, by the whole establishment.

A single note is continuously repeated to every child: that "Whatsoever you are doing is not right. You are doing what should not be done and you are not doing what should be done." Every child is given directly and indirectly the impression that he is not really wanted, that his parents are

tired, that he is being somehow tolerated, that he is a nuisance.

This creates a deep wound in every person, and a rejection of oneself arises. To cover up that wound we expect admiration; admiration is a compensation. If you respect yourself that is more than enough; if you love yourself there is no need for any admiration, there is no desire at all, because once you start expecting admiration from others you start compromising with them. You have to fulfill their expectations, only then will they admire you. You have to be according to their dictates. You cannot live a life of freedom. You become crippled and paralyzed. You become retarded. You don't grow up. You become so afraid of your own self that you are constantly on guard, because you know if you allow yourself you are bound to do something wrong—because all that you have ever done was labeled wrong and now there is a trembling inside. You cannot depend on yourself, you have to depend on others.

ZEN: ZEST. ZIP. ZAP AND ZING

ADULTERY The meaning—the ordinary meaning—of the word "adultery" is making love to a woman you are not married to. But the real meaning of adultery is making love while you are not in love. She may be your own wife. but if you are not in love, then making love to her is adultery.

And man is a very complex phenomenon: today you may be in love with your wife—yes, even with your wife . . . know it is difficult, it is hard. and it is very rare too. but it happens. Today you may be in love with your own wife. and then making love to her is a prayer, is worship: it is communion with God. And this communion can happen even with some other woman with whom you are not married. If love is there then it is not adultery. And if love is not there, then even with a woman you are married to whatsoever you are doing is adultery.

THE BOOK OF THE BOOKS. Vol. VII

ADVERTISING That's the way the whole art of advertisement exists: just through repetition. When neon lights were discovered and advertisements were put in neon lights—"Lux Toilet Soap" or "Haman" or something else-

in the beginning it was a fixed light: you could read it once. Soon psychologists suggested. "Let it be flickering." It comes on. goes off. comes on. goes off so by the time a person passes it he %will have to read it at least twenty, thirty times, because it goes off. then again it comes on—you have to read it again. So it is better to put it on and off: because twenty repetitions. thirty repetitions each time a person passes by will be more effective. Repeat it on the television, on the radio, in the magazines. in the newspapers. repeat it everywhere. Wherever a person goes. let him come across "Lux Toilet Soap". and soon he is hypnotized. He goes to the market. to the shop. and he starts asking for Lox toilet soap. and lie believes that he is choosing it. Somebody else has chosen it for him.

ZEN: ZEST, ZIP, ZAP AND ZING

ADVICE Listen, but don't follow. listen well, but follow your own insight, don't follow others' advice. Listen certainly. very meditatively, try to understand what they are wanting to convey to you. They may *really* be well-wishers, but if you start following blindly you will never attain to your own intelligence. You will remain dependent on crutches. you will always look up to others to tell you what to do, what not to do. You will always need leaders—which is a very unhealthy state, to need leaders.

Listen, because people have great experiences, and if they are sharing, willing to share, it will be foolish on your part not to listen. Sharing their experience may give you great insight—it will help you to become more aware—but don't follow.

People follow literally and then they *become* just blind. When others are giving you all that you need, what is the need to have your own eyes? And when others are chewing for you, what is the need to chew on your own? Slowly, slowly you become more and more weak, more and more impoverished, more and more starved ..

The real friend is one who does not advise you, but helps you to become more alert, more aware, more conscious of life—its problems, its challenges, its mysteries—and helps you to go on your own voyage, gives you courage to experi-

ment, gives you courage to seek and search, gives you courage to commit many mistakes . . . because one who is not ready to commit mistakes will never learn anything at all.

Commit as many mistakes as you can, but don't commit the same mistake twice because that makes you stupid. Commit new mistakes, invent new mistakes, and you will be learning all the time, and your intelligence will be growing all the time. Your intelligence needs sharpening.

The real friends help you to sharpen your intelligence. They don't give you fixed advice, because fixed advice is of no use. What is true today may not be true tomorrow, and what is right in one situation may be wrong in another. And situations are changing all the time, so what you need is not a fixed pattern of living but a way of seeing, so wherever you are, in whatsoever situation you find yourself, you know how to behave spontaneously, how to depend on your own being.

THE GUEST

AESTHETICS In the name of aesthetics, there is much garbage. But when I use the word "aesthetics" I don't mean the garbage collected in the museums and art galleries. When I use the word "aesthetics" I mean a quality in you. It has nothing to do with objects—paintings, music, poetry—it has something to do with a quality in your being, a sensitivity, a love for beauty, a sensitivity for the texture and taste of things, for the eternal dance that goes on all around, an awareness of it, a silence to hear this cuckoo calling from the distance . . .

Aesthetics is just an artistic approach towards life, a poetic vision. Seeing colors so totally that each tree becomes a painting, that each cloud brings the presence of God, that colors are more colorful, that you don't go on ignoring the radiance of things, that you remain alert, aware, loving, that you remain receptive, welcoming, open. That's what I mean by the aesthetic attitude, the aesthetic approach . . .

I say Buddha is a poet, although he never composed a single poem. Still I insist that he is one of the greatest poets who has ever lived. He was not a Shakespeare, a Milton, a Kalidasa, a Rabindranath—no, not at all. But still I say:

Shakespeare. Milton. Kalidasa. Rahindranath. are nothing compared to his poetry. His life was his poetry—the way he walked. the way he looked at things . . .

It is not a question of objects of art: it is a question of an inner approach, a vision—of seeing things artistically ...

Bypass the art galleries and you will not be losing anything. But you cannot bypass the aesthetic layer of your being: you have to go through it. Otherwise you will always remain impoverished, something will be missing. something of immense value. Your enlightenment will never be total; a part of your being will remain unenlightened: a corner of your soul will remain dark—and that corner will remain heavy on you. One has to become totally enlightened. Nothing should be bypassed—no shortcuts are to be invented. One has to move very naturally through all the layers, because all those layers are opportunities to grow ...

Nothing has to be bypassed. Everything has to be lived, loved, experienced. Everything has to be absorbed. so that you become as rich as it is possible to become.

THE 1300K Of THE BOOKS. Vol. 1

AGE The people who followed Jesus were all young. almost all of them his own *age*. The *people who* followed Buddha were of his age or nearby. The same was true with Mahavira. The older a person gets the more cautious he becomes. and one can understand why. He has lived in the world with so many deceptive people all around. he has been deceived again and again. he has been cheated. so he becomes very cautious, hesitant. He clings to the familiar and becomes afraid of the unknown.

But sometimes it happens that your very cautiousness can be the most destructive thing in your life. because to be very cautious means to die before your death. It is a well-known psychological fact that people die nearabout thirty years of age. Of course, they live on afterwards: they actually die nearabout seventy, eighty. So what are these fifty years? It is a kind of postmortem existence . . .

Before death happens, let sannyas happen. because sann-
yas in fact has two functions. For you now it can fulfill only
one function, It has two functions: the first is the art of life

and the second is the art of dying. The first you have missed—next time you are around don't miss it!—but the second is still possible: you can learn the art of dying. You can die peacefully, silently, blissfully, surrendered to God. And in fact, the second part is far more important than the first part, because the first ultimately leads to the second.

The art of life is only a preparation for the art of death. If one can dance, sing and celebrate one's own death. if one can die in deep consciousness, with no complaint, with no grudge, but in immense gratitude towards God, one has fulfilled one's mission in life.

COME, COME, YET AGAIN COME

Seasons are. beautiful, and through seasons every moment you become new—every moment a new mood, every moment a new nuance of being, every moment new eyes and a new face.

And who has told you that an old woman is ugly? The old woman will be ugly if she is still trying to look young; then she will be ugly. Then her face will be painted and lipstick and this and that, and then she will be ugly. But if an old woman accepts old age as natural, as it should be, then you cannot find a more beautiful face than an old face—wrinkled; wrinkled through many seasons, seasoned; many experiences, mature, grown-up.

An old person becomes beautiful if he has lived life. If he has not lived, then he wants to cling to some past moment which is there no more. And this is the ugly man: when youth has passed and you are trying to show that you are young; when sex has passed—should have passed if you have lived—and you are still seeking things which are good in their season, which are beautiful in certain moments of life. But an old man is ridiculous falling in love—ridiculous! He's as ridiculous as a young man not falling in love. Out of season, out of step with life ..

Everything is beautiful at its moment, and everything has a moment for it. Never be out of step—that's what I call being religious: never to be out of step. Be true to the moment: when young, be young; when old, be old. And don't get mixed, otherwise you will be a mess, and a mess is ugly...

Know well: The only change is the God; change is the

only permanence in the world. Only change is eternal. Everything else is changing—except change. Only change is the exception; otherwise, everything is changing.

THE HIDDEN HARMONY

AGE, NEW Man is coming to a very unique point from where a quantum leap will be possible ..

The new generation is throbbing, and the momentum will grow more and more. By the end of this century a great door is going to open. It is not absolutely certain that man may not miss it—man may miss it. it is just an opportunity, a possibility, but it has never been greater than it is today.

The coming twenty years are going to be of constantly accelerating momentum. They will drive many people crazy because no one will be able to live comfortably because a great longing will arise in every soul. It will be almost like fire—it will burn people.

Many will go astray. Just trying to find out some way, many will find wrong ways, will follow wrong people—that's natural. When people start exploring, they explore in all directions. They will explore in all directions. They will explore in meditation, they will explore in drugs too—because one never knows from where the door is going to open.

Many will go crazy, because when people live in a normal way and no great desire hangs over them, nothing can drive them crazy—but when a great desire arises, it is maddening.

Very few will be able to long for it that deeply and yet remain sane—it will be a turmoil, such a chaos. But the days are going to be very thrilling. It is going to happen more and more every day—more and more people will be coming to recognize that something remains unfulfilled and has to be fulfilled.

They will seek all sorts of methods and possibilities and all sorts of gurus and pseudo-gurus will be there. But that is natural—it cannot be prevented. And even those pseudo-gurus help, because sooner or later you get fed-up with them and you start looking for the real. So even the pseudo has some function, some purpose to fulfill.

WHAT IS TO WHAT ARE THEY AT THE

Every sannyasin has to do it now. Let it be your joy to share me with people. You have something immensely valuable to share, you are fortunate; don't be a miser and don't hold it. And it is needed immensely; people are in desperate search for something, and because they are in a desperate search they become victims. There are many people around who are exploiting the spiritual urge of people.

The urge is so new: for many centuries there has not been such an upheaval in human consciousness. This upheaval comes only after twenty-five centuries; it is a cycle. The highest peak of that cycle was when Buddha was alive. In India was Gautam Buddha, Mahavira and many other great teachers. In China was Lao Tzu, Lieh Tzu and Chuang Tzu and many other great teachers. In Iran was Zarathustra and in Greece was Socrates and Heraclitus, Pythagoras and many other great teachers. The world has never known a moment like that. It was a great upsurge of human consciousness. That moment is again coming close by; twenty-five centuries are complete.

This age is going to touch its climax, hence so much search, particularly in the young people because they are the first to herald a new age. They are always the first to understand and to receive the new. The churches are dead and the people who go to the churches are dead. They don't belong to the future and the future does not belong to them. They cannot understand what is happening. They go on reading their Bible or their Gita and they don't understand that God is penetrating the world again, that a great climax is coming. And after that, humanity will enter a totally new kind of space, a new age.

It entered a new age after Buddha. Religion was completely transformed: a new quality was brought to it, the quality of love. Before Buddha, religion was very cruel; that's why prophets who preceded Buddha look a little primitive. Their God was very vengeful, jealous, envious, angry, unforgiving. After Buddha, religion became soft and feminine; it became more aesthetic. It was no more masculine, aggressive, primitive, barbarian. God was no more an angry God; God was love. That's what Buddha and Christ brought to the world.

Now again, a new step has to be taken and humanity will have to prepare before it can take the jump. This time it is going to be celebration that will enter into religion. Love is good but unless it is a dancing love and a celebrating love, it is mind, it has no passion in it. Now religion has to become celebration: celebration of life, reverence for life.

First God was masculine, then God became feminine. Now God will no more be separate; God will not be a creator as opposed to creation. The next step in human evolution is that God will be creativity, not separate, not a person at all, neither male nor female. God will be simply godliness—no more God . a fragrance, not something concrete, very elusive and mysterious.

THE SUN BEHIND THE SUN BEHIND THE SUN

AGNOSIA Agnosia means the state of not-knowing. That's what *samadln* is, that's what meditation is all about: that state of not-knowing.

Meditation creates that state, *agnosia*. When meditation has helped you to burn all your knowledge, to unburden you of mountainous loads of conditioning, when it has left you utterly silent, like a small child full of wonder and awe, that state is called in India *samadhi*. *Samadhi* means all is solved: there is no longer any question and there is no longer any answer; one is utterly silent. There is no longer any belief and no longer any doubt. Dionysius calls it *agnosia*. It is through *agnosia* that one comes to know.

This is the ultimate paradox of mysticism; that by not-knowing one comes to know it and by knowing one misses it. Not-knowing is far higher than all knowledge. The universities give you knowledge, but when you enter into the Buddhafield of a Master you are entering into an anti-university. In the university you learn more and more knowledge, information; you accumulate. In the anti-university of a Master you unlearn more and more . . . a moment comes when you know nothing.

THEOLOGIA MYSTICA

AIKIDO In Japan they have a beautiful science—aikido. The word "aikido" comes from a word "ki". "Ki" means power. The same word in Chinese is "chi". From "chi" comes tai

chi—that too means power. Just equivalent to ki and chi is the Indian word "prana". It is a totally different concept of power.

In aikido they teach that when somebody attacks you, don't be in conflict with him—even when somebody attacks you. Cooperate with him. This looks impossible, but one can learn the art. And when you have learned the art, you will be tremendously surprised that it happens—you can cooperate even with your enemy. When somebody attacks you, aikido says go with him.

Ordinarily when somebody attacks you, you become stiff, you become hard. You are in conflict. Aikido 'says even take attack in a very loving way. Receive it. It is a gift from the enemy. He is bringing great energy to you. Receive it, absorb it, don't conflict.

In the beginning it looks impossible. How? Because for centuries we have been taught about one idea of power, and that is that of conflict, friction. We know only one power and that is of fight. We know only one power, and that is of no, saying no . . .

Aikido says say yes. When the enemy attacks you, accept it as a gift. Receive it, become porous. Don't become stiff. Become as liquid as possible. Receive this gift, absorb it, and the energy from the enemy will be lost and you will become the possessor of it. There will be a jump of energy from the enemy to you.

A master of aikido, without fighting, conquers. He conquers by non-fighting. He is tremendously meek, humble. The enemy is destroyed by his own attitude. He is creating enough poison for himself; there is no need for you to help him. There is no need for you to fight with him.

You just try it sometimes. You have watched it—the same phenomenon happening in many ways. You see a drunkard walking on the road, and then he falls in the gutter. But he is not hurt. By the morning you will see him again going to the office, perfectly healthy and okay. The whole night he was in the gutter. He fell, but has not broken his ribs or his bones, he has no fracture. You fall—and you will immediately have a fracture. What is happening when a drunkard falls? He falls so totally, he goes with it. He is drunk, he cannot resist .

You can watch it many times. Just now it is raining. You will be going back home. You can take it in an aikido way, or you can take it in the ordinary way. The ordinary way is that you will see that your clothes will become wet, or you may get cold, or this may happen, or that may happen. And you will be against the rains. You will be running towards home in a bad mood, antagonistic.

This has happened many times. You try aikido. You relax, you enjoy the falling drops of water on your face. It is tremendously beautiful. It is so soothing, so cleansing, so refreshing. What is wrong in your clothes getting wet? Why be so worried about it? They can be dried. The heaven is meeting with the earth. Why miss the opportunity? Why not dance it?

Don't rush and don't run. Slow down, enjoy. Close your eyes and feel the drops falling on your eyelids, moving on your face. Feel the touch of it. Accept it ... a gift from heaven. And suddenly you will see—it is beautiful, and you have never looked at it that way.

Try it in ordinary life experiences. Conflict you have always been in. Now try accord. And suddenly you will see—the whole meaning changes. Then you are no more in antagonism with nature. Suddenly the sun arises, the clouds have disappeared, and a great light falls on your face. Take it easily, take it as a love gift from the sun. Close your eyes, absorb it. Drink the light. Feel happy, blessed. And you will see—it is a totally different energy.

THE DISCIPLINE OF TRANSCENDENCE, Vol. H

ALCHEMY Meditation is a process of alchemy. It is a very wrong notion, but very prevalent all over the world, that alchemy was just primitive chemistry. Alchemy had nothing to do with chemistry at all. Chemistry is part of science, alchemy is part of religion. Chemistry belongs to the world of matter, alchemy belongs to the world of consciousness ...

The real work was to transform the lower energies, metaphorically called baser metals, into higher energies, metaphorically gold. It was a process, of tremendous importance, to transform sexual energy into super-consciousness ..

Alchemy is one of the oldest mystic schools. Its origins

are really hidden far away in prehistoric times. But the whole process depends on a single method. meditation. Meditation contains the whole science of alchemy.

THE GOLDEN WIND

Love is the bridge between the body and the soul, hence love has a paradoxical nature. On the one hand, if you look at it through the body it is sex: on the other hand, if you look at it through the soul it is prayer. But it is the same energy. Love functioning physiologically is sex and functioning spiritually is prayer.

The work of a sannyasin consists in transforming sexual energy into prayer. That day is the greatest in your life when your sex is transformed into prayer. when your sex has no sexuality in it but becomes prayerful, when your sex does not drag you downwards, is no more part of the gravitational field, but starts helping you rise upwards.

There are two laws: one of gravitation. that which pulls you down; and the other of grace. that which pulls you up. Sex has to be transformed from gravitation to grace. This is *real* alchemy.

My sannyas is not a renunciation of life but a transformation. It is not an escape but a great adventure.

SCRIPTURES IN SILENCE AND SERMONS IN STONE

ALCOHOL Alcohol ... all societies have been against it. but still, they have to allow it, because they know that without alcohol there would be much chaos. Alcohol has to be allowed in mild doses, legal doses; legally it has to be allowed. Why? Because it soothes people; it is a tranquilizer. And people are in such an inner anguish, they need something to soothe them. Otherwise they would simply go berserk. They would simply go mad. So no society can afford freedom about alcohol, but no society can prohibit it completely. That is not possible. Either way it will be difficult to manage. Alcohol is a need. It is a need because the tension is so great inside that you would go mad because of it . . .

Only a meditative society can be free of alcohol . . .

THE GRASS GROWS BY ITSELF

The person who is interested in alcohol must be living

in misery, in a kind of suffering. That's why he wants to forget it all somehow. Alcohol is nothing but a chemical strategy to forget your miseries, anxieties, your problems, to forget yourself . . .

I am not in favor of any alcoholic beverages, I am not in favor of any psychedelic drugs either, because they all create illusory worlds for you and they are all distractions. They make you more and more oblivious of your own being, unaware of ■our own self.

My work is based on awareness. The word "awareness" is the golden key here. the master key.

THE BOOK OE THE BOOKS, Vol. VIII

The alcoholic is suicidal: but the egoholic. the powerholic, they are murderous: they are the really dangerous people. And the irony is that politicians again and again say they would like to prohibit alcohol completely. They are the *really* dangerous people. Have you ever heard of any alcoholic doing anything very wrong in the world's history? What wrong can they do?—at the most they can fall in a gutter ,

But the people who are power-intoxicated, they are dangerous people. Do you know?—Adolph Hitler was very much against alcohol. He was a *mahatma*: a non-smoker—he *never* smoked, he was against smoking: a non-meatateater—which is very strange—a vegetarian, a fain; no alcohol. and very very disciplined. He used to get up in the Bralmminhiira. early in the morning, his whole life. Used to go to bed early. You cannot find any fault in his character . .

Such a man of character proved to he the most dangerous man in human history. Now. it he had been a little alcoholic things would have been far better . . .

Alcohol has something of the religious in it—hence the appeal. What is the appeal of alcohol? It makes you forget yourself. It makes you forget your ego—it makes you forget your misery, anxiety, worry. It takes you away from the world; the world is really hell. It gives you a private door to enter into another world. At least for a few moments, a few hours, you are no more part of this ugly affair: you live in a private fancy. It gives you a dream.

Hence, all the religions are against alcohol because it is

competitive. Religion *also* gives you another door to escape from the world. Religion also makes techniques available to you so that you can drop your ego, but permanently. What alcohol can do only temporarily, religion helps you to do permanently. Religion can help you so much that not only is the worry forgotten but dropped. Alcohol is a very temporary measure. Hence the competition.

My own understanding about alcohol is that all the religions have been against it because they see the point: this is the competitor. If people become alcoholics they don't bother about religion; they have found a private technique of their own. Why should they bother about Mahavira and his meditations, and Buddha and his meditations?— and they take a long time and they are arduous. They have found a shortcut! They go to the pub and it is okay. For those few moments they are Buddhas . . .

Alcohol is a private door to religion. Not a very good door, very temporary, momentary. But *my* understanding is that humanity will remain alcoholic till religion becomes its alcohol. Till more and more people come to religion, alcohol is going to remain; alcohol cannot disappear from the world. I am not against alcohol, I am all for bringing people towards religion, towards meditation, prayer. Once they start entering into prayer, once they have the real thing, they will drop alcohol. But the real thing has to happen first .

My own observation has been this: that people, once they start getting into meditation, find it impossible to drink. By and by, it becomes a great problem for them, because whenever they drink, they lose all that they attain through meditation. Whenever they drink, they forget all the bliss that comes through meditation.

Alcohol is a technique for forgetfulness. If you are miserable it helps you to forget misery. If you are blissful it helps you to forget your blissfulness. So the whole technique, my technique is, first to make you a little more happy. Once you are happy, then it is your choice; I don't bother about it. I don't ask you to drop it. I say, "Now it is your choice." If you become a little happy you will not go for alcohol, because the moment you drink you will forget your happiness. It brings forgetfulness, whatsoever the case is— happy, unhappy, it brings forgetfulness. Once meditation

starts flowering inside you, new spaces, new blissful spaces, it becomes possible. Then it is for you to choose. When you have the real diamond, I don't think you are going to go for the artificial one.

And you ask me: What is the *point* in saran 'as?

Exactly the same that you are searching in alcohol. Exactly, precisely the same. But the alcohol can create only an illusion, and sannyas will give you the real thing.

ZEN: THE *PATH OF PARADOX*, Vol. III

ALERTNESS People are not alert at all. They are asleep. A kind of dullness, a kind of fog surrounds your being. It is very foggy and confused. Very rarely do you become alert, very, very rarely; rare are those moments. Gurdjieff used to say that if a man had them seven times in his life it is more than you can expect. Very rarely.

In very great danger sometimes you become alert. Somebody comes to kill you and puts a revolver on your chest—then for a single moment the fog disappears. Death is there. Or, if you are driving at ninety, a hundred miles per hour and then suddenly at a turn you see that now everything is gone, for a moment the accident seems to be certain, absolutely certain—the fog disappears. Hence the appeal of danger—because only in danger do you sometimes feel that you are. Hence the appeal of war. When people go to war and move into the clutches of death, sometimes rare moments come. But otherwise, in an ordinary, comfortable, convenient life, people go on snoring.

SUFIS: THE *PEOPLE OF THE PATH*. Vol. 1

ALIENATION That we are beloveds of God is something to be constantly remembered. Man has forgotten it completely, hence there is so much a feeling of being outsiders—as if we don't belong to the existence, as if the existence does not care, as if the existence is indifferent, as if we are just accidental, not essential.

The whole world is dominated by a dark cloud of alienation. And the reason is that we have forgotten a simple truth: God loves us, hence we are. We are his love-products. His *love* is the very base of our life. We can't breathe without his love. Our hearts will stop beating without his love. His

love is our existence. But because it is so close to us it is easy to forget about it. There is no distance between it and us. Hence we can't see it and we become oblivious of anything we can't see.

It has to be consciously remembered, and as the remembrance deepens all alienation disappears. The dark cloud is found no more and the world is full of sunshine. It is a joy to be because this is our home and we are not accidental. We are absolutely essential, we are needed. We are serving some greater purpose, something greater than we are, something bigger than we are.

EIGHTYFOUR THOUSAND POEMS

ALLELUIA! This is the state of alleluia: when all is gone, when all has disappeared and only pure nothingness is left behind. This is the benediction—alleluia! This is the ecstasy everybody is searching for.

THE HEART SUTRA

ALONENESS It is beautiful to be alone, it is also beautiful to be in love, to be with people. And both are complementary, not contradictory. When you are enjoying others, enjoy, and enjoy to the full; there is no need to bother about aloneness. And when you are fed up with others, then move into aloneness and enjoy it to the full.

Don't try to choose—if you try to choose you will be in difficulty. Every choice is going to create a division in you, a kind of split in you. Why choose? When you can have both, why have one? And it is a very natural process. It is just like when you are hungry you eat, and when you are full you stop eating . . .

The same is true about love and aloneness. Enjoy people because they are manifestations of God, but remember the other side is there also. So when you start feeling fed up there is no need to remain with people just out of politeness—don't try to be British—be authentic! It is very difficult not to be British, because we have always been told to be polite, to have certain manners, to follow etiquette. Even if you are bored you go on smiling. Even if you don't feel good with somebody you say, "It is a blessing to meet you." And you are cursing them.

Why do you go on creating such strange splits in yourself? It is time—man has come of age—it is time that we should be authentic. When you are feeling good with somebody, say so and say it totally, and when you are not feeling good, then you can just say, "Excuse me .. ." I am not saying be rude, but there is no need to suffer the presence of the other. Just say, "I would like to be alone, I would like my own space."

Up to now this has not been possible. If you love somebody you cannot say, "I would like to have my own space." This is sheer nonsense, inhuman! If you love somebody you should be sincere—that is the indication of love—you should be able to say, "Now I would like to have my own space." And you should allow the other also the same freedom to be with you or not be with you.

It is good if two persons agree to be together for a time, it is beautiful; but it is also good to be alone. Aloneness will give you peace, silence, equanimity, meditateness, awareness, a sense of integrity, centering, rootedness, groundedness—all these are great values. And love will help you to learn compassion, prayer, service—they are also great values, and they will enhance each other.

COME. COME, YET AGAIN COME

Aloneness is a flower, a lotus blooming in your heart. Aloneness is positive, aloneness is health. It is the joy of being yourself. It is the joy of having your own space.

Yes, when you are in love you feel aloneness. Aloneness is beautiful, aloneness is a blessing. But only lovers can feel it, because only love gives you the courage to be alone. Only love creates the context to be alone. Only love fulfills you so deeply that you are no more in need of the other—you can be alone. Love makes you so integrated that you can be alone and ecstatic. Love becomes the contrast: love and aloneness are two polarities of one energy ..

So when you are in love, a great need arises to be alone—*only* in love, remember, a great need arises to be alone. And real lovers are those who give freedom to the other to be alone. They will be full of energy soon and they will come together and shower their energy on each other. When alone,

the great desire to share will arise. See the rhythm: when in love, you would like to be alone; when alone, soon you would like to be in love. Lovers come close and go away, come close and go away—there is a rhythm. Going away is not anti-love: going away is just getting your aloneness again, and the beauty of it and the joy of it. But whenever you are full of joy, an intrinsic, inevitable necessity arises to share it. Nobody can contain joy—and that joy that can be contained by you is not of much worth. The joy is bigger than you, it cannot be contained by you. It is a flood! You cannot contain it; you have to seek and search for people to share it with.

What happens in your love affairs happens on a higher plane to all the Buddhas. When Buddha became enlightened, he became so full of energy, so full of joy, that he had to share it. For forty-two years he went from one village to another, constantly sharing his joy.

That's what I am doing with you . . .

It is out of too much that sharing arises. And enlightenment, Buddhahood, Christ-consciousness, bridge you with the God. Infinite sources of energy become available to you. Inexhaustible sources are yours. You can go on sharing, and the more you share, the more goes on coming to you.

Aloneness has reached its ultimate peak. The Master is the most alone person in the world, and hence the Master is the greatest lover in the world. You cannot find a greater lover than a Buddha or a Christ. But now the love is so qualitatively different that it has the quality of friendship, compassion, empathy. The passion has disappeared.

THE FISH IN THE SEA IS NOT THIRSTY

It is impossible not to be alone in your innermost being. That's why millions of people never try to go in, for the simple reason that they have an unconscious understanding; something instinctive in them says to them, "Don't enter there. It is dangerous—you will be all alone. Even if you shout there will be nobody to hear."

And the deeper you go, the more alone you are. When you reach the very source of your being the aloneness is absolute and the silence is eternal. Nothing stirs.

Afraid of that, people go on rushing outside doing this and that, remaining occupied with something or other .

And unless a man is capable of being alone he is not capable of *being* at all. He is not really a being. He is so superficial that to call him a being is to misuse the word. He is just the circumference without any center, a shadow without a soul.

*DANCE TIL THE STARS
COME DOWN FROM THE RAFTERS*

There is a higher kind of blissfulness which is attained only when one learns how to be alone. It arises from your very being. It wells up in you. And because it doesn't depend on anybody else it can become a continuous process; you can be in that bliss forever and forever. And the search is for that bliss . . .

Meditation means: bliss in being alone ... One is *really* alive when one has become capable of it, when there is no dependence any more on anybody, on any situation, on any condition. And because it is one's own, it can remain morning, evening, day, night, in youth or in old age, in health, in illness. In life, in death too, it can remain because it is not something that is happening to you from the outside. It is something welling up in you. It is your very nature . . . it is self-nature.

HALLELUJAH!

An inside journey is a journey towards absolute aloneness; you cannot take anybody there with you. You cannot share your center with anybody, not even with your beloved. It is not in the nature of things; nothing can be done about it . . . The moment you go in, all connections with the outside world are broken; all bridges are broken. In fact, the whole world disappears.

That's why the mystics have called the world illusory, *r Maya*, not that it does not exist, but for the meditator, one who goes in, it is almost as if it does not exist. The silence is so profound; no noise penetrates it. The aloneness is so deep that one needs guts. But out of that aloneness explodes bliss. Out of that aloneness—the experience of God. There

is no other way; there has never been any and there is never going to be.

JUST THE TIP OF THE ICEBERG

Celebrate aloneness, celebrate your pure space, and great song will arise in your heart. And it will be a song of awareness, it will be a song of meditation. It will be a song of an alone bird calling in the distance—not calling to somebody in particular, but just calling because the heart is full and wants to call, because the cloud is full and wants to rain, because the flower is full and the petals open and the fragrance is released ... unaddressed. Let your aloneness become a dance.

THE GUEST

Aloneness and silence are two aspects of one experience, two sides of the same coin. If one wants to experience silence one has to go into one's total aloneness. It is there.

We are born alone, we die alone. Between these two realities we create a thousand and one illusions of being together—all kinds of relationships, friends and enemies, loves and hates, nations, races, religions. We create all kinds of hallucinations just to avoid one fact: that we are alone. But whatsoever we do, the truth cannot be changed. It is so, and rather than trying to escape from it, the best way is to rejoice in it.

Rejoicing in your own aloneness is what meditation is all about. The meditator is one who dives deep into one's aloneness, knowing that we are born alone, we will be dying alone, and deep down we are living alone. So why not experience what this aloneness is? It is our very nature, our very being.

THE SOUND OF ONE HAND CLAPPING

ALTRUISM Altruism comes on its own, and I certainly teach you to be selfish, selfish in the true sense of the word. Know thyself—that is selfishness; be thyself—that is selfishness; and then act out of it—that too is selfishness. But if one has fulfilled these conditions, of being oneself, of knowing oneself, of acting according to one's own light,

then life becomes a great sharing, a great rejoicing. And one does not become egoistic about doing something good to people, one simply enjoys sharing one's own light. It is out of sheer joy, for joy's sake. One is not obliging anybody.

I'M NOT AS TRUNK AS YOU DRINK I AM

See also Selfishness, 3rd Series

AMBITION Seek the company of the humble, of the simple, of the silent ones, of the non-political, of the non-aggressive, and you may learn much. But it is always learned in the company of the innocent. Yes, you can learn much more by playing with children than by being with a politician. You can learn much more even by being with animals or trees than by being with the so-called rich.

And they can easily distract you because you are not yet centered. Ambitions are infectious. Avoid ambitious people, otherwise something of their fever is bound to infect you, is bound to affect you. You may start moving in a direction which is not yours, you may start doing things which you had never thought to do in the first place, but just because you fell in company with somebody .

Just look at your life—it is almost all accidental. It is not essential, it is accidental. Your father wanted you to be a doctor so you are a doctor. Now it was his ambition that his son should be a famous doctor; he fulfilled his ambition. He used you as a means to fill his ambition. This is not love—this is exploitation.

GUIDA SPIRITUALE

Ambition is the root cause of madness. Try to understand your ambitiousness; your effort to be somebody in the world will drive you mad. Just be nobody and then there is no problem. Drop ambitiousness and start living, because the ambitious person cannot live; he always postpones. His real life will always be tomorrow—and the tomorrow never comes. The ambitious person is bound to be aggressive and violent, and the violent and aggressive person is bound to go mad.

The non-ambitious person is peaceful, loving, compassionate. The ambitious person is always in a hurry, running, rushing towards something which he vaguely feels is there,

but he will never find it. It is like the horizon: it does not exist, it only appears. The non-ambitious person lives herenow, and to be herenow is to be sane. To be totally in this moment is to be sane.

Sanity means a state of peace, harmony, joy, blissfulness, benediction.

ZEN: THE SPECIAL TRANSMISSION

Society needs you to be egoists because unless you are egoists you will not be ambitious. And if you are not ambitious then the whole economic structure, the political structure—all will simply collapse. They all depend on ambition. So every child has to be poisoned through ambition. And ambition means ego: you have to be the first. You have to be the president of the country, the prime minister of the country. You have to be the richest man, you have to win the Nobel Prize, you have to be Mister Universe, and you have to be a beauty queen—and all kinds of nonsense! Only one thing is not allowed you: to be yourself, simply yourself. Everything else you can try, but never be just simply, ordinarily yourself.

If everybody is simply himself the whole economic structure and politics will go down the drain. Who would like to be the president? For what? It will be impossible to find somebody to become president unless you make it a punishment: somebody commits some crime and then he has to be president of the country. Somebody commits a crime or is found trying to commit suicide; then he can be punished by being prime minister. Things like that ... otherwise who would suffer all kinds of neuroses and psychoses and tensions and anguish and anxiety? Who would be so stupid as to waste his life?

The whole of religion is a rebellion against the structure of ego and ambition.

EIGHTYFOUR THOUSAND POEMS

It happened that one of my university teachers came to see me. He said: "You must remember that I was your teacher." So I told him: "Yes, I remember. How can I forget? It is in spite of you that I am whatsoever I am. You could not succeed with me. You tried and I will always feel thankful towards you that you failed. You couldn't succeed."

He really loved me and he tried in every way to force me into the academic world. He loved me so much and he cared so much about me that whenever there would be an examination, in the morning he would come with his car and take me to the examination hall, because he was always afraid that I may not go or that I may be meditating. Before examinations he would come to tell me: "Read this, read this, read this. This is coming up, because I am the paper-setter." And again and again he would remind me: "Have you read that or not? And know well that I am the paper-setter and that is coming up." He was always afraid that I wouldn't listen to him.

He loved me. Your parents also loved you, your teachers also loved you, but they are unconscious, they don't know what they are doing. Even though they love you something goes wrong, and that something is that they try to give you something according to themselves. He wanted me to become a great university professor, somewhere in some great university—head of a department, or a dean or a vice chancellor. He imagined these things and I always laughed and asked him: "What will I gain through this? What have you gained? You are a head of the department, a dean with so many degrees—Honorary Doctor of Literature, and this and that—what have you gained?" And he would smile knowingly and say: "You just wait and do whatsoever I am saying." Because at this question, "What have you gained?" he would always feel a little perplexed, confused.

What could he say? He had not gained anything and now he was nearing death. He would have liked his ambition to move through me. He would have liked me to carry his ambition.

WHEN THE SHOE FITS

AMEN "Ameen" has a few other meanings too. The blessed one is only one of the meanings. The other is saying yes, total yes; hence every prayer ends with "ameen". The ending of the prayer with "ameen" means: Lord, I say yes to you, a total yes to you. The same word, "ameen", has become in Christianity, "amen". Their prayers also end with amen. A prayer cannot find a better end. What else could be a better end to a prayer? In fact a prayer is nothing but saying yes

to God, in so many ways, in a thousand and one ways, saying: Yes, I am ready . . . yes, I am available . . . yes, do whatsoever *you* want to do. Yes, thy will be done, thy kingdom come! And the moment you say yes to God, blessings start showering on you. To say yes is to become blessed . . . Just a simple word "yes" can revolutionize your whole being. Sannyas is a way of saying yes. It is saying "ameen" to God!

Be full of love so you can be full of yes. When the no disappears, all misery, all hell disappears. When there is yes, and only yes left—every fiber of your being is saying yes, every cell of your being is dancing and saying yes—then you are in tune with existence, then you are no more separate; you have fallen in rhythm with God.

THE RAINBOW BRIDGE

See also Yes, 3rd Series

AMERICA See Cross-breeding
Experience

AMPUTATION It is very difficult to accept cutting one limb of the body, but nothing to be worried about; just go through it . . .

It will create a detachment with the body . . . and you are not the body, so nothing to be worried about. And sometimes blessings come in the form of curses. One never knows!

Just accept it as a gift of God—this too! Everything is a gift, and things are so mysteriously related. For example, you are here because of this operation, otherwise you would have missed me. Now your whole life will be totally different. The leg is nothing to be worried about—the body has to go one day; nothing to be worried about.

If you can totally accept the foot being removed as a gift of God, that will bring a great transformation in your consciousness; that will be a revolution. So don't miss this opportunity! Accept it as a gift—not angrily at all, not sadly at all.

When Jesus is crucified, at the last moment he wavers and says, "What are you doing to me? Why this agony? Have

you forsaken me?" He becomes doubtful for a single moment; it is natural. Being crucified, he must have felt doubt as to whether there was a God or not, or was he just a neurotic and just protecting himself? If God is a father then what is he doing to his son? It was natural and human, very human of Jesus, but he understood immediately and he said, "No, not my will, but thy will be done! Thy kingdom, thy will—who am I?"—and he relaxed.

And to me, that moment he became Christ—that moment. Up to that moment he was just Jesus, a human being. In that moment the revolution happened: he accepted.

So let this be a great situation: accept it! If God wills it that way, perfectly good—one is ready to go the whole way, wherever he leads. Thy will be done; let that be your mantra .

If you can accept it with no strings, with no conditions, if you can accept it also as a gift, you will have a new beginning, a new birth, you will be reborn, and your whole life will be of a different quality . . . so don't miss this! It is nothing to do with whether the disease goes or not—that is not the point at all. Whether you remain alive or not, that is not the point. If even for a single moment you can attain to that perfect let-go in which you are no more willing anything against God, it is enough: you have attained. That's all life can give—more is not possible. That is the moment of bliss, of ecstasy.

So go back happily, almost rejoicing in it, thankful, with gratitude, and just tell the doctors "Now do it—I am ready!" And let it be a celebration,

THIS IS IT!

ANALYSIS The method of the head is analysis and the method of the heart is synthesis.

When you analyze something you destroy its life. For example, if you give a rose flower to a chemist and you tell him, "Look, what a beautiful flower it is!" he will say "I will have to dissect it. I will have to find where the beauty is." And he will analyze the flower. He will find how much earth is there and how much water and other chemicals, but he will not find beauty because beauty is not a chemical, beauty

is not matter. He will simply deny it, he will say there is no beauty.

But the poet or the painter, they approach life through a totally different way. For them chemicals do not matter, matter does not matter. For them beauty is the most significant phenomenon. They will dance and rejoice. Their way of seeing is through love. Love reveals beauty, logic destroys it.

All that medical science knows about man is about dead bodies, because they go on doing postmortems on dead bodies. Even if you cut up a living body, the moment you cut it up, it will be dead. So whatsoever medical science knows about man is about a dead man, not about an alive man. That's why they will deny that there is a soul, because they have not found it. They cannot put it in a test tube; it is not observable either. It is a totally different world: it is found through the heart.

Analysis is not the way to find the ultimate truth, the living truth. Analysis is right as far as matter is concerned. Synthesis is the right approach towards life. And that's what I teach here.

JUST THE TIP OF THE ICEBERG

ANDROGYNY In modern science a new concept is becoming very prevalent—they call it androgyny. Buckminster Fuller has defined androgyny as the characteristic of a whole system, an organism. An organism has something which is not just the sum total of its parts. It is called synergetic—that is, more than the simple sum of its parts. When these parts are united in a functioning whole, in a working order, a synergetic dividend appears—the "tick". You can open a clock and you separate everything—the tick disappears. You put the parts together again in a functioning order—the tick appears again. The tick is something very new. No single part can be made responsible for it; no single part had it. It is the whole that ticks.

That tick is the soul. You take my hand away, you take my leg away, you take my head away, and the tick disappears. The tick is the very soul. But the tick remains only in an organic unity.

God is the tick of this whole existence. You cannot find God by dissecting, God can be found only in a poetic vision of unity. God is a synergetic experience. Science can never reveal it, philosophy can never come to it—only a poetic approach, a very passive, a very loving approach, can. When you fall en *rappo*rt with existence, when you are no more separate as a seeker, when you are no more separate as a watcher, when you are no more separate as an observer, when you are lost into it, utterly lost—it is there, the tick.

ZEN: THE PATH OF PARADOX, Vol. 1

ANGELS Angels don't exist factually, but they have a great importance mythologically.

No mythology in the whole history of humanity is without the idea of angels. Religions differ about almost everything, but all the religions have some place for the myth of angels. Hence there must be something significant which cannot be related without bringing in the myth of angels. First that has to be understood.

The angel is thought to be a divine messenger. Man does not exist in a vacuum, man does not exist like an island. He is in constant communion with God or with the whole or with Tao. He may be aware of it, he may not be aware of it—that will make a lot of difference. But the tact remains true, whether you are aware or not aware of it, that man is in a constant communion with existence. That is the first thing the myth of the angels represents, that man and existence are deeply in communion. The angels are thought to be messengers of God bringing messages to human beings. They are running between heaven and earth constantly.

If you drop the idea of the angels and just look around you will find a thousand and one things continuously running between the earth, the earthly plane, and heaven, the divine plane. As one becomes more alert one finds more and more connections. We exist in a cosmic net and we are part of it.

In the East it is said that the universe is like a spider's web. If you touch a single thread of the spider's web, the whole web will feel the vibration. Touch a single blade of grass and you have touched the greatest star, the farthest away star, because the whole is an organic unity; nothing

is unrelated. It is only human ignorance that has created the idea of the ego . . .

The ego is an effort to disconnect yourself from the whole, although you cannot disconnect yourself from the whole, but you can live in the belief that you have succeeded. Your belief is the cause of your hell. Drop the belief of the ego and suddenly you will see messengers running between you and the whole continuously, every moment, day in, day out. Then the birds singing bring messages, the flowers opening bring messages, then the stars twinkling in the night bring messages. Then the whole existence becomes an open book, the *real* Bible. Then you need not go into old, rotten scriptures; you can simply look around and start reading existence. And then there are sermons everywhere, scriptures everywhere, songs everywhere.

This is the first thing that is represented by the beautiful myth of the angels. You must have seen pictures of the angels: they all look like small children, they are not even young. They look childlike—their faces have the same innocence, the same purity, the same unpoisoned state. Their eyes, their cheeks, their whole personality is that of a child—as if a child has been magnified, as if you are looking at a child through a magnifying glass.

All the Buddhas have said: Unless you attain your childhood again you will not know what the truth is. But they are not childish, remember—childlike of course, but not childish. To be childish is to be retarded, to be childlike is to be innocent. To be childlike is healthy, to be childish is very unhealthy . . .

The angels represent childlike innocence, but not childishness. Only this innocence can make you connected with godliness, hence angels are messengers of God, connections with God. You must have seen angels in pictures, you must have read about them. They are always singing, dancing, praising the lord, "Alleluia!" All that they do is play on the harp and sing alleluia. Yes, there is a state of innocence which is all song and all music and all harmony and all joy and all alleluia.

Remember that angels represent all this: the totality of life,

the innocence of life, the celebration of life. And then immediately you are also connected with the divine, you are *no* more disconnected. You don't feel alien. You are no more an outsider, you become an insider. Then existence belongs to you and you belong to existence.

ZEN: THE SPECIAL TRANSMISSION

ANGER Anger arises as a protection against pain. If somebody hurts you, you become angry as a protection of your being against pain. So every pain is suppressed by anger—layers and layers of anger on pain ..

It is just as if we dig a hole in the earth to make a well. First we have to remove the earth and many layers of stone, and then the water comes up. At first it is not clean water, it is muddy; then by and by cleaner sources become available. First anger will come—and it has many layers like earth. Then sadness will come like muddy water, and then pain, clean pure pain, will be available. And pure pain is tremendously beautiful because it will give you another birth immediately.

ABOVE ALL, DON'T WOBBLE

In fact anger is a bondage. I am not angry with you because I am not in bondage. I have not been angry with anybody for years because I don't make anybody responsible. I am free, so why should I be angry? If I want to be sad, it is my freedom. If I want to be happy, it is my freedom. Freedom cannot be afraid, freedom cannot be anger. Once you know that you are your world, you have penetrated into a different kind of understanding. Then nothing else matters—all else are games and excuses.

ABOVE ALL, DON'T WOBBLE

Ordinarily, anger is not bad. Ordinarily, anger is part of natural life; it comes and goes. But if you repress it, then it becomes a problem. Then you go on accumulating it. Then it is not a question of coming and going; it becomes your very being. Then it is not that you are sometimes angry; you remain anger, you remain in rage, and you just wait for somebody to provoke it. Or even a hint of provocation and you catch fire and you do things for which, later on, you will say, "I did it in spite of me."

Analyze this expression—"in spite of me". How can you do anything in spite of you? But the expression is exactly right.

Repressed anger becomes a temporary madness. Something happens which is beyond your control. If you could have controlled, you would have controlled it still—but suddenly it was overflowing. Suddenly it was beyond you. You couldn't do anything, you felt helpless—and it came out. Such a person may not be angry, but he lives and moves in anger.

If you look at people . . . stand by the road and just watch . . . you will find two types of people. Just go on watching their faces. The whole humanity is divided into two types of people. One is the sad type, who will look very sad, dragging somehow. Another is the anger type—just bubbling with madness, ready to explode at any excuse.

Anger is active sadness; sadness is inactive anger. They are not two things.

Watch your own behavior. When do you find yourself sad? You find yourself sad only in situations where you cannot be angry. The boss in the office says something and you cannot be angry; it is uneconomical. You cannot be angry and you have to go on smiling—then you become sad. The energy has become inactive. You come home, and with your wife you will find a small thing, anything irrelevant, and you become angry.

People enjoy anger, they relish it, because at least they feel they are doing something. In sadness, you feel that something has been done to you. You have been at the passive end, at the receiving end. Something has been done to you and you were helpless and you could not retort, you could not retaliate, you could not react.

In anger, you feel a little good. After a big bout of anger, one feels a little relaxed . . . feels good. You are alive. You can also do things ..

The people you see on the streets who have become sad, so permanently that the face has taken a certain mold, are the people who are so helpless, so down the rung of the ladder, that they can't find anybody to be angry with. These are the sad people. Up higher on the rung you will find angry people. The higher you go, the angrier are the people you

will find. The lower you come, the sadder are the people.

In India, go and see the untouchables, the lowest class: They are sad. Then go to the brahmins—they are angry. A brahmin is always angry; for any small thing he will go mad. He is a brahmin. An untouchable is simply sad because there is nobody else below him on whom he can throw his anger. Anger and sadness are both faces of the same energy .. repressed.

Patience comes when you are neither angry nor sad.

Patience is a great phenomenon. When you are neither angry against anybody nor sad against anybody—sadness and anger both have gone; your energies have settled, centered, you are at home . . . Patience means now you have come back home. Now nothing distracts, nothing disturbs. You are so happy, so blissful inside, that everything else is irrelevant.

NIRVANA: THE LAST NIGHTMARE

You may not have observed that you are a closely-knit system of many layers. If you are running, then your breathing changes because more oxygen is needed. When you are running your breathing changes, and when your breathing changes your thoughts immediately change.

In Tibet they say if you are angry, then just run. Have two or three rounds of your house, and then come back and see where your anger has gone—because if you run fast, your breathing changes; if your breathing changes, your thought pattern cannot remain the same, it has to change.

But there is no need to run. You can simply take five deep breaths, exhale and inhale, and see where your anger has gone. It is difficult to change anger directly. It is easier to change the body, then the breathing and then the anger. This is a scientific process.

YOGA: THE ALPHA AND THE OMEGA, Vol. I

Anger is just a mental vomit. Something is wrong that you have taken in and your whole psychic being wants to throw it out; but there is no need to throw it out on somebody. Because people throw it on others, society tells them to control it.

There is *no need* to throw anger on anybody. You can go to your bathroom, you can go on a long walk—it means

something is inside that needs fast activity so that it is released. Just do a little jogging and you will feel it is released, or take a pillow and beat the pillow, fight with the pillow, and bite the pillow until your hands and teeth are relaxed. Within a five-minute catharsis you will feel unburdened, and once you know this you will never throw it on anybody, because that is *absolutely* foolish.

First thing in transformation then is to express anger, but not on anybody, because if you express it on somebody you cannot express it totally. You may like to kill, but it is not possible; you may like to bite, but it is not possible. But that can be done to a pillow; a pillow means "already enlightened"; the pillow is enlightened, a Buddha. The pillow will not react, and the pillow will not go to any court, and the pillow will not bring any enmity against you, and the pillow will not *do* anything; the pillow will be happy. And the pillow will laugh at you.

AND THE FLOWERS SHOWERED

See also Sexuality, 3rd Series

ANGUISH There is great anguish in every heart—the anguish of not knowing oneself, the anguish of not knowing from where we are coming and to where we are going and who are we and what this life is all about. What is the meaning of life?—this is our anguish, our agony.

Life seems to be so futile, so utterly meaningless, a mechanical repetition. Every day you go on doing the same things again and again, for what? The anguish is that man feels very accidental; there seems to be no significance. And man cannot live without experiencing some significance, without experiencing that he contributes something meaningful to the world, that he is needed by the existence, that he is not just a useless phenomenon, that he is not accidental, that he is required; that he is fulfilling something tremendously significant. Unless one comes to feel it, one remains on fire.

The existentialist thinkers have made many words well-known. One of those words is "anguish"; anguish is spiritual agony. It is not that everybody feels it; people are so dull,

so stupid, so mediocre. Then they will not feel the anguish, they will go on doing small things their whole lives and they will die. They will live and they will die not knowing what life really was. In fact when people are dying they become aware for the first time that they have been alive; in contrast to death they become alert: "I have missed an opportunity." That is the pain of death. It has nothing to do with death directly but only indirectly. When one is dying one feels great pain; the pain has nothing to do with death. The pain is: "I was alive and now all is finished and I could not do anything meaningful. I was not creative, I was not conscious, I lived mechanically, I lived like a somnambulist, a sleepwalker."

THE BOOK OF THE BOOKS, Vol. V

ANIMA In each being there is anima. "Anima" means the feminine principle, the passive principle, the inactive principle, the woman, yin ... it is the substance of consciousness. It is not consciousness itself but the substance. Without it consciousness cannot exist. It is the very matter, it is the house in which consciousness lives . . .

It is very simple. The woman is immensely tethered to the body, to the substance, to the house. If man had been left alone, at the most there would have been tents but not houses . . . Man would have remained a vagabond, a wanderer, a traveler, a hunter. He would have continued to rush from one place to another. You can see it in many ways. There are many manifestations of it .

The woman remains attached to property: the house, the car, the land, her ornaments, her clothes. This is because of the principle inside. She is the substance of consciousness . .

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

Animus is the male principle, *yang* ..

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

Man is a dreamer. The male principle is the principle of dreaming. No woman can understand why people are so

interested in going to the moon. It looks so foolish. For what? What are you going to do there—some shopping? . . .

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

The anima in everybody, whether man or woman, has to be subjugated. Why?—because it is the form, it is the body, it is matter. The spirit has to be the master, the spirit has to rise above the body. The spirit has to make the body follow it, not vice versa. So whether one is a man or a woman doesn't matter. The anima inside has to be made a follower of the animus because only the animus can search and seek .. .

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

Woman is stagnant. Man is dynamic. That's why you see women looking so restful and men looking so restless .. . The principle of rest is woman and the principle of restlessness is man, hence the roundness and the beauty of woman and the constant feverish state of man.

But to grow you will need the restless principle in you, because growth means change. The woman is basically orthodox, the man is basically unconventional. The woman always supports the status quo, and the man is already ready to go for any stupid revolution. Anything changing, and he is for it .

Growth needs the principle of stasis in you to melt. The woman in you is frozen; it has to be melted so you can become a river. But the river also needs the support of the banks—which are static, remember. If the river has no banks it will never reach the ocean. So the river has to melt, become water, and still has to take the support of the banks, which are static. The perfect man is one who has used his dynamism as the river and who has used his stasis as the banks. This is the perfect balance. Then you have used your animus to grow, and you have used your anima to make

your growth an established fact, not just a momentary phenomenon . . .

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

That's my whole effort here: to release your animus from the grip of the anima. Once the animus is released from the grip of your anima, then we can use the anima too; but not before. Hence my insistence on dynamic methods of meditation . . .

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

If your anima can help your animus that is real marriage, the inner marriage. Then you start becoming integrated . . . Then anima and animus melt into each other. And when they melt utterly, the world has disappeared, you are again one. And to be one is know God. To remain two is to remain in the world. And the secret, the experiment, has to happen within you, it has nothing to do with the outside world.

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

THE SECRET OF SECRETS, Vol. I

ANIMAL When for the first time Danvin said that man is a growth, a growth from certain animal species, he was opposed vehemently because man has always been thinking of himself as a descendant of God—just a little bit lower than the angels. And to conceive of the ape as man's father

was very difficult—in a way, impossible. God had been the father, and suddenly Darwin changed it. God became dethroned and apes were throned; the ape became the father. Even Darwin felt guilty about it as he was a religious man. This was a misfortune, that the facts were saying that man has come through animal evolution, that he is part of the animal world, that he is not something different from animals.

Adam felt ashamed. That shame came because he could now compare himself with animals. In a way, he was different now because he was aware. Man clothed himself just to differentiate between animals and himself. And then we are always ashamed about something which looks animal-like; the moment someone is doing something animal-like we say, "What are you doing? Are you an animal? " We can condemn anything if we can prove that it is just animal-like. We condemn sex because it is animalistic. We can condemn anything if somewhere it can be linked with animals.

With awareness came condemnation—condemnation of the animal. And this condemnation has produced the whole body of suppression, because man is an animal. He can go beyond it; that is another thing. But he belongs to animals. He can transcend, but he comes from the animal. He *is* an animal. One day he may not be; he can go beyond. But he cannot deny the animal heritage. It is there. And once this thought came to the human mind, that we are different from animals, then man began to suppress everything in him that was part of animal heritage. This suppression has created a bifurcation, so every man is two, double. The real, the basic, remains the animal; and the intellectual, the cerebral, goes on thinking in terms of fallacious things that are abstract—about the divine. So only a part of your mind is identified by you as yourself and the whole is denied.

THE ULTIMATE ALCHEMY, Vol. II

Love is divine. Lust is animal, love is divine—and man hangs between the two. Whatsoever he knows as love is a mixture of lust and love: something of the animal and something of the divine. Hence man remains very confused about love, about what exactly it is ...

My effort here is to make you aware that love can manifest in both ways: as lust, as animal desire—then it is possessiveness, jealousy, then it is a subtle effort to dominate the other, exploit the other; or it can express itself as divine—then it is pure fragrance, prayer. One has to be very aware not to get these two things mixed. And one has to constantly move onwards so that the animal is left behind.

Slowly slowly a point comes, a point of no-return, from where the animal disappears, it does not follow you any more. That is the moment of samadhi, *satori*, enlightenment. Then all that you are is purely divine, godly. But love is the door, love is the energy to be transformed. Love is the only energy available to man. Through it you can fall, through it you can rise. It is like a staircase: you can go downwards, you can go upwards. The same staircase can be used in both possible ways; it depends on how you use it.

Love is a great art. The art consists in dropping the animal more and more and evolving divine consciousness in your being.

SCRIPTURES IN SILENCE AND SERMONS IN STONE

ANIMUS See Anima

ANTICHRIST The priest is the Antichrist; the pope is the Antichrist; these thousands of Catholic and Protestant missionaries, these are the Antichrists. The Antichrist has already happened! The first Antichrist was Peter, who founded the church . . .

The people who have experienced truth are Christs, and the people who are exploiting in the name of their truth are the Antichrists. To me, Christ is not a person: Jesus is a person. Christ only symbolizes the ultimate flowering of one's consciousness.

THE WILD GEESE AND THE WATER

ANXIETY Desires don't create anxiety, as ordinarily is believed. Anxiety creates desire,

Man is anxiety.

Just the other day I was telling you: animals have no anxiety, because they don't have to become—they are. A dog is a dog, and a tiger is a tiger, and there is no problem! The

tiger is not trying to become a tiger. He is He already is! There is no becoming involved.

In the world of animals there is no anxiety. In the world of Buddhas again there is no anxiety, they have arrived, they have become. They are *siddhas*—they are beings. Now there is no goal left, no movement. The journey is complete. They have arrived home . . .

Between these two is man: half animal, half Buddha. And that is where anxiety exists. Anxiety is *this* tension. A part of you wants to go back to the animals. It goes on pulling you backwards, It says, "Come back! It was so beautiful—where are you going? "

The other parts go on hoping for the future. In some indirect way you know perfectly well that to be a Buddha is your destiny. The seed is there! And the seed goes on saying to you, "Find the soil, right soil, and you will become a Buddha. Don't go back! Go ahead . . ."

This tug-of-war is anxiety. Anxiety is one of the *most* important words to be understood, because it is not only a word: it is the very situation man finds himself in. This is the human dilemma. The most fundamental dilemma is anxiety: To be or not to be? To be this or to be that? Where to go? Man is stuck on a crossroads, all the possibilities open. But if you choose one, you have to choose against other possibilities—hence the fear. You may be choosing wrong. If you go to the right—who knows?—the path going to the left may have been the right path . . .

This is the anxiety: Where to go? What to do? And whatsoever you do, anxiety will remain. If you become an animal, the Buddha part will go on rebelling against it. Go and do something that your animal part feels good doing, but your Buddha part starts creating guilt in you . . .

If you follow one part, the other part makes you feel guilty. And vice versa. This is anxiety. And this anxiety is very existential. It is not that somebody is suffering it and somebody is not suffering—no. It is existential: everybody is *born* into it. Humanity is born into it. Human beings are born into anxiety. That is their challenge. That is the problem they have to solve—that is the problem they have to transcend.

Now, there are two ways to transcend it. One is the way

of the world—you can call it desire. Desire is the way to hide this anxiety. You rush into earning money, madly. You become so absorbed in earning money that you forget all existential anxiety. Then there is no point, no time, to think about real problems. Then you put aside everything and you just go into the search for money, more money. And as you get money, more and more desire arises. This desiring for money or political power is nothing but a cover for your anxiety . . .

Desire is a way to avoid anxiety, but only to avoid. You cannot destroy it by desiring. And desire gives you small anxieties, remember, very small anxieties, which are not existential. Of course, when you are earning money you will have a few anxieties: the market and the sharemarket, and things like that, and prices. And you have put so much money—are you going to earn out of it or are you going to lose? These small anxieties. These are nothing compared to the real anxiety—these are tricks to avoid the real . . .

Desire is a cover-up for anxiety. It is a trick, a strategy. And meditation is to uncover it . . .

Real meditation is not a technique. Real meditation is just relaxing, sitting silently, letting it happen, whatsoever it is. Allowing the whole anxiety to come up, to surface. And watching it, watching it. And doing nothing to change it. Witnessing is real meditation.

In that witnessing your Buddhahood will become more and more powerful. Witnessing is the nourishment for your Buddhahood. And the more powerful your Buddhahood is, the less anxiety there is. The day your Buddhahood is complete, all anxiety is gone.

THE PERFECT MASTER, Vol. 1

APOCALYPSE See Holocaust

APOLOGY Apology is needed because there is no relationship, the other is a stranger. Explanation is needed because there is no love. If there is love then there is no need for an explanation, the other will understand. If there is love, there is no need for apology, the other will understand—love always understands.

So there is no higher morality than love, there cannot be.

Love is the highest law, but if it is not there then substitutes are needed. Stepping on a stranger's foot in the marketplace an apology is needed, and an explanation also: "This place is so crowded."

With reference to this, one thing has to be understood. In the West even a husband will offer an apology, a wife will offer an explanation. It means that love has disappeared. It means that everybody has become a stranger, that there is no home, that every place has become a marketplace. In the East it is impossible to conceive of this, but westerners think that easterners are rude. A husband will never give an explanation—no need, because we are not strangers and the other can understand. When the other cannot understand, only then apology is needed. And if love cannot understand, what good is apology going to do?

If the world becomes a home, all apologies will disappear, all explanations will disappear. You give explanations because you are not certain about the other. Explanation is a trick to avoid conflict, apology is a device to avoid conflict. But the conflict is there, and you are afraid of it.

This is a civilized way to get out of the conflict! You have stepped on a stranger's foot, you see the violence in his eyes—he has become aggressive, he will hit you. Apology is needed, apology will calm his anger—it is a trick. You need not be authentic in your apology, it is just a social device, it works as a lubricant. You give an explanation just to say: "I am not responsible, the place is so crowded, it is a marketplace, nothing can be done, it had to happen." Explanation says, "I am not responsible" . . .

Love is always responsible, whether the place is crowded or not—because love is always aware and alert. You cannot shift the responsibility to the situation, you are responsible . . .

What are you really doing when you say "Sorry"? Your sleep is broken, you were walking in a dream—you must have been dreaming, imagining, something was on your mind—and then you stepped on someone. Not that the place was crowded—you would have stumbled even if no one had been there, even then you would have stepped on someone.

It is you, your unconsciousness, your unconscious behavior. A Buddha cannot stumble even if it is a marketplace,

because he moves with full consciousness. Whatsoever he does, he does knowingly. And if he steps on your foot, it means he has stepped knowingly. There must be some *reason* for it.

THE EMPTY BOAT

APOPHATIC It is negative language which speaks of God in terms of what he is not. This brings you closer to the truth because it *does* not say anything about God; it does not affirm anything. It is not *via positiva*, it is *via negativa*. It simply says, "God is not this, God is not this." It simply denies.

Dionysius says it is like a man who is trying to make a statue out of a marble rock. He *goes on* chipping, cutting pieces of rock, goes on throwing pieces of rock, chunk by chunk. Slowly slowly the statue emerges.

When you are with a Master who knows the art of apophatic language . . . And a Master cannot be a Master without knowing the use of apophatic language. All Masters are *via negativa*, *neti neti*, neither this nor that. If they sometimes speak in descriptive language, this is only for the newcomers, for the initiates, but not for the adepts, not for those who are getting a little more mature, a little more centered. For them they always speak the language of negation. They always say, "This is not, this is not, this is not ..." They go on eliminating the unnecessary. And finally, when they have eliminated all, they say, "Now, this is it!" But still they will not describe it, they will only say, "This is it! Now, here ... this silence ... this *agnosia* ... this is it!"

THEOLOGIA MYSTICA

ARCHERY And now, start practicing your archery with a more meditative mind. This will be the change which has to be brought in. The ordinary archer thinks of the target, his whole concern is how to reach the target. He is concerned with the other end—there. If he succeeds in hitting the target he is happy. But when archery is to be transformed into meditation you have to think of this end—you! The target becomes secondary; the archer becomes primary. What is more important is in what kind of mind the arrow

leaves the bow. It has to reach the target—that is secondary—but in what kind of state, in what kind of mind the arrow leaves you is more primary.

You should be non-tense, utterly relaxed, at rest, with no thoughts in the mind—just empty. Let the arrow leave you in emptiness. And then it becomes a great meditation. That's how Zen people have used archery for centuries.

Have you read one book by Herrigel? Read it again, meditate over it.

THE NO BOOK

Three years of study passed and Herrigel started feeling that it was a waste of time. The Master went on insisting that *he* should not shoot. He told Herrigel: Let the arrow leave by itself. You should not be there when you aim, let the arrow aim itself.

This was absurd. For a western man particularly, it was absolutely absurd: "What do you mean, let the arrow shoot itself? I have to do something." And he continued shooting, never missing the target.

But the Master said: "The target is not the target at all. You are the target. I am not looking at whether you hit the target or not. That is a mechanical skill. I am looking at you, to see whether you are there or not. Shoot for fun! Enjoy it! Don't try to prove that you never miss the target. Don't try to prove the ego. It is already there, you are there, there is no need to prove it. Be at ease and allow the arrow to shoot itself . . ."

The western mind is always interested in the end result and the East is always interested in the beginning, not in the end. To the eastern mind the end is useless; the importance is in the beginning, in the archer, not in the target. So the Master said: "No!" Then completely disappointed, Herrigel asked permission to leave. He said: "Then I will have to go. Three years is so long and nothing has been gained. You go on saying no, that I am still the same."

The day he was to leave he went to say goodbye to the Master and found him teaching other disciples. This morning Herrigel was not interested, he was leaving, he had dropped the whole project. So he was just waiting there for

the Master to finish so that he could say his goodbye and leave.

Sitting on a bench he looked at the Master for the first time. For the first time in three years he looked at the Master. Really, he was not doing anything; it was as if the arrow was shooting itself. The Master was not serious, he was playing, he was in fun. There was nobody who was interested in hitting the target.

Ego is always target-oriented ..

For the first time Herrigel looked because now he was not interested. It was none of his business now, he had dropped the whole thing. He was leaving so there was no question of seriousness. He had accepted his failure, there was nothing to be proved. He looked, and for the first time his eyes were not obsessed with the target.

He looked at the Master and it was as if the arrow was shooting itself from the bow. The Master was only giving it energy, he was not shooting. He was not doing anything, the whole thing was effortless. Herrigel looked, and for the first time he understood.

As if enchanted, he approached the Master, took the bow in his hand, and drew back the arrow. The Master said: "You have reached. This is what I have been telling you to do for three years." The arrow had not yet left the bow, and the Master said: "Finished. The target is attained."

Now he was having fun, he was not serious, he was not goal-oriented ...

When an archer is shooting for fun he has *all* his shill.

Because his whole being is available. And when the whole being is available, you have a beauty, a grace, a totally different quality of being. When you are divided, serious, tense, you are ugly. You may succeed, but your success will be ugly. You may prove that you are somebody, but you are not proving anything, you are simply creating a false image. But when you are total, relaxed, whole, nobody may know about you, but you are.

THE EMPTY BOAT

ARGUMENT In fact, ninety-nine percent of the problems which create fighting, argument, can be avoided.

The child asks you, "Daddy, can I go out and play? " and the immediate response of almost all daddies is "No!" Now the quarrel starts. And all children know how great your patience is. They will tramp their feet in front of you, they will go into a tantrum, they will cry, they will start throwing their toys, tearing their books. And then finally you will say, "Go out and play!" This you could have done before, you could have said yes, because there was nothing wrong. But somehow our whole upbringing is quarrelsome, argumentative . . .

Mahavira has said that the most fundamental quality needed by the seeker is to know what is essential and what is non-essential. He calls it *vivek discrimination* because if you don't know what is essential and what is non-essential you may be lost into the non-essential, because the non-essential is ninety-nine percent and the essential is only one percent. The non-essential is a vast, thick jungle; once you get lost into it you may never find the essential. And people get in every way entangled with the non-essential.

Just watch how many things can be avoided without compromising, then avoid them; how many words can be avoided without any trouble, then avoid them, because each single word uttered may bring some trouble for you. In fact, except words, what brings trouble to you?

You say something and the wife jumps up, and she says, "Why did you say this? " And you go on explaining, "I didn't mean that," and now it is impossible to come to a conclusion. Soon there will be a banging of the doors and throwing of the pots and pillows. And you simply uttered a word which could have been kept inside; there was no need to utter it. Just a single word can cause so much trouble which was not essential at all. If it is essential, say it; otherwise, avoid it.

GUIDA SPIRITUALE

ARHATA Gautam the Buddha has divided the enlightened persons into two categories. The first category he calls the arhatas and the second the bodhisattvas. The arhata and the *bodhisattva* are both enlightened; there is no difference between their experiences, but the arhata is not a Master and the *bodhisattva* is a Master. The *arhata* has attained to

the same truth but he is incapable of teaching it, because teaching is a totally different art.

For example, you can see a beautiful sunset, you can experience the beauty of it as deeply, as profoundly as any Vincent van Gogh, but that does not mean you will be able to paint it. To paint it is a totally different art. Experiencing is one thing, helping others to experience it is not the same.

There have been many *arhatas* but very few *bodhisattvas*. The *bodhisattva* is both enlightened and has the skill to teach what has happened to him. It is the greatest art in the world; no other art can be compared with it, because to say the unsayable, to help people come out of their sleep, to find and invent devices to bring what has happened to him to those who are thirsty for it and help them to get it ... it is a rare gift

Once Buddha was asked, "How many people have become enlightened amongst your disciples?

He said, "Many." He showed . . . "Look!" Manjushri was sitting by his side and Sariputra and Modgalyayan and Mahakashyapa. He said, "These four people are right now present here—they have become enlightened."

The enquirer asked, "If they have become enlightened why are they not as famous as you are? Why does nobody know about them? Why don't they have thousands of followers?"

Buddha said, "They have become enlightened but they are not Masters. They are *arhatas*, they are not *bodhisattvas*."

The *arhata* knows it but cannot make it known to others; the *bodhisattva* knows it and can make it known to others.

I AM THAT

In Buddhism there are two schools: Hinayana and Mahayana. Hinayana belongs to the world of the *arhatas*. Hinayana means a small boat, so small that only you can go to the farther shore; you cannot accept anybody else, otherwise not only he will be drowned, you will be drowned with him. The boat is so small .

Mahayana means a big ship; that is the way of the *bodhisattva*. He goes on inviting people; he creates a Noah's Ark and he goes on inviting all kinds of people to become part of his commune, his *sangha*, because the ship is going to leave

soon. He collects thousands of people and then moves towards the farther shore. He is the great Master.

THEOLOGIA MYSTICA

ARIHANTA See Rajneeshism, 3rd Series

ART The paradox of art is that first you have to learn its discipline and then you have to forget it totally. If you don't know its abc you will not be able to move very deep into it, but if you know only its technique and you go on practising the technique your whole life, you may become very skillful technically but you will remain a technician, you will never become an artist.

In Zen, they say: If you want to be a painter, for twelve years learn how to paint and then for twelve years forget all about painting. Just completely forget—it has nothing to do with you. For twelve years meditate, chop wood, carry water from the well . . . Do anything, but not painting.

And then one day you will be able to paint. Twenty-four years training: twelve years training in learning the technique and twelve years training in forgetting the technique—and then you can paint. Now the technique has become just a part of you; it is no longer technical knowledge, it has become part of your blood and bones and marrow. And now you can be spontaneous. It will not hinder you, it will not imprison you.

That's exactly my experience too.

THE BOOK OF THE BOOKS, Vol. X

Art is meditation. Any activity becomes meditation if you are lost in it. So don't just remain a technician. If you are just a technician then painting will never become meditation. You have to be crazily into it, madly into it, completely lost, not knowing where you are going, now knowing what you are doing, not knowing who you are. This state of not-knowing will bring meditation.

Let it happen. The painting should not be painted but only allowed to happen. And I don't mean that you just remain lazy—no; then it will never happen. It has to ride on you. You have to be very very active and yet not doing it. That

is the whole knack, that is the whole crux of it: you have to be *active* and yet not a doer. You allow your activity to be possessed by something that is beyond you.

You have seen a sunset. It is there in you and it wants to be expressed. Whenever there is a great experience, either of beauty or of truth or of love, it is followed by a deep desire to express it. That desire to express it is part of it, intrinsic to it, built-in. You have seen a sunset and you are full of it. The dream of it is surrounding you. It is there inside you—all those colors and all those nuances of the clouds and the wind and the birds and the sand. All are there and they want to be expressed. So you become available.

Go to the canvas. For a few minutes just meditate. Just sit silently there before the canvas. It has to be like automatic writing: you take the pen in your hand and you sit silently and suddenly you find a jerk in the hand. It is not that you have done it—you know that you have not done it. You were simply waiting for it; the jerk comes and the hand starts moving. Something starts happening.

One is surprised in automatic handwriting. One cannot believe that this is your hand doing things and you are not doing at all. It is moving on its own, as if it has its own being and spirit. You are possessed by the whole, or call it your unconscious or call it anything; those are just names. But your tiny conscious mind is no more alone. Something bigger than it has taken possession, has become more powerful. The conscious mind is only an instrument to it, whatsoever it is—God, the mystics call it God, or nature, or the psychologists call it the unconscious. "It" has possessed you—something nameless.

That way you should start your painting. A few minutes for meditation—just being available. Whatever is going to happen you will allow to happen. You will bring all your expertise into letting it happen. Take the brush and start. Go slowly in the beginning so that you don't bring yourself in. Just go slowly. Let the sunset start flowing through you of its own accord and then be lost in it.

And don't think of anything else. Art has to be for art's sake, then it is meditation. No motive should be allowed to enter into it. And I am not saying that you are not going to exhibit it. That's perfectly okay, but that is a byproduct;

that is not the motive. One needs food so one sells the painting, but it hurts that one sells it. It is almost like selling your child, but one needs so it is okay. You feel sad, but it was not the motive; you had not painted it to sell. It has been sold—that's another thing—but the motive was not there. Otherwise you will remain a technician.

And that is the difference between a technician and an artist: the artist is a meditator and the technician is not. The technician has to concentrate on what he is doing, and the meditator, the artist, has to be lost in it. There is no concentration; there is nobody to concentrate. There is great joy if you can be lost into your painting ..

You should completely disappear into your painting, into your dance, into breathing, into singing. In whatsoever you are doing you should be lost completely, in uncontrol

One may go so far that one may not be able to come back. So we don't uncontrol ourselves; we go on keeping control.

This control will never allow you to become a great artist. The artist has to go mad in that way. He has to go wholeheartedly into the unknown, wherever it leads. He has to risk his neck.

DON'T JUST DO SOMETHING, SIT THERE

My whole approach is that science is the servant and religion is the master; religion should remain the ultimate value. It is not against science: science paves the way for it. And art should be the middle-man between the master and the servant ... the manager.

Art is the bridge. When somebody lives comfortably, when basic necessities are fulfilled, then art is needed. Look at it this way: science is like the body, art is like the mind, religion is like the soul. When the body has its desires fulfilled the mind starts asking for something—good music, painting, art, sculpture, novels, poetry. When the body is fulfilled the mind starts asking for new things. When the body is fulfilled the desires of the mind arise, never before it. That is the higher desire, the desire of the mind.

To ask for Beethoven, Wagner, Mozart or to ask for Shakespeare or Milton, is a higher need; to ask for bread is a lower need. That's what Jesus means when he says, "Man cannot be satisfied by bread alone." Yes, bread is needed—he is not

saying that man can be satisfied without bread; nobody can be, even Jesus needs bread—but that cannot be enough.

Once bread is there, once your stomach is contented, a new desire, a higher desire, arises in your mind; you start desiring beautiful music and poetry and song and dance. Now what else is there to do? The body is fulfilled; psychological need arises ..

So there is a hierarchy: the science is the base, art is the structure of the temple and religion is the golden peak.

FAR BEYOND THE STARS

But the basic thing is not art—the basic thing is *samadhi*. Let there be samadhi first, and then whatsoever you are capable of giving to the world, will be given. Whatever you are capable of sharing, will be shared. And there will be no ego arising because you have painted, because you have sung, because you have danced—there will be no ego arising. And there will be no motive in it. There will be no tension behind it. If nobody comes to listen to you, you will not miss. You will remain like a flower, blooming in the deep, dark forest—nobody passes by, but the fragrance goes on being released to the winds. It does not matter.

The artist hankers to express. To an enlightened person expression is natural, like breathing; there is no hankering. The artist is continuously fighting to pave his way; the artist is motivated; hence, he lives in great tension. It is not just accidental the artists suffer more than anybody else from mind diseases—too much tension. They have to create, and they have to compete, and they have to prove, and they have to leave a signature in the world—all ego efforts.

An enlightened person lives without any motive. He simply enjoys it the way it is, and whatsoever happens is good. He is blessed and he goes on blessing. If somebody receives it, good; if nobody comes to receive it, that too is good.

ZEN: THE PATH OF PARADOX, Vol. 111

ART, MODERN For the first time something exists in the name of art which is not art at all. It is more a therapy than an art. Look at the modern paintings and you will be convinced of what I am saying. The painters must be insane;

they have poured their insanity onto the canvas. It helps them because it releases some tensions inside their being. It is a catharsis, but it is not art. It is therapy through art, but not art itself.

THE BOOK OF THE BOOKS, Vol. IX

Jake Mazeltov was walking along Fifth Avenue when he bumped into an old friend whom he had not seen for twenty years. "Joe Pasternak! My God, you haven't changed a bit! Am I glad to see you! Tell me, what are you doing?"

"Well," smiled Joe, "I'm an artist. As a matter of fact, I've done very well. I've got a picture hanging in the Modern Museum, right here off Fifth Avenue."

"You don't say!" exclaimed Jake. "Gee, that's marvelous! Say, we're not far from there. Could you take me over and show the picture to me?"

"With pleasure," said Joe, and they strolled over to the Modern Museum.

There on the wall, Joe pointed to his picture. It was brown all over, almost a solid monochrome, with only a deep patch of darker brown in the lower right-hand corner. Jake looked at it quizzically for a few minutes but got nothing out of it. He turned to his pal Joe and said, "What is this picture supposed to represent?"

"Well," said Joe, "it's modern art. The name of the picture is 'A Cow in a Field.'—

"'A Cow in a Field!' My God, Joe, what d'ya mean, a cow in a field? I don't see any field there. A field is green. Where's the green?"

Joe explained patiently. "Well, you see, in modern art, it doesn't quite go that way. The cow walked into the field and she ate up the grass, so now the grass is all gone; there's no more green, there's only brown."

"Okay," said Jake, "So where's the cow?"

"Well the cow, she ate up the grass already, so, of course, she just went on, that's all."

"Oh," said Jake, "now I understand. There's no green because there is no grass, there is no cow because the cow went away. But there's a big patch of brown in the right-hand corner, now what's that?"

"Oh well, you gotta understand, this is modern art." said

Joe. "A cow eats up a whole field of grass and she walks on, but on the way out what d'ya think she does?"

That's what modern art is!

ZEN: ZEST, ZIP, ZAP AND ZING

ART, OBJECTIVE Look at the statue of a Buddha. Just sit in front of the statue of a Buddha, silently watching it, and you will be surprised: something in you also starts settling; something in you also becomes quiet, still, silent.

Gurdjieff used to call this "objective art," because the person who has created the statue has created it out of his own meditation; it is a work of meditation. It may not represent exactly the physiology of Gautam the Buddha—it does not really represent it; it is symbolic. It represents his meditation, not his body; not his mind but his very being. It represents his stillness.

TAO: THE GOLDEN GATE, Vol I

Gurdjieff has divided art into two categories. The modern art he calls subjective art. The ancient art—the real art—the people who made the Pyramids, the people who made the Taj Mahal, the people who made the caves of Ajanta and Ellora, they were of a totally different kind—he calls that art "objective art." Subjective art is like vomiting . . .

Objective art means something that helps you to become centered, that helps you to become healthy and whole. Watching the Taj Mahal in the full moon, you will fall into a very meditative space. Looking at the statue of a Buddha, just sitting silently with the statue of the Buddha, something in you will become silent, something in you will become still, something in you will become Buddha-like. It is objective art; it has tremendous significance.

But objective art has disappeared from the world, because *mystics* have disappeared from the world. Objective art is possible only when somebody has attained to a higher plane of being; it is created by those who have reached the peak. They can see the peak and they can see the valley both. They can see the height of humanity, the beauty of humanity, and the sickness and the ugliness of humanity too. They can see deep down in the dark valleys where people are crawling

and they can see the sunlit peaks. They can manage to create some devices which will help the people who are crawling in the darkness to reach the sunlit peaks. Their art will be just a device for your inner growth, for maturity.

Modern art is childish—not childlike, remember, childish; not innocent, but stupid, insane, pathological. We have to get rid of this trend. We have to create a new kind of art, a new kind of creativity. We have to bring again to the world what Gurdjieff calls "objective art" . . .

I would like to say to my sannyasins, that my sannyasins have not only to be meditative, they have also to be creative. And they have to create what Gurdjieff calls objective art. They have to create something which can help wandering humanity to come to a resting place. Yes, much can be created that can give shelter, that can become a deep deep experience of communion with nature. That is the real function of art: helping people to commune with nature, because out of that communion arises religion.

THE BOOK OF THE BOOKS, VOL. IX

ASCETIC Hinduism is life-negative; that's why it has respected the ascetics. Now, the ascetics are nothing but masochistic people, absolutely ill, psychologically ill. The ascetic is the person who enjoys torturing himself, and Hindus have respected the ascetics. The more you torture yourself, the greater a saint you are. So if you lie down on a bed of thorns, thousands will gather to worship you. If you fast for months, then your name and fame will spread to all the corners of the country.

And one of the strangest things is, nobody ever asks, "What has this man contributed to life? Lying on a bed of thorns is not a contribution; it does not make life more beautiful, it does not enrich existence in any way. Just fasting for months is not a creative act—it is destructive, it is really suicidal.

I AM THAT

To be an ascetic simply shows that you are masochistic, that you are suicidal, that you enjoy torturing yourself . . . Ascetics have existed in the world because there are suicidal people. And there is a death instinct in man-

Sigmund Freud has called it "thanatos". Sigmund Freud's contribution to human growth is immense. In his early life he discovered the life-instinct—sex, eros. And then in his later life, when he was getting old, he discovered another thing—thanatos, against eros.

There are two basic instincts in man: one is to live, another is to die. Both are there. If the instinct to live is supported, if life is affirmed, then the other instinct disappears. It is the same energy—either it will flow through eros, or it will flow through thanatos. It depends on you . . .

I am against ascetic attitudes, because they are ill attitudes, unhealthy, unwholesome. I am all for eros, I am all for life—because life is the temple of God, the only temple. And eros is the only way God is expressed in the world . . .

Now people have asked me a few questions: "Can the same thing happen here as happened in Reverend Jones' commune?"

This will be the last place in the world where it could happen, because I teach you love, I teach you life. My whole effort is to make your energy move through life totally—nothing is left. And if you move totally through life, death disappears. Even when you die, you will not see that death is happening to you—you will see only that you are changing your abode, you are changing your garments. You are on an eternal pilgrimage.

I teach you life, I teach you abundant life. This cannot happen here—I am not teaching you suicide. It can happen in any ascetic society, in any ascetic commune. But my commune is not ascetic at all. That's why Christians are against it, and Hindus are against it, and Jainas are against it, and Mohammedans are against it, and everybody is against it—because they are all death-oriented. And my love is unconditionally for life.

I teach you to love and to live. Death is impossible here—what to say of suicide? Even death is impossible here. If you die the way I am teaching you, if you live the way I am teaching you, you will never know death. Even dying, you will know that the flame goes on burning for ever.

UNIO MYSTICA, Vol. I

ASHRAM The ashram, the commune of the Master and his

disciples, is an Upanishadic discovery. It is not a monastery; that is a totally different phenomenon. In English, ordinarily the ashram is translated as a monastery—it is not a monastery. A monastery is something *against the world*; a monastery means you have *escaped* from the world; a monastery simply shows a condemnation of the world.

The ashram is not a condemnation of the world. Rather it is a learning place—where you learn the art of how to *live* in the world. People used to go to the Upanishadic Masters to learn how to live in the world.

In those days this was the process of life. Assuming that a person was going to live a hundred years, life was divided into four parts. The first twenty-five years everybody had to be with some awakened Master so that he could have a taste of the beyond, so he could have some experience of the sacred. This first stage was called brahmacharya. Remember, to translate *brahmacharya* as "celibacy" is not right. The word *brahmacharya* simply means living like a god, living with the experience of the Brahma, the absolute, living meditatively. If I am to translate *brahmacharya* I will translate it as "the life of meditation".

Those twenty-five years, the beginning part of life . . . it will look strange. Why has God to be experienced in the beginning?—for many reasons. First: the first part of life is the most innocent part, the most courageous, adventurous, alive, intelligent. Once you become burdened with life's experiences you start becoming cunning. To live in the world and not to be cunning is very difficult. To face the world you will have to be cunning, to face the world you will have to be on guard, cautious; otherwise you will be cheated, you will be exploited. To be in the world you have to be continuously fighting and competing; you have to be ambitious and violent and aggressive. And if all these experiences become part of your consciousness—and they are bound to become part of it—then trust will be more difficult, doubt will be more easy . . .

It is because of this fact that in the days of the Upanishads, the knowers, the seers decided before you have any experience of the world it is better to have some taste of God, because that taste will save you from the corrupting influences of the world. If you have known something higher,

then the lower cannot disturb you; if you have known something deeper, then the superficial does not matter. It is very scientific and very psychological.

The first part of life, twenty-five years, had to be devoted to meditation, living with a Master, serving the Master, being with the Master, enjoying his presence, rejoicing in his presence. It was not a monastery; it was a school, an academy, a real university to learn the art of life.

And when after twenty-five years the second stage used to begin . . . it was the stage called the stage of the householder, *gribastha*. Then one gets married, goes to work in the world, earns money, lives a worldly life, but now he has an inner center, a grounding. The world cannot disturb him, and he knows that that experience has to be achieved again, that light has to be achieved again. Whatever glimpses he has got in those twenty-five years will haunt him, will remind him again and again that this world is only momentary. He will not become mad after money or power or prestige. He will do all the actions of the world but remain deep down unmoved. He will become a wheel as far as the outside is concerned, but inside he will remain an axle, unaffected, cool. Whether success comes or failure it will be all the same. Whether he becomes rich or poor it will be all the same. Whether he becomes very famous or remains a nobody it is all the same, because he has experienced a joy within himself; now he cannot be deceived by anything from the outside.

And this experience is also needed to reinforce the experience of the first twenty-five years. This is an examination, this is a criterion whether what you have achieved you have really achieved, or whether it was only in the light of the Master, in his presence, something borrowed. You have to go into the world—that is the test—so that you can see whether it is something that has become part of your own being and nothing can take it away. Even coming away from the Master is not going to affect it; it is your own, authentically your own. This is a beautiful, scientific procedure. And after twenty-five years when the person reaches the age of fifty, his children will be ready to come from the ashrams, from those extraordinary devices for learning. His children will now be ready ..

Fifty is the time—enough! Twenty-five years you have lived in the world; it is enough to see that it is only a drama. It is enough to give you an experience of its falseness, of its illusoriness. It is made of the same stuff dreams are made. It is enough to see ..

The moment his son comes back, in the days of the Upanishads, the father will start removing himself from jobs, the work, the money, the power game—all the games. Now the son has to be given place to, not reluctantly—rejoicingly, happily. Now let him play the games ..

Twenty-five years they will still remain in the home so that they can help their children to be *in* the world, so they can hand over everything to the children. By the time their grandchildren start coming home they will go back to the ashrams.

This is the full circle of life, four stages. It begins in the ashram, it *ends* in the ashram. It begins in the ashram as a disciple and it ends in the ashram as a Master. The circle is complete. A man after seventy-five years of age—twenty-five years' experience with a Master, then twenty-five years' testing time in the world, then twenty-five years of slow withdrawal, not a hasty renunciation, a very meditative withdrawal, slowly . . . and then back into the forest, into the ashram. Now he comes as a Master in his own right; a fully lived life, experienced in all possible ways, sacred and mundane, he becomes a Master himself.

I AM THAT

ASKING God is always available for help but we never ask. Jesus says: "Knock and the doors shall be opened unto you, ask and it shall be given." But we never ask, we never knock on the doors, and we go on missing immense powers which can be ours just for the asking ..

Look into a flower and you will find God. Look deeply anywhere and you will find God. God simply means the depth of things. And whenever you are in contact with the depth of things immense powers become available to you. You are not poor, nobody is; everybody is as rich as one can ever imagine oneself to be, in fact, more than you can ever imagine. The whole kingdom of God is ours just for the asking! Why don't people ask?—the ego prevents them.

The ego says, "Don't ask—conquer." And you cannot conquer God, you cannot conquer the whole. How can the part conquer the whole?—it is absurd. We can only surrender to the whole. But in that very surrender is victory.

SCRIPTURES IN SILENCE AND SERMONS IN STONE

ASPIRATION Ordinarily we call the creative person the inspired person—that is not right—we should call him the aspired person . . . Inspiration means taking something in; when you breathe in it is inspiration. When you breathe out it is aspiration. Inspiration means taking in; aspiration means sharing, giving out. Aspiration simply means exactly what the word "education" means: bringing something out—the flower out of the seed, the water out of the well—making the potential actual.

Because for thousands of years you have *been* told that inspiration is good, you go on following others. You become inspired by Christ; then you become a Christian, an imitator. You become inspired by Buddha; then you become a Buddhist, something pseudo. A Buddha is beautiful, a Buddhist is ugly. A Krishna has tremendous beauty; but the Hindu is just a fanatic. Don't be inspired by anybody because by inspiration you will become only a follower.

Become afire with aspiration, with the joy of creation. Then you will know that there is pain in giving birth, but there is immense ecstasy too. And because of the ecstasy, the pain of giving birth is transformed into a sweet pain. Then even thorns are beautiful because they come with roses. Then even nights are luminous because they are part of the days. Then darkness is beautiful, velvety, because light cannot exist without it. Then *all* is acceptable; then nothing is rejected. In that total acceptance one can live peacefully at the center . .

Then it becomes very easy to be always at peace. If you are at peace with existence, if you are at peace with yourself, then nothing can disturb you, nothing can distract you. Even in the marketplace where it is all noisy and all confusion you remain clear.

But be a follower, be an imitator, and you will lose all peace of your being, because you will be trying to be somebody

else, which you can *never* be. You can never succeed in being somebody else. Hence you will remain in anguish and you will remain in confusion; and you will remain split, you will remain schizophrenic. You will go from instant to more insanity. Your life will become a hell.

I would like nobody to be a follower, an imitator. My sannyasins are not my followers, they are my friends—lovers but not followers. They are not inspired by me, but they learn aspiration. They are not to function like me, they are not to be *like* me; they have to be themselves. I teach them freedom, not following. I teach them individuality, uniqueness, not imitation. Hence they are at peace.

GUIDA SPIRITUALE

ASTROLOGY Astrology cannot become a science yet. I think it will still take centuries for it to have some scientific structure. It has been in the hands of con-men so long that it is a very very pseudo science ... as it is right now. But the possibilities are there; if people work possibilities are there. Because we are linked with everything. That much in it is true, that we are all interlinked, that existence is interdependent, that even if a leaf of grass is destroyed then something in the stars is destroyed. It is a totally joined network. It is like a spider's web: you touch one thread at one place and the whole web vibrates. It is just like that. But it has to be discovered . . .

LET GO!

One thing which is very fundamental has to be remembered and that is: whenever we are doing anything—astrology, future suggestion, horoscope readings, palmistry, I Ching, tarot—anything that is concerned with the future, it is basically a reading of the unconscious of the person. It has nothing much to do with the future. It has more to do with the past, but because the future is created by the past it is relevant to the future too.

Because people live like mechanical things, the prediction is possible. If you know the past of the person, unless the person is a Buddha, you will be able to predict his future because he is going to repeat it. If he has been an angry

person in the past he is carrying the tendency to be angry: that tendency will have effects in the future.

Ordinarily, an unconscious being goes on repeating his past again and again: it is a wheel-like phenomenon. He repeats it—he cannot do anything else: he cannot bring any new thing into his life, he cannot have a breakthrough. That's why all these sciences work. If people are more aware, more alert, they won't work.

You cannot read the horoscope of a Buddha or read his hand because he is so free of the past and he is so empty in the present that there is nothing to read! . . .

All these sciences about the future are basically concerned with the past, and because people live through the past and the past goes on being repeated in the future, your yesterdays go on becoming your tomorrows. All your yesterdays are contained in your unconscious. If you fall in tune with a person, if you are really *en rapport*, any astrology, eastern, western, will do, because they are just devices.

The basic phenomenon is to fall in tune with the energy of the person, and to fall in tune so deeply that his unconscious, her unconscious, starts revealing itself to you. His or her unconscious starts stirring your unconscious and in your unconscious, things start arising—visualizations. Those visualizations will be meaningful, you can be of great help, but remember you are not predicting the future!

Make it clear to people that you are simply showing the tendencies, the possibilities; these are not certainties. Because what happens sometimes—and that is the thing that I would like you to remember—is that if you say something is going to happen, you help it to happen, because then the man becomes certain. Then rather than helping him to become aware and get rid of his past, you help his past to be repeated more smoothly.

If you say to a person, "You are going to commit a murder" . . . and you are not saying anything wrong; you are simply looking into his tendencies and this visualization—that he is going to murder—comes to you. But this has not happened yet and there is a slight possibility that he can get out of it. If he meditates, if he becomes aware, he can get out of it.

But if you say, "You are going to commit a murder and it is certain"—that's what astrologers and horoscope readers and tarot card readers go on doing—you give a suggestion to him. If the murder was ninety-nine percent possible, now it is one hundred percent possible because now the person accepts the idea. It becomes an auto-suggestion: now he repeats it again and again: now he knows that he is going to do it . . .

So each person who is working in any way with people's futures should be absolutely aware that when they are predicting something which can go wrong, they should make the person alert that this is not a must, this is only a tendency; this can be avoided, this should be avoided! In fact, this is the whole point of making you aware that you have a murderous instinct. Now don't remain unalert, otherwise you will commit murder! Become aware; this can be avoided.

And if you see that there is something good that is going to happen, insist that this is going to happen. Drop the negative: make him alert so he can get out of the negative. Help the positive: insist that this is possible. He should make it certain, should work for it; he may miss it if he doesn't.

So this is the thing: you have to work with the negative so that it doesn't happen, and you have to work with the positive so that it happens. And make it absolutely clear that nothing is absolutely certain: all are just possibilities, probabilities. If you don't do anything they will happen. If you go on living in an unconscious way, the way you have been living up to now, they are going to happen.

So if you can use this for making people more alert and meditative, more responsible for their lives, more clear that this is their past—the future has not happened and the past will try in every way to make the future almost like the past; now they have to escape from the clutches of the past—you can be of great help, you can be a blessing to people.

THE FURTHER SHORE

ATLANTIS Just twenty-five centuries before Pythagoras, a great continent, Atlantis, had disappeared into the ocean. The ocean that is called "Atlantic" is so called because of that continent, Atlantis.

Atlantis was the ancientmost continent of the earth, and civilization had reached the highest possible peaks. But whenever a civilization reaches a great peak there is a danger: the danger of falling apart, the danger of committing suicide.

Humanity is facing that same danger again. When man becomes powerful, he does not know what to do with that power. When the power is too much and the understanding is too little, power has always proved dangerous. Atlantis was not drowned in the ocean by any natural calamity. It was actually the same thing that is happening today: it was man's own power over nature. It was through atomic energy that Atlantis was drowned—it was man's own suicide. But all the scriptures and all the secrets of Atlantis were still preserved in Alexandria.

All over the world there are parables, stories, about the great flood. Those stories have come from the drowning of Atlantis. All those stories—Christian, Jewish, Hindu—they all talk about a great flood that had come once in the past and had destroyed almost the whole civilization. Just a few initiates, adepts, had survived. Noah is an adept; a great Master, and Noah's ark is just a symbol.

A few people escaped the calamity. With them, all the secrets that the civilization had attained survived. They were preserved in Alexandria.

PHILOSOPHIA PERENNIS, Vol. 1

ATTACHMENT I am not telling you to drop attachments, I am telling you to just understand them. That's enough. Just see what your attachments are with no effort to drop them, with no judgment, no evaluation. Just see what they are. Whatsoever they are, they are there. What can you do? Just as you have eyes and hands and legs and a certain color of hair and skin, so your attachments are there. Accept them! In that acceptance the revolution begins ..

I have never dropped a single attachment in my life. I have seen them through and through. and by seeing through and through the miracle happens: suddenly you find the attachments are no more binding. They are there, but as far away as the horizon, and as non-existential as the horizon. They

are no more binding on you. You can live in the world and yet you are not *of* the world.

THEOLOGIA MYSTICA

We become too easily attached, we become attached to everything. Life is a flux, nothing remains the same, but we hope and we desire that it will remain the same. There is so much frustration in the world because all our expectations remain unfulfilled. Each expectation brings a disaster.

Attachment means clinging to something, wanting it the way it is forever. That is asking for the impossible. The young person wants to remain young forever, and that is impossible, sooner or later he has to become old. But then old age, rather than bringing joy, brings suffering. Otherwise old age should be the very crescendo of life. It should be the highest peak, snow-covered—but it is just a dark hole. It is a dark hole because we have been clinging to youth. We cling to the body but the body has to go one day. Live in it, love it, respect it, take care of it, but don't become attached. Remember, it is a caravanserai, an overnight's stay. In the morning we have to go.

And so is the case with everything. You fall in love with a person, you become attached, and immediately misery starts. You become possessive, you are afraid he may fall in love with somebody else. You start hindering, obstructing his freedom, you start reducing him to a thing. All respect and love starts disappearing. It becomes only a continuous fight between two egos. You want to possess him and he wants to possess you. How can love exist in such a constant war? Attachment destroys love. It is poison to love.

Love deeply, profoundly, but don't bring possessiveness and jealousy in. They are bound to come in if you become attached. The greatest art to learn in life is to float unattached. Pass through life but be untouched by anything. Things will come and go, you remain centered in your own being, undistracted, undisturbed. That's what sannyas is.

DANCE TIL THE STARS COME DOWN FROM THE RAFTERS

A Jesus comes and people start being attached to him. The whole point is lost. A Buddha comes and people start their journey to know the Buddha, and they become so much

obsessed with it that they forget that their own Buddha is just inside themselves. He is not outside.

And the way to know the outside Buddha is to know the inside Buddha. When you are completely within yourself you have known all Christs, all Buddhas, all the Masters that have ever existed, and also all those which will ever exist, because you become one with the whole. Knowing oneself one knows the whole.

The temptation is strong to be attached to a Master, to cling to a Master, to become a shadow; but that won't help, that will be suicidal.

Don't cling to me, I am here to make you free. I am here

to help you to be completely, authentically yourself.

TAO: THE THREE TREASURES, Vol. IV

ATTENTION Remember: attention is a psychological need. It has to be understood. Why do people need so much attention? Why in the first place does everybody want *people* to pay attention to them? Why does everybody want to be special? Something is missing inside. You don't know who you are. You know yourself only by others' recognition. You don't have any direct approach into your being, you go via others.

If somebody says you are good, you feel you are good. If somebody says you are not good, you feel very very depressed—so you are not good. If somebody says you are beautiful, you are happy. If somebody says you are ugly, you are unhappy. You don't know who you are. You simply live on opinions of others, you go on collecting opinions. You don't have any recognition—direct, immediate—of your being. That's why you gather a borrowed being. Hence the need for attention.

And when people are attentive to you, you feel as if you are being loved, because in love we pay attention to each other . . .

Love is attentive—and everybody has missed love. Very rare people have attained to love, because love is God. Millions live without love because millions live without God. Love has been missed. How to substitute that gap? The easier substitute is to get people's attention. That will befool you, deceive you, that they love you ..

Buddha is absolute love. He has loved existence, existence has loved him. That's what saniadhi is: when you are in an orgasmic relationship with the total. He has known the total orgasm—the orgasm which is not of the body and not of the mind either, but of totality, not partial. He has come to know that ecstasy. Now there is no need to ask for any attention from anybody.

THE DIAMOND SUTRA

Ordinarily man's inner world remains a desert. It can become a beautiful garden. All that is needed to make it a garden is provided at your birth; all that is necessary is given to you. But if you keep the seeds locked in a treasure box they won't become flowers. If you never take any care of the inner, if you never look at the inner, nothing is going to happen there. Attention is needed.

It has been found recently that attention is one of the most important ingredients for any kind of growth, outer or inner. A child needs the mother's milk, but even more than that he needs the mother's attention. If the mother only gives him nourishment for the body and takes no other care, if the child feels neglected, ignored, his growth is stopped. He loses trust in himself, he loses confidence, he loses the very purpose of life. He starts feeling he is useless, he is not needed. To be needed is the greatest need. Without it, without its cozy atmosphere nothing can grow.

They have found that even with plants . . . you can put two plants of the same size in the same soil, you can give them the same nourishment—manure, chemicals, everything—with no difference except one: with one plant be loving and very caring, and with the other just be a nurse.

With one be a mother, with the other just be a nurse: give all that is needed but no attention, no caressing, never a "hello". And with the other plant chitchat a little, hug it a little, kiss it. And you will be surprised that the plant that has been given attention grows faster. In fact within weeks it will be double the size of the neglected one, it will bring bigger flowers and bigger fruits.

Although it cannot speak, it cannot say thank you to you, this is its way of thanking you. Those bigger flowers and bigger fruits are enough proof that the communication has

happened, that the plant has felt deep down that there is somebody who cares.

The same happens in the inner world: if we remain deserts we are at fault. We have not taken any care of it, we have never even bothered about it.

Sannyas means the beginning of a new care in your life, becoming attentive to your inner needs. And the most important thing is attention: pay more attention to your own center. Whenever you have time close your eyes to the whole world and forget all about it. Shower your center with all your attention, care, *love*, and *soon you* will see flowers coming up. It is a kind of gardening, a kind of farming, and it brings tremendous joy because when you come to see the flowers of consciousness you know that life has not been a wastage, that you have not missed the opportunity, that you have used it.

THE GOLDEN WIND

ATTITUDE The best way to miss life is to have a certain attitude towards it. Attitudes originate in the mind, and life is beyond mind. Attitudes are our fabrications, our prejudices, our inventions. Life is not our fabrication; on the contrary, we *are* just ripples in the lake of life.

What kind of attitude can a ripple in the ocean have towards the ocean? What kind of attitude can a grass leaf have towards the earth, the moon, the sun, the stars? All attitudes are egoistic, all attitudes are stupid.

When you have a certain attitude towards life, you will miss life itself. Life is vast, uncontrollable by any attitude: it is impossible to put it into a certain definition. Yes, your attitude may cover a certain aspect, but it will be only an aspect. And the tendency of the mind is to proclaim its aspect as the whole, and the moment the aspect is claimed as the whole you have missed the very connection with life. Then you will live surrounded by your attitude in a kind of cocoon, encapsulated, and you will be miserable.

It is dangerous to have any attitude towards life. Why not allow life to have its dance, its song, without any expectations? Why can't we live without expectations? Why can't we see that which is in its purity? Why should we impose

ourselves upon it? And nobody is going to be the loser. If you impose upon life *you* are the only loser.

THE GOOSE IS OUT

ATTRACTION, SEXUAL The male body and the female body are similar, but still, different in many, many ways. And the difference is always complementary. Whatsoever is positive in the male body will be negative in the female body; and whatsoever is positive in the female body will be negative in the male body. That is why when they meet in deep orgasm, they become one organism. The positive meets the negative, and the negative meets the positive, and both become one—one circle of electricity. Hence, so much attraction for sex, so much appeal ..

The attraction is because both male and female are half circuits, and there is an inherent tendency in existence to transcend whatsoever is incomplete and to become complete. This is one of the ultimate laws—the tendency towards completion. Wherever you feel something is lacking, you feel that you would like to fill it, to make it complete. Nature abhors incompleteness, any type of incompleteness. The male is incomplete, the female is incomplete, and they can have only one moment of completion—when their electric circuits become one, when the two are dissolved. That's why the two most important words in all languages are love and prayer. In love you become one with a single individual; in prayer you become one with the whole cosmos.

THE BOOK OF THE SECRETS. Vol. V

ATTUNEMENT The moment you lose your discord with the whole, the moment you are in tune with the whole . . . attunement simply means "at-onement". When you are one with the whole, every fiber of your being, every cell of your being dances, for no reason at all. It is the dance for dance's sake, joy which is uncaused, hence it is eternal—joy which is unmotivated, joy which is not dependent on anything. It is your intrinsic, natural music, your spontaneity.

I AM THAT

AUM AUM is only a formula, just like H₂O. It simply

represents the whole reality. Before we enter into this, the greatest formula ever invented by man, you have to understand a few things. First: AUM is not written in Sanskrit in the ordinary Sanskrit alphabet; it has a special symbol for itself. It is a code word. To make it clear, the ordinary Sanskrit is not used for it—a *special* symbol, hence it is untranslatable.

It consists of three sounds *and* the fourth, the soundless sound. It consists of four things: three are sounds and the fourth is only the harmony of those three sounds. Three sounds are audibly there, you can hear them. The fourth is heard not by the ears; it is heard only at the innermost shrine of your being.

So the symbol AUM consists of four things. Three are the basic sounds: aa-oo-ma—A, U, M. These are the three basic sounds; all other sounds are branches of these three sounds. This is the real trinity, the trinity of sounds. All these three have arisen out of the fourth, but the fourth is inaudible, unhearable. The fourth is represented only by a dot; that dot is called anuswar.

If you go into an empty temple or a mosque or a church, or any empty house will do—a newly built house, utterly empty . . . go inside and start chanting the mantra AUM. "AUM, AUM, AUM . . ." You go on chanting, then stop suddenly. Now you are no more chanting, but the vibe is still there, a humming sound . disappearing, disappearing . . . every moment disappearing, becoming more and more subtle . the humming sound, the tail-end of M. When you say, "AUMMM . . ." that tail-end of M will be heard when you have stopped chanting. That is represented only by a dot; in Sanskrit that dot is called anuswar. Out of that dot arise three sounds, A-U-M. These four represent the whole existence, these four are the four dimensions of existence . . .

The three, the first three, represent your three states, and the fourth, your self-nature. Man is also exactly as AUM; man is a miniature universe. If we can decipher man we will be able to decipher the whole of existence. If we can know a single dewdrop in its totality we will have known all the oceans, because we will have dissected a single drop

which contains the secret of all the oceans. We will come to know the formula H₂O, and that's the secret . . .

You are a dewdrop of God, of the whole, of this organic infinity, of this eternity. The best way to understand the universe, the truth, the existence, is to understand yourself. Socrates is right when he says, "Know thyself", because, knowing that, you will be able to know all . . .

The first sound, A, represents your so-called waking state. Remember the word *so-called*—underline it in red. It is so-called waking, because a really awakened person becomes bigger than the whole. He becomes a Buddha, a Christ, a Krishna. Our waking is only so-called; only a very small fragment of our being becomes conscious.

When in the morning you wake up it is not much of a waking. You just open your eyes, you become capable of doing the most superficial things. You can prepare your breakfast and serve tea to your wife and make your children ready to go to school—and all these things are done in a very mechanical way. You are not really conscious of what you are doing because you have been doing it for many many days, for many many years, for many many lives; you can function like a robot . . .

But this is how the whole of humanity is. People are living, dying, not knowing why they live, not knowing why they die. People are struggling to survive not knowing for what. People are rushing with great speed, not knowing where. They are not even aware of who they are—what kind of awareness is this?

Hence, call it so-called wakefulness .

Experience of the inner world corresponds to U, the second sound .

The second is the state of dreaming. The first is the so-called waking state, the second is the dreaming state—it is introversion. The first creates science, the second creates art. The first is an objective approach towards reality, the second is a subjective approach towards reality. The poet, the painter, the singer, the dancer, the musician, they all belong to the second: the introvert state .

The state of dreamless sleep corresponds to M, the third sound .

The third is a negative state of transcendence,* samadhi: it is not true samadhi, but very close. The man has fallen into a deep unconsciousness, but he is silent; there is no turmoil within. But it is a negative state; there is no light, there is only darkness. Even dreams have gone. There has happened a certain merging. He has tasted *the measure of all things*, but in a deep unconscious state . . .

But this is not true *samadhi*. We call it *jad samadhi*—unconscious *samadhi*—but it has come very close. This is the closest to the fourth, *turiya* .

The third has only tasted of God, the fourth has become God himself. He can say, "*Aham Brahmasmi*-1 am the Supreme, I am the Absolute!" He can say, "*Ana'l hag!*" like Mansoor Al Hillaj—"I am the truth." Only then . . . but this can be said only when your unconsciousness becomes luminous, when the darkness of the third disappears, when its negativity disappears and it becomes a positive experience in full awareness. We call this state Buddhahood. And reaching the fourth, *turiya*, the part becomes bigger than the whole. The miracle has happened. The miracle is so immense that it cannot be described—words fall apart.

PHILOSOPHIA ULTIMA

AURA When you have taken some drug the world looks more beautiful. Ordinary things look extraordinary. What is happening? The drug is forcing some inner light from your eyes to fall onto things—but it is a forced phenomenon, and dangerous. And after each drug-trip you will fall into a deeper darkness than before, And in the person who has been taking drugs long, you will find his eyes utterly empty because he has been pouring light out of his eyes and he does not know how to create it. He does not know how to make his inner light circulate so that more light is created; he simply pours. So a man who takes drugs, by and by, loses the vitality of his eyes, the youth of his eyes. His eyes become dull, dark, black holes.

Just the opposite happens through meditation: the more quiet you become, the more light is created—and it is not a forced phenomenon. You have so much that it starts overflowing from your eyes. It simply starts overflowing. Because you have too much it has to be shared, like when

the cloud is full of rain it has to rain, You are full of light and more light is coming in, streaming in every moment, and there is no end to it—now you can share. You can share with the trees and with the rocks and with people. You can give to existence . . .

You will see it! Your eyes are becoming aflame. And with the eyes becoming aflame the whole existence is taking a new color, a new depth, a new dimension, as if things are no more three-dimensional but four-dimensional. A new dimension is added: the dimension of luminosity . . . as if the sun is shining on the cloud and the whole cloud is afire, and you are in the cloud and the cloud is just fire reflecting the sun. One starts living in this cloud of light. One sleeps in it, one walks in it, one sits in it; this cloud continues. This cloud has been seen as the aura. Those who have eyes to see will see around the head of the saints, around their bodies, a light. A subtle aura surrounds them . .

Kirlian photography has come to very significant conclusions. One of them is: that everything is surrounded by a subtle aura—we just need eyes to see—and in different states the aura changes. Now these are scientific conclusions. When you are ill you have a different aura—dull, sad, lusterless. If you are going to die within six months your aura disappears. Then your body has no light around it. And if you are happy, joyous, fulfilled, contented, then the aura grows more and more big, becomes more and more bright . ,

If Kirlian photographers come across a man like Jesus or Buddha or Subhuti, then they will know the miracle. Then they will come across the purest light, the coolest light—which is light, which is life, which is love.

THE SECRET OF SECRETS, Vol. II

Go on watching your own face in the mirror. Next time you stand before your mirror, don't be bothered too much with your physiological shape—try to see the aura. In the beginning it will not be visible, but if you go on working, within three months you will be able to see a subtle aura surrounding your face in the mirror. And that will be greatly indicative and helpful for your growth, because it will show the color where you are. If it is black, *then* much has to

be done. If it is gray, then you are just in the middle of your growth; half the journey is over, half has yet to be traveled ..

A white aura is the best aura.

A SUDDEN CLASH OF THUNDER

AUTHENTICITY To be authentic means: to remain true to your own being. How to remain true? Three things have to be remembered. One, never listen to anybody, what they say for you to he always listen to your inner voice, what you would like to be. Otherwise your whole life will be wasted . .

Remember, be true to your inner voice. It may lead you in danger; then go in danger, but remain true to the inner voice. Then there is a possibility that one day you will come to a state where you can dance with inner fulfillment. Always look, the first thing is your being; and don't allow others to manipulate and control you. And they are many: everybody is ready to control you, everybody is ready to change you, everybody is ready to give you a direction you have not asked for. Everybody is giving you a guide for your life. The guide exists within you you carry the blueprint.

To be authentic means to be true to oneself. It is a very, very dangerous phenomenon; rare people can do that. But whenever people do it, they achieve. They achieve such beauty, such grace, such contentment, that you cannot imagine. If everybody looks so frustrated, the reason is that nobody has listened to his own voice . .

Then the second thing—if you have done the first thing only then the second becomes possible: never wear a mask. If you are angry, be angry. It is risky, but don't smile, because that is to be untrue. But you have been taught that when you are angry, smile; then your smile becomes false, a mask. Mm? . just an exercise of the lips, nothing else. The heart full of anger, poison, and the lips smiling—you become a false phenomenon . .

And the third thing about authenticity: always remain in the present—because all falseness enters either from the past or from the future. That which has passed has passed—don't bother about it. And don't carry it as a burden; otherwise

it will not allow you to be authentic to the present. And all that has not come has not come yet—don't unnecessarily be bothered about the future; otherwise that will come into the present and destroy it. Be true to the present, and then you will be authentic. To be *here-now* is to be authentic. No past, no future: this moment all, this moment the whole eternity.

YOGA: THE ALPHA AND THE OMEGA, Vol. V

AUTHORITY Authority should come from your own authentic experience. That is the only source of authority; there is no other source of authority. A Ramakrishna can speak authoritatively, a Ramana can speak authoritatively, but not Vivekananda; he is just a scholar. Mahavira can speak authoritatively, but not Gautam Ganadhara, his disciple, who is just a brahmin pundit collecting information, taking notes, compiling what Mahavira has said. Jesus can speak authoritatively, but not the popes.

And the irony is that these people are thought to be authoritative because they can quote exactly the words of the scriptures. But the words of the scriptures can be quoted by a computer more efficiently, more accurately! It can be done by a mechanical device; no consciousness is needed for that, no awareness is needed for that. One need not be a Christ to repeat the beatitudes: "Blessed are the meek for theirs is the kingdom of God." This can be repeated by a record, a gramophone record!

Have you seen the symbol of the most famous gramophone company, His Master's Voice?—the dog wagging its tail. A gramophone record can do it, and that's what these popes are doing—His Master's Voice—the *shankharacharyas* are doing, ayatollahs, imams are doing—just repeating

You can teach a parrot and he can repeat anything, but a parrot is not an authority

So, don't call these people authorities—they are not. They are befooling others and perhaps themselves

In the East our interest has always been in *seeing* the truth because by seeing the truth, you become the truth itself. Only by becoming the truth do you have authority; then the truth speaks through you. You are just a medium, a vehicle, a

hollow bamboo flute, and God starts singing through you.

That miracle has to happen here to my sannyasins. That's what my only teaching is: become a hollow bamboo flute. Don't hinder. Let God flow through you naturally, spontaneously. And if you allow your nature and spontaneity, just as every river reaches the ocean you will also reach the ultimate ocean of God.

I AM THAT

I myself say to you that whatsoever I am saying I am saying on my own authority. If some scriptures agree with it, it is good for those scriptures; if they don't agree with it it is unfortunate for them. But I am not producing any evidence. I myself have experienced something. I am an eye-witness, and truth needs no proofs.

THEOLOGIA MISTICA

AUTOHYPNOSIS I was once for a few months in a primitive community in Bastar. The women go to the field—they work there—or in the forest, and suddenly they have a birth contraction and they give birth to a child. Nobody to look after them, no hospitalization, no nurses, no doctors, no human being. The woman may be working alone in the field—she will keep the child under the tree and start working again. No pain, nothing whatsoever: they have not heard about the pain that every civilized woman suffers from, and because they have not heard, so they don't suffer. Civilized women suffer very much: the more civilized a country, the more . . . In fact, a western woman thinks continuously for nine months "Now the day is coming the day is coming . doomsday is coming." And she goes on hypnotizing and hypnotizing and hypnotizing. Then, of course, it comes. You create—nine months is a long hypnosis—and by and by the energy builds up and then the pain, the tremendous pain ...

If you go to Bastar and you tell that "Our women suffer very much," they' laugh, they say, "This is foolish. There is no pain at all."

Now, in a few western countries, particularly in France, painless birth is being rediscovered. A few doctors are working, and thousands of children have been given birth

without any pain—but again the hypnosis, the idea, has to be put deep down into the woman that there is going to be no pain. Once the idea settles there, there is no pain. You live in your self-created world.

TAO: THE PATHLESS PATH, Vol. I

AVAILABILITY That's my whole effort here: to make you more and more available to all aspects of religiousness. Krishna has something beautiful—the flute, the song, the celebration, which are missing in Jesus. But Jesus also has something immensely significant—the cross, the sacrifice, the readiness to die so willingly with a prayer on his lips: "Father, forgive all these people because they know not what they are doing," with such compassion, with such forgiveness. There is no need to drop Jesus. Why not make enough space so that they can all be part of you. They are aspects. And you will be missing Buddha—the serenity, the calmness. And you will be missing Bodhidharma—the laughter. And you will be missing Meera—the dance.

Why choose? Why be this or that? Why not love all that is beautiful? You can love the roses, you can love the lotuses, you can love all kinds of flowers. These are all flowerings of God.

TAO: THE GOLDEN GATE, Vol. II

AWAKE Do you think you are awake? Each morning you open your eyes, that is one thing, but to be awake is totally different. Just close your eyes any time in the day and you will find an undercurrent of dreams, fantasies going on . .

People in the so-called waking state are not awake; they are still dreaming, just their eyes are open. They are behaving mechanically. Yes, they are efficient in doing the routine work, because they have become accustomed to doing it. There is something like a robot part of the mind: once you have learned to do a certain thing it is transformed to the robot part of the mind; then it goes on doing it without your being aware of it. It is programmed.

And this is one of the things to be very deeply understood: we are all programmed. We have been programmed by the priests, by the politicians, by all kinds of ideologists. From

the very childhood you have been programmed; a certain program has been put into your head and you are following that program ..

Your so-called waking state is full of mechanical habits; you simply go on repeating them—and each generation goes on giving its mechanical habits to the new generation. That's why progress seems to be so impossible, because parents go on imprinting their children with their programming, and that programming has been coming for centuries, maybe thousands-of-years-old programming ...

This waking state is not a real waking state. The real waking state happens only when you are completely de-programmed, unconditioned.

PHILOSOPHIA ULTIMA

That's exactly the meaning of the word *buddlm*: one who has become awakened, one who is enlightened, one who is no longer dreaming. And when you are not dreaming you have clarity, you can see. And that very seeing becomes the determining factor of your life. Then you do only that which should be done and you don't do that which should not be done.

It is not a question of discriminating between right and wrong. It is a question of coming out of your sleep. Wake up!

THE BOOK OF THE BOOKS, Vol. VIII

AWAKENING Morning is the best time to meditate. After the whole night's rest you are very close to the center of your being. It is easier to move into the center consciously early in the morning than at any other time—because for the whole night you have been there at the center, you have just left it ..

Deep sleep rejuvenates because, although unconsciously, you enter into the core of your being—but still you enter. All the tiredness of the outside world is taken away, and all the wounds are healed, and all the dust disappears. You have taken a bath, you have dived deep into your own being ...

So in the morning when you have just awakened and you are very close to the center ... Soon the periphery will take you, will possess you; you will have to go into the world

of occupations. Before you go into that external journey, have a look. so that consciously you can see who you are. This is what meditation is all about. Hence, down the ages, the morning, early morning, when the earth is awakening and the trees are awakening and the birds are awakening and the sun is awakening, when the whole atmosphere is full of awakening, you can use this situation. You can ride on this tide of awakening and you can enter into your own being, awake, alert, aware. And your whole life will be transformed. And your whole day will be transformed because then you will have a different orientation.

Then you can go into the marketplace and still you will remain in contact with your inner core.

THE SECRET OF SECRETS, Vol. II

Sannyas means putting your total energy into awakening. Just a total effort is needed—passionate, intense. From this moment think of awareness as a question of life and death. In fact it is a question of life and death. Without awareness you are simply dying every day; with awareness you start living for the first time and then life goes on growing bigger and bigger, vaster and vaster.

JUST THE TIP OF THE ICEBERG

AWARENESS The first step in awareness is to be very watchful of your body. Slowly slowly one becomes alert about each gesture, each movement. And as you become aware, a miracle starts happening: many things that you used to do before simply disappear, your body becomes more relaxed, your body becomes more attuned, a deep peace starts prevailing even in your body, a subtle music pulsates in your body.

Then start becoming aware of your thoughts, the same has to be done with thoughts. They are more subtle than the body and of course, more dangerous too. And when you become aware of your thoughts, you will be surprised what goes on inside you. If you write down whatsoever is going on at any moment you are in for a great surprise. You will not believe that this is what is going on inside you . . .

And after ten minutes read it—you will see a mad mind inside! Because we are not aware, this whole madness goes

on running like an undercurrent. It affects whatsoever you are doing, it affects whatsoever you are not doing; it affects everything. And the sum total of it is going to be your life! So this madman has to be changed. And the miracle of awareness is that you need not do anything except just become aware.

The very phenomenon of watching it changes it. Slowly slowly the madman disappears, slowly slowly the thoughts start falling into a certain pattern; their chaos is no more, they become more of a cosmos. And then again, a deeper peace prevails. And when your body and your mind are at peace you will see that they are attuned to each other too, there is a bridge. Now they are not running in different directions, they are not riding different horses. For the first time there is accord, and that accord helps immensely to work on the third step—that is becoming aware of your feelings, emotions, moods.

That is the subtlest layer and the most difficult, but if you can be aware of the thoughts then it is just one step more. A little more intense awareness is needed and you start reflecting your moods, your emotions, your feelings. Once you are aware of all these three they all become joined into one phenomenon. And when all these three are one, functioning together, perfectly, humming together, you can feel the music of all the three—they have become an orchestra—then the fourth happens, which you cannot do. It happens on its own accord. It is a gift from the whole, it is a reward for those who have done these three.

And the fourth is the ultimate awareness that makes one awakened. One becomes aware of one's awareness—that is the fourth. That makes a Buddha, the awakened. And only in that awakening does one come to know what bliss is. The body knows pleasure, the mind knows happiness, the heart knows joy, the fourth knows bliss. Bliss is the goal of sannyas, and awareness is the path towards it.

THE OLD POND-PLOP!

Right awareness does not mean awareness only, because awareness can become a strain; right awareness means awareness without any strain, relaxed. One can try to be

aware but can create tension on the way, and that tension will destroy the whole work. So these two things have to be remembered: awareness with no strain, with no tension . . .

Right awareness means attention without tension, a relaxed kind of watchfulness, just seeing, not making an effort, not striving; an effortless awareness. In the beginning it looks very paradoxical—effortlessness and awareness—but once you start working on it, slowly slowly the knack is learned. It *is* a knack. And once you have learned the knack, once you have known even a single moment of awareness without tension, you are on the right track; you will never be the same person again.

SCRIPTURES IN SILENCE AND *SERMONS IN STONE

There are three difficulties in becoming aware and these are very essential for each seeker to understand. In fact everybody becomes aware, but only when the act is finished. You have been angry—you slapped your wife or you threw a pillow at your husband. Later on when the heat has cooled down and the moment has passed, you become aware. But now it is pointless, now nothing can be done. What has been done cannot be undone, it is too late.

Three things are to be remembered. One is: becoming aware while the act is happening. That is the first difficulty for the person who wants to become aware—becoming aware in the act itself.

Anger is there like smoke inside you: becoming aware in the very thick of it, that is the first difficulty. But it is not impossible. With just a little effort you will be able to catch hold of it. In the beginning you will see you become aware when the anger has gone and everything has cooled down: you become aware after fifteen minutes. Try, and you will become aware after five minutes. Try a little more, and you will become aware immediately after one minute. Try a little more, and you will become aware just as the anger is evaporating. Try a little more, and you will become aware exactly in the middle of it. And that is the first step: to be aware in the act.

Then comes the second step, which is even more difficult

because now you are going into deeper waters. The second step . . . is remembering before the act, when the act has not yet happened but is still a thought in you. It has not been actualized but it has become a thought in your mind. It is there, potentially there like a seed: it can become an act any moment.

Now you will need a little more subtle awareness . . to catch hold of the thought when it is arising in you. It can be done, but it can be done only when you have crossed the first barrier, because thought is not so solid. But it is still solid enough to be seen: you just have to practice a little bit.

Sitting silently, just watch your thoughts. Just *see* all the nuances of a thought—how it arises, how it takes form, how it remains, abides, and how it then leaves you .

You are angry, you are greedy, you are jealous: catch hold of yourself in the middle of the thought. That is the second difficulty.

And the third difficulty is to catch hold of this process which ultimately results in an act. To catch it before it becomes a thought, that is the most difficult. Right now you cannot even conceive of it. Before anything becomes a thought, it is a feeling. These are the three stages: the feeling comes first, then comes the thought, then comes the act.

You may not be aware at all that each thought is produced by a certain feeling. If the feeling is not there, the thought will not come. The feeling becomes actualized in the thought, the thought becomes actualized in the act.

You now have to do the almost impossible thing—to catch hold of a certain feeling. Have you not watched this sometimes? You don't really know why you are feeling a little disturbed: there is no real thought that can be caught as the cause, but you *are* disturbed, you feel disturbed. Something is getting ready underground, some feeling is gathering force. Sometimes you feel sad; there is no reason to feel sad, and there is no thought to provoke it, yet the sadness is still there, a generalized feeling. That means a feeling is trying to come above ground, the seed of the feeling is sending its leaves out of the ground.

If you are able to become aware of the thought, then sooner

or later you will become aware of the subtle nuances of the feeling. These are the three difficulties.

THE BOOK OF WISDOM, Vol. II

B

BALANCE See Extremes

BAPTISM No child should be baptized unless the child is grown up and decides on his own, without any manipulation, conditioning, teaching. He should be left alone to enquire . . . But a small child . . . how do *you* decide what religion he wants to choose?

And when religion is your own decision then it becomes a commitment, then it is involvement. Then you are fulfilling your own heart's desire. Then there is joy and then there is love. Then it is a love affair!

THE WILD GEESE AND THE WATER

The baptism is possible only when you are ready to die. That is the symbolic meaning: that John the Baptist used to take his disciples to the river when they were ready to die, when they were ready to let go, when they were ready to flow with the river. When the resistance was broken, when they were no longer fighting, when the whole struggle to survive had disappeared, only then would he take them to the river. They were ready to be drowned by him .. John the Baptist, or anybody who has ever baptized anybody else, who has ever initiated anybody else, who has ever brought anybody to the world of truth out of the world of dreams, has to prepare you for death. Yes, that is the meaning. By baptism he was saying, "Your old self has gone down the river; you are no more the same. A new identity has arisen; now you have a new nucleus. Function through it and don't function through the past."

A Master has to persuade you, by and by, about the beauty of death. He has to sing the glories of death. He has, by and

by, to convince you and create a trust in death so that you can let go. Once you let go nothing dies, only the ego. You remain for ever and ever.

You are eternity, you cannot die.

COME FOLLOW ME, Vol. I

BAULS The word "Baul" comes from the Sanskrit root *vatul*. It means: mad, affected by wind. The Baul belongs to no religion. He is neither Hindu nor Mohammedan nor Christian nor Buddhist. He is a simple human being. His rebellion is total. He does not belong to anybody; he only belongs to himself. He lives in a no man's land: no country is his, no religion is his, no scripture is his. His rebellion goes even deeper than the rebellion of the Zen Masters—because at least formally, they belong to Buddhism; at least formally, they worship Buddha. Formally they have scriptures—scriptures denouncing scriptures, of course—but still they have. At least they have a few scriptures to burn.

Bauls have nothing—no scripture, not even to burn; no church, no temple, no mosque—nothing whatsoever. A Baul is a man always on the road. He has no house, no abode. God is his only abode, and the whole sky is his shelter. He possesses nothing except a poor man's quilt, a small, hand-made one-stringed instrument called *aektara*, and a small drum, a kettle-drum. That's all he possesses. He possesses only a musical instrument and a drum. He plays with one hand on the instrument and he goes on beating the drum with the other. The drum hangs by the side of his body, and he dances. That is all of his religion.

Dance is his religion; singing is his worship. He does not even use the word "God". The Baul word for God is *Adhar Manush*, the essential man. He worships man. He says, inside you and me, inside everybody, there is an essential being. That essential being is all. To find that *Adhar Manush*, that essential man, is the whole search.

THE BELOVED, Vol. 1

BEAUTY Beauty is not an objective quality; it does not belong to things. It is the loving eye that imparts it, that creates it. Beauty is a creation of love

THE RAINBOW BRIDGE

Beauty is not something physical only; basically it is spiritual. And unless it is spiritual, the physical does not last long. It is only a facade; it is so formal that it can't mean much.

People fall in love for two reasons. One is physical beauty. If somebody falls in love because of physical beauty he is going to be disappointed soon, because after two, three days—just two, three days—the physical beauty will be taken for granted. Inside there is hollowness and there is no inner beauty, no depth. Hence people who fall in love with physical beauty are continuously disappointed, frustrated, but they don't see the point, where they are failing.

Unless one learns how to fall in love with spiritual beauty, love remains unfulfilled. Once you have fallen in love with spiritual beauty there is no end to it. It has infinite depth: you can go on falling and falling and falling and you will never come to the bottom of it. Only then is love a fulfillment.

Search for spiritual beauty, and that, in other words, is the search for God.

THE SHADOW OF THE BAMBOO

The sannyasin has to search for the real source of beauty. The real source of beauty is the explosion that happens when you reach the center of your being. The moment you touch that center, suddenly there is an explosion of joy. Every cell of your being starts dancing, every fiber of your existence starts vibrating in an unknown, mysterious melody. And then there is beauty.

That beauty has depth, that beauty has something divine in it. It cannot be taken away, it cannot be destroyed because it is not something painted on from the outside, it has grown from within.

GOING ALL THE WAY

Beauty is the first glimpse of the divine. Wherever you see beauty, remember you are on holy ground. Wherever I say: in a human face, in a child's eye, in a lotus flower, or in the wings of a bird in flight, in the rainbow, or in a silent rock. Wherever you see beauty, remember, you are on holy ground—God is close.

COME FOLLOW ME, Vol. III

I teach a sensuous religion. I teach a sensitive religion. And to *me*, beauty is more valuable than truth. Truth is only an aspect of beauty . . . a face of beauty. Beauty is God himself. I teach a very artistic religion. And aesthetics to me is like ethics was to the old religions; aesthetics is my ethics. If you are in love with beauty you will not do anything wrong—that is enough safeguard—because to do anything wrong you will have to do something ugly. The man who loves beauty will not be able to assert a lie, because a lie is ugly. His sensitivity towards beauty will certainly prevent him from doing many things that he could have done if he was not sensitive enough.

THE TONGUE-TIP TASTE OF TAO

Just today I was reading about a Hassidic mystic. He was so beautiful. Mystics naturally become beautiful because something inside them starts filtering through their bodies, they become luminous. He was dying, and one of his friends, another Hassidic mystic, had come to see him. The friend started crying.

The dying mystic asked, "Why are you crying? Because I am going to my home—1 am not dying! There is no death, and you know that perfectly well. You have experienced the immortal, so why are you crying?" And the other mystic said, "I am not crying for the soul, I am weeping for your beautiful body. Now it will rot in the earth." And then the story says: both wept. 1 loved it ... Then both the mystics wept.

Beauty is an expression of God, in whatsoever form it appears.

SCRIPTURES IN SILENCE AND SERMONS IN STONE

BEE Buddha has called his monks begging, *madhukari*. Madhukari means collecting honey like a bee. The bliikku, the Buddhist sannyasin, goes from house to house; he never asks from one house because that may be too much of a burden. So he asks from many houses, just a little bit from one house, a little bit from another, so he is not a burden on anybody. And he never goes to the same house again. This is called madhukari—like a honey bee. The bee goes from one flower to another, and goes on moving from flower to flower—it is non-possessive ... It only takes so little from

one flower that the beauty is not marred, the perfume is not destroyed; the flower simply never becomes aware of the bee—it comes so silently and goes so silently.

Buddha says: The man of awareness lives in this world like a bee. He never mars the beauty of this world, he never destroys the perfume of this world. He lives silently, moves silently. He asks only that much which is needed. His life is simple, it is not complex. He does not gather for tomorrow—the bee never gathers for tomorrow, the today is enough unto itself.

THE BOOK OF THE BOOKS, Vol. II

The bee has a few beautiful qualities. First: it moves from one flower to another, it is continuously moving. It never settles anywhere, it never becomes stagnant. It loves the flower but never grows any attachment; it remains free.

That is the way of the sannyasin, remaining utterly free of all attachment . . .

The bee is never possessive. It never fights with other bees: "Why have you come to my flower?" On the contrary, the moment the bee finds beautiful flowers, full of juice, it goes back to inform the commune.

Now scientists have discovered that bees have a certain language. At least four words have been discovered, deciphered; now that much is certain, that they use four words. These words are not linguistic, they are gestures.

The moment a bee discovers some flowers, rather than hiding the fact from others—which is how the human mind functions . . . if you discover a treasure you will hide it. Instead of hiding it, instead of keeping them for itself, the bee runs back to the home, to the commune. The bees live in communes, thousands of bees together in one honeycomb. And it starts dancing a certain dance, that is the first symbol. When a certain dance is danced by the bee, all the bees become aware that she has discovered something. It is as if she is saying "Eureka! Eureka! I have found! I have found!" And then after the dance it starts moving and the whole crowd of bees follows. It is non-possessive, and it knows all kinds of flowers, all colors, all perfumes; hence it becomes richer and richer in its experience.

And the last but not the least quality of a bee is: it takes

the juice of a flower but it never destroys it. It is so artful that it never hurts the flower at all. It is never violent with the flower. It is not like a human being. The moment you love a flower you immediately pluck it; your love is destructive. It is not love, it is violence; it is hatred hidden somewhere in the name of love . . .

Be a blissful bee, unattached, always moving, non-possessive, living all aspects of life, all the colors of the rainbow, all the notes of music. And never be destructive—be creative. The creative person is a divine person, a holy person.

THE IMPRISONED SPLENDOR

BEING The English word "being" comes from a Sanskrit root *bhu*. *Bhu* means "that which grows". All that grows is God. The trees grow, the birds grow, the rocks grow. All that grows is God. And everything grows in its own pace. Remember, the root of "being", the word "being", is *bhu*. It simply means that which breathes, that which grows, that which has life—howsoever rudimentary, howsoever primitive. All is included.

THIS VERY BODY THE BUDDHA

The way to be is not to be. Hence the question is not "to be or not to be"; if you really want to be you have not to be. You will have to choose non-being if you want being to arrive.

THE IMPRISONED SPLENDOR

Whatsoever is flowing out of good being is good.

In the past it has been said again and again to man to do good then he will be good. I say just the opposite: be good and then whatsoever you do will be good, because action comes out of being. Being is primary, not action. Because the emphasis in the past has been on action people have become hypocritical. The being remains bad and they go on doing good acts. They become respectable, they are even thought of as saints, but if you look inside them nothing has happened; they are the same old rotten beings.

They manage, they discipline themselves, they cultivate themselves with virtues and they do service and they do

prayer and they do this and they do that, but this is all doing. Doing remains peripheral, it never penetrates the center; and the center is the real matter. Unless the center changes, all changes are just superficial, decorations at the most . .

Meditation imparts good being to you, and out of good being, good acts flow. Then there is no disparity between the being and the act; then the act is just a shadow of your being.

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

A Jesus can be judged only by his being: be near him—don't try to listen to what he is saying, try to listen to what he is. That is the key: just be near him! Hindus have called it *satsang*, just being near the truth. Just be near—don't listen to what he is saying, don't get engaged intellectually—just listen to what he is.

Being vibrates, being blooms, being has a fragrance about it. If you can be silent near a Jesus, you will start listening to his silence. And that silence will make you so blissful, and that silence will make you so fulfilled, so overflowing with love and compassion—that is the criterion.

THE MUSTARD SEED

BELIEF Belief means that you are convinced logically, intellectually, that what is being said is right. The argument appeals to you. Belief has nothing to do with the heart; it is absolutely of the mind, a *mind* phenomenon. Belief is not a love affair.

Belief means that intellectually you are convinced because you cannot see any argument which can destroy it; all the arguments that you can manage prove it. But deep down there is bound to be an undercurrent of doubt. Belief cannot destroy doubt, it can only cover it up. It can cover so perfectly that you *may* forget about the doubt but it is always there. Just scratch any believer a little bit and you will find the doubt there. That's why believers have always been afraid of listening to anything that goes against their belief.

The Catholic church goes on prohibiting the Catholics from reading this, from reading that. They go on putting

books on their black list which are banned for the Catholics. The Vatican library has thousands of tremendously beautiful documents in it—for thousands of years they have been gathering—of all those scriptures that they have burned, banned, prohibited. But they have kept a few copies in the Vatican library just as a historical record of what has been done in the past and what has been destroyed in the past—some proofs of that. Anything that went against Christianity was destroyed.

The same has been done by Mohammedans, by the Hindus, by almost all the believers of the world. Why this fear?—because they are all aware of the fact that the believer is not free of doubt; the doubt is there and anybody can raise the dust again. Somehow they have managed to settle it, somehow they have covered the wound, but the wound has not healed; it is there, and underneath the cover it goes on spreading.

People believe in God, but does that mean their doubt has dropped? If the *doubt* is no more there, what is the need for belief? Belief is an antidote, it is a medicine. If you are healthy no medicine is needed: if there is no doubt in you no belief is needed.

Belief is very superficial; it divides you. The believer is only the superficial part of you and the remaining part, the major part, nine-tenths of your being, remains full of doubts. There is turmoil within every believer and he is afraid, really afraid to come across something which may disturb his belief—and anything can disturb his belief.

I AM THAT

Buddha says "Don't believe, because if you believe you will never know. If you really want to know, don't believe." He does not mean to disbelieve, because disbelief is also another kind of belief. Those who believe in God, believe; those who don't believe in God, they also believe. One believes in God's existence, one believes in God's non-existence, but both are believers ... no difference at all: the theist and the atheist are the same, the Catholics and the communists—no difference at all. Whether it is the Vatican or the Kremlin it is the same.

Buddha says "Come and see!" That is his invitation. He says "Come . . . and don't believe in me but experiment with me. Go into yourself, and if you can see, if *you* can feel, only then believe." But then it is no more belief; then it is trust, then it is faith. That is the difference between belief and faith: faith comes out of experience; belief is just a prejudice without any experience to support it . . .

Faith liberates—belief is a bondage.

THE TONGUE-TIP TASTE OF TAO

A real trust is not a belief, it is an experience. God has to be experienced. And never believe before you come to experience—never never—because once a belief enters your being it poisons you. Drop all beliefs, because God *is*. Why believe? Why not experience?

I am not a teacher. I don't give you a dogma or a philosophy; I am simply a witness. I say "I have experienced, so you can experience." And there is no need at all to believe.

I was absolutely atheistic and I am tremendously fortunate that I never believed in God because if I had I would have never known. I was such a skeptical person that I would even ask things which nobody seemed to ask I would even ask about the existence of the other person, whether the other person really existed or was I just dreaming. Because sometimes you dream and there are persons in your dream.

I have always loved Chuang Tzu's famous statement: "One night I dreamed that I became a butterfly, and since then I have always been in trouble because I have not been able to figure it out: if Chuang Tzu can dream that he is a butterfly, who knows?—in the morning the butterfly may fall asleep and start dreaming that she is a Chuang Tzu. Who knows?"

I had it written just behind my desk when I was at the university. One of my professors came to see me one day. He saw that and he said, "Why have you written this Chuang Tzu statement?" I said, "This is my statement too. I don't believe that you are."

He said, "What are you saying?" I said, "Because sometimes you also come into my dreams. And now the thing has become more complicated." He said, "What do you mean?"

I said, "In the dream also you asked about this board, 'Why do you have this board?'—and now you are asking again. Now which one to believe?"

He simply went out. He said, "You will drive me crazy! Are you mad or something?"

But I am happy that I was that mad. Because I could not believe in anything I was free, totally free, and in that freedom something transpired; in that utter emptiness something came from the beyond like a breeze. I could not see it but I felt it; I felt the freshness of it, I felt the fragrance of it and it transformed me. I am still not a believer because now God is a certainty to me.

Now I don't say "God exists"—I say "*Only* God exists and nothing else."

THE GOLDEN WIND

BELLY In all old eastern countries, particularly in the Far East, they have always thought that man lives in the belly. In the old days—just a hundred years before—if you had gone to Japan you would have found people who if you asked them "Where do you think?" they would show you their belly—"We think here . . ."

The belly is your source of life. You were joined to your mother from the navel; it is from there that life started pulsating. The head is the farthest corner of your existence, the center is the navel. Your existence, your being, resides there . . .

You and your brain are two things. The brain is your machinery—just like everything else is your machinery. This hand is my mechanism; I use it. My brain is my mechanism; I use it.

Where is the seat of the mind? Zen says it is in the stomach, it is in the belly, it is in the navel—there exactly, from where the first pulsation came. And then it spread all over. Go back to it . .

Intellect is very, very limited; intuition is infinite. Intuition always comes from the belly. Whenever you feel something intuitive coming to you—a hunch—it always comes exactly from the belly. Your belly will be affected immediately. When you fall in love you don't fall from the head—that's why head-people call love blind. It is, because it has nothing

to do with the brain. When you fall in love, you fall in love from some other source. If you ask great scientists, great poets, great creative people, they will also say that when something new happens it never happens from the head, it never comes out of the brain. It comes from somewhere beyond.

ZEN: THE PATH OF PARADOX, Vol. 1

But a wrong notion entered into the human mind, and that was to have a small belly and a very protruding chest. The idea came from the body of the lion. The lion has a very small belly and a very big chest.

Somehow the human ego got identified with the lion, and the lion has a very small belly because he eats only once in twenty-four hours, and he lives only on meat, so much food is not needed. A lion's intestine is very small compared to that of a man; one-fourth, not even one-fourth. Man is a vegetarian, and if you eat vegetables they need to be longer in your intestines; only then they can be absorbed because they have much roughage.

If you eat meat it has no roughage; it is already digested food. The animal has already done the work for you. You are a sucker. You simply eat it and it is already eaten food, digested, completely digested. So a very small intestine is needed. But the foolishness of man is this—that he tried to have a small belly like a lion.

Everybody has been taught to pull the belly in and not to breathe from the belly, but from the chest. So chests have become bigger and bigger—just like Mister Universe's. Then the belly goes in. But they are ill people; they are not natural. They are ugly really. In a better world, when man has become more natural, they will simply laugh. It will look ridiculous that people tried to be like animals.

So man destroyed his very system of breathing. And then women got the idea that they had to have big breasts and a small belly. That started their unnatural breathing. Whenever I say to somebody, if she is a woman, to breathe naturally, after just four or five days she comes back and says, "This is difficult, because it seems the belly is growing bigger." It grows bigger—but it is worth it.

GET OUT OF YOUR OWN WAY

BELONGING Don't condemn yourself—you ate a child of the universe. You belong to this beautiful existence. This existence has *needed* you, otherwise you would not have been here. And it needed you the way you are, otherwise it would not have created you the way you are. So don't try to be somebody else . . .

No, existence needs everybody the way he is. Never try to be somebody else . . .

You belong! You are not a stranger. You are not accidental; you are intrinsically needed. Remember, the greatest need in life is to be needed, and if you can feel that the whole existence needs you, you will become tremendously cheerful. You will be turned on! You will feel the most significant experience, you will become ecstatic if you can feel that the whole existence needs you, that you will be missed, that if you are not here there will be a gap, you will be missed. You are not unnecessary, you are not superfluous; you have tremendous significance.

Hence, love yourself. You are needed as much as the trees, as the flowers, as the birds, as the sun, as the moon, as the stars. You have to be here and you have a right to be the way you are.

GUIDA SPIRITUALE

BETRAYAL There is only one betrayal: and that is to betray one's own life. There is no other betrayal. If you continue to live with a nagging, possessive wife, a husband, without any love, you are destroying your own opportunity. In the Talmud, again, there is a saying that "God will ask you: 'I had given you so many opportunities to be happy. Why did you miss?'" He will ask, "What opportunities for happiness have you missed? You will be responsible for those." This is really tremendously beautiful: "You will be responsible only for those opportunities that were available to you and you missed." Remain faithful to yourself—that is the *only* faith that is needed—and everything will be good.

YOGA: THE ALPHA AND THE OMEGA, Vol. VI

BEYOND Just to visualize the beyond is enough because in visualizing it you become it. So whenever you have time sit silently, go beyond words, beyond mind, beyond body,

beyond the world of objects. Leave everything behind. Go on moving till you can find a place, a space where only your consciousness exists and there is nothing to be conscious about; where there is no content but only consciousness, a mirror mirroring nothing. That is our real home.

EVEN BEIN' GAWD AINT A BED OF ROSES

BHAGWAN "Bhagwan" does not mean God, Bhagwan simply means the Blessed One. Hence we have called Buddha Bhagwan, although he does not believe in any God. If "Bhagwan" means God, then Buddha cannot be called Bhagwan. It is so clear! He does not believe in the existence of God and still we have called him Bhagwan. In front of him, for forty-two years continuously, people were calling him Bhagwan. He never objected for the simple reason that the word "Bhagwan" is not synonymous with the word "God".

We have called Mahavira and all the twenty-four *teerthanharas* of the Jainas, Bhagwan, and the Jainas are atheists: they don't believe in God, they don't believe in any creator. Why have we called the *teerthanharas* Bhagwan?—for the simple reason that they have attained to the ultimate bliss, they are the Blessed Ones.

"God" means creator, one who has made the world. Certainly I am not God. I don't take any responsibility for making this world—not me! . . .

You can exclude me! I am not responsible at all for creating this world and I don't think there is anybody who will take the responsibility. I am as much an atheist as Mahavira, as Buddha, as Lao Tzu. I don't believe in any God who has created the world. The world is a self-creative process; no creator is needed. The world is creativity. There is no division between the creator and the created; there is no need at all for a God.

But "Bhagwan" is a totally different dimension; it has nothing to do with creating the world. "Bhagwan" means your ultimate state of bliss.

ZEN: ZEST, ZIP, ZAP AND ZING

BIBLE See Scriptures, 3rd Series

BIO-ENERGETICS Bio-energetics is one of the right directions to work in. It is not complete, it is not yet a whole philosophy of life, but it is moving on the right lines. The body is the base, and much work is needed in the body before you can start any work on the mind. Then much work is needed on the mind before you can start any work on the soul . . .

The body is not all. The human mind tends to be extremist. Christianity was anti-body. It created all anti-life attitudes. Then the pendulum went to the other extreme, full circle, and Freud and Wilhelm Reich and others started to move too much towards the denied part. Christianity never accepted the body; that has been the curse . .

Once you start obstructing some energy, blocks are created . . . If you recoil, if you obstruct your energy, the same energy will start becoming frozen, will become more like rock—and that rock creates armor around the body.

That's what Bio-energetics people go on destroying—that rock-like armor around you. You wanted to love but somehow you obstructed it. The energy that was going out cannot go back to the source. There is no way for going back. If you are going to be angry and the energy has come to the hand to hit the person, to slap the person, and you don't slap but go on smiling, the energy will be retained by the hand. It cannot go back; there is no way. That energy will become a heavy load on the hand. It will destroy the beauty and the grace of the hand. It will make your hand dead.

So whenever an energy arises, go with it. If it is something which can be dangerous to somebody—for example, if it is anger—then go into your room, beat a pillow—but do something. There is no need to be destructive to anybody, don't be violent to anybody, but you can be violent with a pillow. Your energy will be released and you will feel fresh energy flowing. Never hold in any energy.

When you are giving energy to life, life goes on giving energy to you. This is the ecology, the inner ecology. Energy moves in a circle. Life gives to you, you give it back, life gives you more, you give it more and the circle continues. It is as the river flows into the ocean, then moves to the

clouds and then again rains on the mountains and again flows in the river; again to the ocean, and the circle continues. There is no obstruction anywhere.

But man can create obstructions and then all over the body there will start the arousal of many sorts of blocks: These blocks are the enemies of humanity. They have to be destroyed.

A ROSE IS A ROSE IS A ROSE

BIRTH One is never born and never dies; both are illusions. Certainly **it** appears so, but it appears so just like a snake appearing as a rope when you cannot see clearly. Maybe night is descending, the sun has set, and you are on a dark path, and suddenly you become afraid of the snake. But there is only a rope lying there. Bring some light—just a candle will do—and the snake is no longer found. It was never there in the first place.

Birth is as illusory as the snake seen in a rope; and if birth is illusory, of course death is illusory. You are never born and you never die. You certainly enter into a body—that is a birth—and one day you leave the body—that's what you call death—but as far as *you* are concerned, you were before your birth and you will be after your death.

Birth and death don't confine your life; there have been many births and many deaths. Births and deaths are just small episodes in the eternity of your life, and the moment you become aware of this eternity—another name for now, this timelessness—all fear, all anxiety about death immediately evaporates just as dewdrops evaporate in the early morning sun.

I am not going to die. Certainly, one day I will leave the body—in fact I left it twenty-five years ago. There is no longer any connection with the body. I am just a guest, I don't own it. I am no longer part of it, it is no longer part of me. We are together, and on friendly terms—there is no antagonism, I respect it because it gives me shelter—but there is no bridge. The body is there, I am here, and between the two there is a gap.

ZEN: ZEST, ZIP, ZAP AND ZING

Man is born only as a seed, not as a flower. The flowering has to be achieved; one should not take it for granted. The birth itself is only the opportunity for life, it is not life itself. You can still miss life—and millions miss it for the simple reason that they think that just being born is enough to be alive. It is not enough. It is necessary—without it there will be no life—but it is not synonymous with life. One has to be twice-born.

Jesus says: Unless you are born again you shall not enter into my kingdom of God. A kind of rebirth is needed. The ordinary birth is the birth of the body-mind mechanism, but your spirit is only a potential: it has to be actualized.

When you are *really* born, born to life or to God—to me both are synonymous—you are no more, no more as you understand yourself to be. A pure emptiness prevails, an utter void prevails, a silence which is soundless. A music is there certainly, but without any sound. The Zen people call it the sound of one hand clapping". That no-self is your original face. When you are not, you *are*, and you are for the first time.

THE BOOK OF THE BOOKS, Vol. XII

Buddha says when a person dies, his whole life's accumulated desires, his whole life's accumulated memories, his whole life's sans sanskaias, *karmas*, jump like energy waves into a new womb. It is a jump. The exact word is in physics: they call it "quantum leap"—a leap of pure energy without any substance in it.

Buddha is the first quantum physicist. Einstein followed him after twenty-five centuries, but they both speak the same language. And I still say that Buddha is scientific. His language is of modern physics; he came twenty-five centuries before his time.

When a person dies, the body disappears, the material part disappears, but the immaterial part, the mind part, is a vibration. That vibration is released, broadcast. Now, wherever a right womb is ready for this vibe, it will enter the womb.

There is no self going, there is nobody going, there is no ego going. There is no need for anything substantial to go, it is just a push of energy. The emphasis is that it is *again*

the same bag of the ego jumping. One house has become unlivable, one body is no more possible to live with. The old desire, the lust for life—the Buddha's term is *tanha*, lust for life—is alive, burning. That very desire takes a jump.

THE DISCIPLINE OF TRANSCENDENCE, Vol. I

Buddha is reported to have said, "Choose the right moment to be born. Choose a moment when a Buddha is there."

THE ULTIMATE ALCHEMY, Vol. II

BIRTH, VIRGIN A saint, a sage, becomes like a child in a totally different sense. He has transcended, he has gone beyond mind, because he has understood the futility of it. He has understood the whole nonsense of being a successful man in this world—he has renounced that desire to succeed, the desire to impress others; the desire to be the greatest, the most important; the desire to fulfill the ego. He has come to transcend the absolute futility of it. The very understanding transcends. The very understanding—and immediately you are transformed into a different dimension.

Then there is again a childhood—that is called the second childhood. Hindus have called that stage "the twice-born", dwij. Again you are born, but this is a different birth, not out of a father and a mother. This is out of your own self, not out of two bodies meeting, not out of duality. It is through your self that you are born.

This is the meaning of Jesus' birth—that he was born out of a virgin. But people take everything literally and then they miss. Out of the virgin means: out of the One. The other is not there, so who can corrupt it? Who can enter into it? The virginity remains absolutely pure because there is no other. When the other is there you have lost your virginity. If in the mind the other is there, you have lost innocence. So the consciousness of the other, the desire for the other, is losing virginity. This second birth can be virgin, but the first birth is bound to be out of sex—there is no other way, there cannot be.

Jesus is born out of sex like anybody else, and it is right that it should be so. Jesus is just like you—in the seed, but in the flowering he is absolutely different, because a second birth has happened; a new man is born. Jesus who was born

out of Mary is no more there, he has given birth to himself. In the old Essene sect it is said that when a man is transformed he becomes his own father. That is the meaning: when we say Jesus has no father, it means Jesus has become his own father now. This looks absurd but this is how it is.

The second birth is a virgin birth—and then you are innocent again. And this innocence is higher than a child's, because the child will have to lose his innocence. It is a gift of nature, it is not earned by the child, so it has to be taken away. When the child grows he will lose his innocence—and he has to grow! But a sage remains innocent. Now this innocence cannot be taken away because it is the climax, the crescendo of growth; there is no further growth.

THE MUSTARD SEED

BIRTHDAYS In India, for centuries, we have only celebrated the birthdays of the Buddhas, and for very strange reasons—because these were the people who knew that there is no birth and no death; hence we have celebrated their birth, we have celebrated their death. But as far as ordinary human beings are concerned, nobody in India even remembers his birthday.

The idea that everybody celebrates his birthday has come from the West. There is nothing worth celebrating because nothing has happened yet! Unless you know that you were before your birth, your birthday is not of any value. Unless you know you will remain after your death, your death also has no value.

We celebrate Krishna's birthday and Buddha's birthday, and of course, the day they disappeared from the world, we have celebrated that too, but ordinarily nobody bothers to celebrate his birthday. The disease has come from the West. Now many rich Indians, educated Indians, have started celebrating their birthday. It is sheer stupidity!

Only when you come to know something beyond time do you have meaning—and that happens through love.

THE MIRACLE!

BISEXUALITY And my feeling about you is that your energy is bisexual. So if you force anything—whether to choose the man or to choose the woman—you will have to

deny some part of you, and that denied part will take revenge. Basically a bisexual person is more rich sexually than the heterosexual or the homosexual, because he has two dimensions in him. There is every possibility that the future is going to be more bisexual than homo or hetero because bisexuality means that two dimensions are possible. A man can love a man and a man can love a woman, both; it is a kind of richness. So don't make a problem out of it. It is really richness—to be able to love both.

It is difficult ... A man who is heterosexual cannot even think about homosexuality. It looks like a perversion; it looks ugly and horrible. The person who is homosexual cannot think what people go on seeing in a woman's body.

The Greeks were too interested in the male body. Socrates was a homosexual, so was Plato, and so was the great mystic Diogenes. They could not believe it—what a man could see in a woman's body; no homosexual can believe that. No lesbian can believe that there can be any beauty in a man's body. They are lopsided. The heterosexual and the homosexual are both fanatics, fixated. A bisexual is more liquid, more fluid; he can see that both are beautiful. So don't make it a problem—rather think about it as a richness.

DON'T JUST DO SOMETHING, SIT THERE

One who is bisexual is bound to be really tired, because there is no hope now. There is no possibility of hope—you have known both.

I have heard about one sailor who was shipwrecked: he was cast upon an island with a nymphomaniac. Finally, after a long period of time, he reached an understanding with her that he was to have one day off a week in order to recuperate.

Suddenly one day he looked out to sea and there was a man on a raft who had obviously also been shipwrecked. Thinking at last there would be a relief from his labors with the nymphomaniac, he swam out to hail the new arrival. The new man appeared to be quite effeminate looking, and confirmed this by yelling out, "Hello there, sweetheart, am I glad to see you!"

Whereupon the sailor cried out, "Oh, my God, there go my Sundays!"

I can understand how tired you must be, bored, with no hope, but this state can be transformed into a benediction. Because when man is really finished with sex he can go very deep into meditation. The deeper your frustration with sex, the deeper is the possibility to go into meditation. Now only meditation can help you.

You have been too much together. You have lived relationship intensely, now you need a deep relaxation so that you can forget all about others. And your going into your own being is certainly going to be deeper than any heterosexual or homosexual can go, because your helplessness and your hopelessness is double.

Rather than going on trying the same old game, move into aloneness ... That's what meditation is all about. Sitting silently, enjoying yourself, swaying with joy, gliding into the inner world.

PHILOSOPHIA PERENNIS, Vol. II

Tantra says that no man is just man and no woman is just woman, each man is both man and woman, and so is each woman— woman and man. Adam has Eve in him, and Eve has Adam in her. In fact, nobody is just Adam and nobody is just Eve: we are Adam-Eves. This is one of the greatest insights ever attained.

Modern depth psychology has become aware of this. They call it bisexuality. But, for at least five thousand years, Tantra has known it, preached it. It is one of the greatest discoveries of the world because with this understanding you can move in your inner direction, otherwise you cannot move in your inner direction. Why does a man fall in love with a woman? — because he carries a woman inside him, otherwise he would not fall in love ..

You don't understand it. You simply shrug your shoulders —you say "It has happened." But there is a subtle mechanism in it. Why did it happen with a certain woman? Why not with others? Your inner image fits somehow. The outer woman is similar in a way. Something just hits your inner image, you feel that "that is my woman", or "this is my man": this feeling is what love is. But the outer woman is not going to satisfy, because no outer woman is going to completely fit with your inner woman ..

The outer man can never fit with your inner man and the outer woman can never be absolutely the same as your inner woman. That's why love gives pleasure and pain too. Love gives happiness and unhappiness too. And, the unhappiness is much more than the happiness.

What does Tantra propose about it? What has to be done then?

Tantra says: There is no way to be satisfied with the outer; you will have to move inward. You will have to find your inner woman and inner man. You will have to attain to a sexual intercourse inside. This is a great contribution.

How can it happen? Try to understand this map. I talked about seven chakras, the Tantra yoga physiology. In man the muladhar is male and *swadhistan*, female. In the woman the *muladhar* is female and *swadhistan*, male, and so on and so forth. In seven chakras, up to the sixth, the duality remains; the seventh is non-dual.

There are three pairs inside you: *muladhar-swadhistan* get married. Manipura-anahata have to get married. Visuddha-*ajna* have to get married.

When the energy moves outside, you need a woman outside. You have a little glimpse for a moment, because the coition with a woman outside cannot be permanent—it can only be momentary. For a single moment you can lose yourself into each other. Again you are thrown back to yourself, and thrown back with a vengeance . . .

The outer meeting can only be momentary, but the inner meeting can become eternal. And the higher you move the more eternal it can become.

The first, muladhar, in man is male. Even while making love to a woman outside, Tantra says, remember the inner. Make love to the woman outside, but remember the inner. Let your consciousness move inward—forget the outer woman completely. In the moment of orgasm forget the woman or the man completely. Close your eyes and be in, and let it be a meditation .

If, while making love you become meditative—you become silent, you start looking in, you close your eyes, you forget the outer man or woman—then it happens. The *muladhar*, your male center inside, starts moving towards the female

center—the female center is swadhistan—and there is a coition. there is an intercourse inside . .

That is the joy when you move into meditation, when you move into prayer. That is the mechanism of inner celebration. And the moment intiladliar and swacillistan meet. the energy is released and that energy hits the higher center, Ina n ipura.

Manipura is male, *anallata* is female. Once you have become attuned to the first meeting of your man and woman inside. one day the second meeting suddenly happens. You have not to do anything about it—just the energy released from the first meeting creates the possibility for the second meeting. And when energy is created by the second meeting, it creates the possibility for the third meeting.

The third meeting is between *visuddha* and *aina*. And when the third meeting happens, the energy is created for the fourth, which is not a meeting, which is not a union, but unity. *Sahasrar* is alone, there is no male-female. The Adam and Eve have disappeared into each other, totally, utterly. Man has become the woman, the woman has become the man; all division disappears. This the absolute, the eternal meeting. This is what Hindus call *satchitananda*. This is what Jesus calls "the kingdom of God".

THE TANTRA VISION, Vol. II

BITTERNESS Man is born bitter but has an innate capacity to be sweet. Bitterness is like a hard shell that surrounds a seed: it is protective, it protects the inner sweetness. It is an armor, it had to be dropped one day. The day the seed drops its hard shell it starts growing into a sprout.

The same happens with human consciousness. Drop all kinds of bitternesses—anger, greed, jealousy, domination—and then suddenly there is an explosion of sweetness. That sweetness is love, that sweetness is compassion, that sweetness is prayer; and to taste it is to have tasted God himself.

YOU AIN'T SEEN NOTHIN' YET

BLESSING A person becomes capable of blessing others only when he is full of blissfulness. In fact then one need

not bless, blessings go on pouring. Your bliss starts overflowing; you become like a fountain. And you become connected with the inexhaustible source of life. That source is called God . . .

The moment bliss arises in your heart ... then immediately your life becomes a light, not only for yourself but for others too. Your life becomes love. Not that you are loving, you simply become love. That's how one becomes a blessing to the whole existence.

Blessed are those who are blissful because they are not only a blessing to themselves but a blessing to all.

THE GOLDEN WIND

BLINDNESS

"Don't ask me, sir, what I am doing here.

*You are proud of the dreamlike psychedelic colors
of the body and the mind,*

but I can see death knocking at your doors.

*You are lost in a dreamworld, and I can see
death approaching every moment closer and closer.*

Don't ask me, sir, about my business here.

I sell mirrors in the city of the blind!"

And this is certainly a city of the blind! This whole earth is full of blind people—blind because they cannot see death approaching, blind because they cannot see that life is evaporating every moment, blind because they cannot see the momentariness of all that they are accumulating, blind because they don't know from where they come, why they come, to where they are destined, blind because they are not even aware of who resides at the innermost core of their being.

I AM THAT

And don't be worried about the outer eyes, they are insignificant. Love will open the inner eye which is the real eye' because only through that can God be seen.

And you *will* be able to see God—rest assured! I cannot give that much guarantee to people who have outer eyes, because they have a thousand and one distractions. You are

fortunate, you have nothing to distract you. You can easily go in, you are already there.

EIGHTYFOUR THOUSAND POEMS

Misery is bitter, very bitter because it is part of your unconscious life. It is as if a blind man is trying to find a way. He stumbles, hurts himself, breaks his leg or gets a fracture—again starts groping, hits his head against a wall—and there is no one to ask because all others are blind too. They are constantly running into each other, hitting each other. A few cunning ones start becoming political leaders, gathering blind people, giving them beautiful names, giving them a flag and a slogan and then gangs fight—gangs of blind people: Christians, Hindus, Mohammedans, or communists, fascists, socialists.

It may be politics or religion, but the crowd consists of blind people and the leaders are far more blind than the followers. Only then can they lead; they are more perfectly blind. Just think of the Polack Pope or Ayatollah Khomaniac. Now he has brought the Islamic revolution to Iran. Thousands of people have been killed, the whole country is being destroyed because of this maniac. He is not only blind, but mad too. But that is perfection. Ayatollah Khomaniac is a perfect man. Blindness plus madness is a rare combination. Once in a while it creates an Adolph Hitler, a Mussolini, Joseph Stalin, Mao tse Tung—monsters, not men.

In darkness, in blindness, nothing else is possible. One has to attain to a little awareness, Awareness gives you insight, vision, and the moment you have awareness, you start tasting bliss and its sweetness. Life becomes a totally different phenomenon—luminous, fragrant.

THE SOUND OF ONE HAND CLAPPING

Once it happened that a young blind man came to me. He traveled from Kashmir—a very poor boy, with no money, with dirty clothes. I was surprised; I asked him, "You are blind, has somebody come with you?" He said, "No, I need not have anybody because I am blind so everybody helps me."

He was so happy! He said, "Because I am blind, everybody helps me. Somebody gives me food, somebody buys a ticket and this rickshaw-walla has brought me here and he is not

ready to take money for it." He said, "If I had eyes it would have been difficult for me to come to you—I am blind, so everybody just has compassion for me. I am never in any trouble: wherever I am, somehow somebody starts helping me!"

Now, this I call acceptance. This young man has the capacity to become spiritual. He has found something beautiful even in his blindness. He is thankful to God that he has made him blind.

Just try to understand. Once you accept, doors start opening.

FAR BEYOND THE STARS

BLISS Bliss is the Everest. There is nothing higher than that. And unless you reach the Everest of bliss you have not fulfilled your mission in life, your destiny in life . •

Bliss is a strange wine—strange, because on the one hand it makes you fully aware, and on the other hand it makes you fully intoxicated—intoxicated with the divine, fully aware in your being. But the moment you are fully aware in your being the divine wine starts showering on you. And it is one of the most miraculous events, when awareness becomes intoxicated. It still remains aware—that is the mystery in it. It is absolute intoxication and absolute awareness—and both are together, both are one . . .

Blissfulness is our birthright. We just have to claim it. And meditation is our claim.

THE SOUND OF ONE HAND CLAPPING

Unless you have abundant bliss in you—so much that you have to share it—there cannot be any poetry, there cannot be any flowers. Flowers are luxuries. A tree blooms only when it has so much juice, so much life that it has to burst forth in colors, it has to sing and dance and sway, it has to share its joy with the whole universe. That's exactly what happens to a blissful person.

My whole teaching is for bliss. And it is everybody's choice. If one wants to be blissful nobody can prevent one; if one is miserable it is one's own decision to be so.

NIRVANA: NOW OR NEVER

Bliss is a gift from God. We cannot manufacture it. Nobody

can become blissful on his own. We can allow it to happen but we cannot produce it. We can hinder it from happening—that is our capacity—but we cannot manage, we cannot force, coerce it to happen.

It is as if in the morning the sun has risen, but you can go on remaining in your room with closed windows and closed doors and it is still dark for you. But this darkness is your own creation. All that is needed is to open the windows and the doors and the sun will start pouring. That is exactly the case with bliss: bliss is always there surrounding you. We live in the ocean of bliss, we are like fish in the ocean of bliss, but we don't allow it to enter. We are very closed, we are windowless; hence the misery.

THE TONGUE TIP TASTE OF TAO

Bliss is a fragrance. You cannot achieve it directly. You have to grow rose bushes; when the roses arrive there will be fragrance automatically. Bliss is a fragrance of meditation. Meditation means become more and more silent.

The noisy person cannot be blissful—one needs the music of silence. And our minds are too noisy. We are carrying almost a whole marketplace in our heads, all kinds of rubbish. And we are not one, we are a crowd inside, many people, and they are constantly quarrelling, fighting with each other, trying to dominate. Each fragment of our mind wants to become the most powerful one. There is constant inner politics. You cannot find bliss in this constant inner war.

Bliss is possible only if this continuous war ceases. And it *can* cease; it is not very difficult to get beyond it. All that is needed is awareness. We are not aware of this whole phenomenon that goes on. It goes on inside like an under-current. We are almost oblivious of it. It is always there, day in, day out, but we are not conscious of it.

Bring consciousness to it. Slowly, watch the subtle layers of noisiness, and slowly slowly you will become aware of so much chattering that it appears almost as if a madhouse is inside the head. And we are living in this nightmare!

Through watching a miracle happens: whatsoever you can watch starts evaporating. And the moment it evaporates you

are left with a deep silence. In the beginning there are only intervals, small gaps when thoughts cease, when you can look through small windows into reality. But slowly those gaps become bigger; they start coming more often, then they start staying longer.

It has been calculated by the ancient mystics—and I totally agree with them—that if a person can remain totally silent for forty-eight minutes he attains to enlightenment, he becomes absolutely blissful. And then it lasts forever, then there is no going back. You have gone into the beyond, you have reached beyond time and its constant shifting sands. You have reached the rock of eternity. That's where one comes to realize one's immortality.

That is the ultimate target of sannyas.

THE GOLDEN WIND

My only discipline is to be blissful. No other discipline is needed—no moral commandments, no shoulds, should-nots—just a simple message to be blissful. In whatsoever you can be, be blissful. And if one can imbibe the spirit of bliss, then many things follow.

THE SOUND OF ONE HAND CLAPPING

Life can either be a tale told by an idiot or it can be a tale told by a Buddha. It all depends on you. If you remain asleep, unconscious, your life will be just accidental, like driftwood—at the mercy of the winds and the waves, meaningless, drifting towards death, becoming every day more and more gloomy and dark. But if you become a little alert and awakened, the quality of life immediately changes. Then it is no more accidental, it starts having a subtle meaning to it.

That meaning is bliss. And then life starts turning into a beautiful story, a parable of immense dimensions. Then a single man's life contains all the scriptures of the world. Then one can read the whole story of existence within one's own heartbeat. But for that, one condition has to be fulfilled: one has to become a little more awake, a little more conscious.

Blissfulness grows in the same proportion as consciousness. It is always symmetrical to consciousness. If one is

miserable that shows he is unconscious; if one is blissful that shows he is conscious. If one is absolutely blissful that shows *one* has arrived. The only thing that can be called divine is blissfulness. The only thing that proves the existence of godliness is blissfulness. No other argument can prove it.

THE SOUND OF ONE HAND CLAPPING

BLOCKS Next time you feel any block, try and locate it in the body, because no block can exist without its location in the body. And if you really become aware you can find exactly where in the body the block exists. Then it is very much easier to remove it, because then you can work from both ways—from the mind and from the body. You can attack the block from both sides. Otherwise, what happens is that if you attack from the mind side, it slips deeper into the body and protects itself there. If you attack it from the body side, it slips into the mind and protects itself there. These are the two sides, and they are very close. In fact, they are not two. We are psychosomatic—body/mind, not body *and* mind.

They are both overlapping, so if you force any block to melt, the first thing a block will do is slip into the mind or into the body. The attack has to be from both fronts so the block can be caught just in the middle, and from both the energies it can be crushed.

So always remember that whenever you feel that you have come across a block, try to find out where it is in the body. You will always find it. It will be a little difficult in the beginning because we don't think in that way. But whenever you feel love, you put your hand on your heart. Somehow the very idea of love corresponds to the heart center.

The moment the word "sex" is uttered, somewhere near the genitals you feel a slight sensation, a slight thrill. Everything in the mind corresponds to something in the body, and something in the body corresponds to something in the mind, so always try to find out the correspondence. That's how yoga psychology came to discover the chakras, the centers . . .

Particularly the Nataraj is going to be very helpful—the dancing meditation—so dance madly—because I can see where the block is, but I'm leaving it for you to note, because that will show me whether you can become alert or not. I can tell you where it is, but that will not be good. I will wait . . .

Dance madly, because in deep dancing energies melt very easily, blocks disappear very easily. One becomes total in dance more easily than anything else because the whole body as an organic unity becomes involved. Dance is the most total act on the earth.

DANCE YOUR WAY TO GOD

BODHISATTVA My beloved Bodhisattvas . . . Yes, that's how I look at you. That's how you have to start looking at yourselves. "Bodhisattva" means a Buddha in essence, a Buddha in seed, a Buddha asleep, but with all the potential to be awake. In that sense everybody is a Bodhisattva, but not everybody can be called a Bodhisattva—only those who have started groping for the light, who have started longing for the dawn, in whose hearts the seed is no more a seed but has become a sprout, has started growing.

You are Bodhisattvas because of your longing to be conscious, to be alert, because of your quest for the truth. The truth is not far away, but there are very few fortunate ones in the world who long for it. It is *not* far away but it is arduous, it is hard to achieve. It is hard to achieve, not because of its nature, but because of our investment in lies.

We have invested for lives and lives in lies. Our investment is so much that the very idea of truth makes us frightened. We want to avoid it, we want to escape from the truth. Lies are beautiful escapes—convenient, comfortable dreams. But dreams are dreams . . .

Mind feels very good with lies because the mind becomes the inventor, the doer. And as the mind becomes the doer, ego is created. With truth, you have nothing to do . . . and because you have nothing to do, mind ceases, and with the mind the ego disappears, evaporates. That's the risk, the ultimate risk.

You have moved towards the risk. You have taken a few steps—staggering, stumbling, groping, haltingly, with many doubts, but still you have taken a few steps. Hence I call you Bodhisattvas.

THE DIAMOND SUTRA

This is the first stage of the ordinary mind: it clings with the world, it goes on finding *more* and more new reasons to cling. It is very difficult to unclinging. The second stage is of a Bodhisattva, one who has come to that unclinging state where he is ready to fly to the other shore, he has no more any roots in this world. In the first stage it is difficult to unclinging, in the second stage is it very difficult to cling ..

First reach to the second stage. First let yourself be utterly egoless. Destroy all your roots in this world, don't be possessive. Only then what the Buddha is saying will be relevant to you. Then the problem will arise. First the problem is how to unclinging, then the problem arises how to cling a little more.

Buddha says when you have no roots then you are needed here. Then you have something to share. Then you have diamonds to share. Then before leaving, share, and remain here as long as you can. This is the second stage. The third stage is of a Buddha who has reached to the other shore.

Now you ask And why then is *a Buddha a Buddha and not a Bodhisattva?* The third stage is more difficult. To be on the other shore and yet be on this shore is the most difficult thing. To be on the other shore and still go on helping people is the most difficult thing. So these are the three difficulties. First: to unclinging with this shore. Second: when the unclinging has happened, to remain on this shore. And third: when you cannot remain on this shore . . . because a moment comes when it *becomes* impossible.

Every Bodhisattva has to become a Buddha. You cannot cling to this shore, that is illegal. A point comes when you have to leave. A little is possible: at the most one life, not more than that. Then you will have to leave. One life you can cling, because all the roots are destroyed but you have the body, so you can remain in the body. One life you can cling, at the most. Then you have to leave.

Then comes the third stage—the Buddha. Buddha is one who has left and yet goes on helping people . .

Even now, if you are open to Buddha, the help will be coming to you. Even now, if you are passionately in love with Buddha, the help will be coming to you. He is still shouting from the other shore, but the shout from the other shore is very far away. You will have to listen very attentively, more attentively than you are listening to me, because the voice will be coming from the other shore.

Sooner or later I will be gone. If you learn how to listen to me attentively, many of you will be able to listen to me from the other shore too.

Buddhahood is the ultimate state of consciousness, but if you pass through Bodhisattvahood you will remain available to the world. You will be a window to God forever. If you don't pass through Bodhisattvahood, you NA ill disappear into the infinite, but nobody will be helped by you.

THE DIAMOND SUTRA

See also Arhata

BODIES, SUBTLE These four bodies are significant to be understood. The first is called *dharmakaya*: the body of the ultimate law. And what is the ultimate law? Emptiness is the ultimate law: all is empty.

If you really want to grow, you will have to let this insight soak into you: all is empty. Life is empty, death is empty, all phenomena are empty—because nothing abides, everything passes by, all is dream stuff . .

If you really want to protect your understanding, this is the first body to grow around yourself, the body of emptiness, the milieu of emptiness. All is empty .

The second body is *nirmankaya*: the first arising of compassion . . . It is not to be cultivated, remember; it arises out of the first body. If you cultivate it you still believe in the ego. If you cultivate it you still believe in virtue. And if there is no self, what is virtue? If there is no self, what is character? If there is no self, then what is good?

First settle into nobodiness and then the second body arises of its own accord. *Nirmankaya* means the body of

creation. It is strange—the first body is the body of emptiness, and the second body is the body of creation. But this is the insight of all the great Buddhas, that if you become a nobody, great creation arises out of you. The whole starts flowing through you: you become a vehicle, a passage, a medium, a voice, for the whole.

And with the second body arising, the first experience will be of great compassion. Of course in the beginning it will be partial, conditional, caused by the suffering of others . . In the second body, compassion comes and goes; it arises in certain situations and disappears in certain other situations.

Out of the second, the third crystallizes. The third body is called *sambhogkaya*: the body of bliss. In the third body, compassion is unconditional. It does not arise and does not disappear; it remains, it abides. It is not a question of whether somebody is suffering or not; in the third body, one simply is compassion. In the second body, compassion is a relationship; when there is need it happens. In the third body, compassion becomes your very state of being: need or no need, it is there ..

And the fourth body is called *swabhavakaya*: the body of the ultimate nature, or spontaneity, of your innermost being as it is. In the fourth body, all distinctions disappear, dualities are transcended. Good/bad, self/no-self, mind/no-mind, samsara/nirvana, God/devil—all dualities are transcended. One simply is, with no distinctions, with no categories, with no divisions. This is the existential body; this is the real thing to be attained.

Every seeker after truth passes through these four bodies . .

How to attain these four bodies? There are four provisions. The first is: observe. Observe without evaluation, observe everything, don't miss any opportunity to observe—because it is not a question of what you are observing, the question is that observation is growing .

And the second is: analyze, but only after you have observed—don't mix them. At first, observation has to be simple observation, with no analysis, no judgment, no evaluation. When you have observed, then analyze, then

go into details, then dissect. Then see its parts, how it is made, because each experience is very complex: if you really want to understand it you will have to dissect it into parts.

And the third is: choose that which brings more and more bliss, silence, serenity and calmness to you.

And the fourth is: discard all that which brings tension, anxiety, anguish and hell to you.

THE BOOK OF WISDOM, Vol. I

The eastern mystics have divided human bodies in many ways. They talk about four bodies—and the fifth is you. The first body is the gross body, the physical body. The second body is the vital body, more subtle than the physical; you can call it the body made of electricity. There is an electric current inside your body; that is your second layer. The third body is even more subtle; you can call it the psychic body, the body of your mind. The fourth is the subtlest; you can call it the body of your consciousness.

And the fifth is not the body but the Guest. That fifth is called bliss—anandamaya *kasha*, the body of bliss; it is the Guest. Once you have seen the fifth, slowly slowly—although it is hard—the bliss will descend to the fourth, to the third, to the second, to the first.

And when it has descended to the first, the man is totally enlightened. When he can feel the bliss even to the physical body, even in his material form, when he can feel God even in matter, then the perfection is achieved. Then enlightenment is total. Then there is no longer anywhere to go: one has arrived home.

THE GUEST

BODY This is the body that you have got; this is the body that God has given **to** you. Use it ... enjoy it! And if you start loving it, you will find it is changing, because if a person lives in his body he starts taking care, and care implies everything. Then you don't stuff it with unnecessary food, because you care. Then you don't starve it, because you care. You listen to its demands, you listen to its hints—what it wants, when it wants. When you care, when you love, you become attuned to the body; and the body automatically becomes okay. If you don't like the body, *that* will

create the problem, Mm? because then by and by you will become indifferent to the body, negligent of the body, because who cares about the enemy? You will not look at it; you will avoid it. You will stop listening to its messages, and then you will hate it more.

And you are creating the whole problem. The body never creates any problem; it is the mind that creates problems. Now, this is an idea of the mind. No animal suffers from any idea about the body, no animal ... not even the hippopotamus! *Nobody* suffers—they are perfectly happy because no mind is there to create an idea; otherwise the hippopotamus will think "Why am I like this?" There is no problem in it.

Just drop the ideal. Love your body—this is your body, this is a gift from God. You have to enjoy it and you have to take care of it. When you take care, you exercise, you eat, you sleep. You take very good care because this is your instrument, just like your car that you clean, that you listen to, to every hum—to know whether something is going wrong—Mm? You take care even if a scratch comes on the body. Just take care of the body and it will be perfectly beautiful—it is! It is such a beautiful mechanism, and so complex, and yet working so efficiently that for seventy years it goes on functioning. Whether you are asleep or awake, aware or unaware, it goes on functioning, and the functioning is so silent. Even without your caring it goes on functioning; it goes on doing service to you. One should be grateful to the body.

HALLELUJAH!

The body is a momentary phenomenon. One day it was not, one day it will not be again. It exists only for the time being—it is like foam. Looks so beautiful from the shore, the foam, the white foam of a wave . . . but if you take it in your hands, it starts disappearing. So is the case with the body. It looks beautiful, but death is growing in it, death is hiding in it, old age is waiting there. It is only a question of time.

It is not that at a certain date you die. In fact, the reality is that the day you are born, you start dying. The child who

is one day old has died a little bit, he has died one day. He will go on dying day by day . . .

We are continuously dying as far as the body is concerned . . . it is foam disappearing. Don't be deceived by seventy years because seventy years means nothing in the expanse of eternity—what is the meaning of seventy years. It is foam, it is momentary.

THE BOOK OF THE BOOKS, Vol. II

The real prayer arises out of your body, not out of your mind. This is my basic insistence: that all that is real has to arise out of your body. I am tremendously in love with the body because the body is your nature. It is the body where you are grounded and rooted, and all the so-called religions, organized religions, have been destroying the bridge between you and the body. They have been telling you that you are not the body; not only that you are not the body, they have been telling you that the body is the enemy, that the body has to be destroyed, that you have to starve the body in the name of religion, that you have to torture the body in the name of religion, that only by torturing the body will you come closer to God. I say to you: only by loving your body will you come closer to God. There is no other way. Torturing your body you are torturing God himself, because it is God that has become the body in you. And the body is always beautiful, mind rarely so. And when mind is beautiful it is always when it follows the body. The body has its own wisdom. It knows how to dance, how to sing, how to pulsate with God. Matter knows how to dance with the unknown.

When the sun rises in the morning, millions and millions of trees start waking up. They know . . . matter is thrilled with the sunrays. Birds start singing, the dawn has come, the night is over. Buds open, open to absorb the sun, open to dance with the wind. Matter knows how to go with the unknown in rhythm. Only the mind is a man-made phenomenon, the soul is in God, the body is in God. Only the mind is outside God .

I teach you the prayer of the body. And if you learn the prayer of the body, if you allow it, then the prayer of the

soul will arise on its own accord. When the body starts vibrating with the divine, suddenly you will see your soul is also vibrating. Your body and soul are one; it is the mind that is making them separate. Dissolve the mind and you are one, you are absolute unity, integration. Mind is the culprit.

THE WISDOM OF THE SANDS, Vol. II

BODY, DEAD A dead body is a dead body. Even the person himself has left it. It was no more worth living in . . . So nothing to be worried about! How can you be loving? Drop that idea! Be loving when a person is alive. Then even if he is in a dirty body, be loving . . . because he is not the body. Always be respectful to the person who is inside. Sometimes he is in an old body, an ill body, be respectful to it, but once he has left then it is just dirt—dust unto dust.

So clean the body, wash it. It is just a ritual really, Mm? now it is all meaningless. It has to be thrown back to the earth. We have to do a certain ritual so that it is not so abrupt. To be polite, we do a certain ritual: the bath, the new clothes. In different countries it is done in different ways, but we are just trying to create a certain meaning about something which is absolutely meaningless; otherwise it will be too abrupt.

Somebody has died and you suddenly throw him out. It will hurt you so we have to make the passage slowly, and make it as beautifully as possible. But basically it is all meaningless. The whole point is how to end it. So in one country you bury it, in another country you burn it, in another country, another way, but the whole question is disposal. The disposal has to be done in a certain way so it looks human and polite, but the body is just empty.

So don't be worried about it and don't create any guilt about it. It is just natural.

ONLY LOSERS CAN WIN IN THIS GAME

BODY, LEAVING THE Whenever one leaves the body one feels very, very hungry on coming back, and after entering the body again food functions as a paperweight and helps

the inner space to settle in the body again easily. Some day you will feel it, some day it will happen suddenly in your meditations, that you are standing outside the body and watching your own body lying there. Don't be afraid and don't be afraid about how you will now enter it. With just the idea of entering, you will find yourself in it. No effort is needed, just the very idea that you would like to enter, and you will, the very desire will lead you in.

But then you will feel a very unnatural hunger, as if you have not eaten for many days. The body has lost much physical energy while you were out of it. There is a point beyond which you cannot be out of it, otherwise the body will be dead. To a certain limit you can be out of it, but in that time, in that interval, the body is losing energy continuously and very fast because you are not in it to hold the energy. The body is almost dead.

When you enter it you will feel as if you have not eaten for many days.

TAO: THE THREE TREASURES, Vol. II

BOOKS To feel *en rapport* with my writings is one thing, to feel *en rapport* is totally another. To be convinced by my writings will not change you, it will simply add to your knowledge. To fall *en rapport* with me will destroy you, annihilate you, will transform you. When you are reading you are the master, you own the book, and you can go on finding ways and means to defend yourself against the book. And the book cannot do much; you are free to interpret it in your own ways.

That's what you must be doing. That's why you are saying, *I feel a rapport with your writings almost like a contemporary.* Your ego is being fulfilled through them.

What is actually happening is you are not being convinced by what I say, you are really convinced that whatsoever you have been thinking before is right!—"Bhagwan also agrees with me." That's what you think falling *en rapport* is. It is not you getting into agreement with me, it is me getting into agreement with you. And with a book, that you can do very easily: you can forget those portions that don't agree with

you or you can interpret them in such a way that they start appearing to be in agreement with you. The book is dead. You can do anything to the book.

THE WISDOM OF THE SANDS, Vol. I

I speak to seduce you into silence. I use words so that you can be persuaded towards the wordless existence.

Books are there to lead you beyond, so don't cling to them. At the most they are bridges. But if you make your house on a bridge you are a fool. Pass through it!

Right now, you cannot understand silence, you can understand only words. I will have to use words to give you the message of silence. Between the words, between the lines, sometimes, if you hang around me long enough, you may one day start hearing silence—then there is no need, then burn those books with other Vedas, Bibles and scriptures.

Everything has to be left behind. But right now you are not ready. When you are ready there is no need for any books.

Those books are not published for those who understand. Those books are published for those who have a desire to understand—but yet don't understand. Their desire is beautiful. They have to be helped. And if I am to help you I have to come close to you. Before you can come close to me I will have to come close to you—that is the only way. Before I can take you to the place where I am I will have to come down to the place where you are.

These books are not necessary. Their need is because of you. If you can jump them, avoid them, bypass them—beautiful . . .

Nobody gains through books, but books can help you to go beyond. All the scriptures say the same thing . . .

The point from where words turn back and cannot go beyond—that is the point, the door. The Bible, the Koran—they all exist to help you to go beyond them. If you have been carrying them on your head it is your stupidity; you have not looked into them. Because they say: Don't cling to words, don't cling to theories, to concepts, philosophies. All is rubbish!

My books are there to be transcended. Enjoy them on the

way but don't cling to them. And get ready to go beyond.

TAO: THE THREE TREASURES, Vol III

BOREDOM It needs intelligence to feel boredom, so very few, the most intelligent people in the world, feel boredom. Buddha felt it, Mahavira felt it. The rarest people feel boredom because it needs tremendous intelligence to experience it. So in a way it is not a curse, it is a blessing.

It is out of boredom that the enquiry for the meaning of life arises. Those who have felt bored simply show that whatever ordinary meanings life has, they are no longer fulfilling for them . . .

The intelligent person becomes aware very soon: "All this is an exercise in sheer futility. Nothing on the outside can ever give me an inner fulfillment, an inner sense of significance." And unless that is experienced, boredom will remain and will become heavier every day.

Now there are two possibilities. One is the western possibility. If you look only through reason then you will never find any meaning in life; then boredom will become more and more acute, chronic. It will pervade your whole existence, it will permeate each moment of your life. It will not allow you to live at all. It will become such a burden that suicide will seem to be the only possible way out . . .

But the East has a totally different alternative. When the mind fails, when reason fails, it does not mean that life has failed. It simply means that whatsoever reason could do it has done; now you have to look for deeper realms of your being—and there are deeper realms. Deeper than your mind is your heart. Deeper than logic is love. Deeper than science is art. Deeper than mathematics is music.

The East drops the mind, not life, and starts moving into the heart, into the world of feelings. And then suddenly great meaning arises, the boredom starts disappearing . . .

Boredom is a blessing. It is a goading for the search. It is a goading towards God, towards Tao. The western approach has failed; it has come to a point where now there is no further to go. The West is stuck, but the eastern approach has not failed and it is never going to fail. But the West can move towards the East only when its approach

fails. Now the time has come that the West can understand the East and the meeting can happen.

I am not against reason. Whatsoever reason can give has to be used as a means, but one thing is certain: don't ask for things which it cannot give to you. It cannot give meaning, it cannot give significance, it cannot give dignity, it cannot give you your ultimate flowering. That is possible only through meditation, through discovering your innermost self, your ultimate, eternal being which is never born and never dies.

Use boredom as a jumping-board towards the ultimate and then you will feel grateful, even grateful to the experience of boredom—which is painful, full of anguish. But the wise man can transform even misery into bliss, and the fool goes on destroying all opportunities for bliss and goes on creating misery out of the energy which could have created a paradise within you. The paradise is already there—you just have to take a one-hundred-and-eighty degree turn.

ZEN: THE SPECIAL TRANSMISSION

Boredom simply means that the way you are living is wrong.

Why does one feel bored? One feels bored because one has been living in dead patterns given to you by others. Renounce those patterns, come out of those patterns! Start living on your own.

The whole of humanity is bored because the person who would have been a mystic is a mathematician, the person who would have been mathematician is a politician, the person who would have been a poet is a businessman. Everybody is somewhere else; nobody is where he should be. One has to risk. Boredom can disappear in a single moment if you are ready to risk.

You are bored with yourself because you have not been sincere with yourself, you have not been honest with yourself, you have not been respectful to your own being.

THE GOOSE IS OUT

BOUNDARIES There are no boundaries to human capacities. All boundaries are our beliefs; there are no boundaries. Man is part of infinity, and the part is equal to the

whole—that is the law of higher mathematics. In the world of lower mathematics, the part is never equal to the whole, the part is smaller than the whole, obviously. In the world of higher mathematics, the part is equal to the whole, never smaller than the whole—because the part is the whole. Just as the whole contains the part, the part contains the whole. They are not separate at all. No boundary divides the part from the whole. It is one reality seen in two ways.

When you see the dewdrop, it is one way of seeing the ocean, that's all, because the dewdrop contains all that the whole ocean contains. If one dewdrop is understood, if you have analyzed one dewdrop, you have known all the secrets of all the oceans, not only of this earth, but wherever the ocean exists, on other planets, on other earths. And scientists say there are at least fifty thousand planets where water exists, life exists. Wherever water exists, that one dewdrop has revealed to you the whole secret of all possible oceans. Analyzing one dewdrop, you will come to the truth of H₂O, and that contains all.

Man is a dewdrop, man contains the whole. There are no boundaries.

But if you believe in boundaries then they are; your belief creates them. You are as big as you believe yourself to be—"As a man thinketh, so he is." And if you don't believe in anything, you are infinite, because no belief can be infinite. All beliefs are bound to be finite. The belief needs a definition; hence it will be finite—howsoever big, but it will still be finite.

That's why I tell you again and again, drop all beliefs. In dropping beliefs you will be dropping all definitions, all boundaries, all limitations. When a person has dropped all beliefs, all thoughts, all desires, there is nothing to create the boundary. He is the whole.

That is the moment when Mansoor shouted out of joy, "*Ana'l haq!*"—I am the truth!

THE SECRET

If we want to be blissful we have to drop our boundaries. We have to forget that we are Christians, Hindus, Mohammedans, that we are communists, socialists, fascists. We have to forget all boundaries that ideologies draw around us—

religions and cultures, traditions, conventions, moralities. Once all these boundaries are dropped, suddenly you are moving into a totally new world, a world which is unbounded.

THE GOLDEN WIND

BRAHMACHARYA See Ashram
Celibacy

BRAIN To die to the past does not mean that you will not be able to remember it. It doesn't mean that all your memories will be dissolved or destroyed. It only means that now you don't live in those memories, you are not identified with those memories. You are free of them. They will remain, but now they will just be a part of your brain, not part of your consciousness.

The brain is a mechanism, just like a tape-recording machine. The brain goes on recording everything. The brain is the physical part. It will go on recording, and your memories cannot be destroyed—unless the brain is destroyed. But that is not the problem. The problem is that your consciousness is filled with memories. Your consciousness goes on identifying itself with the brain and the brain is always stirred by your consciousness, and memories go on flooding you.

When it is said "die to the past," it means don't be identified with the brain. You can use it; then the brain is just an instrument. When you need it you will use it—you will need it! You will have to go back home; you will have to remember where you live—where your house is, what your name is. You can use these memories. But use them—don't be used by them. That's the problem . .

So if you die to the past you will not become less efficient with your mind, you will become *more* efficient. A Master is always more efficient. But when *he* wants to remember, he remembers; when he doesn't want to remember, he doesn't remember. When he says to the mind, "Function," the mind functions. When he says, "Stop," the mind stops. I have to use memories. I have to talk to you: I have to use words, I have to use language. But only when I am talking

to you do I use them. The moment I am not talking, the mind stops. Then there is total vacuum—void. Then there is no cloud.

THE SUPREME DOCTRINE

These two hemispheres of the brain have to be understood, and very deeply—because much depends on that. Now scientists are also in deep agreement with the ancient mystic lore, that unless the two brains are bridged and bridged rightly a man remains schizophrenic. They *are* bridged, but in a very very small way; just a small thread bridges them. That thread can be cut.

Sometimes it happens in an accident, in a car accident, for example—the bridge may be damaged. It is a very delicate bridge, just like a thread. Once it is cut, the person becomes two persons: one person becomes two persons. He starts behaving like two persons. And strange things have been observed.

For example: the left side of the brain is able to read and to remember. The right side of the brain is not able to read at all. So a strange thing happens: you can give the person something to read, he will read it, but only one part of his brain will remember it. If you anesthetize his left side, he will not even remember that he has read anything. He has read something, but he will not remember.

His one hand may be doing something, but the other hand will not cooperate, because those two hands belong to different hemispheres. The right hand belongs to the left hemisphere. That's why the right hand has become so important. The right has become the *right* hand, and the left hand has become the wrong hand. Why? It is very symbolic.

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 . . .

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.

The left hemisphere, which is connected with the right hand, is under the law of necessity. And the right hemisphere, which is connected with the left hand, is under the law of power. And if both these laws become one, Logos arises, Dhamma arises, Tao, Torah, arises—the ultimate law, the law of laws. Then the man has a tremendous beauty and grace. He is the meeting of the earth and the sky, of man and woman; he is the meeting of all that is divided in existence. And in that meeting, God is known.

All the secret methods of all the mystery schools are nothing but alchemical processes to create a bridge between these two hemispheres, to bring them so close, so utterly close, that they almost become one. When logic functions as love, love functions as logic, you have attained to the highest peak. At that peak, ecstasy simply happens—just as when spring comes, flowers start blossoming. When that synthesis, that spring, has happened in your inner world, you have come home, you have attained the one, the whole. You have become holy.

PHILOSOPHIA PERENNIS, Vol. I

BRAINWASHING Now, in China, they use brainwashing. They give some electrical stimulation to particular parts of the brain. Just by electrical shock they destroy the inner memory. So if you are a religious man they will give you a shock treatment in the mind, and all your memories—that you are religious, that you go to this church, or you read this Bible, or you belong to this sect—will be destroyed. And then you can easily be converted into a communist, because then you don't know who you are.

And now these techniques have become available to the whole world. Every government now has the secrets. And the most dangerous thing that is going to happen soon all over the world will be not physical violence but psychological violence. You need not murder a man: you simply destroy a particular memory in him. He is brainwashed, now he will have to learn from abc—so he cannot fight with you.

If you want to convert him into a communist or an anti-communist, first destroy the memory. Then he becomes like a child—helpless. Then start the training again. Now a new memory will be created, a new learning, a new conditioning.

The atom bomb is not such a great danger as these secrets are, because the very soul of man can be enslaved through them. If Jesus is born now in Soviet Russia or Communist China, they will not crucify him. First they will try to destroy his memory. They cannot be successful with Jesus, but they can be successful with you. They cannot succeed with Jesus because he is already unidentified with the memory. If you destroy the memory nothing is really lost because he lives in his consciousness, not in his memories.

You don't really have any consciousness separate from the memories, so if your memory is destroyed your consciousness is destroyed. You don't know *how* to function without the memories. So for the new generation, the coming world, meditation is a *must*, because only that can protect you from political dictatorship—nothing else. They will not put you in jail or send you to Siberia—no! Those things are just out of date now. They will simply put an electrical instrument in your head, and they will give particular electrical shocks to the brain, and you will become just like a child. They will wash out the memories just as you can erase a tape recorder. What is done there is just an electric stimulation, and whatsoever is recorded is erased. Then you can record again. The same is possible with the brain because the brain is a mechanism.

THE SUPREME DOCTRINE

BRAVERY See Cowardice

BREAKDOWN In English we have two words, very beautiful, of great significance, one is "breakdown", the other is "breakthrough". Breakdown is when you don't know any meditation and your logic becomes irrelevant. You don't know how to reach to the heart and your head has become absolutely meaningless to you, then there is a breakdown, you go insane. But if you know meditiveness—meditiveness means the art of transforming the opposites into

complementaries—then there is a breakthrough: you enter into a new world, a new vision, a new perspective.

In a sense you are again mad. That's why Jesus is known as mad. Francis used to call himself mad—and for all practical purposes he is mad. Buddha and Mahavira ... they are all mad in a sense. They are not sane the way you are sane, either they are below you or above you, but one thing is certain: they are somewhere else. If they are below you it is a breakdown. If they are above you it is a breakthrough. Meditation is the art of transforming madness into Buddhahood. Meditation is the art of taking you beyond logic and yet keeping your sanity intact. Meditation is the greatest discovery ever made, and I don't think there is ever going to be another discovery which can surpass meditation.

THEOLOGIA MYSTICA

BREAKTHROUGH See Breakdown

BREASTFEEDING The child from the very beginning associates the ideas of food and love. They become almost like two aspects of the same coin, because he gets the love from the mother and also food from the mother. His love object and his food object are the same. Not only the mother but the breast in particular: he gets the food from the breast and the warmth and the feel of love.

There is a difference: when the mother loves the child, the breast has a different feel and different vibe. The mother enjoys the child feeding on her breast; it is stimulating to the mother's sexuality. If the mother is really in love with the child she goes almost into orgasmic joy. Her breasts are very sensitive; they are the most erotic zones of her body. She starts glowing and the child can feel it. The child becomes aware of the phenomenon that the mother is enjoying. She is not simply feeding him, she is enjoying it.

But when the mother gives the breast just out of necessity, then the breast is cold; there is no warmth in it. The mother is unwilling, she is in a hurry. She wants to snatch the breast away as quickly as possible, and the child feels that. It is so apparent that the mother is cold, she is unloving, she is not warm. She is not really a mother. The child seems to be unwanted, feels unwanted.

The child feels wanted only when the mother enjoys the child feeding on the breast, when it becomes a loving relationship, almost an orgasmic relationship. Only then does the child feel love from the mother, needed by the mother. And to be needed by the mother is to be needed by existence because the mother is his whole existence: he knows the existence through the mother. Whatsoever his idea about the mother is, that is going to be his idea of the world.

ZEN: THE SPECIAL TRANSMISSION

BREASTS Male and female bodies are similar, but their positive and negative poles are different. When a child is born in the mother's womb, for a few weeks, at least for six weeks I think, he is neutral—he is neither male nor female. He has the tendency, but the body is still just in the middle. Then after six weeks the body will become either male or female. If it becomes female, then the polarity of sex energy will be near the breasts the positive pole—because the female vagina is the negative pole. If the child is male, the sex center, the penis, will be the positive pole, and the breast will be the negative pole. In the male body the breasts are also there—the whole mechanism is there—but they are negative. In the female body a counterpart to the penis exists, the clitoris, but it is non-functional. Just like male breasts, the feminine clitoris is non-functional—it has no function.

Physiologists have been raising questions about why there are breasts in the male body when there appears to be no need because a child is not going to be fed. What is the need? They are negative poles. Hence so much attraction of the male mind towards female breasts—they are positive electricity. So much poetry, literature, painting, sculpture, everything, is concerned with female breasts. Really, it seems man is less concerned with the whole of the feminine body, and more concerned with the breasts. And this is not something new. The oldest primitive paintings in the caves are of breasts, so emphatically of breasts that the whole body is just around them. Breasts are basic ...

The breasts are the most sensitive parts, and the whole creativity of the feminine body is around the breasts ...

The whole creativity of feminine existence is rooted in motherhood. That is why women are not interested in any

other type of creativity. Man is a creator; woman is not a creator. She has not painted, she has not created great poetry, she has not written big books, she has not created great religions—she has not done anything really. But man goes on creating . . . He wants to become a mother, he wants to become a creator, so he creates poetry, he creates books, he creates many things, he will "mother" many things . . .

A woman can be fulfilled more easily. Her creativity is just around the breasts. That's why all over the world, women are concerned so much with their breasts—it is as if their whole existence is concentrated there. They are always alert about their breasts—hiding or exhibiting, but always concerned. The breasts are the most secret part, their treasure, their center of being: of being mother, of being a creator.

THE BOOK OF THE SECRETS, Vol. V

BREATH Breathing is one of the things to be looked after because it is one of the most important things. If you are not breathing fully, you cannot live fully.

Then almost everywhere you will be withholding something, even in love. In talking even, you will be withholding. You will not communicate completely; something will always remain incomplete.

Once breathing is perfect everything else falls into line. Breathing is life. But people ignore it, they don't worry about it at all, they don't pay it any attention. And every change that is going to happen is going to happen through the change in your breathing.

If for many years you have been breathing wrongly, shallow breathing, then your musculature becomes fixed—then it is not just a question of your will. It is if somebody has not moved for years: legs have gone dead, the muscles have shrunk, blood flows no more. Suddenly the person decides one day to go for a long walk—it is beautiful, a sunset. But he cannot move; just by thinking it is not going to happen. Now much effort will be needed to bring those dead legs to life again.

The breathing passage has a certain musculature around it, and if you have been breathing wrongly—and almost everybody is—then the musculature has become fixed. Now

it will take many years to change it by your own effort, and it will be an unnecessary waste of time. Through deep massage, particularly through Rolfing, those muscles relax and then you can start again. But after Rolfing, once you start breathing well, don't fall into the old habit again.

Everybody breathes wrongly because the whole society is based on very wrong conditions, notions, attitudes. For example, a small child is weeping and the mother says not to cry. What will the child do?—because crying is coming, and the mother says not to cry. He will start holding his breath because that is the only way to stop it. If you hold your breath everything stops—crying, tears, everything. Then by and by that becomes a fixed thing—don't be angry, don't cry, don't do this, don't do that.

The child learns that if he breathes shallowly then he remains in control. If he breathes perfectly and totally as every child is born breathing, then he becomes wild. So he cripples himself.

Every child, boy or girl, starts playing with the genital organs because the feeling is pleasant. The child is completely unaware of the social taboos and nonsense, but if the mother or father or somebody sees you playing with your genitals they tell you to stop it immediately. And such condemnation is in their eyes you become shocked, and you become afraid of breathing deeply, because if you breathe deeply it massages your genital organs from within. That becomes troublesome, so you don't breathe deeply; just shallow breathing so you are cut off from the genital organs.

All societies that are sex-repressive are bound to be shallow-breathing societies. Only primitive people who don't have any repressive attitude about sex breathe perfectly. Their breathing is beautiful, it is complete and whole. They breathe like animals, they breathe like children.

ABOVE ALL, DON'T WOBBLE

Sexual energy can be transformed if you can change your breathing system. Anger can be transformed if you can change your breathing system. Just watch how you breathe when you are angry. And the next time you feel angry, don't breathe the way you have always breathed whenever you were angry, and you will be surprised: you cannot be angry

either. If you don't breathe in a certain way, anger is not supported, so anger disappears. Instead of anger, compassion arises. And so disappears sex, and instead of sex, love arises. Love is absolutely human. Sex is not just human, it is animal, too, but no animal knows about love.

Sex is animal, love is human, prayer is divine. Sex has to be transformed into love, and love has to be transformed into prayer.

In sex, the breathing goes chaotic. That's why I have chosen chaotic meditation for certain purposes—it is cathartic. Chaotic meditation, chaotic breathing hits all your repressed anger, sex, greed, jealousies, hatred, and brings them out on the surface. It is a great cleansing process.

In sex, the breathing is chaotic. In love, the breathing is musical. In prayer, it almost stops .

So listen to your breathing. If you can listen to it, that means it is rough. If it has no tone, that means it is rough. When you can only feel it and you cannot hear it, then it is still and quiet. And that is the right way to be in tune with existence, to be in tune with yourself, to be in tune with reality. And the quieter it is, the deeper you are. When it stops sometimes ... It does stop! It is happening to many sannyasins here. They come and report to me, because they become very frightened: when the breathing stops they think they are going to die ..

Do not become frightened. If breathing stops, allow it, enjoy it. You are not going to die. In that very stopping of the breath you will know the true form of reality, you will know life eternal, you will know something that knows no death ..

If the breathing stops, then the true breathing is manifested, true life is manifested—life that does not depend on breathing, life that is eternal, life that is not part of the body, life that will be there even after the body has fallen into dust and disappeared. And in that moment consciousness is attained. One becomes a Buddha. Buddha means utterly conscious, awakened.

THE SECRET OF SECRETS, Vol. 1

The rising and falling of your breath: that is the way of looking within. Many have said, "Look within." Socrates has

said, "Look within, know thyself," but nobody has given the exact method. Buddha gives you the exact method: the rising and the falling of breath. It is through the breath that you are bridged. Breath is the bridge between your soul and your body. If you can watch your breath rising and falling, slowly slowly you will be able to see the body as separate from yourself and also the breath as separate from yourself, because the watcher cannot be the watched, the observer cannot be the observed. Suddenly one day you will realize that you are the witness of it all. And the witness is certainly transcendental to all that it witnesses. In that very moment freedom has happened to you.

THE BOOK OF THE BOOKS, Vol. XI

BRIDGE God does not exist unless your heart is full of love. Without love there is no bridge between you and God. So whether he exists or does not exist makes no difference to you. Hence the real problem is not whether God exists or not. The real problem is whether the bridge exists or not.

People go on talking about God, arguing about God. All those arguments are futile, exercises in utter futility. The authentic seeker will create a bridge. Love is the bridge between you and that which is, whatever it is. God, nature, Tao, Dhamma, Logos, the universe, existence . . . They are different names, but the reality is the same. One thing is certain—that there is something that surrounds you: the vast universe. One thing is certain—that it existed before we were born and it will exist when we are gone. What it is, there is no way to know unless love creates a bridge between you and the reality. Only the heart full of love comes to know. Knowing does not happen through the head, it happens through the heart—not through logic but through love.

EIGHTYFOUR THOUSAND POEMS

The bridge is always within you. You are the bridge, and you can bridge anything: Buddha and Jesus, the marketplace and the mystical kingdom, relationship and solitude, matter and God. You can bridge anything. You are the bridge; there is no other bridge. Whenever you are in a state of witnessing you can bridge anything. That is the secret. Don't judge, don't evaluate. Just watch—a pure seeing, whatever it is—and

you will be surprised that in seeing without any judgment, bridging happens.

Those who can remain a silent witness to all that goes on around have bridged the marketplace and the mystical kingdom. They may be in the marketplace but they are in the mystical kingdom through their witnessing; they are in the world and not part of it, because that witnessing energy is always a transcendental force. It cannot be reduced to anything objective . . .

So learn to witness more and more: outer things, people, nature. Witness—don't forget that you are just a witness, a watcher. Then inner things—thoughts, desires, memories—watch and remember that you are a witness.

This is what George Gurdjieff used to call self-remembering. Continuously remember that you are a witness; never for a moment let this remembrance lapse . .

I give you the simple secret through which everything becomes bridged, the master key: witnessing is the master key. You need not carry many keys for each different lock; only one key opens all the locks.

THE IMPRISONED SPLENDOR

BROTHERHOOD However far away we may be, man is cousin to God. Trees are also cousins to God, so are rocks. This existence is a family, it is a brotherhood. I don't think of God as father but as brother, because with the father it becomes authoritative, serious; then disobedience becomes the sin. If Jews and Christians had not conceived of God as father then Adam's eating the fruit of the Tree of Knowledge would not have been such a great sin. There was no need to make such a fuss about it.

All that he had done was in innocent disobedience; God tempted him to disobey. But that Christians and Jews have called the greatest sin, the original sin. There is nothing much in it, just a childish temptation to go against the authority; it is perfectly good in itself. It simply shows that Adam has some spirit in him, that he was not bogus, that he had some soul to rebel.

Think of God as father and suddenly religion becomes authoritative and disobedience becomes sin. Conceive of

God as brother and disobedience is not the question at all. You are not obliged to obey the brother; the brother can at the most advise you, he cannot command. And once commandment disappears, disobedience disappears.

This I would like to become one of the fundamentals of future religion, that existence is a brotherhood; there is no God figure, there is no father figure. We are all alike. Maybe Buddha is awake and you are asleep, but you belong to the same reality, you *are* the same reality. You can take advice from Buddha, you can gather a few clues about how to find your awareness, but there is no authority in it.

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

BUDDHAFIELD Chardin coined the word "noosphere". We are acquainted with the word, "atmosphere"; atmosphere means the air that surrounds you, the climate that surrounds you. Noosphere means the world of subtle vibes, thoughts, feelings, that surrounds you.

A Master carries a noosphere around himself; I call it the "Buddhafield". Jainas have a very specific idea about it; they worked very hard to find it, exactly what it is. And I think no other tradition has discovered all the details about the Buddhafield that surrounds a Master like Mahavira. Jainas worked—they were a little bit scientific in their approach—and I agree with their discoveries about the Buddhafield.

They say a Master has a Buddhafield around himself extending in all the directions for twenty-four miles—a circle with a radius of twenty-four miles becomes the Buddhafield whenever a person becomes enlightened. No other tradition has worked it out in such scientific detail—they have even measured the distance, how big the circle is that surrounds the awakened person.

Whosoever is a little bit open, entering into the Buddhafield, will start feeling something strange that he has never felt before. But it happens only if one is open.

Many people ask me, "If we come here and don't become sannyasins, won't we be able to receive your grace?" From my side there is no problem; I am not addressing my energy to anybody in particular, it is simply there. It is a noosphere; it all depends on you.

To become a sannyasin simply means that you are dropping all your defenses, that you are withdrawing all your arguments, that you are opening your windows and doors to me—that's all! It is a gesture from your side that you are vulnerable, that you are receptive, sensitive, that you are available. I am available whether you are a sannyasin or not; it does not matter ...

A sannyasin simply means a readiness to receive. The energy is there; if something is missing it is on your part.

I AM THAT

My effort is to make this whole earth a Buddhafield, so wherever my sannyasins are there is a mini-Buddhafield . Allow me to function through you and a mini-Buddhafield will be created. Slowly slowly each of my sannyasins has to become a Buddhafield, he has to carry around himself the aroma of enlightenment, of love, of prayer. He has to create a small climate that follows him wherever he goes. He has to remain in that small atmosphere of his own wherever he goes: it follows him like a shadow.

Soon we are going to fill the whole earth with many many sannyasins, and wherever a sannyasin is there is an oasis. And a single sannyasin can trigger the process, and many more souls can be ignited, can be made aflame.

THE BOOK OF THE BOOKS, Vol. V

My Buddhafield is not going to be confined to the small place where I will be living with a few thousand sannyasins. All the small communes, ashrams, centers all over the world will become little Buddhafields.

We have to fill the whole earth with Buddhafields! We have to create a chain of Buddhafields. And it can be done: if you take some of my joy and some of my love and some of my laughter with you wherever you go, you will be taking the fragrance of the Buddhafield there. You will be taking seeds.

Scientists say that in the beginning only one seed must have reached the earth by some coincidence—maybe the collision of stars, the explosion of a star. One seed, and the whole earth slowly slowly became green. One seed is enough to transform the whole earth into a garden.

The same is true on higher planes too. Just a single seed of love, awareness, joy is enough to create the Buddhafield. So wherever you go, wherever you are, never forget for a moment that you are not far away from me.

The question between a Master and the disciple is not a physical distance at all. You can be sitting here physically, but you may not be in tune with me; then you are not here. You may be thousands of miles away, maybe on the moon, on Mars, it does not make any difference. But if your heart is beating with me, if you are attuned to me, if there is an inner connection, then you are in my physical presence. Neither time makes any difference nor space. The thing that makes the difference is love . . .

Jesus is reported to have said that "Wherever four of my disciples are gathered together, I will be there." And he was not so fortunate as I am: his disciples were very ordinary people. I am fortunate in many ways: my disciples are in many ways very creative, talented, very intelligent, exploding in love. So I can say to you that not even four are needed; just a single sannyasin is enough to make my presence felt by others.

COME, COME, YET AGAIN COME

A great, unheard-of experiment has to be done, on such a large scale that at least the most substantial part of humanity is touched by it—at least the soul of humanity, the center of humanity, can be awakened by it. On the periphery, the mediocre minds will go on sleeping—let them sleep—but at the center where intelligence exists a light can be kindled.

The time is ripe, the time has come for it. My whole work here consists in creating a Buddhafield, an energy field where these eternal truths can be uttered again. It is a rare opportunity. Only once in a while, after centuries, does such an opportunity exist . . . don't miss it.

THE BOOK OF THE BOOKS, Vol. I

The word "Buddhafield" is of tremendous importance. You have to understand it, because that is what I am doing here—creating a Buddhafield. It is just to create a Buddhafield that we are moving, away from the world, far away, so that

a totally different kind of energy can be made available to you.

"Buddhafield" means a situation where your sleeping Buddha can be awakened. "Buddhafield" means an energy field where you can start growing, maturing, where your sleep can be broken, where you can be shocked to awareness; an electric field where you will not be able to fall asleep, where you will have to be awake, because shocks will be coming all the time.

A "Buddhafield" is an energy field in which a Buddha matures beings, a pure land, an unworldly world, a paradise on earth, which offers ideal conditions for rapid spiritual growth. A "Buddhafield" is a matrix.

The word "matrix" comes from Latin. It means "the womb". From that word we get the words "matter", "mother", etcetera. The womb offers three things to a newly forming life: a source of possibility, a source of energy to explore that possibility, and a safe place within which that exploration can take place.

That's what we are going to do. The new commune is going to be a great experiment in Buddhahood. Energies have to be made available to you: possibilities have to be made clear to you. You have to be made aware of your potential, and you have to be given a safe place from where you can work; a place where you are not distracted by the world, a place where you can go on without any disturbance from the crowd, a place where ordinary things, taboos, inhibitions, are put aside; where only one thing is significant—how to become a Buddha; where everything else simply disappears from your mind—money and power and prestige; where all else becomes insignificant, when all else becomes exactly as it is—a shadow world—and you are no more lost in the apparent.

Maya is to be caught up in the apparent. This is the greatest illusion in the world. The apparent holds such sway on our minds. A "Buddhafield" is a place where you are taken away from the apparent.

In the silence of a commune, in the uninhibited, untabooed atmosphere of a commune, the Master and the disciple can enact the drama totally. The ultimate is when the

Master can touch the feet of the disciple, when the Master and disciples are lost into one reality.

THE DIAMOND SUTRA

Bliss is the climate I want to create for you—that's what a Buddhafield means. Where so many people are soaring high, it is easier for you to soar. Even the newly born bird, seeing his parents flying into the sky, gathers courage, starts fluttering his wings, becomes aware of his potential. The flight of the mother, of the father in the sky is very seductive. Sooner or later the child-bird is bound to try it and with a few trials and errors he will be on the wing.

That's what sannyas is all about.

EVEN BEIN' GAWD AINT A BED OF ROSES

I want to create a really great Buddhafield. It is possible. It was not possible before, only now is it possible. Never before was the search so acute, so intense, because never before was man in such an anguish as he is today. The search always comes out of anguish. Whenever there is great anguish, the anguish becomes a challenge, one has to search for something which is so meaningful that the anguish can be dissolved through it. When the darkness is very very deep, only then does one search for light.

And the darkness is really deep. This is one of the darkest of ages: never before has man been in such a disturbed, confused chaos. Because all the old values have disappeared. Man is no more rooted in the past, there are no more any goals in the future, all utopias have failed. Man is utterly desperate now to know what to do and where to go.

In the past it has happened many times that a certain value became valueless, another value took its place, it was substituted. One religion died, another took its place. One idealism was found futile, another better vision, more golden, was immediately available. What has happened this time is that all the ideals have failed and there is no more any substitute. It is not that one value has failed and another has come into being: that is not much of a change. This time, *value* as such has failed and there is utter darkness, nowhere to go. This is the greatest challenge to human awakening. Hence I say, for the first time in history, the time is right for a great Buddhafield.

I would like thousands of sannyasins to be together here, to create a great energy-field, almost a magnetic force which can become the future, the hope, the destiny of the whole of humanity.

LET GO!

BUDDHAHOOD Buddhahood is not something like a goal far away: it is your very nature. In fact, you are all Buddhas—although unaware of the fact. All that happens in attaining Buddhahood is: one becomes aware of it! The treasure is there—it is *always* there, you cannot lose it even if you want to lose it! It is your very being, hence there is no way to drop it—who will drop it? But you can forget about it. And Buddhahood simply means a remembering, a re-cognition.

THE WILD GEESE AND THE WATER

When a Buddha is present amongst you, he looks just like you. He lives like you, he eats like you, he falls ill like you, he dies like you, so how can you think: "A person just like me is enlightened and I am not?" It is humiliating. It is deep down a hurt to the ego. Because it hurts the ego, because you feel humiliated, you deny. When you deny, you feel good.

So [I will say to you that whenever you are in contact with someone who may be an enlightened one, if you feel the tendency of the mind to deny, remember this: because of this tendency you have missed many Buddhas, and because of this tendency you will never be able to recognize one. And unless you recognize this something which has happened in someone, it is not going to happen to you. When you go on denying, and thinking that no one is a Buddha, ultimately you will come to believe that you cannot become one yourself. When no one can become one, how can you become one?

When you recognize Buddhahood in someone else, deep down you have recognized your own Buddhahood in the future. To recognize a Buddha in the present is to recognize your own future, your own future possibility, your own destiny.

THE ULTIMATE ALCHEMY, Vol. II

BUDDHISM See Institution, 2nd Series

BULLSHIT "Bullshit" is a far better word than "rationalization", but they mean the same. "Rationalization" is a clinical word—a word to be used by the professor. "Bullshit" is more alive. "Rationalization" is bloodless, "bullshit" is very young, alive and kicking. But the meaning is the same, they are not different things . .

The culture society was organizing a group to be comprised strictly of virgins, when a young lady carrying a baby appeared.

"But, madam" protested the president "that is evidence that you are not eligible for this society. Why do you think you will be able to join?"

"I was only foolin' around when this happened" she explained. "So I thought I could get in as one of those foolish virgins."

This is bullshit. "Rationalization" is a philosophical term. "Bullshit" comes from the ordinary man, from the masses, people who live on the earth, with the earth, whose hands are muddy. The word "bullshit" is also muddy as it is being used by people who are working, living the ordinary life. It does not come from the ivory towers of a university. But remember, it is more authentic, it says much more than "rationalization". And always remember this, that words that are coined by professors are always anemic. They are dead words—clinical, but do not say much; rather than saying, they hide. Let me say it in this way, the very word "rationalization" is a rationalization: it is being used to avoid the word "bullshit".

TAO: *THE PATHLESS PATH, Vol. 1*

BUSINESSMAN A businessman is one thing, and to be in business is quite another. You can be in business and religious, but you cannot be a businessman and religious. And they are poles apart. They are not synonymous. I am not saying that you have to renounce all your businesses to become religious. I am never in favor of any renunciation in the world. But when I say a businessman cannot be religious I mean something totally different: I mean the

psychology—not the work that you do in the marketplace, but the psychology, the mind.

The mind of a businessman is always bargaining, always greedy, always thinking of the profit, always in the future, always interested in petty things, mundane, objects. When I say, "Don't be a businessman," I mean drop this psychology.

And you can drop the marketplace and go to the Himalayan caves—that won't help because I have seen great mahatmas who have renounced business, but they are still businessmen. Their psychology is the same. Maybe now they don't think in terms of the coins of this world, but they think in terms of the coins of the other world. Maybe they don't think in terms of having a bigger house here, but they think in terms of having a better house in paradise. Maybe they are no more interested in things of this world, but what difference does it make? They are still interested in things; their motivation is still that of greed.

Don't be greedy. Be generous! Don't be accumulative—be sharing! That is real renunciation. And then you live wherever you are, and you do whatsoever you are doing. And don't live for the future—live in the moment, for the moment. Then you are not a businessman. You may be *in* business . . .

All that I am asking you is not to change outer things at all, but inner attitudes, approaches, visions.

Finkel spent all morning trying to contact Saperstein and Shapiro, an important account. But when he asked for Saperstein, the secretary told him the man was out. And when he asked for Shapiro, the secretary told him he was tied up.

He'd called back five times, when he'd finally had enough. "What kind of business is this?" he fumed at the secretary. "One partner is out all morning, and the other is tied up for hours on end. What's going on there?"

The secretary apologized. "I'm sorry, Mr. Finkel. But, you see, whenever Mr. Saperstein goes out, he ties Mr. Shapiro up.¹¹

This is the mind of a businessman ..

Be in business—that is not a problem—but don't be a

businessman. Think of greater things. Think of higher things. Thilak of beauty, love, truth, God. Think of meditation, sown. All these happen only when you are not greedy. All these happen only when you are in the moment, utterly in the moment. All these happen only when you are relaxed and you have no tension.

This is what I mean when I say don't be a businessman.

THE PERFECT MASTER, Vol. II

C

CAGES And that's what a Buddha is: a bird on the wing, containing the whole sky under his small wings, moving towards the ultimate frontier of existence, always moving from the known towards the unknown, never afraid of the unknown; in fact always intrigued by the unknown, always dropping the known . . . Because once you have known it, it is only for stupid people to repeat it. It is sheer stupidity to go on repeating an experience. The intelligent person would like new experiences, new vistas to open up, new visions. And that's what the bird on the wing represents.

So keep that as a symbol deep in your heart. All my sannyasins have to become birds. We are all living in beautifully decorated cages—Christian cages, Hindu cages, Mohammedan cages. On some cages the Koran is inscribed, on some other cages the Gita is inscribed, on some other cages there is something else—the sayings of Buddha, Confucius, Moses. And there are golden cages studded with diamonds. But cages are cages. We are not made to live in cages.

A sannyasin has to get rid of all cages: of religion, of nation, of caste, or ideology. He has to go on dropping all cages so that one day the whole sky opens up and becomes available to him. That's what God is all about: the whole open sky.

NO MAN IS AN ISLAND

CALCULATION There are things you become ready for only when you have entered into them.

"o two lovers are fully ready before they enter into a love

relationship. If they want to be fully ready then no love relationship will ever happen. Where are they going to get ready for it? And why this "readiness"? Is it not out of fear that something may go wrong? But what have you done your whole life? You have been calculating, living in a very businesslike way. What have you achieved? Sometimes taking risks has a beauty of its own. In fact, all great radical changes happen only when you move into some dimension without any calculation.

TAO: THE GOLDEN GATE, Vol. II

CANCER Cancer is basically a psychological disease; it is basically a disease of the mind, not a physical one. When the mind becomes very tense, so tense that it is intolerable, it starts affecting the body tissues. That's why cancer exists only when civilization becomes very, very sophisticated. In primitive societies you cannot find cancer. People are not so sophisticated. The higher—by "higher" I mean complicated—the more sophisticated, the more complex a society is, the more cancer will happen . . .

Cancer has to disappear. Cancer can exist only in a certain neurotic state of mind. If the mind relaxes, sooner or later the body will follow and will relax.

It is because of this fact that scientific investigation has not yet been able to find a cure for cancer. It is almost impossible to find a cure for cancer—and the day they find a cure for cancer they will create even more dangerous diseases in the world—because the cure will mean repression. The day they can find strong enough drugs to repress cancer, then some other disease will erupt. That poison will start flowing through some other channel.

That's how it has happened down the ages. Simple diseases were cured and difficult diseases came into being. You cure one disease, another disease comes in. And the second one is more complex than the first. The first was a natural reaction of the body, the second is an unnatural, abnormal reaction of the body. You repress the second and the third will come and the third will be even more difficult to tackle. And so on, so forth. Now cancer is at the top. If cancer is

repressed then even more difficult diseases will erupt in the human body and the human mind.

SUFIS: THE PEOPLE OF THE PATH, Vol. II

CAPITALISM Capitalism is not an "ism" at all . .

Capitalism is not any ideology, it is not imposed on the society, it is a natural growth. It is not like communism or fascism or socialism—these are ideologies; they have to be imposed. Capitalism has come on its own. In fact, the word "capitalism" has been given by the anti-capitalist thinkers: the communists, the socialists and others. Capitalism is a state of freedom: that's exactly why I am in support of it ...

Communism is an "ism"; capitalism is not an "ism". Capitalism is simply a natural phenomenon that has come on its own. There are no capitalist philosophers, there is no capitalist party, there is no capitalist economy which has been forced on people; it is a growth . .

It simply means a state of *laissez-faire*, a state of freedom where one is allowed to be himself. Capitalism is not an "ism" but a natural state of society which is capable of producing capital, which is capable of producing wealth

But capitalism is in a very dangerous state for the simple reason that there are only a few people who are capable of creating wealth, and they create great jealousy in others. Those who cannot create wealth become jealous—and there are more of them.

You just think: if society were ruled by poets people would be angry at poetry, because only a few people are capable of creating poetry—a Shakespeare, a Milton, a Kalidas, a Rabindranath. Only very few people are able to create poetry, and they would be the rulers. What about the ninety-nine point nine percent of people who are absolutely unpoetic? They would become very angry ..

The same is true with capitalism: very few people are capable of creating wealth; it is a dimension of creativity. Not everybody is a Ford or a Morgan or a Rockefeller. This is *bound* to be so.

But to understand your jealousy and to get rid of it is sannyas. To understand your jealousy will help you tremendously to find your dimension of creativity. Everybody is

born with a certain potential, but it is not the same and it is *good* that it is not the same. If everybody is a Shakespeare, literature will lose all joy. If everybody is a Jesus, carrying his own cross, the whole scene will look very crazy! . . .

Everybody has to be himself, and capitalism simply gives you the possibility to be yourself. Certainly you will have to prove your mettle, you will have to work, you will have to create, you will have to bring your total energy to a focus, but only then will you be able to shine forth.

Capitalism is basically individualism. It is not a social structure, it is more than that: it is just democracy and freedom. But when you allow everybody to be himself, certainly you will feel very jealous, because you can only be one thing and there will be many people who can be many other things. Somebody will be a poet, somebody will be a sculptor, somebody will be a novelist, somebody will be a musician, a dancer, an architect, a scientist, and maybe you are just a boxer. But there is no need to be worried—you can be the greatest boxer in the world! One has to look within oneself and discover one's own potential.

Capitalism gives you the freedom to be yourself, that's why I support it. My support has reasons behind it. I am not supporting it as an economical phenomenon; there is much involved in my support. And to my understanding, capitalism will bring a socialism of its own kind as a by-product, because when people have created too much wealth, what are they going to do with it? What will you do with the wealth when you have created it?

Albert Einstein finds the Theory of Relativity, the secret of atomic energy; then it becomes part of the whole society, then sooner or later everybody is going to be benefited by it. A few people will create wealth, but they will reveal the secrets of how to create wealth. Sooner or later this whole society will be benefited by it.

A real socialism will come out of capitalism as a byproduct. When too much wealth is created, people will not be so greedy: the greed arises only because the wealth is very scarce .

Remember, a society is possible which will not be greedy, but that is possible not through socialism, it is possible only

through the growth of capitalism, through the growth of freedom. Talented people have to be given absolute freedom to create whatsoever they can—poetry, wealth, music. Whatever they can create let them create, and their creativity will raise the society to higher levels.

Capitalism is pure freedom. Of course, everybody is not capable of creating wealth, hence it creates jealousy. But we should not be dominated by jealousy, we should not be dominated by those who are uncreative: if we are dominated by the uncreative, by the jealous, then we will destroy all the talented people—and they are the real people, they are the people who raise humanity to higher levels.

Humanity owes all its growth to very few people, not to the masses—not at all. The masses have been the hindrance: they are like rocks preventing the growth of society. Society has been benefited only by a few scientists, a few mystics, a few creators; the others have been just hindering in every possible way. And these others constitute the majority, and of course they are jealous. But nobody says directly, "I am jealous." He will talk about equality, socialism, communism—beautiful words to hide something ugly ..

Capitalism is not an ideology at all, that's why I prefer it.

COME, COME, YET AGAIN COME

Religion is an individual flowering. Religion can exist only in an individualistic society where freedom is allowed, where freedom to be oneself is allowed, where nobody interferes with you, where you are left alone, to yourself, where you can do anything that you want to do with yourself. The society interferes only when you start interfering with other people's lives, otherwise not. If you are not harmful, nobody will interfere with you.

This is possible only in democratic country; this is possible only in a capitalist country. I am all for capitalism and I am all for democracy. It is better to be poor but to remain democratic. It is better to remain uneducated but to remain democratic. Otherwise your stomachs will be full, but your spirits will be empty; otherwise your bodies will get nourishment, but your souls will die, starve.

THE PATH OF LOVE

CARING Love is caring. Much is being missed in the West particularly, because love has become almost just passion, excitement, thrill, a kick. That too is part of love, but not the heart of it. A very superficial part of it. Good . . . sometimes one needs excitement also, but it is just like salt in the food—not the food itself.

Care is a real ingredient . . . the very element of love . . . That very mood of care allows love to descend like a dove . . .

For a woman there is no greater meditation than to be a mother. Hence I call my sannyasins "ma"; that means "mother". There is no greater meditation than that. A woman finds fulfillment in being a mother.

BE REALISTIC: PLAN FOR A MIRACLE

CATALYST A Master is a catalytic agent: he does not work, but the work happens through him. He's not the doer but just the situation where things happen. Do you think the sun rises and starts working on so many millions of trees?... comes to every flower, persuades it to open? . . . comes to every body and forces it to open? . . . comes to every root, nourishes it? No. The sun may not even be aware, but trees grow, buds open, flowers start throwing their fragrance, the birds start singing—the whole world is awake. How does the sun function? Is the sun a doer? . . .

A Master is a catalytic agent. This word "catalytic" has to be understood very deeply. In science they have discovered catalytic agents. A catalytic agent is an agent which is absolutely needed for some change, chemical change for example, but the catalytic agent itself is not an ingredient in the change. Just the presence is needed. For example, oxygen and hydrogen meet and water is created, but electricity is needed just as a catalytic agent. If electricity is not present then hydrogen and oxygen don't meet and electricity plays no part just the presence. Without the presence it doesn't happen; and electricity plays no part in it. It doesn't enter in any way into the new combination. It simply remains there. A catalytic agent is a scientific term, but it is beautiful.

A Master does not have to do anything; he is not a doer. Just his presence—if you allow his presence. That depends on the disciple. And to be a disciple only means this much: that you allow, that you let go, that you become receptive—

that you no longer create any obstacles for the presence to function. It doesn't work anything. The very presence functions . . . something starts happening. If the disciple allows, something starts functioning . . .

A Master is just a presence, an encompassing presence . . . like a cloud he surrounds you. If you allow him, he enters to the deepest core of your being. Not that he enters! You simply allow . . . it happens. And in that moment when the disciple is allowing and the Master is present: a chemical change, better to call it alchemical, mutation—the disciple also disappears, the same way as the Master has disappeared. The ego is no longer there. The disciple has also become a non-doer. Now he can function as a presence to others. He can be a Master.

YOGA: THE ALPHA AND THE OMEGA, Vol. VI

CATAPHATIC "Cataphatic" means a positive language which speaks of God as Father, light, spirit, power and being; it tells us what God is like. But remember, it is only a finger pointing to the moon—the finger is not the moon. The cataphatic language is useful, at least useful for those who are very childish in their approach towards life. A child can understand God only as Father, hence all childish religions talk about God as Father. When religion reaches maturity it drops that idea completely.

Jainism does not talk about God as Father; in fact, it does not talk about God at all. Buddhism emphatically denies talking about God, because to talk about God you have to use cataphatic language and cataphatic language is at the most approximate. But as far as truth is concerned you cannot be approximately true: either you are true or you are not true.

Can you say to somebody, "I almost love you," or "I love you approximately?" That will look very stupid, silly! Either you love or don't love. You cannot say, "I love you fifty percent, sixty percent, seventy percent." The idea of percentage won't work; it is either a hundred percent or nothing at all.

Truth cannot be approximately described. Hence to call God "light" is helpful for children to understand, but is not the right way, because then darkness is denied. If you call

God "consciousness", then where are you going to put matter? If you call God "spirit", then the body becomes something ungodly, undivine, evil.

It is because of this cataphatic language that millions of people are misguided. They become anti-body, anti-life, anti-love, anti-joy, anti-pleasure—anti-everything! for the simple reason that they have become accustomed to a cataphatic language.

THEOLOGIA MYSTICA

CATHARSIS You are doing catharsis; it is an energy phenomenon. Many emotions are suppressed—they are uncoiling, they are coming up, bubbling up. Then there is much energy. You are screaming—there is energy. And after the screaming you feel relieved, as if a burden has disappeared. You feel weightless; you feel more at ease, calmed down, slowed down. But if there is no suppressed emotion, then you can do the gesture—after the gesture you will feel tired, because you were unnecessarily wasting the energy. There was no suppressed emotion, nothing was coming up, and you were unnecessarily jumping and screaming; you will feel tired.

If the catharsis is true, you will feel rejuvenated after it; if the catharsis is false, you will feel tired. If the catharsis was true, you will feel very, very alive after it, younger than before, as if a few years have disappeared—you were thirty, now you are twenty-eight or twenty-five. A load has disappeared—you are younger, livelier, fresher. But if you are just making the gesture, you will feel tired—you were thirty; you will feel thirty-five, old.

You have to watch. Nobody else can tell what is happening within you. You have to be a watcher. Continuously watch what is happening. Don't go on pretending—because catharsis is not the goal; it is just a means. One day it has to drop. Don't go on carrying it. It is just like a boat, a ferry boat: you cross the stream and then you forget about it; you don't carry it on your head . . .

Remember, catharsis can become your obsession. You can go on doing it, and then it can become a rut, a pattern. It is not to be made a pattern. Watch, when it is needed, go

on watching. By and by you will become aware—it is a very subtle awareness because the phenomenon is very subtle—that now there is no energy: you scream but really the scream is not coming, you jump but you have to make effort. Then allow it to be dropped; don't carry the boat.

YOGA: THE ALPHA AND THE OMEGA, Vol V

CAUTIOUSNESS As far as worldly things are concerned, be cautious. Don't blame others that they are cunning. If you allow them to exploit you, they will exploit you. They are not cunning—you are not cautious, that's the only thing to be remembered. Don't blame them; that is their business, to be cunning or not to be cunning. Don't think that they are sinners and will suffer in hell; that is not your concern at all. Your concern should be that "I am not cautious enough." Be more cautious, more alert, more aware . . .

Don't blame others. Whatever they are, they are. In fact, all the cunningness of the world and the trickery of the world helps you to be aware. If *this* world cannot help you to be aware, then what world will ever be able to make you aware, to be cautious? It is a good world—it gives you a tremendous challenge to be cautious.

GUIDA SPIRITUALE

CELEBRATION Celebration is the foundation of my sannyas, not renunciation but rejoicing—rejoicing in all the beauties, all the joys, all that life offers, because this whole life is a gift of God . . .

To me life and God are synonymous. In fact, "life" is a far better word than "God" itself, because "God" is only a philosophical term while life is real, existential. The word "God" exists only in scriptures; it is a word, a mere word. Life is within you and without you, in the trees, in the clouds, in the stars. This whole existence is a dance of life.

I teach love for life. I teach the art of living your life totally, of being drunk with the divine *through* life . . .

I am in tremendous love with life, hence I teach celebration. Everything has to be celebrated, everything has to be lived, loved. To me nothing is mundane and nothing is sacred. To me all is sacred, from the lowest rung of the ladder

to the highest rung. It is the same ladder: from the body to the soul, from the physical to the spiritual, from sex to *samadhi*. Everything is divine!

COME, COME, YET AGAIN COME

The poets are closer to life than the philosophers, the musicians are closer to life than the mathematicians. The dancers are even closer because in a real dance the dancer disappears. He himself becomes part of the mystery. He loses his ego, and with the ego all seriousness is lost.

I teach dance, I teach music, I teach poetry, because these are the pillars of the temple of celebration.

JUST THE TIP OF THE ICEBERG

That's my whole teaching, celebration; not worship but celebration. When you worship, you start making a hierarchy; the lower and the higher. When you worship you put something on top of other things. When you worship, something becomes sacred and something becomes profane . . . A part of you becomes evil and a part of you becomes holy. and then there is constant conflict, repression and all joy is lost. A worshipper is basically ill-at-ease; he is dis-eased.

Celebration is a totally different dimension. When you celebrate, you celebrate all, you don't divide. For a celebrator, prayer is as beautiful as drinking tea. The tea is not profane and prayer is not separate; all is one. The church, the temple, the mosque and the pub are all one. Making love to a woman or a man or praying to a god is the same.

Celebration does not divide. It unites, it brings things together; it creates a togetherness in the world. The duality disappears and there is unity, and with unity there is joy because there cannot be any conflict. There is no struggle, nothing has to be overcome. All is overcome in the celebration itself. The worshipper has a goal; he has to attain it. The celebrator has no goal; he has attained it already. Worship is always future-oriented; celebration is present-oriented. You celebrate this moment, you worship some other moment . .

That's what sannyas is all about: it is a celebration of God, not a worship. And celebrate in your own way, because

celebration cannot have any form. Worship becomes petrified into forms; celebration remains alive. And all is divine; there is nothing profane.

THE SUN BEHIND THE SUN BEHIND THE SUN

CELIBACY Sex is both a joy and a sadness, an ecstasy and an agony. This paradox has to be understood; without understanding this paradox you will never understand the desire for celibacy, for *brahmacharya*. Sex brings a momentary ecstasy; for a moment you are transported to another world, the world of timelessness. For a moment you melt into the other, you are no more an ego—hence the great joy, the orgasmic joy. But this is only for a moment, and then everything closes up again. All doors and windows that have opened are closed. The sky and the stars that you had seen are no more there. You are back again in your dark dungeon. It is far darker than before because now you have tasted something of the beyond .

Sex gives you a deep ecstasy, but it is momentary. And then there is a fall, a great fall from the heights. And darkness surrounds you, anguish arises and you start feeling sad. You start feeling, "What is the point of it all?" You fall into a negative space; you start thinking against sex. "What is the point of it all? If it is only momentary it is not worthwhile." And how long you had hoped for it, and how long and how much you have waited for it, and how much you had expected out of it! And nothing is left in your hands, just a memory, a fleeting memory which is receding fast away from you. And now you are in darkness, in anguish, in agony. It would have been better not to have known it.

In these negative moments the desire for celibacy arises, but that is not going to last very long either, because after twenty-four hours you will have forgotten the negative moment, the sadness, the agony. That too will have become part of memory, that will have receded back. Again you look at a beautiful woman, her beautiful curves, her beautiful face . . . and again the desire. And you start hoping maybe this time it is going to be different. Who knows? And again you are thrilled, excited. In these moments you become very positive about love.

And this will go on happening again and again; it is a vicious circle: after the positive the negative, after the negative the positive, like day-night. The day follows the night, the night follows the day, and you go on revolving in this wheel. In the East we have called it exactly the wheel of life; of birth and death, the wheel of the polar opposites. There are ups and downs and you go on. When you are up you feel at the top of the world and you think that that was all nonsense, celibacy and everything—that was all stupidity. But when you come to the negative moment you start thinking that all that positivity was just infatuation. And this you have done many times and this you will go on doing your whole life if you don't try to understand the vicious circle.

So I am not saying decide anything when you are negative. If you decide in your negativity you will become life-negative. That's what happened to religions in the past, they became life-negative. They decided in the negative moment. Then you have to escape to the monasteries; then you have to go to the mountains, to the caves. And there too sex is not going to leave you so easily because sex is not something outside you, it is something inside you. It is your biology, it is your psychology, it is your physiology; those hormones are within you. It is in your blood, in your bones, it is in your very marrow. It is not even just in your sex center—and there have been stupid people who have cut their sex organs in order to become perfectly celibate . . .

Sex has nothing to do with the sexual organ either; you can cut the sexual organ, sex will remain, because the sex center exists in your brain. The sexual organ is just the extension of that brain center. Now they have found the center in the brain. Now a small window can be made in your head and electrodes can be put exactly at your sexual center in the brain, and it can be tickled directly and you will have an orgasm, without any sexual organ's involvement in it . .

That's what happens when you make love to a women: it is just the release of semen that tickles the button . .

Sex will go with you to your monastery, it will go with you to the cave, because it is in your brain. Celibacy will not happen, only perversion will happen.

Celibacy has to come on its own, not to be practiced and cultivated. It comes on its own, but then it is not a decision taken in the negative moment, then it is not life-negative; then it is a transcendental phenomenon. You have seen again and again the positive and the negative, and you have understood the natural trick that nature is playing upon you. You are victims of nature. Nature wants to reproduce its species, hence it has put a strategy inside you called "sex". Once this is understood through your own experience, sex starts disappearing and a celibacy arises, but not imposed, not practiced.

ZEN: THE SPECIAL TRANSMISSION

Celibacy enters into almost all religions for a single reason: sex is such a tremendous power that nobody can really succeed in repressing it. You can succeed in transcending it, but you cannot succeed in repressing it. So that has been the trick: teach people celibacy, and you know they will never be able to succeed. And when they fail, again and again they will feel guilty. When they fail again and again, they will have lost self-confidence; when they fail again and again, they will become hypocrites. And they will know how ugly they are, what great sinners they are. They will know that they are one thing from the outside, and just the opposite from the inside.

And the priest can also be certain that the people who are trying to be celibates must be finding some vicarious way to fulfill their sex desire—if not in actuality then at least in fantasy. The priest can be certain that you cannot raise your eyes in front of him. You will feel ashamed—and your very shame is his power.

Celibacy is life-negative. It is saying no to life, because sex is the source of life. And when you say no to life it is almost impossible to repress the desire. It goes on coming, and again, again—from this side to that side, it finds its ways. It creates perversions. But a perverted person becomes more and more self-condemnatory . . .

Your so-called celibates and your so-called monks and priests and Fathers, they are bound to find some backdoors to life. And I am not saying that anything is wrong in finding the backdoors. The wrong thing is that they have closed their

front door—there is no need. Their hypocrisy is absolutely unnecessary. They should be authentic—and only an authentic person can transcend.

Sex can be transcended. And then there comes a totally different quality in your life. A *celibacy arises*, but it is not imposed. It is not your effort, it is God's gift. It comes out of deep experience of life—you become more and more ripe, and one day suddenly sex looks like a childish phenomenon. It is. It appears that it is possible only when you are unaware, when you live in the darkness of unconsciousness.

When some light has arisen in you and your heart is enkindled, it starts disappearing just as darkness disappears when you bring light in. But that is a totally different phenomenon.

We have given it a beautiful name in the East, we call it bra *hmachaga*. *Bra hmachatya* cannot be translated by the word "celibacy". Celibacy is repression of sex—sex is there boiling within you. *Brahmacharya* is transcendence of sex: you have become so mature that the toys that you used to play with are no more relevant to your consciousness—they have dropped of their own accord.

The word *brahmacharya* means living like God. Literally it means "behaving like God", "living as God's grace." It is a totally different phenomenon.

The Master lives in that grace. But when the Master is gone, politicians arrive on the scene—competitors who want to succeed, who want to dominate the disciples, who want power. And they can have power only if they start destroying your natural flow. Destroy the natural flow of a person and he will always be in your power, under your domination; he will always be a slave to you . . .

The priest is bound to go against the enlightened person, even though he claims that he follows him. The priest is a totally different kind of person—his whole desire is to dominate. He is a politician in disguise.

This can happen here too—unless my sannyasins are very alert, very aware. Unless you go on persisting in being life-affirmative. It was more possible with Jesus because whatsoever he said was only aurally remembered—to change it was easy.

Whatsoever I am saying will not be remembered aurally. It will be there. And I am saying it so clearly that to pervert it will be almost impossible. It is not that you can drop one sentence here and there. You will have to burn all my books—only then will you be able to pervert my life-affirmative teaching.

I affirm life in its totality. The whole of life is good, the whole of life is holy, sacred.

PHILOSOPHIA PERENNIS, Vol. II

CENTER Nobody can exist without a center. Life is impossible without a center—you may not be aware of it, that's another matter. It has not to be created but only rediscovered. And remember, I am not saying "discovered", I am saying "rediscovered".

The child in the mother's womb remains perfectly aware of the center. The child in the mother's womb is at the center, vibrates at the center, pulsates at the center. The child is the center in the mother's womb, he has no circumference yet. He is only essence, he has no personality yet.

Essence is the center, that which is your nature, that which is God-given. Personality is the circumference, that which is cultivated by the society; it is not God-given. It is by nurture, not by nature.

UNIO MYSTICA, Vol. I

You are the center of the cyclone, but you are not aware of your center.

BE STILL AND KNOW

The outward and the inward are not so different. The outward is also part of the inward, the outermost part, of course. And the inward is also part of the outward, the innermost part of the outward, of course. But they are not separate, they are together. Never separate them. They are one reality, just like the circumference and the center. The center cannot exist without the circumference, and the circumference cannot exist without the center. If the circumference is there without the center it cannot be called the circumference, and if the center is there without the circumference of which it is the center, it is not the center any more. Of what? The

center depends on the circumference as much as the circumference depends on the center. The surface is part of the depth as the depth is part of the surface. This is the right understanding.

SUFIS: THE PEOPLE OF THE PATH, Vol. II

CHAKRA The word *chahra* does not really mean "center"; the word "center" cannot explain it or describe it or translate it rightly because when we say "the center", it means something static. And *chahra* means something dynamic. The word *chahra* means "the wheel", the moving wheel. So *chahra* is a dynamic center in your being, almost like a whirlpool, whirlwind, the center of the cyclone. It is dynamic; it creates an energy field around it.

Seven *chahras* . . .

The first center, the sex center, gives you a certain integration. That's why there is so much hankering for sex. It is natural, it is itself beneficial and good, but if you stop there, then you have stopped on the porch of a palace. The porch is good, it leads you into the palace, but it is not a place to make your abode, it is not a place to stop forever . . . and the bliss that is waiting for you on the higher integrations of other centers will be missed. And in comparison to that bliss and happiness and joy, the beauty of sex is nothing, the pleasure of sex is nothing. It simply gives you a momentary glimpse.

The second *chahra* is *hara*. At the *hara*, life and death meet. If you reach to the second center, you reach to a higher orgasm of integration. Life meeting death, sun meeting moon. And the meeting is inner now, so the meeting can be more permanent, more stable, because you are not dependent on anybody else. Now you are meeting your own inner woman or your own inner man.

The third center is the navel. There the positive and the negative meet—the positive electricity and the negative electricity. Their meeting is even higher than life and death because the electric energy, the *prana*, the biplasma or bioenergy, is deeper than life and death. It exists before life, *it exists after death. Life and death exist because of bioenergy*

This meeting of bioenergy at the navel, *nabhi*, gives you even a higher experience of being one, integrated, a unity.

Then is the heart. At the heart center the lower and the higher meet. At the heart center the *prahriti* and *purusha*, the sexual and the spiritual, the worldly and the other-worldly—or you can call it the meeting of heaven and earth. It is still higher because for the first time something of the beyond dawns—you can *see* the sun rising at the horizon. You are still rooted in the earth, but your branches are spreading into the sky. You have become a meeting. That's why the heart center gives the highest and the most refined experience ordinarily available—the experience of love. The experience of love is the meeting of earth and heaven; so love is in a way earthly and in another way heavenly .

Higher than heart is the throat center. Again there happens another integration, even more superior, more subtle. This center is the center of giving and receiving. When the child is born he receives from the throat center. First, life enters into him from the throat center—he sucks air, breathes; and then he sucks milk from the mother. The child functions from the throat center, but it is half functioning and soon the child forgets about it. He just receives. He cannot give yet. His love is passive. And if you are asking for love, then you remain juvenile, you remain childish. Unless you mature, that you can give love, you have not become a grown-up . . .

Then is the third-eye center . . . The two hemispheres of the brain meet at the third eye; that is just between the two eyes. One eye represents the right, another eye represents the left, and it is just in the middle. These left and right brains meeting at the third eye, this is a very high synthesis. People have been capable of describing up to this point. That's why Ramakrishna could describe up to the third eye. And when he started to talk about the final, the ultimate synthesis that happens at *sahasrar*, he again and again fell into silence, into *samadhi*. He was drowned in it; it was too much . . . The last synthesis is of object and subject, the outer and inner, again. In a sexual orgasm outer and inner meet, but momentarily. In *sahasrar* they meet permanently.

That's why I say one has to travel from sex to *samadhi* . . . Sex is just a glimpse of sahasrar. Sahasrar is going to deliver a thousandfold, a millionfold, a bliss to you, benediction to you.

YOGA: THE ALPHA AND THE OMEGA, Vol. IX

CHALLENGE Every moment there are new challenges. If we seek we will find them. And it is thrilling to live continuously from challenge to challenge, from one peak to another. The higher you rise, the higher the peaks that become available, and you don't carry any burden of the ego. Then even if you fail in a challenge, you are not miserable. You are still happy that you accepted it. You are still happy that the opportunity was there. You are still happy that you went into it. If you succeed, there is no ego in it. You are simply thrilled, and you are ready to move ahead.

For a real lover of challenges, success and failure mean nothing. The whole value is *in* the challenge and the response, and the thrill that comes between crucial moments when on this side is death and on that side is life. The bridge is so narrow, just like a razor's edge. One false step and you fall into an infinite abyss. Then one lives at the peak of consciousness.

That's the beauty in mountaineering. Nothing is going to be achieved but the very thrill. That is the enjoyment in surfing; nothing is going to be achieved but the very thrill. That is the enjoyment when you go on driving your car faster and faster and faster. A moment comes when each moment is a risk ... as if time stops, thinking stops. You are just going one hundred miles per hour. A slight this way and that and you are gone. Then you cannot afford to be sleepy. You are fully awake, all the nerves of the mind fully awake. That's why one feels so beautiful in speed. But it has nothing to do with the ego. So enjoy.

The whole life is an adventure—it *should* be an adventure. But there is no need to gather the ego, because that becomes the burden . . .

If an egoist succeeds he never enjoys. If he fails he fails very miserably, because the ego always goes on goading. It says "What is this? You have to achieve more. You have to show more to the world. This is nothing." The ego never

allows you to rest. It says "It's okay, but go ahead, do something bigger." So when you achieve, it is not happy. If you fail, it is terribly unhappy. And an egoless person, when he succeeds, he's happy, he dances. When he fails, still he dances—because it is not a question of achievement or failure. It is a question of trying, it is a question of living in critical moments, in dangerous moments. It is the thrill that is valuable.

So there is nothing to be worried about. Just go on accepting challenges. And I am nothing but a challenge to you. I am creating something in you which will become your very life's challenge. And this mountain is such that you cannot exhaust it. By the time you reach the peak, you are no more, because the only way to reach this peak is to disappear. That's why I call religion the passion for the impossible. It is a passion for the impossible. The impossible happens—that too is true—but it happens only when you have disappeared.

THE PASSION FOR THE IMPOSSIBLE

CHANGE Misery arises because we don't allow change to happen; we cling, we want things to be static. If you love a woman you want her tomorrow too, the same way as she is yours today. That's how misery arises. Nobody can be certain about the next moment. What to say about tomorrow?

A man of awareness knows that life is constantly changing. Life is change. There is only one thing permanent and that is change. Everything else except change changes. To accept the nature of life, to accept this changing existence, with all its seasons and moods, this constant flow which never stops for a single moment, is to be blissful! Then nobody can disturb your bliss. It is your hankering for permanency that creates trouble for you. You want to live in a life with no change, and that is not possible. You are asking the impossible ..

A man of awareness becomes courageous enough to accept the phenomenon of change. In that very acceptance is bliss; then all is good, then you are never frustrated—because in the first place you never asked for anything. Jesus says, "Ask and it shall be given to you." He must have been talking

to very immature people; people were immature in those days. I say to you, "Ask and it shall never be given to you. Ask and you are asking for trouble. Don't ask and it shall be given to you."

NOMAN IS AN ISLAND

CHAOS Chaos is not there outside—the outside is a cosmos—but inside there is a chaos. And it is because of the chaos inside that people don't look inwards. They are afraid to look, very frightened of looking in. They keep themselves occupied in every possible way so that there is no time left, no space left to look in. They go on listening to the Buddhas, who say "Know thyself." They understand what is meant by "knowing thyself", but they don't make any effort to know themselves. They are afraid of the chaos.

Inside there is chaos. Outside there is no chaos. The stars are moving in a rhythm, the whole existence is rhythmic, it is in absolute accord. It is just man's mind which is in a chaos. And if you see any chaos outside, that is man-made, man-created.

Man remains a chaos unless he becomes a no-mind. Mind is a chaos—mind is bound to be a chaos—and you have become identified with it. What is mind? Past plus future. The present is not part of the mind at all, the present belongs to existence—and the present is in absolute harmony. The past is no more and the future is not yet, and your mind consists of these two non-existential things: memories and imaginations, memories and desires, memories and hopes. It is because of this that you are living in a mad state . .

It is only in the presence of a Master, in a Buddhafield, that people gather courage to face themselves. And in the beginning it is a breakdown, but if you are moving into it consciously, soon the breakdown becomes a breakthrough.

To transform breakdowns into breakthroughs is the whole function of a Master. The psychotherapist simply patches you up. He puts a few bandages on you, a little ointment here and a little ointment there. He helps you to stand on your own two feet again, back in the old way. He makes you your old self again. You start functioning, you start doing the old things that you have always been doing. That is his function. He is not there to transform you.

You need a metapsychology, the psychology of the Buddhas

This is really the function of religious communes, because alone you may not be able to do it, but in a commune where many people are ahead of you, many people are behind you, with a Master who has attained to the dawn, who goes on calling you forth, who goes on saying to you, "Don't be worried, the goal is not far away." ... And there are people ahead of you who say, "Don't be worried. We have passed through such a state and you will also pass through it. Just a little more perseverance, a little more awaiting, a little more patience!"

And there is the Master like a shining star ..

And this is the miracle: when you are perfectly awake your very chaos becomes a cosmos, because it starts settling into an orchestra; the noise becomes music. Suddenly, all that was insanity, madness, is transformed into Buddhahood, into enlightenment—the same energy! Chaos means energy—energy of which you are unconscious. If you become conscious, the very phenomenon of consciousness is a transforming phenomenon. You need not do anything else; just being conscious is enough.

The spring has come. Suddenly, buds start opening, flowers bloom—thousands of flowers; the inner world becomes full of fragrance.

WALKING IN ZEN, SITTING IN ZEN

CHARACTER By changing your consciousness, your character is changed automatically, but by changing your character your consciousness is not changed in the same way. In fact, your consciousness becomes repressed if you change your character. There is created thereby a duality, a split. Your consciousness remains of one type, your character of another type, and they become unbridged. You become two persons or many, even. You become poly-psychic, you become a crowd. Rather than coming to a rest, rather than coming to deep silence, rather than experiencing peace, you become more neurotic, more noisy. You lose all inner harmony, all accord.

That's what happens to the so-called moralists: they simply go on doing a patchwork from the outside: they go on

whitewashing people. Jesus has called this whitewashing, "whitewashing the graves". Inside is a stinking corpse and outside you have whitewashed it. From the outside the grave looks beautiful; you can even put roses on it, you can grow flowers on the grave, grass. You can make it look beautiful, but inside it is just a grave.

And that is the situation of man. And the whole thing has happened because we have believed too much in character. We may know it, we may not know it, but ninety-nine point nine percent people of the world are Behaviorists; whatsoever they say does not matter. If you look deep down they belong to the school of Pavlov and Skinner; they all believe in Behaviorism. They all believe that your behavior can be changed and then you are changed because you are nothing but your behavior. They may not say so, they may not even be aware of their fundamental belief, but that's how society has lived up to now. This society is not religious.

Religious man has yet to arrive, a religious society has yet to happen, a religious culture is yet in the future—on the horizon, but we have to bring it; it has not happened. It has happened in a few individual cases here and there, but those people can be counted on fingers.

ZEN: THE SPECIAL TRANSMISSION

I had just passed my Master's degree in the university and I was in search of a service, of a job. I approached the education minister, I talked to him. He said, "It will be possible, there is a vacancy, but you will have to produce two character certificates." I said, "From whom?" He said, "You can ask your vice-chancellor to give you a character certificate. You can ask the chancellor, the proctor, or there are so many famous professors in your university; you can ask anybody."

I said, "But that won't do—because if the vice-chancellor of my university wants a character certificate from me, I will not give it to him. How can I ask a character certificate from a man to whom I cannot give a character certificate? He is one of the most corrupted politicians of the country. He has become the vice-chancellor not because he has any abilities to be a vice-chancellor, but just because he is a politician.

I will not ask any character certificate from him. I cannot ask my professor either because I know him intimately. **In** fact he is afraid of me. I know all the ins and outs of his life. He is a very cowardly man, ready to bow down to any person who has authority and power. I have seen him flattering stupid politicians because he is also hoping to become the vice-chancellor of the university some day and that the only way is to go on flattering the politicians, the powerful people. No, I will not ask for a character certificate from him.

"All that I can do is: I am here. You look into my eyes, you hold my hand. I will look into your eyes and you look into my eyes; I will know your character, you will know my character—and it is finished."

He became a little worried. He said, "What do you mean?"

I said, "This is my hand! You give your hand to me and look into my eyes!" and he started looking here and there. It is *very* difficult for cunning people to look into anybody's eyes directly. They are so full of guilt. I could see perspiration coming over his head. I said, "Why are you getting so much in a panic? Just look into my eyes and see! I am here, feel me. If you want me I can be here as many days as you want, sitting in this room. I will see your character, you will see my character."

He signed the papers. He said, "You go! You are appointed! And never come again! You are the only person who has frightened me."

Never depend on others' opinions. Who are they? How can they give a character certificate?

THE SECRET

Dignity of character comes through meditation. You are not practicing anything as far as your character is concerned, but your insight grows. You start seeing things as they are, and naturally when you start seeing things as they are your whole life is transformed in this new light, in this new vision. You cannot behave in the old way. You cannot deceive anybody because now through meditation one knows that we are not separate. Who are you deceiving? You are deceiving yourself. You cannot be violent, you cannot hurt, you cannot enjoy hurting anybody because now you know

that the other is part of you as you are part of the other. We are part of one organic universe, we are not separate entities at all.

Then of course you will have a dignity of character and a dignity will come through integrity. You will not be divided, you will be one. Your vision will be one, your lifestyle will simply be a consequence of it, not against it, nothing imposed. It is like healthy lips: the redness comes from the blood circulating inside. It is a totally different phenomenon.

So remember, meditation has to be the source of real character. One can forget all about character—just put your whole energy into meditation and out of it arises a character. It is not something put together by you, it comes spontaneously. And when character is spontaneous it has a beauty of its own, it is a joy. It is not a means to any end, it is an end unto itself.

JUST THE TIP OF THE ICEBERG

CHARISMA There are three types of teachers in the world: one I call the charismatic, another I call the methodical, and the third I call the natural. These three divisions are also the divisions of therapists too; there are three types of therapists: charismatic, methodical, natural. The division has to be understood.

"Charisma" comes from a Greek word meaning spirit, full of spirit. The charismatic leader is so full of spirit that if you go to him you will become a slave. He is so full of spirit, he will overpower you; he will not bother about you, he will start dragging you by his own spirit. He will lead you; he will become a leader.

I am not a leader, I am not a charismatic Master, a charismatic teacher, because a charismatic teacher is dangerous: he kills you, you are nullified, your being is effaced. To be under the guidance of a charismatic person is like trying to grow under a big tree—impossible. It is impossible. You may think the tree is protective, but to grow under a big tree is impossible.

You see a big oak? Thousands of acorns fall under the oak and die. They never grow, they cannot grow. They may be deluded because they will be under the mother tree and there will be protection—but the protection is poisonous.

The acorn has to go far away, has to be independent; only then can it become a tree. Otherwise it will never become a tree.

The charismatic person is dangerous, and people are very much attracted to the charismatic person. The charismatic person is never a true Master; he becomes a slavedriver. Adolf Hitler is charismatic, Mussolini is charismatic. Leaders are charismatic: they have to lead people, they have to make slaves of people, they have to dominate and dictate.

The second type of teacher-Master-leader is methodical. He uses methods, not spirit. He will not overpower you with his spirit, he will simply give you methods—better than the first, because he will never make you a slave . . .

The third is the natural Master, the natural healer: he never leads you, he never follows you, he accompanies you. He simply holds your hand; he is a friend . . .

The natural is the best but the least attractive. He is very simple and ordinary. He has no charisma, he does not dazzle you. And he is not very methodical, he is not very technological, he is not very scientific; he is more poetic, he's more chaotic. He's more natural, as chaotic as nature is.

I am a natural person. I have no charisma, and I don't believe in charisma. I don't believe in methods—even if I use them, I don't believe in them.

I am a natural person, very ordinary. I can be lost in a crowd and you will not be able to find me. So I don't lead you, I accompany you. I can hold your hand, I can be your friend.

THE PATH OF LOVE

CHARITY First thing: all the religions of the world have emphasized charity—dhan--too much. And the reason is that man has always felt guilty with money. Charity has been preached so much to help man feel a little less guilty. You will be surprised: in old English there is a word "gilt"—g-i-l-t—which means money. In German there is a word "Geld"—g-e-l-d—which means money. And the gold is very close by "Gilt", "guilt", "Geld", "gold"—somehow deep down a great guilt is involved in money.

Whenever you have money you feel guilty . . . and it is natural because so many people don't have money. How

can you avoid guilt? Whenever you have money you know somebody has become poorer because of you. Whenever you have money, you know somewhere somebody will be starving—and your bank balance goes on becoming bigger and bigger. Some child will not get the medicine needed to survive. Some woman will not get the medicine; some poor man will die because he will not have food. How can you avoid these things? They will be there. The more money you have, the more these things will be there erupting in your consciousness; you will feel guilty.

Charity is to unburden you from your guilt, so you say, "I am doing something: I am going to open a hospital, going to open a college. I give money to this charity fund, to that trust. . ." You feel a little happier. The world has lived in poverty, the world has lived in scarcity, ninety-nine percent of people have lived a poor life, almost starving and dying, and only one percent of people have lived with richness, with money—they have always felt guilty. To help them, the religions developed the idea of charity. It is to rid them of their guilt.

So the first thing I would like to say is: Charity is not a virtue; it is just a help to keep your sanity intact, otherwise you will go insane. Charity is not a virtue—it is not a punya. It is not that you have done something good when you do charity. It is only that you repent for all the bad that you have done in accumulating the money. To me, charity is not a great quality—it is repentance. One hundred rupees you have earned, ten rupees you give in charity—it is a repentance. You feel a little good; you don't feel that bad; your ego feels a little more protected. You can say to God, "Not only was I exploiting, I was also helping poor people." But what type of help is this? On one hand you snatch one hundred rupees, and on the other hand you give ten rupees—not even the interest!

This is a trick that was invented by the so-called religious people to help not the *poor* but the rich. Let us be absolutely clear: this is my attitude--it has been a trick to help the rich not the poor. If the poor were helped, that was just a consequence of it, a byproduct, but that was not the goal of it.

What do I say to my sannyasins?

I don't talk about charity. That word seems ugly to me.

I talk about sharing—and with a totally different quality in it: sharing. If you have, you share. Not because by sharing you will be helping others, no, but by sharing you will be growing. The more you share, the more you grow.

And the more you share, the more you have—whatsoever it is . . .

"Charity" is not a good word. It is a very loaded word. I talk about sharing. To my sannyasins I say share. In the word "charity" there is some ugliness also: it seems that you are having the upper hand and the other is lower than you, that the other is a beggar; that you are helping the other, that he is in need. That is not good. To look at the other as if he is lower than you—you have and he has not—is not good; it is inhuman.

Sharing gives a totally different perspective. It is not a question of whether the other has it or not. The question is that you have got it too much—you have to share. When you give charity, you expect the other to thank you. When you share, you thank him that he allowed you to pour your energy—which was getting too much upon you, it was getting heavy. You feel grateful.

Sharing is out of your abundance. Charity is for others' poverty. Sharing is out of your richness. There is a qualitative difference.

No, I don't talk about charity, but sharing. Share! Whatsoever you have, share ... and it will grow. That is a fundamental law: the more you give, the more you get. Never be a miser in giving.

THE TANTRA VISION, Vol. 1

CHAUVINISM, MALE For centuries this male chauvinistic attitude has prevailed. In India the so-called saints go on saying that the woman is the door to hell, but they don't say the same thing about men. They go on condemning women, but they never say anything about men. If the woman infatuates the man, then the man infatuates the woman.

But even your saints are not true sages—they are male chauvinist pigs! Otherwise man and woman are two aspects of the same humanity; they require the same respect. But the whole past has been condemnatory about women. It only

shows one thing, nothing else: that your saints were deep down afraid of women, hence they were creating all kinds of barriers around themselves, like "the woman is the door to hell." They were trying to convince themselves that the woman consists only of bones and blood and pus and mucus. And what do *they* consist of?—gold, silver, diamonds?

it is very strange! Not a single saint says what he consists of—and he comes from the woman. From the woman's womb he comes, brings all the blood and the bones and the pus and the mucus from the woman, and he condemns the woman. He is really afraid, afraid of his own sexuality, afraid because he has been told that sex is sin. And of course to him the woman symbolizes sex.

Nobody bothers about the woman, what her situation is. In fact, women are very non-aggressive as far as sexuality is concerned. No woman can rape a man, only a man can rape a woman. Man's sexuality is aggressive, woman's sexuality is receptive. Woman can live without sex far more easily than man, hence nuns are far more true than monks—monks are hypocrites. But the poor woman is condemned continuously.

would like to change this whole ugly tradition. The woman will be respected only when sex is also respected, remember it. The woman will be accepted only when sex is accepted as natural.

These popes, these shanharacharyas, these imams, these so-called saints have created a very ugly situation. it has to be completely destroyed and a new beginning has to be made in which man and woman are no more separate, are no more thought of separately, in which man and woman are considered equally because they are two aspects of the same sex, two sides of the same coin.

I AM THAT

CHEERFULNESS Cheerfulness can be of two kinds. *One* is mundane. *One* is cheerful because one has just succeeded in something. One has purchased the house that one always wanted to purchase, one has got the woman that one had always fancied. But this kind of cheerfulness is momentary. It comes like a breeze and it goes like a ~~breeze and you~~

are empty again. In fact you are more in despair than you were before, because before there was a hope, now even that hope is gone . . .

The mundane kind of cheerfulness is good if it comes on its own and you remain aware not to become attached to it. In fact, if you don't desire it you don't become attached to it. Then it is just a happening. You are traveling in a train and you become friendly with a person and you chit-chat and you share, you commune. Then his station comes and he gets down and you wish him good luck and he wishes you good luck and it is finished there. Mundane life should be taken in that way.

But there is another kind of cheerfulness—divine cheerfulness. It has nothing to do with anything on the outside. It wells up within you. It is possible only if you go inwards, if you become attuned to your own center, if you become silent, meditative, so silent that thoughts are there no more, so silent that there is no past, no future, but only the present, the purity of now and the utter freshness of here.

Then you stumble upon a new kind of cheerfulness. It happens for no reason at all, it simply starts flowing within you. It is absurd. You cannot explain it to anybody, it is unexplainable. You cannot make people understand what is happening to you, they will think that you are mad. They have always thought that way, because they know only one kind of cheerfulness, that which has a cause outside. If you can show the cause—that you have won the lottery—they understand it.

But you have not won the lottery, you have not been chosen to be the president of the country, you have nothing as far as the outside is concerned as an excuse yet you are bubbling with joy and you are bursting with cheerfulness. Certainly people will think you are mad. They have always thought so. Every awakened person has been thought mad by the insane world. But don't be worried about it.

If you have got it, you have got the whole world. If you have got it, you have got the very goal of life. The very purpose is fulfilled.

*DANCE TIL THE STARS
COME DOWN FROM THE RAFTERS*

CHEST All children have a little belly; that belly is there because of their breathing and the reservoir of energy.

That is the right way to breathe; remember not to use the chest too much. Sometimes it can be used—in emergency periods. You are running to save your life; then the chest can be used. Then you can use shallow, fast breathing, and run. But ordinarily the chest should not be used. And one thing to be remembered: the chest is meant for emergency situations because it is difficult in an emergency situation to breathe naturally, because if you breathe naturally you remain so calm and quiet you cannot run, you cannot fight. You are so calm and collected you are Buddhalike. And in an emergency—the house is on fire—if you breathe naturally you will not be able to save anything. Or a tiger jumps upon you in a forest and if you go on breathing naturally you will not be bothered; you will say, "Okay, let him do whatsoever he wants." You will not be able to protect yourself.

So nature has given an emergency device; the chest is an emergency device. When a tiger attacks you, you have to drop natural breathing and you have to breathe from the chest. Then you will have more capacity to run, to fight, to burn energy fast. And in an emergency situation there are only two alternatives—flight or fight. Both need a very shallow but intense energy—shallow, but a very disturbed, tense state.

Now if you continuously breathe from the chest, you will have tensions in your mind. If you continuously breathe from the chest, you will always be afraid. Because the chest breathing is meant to be only in fearful situations. And if you have made it a habit then you will be continuously afraid, tense, always in flight. The enemy is not there, but you will imagine the enemy is there. That's how paranoia is created.

YOGA: THE ALPHA AND THE OMEGA, Vol. IX

CHILDBIRTH But up to now doctors have been very Christian. The first thing they do is hang the child upside down and hit him on the buttocks. Do you expect a child to laugh? This is a great welcome to the world: putting the child upside down and giving him a hit! A good beginning,

because his whole life he is going to get hit in the pants again and again. And hanging upside down, how can he laugh? No wonder he cries.

Now there are a few doctors working in a different direction. They bring the child out of the mother's womb in a more natural way. They don't cut the umbilical cord immediately because that creates crying, that is violence. They leave the child on the mother's belly with the umbilical cord intact. Then they give the child a good bath, a hot bath: they put the child into a hot tub of exactly the same temperature as in the mother's womb. In the mother's womb the child is floating in water. The water has the same contents as sea water, eighty percent salt. The child is put into a tub containing the same chemical solution, eighty percent salt, the same temperature. He starts smiling. It is a really beautiful reception.

And not with blaring tube lights; that hurts the eyes of the child. In fact, so many people are wearing glasses only because of the foolishness of the doctors. The child has lived for nine months in the mother's womb in darkness, utter darkness. Then, suddenly, so much light—it hurts his delicate eyes. You have destroyed something delicate in his eyes. The child should be received in a very dim light, and the light should be increased slowly slowly so that his eyes become accustomed to light. Naturally the child smiles at the beautiful welcome.

THE BOOK OF THE BOOKS, Vol. VIII

Childbirth is such a natural thing, there need not be any pain. In fact, those who know, they say that childbirth will become one of the most ecstatic moments of a woman's life if she cooperates, nothing like it. No sexual orgasm can go so deep as when the woman participates with the process of the childbirth. Her whole existence vibrates with a new life; a new being is born. She becomes a vehicle of the divine. She becomes a creator. Every fiber of her being vibrates with a new tune; a new song is heard in the deepest depth of her being. She will be ecstatic.

No sexual orgasm can be so deep as the orgasm that can be attained by a woman when she becomes a mother, but just the opposite is happening. Rather than being ecstatic

a woman passes through tremendous suffering—because she fights.

YOGA: THE ALPHA AND THE OMEGA, Vol. VII

See also Autohypnosis

CHILDREN You are not to teach children religion and morality; you are to learn from them because they are far closer to God than you are. They have come just now from God's home; they are still carrying the fragrance. You have forgotten completely, they have not yet forgotten; it will take time for them to forget. It will take time for them to be conditioned by you and destroyed by you.

ZEN: THE SPECIAL TRANSMISSION

Children are new editions of consciousness. Children are fresh entries of divinity into life. Be respectful. Be understanding.

*WALK WITHOUT FEET, FLY WITHOUT WINGS,
THINK WITHOUT MIND*

When a person is alone there are no problems really. The only problem is that he feels lonely—and that is not a big problem at all, because if one starts being a little alert of that loneliness it turns into aloneness and one can enjoy it. But when a person is alone he feels lonely, he feels he is miserable. Then he finds a partner, falls in love, this and that. Only when he has got into a relationship does he remember how happy he was before—but now it is too late.

And even if he becomes alone again he will start suffering again from the loneliness—because people's memories are very short; they don't remember. Again he will start looking for a woman or a man; and whenever there is a relationship there is trouble. But troubles don't stop there: once you are related with a man, you start thinking of becoming a mother — then the third person enters in. Now, the third person is even more dangerous—because the man you choose you choose knowingly, knowing what type of man you are choosing. But the child?—you cannot choose the child. One never knows what type of child will enter you and what is going to happen; it is a blind game. The child comes in.

Then one feels it would be better if one were without a child. but now it is too late ...

And why do people choose these things? First, they are lonely. So they want to avoid themselves, they want to escape from themselves. It is not love, it has nothing to do with love: they simply don't want to be lonely. It is an escape. So they find somebody—and that person also is lonely and seeking, searching for somebody. Now two lonely persons meet—it is not going to give any joy; they are too needful. They will exploit each other, dominate each other, be jealous, and always afraid that the other may leave and then again they may be lonely. So they cling to each other, and the more they cling, the more heavy the relationship becomes and the more they start thinking it would have been better if they were alone.

But now they are entangled, committed. They have promised; now it is difficult to go against the promises, so they carry on. Then they start thinking "Why not have a child?" That child is again a trick to escape—to escape from the relationship.

First you escape from yourself, fall in love, then the relationship becomes heavy. You want to have a child so that you can escape into the child, so you can forget about the husband, so you can look after the child and you can live through the child and you can hope and dream through the child. That is again an escape.

FOR MADMEN ONLY

Every child is born with such great energy, but we destroy it. We paralyze every child, we cripple every child. And our churches and our temples and our priests have done the greatest wrong to humanity. They are the greatest criminals in the world, they are the real sinners. They have sinned against humanity—they have paralyzed every human being. You don't know how you would have been if you had been allowed total freedom from the very beginning—if your laughter had been free, your love had been free, your joy had been free, and you had not been hindered, interfered with, distorted, manipulated, forced, channelized in certain directions ..

No child is interested in money, because no child is foolish. No child is interested in being the president of a country or the prime minister, because no child is so stupid. His interests are far more natural. He is interested in the flowers, he is interested in the butterflies, he is interested in the pebbles on the seashore. He is interested in dancing under the stars, in dancing in the sun, in dancing in the wind. He is interested in climbing the tree or in climbing the mountain. He is interested in swimming the river or in going into the ocean.

His interests are totally different, but we divert all his energies. We say, "No need to climb the tree, no need to climb the mountain. Climb the ladder of success!"—which is an absolutely mediocre process, which is an absolutely unintelligent process. "Climb the ladder of success. Be more rich than others. Be competitive. Be jealous. Be possessive. Fight."—fight for things which are meaningless. Then you lose your joy, then you lose your laughter. Then life seems more like a nightmare than like a beautiful joke.

THE BOOK OF THE BOOKS, Vol. XI

A child is born to you, but he does not belong to you. Always remember that he has come through you. He has chosen you as a passage, but he has his own destiny.

So giving him sannyas does not mean that you have to structure him. You are not to force anything on him. Sannyas is freedom, so give him freedom to be himself, and be alert not to impose anything. Love him as much as you can, but don't give your thoughts to him. When you meditate, just persuade him to be with you. Sometimes dance with him.

And children can go into meditation very easily—one just has to know how to help them towards it. They cannot be coerced; that's impossible. Nobody can ever be coerced into meditation, because coercion is violence. How can one coerce meditation? It comes when it comes. But you can persuade.

You can just invite him with tremendous respect. Dance with him, sing with him, sit in silence with him. By and by he will start imbibing it. By and by he will start enjoying the play of it. It cannot be a work for him. It cannot be a serious thing for him—it should not be for anybody. It can

only be a play. So help him to play meditation . . . let it be a game. Make it a game with him, and by and by he will start loving it. He will start asking you "When are we going to play meditation?" And once he starts learning some ways of silence, then meditation has started working on him, and one day you will see that he is deeper in meditation than you had ever expected. So you have to make a meditative atmosphere.

To make somebody a Christian is easy. You have just to impose a certain ideology, a catechism. You have to teach him that God is a trinity, and that Jesus is God's son and things like that, which can be learned very easily, and which are very destructive, because the person will never be free to explore. These prejudices will always be there.

So when I give sannyas to a child, it is not that you have to impose an ideology on him. You have just to persuade him towards meditativeness. It has nothing to do with any ideology—Christian, Hindu, Mohammedan; they are all irrelevant. It is more like love ... it is a feeling. And if he can learn something of it, then it starts growing on its own. One day he will be grateful for it—that you helped him. Right now he cannot understand, so the whole responsibility is yours.

And this is my observation—that if grownups are a little more meditative, children imbibe the spirit very easily. They are so sensitive. They learn whatsoever is there in the atmosphere; they learn the vibe of it. They never bother about what you say. What you *are*—*they* always respect that. And they have a very deep perceptivity, a clarity, an intuitiveness. You may be smiling but they will immediately know that it is false, because your eyes will be saying something else—and even more than that, your whole body will be saying something else—that you are angry, that you are just pretending, that it is just a policy.

They may not be able to formulate it in so many words, but they immediately feel it. So never be untrue with children because they will immediately know it. And once a child comes to know that his parents are untrue, his whole trust is lost. That is his first trust in life, his very base, and if that is lost he will become a skeptic. Then he cannot trust

anybody. He cannot trust life, he cannot trust God, because those are very far away things. Even the father deceived, even the mother deceived; even they were not reliable, so what to say of anything else now?

Once a child learns . . . and every child is going to learn; it is impossible to deceive a child. There is no method discovered up to now on how to deceive a child. He simply knows where you are, who you are. It is intuitive—it has nothing to do with his intellect. In fact, the more intellectual he will become, the more he will lose this intuitiveness, and he will not be able to see things as they are. Right now a child is immediate. He simply looks through and through. He looks at you and you are transparent. So never be deceptive.

Love him and allow him to be a little meditative, and much is possible.

That's why I say it is a great responsibility you have taken upon yourself. I cannot give him sannyas directly. It is through you, via you. So now you have to take care of two sannyasins—yourself and him.

THE PASSION FOR THE IMPOSSIBLE

Children are very very empirical, very earthly, down to earth. They can accept your screaming because they also scream when they feel like that. They will feel a bridge between you and them if you scream. The only thing to be done is, don't feel guilty about it, otherwise your guilt will be disturbing. Your guilt will create problems for them. They will start feeling that they are the cause of your guilt; they are making you feel guilty. That will create guilt in them. Guilt creates guilt.

So scream when you feel like it. The only thing to remember is to balance it by love. Then love also madly. When you are screaming at them, you have to love them also, just the same mad way. Hug them, dance with them. They will understand that their mother is wild, and they know that she loves them so she has the right to scream also. If you only scream and don't love them with intensity and passion, then there is a problem. So the problem does not arise out of screaming, it arises if you don't balance it by love . . .

When a child comes and he has done something wrong,

he comes ready to be beaten, slapped. If you don't slap him, his expectations are not fulfilled, he will be frustrated. If you hit him hard, nothing is wrong, only it should be warm. That hit should be warm, not cold—and there is a great difference between the two. A cold hit or a cold slapping comes only if you repress.

For example a child has done something and you have repressed your anger. This was the warm moment. If you had hit him, screamed at him, everything would have been warm and alive, but you repressed it. Later when the child is not doing anything—six hours have passed and he has forgotten completely—you cannot forget; you have repressed it. Now the whole thing has gone cold. Now you find some excuse: "You have not done your homework! Where is your homework?" Now this is cold and you are taking revenge—and you will take revenge otherwise it will hang around you. You have to do something otherwise you will not be able to get out of it . . .

The child cannot understand; it is almost impossible. He has not done anything. He was not expecting this and he has completely forgotten what happened six hours ago. He never carries any memory that long. Then a distrust arises because he thinks the mother is somehow totally different from him. When he has done something wrong, she smiles. And when he has not done anything wrong, she is ready to slap him or scream. And a cold scream is heartless.

So be warm. They are your children, you are their mother ..

And love is not something only in the mind—that you *think* you love them. Do something—just as you scream. A scream is a physical thing. Sometimes sing and dance also because you have such a beautiful child. Then there is no problem. Sometimes hug him, take him close . . . let him feel your body and feel his body. He is part of your body. He needs your warmth. Sometimes take his hand and run-around the house . . . go swimming. Sometimes take him in the shower and stand naked, both stand naked, under the shower, and then he'll understand perfectly well that his mother is natural; whatsoever she does is right.

DANCE YOUR WAY TO GOD

To bring up children in small families is to give them small minds. That is one of the greatest misfortunes in the world—that children are brought up by small families. They get very small minds.

If they are brought up in a commune they will be far richer because they will be gathering so much from everywhere—so many people, so many possibilities, so many lifestyles. And this is real education for the child. What we call education is not real education. Maybe it is utilitarian and needed but it is not of much value. The real education means becoming aware of the multi-dimensionality of life.

If the children are living only with you, then certainly they have only one type of life to understand. They will become addicted to you, and that will be their problem for the whole of their life; they will know only one kind of woman. Now, the problems will arise—they will never find a wife like you because there is nobody else like you. So your son will suffer because he will hanker for a wife who is like his mother, because he knows only one kind of woman. He cannot find one—that is not possible—because no two individuals are alike. You are the only one, so now you have created trouble for him.

The impact on his mind, deep down, is of you—he loves you. He can love only a woman who is like you, but no woman will be exactly like you. So he will love someone because a few things will be like you in her, and he will hate her too because a few things will be not like you not even not like you but will be against you, diametrically opposed to you. Hence all lovers hate and love each other . . . and the conflict and the quarrels. He would like her to behave like his mother ... she cannot and she should not. And she herself is expecting that her husband should behave like her father; so complexities arise.

In a commune, if there are a hundred people—so many women, so many men—your child will become acquainted with so many people; he will not be addicted to you. He will be nourished by all these people. You will not be his only mother; all those fifty women in the commune will give something to him. He will become friendly with women, he will move with women, he will chit-chat . . . so many uncles and so many aunts. His concept of a woman will be

richer, and there will be more possibility that he will find a woman because his concept is richer, so any woman can adjust with his concept. He is not narrow, he is not addicted to one person.

In fact, if he knows fifty women he will not have any idea of a particular woman—just a few glimpses of womanhood. His concept of the woman will be very vague—vague but rich, cloudy but rich—and because it is vague any woman that he falls in love with will be able to adjust to it and he will be able to adjust to the woman, because he can expect so many things. And he knows that each woman is different from the other because he has known so many women and all are different.

So he will never hanker for you in his life; he will never be mother-fixated. That is one of the most fundamental reasons of neurosis in the world—that people become mother-fixated or father-fixated.

If it is possible to live in a commune then nothing is better than that—the bigger the commune, the better.

THE TONGUE-TIP TASTE OF TAO

CHOICE And each moment always has both alternatives: you can choose to be miserable or to be blissful. Start looking in this way: in each situation, first try to find out what will make you miserable and what will make you happy.

When I was a small child, my father had a beautiful house built. But the architect deceived him—he was a simple man—so the house collapsed in the first rains. We were just going to move into the house; just two or three days more and we would have been in the house and the house collapsed. My father was far away; I telegrammed him, "Come immediately—the house has collapsed." He never came, he never answered. He came when he was expected to come and the first thing that he told me was "You are a fool! That house is gone—why did you waste ten rupees in giving me such a long telegram? Those ten rupees could have been saved! And thank God that the house collapsed at the right time. If it had waited just four or five more days, then it would have killed the whole family!"

He invited the whole village for a feast. I *loved* that idea. The whole town laughed, saying "This is sheer nonsense;

your house has collapsed, everyone is feeling miserable about it." And he called all the people of the town—it was a small town—for a big feast, to thank God for helping us. Just four days more and the whole family would have died!

This is what I call choosing, in every situation, the blissful part.

One of my sisters died. I loved that sister the most and I was very miserable because of that sister's death, although I had ten other brothers and sisters. My father told me "You are unnecessarily getting disturbed about it. Thank God that you have ten brothers and sisters still alive! He could have taken all—what can we do? Just as he has taken *one* he could have taken *all*. He has taken only one out of eleven. That is nothing, that much we can afford. We can give one child to God; if he needs her let him have the child. But you have ten brothers and sisters—be happy that ten are still alive, rather than being unhappy for the one who has died."

This has to be the approach of every religious person, then your life naturally becomes a blessed phenomenon.

THE MIRACLE!

CHOICELESSNESS Each thing has the positive and the negative to it. When you are not very perceptive you see only one part. The other is there but you don't see it so you don't feel ambiguous. The other *is* there and you will see it one day, but there is a basic built-in mechanism in the mind that allows you to *see* only one at a time. So when you hate a man, you hate; when you love, you love. But you don't see both together—that you hate and love the same man. It is a built-in biological mechanism so that you can remain in a comfortable state . . .

When you become more perceptive, you immediately see both, the negative and the positive. It is a good sign that your consciousness now has a bigger vision, that it has broken a built-in mechanism of seeing only one thing at a time. Naturally, to see one thing at a time is more comfortable because you can choose easily. There is no dichotomy in it. There is no question of choice; there is only one thing.

When you become more perceptive and your vision is bigger and you *see* both the sides together, you start feeling

ambiguous: you cannot choose this, you cannot choose that. Now you have to learn one thing—and that is choicelessness. Let both be there; there is no need to choose.

This itch to choose has to be dropped now. This itch is okay when you only see one. But when you can see both then this constant urge to choose will create misery for you. And you will not be able to choose because you see both the points and they are fifty-fifty ...

There is no need to choose. The negative is there, the positive is there—let it be so. It is how it should be. You remain choiceless. In your choicelessness ambiguity will disappear, because ambiguity is arising not because the negative and positive are there but because you want to choose ..

There is no need to choose; let things settle themselves. What do you think?—that if you don't choose things won't settle? Things will settle. Something is going to happen .. things always happen. It's not that we do and that's why they happen; they simply happen. We unnecessarily take the trouble of doing. Even if we don't do anything something is going to happen. Life automatically goes on balancing itself ..

And let this be your fundamental insight ... about everything. Just for one year, don't choose. The world will not stop—nothing stops. I have not chosen for twenty-five years. Nothing stops; things go so smoothly and so perfectly.

Once you have learned the knack of not choosing then there is nothing else to learn. Everything settles on its own accord, and then there is great beauty because there is no violence to any part. They have dissolved into each other on their own. And the negative and the positive have a pull towards each other; they are attracted towards each other. They are like man and woman: they can meet, they can merge. And when they have met and merged a new totality arises.

That totality is what I call surrender. It is not against resistance; it is not *for* surrender. It has nothing to do with being against and for. In fact the dualities have disappeared into each other and you are freed from dichotomy. But the beginning: to have that freedom is choicelessness.

Krishnamurti's insistence on choicelessness is particularly for this reason. That is the most potential method to destroy schizophrenia. Don't choose—let things be.

DON'T JUST DO SOMETHING, SIT THERE

The sinner is one who knows what is good and what is bad, but follows the bad. The saint is one who knows what is good and what is bad, but follows the good. And the sage is one who knows what is good and what is bad but has gone beyond both. And he is no more interested in those divisions; he lives in a choiceless awareness. That is purity.

To live without any choice means to let God live through you. If you choose then you don't allow God to live through you. When you stop choosing, when you simply surrender to the whole, when you say, "Thy will be done," you are no more a chooser, no more a doer, you become a medium. Then God lives through you. Then whatsoever happens is divine; it is neither good nor bad, it is simply divine.

THE BOOK OF THE BOOKS, Vol. VII

CHRIST The word "Christ" comes from the Sanskrit word "Krishna". "Krishna" has traveled into different countries, and by and by, when it reached Aramaic, the language that Jesus spoke, it had become "Christ". Even in one Indian language, Bengali, Krishna is called "Christo". And from "Christo" to "Christ", the word has not to travel too far.

Christ simply means Krishna. Christ simply means the ultimate flowering of consciousness, the one-thousand-petaled lotus flowering. Jesus is only one of the Christs; there have been many before him. Abraham was one, Moses was one, Lao Tzu was one, Chuang Tzu was one, Zarathustra was one, Krishna was one, Buddha was one. And after Christ there have been many Christs—Nanak, Kabir, Al-Hillaj Mansoor, St Francis, Eckhart, Ramakrishna, Raman—it is a long line of enlightened people. You can call all them Christs.

THE WILD GEESE AND THE WATER

Christ is not the name of a person, it is a name of the ultimate state of consciousness. It is exactly what we call in the East, Buddhahood, awakenedness. Jesus is one thing, Christ-consciousness is a totally different phenomenon. It

happened to Jesus. You can never be a Jesus, but you can be a Christ. But if you are a Christian then it is impossible to be a Christ.

Once 'you accept yourself as a Christian you have barred yourself from being a Christ. You have become a follower, and the follower is only an imitator. He is bound to remain plastic. Yes, you can be a Christ, but for that the first thing to drop is being a Christian—or a Hindu or a Mohammedan. You have to be a seeker of truth, and you cannot seek truth if you have already got certain prejudices; if you have already accumulated beliefs you cannot seek and search for truth.

Truth is available only to the agnostic, one who says, "I don't know anything, but I am ready to know. I am ready to go through all the processes of knowing, but I will not believe unless I see." Seeing should be the only cause of believing; no other way should belief enter in you. Then you can be a Christ.

THE WILD GEESE AND THE WATER

Remember these seven words. Christ means to me these seven words, and this is his whole alchemy. First: catalytic; second: catalepsy; third: catharsis; fourth: catastrophe; fifth: cross; sixth: conversion; and seventh: Christ-consciousness. This is his whole alchemy, how he used to transform people. His work is different from Buddha's, his methodology is different; different from Krishna's, different from Mohammed's. He is a unique Master.

First: catalytic. Jesus' work is that of a catalytic agent. He wants people to be in contact with him, what Hindus call *satsang*. To be in contact with the Master, to be in the presence of the Master—the very presence functions . . . Jesus' way is that of *satsang*. He transforms people just by his touch. He overpowers people, he surrounds them. His energy starts dancing around them. He starts pulsating his being, and in his pulse—the powerful pulse of Jesus—the other person also starts pulsating. In the beginning, hesitant, afraid, not knowing where he is going, but slowly slowly he gains momentum. It is like a dancer. Have you not watched when a dancer is dancing and the music is on, something of the dancer starts happening in you? Your feet start moving, you start tapping the chair with your hand,

your head starts nodding. You are filled with it. Some pollution has reached you ...

He would go to people to take food with them or to drink with them, and that was the moment when he would try to infiltrate their being with his presence. That was his catalytic, magnetic power. When people are drinking ... you have drunk a little bit—you become more relaxed. Then things are more easy, you are less defensive ...

So the first thing, the first word to be understood about Christ is "catalytic". He is not a great philosopher like Buddha. He is not a great scientist like Patanjali. He is not a singer like Krishna is. But he has his own method, and that method is of the catalytic agent.

The second word is "catalepsy"—the suspension of your old being. When you are in contact with a Christ or a Buddha, your old being is immediately suspended out of the very shock; you cannot function as you used to function before ..

That is the whole meaning of sannyas and disciplehood: that your past has to be completely washed away; your memory, your ego, your identity—all have to go. When you are just an empty pot, then something more is possible. That is the third state: catharsis. When your head is in shock, your heart becomes free, because the head is not allowing the heart to be free. It is keeping the heart as a prisoner ...

That's what catharsis is—the appearance of the heart. The repressed explodes and the emotional bursts out—a kind of earthquake or a heartbeat, a volcanic situation. You are flooded by the unconscious and the irrational ...

The fourth state is catastrophe. When reason is gone and the heart goes mad it is catastrophe. And then the ego starts falling into pieces, because the ego is nothing but control. The control of the head over the heart is creating the ego. When the head is no more functioning, it is in shock, catalepsy, and the heart is in catharsis. The ego disappears because the ego is no more there. It cannot be there, the control is gone. And when the ego falls it looks like catastrophe ...

This is what Christian mystics call "the dark night of the soul" ...

And then comes the fifth: the cross. The ego dies on the Cross.

In the fourth it simply disintegrates, but goes on lingering in fragments, clinging here and there. In the fifth it dies, the ego completely dies—no more identity with body or mind, a state of negation, death, emptiness. Great trembling, fear ... one is on the verge of the abyss called God. That's where Jesus found him—on the cross. That cross has to come to everybody. Jesus says everybody has to carry his cross on his shoulders.

Then comes the sixth: conversion. Only when you are dead does God become alive in you. Only when the seed dies does it become a tree, only when the river disappears into the ocean does it become one with the ocean: conversion . . .

Conversion is when the human becomes divine, not when a Hindu becomes Christian or a Christian becomes Hindu. But when the human becomes divine, when Jesus becomes Christ, then there is conversion; when Gautama becomes Buddha, then there is conversion.

In the fifth, the cross, the ego dies. In the sixth, the self is born—the supreme self, the *atman*, your real self. For the first time you know who you are . . .

But one step more. It is like you are one thousand miles away from the Himalayas in the early morning and you see in the clear sky no clouds, and the Himalayan peaks are standing there. Those virgin snows shining like gold in the morning sun . . . but you are a thousand miles away. It is beautiful, it fills you with awe, but you are still distant . . .

And then the seventh state is Christ-consciousness. You *are* no more away from the peaks, you have become the peaks! You are no more away from those virgin snows, you are those snows. You are not seeing sunrays reflected on the snow, you are those sunrays. Christ-consciousness is born: one becomes one with the whole. One becomes that which one really is. One becomes one with God. Buddha calls it *nirvana*, Christ calls it "kingdom of God", Hindus call it *satchitananda*.

CHRISTIANITY Christianity, in becoming the religion *about* Jesus, missed something of tremendous importance. Because it tried to become the religion *about* Jesus it could not become the religion of Jesus. And a religion about Jesus is *not* a religion of Jesus. In fact, the religion about Jesus is *against* the religion of Jesus, because when a religion becomes about a person you lose contact with his inner reality; you become concerned with his outer expressions.

Christianity became too much concerned about following Jesus as an example ..

Also, whenever you start trying to follow a certain person as an example you become imitative, you become false, you lose authenticity, you are no more yourself .

Hence Christianity has created an impossible religion on the earth, telling people such nonsense. Such an absurd approach is bound to create guilt. People try to follow Jesus, but they cannot be Jesus-like; hence guilt arises, they feel guilty. No other religion has created so much guilt on the earth as Christianity. Christianity has proved the greatest calamity for the simple reason that religion is not supposed to create guilt. If religion creates guilt then it makes you depressed, then it makes you frustrated with yourself, then it creates a subtle suicidal instinct in you.

A true religion elates you, enhances, enriches your being, makes your life more festive, creates more possibilities for you to celebrate and rejoice. And Jesus goes on saying to his disciples, "Rejoice! Rejoice! I say unto you rejoice!" And what has Christianity done? It has done just the opposite.

THEOLOGIA MYSTICA

What is the difference between Protestants and Catholics? Nothing at all, nothing as far as any essential teaching of Jesus is concerned just ordinary invented theories, dogmas, theologies. This man Luther was an egoist, as all so-called saints are, and he could not tolerate that the Pope should be the only mediator between humanity and God. He claimed himself to be the mediator, direct, not via the Pope. He received messages direct from God. Why should he receive them from the Pope? If the Pope can receive direct messages, why not Luther? That is the only difference

between the Catholics and the Protestants, then everything else is just dust raised, smoke created to confuse people.

The essential core of all religions is not different, but different egos are in conflict.

THEOLOGIA MYSTICA

CHRISTIANS, BORN AGAIN This kind of thing is more emotional than meditative. It can give you a changed life because you start living with a new idea—that you have embraced Christ. You don't *know* Christ! And the only way to embrace Christ is to become Christ; there is no other way: not by becoming a Christian but by becoming a Christ . . . because Christ is not a person but a state of consciousness. You cannot just embrace Christ. For example, you can embrace me, but that will not make you me.

You will have to go slowly, slowly into your mind, into the working of the mind, into the games of the mind . . . and they are millions. Only slowly, slowly, the more alertness is attained, the fewer are the games, the more awareness, the fewer deceptions. By and by you start becoming more alert about how the ego has been surrounding you, following you. A constant lifelong effort is needed.

But it happens: people want everything instantly, and particularly in America. So anything emotional . . . that you have embraced Christ . . . now you are filled, possessed by an emotion. And more or less these people will not be very intelligent people. A little bit hysterical too, but their hysteria can take a very religious form: shouting for Jesus. . . And it may be just hysteria; it may be just the joy of shouting. Sooner or later these things wear out; they don't bring a permanent change. They bring change, that's certain, but you have to follow and watch people and you will find those changes are wearing out. You will always find people there because new people are always coming. If you go to certain movements you will be surprised to know this: that you will not find the original people there long. New faces are always coming and the original people disappearing. That is a criterion: if something is really happening then you will find the original people there.

There are millions of people in search, so each guru and

each movement can easily have thousands. And these are the same thousands which go on moving. One day they are with Guru Maharaji and then it is finished after a few days; the honeymoon is over. They become Jesus Freaks; then the honeymoon is over. They go to Maharishi Mahesh Yogi; then the honeymoon is over. And these are the same people who go on moving. But you will not find them at one place. . . . If a person remains at one place for over three years at least, then only can you be certain that something has happened. Otherwise these are emotional outbursts.

And the problem is that it is very difficult to be connected with Jesus now. You need an alive Master to be related to. It is as absurd as falling in love with Cleopatra . . .

Remember that Jesus is immensely valuable, but you will have to find a real Jesus, an alive Jesus. Only through him can Jesus again become alive to you, otherwise not.

And these are emotional movements; they don't make any permanent change. Yes, good at entertainment, excitement, but they don't change your life radically.

ONLY LOSERS CAN WIN IN THIS GAME

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

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

Teilhard de Chardin calls it *Christogenesis*: Jesus begetting

Christ. Through it, *Christogenesis*, man becomes that which he really is: he loses that which he is not and becomes that which he is: man becomes "Christified". Be "Christified", never become a Christian. The Christian is one who follows the Christian dogma. "Christified" means one who dies as a seed and becomes a tree. "Christified" means that you drop the ego, you disappear as yourself and you start appearing on another plane in a kind of transfiguration: a resurrection.

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

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

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

I SAY UNTO YOU, Vol. I

CHURCH Three reformed and very progressive rabbis were boasting about the advanced views of their respective congregations.

"We're so modern," said the first, "we've installed ashtrays in every pew so members can smoke while they meditate."

"Ah," snorted the second. "We now have a snack bar in the basement that serves ham sandwiches after services."

"You boys," said the third, "aren't even in the same class with my congregation. We're so reformed, we close for the Jewish holidays!"

That's what has happened to all the so-called followers. Christians, Jews, Hindus, Buddhists—they are not real followers. Their being a follower is only a formality. It is just by an accident of birth that one is a Hindu and another is a Christian, it is not out of your own choice, it is not your commitment. You have not chosen to be a Christian or a Hindu or a Buddhist, hence it is absolutely meaningless, it carries no weight. It is at the most a social phenomenon; it has nothing to do with religion. It has no sacredness about it—a social conformity, useful in its own ways.

But your church is nothing but a club. Just as there are Rotarians, so there are Christians. You belong to a certain club and the club has a few privileges; belonging to it, you also have the right to have those privileges. It is not the search for truth because the search for truth does not make you a part of a tradition. It certainly makes you a disciple, but not part of a dead tradition, religion, organization. It certainly brings you close to a Christ or a Buddha, but it has nothing to do with the scriptures.

A living Master is bound to happen to the person who is in search of truth, who wants to know the meaning of life, who wants to go to the innermost core of his being, who wants to know the depth and the height of existence. He will have to hold hands with a Master.

The Master is one who has already known. The Master is one who has been to the other shore and has come to this shore to show you the path. But only a Master can show the path—a *living* Master, remember. A tradition is just a fossil, a corpse. Yes, once there may have been a light, but the light has gone to the infinite long long ago.

Twenty-five centuries have passed since Buddha's flame became one with the universal flame. Now you can go on worshipping Buddha, but you will not be, in the real sense, a disciple—you can't be; the Buddha you worship is your own invention, your projection. You will have to find a real Buddha, a man who is alive, just as alive as you are, who is in the body, whose flame can help your unlit candle to become lit, whose fire can consume you.

But churches and temples and creeds and dogmas cannot consume you, they cannot make you aflame—they have no fire left. Two thousand years have passed since Christ. You

can go on worshipping in the church, but now what you are doing is a kind of social duty; you are not involved in it, your *heart* is not there. Superficially, on the periphery, you have a label—Christian, Hindu, Mohammedan—but behind the labels you are all alike; there is no difference at all.

THE BOOK OF THE BOOKS, Vol. VIII

CIRCLE People who you find fulfilled are a circle, not a line. A line is always incomplete. All desires move in a line, that's why no desire can ever be complete, because no desire moves in a circle . . .

Have you watched how the whole existence moves in a circle? The seasons move in a circle, the stars move in a circle, suns and planets move in a circle, the whole moves circularly, as a wheel. In life, in existence, nothing is linear. Everything is circular. And if you want to live a life of the whole you have to follow the ways of the whole: move like seasons, move like stars. Become a circle. When I say become a circle I mean come back to the original source.

TAO: THE THREE TREASURES, Vol. IV

Sufis say: As the absolute maximum, God contains all things. In fact that is the definition of God: one who contains all. He is their enfolding and their unfolding. God is in the seed, God is in the flower—in the seed hidden, in the flower manifest. God is in the sinner and is in the saint—in the sinner asleep, in the saint awake. But all is God: God is equivalent to existence.

Christian mystics use two words: one is *complicatio*, it means enfolding. God is *complicatio*, enfolding, and *explicatio*, unfolding. Each seed becomes the flower, and then in its own turn the flower becomes the seed, and the circle is complete.

UNIO MYSTICA, Vol. II

CIRCUMFERENCE Down the ages the priests have condemned you so much that it has become almost impossible for you to conceive of yourself as a Buddha. The priests have condemned you according to your circumference; they know only your circumference. In fact they are interested

only in condemning you, so whatsoever they can condemn they see very predominantly in you. They choose that which can be condemned, because through condemnation you are reduced to slaves: slaves of religion—Catholic, Protestant, Hindu, Mohammedan, Jaina, Buddhist; and slaves of societies, cultures, civilizations, political ideologies—communist, fascist, Gandhian.

The only way to reduce you to a slave is to condemn you so badly that you lose all self-respect. And it can be done because your circumference is there, and you also are aware only of your circumference. Only at the circumference are you a little bit awake, and that too because of the disturbance, noise.

In the marketplace you are a little bit more alert. When you sit silently in your meditation room you start falling asleep, because the only kind of alertness you know is that which is created by the noise around you. You know only one kind of awareness, which is pathological because it is out of disturbance, not out of stillness.

That's why it is one of the basic experiences of all meditators that the moment they start meditating they start falling asleep. Hence the Zen Master has to walk among his disciples with a stick in his hand: whenever he sees somebody asleep, he hits him immediately. The hit you can understand, because it is on the circumference. Suddenly the energy rushes upwards in your spine, and you are awake, alert. The Zen tradition says that when the Master hits you, bow down to him in deep respect. He has obliged you; he has taken great trouble to hit you.

You know only one kind of alertness—when you are hit, when you are in some danger, when you are in some accident. It is because of this that people go mountain climbing, because when they are climbing mountains and the danger is great they become a little alert. It is because of this that people compete in car races, because the speedier the car goes, the more danger is close by: death can happen any moment, you *have* to be alert.

Danger has an attraction. The only attraction of danger is that you become a little alert, but this is a superficial kind of alertness. Real alertness has to happen at the center, otherwise you can remain alert on the circumference.

the noise, disturbance, but it is coming from others, it is not your own, and your center can go on sleeping.

I go on telling you this again and again. Why do I say it again and again? So that it can sink in and can reach your center. It takes time.

BE STILL AND KNOW

CIVILIZATION There is no civilization anywhere—so how can I be against it. It exists not. It is just a pretension. Yes, man has lost his primitive, primordial innocence, but man has not become civilized—because that is *no* way to become civilized. The only way to become civilized is to base yourself on your innocence, to base yourself on your primitive innocence, to grow from there.

That's why Jesus says: Unless you are reborn, unless you become a child again, you will never know what truth is.

This so-called civilization is fake, it is a pseudo coin. If I am against it, I am not against civilization—because this is not civilization. I am against it because this is not civilization at all. It is fake.

I have heard:

Someone once asked the former Prince of Wales. "What is your idea of civilization?"

"It is a good idea," replied the Prince, "somebody ought to start it." I love the answer. Yes, somebody ought to start it—it has not yet been started. Man is not civilized; man only pretends.

I am against pretensions. I am against hypocrisies. Man only shows that he is civilized. Scratch him a little and you will find an uncivilized man. Scratch him a little and all that is good is just superficial, and all that is bad is very deep-rooted. It is a skin-deep civilization. Everything goes well: you are smiling and everything, and somebody just throws a word at you, an insult, and you are mad, and you are a maniac and you want to kill. Just a moment before, you were smiling; and just a moment afterwards, you are ready to kill, your murderous possibilities have surfaced. What kind of civilization is this?

A man can be civilized only when he has become really meditative. Only meditation can bring real civilization to the world. Only Buddhas are civilized.

And this is the paradox: that Buddhas are not against the primitive—they use the primitive as the base, they use the childhood innocence as the base. And on that base a great temple is erected. This civilization destroys the innocence of childhood, and then it gives you just false coins. First it destroys your primal innocence. Once primal innocence is destroyed, you have become cunning, clever, calculating; then you are trapped, then this society goes on civilizing you.

First it makes you alienated from your own self. Once you are alienated, then it gives you false coins—you have to depend on it. Real civilization will not be against your nature, will not be against your childhood. It will be a growth upon it. It will not have any antagonism towards primitive innocence, it will be a flowering of it. It will go higher and higher, but it will be rooted in the primal innocence.

This civilization is nothing but a maddening affair. Can't you see the whole earth has become a big madhouse? People have lost their souls, people are no more people—they have lost their self, they have lost their personality. They have lost all! They are just pretenders. They have masks; they have lost their original laces.

I am all for civilization, but this is not civilization. That's why I am against it. I would like a man really civilized, really cultured, but that culture can only grow—it cannot be forced from the outside. It can come only from the within. It can spread towards the periphery, but it should rise, it *has* to rise, at the center.

This civilization is doing just the opposite: it forces things from the outside. There is a non-violent preaching all over the world—Mahavira, Buddha, Jesus, they all teach non-violence. They teach non-violence because they have enjoyed non-violence. But followers?—they have never enjoyed any moment of non-violence. They know only violence. But they are followers, so they pretend to be non-violent, they force a non-violence upon themselves, they create a character. That character is just around them. It is an armor. Deep down they are boiling like volcanoes ready to erupt. And on the surface they smile the false smile, the plastic smile.

This is not civilization. This is a very ugly phenomenon.

Yes, I would like the non-violence to come from within, not to be cultivated from the outside, but helped. That is the root meaning of the word "education". It is almost like drawing water from a well: education means to draw out; that is the root meaning of the word "education". But what has education been doing? It never draws anything out—it forces in. It goes on forcing things in the head of the child; it is not worried about the child at all, it does not think about the child. The child is just used as a mechanism into which more and more information has to be fed. This is not education!

The child's soul has to be brought out. That which is hidden in the child has to be brought out. The child has not to be patterned; his freedom should be left intact, and his consciousness has to be helped to grow. More information is not education! More awareness is education, more love is education. And education creates civilization.

This civilization is false; its education is false. That's why I am against it. I am against it because it is not really a civilization.

THE TANTRA 'VISION, Vol. I

Sannyas is just the beginning of a civilized humanity. My whole effort here is to create a miniature world in which no distinctions exist. Nobody bothers whether you are a Catholic or a Protestant, Hindu or a Mohammedan, Indian or German—nobody bothers. And by and by a point has to be reached when you are not even bothered about whether you are man or woman ... because those are also distinctions.

When you see a human being as a human being, when no caste, creed, sex, ideology, country, divide, then for the first time, you become a human being. Then you have a vision, a perspective, in which truth can happen—not before it. But we cannot fight, because if we start fighting our whole energy will be lost in that. That's why I am not a fighter: I know that that is pointless. All that energy that I have got or the time that I have got has to be used creatively to create a few human beings, to create a small human community. Then they will function as seeds.

It is a very slow thing, it will take hundreds of years for the earth to become civilized, but we should start.

DON'T JUST DO SOMETHING, SIT THERE

CLARITY Clarity is a state of mind when there are no thoughts. Thoughts are like clouds in the sky. And when the sky is full of clouds you cannot see the sun. When there are no clouds in your sky, in your inner sky, in your consciousness, there is clarity.

Clarity does not mean cleverness, remember. Clever people are not clear people. To be clever is easy because to be clever is nothing but another name for being cunning. Clever people are cunning people but they are not clear people. To be an intellectual is not to be intelligent, remember. To be intellectual is easy; you can gather information, you can acquire knowledge and you can become a great intellectual, a scholar, a pundit—but that is not clarity and that is not intelligence. Intelligence is just the opposite. When there is no knowledge moving in the head, when there is no cloud passing in the inner sky, when there is no calculation, no cleverness, no cunningness, when you are not thinking at all but you are just there like a mirror reflecting whatsoever is—that is clarity. Clarity means a mirror-like quality. And to be clear is to face God.

God cannot be known by knowledge, God is known by clarity. God is not known by cleverness, not by cunningness, but by innocence. Innocence is clarity. That's why Jesus says, "Unless you are like small children, you will not enter into my kingdom of God." What does he mean? He simply means that unless you are as clear as a small child whose inner sky is yet unclouded, whose mirror is still without any dust on it, whose perception is absolutely pure . . . He can see things as they are. He does not distort them, he has no investment in distorting them. He does not project, he simply sees whatsoever is the case; he is a passive mirror—that is clarity.

THE SECRET OF SECRETS, Vol. II

If there is clarity there is no thought; if there is thinking there is no clarity. It is like saying, "The sky was full of clouds

and very clear. The sky was full of clouds and it was very sunny." It is impossible . . .

Clarity is a byproduct of meditativeness, not of thought . . I know clarity, but in clarity there is no thought at all. And I have known thoughts: when there are thoughts there is no clarity.

TAO: THE GOLDEN GATE, Vol. II

CLEVERNESS Cleverness is only a beautiful name for cunningness, hence I am against it. I am not against being intelligent, but an intelligent person need not be clever; it is only the unintelligent person who has to be clever. Because he is missing intelligence, he has to replace it by something else.

Cleverness is plastic intelligence, cultivated intelligence. It is a poor substitute. And I know that in life—at least in the short range—it pays, but never in the long range. And the wise person has to think of the long range. You can be cunning and for the moment it may be paying off, but sooner or later you will have to pay for it.

You are sowing seeds which are wrong and you will have to crop the reap—or is it "reap the crop"? You can't avoid the consequences; the consequences are bound to come . .

Cunningness may be paying in the short range, but sooner or later you will be caught in your own net. Beware of it!

I am not against being intelligent—I am all for being intelligent—but intelligence is a totally different quality.

THE BOOK OF THE BOOKS, Vol. VII

CLINGING What is your past that you cling to? What is there to cling to, except that it is familiar? It is all misery, it is all tragedy. But people even cling to miseries if they are familiar, if they look friendly. Even if health is knocking on your door, you don't listen to the knock, you cling to your tuberculosis, to your cancer, because it is familiar; you have lived with it so long. It looks almost like a betrayal to leave it and become healthy.

That is why people are clinging to miseries. Even when opportunities arise when miseries can be dropped and the celebration can start, they continue to cling to the misery.

They persist in it, they insist on it. Even if it drops they catch hold of it again and again. If one misery disappears, they create a similar misery immediately. They don't even give a little interval for joy to enter in their being.

But remember, only those live who choose the new life. Life means readiness to go into the uncalculated, unscheduled life. Life means to be ready always to listen to the challenge that comes from the unknown shore. The most secure and safe place in the world is the grave—there, nothing happens.

THE SECRET OF SECRETS, Vol. I

Life is a flux; nothing abides. Still, we are such fools, we *go* on clinging. If change is the nature of life, then clinging is stupidity because your clinging is not going to change the law of life, your clinging is only going to make you miserable. Things are bound to change; whether you cling or not does not matter. If you cling you become miserable: you cling and they change; you feel frustrated. If you don't cling they still change, but then there is no frustration because you were perfectly aware that they were bound to change. This is how things are; this is the suchness of life . .

And the strangest thing is that thousands of times you have been deceived, yet you don't become aware. Again another soap bubble and you will *believe*. Your unintelligence seems to be unlimited! How many times do you need to be hammered? How many times do your dreams have to be crushed and shattered? How many times does life have to prove that clinging is nonsense. Stop clinging and then you go beyond sorrow. It is clinging that is the root cause of sorrow .

Seeing it, you are above sorrow—immediately. Then nothing else has to be done. The moment you have seen it, where is sorrow? The cause has disappeared; you have removed the very cause. You cling and you create the cause. Non-clinging is liberation.

THE BOOK OF THE BOOKS, Vol. VIII

CLOUDS Just before Buddha died, somebody asked him where he would go when he was dead—would he survive, or simply disappear into nothingness?

And this is not a new question, it is one of the oldest, many times repeated and asked.

Buddha is reported to have said: "Just like the white clouds disappearing."

Just this very morning there were white clouds in the sky. Now they are no more there.

Where have they gone? From where did they come? How do they evolve, and how do they dissolve again?

A white cloud is a mystery. The coming, the going, the very being of it . . .

A white cloud exists without any roots—it is an unrooted phenomenon, grounded nowhere, or grounded in the nowhere.

But it still exists. The whole of existence is like a white cloud—without any causality, without any ultimate cause. It exists. It exists as a mystery.

A white cloud has no way of its own. It drifts. It has nowhere to reach; no destiny to be fulfilled, no end.

You cannot frustrate a white cloud, because wherever it reaches is the goal . . .

A white cloud drifts wherever the wind leads—it doesn't resist, it doesn't fight. A white cloud is not a conqueror, and yet still it hovers over everything. You cannot conquer it, you cannot defeat it . . .

A white cloud has nowhere to go. It moves, it moves everywhere. All dimensions belong to it; all directions belong to it. Nothing is rejected. Everything is, exists, in a total acceptability .

In Tibet they have a meditation. Monks sit on the hills, lonely, absolutely in aloneness, just meditating on white clouds drifting by in the sky. They continuously meditate and by and by they merge. Then they become white clouds. Just perching on the hills like white clouds. No mind, just being there. No resistance, no fight; nothing to be achieved, nothing to be lost. Just enjoying the very existence, celebrating the mood, the joy, the ecstasy of it .

Look for the mysterious in this life, wherever you see it. In the white clouds, in the stars, in the night, in the flowers, in a flowing river.

Wherever you look, look for the mystery. And whenever you find that the mystery is there, meditate on it. And

meditation means dissolving yourself before that mystery, annihilating yourself before that mystery, dispersing yourself before that mystery.

You be no more, and let the mystery be so total that you are absorbed in it. And suddenly a new door opens; a new perception is achieved. Suddenly the mundane world of division, of separation, has disappeared, and a different, totally different world of oneness comes before you. Everything loses its boundary; everything is with others—is not divided, but one . . .

So when I say my way is the way of the white clouds, it is just a symbol. The white cloud is not being used as a fact, it is being used as a symbol, as a poetic symbol, as an indication of a deep merger into the mysterious and the miraculous.

MY WAY: THE WAY OF THE WHITE CLOUDS

COINCIDENCE As far as ninety-nine point nine percent of people are concerned, everything is meaningless, just coincidences and coincidences. Only for the very few rare people—the Buddhas, the awakened ones, the Krishnas, the Christs, the Zarathustras—only for those very few people who can be counted on the fingers the world is not coincidental.

But unless you are awake it remains coincidental. You are in a deep sleep, groping in your somnambulism. How can there be any purpose, any significance? How can there be any sense of direction? You are just walking like a drunkard—not knowing where you are going, not knowing from where you are coming, not knowing exactly who you are . . .

When I entered the university, somebody else was filling out his form, his application form. I had no fountain pen, so I asked him if could borrow his fountain pen for a minute to fill out my form. He said, very happily, "You do it because I am hesitating about what subjects to choose. So while I am thinking, you can fill out your form."

So I filled out my form. He looked at my form and he said, "Philosophy? That sounds good, so I will also fill it in." And he joined the philosophy department; now he is a professor of philosophy.

Just a few days ago he came to the ashram . . . Now he

is a *doctor* of philosophy—and it was just a coincidence! If I had been just one minute late, or if I had had a fountain pen with me, then nobody knows what would have happened to this man. One thing is certain: he would not have been a doctor of philosophy, a professor of philosophy. But now he will live his whole life as a professor of philosophy, thinking that he had chosen it.

If you look around you will see it is all accidental. Your whole life is accidental. You try to make some sort of meaning out of it just to console yourself, but in fact there is no meaning to it. Only Buddhas have meaning, nobody else has any meaning.

THE WILD GEESE AND THE WATER

Man, while he is unconscious, lives only in coincidences; his life consists of only coincidences and nothing else. The unconscious life is an accidental life.

WALKING IN ZEN, SITTING IN ZEN

COLLEGE, THEOLOGICAL I once visited a theological college. There they prepare their ministers, their priests—five years training. So I asked them where Jesus was prepared and trained, who taught him how to speak.

Of course these Christian priests are dead, everything about them is planned. When you say this, a certain gesture is to be made; even the gesture is not allowed to be spontaneous. When you say that, you have to have a certain look; even the eyes are not allowed to be spontaneous. How you have to stand, when you have to shout, and when you have to whisper, when you have to hammer the table and when not—everything is planned.

I asked them where Jesus was trained. He was not a minister at all, he was not a priest. He never went to any theological college, he was the son of a carpenter.

For two thousand years Christian priests have been trained but they have not produced a single Jesus, and they will never produce one again because Jesus cannot be produced. You cannot produce Jesus in a factory. And these are factories, these theological colleges. There you produce priests, and if these priests are just boring, dead, a burden, it is obvious that it is going to be so.

There are two types of religion. One is of the mind—it is dead. That religion is known as theology. Then there is the other type of religion, the real, the spontaneous. It is not theological, it is mystical. And remember, Hindus have one theology, Mohammedans another, Christians again another, but religion, the mystic religion is the same; it cannot be different.

Buddha and Jesus, and Chuang Tzu and Lao Tzu, they are the same because they are not theologians. They are not talking from the head, they are simply pouring from their heart. They are not logicians, they are poets. They are not saying something from the scriptures, they are not trained for it, they are simply responding to a necessity in you. Their words are not ready-made, their manners are not fixed, their behavior not planned.

THE EMPTY BOAT

COMING BACK Once a man becomes awakened he cannot come back. He promises out of his compassion, but it is not possible. It is not possible because it is against the law of life. Jesus has promised to come back, Buddha also has promised to come back, Krishna has also promised to come back. Nobody has come yet and nobody is going to come back. It is against the law of life. They promise because of their compassion, their love. They promise because they see your misery, they see your sad state of affairs, they see your tears. So they promise, and their promise fulfills a certain purpose. Because of their promise you go on remembering them and that remembrance helps. Because of their promise you go on connecting yourself to them, surrendering to them, and that surrendering helps. But they cannot fulfill their promise.

Once a man is awakened there is no possibility of his being born again. One can be born only if something in him has still remained unconscious. Life is an opportunity to become conscious. It is a school, a training school, where people become centered, rooted, integrated. Once they have become integrated, once they have attained self-realization, they cannot be allowed back into the school. They disappear into the universal. They become part of God.

So the first thing to be remembered: Jesus, Krishna or

Buddha cannot come, but that does not mean that awakened people will not be there. There will be people like Jesus, like Buddha, like Krishna—of the same quality. Maybe their faces will not be the same and their bodies may not be the same . . .

What did you do with Jesus when he was here? I think that was enough to keep him away from this earth forever!...

Now don't waste your time thinking about whether Jesus will come or not. What do you want with Jesus? I am ready to give you all that Jesus can give to you. Be receptive, be surrendered, because he will ask for the same conditions to be fulfilled. He cannot just deliver you as you are; you will have to fulfill a few conditions. You will have to drop your ego; that is the basic requirement. Fulfill that.

And I am your Jesus. Of course, the body is different, the mind is different, but the consciousness is never different. Two awakened persons are exactly the same. They belong to the same dimension, the same fragrance, the same harmony, the same bliss, the same godliness.

WALKING IN ZEN, SITTING IN ZEN

COMMANDMENT I would like to say to you: There is no commandment which may not be broken—neither those I say unto you, nor those laid down by the other Buddhas. There is no commandment which may not be broken—because a commandment is a dead thing, and you are an alive being. I am not saying, "Go and break them"—I am simply saying there is no commandment which may not be broken. The decisive factor has to be your spontaneous awareness. You have to look into things from your own awareness—neither from the bodily instinct nor from the social intellect—you have to go into your being, alert, fully alert, and see what has to be done, and live through that understanding. That is the way of transcendence.

THE DIVINE MELODY

COMMITMENT In fact, with a commitment there is no possibility of love. Just the opposite is the truth, exactly the polar opposite, diametrically opposite to what you have been raised to believe. Your hypothesis is absolutely wrong, but then you have to inquire from the very beginning.

Why do I say that commitment is absolutely unnecessary—not only that but a positive hindrance to love? What does commitment mean? It means a promise for the future. Love is in the present and commitment is for the future. Love is today and commitment is for tomorrow. Love is always now, here, and the commitment is always then and there; they cannot meet.

The commitment is a promise that "I will behave in the same way tomorrow as I am behaving today." But how can you promise about tomorrow? You may not even be alive, and even if you are alive you may have changed totally; even if you have not changed, the other person may have changed totally. Tomorrow is unpredictable.

ZEN: ZEST, ZIP, ZAP AND ZING

When I said that love is commitment, what do I mean by it? I don't mean that you have to promise for tomorrow, but the promise is there. You don't have to promise, but the promise is there. This is the complexity and the subtleness of it. You don't say, "I will love you tomorrow too," but in the moment of love that promise is there, utterly present. It needs no expression.

When you love a person you *can't* think otherwise. You *can't* think that you will not *love* this person some day; that is impossible, that is not part of love. And I am not saying that you may not be able to get out of this love affair; you may be, you may not be. That is not the point. But when you are in the love moment, when the energy is flowing between two persons, there is a bridge, a golden bridge, and they are bridged through it. It simply does not happen: the mind cannot conceive and comprehend that there will be a time when you will not be with this person and this person will not be with you. This is commitment . . .

And when you are in love it comes naturally to you, not that you plan. This feeling comes naturally and sometimes in words too: "I will love you forever." This is *this* moment's depth. It doesn't say anything about tomorrow, remember. It is not a promise. It is just that the depth and the totality of love is such that it comes automatically to you to say, "I will love you forever and ever. Even death will
not be

able to part us." This is the feeling of total love.

And let me repeat again—that does not mean that tomorrow you will be together. Who knows? That is not the point at all. Tomorrow will take care of itself. Tomorrow never enters into the mind which is in love. Tomorrow is not conceived at all, future disappears, this moment becomes eternity. This is commitment . . .

So I'm not saying that the commitment has any promise in it. I'm simply saying that the moment of love is a moment of commitment. You are utterly in it, it is so decisive. And naturally, out of this moment will come the next, so there is every possibility that you may be together. Out of today tomorrow will be born. It will not be coming from the blue, it will grow out of today. If today has been of great love, tomorrow will also carry the same love. It will be a continuity. So there is every possibility that you may ,love, but it is always a perhaps. And love understands that.

And if one day you leave your woman or your woman leaves you, you will not start shouting at her, "What do you mean now? You had told me one day that 'I will live always and always with you.' Now what? Why are you going?" If you loved, if you had known love, you will understand. Love has that quality of commitment . . .

My meaning of commitment and your meaning of commitment are different. Your meaning is legal, my meaning is not legal. I was simply describing to you the quality of love, what happens when you are encompassed in it: the commitment happens.

Now my sannyasins are in a deep commitment, but that deep commitment does not create love, love creates it. Love is first, commitment follows it. If one day love disappears that commitment will also disappear; it was the shadow. When love is gone, don't talk about commitment; then you are being foolish. It was a shadow of love. It always comes out of love. And if love is no more, it goes, it disappears. You don't go on harping on that commitment: "What about the commitment?" There is no more commitment if love is not there. Love is commitment! Love gone, all commitment is gone: this is my meaning.

Sannyas is a commitment—a commitment to know yourself, a commitment to be yourself, a commitment to risk everything for this exploration. It is total involvement with existence, going to the very depths of existence and to the very heights of existence.

Ordinarily people live only accidentally. They are like driftwood, at the mercy of the waves and the winds. They don't have a direction; they don't have any *sense* of direction either. They don't know who they are, why they are and where they are going and from where they are coming. They are sleepwalkers, somnambulists, living in utter unconsciousness.

Sannyas is pulling yourself together, sannyas means making all possible human effort to wake up. It happens, but one has to make a very concentrated effort for it. It has to be passionate, intense; it has to be total and whole.

THE IMPRISONED SPLENDOR

COMMUNE The real socialism can only be the fragrance of a commune deep in meditation. It has nothing to do with the social structure or the economy. Real socialism is not a revolution in the society, it is not social: it is the revolution in the individual consciousness.

If many people who are going through an inner revolution live together, then there is bound to be a new quality. You can call it socialism; a better word will be "communism", out of "commune". Only a commune can have communism, but a commune exists only once in a while.

When Buddha was alive a commune grew around him; he called it *sangha*, another name for commune. The meaning of *sangha* is: where the initiates have dropped their egos and are no more functioning like islands but have become one with each other, where a *communion* is happening. Communication is between heads, communion is between hearts.

Whenever so many hearts open, become flowers, a great fragrance is released. That fragrance surrounds a Buddha; you can call it a Buddhabfield. The energy is totally different: there is no politics involved in it . . .

If Buddha is there, the commune is bound to happen; it cannot be prevented. It is inevitable. The real seekers will

start moving towards the Buddha from the farthest corners of the world. It is just like when a fragrant flower opens, bees start queuing from faraway places. Suddenly the fragrance becomes a magnetic pull—but only for the bees, not for everybody. Dogs will pass by the flower without ever looking at the flower; it does not exist for them, they are not sensitive towards it.

The Buddha exists only for those who have the sensitivity, the perception, the availability, the openness, the search. Many came across Buddha and missed him. Millions of people encountered him, but could not recognize him. To them he was also just another learned man, just another saint. And India has always been full of saints. There was nothing special for them in him. They listened to him. They gathered a little bit of knowledge from him and went on their way.

But those who had the sensibility, who had the heart which can dance with this fragile energy of a Buddha, this delicate perfume, were lost, completely lost and dissolved, merged. Out of these merged individuals the commune arises, the Buddhafield, the sangha ,

In the commune of a Buddha everyone has individuality, nobody has personality. Nobody is egoistic, but everybody has his uniqueness; he contributes to the commune in his own unique way. And everybody is respected for whatsoever he is doing; there is immense respect for the individual . .

There are poets, painters—famous, well-known—authors who have published much, and they may be making shoes or just working in the carpentry shop or doing some manual work in the garden, because one thing is absolutely clear: that your job makes no difference, your individuality is intact everywhere. Your job does not give you any higher position, it does not create any hierarchy. Everybody is working in his own way, wholeheartedly . .

In the commune of a Buddha, in the first place there is no dictatorship—although for outsiders it may seem that there is a dictatorship. The outsider, if he comes here, he will think this is my dictatorship, although I never order anybody ... I don't know who is living where . . . I have not visited the other houses of the commune. I simply know the way to my room! ..

But anybody from the outside will think that I am the dictator; that is absolutely wrong. People are here working out of their love, nobody is ordered. And if they ask me and I say something, it is always a suggestion, never an order. They are free to accept it or not to accept it. If they always accept it, the credit goes to them; it has nothing to do with me. If they don't accept it they are perfectly free to act that way.

In a real commune, the commune of my vision, the highest becomes the center ..

Through the Buddha, through the enlightened person, God starts flowing. It is the highest, the suprememost that creates a real commune .

If you surrender to a Buddha it is your own decision, it is your freedom; you are not *made* to surrender. And when many people surrender to a Buddha they are really surrendering to their own future, to their own ultimate potential. Buddha simply represents what can happen to them. He is just a reflection of their ultimate flowering.

When you surrender to a Buddha you are really surrendering your lower reality to your own higher reality; the Buddha is just an excuse. Then a real commune comes into existence. It is out of love, out of meditation and prayer .. .

Man has evolved, has matured, and particularly today. The time has come when thousands of such communes can erupt, explode all over the world. And that's what I am intending to do by creating so many sannyasins and then sending them back to their countries so that thousands of communes start functioning.

I would like to create a chain of communes all around the world, so this commune does not remain only one oasis in the vast desert but becomes interlinked with many communes. That type of interlinking has never been done before; that will be new. Communes have always existed, but many communes functioning all around the world were not possible before; it is possible only today. Science has made it possible. The world is now so small, it is almost like a village, a global village .. .

What I am doing here is a very balancing phenomenon. Now religion *can* exist on a far higher level than it has ever

existed, because science has provided the right background. And moreover, science has created a tremendous fear all over the world that science can destroy the whole of humanity. And now the *only* hope is that religion can save it. And when it is a question of survival, millions of people are bound to become interested in meditation because only meditation can save them; nothing else can save them. If man remains the same and science goes on developing, then the very developed science will become a mountainous burden on man . . .

It can bring a Third World War, a total war, because it is a question of life and death; there has never been such a question before. There is hope that religion can explode, and millions of authentic seekers are searching for it.

We can create a chain around the world of such communes, and the whole world can be transformed into a Buddhafield. Then only is there a possibility of a communism arising out of love and arising from the highest sources, from the Everests—not a dictatorship of the proletariat, but a trust, a surrender to a Buddha. And out of that trust and surrender a totally new kind of communism can be given birth.

In that sense I am for communism—but communists will be very much against me because if my type of communism succeeds then their type of communism is bound to fail.

I AM THAT

A commune slowly slowly grows a soul. And if the soul is missing, the commune is not a commune. Then it is a crowd. A crowd has no soul. When a crowd has a soul, it is a commune. Then there is a center where all meet.

I am your center. You' are here because of me. You are all here because of me; each of you is deeply involved with me. I am functioning as a center to you all . . . And when you all are involved with me, naturally you become involved with all. Each becomes involved with all.

I am your space, your bridge, from where you move into each other. If you really love me, this is going to happen more and more . . .

And there will be moods—when the whole commune will pass through a phase and a cycle simultaneously. This is

going to happen. The closer you come to me, the more it will be happening . . .

This is the meaning of a church, really. This is the meaning of a church, of a commune. We pool our consciousnesses into one space and then each affects the other. Then great energy is released. Alone you cannot go very high. Alone, you are alone. Alone, you have all kinds of limitations. When you are one with many, infinite energy is available. And many things will start happening which cannot happen alone.

For example, a solo guitar player is one thing. An orchestra is totally different. Yes, it is beautiful, a solo guitarist is beautiful, but there is a kind of limitation. It cannot be very rich, because it will not have many dimensions to it. It is solo. The orchestra is far more rich. Many dimensions, many directions, meet in it. Many kinds of instruments and many artists pool their energy and a harmony arises. This is what a commune is—an orchestra.

You are pooling your energies with me. And, naturally, you will start feeling the same kind of rhythm, the same moods passing through the whole commune.

If you are alone it is difficult to keep awake. But if you are with a few people—laughing, talking, joking—you can keep awake the whole night very easily. It would have been difficult for each to remain alert the whole night, but together it is simple. The total energy is so much—laughing, joking, singing, talking—that it keeps you alert.

And this whole experiment is to bring a kind of Buddhahood into the world. This commune is not an ordinary commune. This is an experiment to provoke God. You may not be aware of what is going to happen. You may be aware of only your problems. You may have come to me only to solve your problems. That is secondary. I am cooking something else.

I am trying to create a space where God can descend more and more. This commune will become a connection. The world has lost the connection. God is no more a reality. As far as this century is concerned, Nietzsche is right that God is dead. The connection is broken. God can only be through the connection. God will be there, we are here, but there is no bridge. So how do we know?

This commune is an experiment to create the bridge. Fall more and more in harmony. Pool your energies. And remember, a small stream cannot reach the ocean. It will be lost somewhere, it is so far away. It will be lost in some desertland, some wasteland. But if many small streams pool into one, they become a Ganges . . .

But if the small river thinks, "I am not ready to lose myself in the Ganges," then the river will be lost in a desert. And that will be suicide. With the Ganges it is not suicide. With the Ganges, the river becomes the Ganges. It is only a question of how you look at it. If you look positively, the river becomes bigger. It is no longer small, no longer confined to its own small banks. Now the Ganges is what she is, now the Ganges' being is her being. That is another way of looking at it. And that should be the attitude.

When you join me as a sannyasin, you are dropping yourself, disappearing. When you join the commune then you have to utterly efface yourself. If a little bit is hanging there, then you will be a trouble to yourself and to the commune too. And you will not be benefited by me.

SUFIS: THE PEOPLE OF THE PATH, Vol. II

Many of you have been with me in the past. Many of you have been together in the past. It is a meeting of old friends. You have forgotten—I have not forgotten. And sooner or later you will also start remembering.

This new commune is going to be one of the oldest things on the earth, very ancientmost. And travelers from different paths have come—travelers from different directions and dimensions. Jews are here and Mohammedans are here and Hindus and Jainas and Buddhists and Christians and Taoists—all kinds of people are here. All cultures are meeting here; all religions pouring into each other.

And a natural synthesis will arise. We are not creating any synthesis, but it is happening on its own.

The universal man can be born only out of such a commune—the man who will not be a Christian and will not be a Jew and will not be a Hindu and will not be Indian and will not be Chinese and will not be German. All boundaries are dissolving here.

And you are certainly not new. You have been here long

enough, you have lived long enough. Many many lives you have been passing. And you have brought many riches; you have brought great heritages with you. And once all those heritages are poured into one pool, it will be one of the richest phenomena that has ever happened or can every happen.

*WALK WITHOUT FEET, FLY WITHOUT WINGS
AND THINK WITHOUT MIND*

Sangha means commune.

Bodhidharma says: "It is so named because of the beauty of its harmony."

A *sangha*, a commune, is the brotherhood of those disciples and devotees who have gathered around a Buddha. It is a brotherhood of the bees who have come to the flowering of the Buddha. They have smelled the perfume from far away. Something *mysterious* has pulled them towards the center. Wherever the Buddha is, is the center of the world at that moment . . .

Many circles gather around a Buddha. The first circle is of the devotees, the second circle of the disciples, the third circle of the students, the fourth circle of the curious spectators.

Just at the center is a man who has come to know who he is. He is not a priest, he is not a preacher. He is not a psychoanalyst, a therapist. He is simply the one who has become awakened, whose problems have all disappeared, who has the insight to see through and through you. Just being with him is enough to be transformed. Just being with him is enough to be charged, magnetized.

This brotherhood is called *sangha*, a commune—a commune because communion is happening. A Buddha radiates rays of consciousness around himself, creates vibes of a totally different plane. Those who become affected by those vibes, those who become interested in the rays that reach them and want to seek and search for the source of those rays, they make the *sangha*.

Wherever there is a Buddha, a *sangha* arises automatically; it cannot be avoided. It should *not be* avoided, it need not be avoided, because this is the only way a Buddha can share his being with others, his *...dancing with others...*

Only a few people, sensitive, alert, intelligent, become aware of the existence of a Buddha. And the moment they become aware they risk all. They take the plunge, because then there is nothing that can hold them back . . .

And around a Buddha you will find the brotherhood in absolute harmony. No discipline is imposed, yet there is discipline, great discipline. No order is imposed, yet there is order, immense order. Just the presence of a Buddha is enough. It creates love in the disciples, in the devotees. It creates prayerfulness, gratitude.

THE WHITE LOTUS

COMMUNICATION Why can't people who love each other, who live with each other, understand each other? The problem is the past. The wife interprets through the past, the husband interprets through the past. Nobody is listening to the present, nobody is there—they both are there like ghosts. The past is there, the present is not there—and because of the past, the clash.

One of the greatest problems facing humanity is communication—how to communicate, how to say things so that you are not misunderstood. It is misunderstood—if the husband is silent too much, too long, the wife jumps on him. She says "What is the matter with you? Why are you silent?" Now even silence cannot be understood rightly. Because of the past, because of your loaded mind, everything goes astray. Everything becomes entangled, everything becomes complex. And because of the past, you cannot listen to the present clues.

Those who have been working in the world of communication and who have been searching for the mechanics and dynamics of communication, they say seventy percent of communication is non-verbal. But you don't see that seventy percent. Your husband is saying something to you, your wife is saying something to you—those words are only thirty percent of the communication. The body is saying something—the body language. All those things are saying something; the seventy percent consists of them. But who is there to see that?

You simply listen to one word and you immediately go into the past, and you know what she means. And before

she has completed the sentence you have already arrived at a conclusion. You are already ready to answer—you have not listened to her, and your answer is ready.

When two persons are talking, just watch their faces. One is saying something, the other is preparing to answer it; he is not listening . .

Watch your own conversation—is it related to what the other has said? Only in appearance. You try to make it related, but only in appearance. Basically you are like two parallel lines which never meet. Dialogue seems to be impossible. All is monologue—you are talking to yourself and the other is talking to himself. Two monologues together look like a dialogue only in appearance.

It has to be so, because we use the mind. And the mind is the past. Dialogue is possible only between two persons who exist in a state of no-mind. Then even silence is communicative, then even holding hands is immensely communicative, then looking into each other's eyes is enough, more than enough. Great understanding arises—you need not complete your sentence and you are understood. Just a small hint . .

One poet has said "Love is when the sentence need not be completed and it is understood." Love is when language need not be used and one is understood—when silence is dialogue. But that is possible only when you stop this mind's constant rushing into the past and future.

THE REVOLUTION

COMMUNION Communion is a totally different phenomenon from communication. Communication is from intellect to intellect; for that, physical presence is helpful. But communion is a totally different phenomenon: it is a love affair. The hearts can beat in the same rhythm thousands of miles apart. Even if you are on another planet it doesn't matter, the hearts can dance in the same rhythm with the Master, and then there is communion. You can be here physically with me, but if your heart is not beating with me, if you are not attuned to me, then communication is happening—I am talking to you, you are listening to me—but communion is not happening. And the relationship between a disciple and a Master is that of communion; it is a love affair .

It is like two lovers getting into a deep orgasmic state; that is a physical orgasm. The same thing happens on a higher plane with the Master; it is a spiritual orgasm. Your soul and the soul of the Master meet and merge, melt, lose their boundaries, and there is tremendous joy; a great bliss surrounds you, a great grace descends in you . . .

As far as I am concerned, to commune with one person or to commune with one hundred million people is the same, because communion from my side is a simple phenomenon. I am just a zero; all that is needed is a preparation on your part. If *you* are also a zero, then two zeros become one zero. And thousands of zeros can go on meeting and disappearing into one zero.

COME, COME, YET AGAIN COME

When words start disappearing, something far deeper, profounder takes place. Communion. The meeting of the Master and the disciple, not as two minds but as two presences, merging into each other, melting into each other, losing into each other.

Soon that moment comes when the disciple is no more separate, the Master is no more separate. They have become one. That unity is the goal of all disciplehood. When that unity has happened, you have known the Master, you have drunk out of him, you have absorbed him. You have come home.

THE PERFECT MASTER, Vol I

In fact, the moment that there is communion and there is no conflict is the moment of your real initiation. Then what I say is secondary, what I am becomes primary. Then you relate to me directly. Then you are not distracted by my words—because I am not a consistent man, I contradict myself. And I contradict myself deliberately to help you to get rid of your expectation of consistency, to help you to get rid of language. Listening to me contradicting myself again and again, slowly slowly you will see that words are only games; you will not be serious about words. The day that awakening has happened in you, you relate to me directly. Then there is no medium needed; then you are bridged.

I am in love, I am love. The moment you are in love and

you become love, communion happens. Communion is a function of love, not of language. In fact, language functions as a hindrance, not as a help.

Remember it: to be with me is to be with an emptiness, a nobody. I have nothing to offer to you, I have nothing to teach you, I have no philosophy. I am, but I have no philosophy. **I** am, but I have nothing to offer. **I** am, but I have nothing to teach. And you have to learn to be with the I-amness. And then you will know what communion is.

Communion is a phenomenon of love, a flowering of love. It has nothing to do with language, with words—not at all; it is silence.

THE SECRET OF SECRETS, Vol. 1

COMMUNISM Communism will not allow you all kinds of freedoms, communism will give you only one ideology to believe in—there is no question of choice. I am reminded of Henry Ford, when he made his first model: those cars were only made in one color, black. And he himself used to take the customers round his showroom; he would go around with them and show them the cars. He used to say to people, "You are free to choose any color, provided it is black!"

That's exactly the attitude of communism: you are free to choose any ideology, any philosophy, any religion, provided it is communism. In a communist society there is no hope for a multidimensional humanity to grow; it can allow only a certain type to grow: it is linear. You cannot conceive that in a communist pattern even Karl Marx would be possible; he would not be allowed. You cannot conceive a Jesus, a Buddha, a Krishna, a Lao Tzu being born in a communist society; they would be destroyed at the very beginning.

Before the Russian Revolution, Russia produced the greatest novelists in the world. Before the Russian Revolution, Russia passed through an immense period of creativity; it was almost an explosion. Nowhere else, in no other time, were so many great artists born together: Leo Tolstoy, Fyodor Dostoevsky, Anton Chekhov, Maxim Gorky, Turgenev, and many more. What happened to all that creativity after the Russian Revolution? Not a single Tolstoy, not a single

Dostoevsky, not a single Maxim Gorky has come out. It is impossible because the government directs you about what to write, what not to write. The bureaucracy dictates everything.

You cannot paint according to your own heart, you cannot sing the song that *you* want to sing; you have to dance to the tune that the government plays. Naturally, only mediocre people have been happy in Russia, untalented people will find it very good; but talented people, who are the salt of the earth, will be retarded . . .

Now for sixty years or more communism has existed in Russia. Still communism existing in Russia has not been able to make it a rich society; it is a poor country. Of course they go on competing as far as war technology is concerned, but people are poor.

America is far richer, in fact, the richest society that has ever existed on the earth. Even the poorest man in America is in a far better situation than any Russian for the simple reason that people are allowed to produce wealth if they choose. If they choose not to produce wealth, if they want to be painters, poets, they are allowed—that is their freedom, that is their birthright. In communism you don't have any birthright.

And remember, equality is a very unpsychological idea; people are not equal. Albert Einstein, Karl Marx, Gautam Buddha, Jesus, Mohammed, Ghalib—can you think that these people are everybody's equal? The society consists of thousands of types; it is beautiful because of the variety. Communism destroys variety. It makes people in a certain pattern, it gives them a certain structure. The whole society becomes like an army: everybody is regimented, everybody is following a certain ideal.

COME, COME, YET AGAIN COME

I am certainly interested in the idea of the commune, but *not* in communism. Communism is ugly. Communism is a great epidemic. The sooner it disappears from the world, the better. It has destroyed great values—the greatest value of freedom has been destroyed. And communism is anti-religious.

If communism continues there is no hope for Buddhas

to be born; it won't allow that. If Gautam Buddha is born in Soviet Russia he will be forced to live in a mental asylum. This is not a good prospect! Even Jesus Christ will find himself in greater difficulty. They will not crucify him, certainly not, but they will put him in a mental asylum. He will be declared a neurotic or psychotic because he hears voices, he talks with the devil and God. This is neurosis, this is an absolute madman! He will be given electric shocks—not crucified, remember, no more . .

Communism is a violent, forced state of affairs. It is transforming the whole country into a concentration camp. It is not allowing people any freedom to be themselves; it is reducing them to numbers. It is destructive of individuality—and I am all for individuality and the freedom of the individual, because if the freedom of the individual disappears, then there is no possibility of enquiring into the reality of God. And that is the whole purpose of life.

The real destiny of life can only be fulfilled when you know what God is, within and without. He is your consciousness and he is this universe.

I am against communism, but I am all for communes.

THE BOOK OF THE BOOKS, Vol. IV

COMPARISON Comparison is a disease, one of the greatest diseases. And we are taught from the very beginning to compare. Your mother starts comparing you with other children, your father starts comparing you with other children. The teacher compares you: "Look at Johnny, how well he is doing, and you are no good at all! Look at others , . From the very beginning you are being told to compare yourself with others. This is the greatest disease; it is like cancer that goes on destroying your very soul—because each individual is unique, and comparison is not possible. I am just myself and you just yourself. There is nobody else in the world you can be compared with.

Do you compare a marigold with a rose flower? You don't compare. Do you compare a mango with an apple? You don't compare. You know they are different! Comparison is not possible.

And man is not a species because *each* man is unique. There has never been any individual like you before and

there will never be again. You are utterly unique. This is your privilege, your prerogative, God's blessing, that he has made you unique. Don't compare. Comparison will bring trouble . . .

If you fall victim to this disease of comparison, naturally you will either become very egoistic or you will become very bitter; it depends on whom you compare yourself with . . . If you compare yourself with the people who are greater in some way than you, you will become bitter, very bitter . . Or if you compare yourself with people who are smaller than you, in some way lesser than you, then you will become very egoistic . . .

But a man who understands the uniqueness of everybody can be religious, can only be religious, because he feels immense gratitude for whatsoever God has given to him. If you don't compare, then you are neither bigger nor smaller, neither ugly nor beautiful, neither intelligent nor stupid. If you don't compare, you are simply yourself And in that state of simply being, spring comes, flowers come, because a deep acceptance of life and a deep gratitude towards God helps to bring the spring.

GUIDA SPIRITUALE

Comparison brings competition. Comparison brings wounds and ego—on the one hand, wounds, because there are people who are superior to you and wounds are bound to be; and on the other hand it brings ego because there are people who are inferior to you. And you are crushed between these two rocks. And the whole thing is invented.

You are simply yourself. You don't belong to any hierarchy. Nobody is higher than you and nobody is lower than you because nobody is like you. Hence comparison is impossible and competition is futile.

One has just to be oneself. That's my basic message. The moment you accept yourself as you are, all burdens, all mountainous burdens simply disappear. Then life is a sheer joy, a festival of lights.

THE SOUND OF ONE HAND CLAPPING

COMPASSION The word "compassion" has to be understood: when passion is transformed it is called compassion,

when passion goes through an absolute transformation it is compassion. Love is a stage on the way but not the end.

Buddha has defined compassion as "love plus meditation". When your love is not just a desire for the other, when your love is not only a need, when your love is a sharing, when your love is not that of a beggar but that of an emperor, when your love is not asking for something in return but is ready only to give—to give for the sheer joy of giving—then add meditation to it and the pure fragrance is released, the imprisoned splendor is released. That is compassion; compassion is the highest phenomenon.

Sex is animal, love is human, compassion is divine. Sex is physical, love is psychological, compassion is spiritual.

ZEN: ZEST, ZIP, ZAP AND ZING

We know what passion is, hence it is not very difficult to understand what compassion may be. Passion means a state of biological fever—it is hot. You are almost possessed by biological, unconscious energies. You are no longer your own master, you are just a slave.

Compassion means you have transcended biology, you have transcended physiology. You are no more a slave, you have become a master. Now you function consciously. You are not driven, pulled and pushed by unconscious forces, you can decide what you want to do with your energies. You are totally free. Then the same energy that becomes passion is transformed into compassion.

Passion is lust, compassion is love. Passion is desire, compassion is desirelessness. Passion is greed, compassion is sharing. Passion wants to use the other as a means, compassion respects the other as an end unto himself or herself. Passion keeps you tethered to the earth, to the mud, and you never become a lotus. Compassion makes you a lotus. You start rising above the muddy world of desires, greed, anger. Compassion is a transformation of your energies ..

And when you are a Buddha, only then will you experience what compassion is. It is cool love—not cold, mind you—cool love. It is a sharing of your joy with the whole of existence. You become a blessing to yourself and a blessing to the whole existence. That is compassion. Passion is ugly,

compassion is beautiful. Passion is a curse, compassion is a blessing.

WALKING IN ZEN, SITTING IN ZEN

Love is a ladder, a ladder of three rungs. The lowest rung is sex, the middle is love, and the highest is prayer. Because of these three rungs there are a thousand and one combinations possible.

Real compassion appears only at the third rung when sex energy becomes prayer—the compassion of a Buddha, the compassion Atisha is talking about. When passion has been transformed so totally, so utterly, that it is no more passion at all, then compassion appears. Real compassion appears only when your sex energy has become prayer.

But compassion can appear at the second rung, and at the first rung too. For example, if compassion appears at the first rung, when you are living in the lowest form of love energy—sex—then compassion will be just an ego trip. Then compassion will be very egotistic: you will enjoy the idea of being compassionate. You will really enjoy the other's suffering, because it is the other's suffering that is giving you the opportunity to be compassionate . . .

That's what millions of missionaries all over the world are doing—serving the poor, serving the ill, serving the uneducated aborigines and primitives. But the whole joy is: "I am doing something great." The "I" is strengthened. That is an ugly form of compassion, it is called duty. Duty is a dirty four-letter word.

The second kind of compassion appears when love has arrived. Then compassion is sympathy: you feel, you really feel, for the other. You will fall into a harmony with the other, the other's suffering stirs you. It is not something to brag about. At the second rung, you will never talk about your compassion, never; it is not something to be talked about. In fact you will never feel that you have done anything special, you will simply feel that you have done whatsoever needed to be done. You will see it as human to do it: there is nothing special in it, nothing extraordinary, you have not attained to some spiritual merit in doing it. There is nothing like merit in it: it was natural, spontaneous.

Then compassion is becoming more soft, more beautiful.

At the third rung, where sex energy becomes prayer, compassion appears as empathy—not even sympathy, but empathy. Sympathy means you are feeling the other's suffering, but you are still at a distance; empathy means becoming one with the other's suffering—not only feeling it but suffering it, actually going into it. If somebody is crying, sympathy means you feel for the crying, empathy means you start crying. You are not only in a feeling space, you become attuned, you become really one: at-one-ment happens.

THE BOOK OF WISDOM, Vol. II

Only compassion is therapeutic—because all that is ill in man is because of lack of love. All that is wrong with man is somewhere associated with love. He has not been able to love, or he has not been able to receive love. He has not been able to share his being. That's the misery. That creates all sort of complexes inside.

These wounds inside can surface in many ways: they can become physical illness, they can become mental illness—but deep down man suffers from lack of love. Just as food is needed for the body, love is needed for the soul. The body cannot survive without food, and the soul cannot survive without love.

A SUDDEN CLASH OF THUNDER

COMPETITION See Comparison

COMPLETE Always remember, anything complete, anything absolutely complete, loses something from it—it becomes dead. All the great painters know this. And the greatest paintings are those which have been left a little bit incomplete, the last touch has not been given to them. And the greatest poems are those which have been left incomplete—so a door remains open for you to enter, so your being can have a communion with the incomplete poetry, so your being can complete it, so it can be completed in your existence.

THE SECRET OF SECRETS, Vol. II

COMPROMISE Don't compromise, don't surrender to people ... because if you compromise with the mass mind

you will never be able to become that which you are *here* to become. You will remain un-grown-up, you will remain retarded. You will never come to a flowering, you will never know fruitfulness. Your life will be barren, uncreative.

GUIDA SP1RITUALE

We are brought up by every society, civilization, religion, in such a way that we are given a false identity. We are all deceived and cheated. And the people who cheat us are very powerful; in fact their power depends on cheating and they have been cheating for centuries. They have accumulated great power—the politicians, the priests—and they are afraid of allowing anybody to know the truth. Their whole business depends on people who are gullible, ready to be deceived, very willing to be deceived, in fact asking to be deceived, hankering to be deceived.

From the very childhood they create such situations that slowly slowly the child becomes aware that if he wants to survive in the world he has to compromise. It is not very consciously—you can't expect that much consciousness from a child, even old people are not so conscious—but a vague awareness starts growing in the child that "If I am going to be true I will be in constant trouble." If he says anything true he is immediately punished.

My father used to ask me when I was a child "Have you done this?" And I would always answer him with another question. And he said "What is this nonsense? You always answer me by another question." I said "I want to be perfectly clear about it. Am I going to be punished if I say the truth? About this I want to be *very* clear. If I am going to be punished by being truthful I need not be truthful; there is no proof, there is no evidence. I can lie and I can lie perfectly! So you can choose: if you want a beautiful, nice lie, I am ready to lie. And I challenge you: you will not be able to find out that I lied. Or if you want the truth then you have to be in control a little, then you cannot punish me. So choose: if you love truth I am ready to say exactly whatsoever it is, as naked as possible."

He would ponder over it: "What to do with this boy?" "It is clear-cut," I said. "It is so clear—I am ready to do anything that is going to make you happy. If truth makes you happy

then you have to be a little more alert. You cannot misbehave with me, because you have chosen it. Otherwise I need not say the truth. I am not hiding anything; I am simply making my situation clear, that I have become aware of this fact that it is going to be a constant problem. So it is better to be clear from the very beginning."

So one day he said "Okay. I want the truth," and I told him the truth and he became so angry that I said "Just be watchful! I am not going to tolerate this anger. This is your choice. If you want to be angry you can close the room and you can be angry at yourself for choosing a wrong thing." And that was the last thing. He stopped asking me, because this was the first thing to be decided every time.

This is the situation of every child. Every child comes to a point many times almost every day when he has to decide that if he wants to survive he has to lie, he has to compromise, he has to adjust. And the people who surround him are powerful; they can torture him, they can make him suffer. And almost every child chooses survival because that is a very fundamental need of life, to survive.

By the time you are strong enough to be truthful you have lost all sense of truth. Your lies have gone so deep in you, they have become so unconscious, they have become part and parcel of your blood, bones and marrow, that it becomes next to impossible to get rid of them.

That's the whole process of being a sannyasin: what the society has done to you has to be undone. You have to be reborn, actually reborn; you have to be a child again, you to start learning from abc, only then will you be aware that the ego is a false entity imposed on you, that you are not a separate unit at all, that you are part of the organic whole.

THE GOLDEN WIND

CONCENTRATION Meditation is in the present, pure present. Meditation is immediacy. You cannot meditate, you can be in meditation. You cannot be in concentration, but you can concentrate. Concentration is human, meditation is divine.

Concentration has a center in you; from that center it comes. Concentration has a self in you. In fact the man who concentrates very much starts gathering a very strong self.

He starts becoming more and more powerful, he starts becoming more and more an integrated will. He will look more collected, more one piece.

The man of meditation does not become powerful: he becomes silent, he becomes peaceful. Power is created out of conflict, *all* power is out of friction. Out of friction comes electricity. You can create electricity out of water: when the river falls from a mountainside there is friction between the river and the rocks, and the friction creates energy. That's why people who are seeking power are always fighting. Fight creates energy. It is always through friction that energy is created, power is created.

The world goes into war again and again because the world is too dominated by the idea of power. You cannot be powerful without fighting.

Meditation brings peace. Peace has its own power, but that is an altogether different phenomenon. The power that is created out of friction is violent, aggressive, male. The power—I am using the word because there is no other word—the power that comes out of peace, is feminine. It has a grace to it. It is passive power, it is receptivity, it is openness. It is not out of friction, that's why it is not violent.

Buddha *is* powerful in his peace, in his silence. He is as powerful as a rose flower, he's not powerful like an atom bomb. He's as powerful as the smile of a child ... very fragile, very vulnerable; but he's not as powerful as a sword. He is powerful, as a small earthen lamp, the small flame burning bright in the dark night. It is a totally different dimension of power. This power is what we call divine power. It is out of no-friction.

Concentration is a friction: you fight with your own mind. You try to focus the mind in a certain way, towards a certain idea, towards a certain object. You force it, you bring it back again and again. It tries to escape, it runs away, it goes astray, it starts thinking of a thousand and one things, and you bring it again and you force it. You go into a self-fight. Certainly power is created; that power is as harmful as any other power, that power is as dangerous as any other power. That power will again be used to harm somebody, because the power that comes out of friction is violence. Something out of violence is going to be violent, it is going

The power that comes out of peace, non-friction, non-fight, non-manipulation, is the power of a rose flower, the power of a small lamp, the power of a child smiling, the power of a woman weeping, the power that is in tears and dew-drops. It is immense but not heavy; it is infinite but not violent.

Concentration will make you a man of will. Meditation will make you an emptiness.

THE HEART SUTRA

CONCEPTION When you are in a deep meditative state and the energy is flowing, you conceive a higher quality soul. What type of soul enters you depends on where you are.

This almost always happens—that people make love when they are sexual. Sexuality is a lower center. It happens sometimes that when people are angry and fighting, they make love. That too is very low, very low. You open your door to a much lower soul. Or people make love as a routine, a mechanical habit, something that has to be done every day or twice a week or whatsoever. They do it just as a mechanical routine or as part of physical hygiene, but then it is very mechanical. It has nothing of your heart in it, and then you allow very low souls to enter you.

Love should be almost like prayer. Love is sacred. It is the holiest thing that exists in man.

So first one should prepare oneself to move into love. Pray, meditate, and when you are full of a different kind of energy which has nothing to do with the physical, in fact nothing to do with the sexual, then you are vulnerable to a higher quality soul. So, much depends on the mother.

You can become a mother—you are ready—but if you are not very alert about it, you will get entangled with a very ordinary soul. People are almost unaware of what they are doing. If you go to purchase a car, even then you think much about it. If you go to purchase furniture for your room, you have a thousand and one alternatives and you think about this and that, which one will suit. But as far as children are concerned, you never think about what type of children you would like, what type of soul you are going to invoke, invite.

And millions are the alternatives ... from Judas to Jesus,

from the darkest soul to the holiest. Millions are the alternatives and your attitude will decide. Whatsoever your attitude, you become available to that sort of soul, If you go higher, you become available to higher souls. You go lower, you become available to lower souls. So remember this much.

A ROSE IS A ROSE IS A ROSE

CONCLUSIONS The *real* search is how to become a disciple, how to empty the cup of your being, so when you come across a being who is overflowing with God you can be filled—filled to your heart's content. But people search for a Master; they don't search for discipleship—that's where they go on missing. Then you will come across many many people, and you will always feel unsatisfied. And the reason for dissatisfaction is not outside you: it comes from your own inner mind. You have brought conclusions with you.

I was reading the other day about a very beautiful Hassid mystic, Levi-Yitzhak. He was so full of God and the song of God and the dance of God that when he worshipped or prayed he would go wild. It is said about him that he simply radiated the divine dance in its total wildness. He worshipped with such abandon that the frightened faithful instinctively moved away. If he was worshipping in the temple, people would escape to their homes, because his worship was very wild. He gesticulated, howled and danced, jumping from one corner to the other, pushing and overturning whatever was in his way. People ceased to exist for him. When he prayed, he himself ceased to exist.

Now if you have come with some conclusions already about how a Master should be, you will think he is a madman. If you think a Master should be just sitting like a Buddha under a Bodhi Tree, and this madman, turning things upside down and running all over the place, and he has scared the worshippers, they have all run out because nobody knows what he is going to do ... But this man was a perfect Master.

God descends in many forms—sometimes as Buddha and sometimes as Krishna and sometimes as Mahavir and sometimes as Mohammed. And God comes always in new forms, and your conclusions are always from the old. If you are

born in a Buddhist family, how can you think that this mad Hassid mystic can be a Buddha? Impossible!

If you go with a conclusion, you will be in difficulty. If—and there were many disciples of this mad Hassid—if they come across Buddha they will deny, they will not be satisfied with Buddha. They will say, "Where is his dance? Why is he not howling? Just sitting silently under the Bodhi Tree—what kind of Master is he?" But we go on carrying deep-rooted prejudices in us.

THE PERFECT MASTER, Vol. 1

CONDITIONING The child *is* being conditioned by the parents in ugly ways, and of course the child is helpless: he depends on his parents. He cannot rebel, he cannot escape, he cannot protect himself. He is absolutely vulnerable, hence he can be easily exploited.

Parental conditioning is the greatest slavery in the world. It has to be completely uprooted, only then will man for the first time be able to be really free, truly free, authentically free, because the child is the father of the man. If the child is brought up in a wrong way then the whole of humanity goes wrong. The child is the seed: if the seed itself is poisoned and corrupted by well-intentioned people, well-wishing people, then there is no hope for a free human individual, then that dream can never be fulfilled.

What you think you have is not individuality, it is only personality. It is something cultivated in you, in your nature, by your parents, the society, the priest, the politician, the educators. The educator, from the kindergarten to the university, is in the service of the vested interests, is in the service of the establishment. His whole purpose is to destroy every child in such a way, to cripple every child in such a way, that he adjusts to the established society.

There is a fear. The fear is that if the child is left unconditioned from the very beginning he will be so intelligent, he will be so alert, aware, that his whole lifestyle will be of rebellion. And nobody wants rebels; everybody wants obedient people.

Parents love the obedient child. And remember, the obedient child is almost always the most stupid child. The rebellious child is the intelligent one, but he is not respected or

loved. The teachers don't love him, the society does not give him respect, he is condemned. Either he has to compromise with the society or he has to live in a kind of self-guilt. Naturally, he feels that he has not been good to his parents, he has not made them happy . . .

And each child is born with such great possibilities and potential that if he is allowed and helped to develop his individuality without any hindrance from others we will have a beautiful world, we will have many Buddhas and many Socrates' and many Jesus', will have a tremendous variety of geniuses. The genius happens very rarely not because the genius is rarely born, no; the genius rarely happens because it is very difficult to escape from the conditioning process of the society. Only once in a while does a child somehow manage to escape from its clutches . . .

Every child is born intelligent, clear, clean, but we start heaping rubbish on him.

ZEN: ZEST, ZIP, ZAP AND ZING

Freedom happens not for the self. Freedom really means freedom *from* the self, not *of* the self. When you are unconditioned the self disappears, because your self is nothing but conditioning, layers and layers of conditioning. It is the onion. When you start peeling it, what are you going to find in the end? When the whole onion is peeled, nothingness is left in your hands—not a self but a nothingness, *shunyata*, *anatta-no self*, absolute emptiness as far as ego is concerned.

But the ego is very clever. If you throw it out from the front door it comes from the back door, but it goes on grabbing you again and again. Now this can become your conditioning. Remember, even the idea that "I am unconditioned" can become a conditioning. Conditioning is a very subtle process.

I have heard about one man who was a disciple of the famous Russian psychologist, Pavlov. Pavlov has found the theory of conditioned reflex, and the whole of Russian psychology depends on that, because Pavlov tries to explain everything through conditioning. Pavlov says everything is conditioning, and he is ninety-nine point nine percent right, because he is wrong only about the Buddhas; otherwise he

is right. Only a Buddha lives a life of unconditioned consciousness because only a Buddha lives a life of no-mind and no-self.

GUIDA SPIRITUALE

If you are born in a Jai na family from the very beginning you have been conditioned against non-vegetarian foods. Continuous conditioning ... I was born in a Jaina family: from my very childhood, I was conditioned that to eat in the night is a sin. I must have been almost eighteen—up to that time I had never eaten anything in the night—then I went with a few of my friends on a picnic. They were all Hindus, and they were not interested in cooking food in the day—Mm? The day was so beautiful and the mountain was so tremendously thrilling, and I was the only one who wanted to eat in the day and they were not interested in it—so of course I had to concede. The whole day climbing the mountain ... I was dead tired and feeling very hungry when they started cooking. The temptation was tremendous—the flavor of the food, and the whole day's tiredness—and I could not resist. And I started arguing in my mind, "If all these people are going to hell, okay, I will also go. And just one night?—it is not going to be such a great sin." But my whole being revolted, because for eighteen years I had been continuously conditioned that to eat in the night is the greatest sin.

I was wavering . . . and they were cooking . . . and the flavor became more and more strong . . . and then they invited me: that was too much. Deep down reluctantly—but still I ate. You will be surprised: the whole night I could not sleep, I had to vomit three times. It was nightmarish. And they were all asleep, fast asleep, and I was puzzled: If we have all committed sin, then why are they not punished? Only I am punished. The vomit . . . Unless I had completely thrown out whatsoever I had eaten I could not sleep that night.

And of course, that day it looked as if Jainas are right. I had been punished, immediately punished. This is the trick of conditioning—and it felt as if it was coming from my own heart. It was not coming from my own heart, it had nothing to do with my own heart: it was the implanted idea, the

electrode, that was working and creating trouble. This is the way of the authority, the state, the priest; they have been trying to condition the mind.

THE DIVINE MELODY

Males and females, all have been conditioned—although in different ways. Man has been conditioned to be aggressive, to be competitive, to be manipulative, to be egoistic. Man has been prepared for a different kind to work: to be the exploiter, to be the oppressor, and to be the master. Women have been given belief systems to be the slaves. They have been taught how to submit. They have been given a very, very small world, the household. Their whole life has been taken away from them. But once the belief system settles in, the woman accepts it and remains confined to it. And the man accepts his belief system and remains confined to it.

Men have been taught not to cry; tears are not manly so men don't cry. Now what kind of foolishness I, this? Crying and weeping sometimes has such a therapeutic effect—it is needed, it is a must. Man goes on burdening himself because he cannot cry and cannot weep; it is unmanly. And women have been taught to cry and weep. It is perfectly womanly, so they go on crying and weeping even where it is not needed—it is just a belief system. They use it as a strategy to manipulate. The woman knows that through argument she will not be able to win over the husband, but she can cry—that works. So that becomes her argument.

Man is corrupted in one way: he cannot cry. And the woman is corrupted in another way: she starts crying and uses crying as a strategy to dominate. Crying becomes political—and when your tears are political they lose beauty, they are ugly.

This second conditioning is one of the most difficult things to get rid of, it is very complex. You have a certain political ideology, a certain religious ideology and thousands of other things jumbled together in your mind. They have become so much a part of you that you don't think they are separate from you. When you say "I am a Hindu," you don't say that "I have a belief called Hinduism," no. You say "I am a Hindu." You are identified with Hinduism. If Hinduism is in danger you think you are in danger. If somebody burns

a temple you think you are in danger. Or, if somebody burns the Koran, you think you are in danger because you are a Mohammedan.

These belief systems have to be dropped. Then understanding arises; then readiness to explore, then innocence arises. Then you are surrounded by a sense of mystery, awe, wonder. Then life is no longer a known thing, it is an adventure. It is so mysterious that you can go on exploring; there is no end to it. And you never create any belief, you remain in a state of not-knowing. On that state Sufis insist very much, and so do Zen Masters—in fact, all great Masters of the world insist on that state. If they agree on any one thing, it is the state of not-knowing.

SUFIS: THE PEOPLE OF THE PATH, Vol. II

CONDUCT, GOOD Good conduct can give you only respectability. Good conduct can help you to attain a pious ego. Good conduct will make people praise you: they will call you a saint. Your ego will be very satisfied, but good conduct can't help you on the way. In fact it is going to hinder. The more respectable you become, the less rebellious you will be. The more respectable you become, the more and more afraid you will be of going against tradition, against conformity, against convention. The more respectable you are, the more a slave you are—a slave of the society and the church, a slave of the state, a slave of others—because they start dominating you: they start telling you in subtle ways what to do and what not to do; they reward you with respect.

That is bribery. By rewarding you, they are saying, "Look—if you go on doing the same thing, we will reward you more. If you don't do the same thing, if you go astray, we will withdraw our respect, we will condemn you." They respect you for the simple reason that you fulfill their desires and their expectations. You become just a part of the dead tradition, an example of all that has been dead for so long. You become a slave to the past ..

Because your good conduct is only practiced by you, it has not arisen from your own innermost core. You are following the conditioning, you are following whatsoever has been forced upon you. If you are a Hindu you will follow a certain code of conduct that Hindus expect of you.

If you are a Mohammedan, you will follow a certain other code of conduct which has been forced upon you . .

Your conduct may be good according to a certain society but you will still remain as unconscious as you were before. By being a Mohammedan or a Hindu or a Christian you don't become conscious. If you become conscious you can't be a Hindu or a Mohammedan or a Christian. How can you be so foolish as to be a Hindu, to be a Buddhist, to be a Jaina? Impossible. You will not have any adjective to you. You will simply be a human being, a divine being. That's more than enough—what else is needed? But following the so-called good conduct, you will remain the same unconscious person.

THE BOOK OF THE BOOKS, Vol. VII

CONFUSION Confusion is a great opportunity: it simply says that through the mind there is no way. If you are really confused, as you say—"I am utterly confused"—if you are *really* confused, you are blessed. Now something is possible, something immensely valuable; you are on the verge. If you are utterly confused, that means the mind has failed; now the mind can no longer supply any certainty to you. You are coming closer and closer to the death of the mind.

And that is the greatest thing that can happen to any man in life, the greatest blessing—because once you see that the mind is confusion and there is no way out through the mind, how long can you go on clinging to the mind? Sooner or later you will have to drop it; even if you don't drop it, it will drop of its own accord. Confusion will become so much, so heavy, that out of sheer heaviness it will drop. And when the mind drops, confusion disappears.

I cannot say that you attain to certainty, no, because that too is a word applicable only to the mind and the world of the mind. When there is confusion, there can be certainty; when confusion disappears, certainty also disappears. You simply are—clear, neither confused nor certain, just a clarity, a transparency. And that transparency has beauty, that transparency is grace, it is exquisite.

It is the most beautiful moment in one's life when there is neither confusion nor certainty. One simply is: a mirror reflecting that which is, with no direction, going nowhere,

with no idea of doing something, with no future, just utterly in the moment, tremendously in the moment.

THE *BOOK OF WISDOM*, Vol. I

One gets confused because one is carrying certain ideas and prejudices in the mind. If you don't carry any ideas, any prejudices in the mind, even *I* cannot confuse you; nobody in the whole world can confuse you. Confusion arises from your own inner causes.

For example, if you believe in a certain idea and I say something against it, then there is confusion. You cannot leave the old idea; it is so old, it has got so many roots in you and you have lived with it so long that it has become comfortable and cozy. You have believed in it so long, it has given you so many consolations, that now to suddenly drop it will mean moving in a state of insecurity; it has become your security and safety.

But listening to me you cannot even cling to it now. You cannot drop it and you cannot cling to it, hence the confusion. You cannot cling to it any more because what I am saying appeals to you, your heart understands it. Deep down something in your inner being says, "Yes, it is so." Between your heart and head a conflict ensues; that is confusion . . .

Unless you become decisive, the confusion will go on growing. My work consists in creating confusion in you, because without creating confusion I cannot pull you out of your sandcastles, I cannot pull you out of your paper boats, I cannot pull you out of your lies and dreams. And I know perfectly well that when you have put so much investment in a certain belief, maybe you have lived for thirty years, forty years in a certain belief, and now to see that it was wrong, that it was utterly stupid, that it was ridiculous, creates a great problem for you. Your own image of being intelligent is shattered. For forty years you have carried something ridiculous without seeing it. What kind of intelligence do you have? You become suspicious of your own intelligence and that doesn't feel good.

That's why to be with a Master needs courage. To be with a Master needs the courage to accept that "I don't know."

The moment you accept that "I don't know," all confusion will disappear, evaporate, simply evaporate—just as

dewdrops evaporate in the early morning sun leaving no trace behind. The confusion is there because you are clinging to a few things which *you* have thought in the past are very valuable. You have thought that they are ornaments, golden, studded with diamonds, and now I have made you aware that they are nothing but chains . . .

The more capable you become, the more I will confuse you till nothing is left to confuse, till the mind is completely gone and there is nobody to confuse.

That's what happens to my disciples who have been here long enough. Now, whatsoever I say, they listen joyously without making any comparison, without making any judgment, without any evaluation. They don't think of what I said yesterday, because if they think of that they start becoming confused. So they live in the moment with me. *I* live in the moment, and once you have understood how to live you will also live in the moment with me. And then there is no confusion, then there is all clarity. And clarity is innocence and clarity is freedom.

THE BOOK OF THE BOOKS, Vol. XII

CONQUER To conquer the world—that is one way of life. It is a futile way. It is for the stupid and the mediocre, but it is very attractive, for the simple reason that everybody is running for it. And man is a great imitator: seeing everybody rushing for something he also starts rushing. He starts thinking that there must be something there, otherwise why are so many people going? And there is *every* possibility that others are going for the same reason—because others are going. Everybody may be doing for the same reason.

Nobody knows why people are running towards money, power and prestige, but they are running. It is a kind of madness, but it gives something, it feeds your ego.

The fight is futile, the ego is false and when you die you have to leave everything that you have conquered. That's why everybody dies crying and weeping, in deep pain and suffering. The pain and suffering is not because of death, remember. The pain is basically that "I lived my life in a futile way; the time is gone and I am finished and my hands are empty." That is the pain, not the pain of death . . .

But there is another way to *live too*. One can be an inner warrior. One can conquer one's unconsciousness, one can conquer one's greed, anger, sexuality. One can transform all these energies into something tremendously beautiful. And when one has known the secret of transforming one's inner being, there is great joy. Every fiber of your being dances with joy because now you know that death cannot take anything away from you. Now you know that you have attained the real treasure.

So be a warrior in the second sense. The real fight is in, not there on the outside; and the real fight is not with others. The real fight is with your own unconsciousness, with your own unawareness.

*IF YOU CHOOSE TO BE WITH ME,
YOU MUST RISK FINDING YOURSELF*

CONSCIENCE Conscience goes on making you a fool. Situations change, but the conscience cannot change, it cannot grow—conscience remains static. You go on living with ideas that were given to you in your childhood, by your ignorant parents, ignorant teachers. And you will live according to them, and you will suffer much. And your response will never be true because it will never fit with the situation. You will always be lagging behind.

Responsibility simply means the capacity to respond to the reality as it is—and it changes, the reality changes, and the conscience remains fixed. That's the difference between conscience and consciousness.

Consciousness is a mirror. Conscience is a photoplate. Once a photoplate is exposed, it is finished; it catches the picture and then that picture *remains* for ever, fixed. It cannot grow.

One woman was showing her child the family album, and they came across a picture of a beautiful man with black hair, very fresh, very young. And the child asked, "Who is this, Mom?" And the mother said, "Don't you recognize him. He is your father!" And the child said, "He is my father? Then who is that bald-headed man who lives with us?" In reality, things change. Beautiful black hair disappears—one becomes bald-headed. But in pictures things are fixed.

Conscience is a photoplate and consciousness is a mirror.

It also reflects, but it never clings to any reflection. **It** remains empty, and hence it remains capable of reflecting new situations. If it is morning, it reflects the morning. If it is evening, it reflects the evening. The photoplate is fixed; if you exposed it in the morning then it will always remain morning in the photo, it will never become evening, night.

There is no need to develop a conscience. The need is to drop the conscience and develop consciousness. Drop all that you have been taught by others, and start living on your own and searching and seeking . . . Yes, in the beginning it will be difficult because you won't have any map. The map is contained by the conscience. You will have to move without the map, you will have to move into the uncharted, with no guidelines. Cowards cannot move without guidelines; cowards cannot move without maps. And when you move with maps and guidelines, you are not really entering into new territory, into new realms—you are going in circles. You go on moving into the known; you never take a jump into the unknown. It is only courage that can drop conscience.

Conscience means all the knowledge that you have. And consciousness means being empty, utterly empty, and moving into life with that emptiness, seeing through that emptiness and acting out of that emptiness—then action has tremendous grace. And then whatsoever you do is right. It is not a question of what is right and what is wrong, because something that is right today may be wrong tomorrow. And borrowed knowledge never helps.

THE FISH IN THE SEA IS NOT THIRSTY

CONSCIOUSNESS You walk, you go for a morning walk: in a way you are moving, in a way you are not moving. Your body is moving, your mind is moving, but your consciousness is the same. You were a child, then you became young, then old. Everything has moved and yet nothing has moved; your consciousness is still the same.

That's why it is very difficult ... if you don't keep a record, if you don't have a birth certificate, if you don't have a calendar, it is very difficult to judge your age. If you close your eyes and you try to figure out how old you are, you will not be able to figure it out at all.

That's why if you go to the primitive tribes where no clocks exist, no calendars, and nobody knows when he was born because people cannot count beyond their ten fingers.. If you ask people, "How old are you?" they will not be able to answer you; there is no way.

You cannot judge by your own inner being; some outer measurement is needed. Why?—because when you close your eyes and you look within it is always the same, it never changes—and in a way, everything has changed ..

If you are shown a picture or a series of pictures you will not be able to believe that "This is me!" The first day in the mother's womb, do you think you will be able to recognize yourself? You will be just a dot, almost invisible to the naked eyes; you will need a microscope to see it. And then ... but all those changes are peripheral; at the center you are still the same. Nothing has changed, nothing ever changes.

Watch when you are going for a morning walk tomorrow: the body moves, but something in you remains unmoving.

I AM THAT

There are three ordinary states of consciousness. One is waking, jaqrut, the second is *swabna*, dreaming, and the third is sushupti, dreamless deep sleep.

Man ordinarily lives in these three states, sometimes waking, sometimes dreaming, sometimes fast asleep; this is the wheel man moves in. And because of these three states of mind many things have arisen into human consciousness and in human culture, civilization.

The first kind of consciousness, waking, creates its own culture, its own civilization; the West represents it. The second kind of culture is created by the second kind of consciousness, dreaming; the East represents it. That's why you find it very difficult to communicate; the western mind finds it almost impossible to communicate with the eastern mind. It is not only a question of language—language you may understand—the question is of the orientation.

The waking consciousness is objective: it thinks of the object, of the reality there outside; it is a kind of concentration. The western mind has evolved powers of concentration

hence the birth of science; out of the powers of concentration, science is born. The East could not give birth to science, and the reason is that the East has not paid much attention to the first kind of consciousness.

The East thinks in terms of dreams. The East thinks in terms of the inner. The East thinks in terms of the subjective. The East thinks with closed eyes; the West thinks with open eyes. The West concentrates; the eastern mind meditates, that's why in the East you will find visionaries, poets—people who have experienced great revelations inside. But they cannot prove it; the experiences remain individual, private. The western emphasis is on the objective, the public: when you are wakeful, whatsoever you see, others can also see. You are seeing me here, everybody can see me—one who has eyes to see—there is no need for any proof. The sun rises, and you know: the proof exists in the very experience. And everybody is experiencing it—there can be a collective consensus about it. But when I say I have seen the sun rise in the evening it is no more a collective experience; it is no more objective, it becomes subjective ..

These are the two ordinary states; the third state happens to both, but you cannot catch hold of it, the mind dissolves. In *sushupti*, in dreamless sleep, you disappear as an ego, and you disappear so utterly that you cannot even remember in the morning what happened. You can remember your dreams, you cannot remember your dreamless sleep, at most it can be remembered as gaps. You can say "I slept so deeply that there were not even dreams." But that is guesswork; there is no direct experience of *sushupti*.

No culture has evolved out of *sushupti* because there is no possibility to catch hold of it directly. But that is the deepest ordinary state of mind. It is out of *sushupti*, dreamless sleep, that you get rejuvenated every day. You go to the source, you move to the source, you are again in contact with the primal consciousness, you are again in contact with your ground. You are no more human, you are no more Hindu, no more Christian, you are no more a man or a woman, black or white, you are no more eastern or western; all disappears—all distinctions. You are, but there is no identity, that's why out of dreamless sleep great peace is felt.

If you move into deeper meditation, you will come to know the third state where one can become aware of dreamless sleep too. And many have stopped there. Because it is so blissful, many religions have stopped there, they don't go beyond it.

There is a fourth state also, and unless you reach to the fourth, go on remembering that the third is very alluring—the third is very beautiful, very blissful, but still you have not arrived home. The fourth is the home; the eastern mystics have called it *turiya*; *turiya* means the fourth.

Waking is objective, outer; it is a kind of concentration. Dreaming is between the outer and the inner, a link between waking and deep sleep, and deep sleep is the inner. Then what is the fourth, the *turiya*? It is both and neither. It is both inner and outer, and because it is both, that's why it is neither. It transcends both, it is non-dual, it is total. Now nothing is outer, nothing is inner. Objects disappear and, simultaneously, the subject too; there is no experience and no experiencer. This fourth state is called samadhi, satori. And the beauty of the fourth is that you can live in the world and not be of it . . .

The fourth is the primal state, the very basic and fundamental state out of which these three have arisen. These three are branches, the fourth is the root.

THE SUN RISES IN THE EVENING

The mind and consciousness are not two things but two states, two phases of the same phenomenon. Consciousness is liquid, flowing; mind is rocklike, like ice. Consciousness is like water. Consciousness is like water, mind is like ice—it is the *same* thing. The same water becomes ice, and the ice can be melted again—through love, through warmth, it can be melted again and will become water.

And the third state is when water evaporates and becomes invisible and disappears—that is *nirvana*, cessation. You cannot even see it now. Water is liquid, but you can see; when it evaporates, it simply disappears—it goes into the unmanifested. These are three states of water, and these are three states of mind too. Mind means ice, consciousness means liquid water. *Nirvana* means evaporation.

With the body, with the mind, "masculine", "feminine"—these words are relevant, meaningful. But there is something beyond both, there is something transcendental. That is your real core, your being. That being consists only of awareness, of witnessing, of watchfulness. It is pure consciousness.

THE BOOK OF THE BOOKS, Vol. VII

CONSOLATION Consolations are like lullabies. Yes, good, they make people feel comfortable. They are like tranquilizers. They don't transform you, they only lull you, they only make you dull. Your consolations don't change it, they cannot change it. Consolations are toys given to children.

ZEN: THE PATH OF PARADOX, Vol. III

Try to understand it: consolation means somehow rationalizing one's situation—trying not to be worried, trying not to be too much concerned—creating buffers around one. That's what Gurdjieff used to call "buffers"; everybody creates buffers around himself so that life is not so shocking.

They use buffers in the railway trains or springs in the cars, so that when you are moving on a hilly road—and life is a hilly track—you don't go on bumping. Those springs function as buffers. If the road is rough, the roughness is absorbed by the springs, by the buffers—it does not reach you.

So-called "philosophies of consolation" are buffers. You see that you are poor; a great unhappiness arises in you—create the buffer: "So many people are poor, millions of people are poor, so why be worried about it? This is how things are." You have created a buffer. You are ill; misery arises—go to the hospital, visit there and see people, and you will feel very happy. You have created a buffer: at least you are not as ill as others are. You have lost one leg—just go on the street and see a beggar who has lost both legs; feel consoled . . .

These buffers don't allow you to see what reality is; they are the way to console yourself ..

Consolation is out of thinking, explanations, theories; acceptance is out of understanding. When you explain

is acceptance. Consolation has to be brought in; acceptance comes. Acceptance is a happening; consolation is a doing .. •

Drop all consolations—they are not of worth, they are just wasting time. It is better to suffer than to be consoled. It is better to be in pain than to be in consolation, because through pain there is a possibility to reach to the real acceptance. Through consolation there is no possibility; you have taken a wrong turn. Through consolation you never reach to the reality; you have fallen victim to a dream. Now you will have to live in your consolation, and you will start being afraid of reality because everything of the real will be a shattering thing for your consolation. You will avoid, you will not see directly, you will escape from facts; and if somebody brings you to the facts, you will start feeling very restless, you will start perspiring, you will feel nervous because you will know that now everything is going to be shattered.

Consolation is a belief. A created thing cannot be much of value. You have created it—it cannot be bigger than you, it is bound to be smaller than you. Acceptance is bigger than you—it happens. When does acceptance happen? It happens when you don't cling to any consolation. So put all consolations aside.

TAO: THE PATHLESS PATH, Vol. 1

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

Don't try to find a meaning, because in finding a meaning

you will miss the meaning—the contact is the meaning, a deep inner embrace is the meaning.

TAO: THE THREE TREASURES, Vol I

CONTENTMENT One has to go beyond all desires, only then is there contentment. Contentment is not at the end of a desire, contentment is not by fulfilling the desire, because the desire cannot be fulfilled ... By the time you come to the fulfillment of your desire you will find a thousand and one other desires have arisen. Each desire branches out into many new desires. And again and again it will happen, and your whole life will be wasted.

Those who have known, those who have seen—the Buddhas, the awakened ones—have all agreed on one point. It is not a philosophical thing, it is factual, the fact of the inner world: that contentment is when all desires have been dropped. It is with the absence of the desires that contentment arises within you—in the absence. In la, r. the very absence of desires is contentment, *is* fulfillment, fruition, flowering.

COME, COME, YET AGAIN COME

There are two kinds of contentment. One is a negative kind of contentment: in helplessness, one somehow consoles oneself that everything is good, just to cover up one's frustration, just to hide one's failure in life. But that is a very sad contentment and impotent too. It has no life in it. It is the silence of the grave, not the silence of a God.

The real contentment is not out of helplessness; it is not to cover up your despair. It is the shadow of your bliss. Bliss has to be attained, then contentment comes following it of its own accord. Then it has life, tremendous potential for creativity, immense beauty. But bliss has to be the first thing, not contentment. Contentment has to be the second thing. And you are not to do anything for it; it comes on its own. If you are capable of getting into a blissful state, then contentment is a reward from heaven. So I don't teach contentment, I teach bliss.

THE IMPRISONED SPLENDOR

Contentment is here and now, in the present. A person

who lives moment to moment will be contented, but we never live from moment to moment. Really, we *never* live in the moment! We always live beyond it—somewhere in the future. We are moving like shadows, and we go on moving in the future. And the more you move in the future, the more discontented you will be, because the future never comes.

THE ULTIMATE ALCHEMY, Vol. II

See also Satisfaction, 3rd Series

CONTRACEPTION Contraceptives have transformed the very quality of sex: sex becomes fun. Sex is no more such a serious thing as it used to be. It becomes just a playfulness—two bodies playing with each other, that's all. There is nothing wrong in it. You play football—what is wrong in that? You play volleyball—what is wrong in that? Two bodies energies are involved.

Sex is also a game, but it was not a game before. Before contraceptives it was a serious thing. Contraceptives have eradicated that whole seriousness about it. Now the religions are bound to be afraid, because their whole edifice can collapse because of contraceptives. What the atheists could not do in centuries, contraceptives can do within decades. They have already done it: contraceptives have made man free of the priest ..

And I am all for contraceptives. They should be widely used.

PHILOSOPHIA ULTIMA

Abortion is not a sin; in this overpopulated world abortion is a virtue. And if abortion is a sin then the Polack Pope and Mother Teresa and company are responsible for it because they are against contraceptives, they are against birth control methods, they are against the pill. These are the people who are the cause of all abortions, they are responsible. To me they are great criminals!

In this overpopulated world where people are hungry and starving, to be against the pill is just unforgivable! The pill is one of the most significant contributions of modern society to humanity—it can make the earth a paradise. But certainly in that paradise there will be no orphans, and then

what will happen to Mother Teresa and the Missionaries of Charity? And in that paradise who will listen to the Polack Pope? People will be so happy, who will bother about these people? And who will think about a paradise after death? If paradise is herenow then there is no need to invent, project, dream, fantasize a paradise beyond . . .

Be against the pill, be against contraceptives, be against sterilization, be against all birth control techniques, and then naturally there will be abortions, then there will be orphans and beggars. Then serve them and earn great virtue, because without service you will never reach heaven. These poor people are needed as stepping-stones for you to go to heaven.

I would like to destroy poverty, I don't want to serve poor people. Enough is enough! For ten thousand years fools have been serving poor people; it has not changed anything. But now we have enough technology to destroy poverty completely.

So if anybody has to be forgiven it is these people. It is the Pope, Mother Teresa, et cetera, who have to be forgiven. They are criminals, but their crime is such that you will need great intelligence to understand it.

ZEN: ZEST, ZIP, ZAP AND ZING

CONTRADICTION You ask, *How is it possible that enlightened Masters can say so many contrary things?*

They only *appear* contrary—because the language changes, expressions change, ways and methods change; otherwise they are not contrary. And a man like me is *bound* to be not only contrary to Jesus and Buddha and Mahavir: I am going to be contradictory to myself many times for the simple reason that I am trying to bring all the religions to a higher synthesis; different approaches have to be joined together. I am creating an orchestra.

Buddha is a solo flute-player. Of course when you play flute solo it has a consistency, but it is not so rich as when the flute becomes part of an orchestra. Then it has a totally different kind of richness, a multidimensionality. But then you have to be in tune with others; you have to be continuously alert not to fall out of step. Somebody is playing a tabla and somebody is playing the sitar and you are playing the flute; all the three have to be in harmony. And

of course they are three different instruments, very different from each other, but to bring them into harmony can create a higher kind of music.

Jesus is a solo player, Buddha too, Mahavir too. In the past it was bound to be so because they all lived in small worlds. Buddha never went out of Bihar, just a small province of this country; Jesus was confined, Krishna was confined. Now the whole world has become a small village, a global village. You can see it—the whole world has gathered here! Buddha was not so fortunate; he was surrounded by Biharis. Jesus was surrounded by Jews, Krishna was surrounded by Hindus. They could only be solo players; they were bound to be because their listeners, the people they were working with, were of a certain tradition.

Now I am working with all the traditions together. Jews are here and Hindus and Mohammedans and Christians and Parsis and Sikhs and Jainas and Buddhists. All traditions have gathered here. It is a unique experiment in the whole history of humanity; it has never happened in this way.

Even people who are moving in different countries are still carrying their solo instruments. For example, Maharishi Mahesh Yogi: although he works in the West, the method that he calls Transcendental Meditation is a very old Hindu method of chanting a mantra. It is neither transcendental nor meditation; it is just some old rubbish of chanting a mantra! Any word will do; you go on repeating it continuously. It creates a state of autohypnosis and nothing more. Although he is working in the West he is using only an autohypnotic method invented thousands of years ago by the Hindus.

Now there are Zen monks working in America, there are Zen centers in America, but what they are doing there is the old method of Buddha. There are Sufis working in the West, but they are using the method invented by Jalaluddin Rumi, one thousand years old.

I am using *all* possible methods, and when all these methods meet of course there are going to be many contradictions. If you don't understand you will see only contradictions and contradictions. If you understand then you will understand the harmony of all these instruments together.

People are doing vipassana and doing the Sufi dancing and doing Yoga and doing Tantra and using Zen methods, zazen and other methods. And not only the old methods—they are also doing all that has happened in this century after Sigmund Freud, all the psychological methods, all the psychotherapy groups.

This is a meeting of the whole world. It is a universal religiousness that I am creating here. It is bound to be multi-dimensional—if you understand. If you don't understand, if you still cling to a certain tradition, then it will look contradictory to you.

I AM THAT

The meeting of the mystic with the whole is absolute; there is no coming back. He has gone beyond the point of no return. He has dissolved himself like a dewdrop slipping out of the lotus leaf into the lake. He has become the lake. Then whatsoever he says will be contradictory, because a part of it will be the vision of the dewdrop and a part of it will be the vision of the total lake, a part will be the standpoint of the part and a part will be the standpoint of the whole. Hence all mystics have spoken in contradictory terms.

This is one of the reasons why intellectuals are against them, because the intellectual demands consistency and the mystic cannot be consistent. By the very nature of things that is not possible. He is helpless—he has to be contradictory. He has to say, "I am contradictory because I am vast enough to contain contradictions."

THEOLOGIA MYSTICA

CONVERSION Christians go on converting people all over the world; the only reason is that they are not convinced of Christ yet.

The two ancient religions of the world have been non-converting religions: those of the Jews and the Hindus. The Jews never converted anybody; they were so utterly convinced that there was no need to convince anybody else. The Hindus never tried to convince anybody. And these are the oldest religions in the world; in fact, all other religions are, in a sense, branches. Christianity, Islam, are branches

of Judaism; Jainism, Buddhism, Sikhism are branches of Hinduism. The most ancient traditions have been non-converting. Why? The reason was they were very much convinced; they were so ancient, they were not in need of new converts. Their very ancientness gave them enough ground to be convinced that "We are right." Not that they were right, but they had this illusion of being right because of their long heritage going back to prehistoric times, and they had the ancient-most scriptures and that was enough for them; that served their purpose.

But Christianity was a new religion; Christ had to start from abc. Buddhism was new; Buddha had to start from abc. Mohammedanism was new; Mohammed had to start from abc—he had nothing behind him to fall back on. The only way for the Mohammedans was to convert others. They were substituting for tradition by converting people and creating a great mass of followers; that was their way of convincing themselves. Hindus and Jews were convincing themselves in a different way, but Christians, Mohammedans, Buddhists could not do that; that was not possible for them—that avenue was closed—they had to open a new door. They became converting religions.

And the most unconvinced of all these were the Christians for the simple reason that the Jews had crucified Jesus. Now there was a great fear in the followers. When Jesus left the world, the followers were in a deep darkness: their founder had been crucified with two criminals, thieves on both sides. He was treated like a criminal and he could not manage to do any miracle on the cross. There was a great shaking of their foundations; they were very shaky, they were not grounded. They were very much afraid: "Who knows? We have fallen into a trap. Jesus may not have been the right messiah, because the Jews could not recognize him. Great scholars, rabbis, saints, they could not recognize him at all. Who knows?" That doubt persisted. The only way to destroy that doubt was to convert as many people to Christianity as possible. "If we can convert the whole earth, then it will be a proof that we are right."

People think that majority numbers prove whether you are right or wrong. Now, numbers you can have in two ways: either you can count the past, you can count all the people

who have gone before you; the other way is to count the people who are still alive. If the door of tradition is closed, then you have to convert your contemporaries.

Christians became great converters, and they have converted almost half of humanity. Still some wound remains, still the doubt has not disappeared, because this is not the way to make it disappear. The heart has not yet been convinced; but the doubt still persists, the shadow lingers on. Christians go on writing thousands of books proving that Jesus was the right messiah. What is the point? Whom are you trying to convince? Jews you cannot convince—you have tried for two thousand years and you have not been at all successful. Hindus are not at all interested whether Jesus was the right messiah or the wrong one, Jainas are not interested, Buddhists are not interested. Whom are you trying to convince? You are trying to convince yourselves.

COME, COME, YET AGAIN COME

Christianity has existed for only two thousand years, but they have the greatest number in the world. From where have these people come? All from conversion. But their methods of conversion are different.

The best methods are used by the Buddhists. They don't coerce you economically, politically, psychologically—they don't bribe you, they don't in any way force you or become violent, they don't threaten that they will kill you or throw you into hell—they simply explain to you their vision. Buddhists have converted people in the most religious way.

The same cannot be said about the Christians and the Mohammedans: they have been constantly warring—great crusades, *jihads*. Millions of people have died because of the Christians and the Mohammedans. In the past they believed in the sword: whosoever is powerful is right, so whosoever wins the fight also wins the fight for truth . . .

Now, Christians are far more up to date because they belong to the western world which is far more up to date about everything. They have dropped the old idea of forcing you with the sword; that has become out of date. Now they serve you—they give you bread and butter and services and education and hospitals and schools and universities. They bribe you! Now from military power they have shifted to

economic power, but conversion continues—and there are ample proofs . . .

I have not gone to anybody, you have come to me. And I am not converting you to any religion either. I am not creating any ideology here. I am not giving you any catechism, any doctrine. I am simply helping you to be silent. Now, silence is neither Christian nor Hindu nor Mohammedan; silence is silence. I am teaching you loving. Now, love is neither Christian nor Hindu nor Mohammedan. I am teaching you to be aware. Now, awareness is simply awareness; it belongs to nobody. And I call this true religiousness.

To me Mother Teresa and people like her are hypocrites: saying one thing but doing something else behind a beautiful facade. It is the whole game of politics—the politics of numbers.

ZEN: ZEST, ZIP, ZAP AND ZING

CONVICTION This word "conviction" is used in a very strange way by Sufis.

You say, "I am a convinced Christian" or "I am a convinced Hindu"—that is not the meaning, not the Sufi meaning. Sufis say conviction only means that which arises from your innermost core, not from the outside. For example, everybody searches for happiness—that is a conviction. It is natural. Nobody has told you to seek and search for happiness, it is intrinsic to you; everybody is seeking and searching for it. Nobody has told you that happiness would be possible. In fact, many philosophers are saying that happiness is not possible. Freud says that happiness is not possible. Nietzsche says that happiness is impossible—it has never happened and it can't happen. It can't happen in the very nature of things; it is impossible. But still, who bothers about Nietzsche and Freud? People go on searching. Even Nietzsche went on searching, and even Freud went on searching. In his philosophical moments he knew it was not possible, but there were non-philosophical moments too, when he was a human being and not a psychoanalyst, not the founder of psychoanalysis but just a human being—a father, a husband, a lover, a friend. Then he started searching

for happiness, and he knew it was not possible. But that knowing remains superficial.

Conviction is that which is in-built. The bird making a nest in the tree is *convinced* of something which he has no knowledge of. He has never made any nest before, he has never given birth to any children before—this is for the first time—and he has never been to any school to learn how to make a nest either. Nobody has told, nobody has taught, and suddenly a conviction arises. The moment the bird is pregnant a conviction arises from some unknown depth that a nest has to be built—not so much in the head, but in the very fibers of his being. He starts moving, arranging things. A thousand and one things have to be arranged, and by the time the children come the nest will be ready. He has no idea of the children, what type of children, no idea of the nest, but it happens. This is conviction is the Sufi sense of the word.

Sufis use words in their own way. They twist and turn the language. They make it fit into their own vision. And my feeling is that their use of the word "conviction" is exactly as it should be.

THE WISDOM OF THE SANDS, Vol. I

COOLNESS Bliss and coolness go together. If you attain to bliss you will become cool, and if you attain to coolness you will attain to bliss. Bliss has no excitement in it. It is simple coolness, silence. It has no fever, no passion in it

Remain cool—whatever the situation, whatsoever the excitement, suddenly remember that you have to be cool, and relax, and catch hold of your inner coolness. If somebody is insulting you, remember that you have to be cool, and this man is giving you an opportunity. Be thankful to him and don't be distracted by him. If you can remain cool and indifferent where ordinarily you get easily excited and passion is aroused, when anger comes and distracts you and you become feverish, suddenly you will see that bliss is showering all around you.

You manage coolness, God manages bliss. You take one step, and he takes one step towards you immediately. It is fifty/fifty.

NOTHING TO LOSE BUT YOUR HEAD

CORRECTION Nobody needs correction. And who is going to correct? The moment it is said that somebody needs corrections, sooner or later somebody is needed to dominate you, to manipulate you, to make a slave out of you.

That's why leaders down the ages have been calling and shouting from the housetops that everything needs to be corrected, everything needs to be changed, improved. If nothing needs to be corrected, they won't be leaders any more. They live on the idea that things need to be improved, revolutions have to be done—then they are great leaders.

And nothing is ever improved, nothing can ever be improved. You can either be fast asleep or awake. And awakening is not a correction, remember. It is not correcting your sleep. If sleep is corrected that will mean a few more tranquillizers are injected in you so that you can sleep better. That is correction. New pillows, more comfortable; a new bed, more convenient; a better bedroom . . . these are corrections so that you can remain asleep in a better way, so that you *can* almost remain in a coma.

Sleep does not need correction. Awakening is not a correction in sleep—it is simply dropping sleep. It is moving into another kind of reality, having a totally different kind of relationship with existence.

Moralists, politicians, puritans, priests, they are always after you calling for correction. Everything needs to be corrected, every person needs to be corrected—that is their power. The world is dominated by politicians because of it. They always go on finding what has to be corrected, and they always go on deluding you that now the correction can be done. But there is only one way: if they are in power then the correction can be done.

First they *convince* you that the correction is needed; then naturally when you become convinced, the correction is needed. And why do you become convinced? Because you are suffering—suffering because of sleep, not because of immorality; suffering not because of sin, but because you are *unk.onslous*. And *ui, ,o111c say.. I his is by* you are suffering. A better morality, a better code of conduct, better behavior, a better character, and your suffering will disappear."

And you start correcting yourself, and you cannot correct-

you need help, you need a priest, a guide to guide you. You need a leader! First they convince you correction is needed, and then naturally they come by the back door with all the paraphernalia to correct you. You become slaves. That has been the trick down the ages. People have been dominated; people have been reduced into things. People have been condemned, people have been praised—but all the same they have been dominated through condemnation, through praise.

This is the great conspiracy. I would like to tell you once and for all: there is no need for any correction. You are not to be improved upon. Then what is needed? Awakening is needed, not correction. Not better morality, not better ethical conduct—no. Just consciousness. And with consciousness, morality comes of its own accord . . .

You need only one thing . . .

Corrections are millions. There is no end to them; you can go on correcting and correcting and you will never be correct. You will never be right. You can put *all* the wrongs right, and you will find yourself still wrong—because deep down you are still unconscious, you don't know who you are.

The first and the only step is to know who you are, is to become aware.

TAKE IT EASY, Vol. 1

CORRUPTION There are seven things to be taken note of.

The first is the experience of the Master himself. When he experiences the truth there is no mind at all. It is a state of no-mind, or as Dionysius will call it, a state of *agnosia*—absolute innocence; not even a single thought moves in the mind. Hence the memory system is not functioning; the mind is in a complete state of non-functioning. It is frozen, it is absolutely still.

This is the moment when the teaching is perfect, but nothing has been taught. The teaching has not yet become teaching. Nothing has been said, nothing has been heard. In fact, even the Master is not yet aware of what has happened. Something has happened, but he is simply so lost in it that there is no possibility of him becoming aware of it. To be aware of something means division, the observer

and the observed; the experience has become split. When the experience happens it is indivisible. There is no knower and no known, no subject, no object. *All* is silent. This is the most perfect teaching.

The second state is when the Master becomes aware of what has happened—corruption has begun, even inside the Master. He has not said a single word, but a vague awareness has started arising in him. The experience is no more undivided; it is divided, it has gone from one to two. It is no more the same, it is not the whole. Part of it has become subjectivity—the knower, the observer, the awareness—and the other part has become the object, the known, the experienced. This is the first corruption, and it happens inside the Master.

The third is: the Master formulates his experience; he starts making it more clear, more expressible. Now there are not only two but three things. The one is divided into three: the subject, the object *and* the mind, because without the mind nothing can be made articulate. The mind is the expert. Language has to be used, logic has to be used. The mind has to be awakened from its deep sleep; the mind has to be called forth. just as one day the Master had struggled hard to put the mind into a deep-frozen state, now he struggles hard to unfreeze it, because without it there is no possibility of being absolutely clear about what has happened. It has to be conceptualized.

Now, the moment the ultimate experience becomes conceptualized a great corruption happens, because the wordless is being forced into the word. And words are small things, and the experience is as vast as the sky—even the sky is not its limit. The unlimited has to be brought within limits. Naturally much will be lost. First it was the whole sky with all the stars, with all its infinity and eternity. Now it is only a small window with a frame, a man-made frame. Now you are looking through the window; it is no more the whole sky but just a small piece of it.

And the fourth thing to be understood is the expression. Out of great compassion, out of love, the Master would like to share with others what has happened, because he can see millions of people groping in the dark in the same way

he was groping one day. He can see everybody groping in the same darkness, with the same confusion, with the same misery, and now he is in a state where he can help. At least he can indicate the way, at least he can show something of the beyond. He can make something transpire, he can trigger some process.

He has to use the art of synchronicity. He has to sing the song so your song which is in the seed starts moving, becomes alert, comes out of its dormant state, starts reaching towards the sky—so that your seed is broken, so that your song also starts having a longing. Your heart has to be touched . . .

And the fifth thing is the hearing of the experience. Now that the Master has spoken he is no more the master of what he has spoken. Now the person who has heard becomes the master of it, it is *his* possession. Up to now the corruption was happening inside the Master, because he was bringing it to the level of the mind. Once he has spoken then it enters into a mind which has never experienced anything of the unknown, anything of the beyond. In the very entry, out of that one percent almost ninety percent is lost. It is bound to be so because everybody understands things in his own way, according to his own conditioning, his past experiences, his philosophy, his religion, his ideology.

Nobody hears in silence. If you hear in silence, then there is a possibility that you may be able to get hold of the one percent, and that is enough for you to be transformed. Once a small flame enters into you, the whole forest will be afire soon. That one percent is enough. It is pure fire! It will make you afire.

But even that one percent never enters. It enters only into those who are devotees, who are totally devoted to the Master, who have no conditions, no barriers, who are almost like shadows, who have effaced themselves completely. Otherwise, ordinarily the sixth thing is bound to happen: the interpretation. The person who hears is going to interpret it. The moment your mind comes across any word it immediately interprets it; it cannot allow it to remain as it is

And there is the seventh possibility: the moment the

hearer starts telling to others what he has heard. . . All the Buddhist sutras begin with: "I have heard the Blessed One say this " Buddha never wrote a book, neither did Christ nor Lao Tzu; they all depended on the spoken word. There is a reason for it: because while I am speaking, the word is one thing, but the pauses are far more pregnant, the silences are far more meaningful; my gestures may touch your heart more easily than my words. My words are bound to go into your memory system; they will revolve there. But my presence, my eyes, can penetrate you far more deeply.

Hence all the great Masters have used the spoken word. Nobody has ever written a book, and I don't think they are ever going to write a book. The moment you write something it becomes dead. The moment you say something it is not only a word: behind it is standing an alive being, full of joy, full of the experience, so full that he is overflowing. His words can take many many things towards you, crossing all the barriers; there is a possibility of reaching.

But when the person who has heard it from somebody else goes on telling it to others, he is just repeating like a parrot.

That's why all the great teachings, all the teachings which were perfect, become corrupted in time. They become corrupted even in the presence of the Master.

These are the seven steps of corruption. And if you keep alert then something can be saved—only something, but that something is enough. If you can save even a seed that will do, because out of that seed the whole earth can be made green.

GUIDA SPIRITUALE

COSMOS Pythagoras also introduced the word "cosmos". "Cosmos" means order, rhythm, harmony. Existence is not a chaos but a cosmos. Pythagoras has contributed much to human thought, to human evolution. His vision of a cosmos became the very foundation of all scientific investigation.

Science can exist only if existence is a cosmos. If it is a chaos, there is no possibility of any science. If laws change every day, every moment—one day the water evaporates at one hundred degrees, another day at five hundred degrees—

if water functions in a whimsical way and follows no order, how can there be a science?

Science presupposes that existence functions in a consistent way, in a rational way, that existence is not mad, that if we search deep into existence, we are bound to find laws—and those laws are the keys to all the mysteries. Just as it is true for science, so it is true for religion too—because religion is nothing but the science of the inner. The outer science is called science; the inner science is called religion—but both can exist only in a cosmos.

There are laws of the inner world. Those laws have been discovered just as much as scientific laws have been discovered. Neither have scientific laws been invented, nor have religious laws been invented. Truth is—you need not invent it. And whatsoever *you* invent will be untrue—all inventions are lies.

Truth has to be discovered, not invented. Einstein discovers a certain law; Patanjali also discovers a certain law; Newton discovers gravitation, Krishna discovers grace—both are laws. One belongs to the earth, the other belongs to the sky; one belongs to the world of necessity, the other belongs to the world of power. One belongs to the visible and the other belongs to the invisible.

It is in the vision of a cosmos that Pythagoras became the originator of a scientific concept of the world ..

Religion and science have been in conflict for centuries because they have not listened to Pythagoras. Otherwise, this division would never have happened. And this division has proved one of the most fatal calamities. Religion and science have been fighting as enemies; for centuries the church did not allow science to develop and grow. People like Galileo and Kepler and others were punished.

Religion was afraid of science. This is stupid, because science can only help religion, science can only prepare the ground for the inner science. The church people and the popes who were against science were simply behaving in a very stupid way—without knowing what they were doing.

Truth cannot be crushed; nobody can crucify truth.

COURAGE Courage means going into the unknown in spite of all the fears. Courage does not mean fearlessness. Fearlessness happens if you go on being courageous and more courageous. That is the ultimate experience of courage—fearlessness. That is the fragrance when the courage has become absolute. But in the beginning there is not much of a difference between the coward and the courageous person. The only difference is, the coward listens to his fears and follows them and the courageous person puts them aside and goes ahead. The courageous person goes into the unknown in spite of all the fears. He knows the fears, the fears are there.

When you go into the uncharted sea like Columbus there is fear, immense fear, because one never knows what is going to happen and you are leaving the shore of safety. You were perfectly okay, in a way, only one thing was missing—adventure. Going into the unknown gives you a thrill. The heart starts pulsating again; again you are alive, fully alive. Every fiber of your being is alive because you have accepted the challenge of the unknown.

To accept the challenge of the unknown in spite of all fears, is courage. The fears are there, but if you go on accepting the challenge again and again, slowly slowly those fears disappear, because the experience of the joy that the unknown brings, the great ecstasy that starts happening with the unknown makes you strong enough, gives you a certain integrity, makes your intelligence sharp. For the first time you start feeling that life is not just a boredom but an adventure. Then slowly slowly fears disappear; then you are always seeking and searching for some adventure.

But basically courage is risking the known for the unknown, the familiar for the unfamiliar, the comfortable for the uncomfortable, arduous pilgrimage to some unknown destination. One never knows whether one will be able to make it or not. It is gambling, but only the gamblers know what life is.

COME, COME, YET AGAIN COME

The original root of the word "courage" is very beautiful: it means of the heart. Mind is a coward. Courage is never

of the mind, it is always of the heart. Minds are cowards; hearts are courageous. Minds are always conformist, conventional, because mind is nothing but the past—memories. It has no idea of anything new, unknown; it can't have. Only the heart can penetrate the unknown, only the heart can move into the uncharted. Hence the word "courage" is beautiful; if we go to its root, only then is it decoded: it means of the heart, a quality of the heart.

EVEN BEIN' GAWD AINT A BED OF ROSES

The courage of a saint is totally different. It has nothing to do with the courage of a soldier. He knows he is not, so how can you kill him? He knows there is no death because there has never been any birth. He has dropped the fallacy of the ego so all other fallacies disappear. All other fallacies hang around the basic fallacy of the ego.

SUFIS: THE PEOPLE OF THE PATH, Vol. 1

There is only one courage and that is the courage to go on dying to the past, not to collect it, not to accumulate it, not to cling to it. We all cling to the past, and because we cling to the past we become unavailable to the present.

That is the only courage: to drop the known and to move into the unknown. And it has not to be done only once, it has to be done every moment. It is not a question that once done it is done forever, you have to do it every moment, every day, till the very last moment of your life when you are dying on your bed. Then too you have to continue the process of dying to the past so that you can live each moment with pristine clarity, with no dust on your mirror. When you can reflect the present as it is, you know what God is, what godliness is. God is another name for what is, for that which is . . .

Courage means courage to drop knowledge, courage to be innocent again, courage to function from a state of not-knowing. I don't know of any other courage . . .

Courage to me means courage to be intelligent against this unintelligent crowd that surrounds you. Courage means fearlessness. The society will try in every way to force you according to its ideas. It is better to suffer than to compromise, because through suffering your soul will be born.

Through compromise you may save your skin but your soul will be lost.

Courage means to be an individual; not to be a sheep but to be a lion. Courage means the capacity to assert: "I am myself, and my life is my way. I am not here to live according to others, and I won't allow anybody to dictate to me how I should live, what I should do. I will live according to my light whatsoever the cost, even if I go astray." It is better to go to hell by your own decision rather than to go to heaven by somebody else's order, because then heaven will be just slavery.

Courage means the courage to be free. Courage means freedom. And if you reduce it to the essential core it is in fact dying to the past. If you die to the past you die to the tradition you are born in, you die to the religion you are born in, you die to the society you are born in, you die to the whole past, you die to the history and time, and you are born anew—a new human being who belongs to no race, to no country, to no religion, but who belongs to God; a religious person but not a Christian, not a Hindu, not a Mohammedan.

WALKING IN ZEN, SITTING IN ZEN

COWARDICE The religious person needs guts; it is only for the courageous few. Religion is not for the cowards. Religion is not a mass phenomenon; it is not for the crowds. The crowds can only be Christians, Hindus, Mohammedans; the crowds can never be religious. Only very courageous people like Jesus, Zarathustra, Lao Tzu, Buddha—only very courageous people can be religious. It is not for the cowards.

Cowards create a pseudo religion for themselves, a toy religion; they go on playing with it. They go every Sunday to the church and they think it is enough—a Sunday religion! The church is no more than a club. A few people go the Rotary Club, a few people go to the Lions Club, a few people go the church. It is not very different—it is a social affair. It is something formal. It is good: it functions like a lubricant, it makes you more adjusted to the crowd. The crowd feels good that you belong to it, you feel good that you belong to the crowd. The church is just a meeting-place

are meant only for the church. They don't change your life; they don't transform you. In fact, they prevent transformation.

Encountering the mysterious is the beginning of religion, the beginning of God.

GUIDA SPIRITUALE

If you are a coward, you are a coward. Accept it. What can you do about it? Whatsoever you do will create more problems, more complexities.

And who is not a coward, you are a coward. Accept it. What can you do about it? Whatsoever you do will create more problems, more complexities.

And who is not a coward? When life is constantly in danger of death, how is it possible not to be a coward? It is impossible! When any moment you can die, and life can be taken away from you, how is it possible, in face of such danger, not to be brave? You can pretend, you can manage to show that you are brave—but deep down you are going to remain a coward. It is natural. Just look at the tininess of human beings: so tiny, and existence is so vast. We are not even like drops—fighting against such an ocean. How is it possible not to be a coward?

Try to understand it. Accept it. It is natural. Don't create a goal against it because that goal is coming out of your cowardice. That goal is not going to help you. At the most you can become very tense and pretend that you are not a coward. You can move to the opposite extreme just to prove to the world and to yourself that you are not a coward. That's what your generals and your great leaders are doing—just trying to prove to the world that they are not cowards. And because of their efforts, the whole world has suffered tremendously. Please, don't try anything foolish like that. Just accept. It is helplessness. One has to accept it. Once you accept it, and you start understanding it, you will see that by and by it disappears. It is not that you become brave—but one day you simply find that through acceptance it disappears ...

Accept it and then you will see that cowardice is no longer cowardice. Rejected, it becomes cowardice—the very word "cowardice" is a condemnation—accepted, it becomes

humbleness, helplessness. That's how it is. We have to be humble, we are not the whole. We are the parts of a tremendously vast whole—very tiny parts, atomic parts, small leaves on a big tree.

It is good to tremble sometimes. Nothing wrong in it. It helps you to shake off the dust. You become again fresh.

My whole point is: accept life as it is and don't try to change it into something else. Don't try to change your violence into non-violence; don't try to change your cowardice into bravery; don't try to change your sex into celibacy; don't create the opposite. Rather, try to understand the fact of violence and by and by you will become non-violent. Understand the fact of cowardice and cowardice will disappear. Understand the fact of sex and you will find a new quality arising in it which goes beyond it. But always move through the fact, never against it.

ANCIENT MUSIC IN THE PINES

Cowardice and bravery are two aspects of the same coin: fear is in both, they are two faces of fear. One is simple and direct, another is cunning and hidden—a brave man is a cunning coward.

WHEN THE SHOE FITS

CREATIVITY Creativity is when you are not, because creativity is the fragrance of the creator. It is the presence of God in you. Creativity belongs to the creator, not to you. No man can ever be creative. Yes, man can compose, construct, but can never be a creator.

When man disappears, when man becomes utterly absent, a new kind of presence enters his being—the presence of God. Then there is creativity. When God is inside you, his light that starts falling around you is creativity. The climate that arises around you because of the presence of God within you is creativity.

It has nothing to do with awareness or love, although the creative person is both. The creative person is aware, the creative person is loving, but the creative person is neither a meditator nor a lover—loving yes, but there is no lover; meditativeness yes, but there is no meditator.

THE GUEST

The urge to create is the first stirring of the divine within you. The urge to create is the presence of God. You have the first message, the first ripple has reached to you. It is the beginning and the birth of prayer. Follow it. To be creative is to be religious. What you create is not the point—you create. In that very creativity something starts happening which is not of the world.

When you create you are lost into your creation. For example, if you are painting or singing or playing on an instrument or dancing, you start disappearing. The dance is really when the dancer is no more. If the dancer is still there then it is not a creative act, then it is at the most a skill. The technician is there but not the dancer—one who knows how to dance is there but not the dancer. Because the dancer knows nothing; the dancer remains in a state of not-knowing. He forgets all his skill, he forgets all the techniques that he has learned, he forgets himself, he is utterly lost. He is in the hands of God. He cannot even say "I am dancing"—he can only say "God has taken possession of me, I am possessed. God is dancing in me. I am the field where God is dancing. I am the hollow bamboo and God is singing. He has made a flute of me."

The creator knows God. Only the creator knows God. And all other prayers that you go on doing in the temples and the churches are just impotent, meaningless, unless your life learns how to create. Then no other prayer is needed. Then the very phenomenon of creativity is enough religion for you. More than that is unnecessary—you need not go to any church, any temple, any *gurudvara*, any mosque. You have to go into creativity .. ,

Whenever creativity calls you, go with it. It is God calling you.

THIS VERY BODY THE BUDDHA

Cleaning a floor can be a tremendously creative act. Remember, creativity has nothing to do with any particular work. Creativity has something to do with the quality of your consciousness. Whatever you do can become creative. Whatever you do can become creative if you know what creativity means.

Creativity means enjoying any work as meditation; doing

any work with deep love. If you love me and you clean this auditorium, it is creative. If you don't love me then of course it is a chore, it is a duty to be done somehow, it is a burden. Then you would like some other time to be creative. What will you do in that other time? Can you find a better thing to do? Are you thinking that if you paint, you will feel creative?

But painting is just as ordinary as cleaning the floor. You will be throwing colors on a canvas. Here you go on washing the floor, cleaning the floor. What is the difference? Talking to somebody, a friend, and you feel time is being wasted. You would like to write a great book; then you will be creative. But a friend has come, a little gossiping is perfectly beautiful. Be creative.

All the great scriptures are nothing but gossips of people who were creative. What do I go on doing here? Gossiping. They will become gospels some day, but originally they are gossips. But I enjoy doing them. I can go on and on for eternity. You may get tired some day, I am not going to get tired. It is sheer delight. It is possible that one day you may get so tired that you disappear and there is nobody—and I will be talking. If you really love something, it is creative.

NIRVANA: THE LAST NIGHTMARE

Creativity is the highest peak of your consciousness, hence it is painful, it is arduous. You are going uphill. To be uncreative is very comfortable; it is a downward journey. You need not do anything, nothing is needed on your part; just the gravitational pull is enough. When you are coming from the hill towards the plains you can just put your car engine off, no gas is needed; the car will go on rolling down. But if you are going uphill then effort is needed, great effort is needed.

Creativity needs the greatest effort because many things have to be dropped when you are moving upwards; unnecessary weights have to be dropped. And you are carrying so much luggage; it is all unnecessary, it is useless. But people go on collecting, people are great collectors. Any kind of rubbish they will collect, hoping that some day it can prove of some use. They are greedy and they feel empty so they go on stuffing themselves with every kind of thing.

are so full of ego and ego is a great weight. You cannot move upwards. You will have to put the ego aside—and that is the greatest pain.

To be a creator means you drop the very idea that "I am separate from existence." Creation happens only when you are one with existence. Creation happens only when you are so in tune with the creator that there is no disturbance from your side. And the greatest disturbance comes from the ego. It nourishes itself on the disturbance, it lives on the disturbance. Ego means the idea that "I am separate." And if you think you are separate you are living in a lie—and creativity flows out of the experience of truth . . .

That's why creativity is painful, because nobody wants to melt and merge and dissolve. We cling to our identities. In fact, we want to be creative so that we can hang a few more awards around our egos, so the ego can become more famous, so that you can say, "I am somebody special. I am a great poet or a great composer or a great author"—or something. And that's the greatest problem to be faced by any creator: that he has to drop his ego. And it is for the ego in the beginning that you want to be creative. It is a very paradoxical process: you have to drop the very ego that was the impetus in the beginning, that wanted to be famous, that wanted to leave its name resounding down the corridors of time, that wanted to make history. That very same ego becomes the cause of stopping the flow of unknown energies in you. Otherwise God is always pouring; you have just to be open, available. You are not to be separate.

THE BOOK OF THE BOOKS, Vol. XI

Nature has brought you up to a certain point from where the growth has to be taken into your own hands. Nature has brought you to be a human being; more than that is not the capacity of nature. Up to the human being there is evolution. Beyond humanity there is revolution. Evolution means that which has been happening in spite of you; you were just riding on the wave. But there comes a moment—and humanity is that moment, that boundary line—if you don't start moving on your own you are stuck. The wave of nature has brought you to the very maximum, optimum limit. More than that is not possible. Now you have to travel,

and you have to make effort; you have to be creative. And when I say creative, I don't mean just painting, poetry, sculpture—no. These are very ordinary creativities.

You create a painting or you create a poem or a song but you don't create yourself. The poet remains as unfulfilled as the non-poet and the painter remains as empty as the non-painter. The painter may have painted a beautiful picture but he has remained as ugly as anybody else. So if you love some poet's poetry don't go to see the poet; otherwise you will be frustrated. The poetry may be beautiful, but when you go to the poet you will find an ordinary human being—even sometimes more ordinary than the ordinary ones. If you love a painting, love it and forget the painter. Never go to see the painter—otherwise you will be frustrated. You may find a crazy man or a maniac . . . because they have been creating something, certainly, but they have completely forgotten that the basic and the most primary creativity has to be concerned with one's own being.

You have to be creative about your own being. You have to give birth to your self. That's what sannyas is all about.

GOD IS NOT FOR SALE

The creativity that you ordinarily know is not the creativity I am talking about. The ordinary creativity is nothing but an ego trip. You want to show to the world that you are somebody—a painter, a sculptor, a poet, a musician. You want to show to the world that you are somebody. Your creativity is not really creative, it is just a prop to the ego.

When you come to me, *that* kind of creativity will start disappearing—because in the first place it was not real creativity. All that creativity will simply disappear from your mind. But you will become more sensitive, more open, more alive. Just *wait—out* of this aliveness, sensitivity, openness, another kind of creativity will take possession of you soon. You will be possessed by something from the beyond. It will not be your ego trip; you will be just a vehicle, a hollow bamboo. And the music will flow through you—it will not be *of* you, it will only flow *through* you. You will be just a hollow bamboo, a flute. You have only to allow it.

And for that I am preparing you. The openness, the aliveness, the sensitivity, is nothing but making your bamboo

as hollow as possible, so when God starts singing through you, you don't hinder him.

TAKE IT EASY, Vol.

CREEPS I love creeps. They are good people. Everybody is accepted, I make no conditions, because I don't look at how you look. I am not bothered by your appearance. I look at you, and you are gods in exile—maybe sometimes with dirty clothes, sometimes with an unwashed face, but still a god.

Sometimes you look like a creep, but you are not. Because I can see you deep within your reality, I accept you totally. Whatsoever you pretend to be, you cannot deceive me. These are all pretensions. You may be deceived by your own pretensions; I am not deceived. I look direct and immediate; I look into you. And I always find the fresh, the eternal, the beautiful: truth and grace—divinity. You are sovereigns.

COME FOLLOW ME, Vol. 1

CRIME If in a society people accumulate wealth, then a few people are bound to steal, are bound to become thieves out of necessity. Nobody is really guilty. The whole structure of the society is guilty, and the structure needs to be changed. But we punish individuals and we go on perpetuating the same structure which creates these crimes.

A radical change is needed. And even if you want to change the individual, punishment is not the way. He should not be made to feel guilty. In fact, he should be sent for psychological treatment: he needs treatment. He needs a little more awareness, a little more lovingness; he needs a little more meditativeness. Sending him for a few months to jail or for a few years to jail is not going to help; it will simply confirm him as a criminal.

In five years of living in jail, what is he going to learn? He will find there master thieves, murderers and all kinds of criminals, and they will teach him the art—in which he must have been lacking, otherwise why should he have been caught? He will come out of the jail more skillful in doing the same crime or maybe even bigger crimes.

I am against *all* punishment, I am against *all* imprisonment.
Prisons should be transformed into hospitals and people

should be sent to centers of meditation where they can gain a little more awareness, a little more lovingness, a little more meditativeness. They should not be chained or punished or beaten—these are ugly ways of taking revenge. This is not justice, this is social revenge! The society is vengeful towards the person because the person has not followed the society.

The whole society is rotten and all its systems are rotten. This whole society needs to be changed from the very roots. Its legal system, its political system, its so-called religious system—they are all rotten. they are all wounds full of pus. The society needs a surgical operation.

THEOLOGIA MYSTICA

And what is a crime? It is not because the court of Manu says it is a crime, because that court is no more relevant; not because the Ten Commandments say it is a crime, that too is no more relevant; not because a certain government says it is a crime, because that goes on changing. Something is a crime in Russia and the same thing is not a crime in America. Something is a crime according to the Hindu tradition and the same thing is not a crime according to the Mohammedan tradition. Then what is a crime? There has to be a universal definition for it.

My definition is: that which goes against your nature, that which goes against your self, your being, is a crime. And how to know that crime? Whenever you commit that crime it records in your unconsciousness. It records in a certain way: it records and starts giving you a feeling of guilt. You start feeling yourself despised by yourself, you start feeling yourself unworthy, you start feeling yourself not as you should be. Something inside you becomes hard, something closes inside you. You are no more as flowing as you have been before. Something has become solid, frozen; that hurts, brings pain, and brings a feeling of unworthiness.

Karen Homey has a good word to describe this unconscious perceiving and remembering. She says "It registers". I liked it . . . it registers. Everything that you do registers itself automatically. If you have been loving it registers that you are loving; it gives you a feeling of worth.

If you have been hateful, angry, destructive, dishonest, it registers and gives you a feeling of unworthiness, a feeling of being something below human, a feeling of inferiority. And whenever you feel unworthy you feel cut off from the flow of life. How can you flow with people when you are hiding something? Flow is possible only when you expose yourself, when you are available, *totally* available . . .

There is no God keeping a book. You are the book. You are the God, your being is the book.

Abraham Maslow says, "If we do something we are ashamed of, it registers to our discredit. And if we do something good, it registers to our credit." You can watch it, you can observe it.

The law of karma is not some philosophy, some abstraction. It is simply a theory which explains something true inside your being. The net result: either we respect ourselves, or we despise and feel contemptible, worthless and unlovable.

Every moment, you are creating yourself; either a grace will arise in your being or a disgrace: this is the law of karma. Nobody can avoid it. Nobody should try to cheat on karma, because that is not possible. Watch . . . and once you understand it things start changing. Once you know the inevitability of it you will be a totally different person.

THE WISDOM OF THE SANDS, Vol. I

CRISIS The Chinese word for crisis—they don't have a word, they have pictures—the Chinese ideogram for crisis is beautiful. It consists of two small pictures, of two small ideograms: one means danger, the other means opportunity. Crisis is danger *and* opportunity: it will depend on you. If you go on reacting out of the past you will be committing suicide. It is dangerous. If you have the intelligence to see that the problem is new so the answer has to be new—old answers won't do—if you have that intelligence to see, then it is great opportunity. Passing through the desert you will attain to great maturity and great integration.

THE WISDOM OF THE SANDS, Vol. I

CROSS Jesus became enlightened only at the *last* moment

on the cross. Hence the statements that he made before that experience 'are not those of an enlightened person—close, very close, approximate, but as far as truth is concerned there is nothing like approximate truth.

This has not *been* told to Christians at all. that Jesus became enlightened at the very last moment. On the cross he became enlightened, on the cross he became a Christ.

To me the cross is important not for the same reasons as it is for Christians. To them the cross is important because Jesus was crucified, and the cross has become the symbol of the crucifixion. To me that is absolutely wrong—that is a kind of life-negation, that is worshipping death, that is making too much fuss about the crucifixion.

I call Christianity "Crossianiry" because it is not concerned with Christ. it is more concerned with the cross. I also love the symbol of the cross, but for a totally different reason: not because of the crucifixion but because Jesus became enlightened *on* the cross, he became aware of the immortality of his ultimate being. To me it is not crucifixion, not death, but the beginning of eternal life.

I AM THAT

Man can exist in two ways. Either he can exist in time . . . That's where we ordinarily exist, but in time there is death. Time is bound to bring death. Man can also exist in eternity, then there is no birth and no death.

The cross of Jesus represents these two dimensions. Christianity has completely missed the significance of it. The cross is far more ancient than Christ. In fact it is part of an ancient eastern symbol. the swastika. It is just part of the swastika, not the whole symbol. By the time it reached the western world it lost a few things, but the essential core has remained.

You must have seen the swastika because Adolf Hitler chose it as his symbol. The swastika or the cross is made by two lines; one is horizontal, the other is vertical.

The horizontal line represents time. Jesus' hands are spread on the horizontal line. Hands represent work, and work is possible only in time. And Jesus' whole body. except for the hands, is hanging on the vertical line. The vertical line represents eternity.

Time moves in a sequence, moment to moment, in a line; it is linear. You go from a to b, from b to c, from c to d—that's how time moves. If you want to take a jump into eternity you have not to go from a to b; you have to jump out of a, either into the depths or towards the heights—you have to move vertically.

Mind moves in time, and hands are part of mind. This has been discovered very recently, that your mind has two hemispheres. One hemisphere is joined to your right hand; the left side of your mind is joined to your right hand. And the right side of your mind is joined to your left hand. Hands are the visible extension of the mind.

Jesus' body, particularly his hands, is spread on the horizontal line—that represents time. Work is done by mind; hence schools, colleges, universities, train your mind because society needs workers, all kinds of workers—skilled, unskilled, but society needs workers.

The vertical line represents meditation. It is jumping out of the mind. It means learning how to remain absolutely inactive, doing nothing for a few moments.

The Zen people say "Sitting silently, doing nothing, spring comes and the grass grows by itself." You have only to sit silently doing nothing, and everything goes on happening of its own accord. The spring will come and the grass will grow. Just like that, everything is going to happen; you need not *do* it. Meditation is not something that has to be done, it is something that has only to be understood.

If you understand meditation then that's enough: sitting silently anywhere you can fall into meditateness. Meditateness is not action but a state of silence, a state of inaction where everything stops: time stops, all movement disappears, you are in total rest. And those are the moments when you know that you are immortal, that only the body will die; you are not going to die. Then all fear disappears because all fear is rooted in death. And to be fearless is the most fundamental thing for living life joyously.

THE GOLDEN WIND

CROSS-BREEDING The American is the most alive person on earth today. He is the most alive person for the simple

reason that "American" is not a race, it is a mixture—a mixture of all races. It is a meeting-place—a meeting-place of all the countries. America has become the richest country for the simple reason that cross-breeding brings out the best in every child. Other races are small ponds breeding amongst themselves; it is as if you are breeding in your own family. The smaller the race, the lower the standard of its intelligence becomes. That's why it is prohibited for brothers to marry their sisters—for the simple reason that the child will be just dumb; he will not have any salt. He will not be really a man, he will be more a banana or a tomato! He will not have any intelligence.

Intelligence comes through cross-breeding. And America is the most fortunate country in that way, because its whole history is only of three hundred years and all the world has met there. It is the future of the world; that's how the whole world is going to be. All other countries should learn something; cross-breeding should become the normal thing, marry somebody as far away as possible from you. But people marry in just the opposite way. They find somebody in the neighborhood, somebody of the same religion, of the same color. That is destroying humanity.

Now you can ask animal breeders—they have raised the quality of all kinds of animals. Ask the people who are working on raising the quality of fruits and vegetables; they have raised the quality of fruits and vegetables for the simple reason that they used cross-breeding. But about man we are very unscientific and very superstitious.

In America all these superstitions have broken down. They had to because it was a new country and the whole world converged there. People from every country, from Spain, from Portugal, from Italy, from France, from Holland, from Poland, from England ... from everywhere people gathered together there. A totally new kind of human being has been born which is far more intelligent, far more healthy, lives longer, has tremendous capacities for adventure, has courage. And it has created the richest country in the world.

One Indian, one Britisher and one American were walking in a cemetery.

"When you die, who would you like to be placed alongside of?" asked the American of his buddies.

"Mahatma Gandhi," said the Indian.

"Winston Churchill," said the Britisher.

"Well," said the American, "I would like to be next to Raquel Welch."

"Wait a minute," said the Indian, "she ain't dead yet!"

"I know," said the American. "But neither am I"

THE BOOK OF THE BOOKS, Vol. XII

CROWD The only courage that is worth calling courage is to get out of the fold of the mob psychology. We are born in a crowd; it cannot be avoided, it is natural. We grow up in a crowd, with the whole past of the crowds, and the crowd goes on loading every child with all its superstitions, stupidities. The crowd consists of blind people because the Buddhas are very few and far between. The crowd functions according to the tradition, because it has no insight of its own—it cannot have.

To grow one's own insight one needs to be deeply meditative, very alert and aware; and the crowd lives a kind of sleepily, unconscious life. It makes no effort at awareness, it lives in a routine way—mechanical, robotlike. But unfortunately every child has to be in the hands of a certain crowd, and the crowd contaminates the mind of the child, poisons his consciousness. By the time the child is young enough, strong enough, to stand on his own feet it is too late. The poison has gone too deep. The crowd has become part of his inner world; it has penetrated as far as possible into his psyche. Hence I say the greatest courage in life is to throw the crowd out of your being.

If one lives according to the crowd one is bound to remain miserable, because the crowd is miserable. Its whole ideology is the root cause of its misery. Its past-orientation keeps it miserable. It has no passion, intensity, to live in the present. It lives in the nostalgia of the past which is no more. That is sheer foolishness, a waste of time. And the crowd thinks of the future according to its past, a future which is never going to be. Both are non-existential: the

is no more, the future is not yet, and between these two non-existences the crowd is crushed. It remains empty, unfulfilled; hence the misery.

A sannyasin has to come out of the mob psychology and its grip. It makes you a sheep, not a man.

THE OLD POND—PLOP!

See also Multitude, 2nd Series

CRYING Something has broken inside and you should be happy about it. Some ice has broken, some coldness has broken, some dead layer has broken. Whenever it happens, one starts crying because one again becomes a child. The cry is the first thing that the child does. That is his first entry into the world. Everybody enters the world crying.

So if you can really cry deeply, it can become a rebirth. That's why you are feeling so full of change. Your old self will dissolve into crying. So don't stop it—allow it, and on the contrary, enjoy it. It has tremendous beauty in it.

Tears are one of the most beautiful things in the world; sometimes even better than laughter because laughter can never go so deep. At the most it remains on the surface, or even if it goes a little deeper, it never touches the very core. But crying can touch the very core because it is an unlearned thing. The child learns laughter afterwards, but he comes ready for crying ..

So it is even more meaningful and significant than laughter, but it can disturb because it is deep. Because it is deep, that's why it disturbs you. It can disturb you tremendously. It can make you almost chaotic inside. You \xi 1 I start feeling that you are a mess because your identity and the fixed attitude, and the shell that surrounded you . . You will not be there. You will become more and more vulnerable and open and you will not know who you are. The old identity will drop.

Before the new arises there will be an interval of time when you will feel completely lost and the mind will say, "Stop crying!" because the mind has been taught that there is something wrong in crying. People cry and weep only when something goes wrong, so crying is like a complaint against existence. Somebody dies and you cry. Crying seems to be

helplessness, so everybody has been taught not to cry because that shows weakness.

Man particularly has been taught not to cry because that is womanish, feminine—"Don't be a sissy! Don't cry. Keep control. Be a man." These are all foolish teachings but they have been conditioned into the mind. You have been fed on them—everybody has—so crying becomes more and more difficult. One immediately controls oneself. Whenever there is something within you that wants to cry, you repress it.

So the layer that surrounds your being becomes more and more dead, dry. It has no tears in it. And tears are the very shape of being ... the very juice of life. Crying has nothing to do with sadness, depression. It has something to do with aliveness.

So whenever you are tremendously alive, you will feel a volcanic eruption within you and you will want to cry. That crying will be beautiful, blissful. You would like to weep and to allow the tears to drop in torrents. They will unburden you and the whole rubbish of your mind will go out through your tears. You will become more fragile, delicate. You will lose that egoistic attitude of always remaining in control. You will become more free, spontaneous, more childlike. That is the first thing to happen. If meditation goes deep, it happens.

Only afterwards laughter is possible. A man who really knows how to cry and weep will become able to laugh one day. He has earned it. Laughter that has no tears is very superficial, imposed, painted. If you can cry and allow your total being to go into it and dissolve into it, you will have a totally different quality of laughter arising in you.

Allow it . . . it is beautiful.

THE CYPRESS IN THE COURTYARD

Crying and laughing are deeply related. Whenever you are overwhelmed by something either you cry or you laugh. Crying is not necessarily sad, laughter is not necessarily joyous. Sometimes crying is a joy, sometimes laughter is ugly and maybe just a device to hide your sadness.

Remember one thing: it is only man who can cry and laugh; no other animal can do it, because no other animal

is conscious enough to feel overwhelmed. Only man has that much consciousness that he can feel overwhelmed, flooded with something so much that either he starts crying or he starts laughing. And both capacities are tremendously needed.

Crying will help you to relieve your tensions; laughter will help you to dance, to sing. Both are interlinked. Crying prepares the way for laughter—your tears will cleanse your heart—and then laughter will arise. If the first process has started, the second is not far away.

THE BOOK OF THE BOOKS, Vol. VII

CRYSTALLIZATION A sannyasin has to be whole, because to be whole is to be holy. He has to be peaceful on the circumference and silent at the center. When silence and peace both meet, great bliss arises, and in that meeting you *become* one, integrated, bridged, all split disappears. That disappearance of divisions, splits, fragments, that becoming one, one piece, is the greatest achievement in life, because everything significant can happen only after it.

George Gurdjieff used to call it crystallization; that's exactly the right word. When your center and your circumference become crystallized, when they function as one unity in deep harmony and accord, your life has joy, grace, beauty. And these are the qualities which are needed before one can attempt to know God.

SCRIPTURES IN SILENCE AND SERMONS IN STONE

CULT The old is always a cult. Christianity is a cult! But it is a very strange thing: Christians call the new religious movements cults, sects, and themselves religions. Just the opposite is the truth: anything which is very old is only a cult, a sect. When Jesus is alive there is religion. When Buddha is alive there is religion. When Buddha is gone there is only a cult left.

A cult is the corpse of religion. A cult is only the footprints of the Buddhas on the sands of time, Buddhas disappear into timelessness, and on the sands of time the footprints are worshipped, as if those footprints are Buddhas.

I say to you that religion exists only in the presence of

a Master. The moment the Master leaves, the religion disappears.

It is just like the fragrance of a rose flower. The moment the rose flower disappears, its petals start falling back to the soil, the fragrance also disappears. Religion is the fragrance of the person who has become awakened. It cannot be caught in churches—you cannot catch hold of a fragrance.

THE WILD GEESE AND THE WATER

I have come across the news that the Dutch Government has made a commission of enquiry to investigate "impartially" about sects. Now, this is sheer stupidity! How can they enquire impartially? And the people, the majority of the people, who have been appointed to the commission are Christian Democrats. Now, how can Christians be impartial? And they call it *an enquiry into sects*. The very word "sect" is condemnatory. Christianity is a religion—and my sannyasins are a sect, a cult! This is the beginning of prejudice. Now, how do you define a cult or a sect?

When Jesus was alive, whatsoever he was teaching, and the people who were following him, were they a religion or a cult, a sect? Of course, in the eyes of the Jews—the established religion—it was a cult, a sect; it was not a religion. If it was religion, then Jesus could not have been crucified. A cult is something that takes you away from religion, that distracts you from the true religion, from the main path. Jesus was a cult when he was alive. Now, how can Christianity be a religion? If in the source it is a cult, if the seed is the cult, how can the tree be religion? And when Jesus was alive, *then* it was a cult, and now he has been dead for two thousand years and around his corpse a religion has grown. When Buddha was alive it was a cult, a sect; now Buddhism is a religion. So what is the definition? ... Jews were also very impartially enquiring about the phenomenon that Jesus was—very impartially. Hindus were enquiring into Buddha and his disciples *very* impartially. Now they are enquiring about me *very* impartially! And who are they to enquire? And why should they be worried? And not only are Christians worried—Hindus are worried, Mohammedans are worried, Jainas are worried, Buddhists are worried, Parsis, Sikhs. All the established religions are

worried because I am taking away their sons and their daughters, and the fear is: "What is going to happen to our tradition? . . ."

But religion is not a tradition, spirituality is not a tradition. If there had been no Krishna, I could still be; it does not matter. I am not standing on the shoulders of Krishna or Buddha or Jesus. I am standing on my own feet just as *they* stood on their own feet.

So religion is not a tradition: it is a heart-to-heart contact, it is a love affair. Christianity *died* with Christ; since then it has been only a cult.

The cultists in Holland are trying to enquire about religion! When I am dead it will be a cult, but while I am alive it is religion. That's my definition of a cult and of a religion: A religion means while the experience has still a heartbeat to it a cult is a corpse, the heartbeat has stopped. It *looks* the same, but it is no more the same. It is only a concept, a philosophy; the life has departed. It is only a cage—maybe a golden cage, but the bird is dead, the bird is no more alive. It will not sing any *more* or you can put gramophone records in it. That's what priests are: gramophone records. They go on repeating . . .

So tell those fools there that "You are cults and we are a religion!" And make a commission of enquiry, because only my sannyasins *can* be impartial! Here are Christians and Hindus and Mohammedans and Parsis and Buddhists and Jainas; in my sannyasins all the rivers are meeting and merging. It is an ocean! Only my sannyasins can be impartial—how can these Christians be impartial? They have already shown their faces, that they *are* Christians. They are already prejudiced that Christ is right, that the Christian dogma is right, that anything that goes against it is wrong. How can they enquire? Enquiry needs no *a priori* assumptions, no conclusions.

So *you can* make a commission of enquiry to look into what Christianity has done in two thousand years. All kinds of crimes have been committed—murder, rape, arson—all kinds of crimes have been committed by these so-called religious people. In fact, they have proved the greatest calamity to humanity.

CUNNINGNESS And people think that to be cunning is to be clever. It is not so—only mediocre people are cunning. A really intelligent person need not be cunning. He is intelligent and that's more than enough. Cunningness is a poor substitute, a plastic substitute for intelligence. The mediocre person tries to look intelligent; in that very effort he becomes cunning.

And the greatest cunningness is to be a hypocrite: to be one thing and to show something else. But then life will be easy. Buddha makes it clear: you will fit with other cunning people; they will understand your language.

What was the fault of Jesus? The only fault was that he was not cunning. What was the fault of Socrates? The only fault was that he was a really intelligent person, utterly innocent—full of intelligence but with no cunningness.

Cunningness is cowardice; intelligence is courage. And the greatest courage in the world is to be exactly what your consciousness tells you to be. And the greatest cowardice in the world is to follow others, to imitate others; then you remain artificial.

Why do people gossip? What must be the reason behind it? Why do they go on backbiting each other? This is the way of cunningness. They are not sincere people, they are not authentic people. They don't say what they want to say to you, but they have to say it otherwise they will remain burdened with it. Hence gossiping: they can't say the truth to your face, they have to say it behind your back. And they say it with a vengeance, naturally. They have to repress themselves in front of you, they have to smile and show a false face, and they feel that they are being insincere, they feel that they are being ugly, they feel that they are being cowardly. They will take revenge. And this is their way of taking revenge: they will gossip about you, they will say things about you, they will invent things about you. And they will invent things about themselves too: they will pretend to be what they are not. They will magnify your faults and they will magnify their glories . .

Just watch yourself and watch others. What are people doing. Ninety percent of their energies are being wasted in being cunning: hypocrites, gossips—vain, meddlesome, dissolute. And, of course, when you waste so much of your

energy in such stupid activities you cannot have any decisiveness in your life, you cannot be committed, you cannot become involved in anything. And your old habits will always come to destroy all your commitments, your involvements. You will be just driftwood, you will be dissolute.

THE BOOK OF THE BOOKS, Vol. VII

CURIOSITY Curiosity is good, curiosity is beautiful, but don't stop at it. It is a good beginning, but not the end, because curiosity always remains lukewarm. It is an intellectual gymnastics.

It is good to be curious because that is how one starts the journey of inquiry into existence; but if one simply remains curious, then there will be no intensity in it. One can move from one curiosity to another—one will become a driftwood—from one wave to another wave, never getting anchored anywhere.

Curiosity is good as a beginning, but then one has to become more passionate. One has to make life a quest, not only a curiosity. And what do I mean when I say one has to make one's life a quest?

Curiosity creates questions, but your life never becomes a quest. Questions are many, a quest is one. When some question becomes so important to you that you are ready to sacrifice your life for it, then it is a quest. When some question has such importance, such significance that you can gamble, that you can stake all that you have, then it becomes a quest.

Curiosity is good as a triggering point for a quest, but there are many people who simply remain curious their whole life. Their life is a wastage; they are rolling stones—they never gather any moss. They remain childish, they never become mature. They ask a thousand and one questions, but they are not really interested in answers. By the time you have answered them, they have prepared another question ..

But these questions are never finished, because these questions are utterly meaningless, absurd—so they are never finished. One can go on asking and asking and asking, and the whole life can become just a wastage.

Its good to be curious as a beginning, but don't remain curious forever. You will need some more passion in order

to grow. Curiosity is not hot enough to transform your life. It is superficial, shallow. Your will have to create a longing to know truth, an immense, intense passion for truth.

Because that needs courage, because risk is involved, people go on thinking about questions. That is their substitute for the quest.

And this is the difference between philosophy and religion: religion is a quest, philosophy is only curiosity. The philosopher is never transformed by whatsoever he finds. He remains the same. For example, if you meet Aristotle you will not find any impact of his philosophy on his life, no, nothing of it. He will be as devoid of his own philosophy as you are. He only thinks, he does not live it. But if you meet the Buddha, then whatsoever he says, he lives it. He says only because he lives it; saying comes later on. Living comes first, living precedes it . . .

Let your curiosity be transformed here. Let it become a flame in your being, a quest .

I create enquiry here, not an enquiry that can ever be satisfied by anybody else—even I cannot satisfy it. I simply give you a thirst; I make you more and more thirsty. One day that very thirst will take you into your innermost shrine.

There truth waits for you. There God abides.

THE SECRET

CYCLES One thing you have to understand about is that the mind functions in a cycle. There are three cycles in human existence. The first is the physical. It takes twenty-three days to complete, and it affects a broad range of physical factors, including resistance to disease, strength, coordination, and the other basic body functions, and the sensation of physical well-being. The second cycle is emotional. It takes twenty-eight days to complete, just as it takes twenty-eight days in the feminine body for the menstruation to come. Just now science is becoming alert that even man has a kind of monthly period and that after each twenty-eight days it happens. The feminine period is visible and physical. Man's period is not visible and not physical; more psychological, more emotional, but it happens. The emotional cycle governs creativity, sensitivity, mental health, mood, perception of the world and ourselves.

When a woman is in the period, for three, four, five days she is in misery, sad, negative, dull, dead, feeling very low, jumpy, shaken. But women become accustomed to it because it is so visible. By and by they learn that it has to be so. so by and by they are not so miserable. It is an every-month thing and so visible, so things settle. But man's problem is more difficult. The period is there—the male period—but it is not visible and you don't know where it comes from and when it goes . . .

This is a twenty-eight day cycle in the body; it follows the moon. So whenever there is moon you will be more happy, and when there is no moon you will less happy . . .

And then finally, the third cycle. The third cycle is the intellectual cycle. It takes place over a thirty-three day period. It regulates memory, alertness, receptivity to knowledge and the logical and analytical functions. The first half of each period is positive and the second half, negative. Sometimes you have a period in the negative phase, others in the positive, and vice versa. When all the three cycles are in the positive, peaks of joy and ecstasy happen. And when all the three are in the negative, one lives in hell. Heaven means all the three are in the positive and hell is the other end. And to be free of both is *nirvana, moksha*, absolute freedom . . .

You have just to understand your phases, and you have to be a little more watchful. Start keeping a diary about these negative phases. Within three, four months, you will be able to make your chart, and then you can predict that next Monday you are going to be in a bad mood, and then be alert.

In ancient days yogis used to make such charts. The science of bio-rhythm was well-known and practiced in the Yoga and Sufi schools. And these charts were very helpful because if you know that for the first week of every month you become very very negative, then a few things can be avoided.

In that first week don't do anything for which you can repent later on; don't fight, don't get angry. The people who are really following those charts will not move out of their rooms. They will not do anything for those seven or four or three days, because whatsoever they do will be wrong.

And then you know when your positive mood comes. That is the time to relate, to go to people, to meet, and nothing will go wrong. You will be in a different state altogether ...

Watching this way, within six, eight months you will be able to become a witness, and then nothing disturbs. Then you know it is just part of nature—nothing to do with you. Seeing it, you start transcending.

DON'T JUST DO SOMETHING, SIT THERE

In fact there is a seven-year cycle in each life. We change each seven years—one cycle is complete. And all great changes happen between the end of the one cycle and the beginning of the second cycle.

First, at the age of seven the child is no more a child; a totally different world starts. Up to then he was innocent. Now he starts learning the cunningness of the world, the cleverness, all the deceptions, games; he starts learning to be pseudo, he starts wearing masks. The first layer of falsity starts surrounding him.

At the age of fourteen, sex, which was never a problem up to now, suddenly arises in his being... . And his world changes, utterly changes! For the first time he becomes interested in the other sex. A totally new vision of life arises and he starts dreaming and fantasizing. And this way it goes on . . .

At the age of twenty-one, again: now a power trip, an ego trip, ambition—now he is ready to go into some power trip, to attain more money, to become more famous, this and that. That is the age of twenty-one; again a cycle is complete.

At the age of twenty-eight, again: he becomes settled, starts thinking of security, comfort, bank balance. So hippies are right if they say "Don't trust anybody beyond thirty." In fact they should say "twenty-eight", because that is the time when a person a person becomes straight . . .

By the age of thirty-five again a change starts happening, because thirty-five is almost the peak of life. If a man is going to die at seventy, which is normal, then thirty-five seems to be the peak. The bigger cycle has come to half and a man starts thinking of death, starts being afraid. Fear arises. This is the age, between thirty-five and forty-two, where ulcers and blood pressure, heart attacks and all sorts of things

happen, Mm?—because of the fear. Fear creates all these things—cancer, TB. A man becomes prone to all sorts of accidents because the fear has entered into his being. Now death seems to be coming closer: he has taken the first step towards death the day he passes thirty-five.

At the age of forty-two a person starts becoming religious. Now death is not an intellectual thing; he becomes more and more alert about it and wants to do something, *really* do something—because if he waits any more it will be too late . . .

At the age of forty-two a person *needs* some religion just as at the age of fourteen he needed a woman or a man to relate to. Sexual relationship was needed; exactly the same happens at forty-two—now a religious relationship is needed. One needs a God, a Master, somewhere to surrender, somewhere to go and unburden oneself . . .

At the age of forty-nine a person becomes settled about religion. The search is over, he settles. At the age of fifty-six, if things go naturally and a person follows his rhythm, a person will start attaining a few glimpses of the divine.

At the age of sixty-three, if everything goes naturally, he will have his first *satori*. And if this happens at the age of sixty-three, that he has his first *satori*, he will die a beautiful death at the age of seventy. Then death will not be death—it will be a door to the divine, it will be a meeting with the beloved.

FOR MADMEN ONLY

Every seven years your body comes to a point where the old goes and the new settles—and there is a transitory period. In that transitory period everything is liquid. If you want some new dimension to enter into your life, that is precisely the moment.

In the same way exactly it happens also in the history of humanity as a whole. Every twenty-five centuries there comes a peak and if you can use that moment, you can easily become enlightened. It will not be so easy in other times. Because at that peak the river itself is flowing in that direction, everything is fluid, nothing is fixed.

Twenty-five centuries ago there were born: in India, Gautam Buddha, Mahavir the Jain; in China, Lao Tzu,

Chuang Tzu; in Iran, Zarathustra; and in Greece, Heraclitus—they are the peaks. Never before were such peaks attained, or if they were attained they are not part of history, because history starts with Jesus.

You don't know what happened these twenty-five centuries ago. Again the moment is coming, we are again in a fluid state: the old is meaningless, the past doesn't have any significance for you, the future is uncertain—the gap is there. And again humanity will achieve a peak, the same peak as there was in Heraclitus' time.

And if you are a little aware, you can use this moment—you can simply drop out of the wheel of life. When things are liquid, transformation is easy. When things are fixed, then transformation is difficult.

You are fortunate that you are born in an age when things are again in a state of liquidity. Nothing is certain, all old codes and commandments have become useless. New patterns have not settled in—they will settle soon; man cannot remain for ever unsettled, because when you unsettled there is *insecurity*. Things will settle again, this moment will not last for ever; it is only for a few years.

If you can use it, you can reach a peak which will be very, very difficult to reach in other times. If you miss it, this moment is missed for twenty-five centuries again.

THE HIDDEN HARMONY

D

DANCE When you dance meditatively your dance starts having a new flavor—something of the divine enters into it—because if you are dancing meditatively then the ego disappears, the *dancer* disappears. That is the whole art of meditation: disappearance of the ego, disappearance of the mind. The dancer becomes thoughtless, silent. The dance continues and *the* dancer disappears. This is what I call the divine quality: now it is as if God is dancing through you, you are no more there.

One of the greatest dancers of this age was Nijinsky, and there must have happened in him, by coincidence, a certain synthesis between dance and meditation. He was not the master of it, because he had never learned the art of meditation. It must have happened just as a consequence of his total effort to go into dance, his total commitment.

And a miracle used to happen once in a while: Nijinsky would take such high jumps, leaps in the air, which are not physically possible because of the gravitation of the earth. And the spectators were simply mystified; they would miss a few heartbeats. It was a miracle to see Nijinsky moving, as if there was no gravitation—he would take such high leaps and so easily!

And the second thing was, when he started descending he would come like a feather comes—very slowly, as if there is no hurry, as if the gravitation is not pulling him like a magnet. It is, according to scientific rules, impossible, but what can you do when it is happening? Even scientists observed Nijinsky and they were puzzled.

Again and again Nijinsky was asked, "How do you manage it?" He said, "That I cannot say, because when it happens I am not there. I have tried to manage it and I have always failed. Whenever I try to manage it, it doesn't happen. Once in a while when I forget myself completely, when I am utterly abandoned, it happens. It happens on its own; I cannot manage it. I cannot say that tomorrow it will happen. You are not the only one who is surprised. When it happens, I myself am surprised, utterly surprised, because I become weightless."

I AM THAT

Dancing is an experiment, an experiment to bring your body, your mind, your soul, in tune. Dance is one of the most rhythmic phenomena. If you are really dancing there is no other activity which creates such unity. If you are sitting, the body is not used; then you use only your mind. If you are running very fast, your life is in danger, then you use your body and you don't use your mind. In dance you are neither sitting nor running for your life. It is movement, a joyful movement. The body is moving, the energy is

flowing, the mind is moving, the mind is flowing. And when these two things are flowing they melt into each other. You become psychosomatic. A certain alchemy starts happening.

That's why you see a new kind of grace on the face of the dancer, it is alchemical—the body-mind meeting, merging, the body-mind becoming one tune, one rhythm, one harmony. When this harmony has happened then the third, the soul, starts entering into it. The soul can enter into your existence only when your body and mind are no longer in conflict, when your body and mind are deep in love, embracing, hugging each other ... that's what happens in dance. Then immediately you will find the third entering also. When the body-mind is really in harmony, when the two are no more two, the third enters. For the first time you become a trinity, a trimurti. Those are the three faces of God.

SUFIS: THE PEOPLE OF THE PATH, Vol. 1

There is nothing like dance as far as meditation is concerned.

So you have one of the most blessed vocations available to humanity. Your very work can become your meditation. So now dance with the idea that it has to be not just technically correct—that's okay; technically it has to be correct. But it has to be meditative. Bring a quality of silence into it. And while you are dancing, rather than manipulating yourself, relax; relax into it, let things happen. Rather than making them happen, rather than creating them, let them happen. Be more innocent in it, others will enjoy more. Wherever there is innocence, the door to the divine opens ... and a dancer can do immense work.

Now you will be my sannyasin, so dance as a sannyasin should dance. And provoke God before you go into dance. Remember me, and just think that you are dancing for God, not for ordinary people. God is your audience, and you have to disappear in the dance. When there is no ego and the dance is pure, then you will know exactly what it is for the first time.

All the old religions of the world were dancing religions. By and by they have disappeared, and instead of the dancing religions very dull and dead churches have arisen. I want

to bring all paganism back into religion—all the dance and celebration and the song. All kinds of wild joys have to be brought back into religion; only they can infuse spirit into it. Otherwise it is dead and people are just carrying its corpse. Sooner or later it has to be buried or burned unless we can bring wild joy back into religion ..

So dance!

DON'T JUST DO SOMETHING, SIT THERE

The religious person is one who has seen the fact that existence is not problematic; it is mysterious, it is miraculous. You dive deep into it. Celebrate it! Make a festival out of it. Sing, dance, love, pray, paint, create music—but don't try to solve it.

The musician is much closer than the philosopher; so is the poet much closer than the philosopher; so is the dancer even closer than the musician and the poet. Why is the dancer so much closer? Because in the dance you dissolve: the dancer disappears and only the dance remains. Dance is one of the deepest meditations possible.

In India we have conceived of God as the dancer, Nataraj. That's very significant, because when a painter paints, immediately he becomes separate from the painting. If the painting remains in his being, he is one with it. When it is yet hidden, just a seed, just a thought, a dream, then the painter is one with his painting. The moment he has painted it, poured it on the canvas, he has become separate from it. Duality has arisen. So is it the case with the poet, so is it the case with the musician.

Only the dancer has something unique: the dancer remains one with the dance. Even when he starts dancing, the unity is not broken, there is no duality. Utter oneness. In fact, when the dancer is thinking about the dance there is a duality—the idea of the dance and the dancer—there is a subtle duality. The moment he starts dancing even that duality disappears. Then the dancer is the dance. There is no dancer separate from the dance, no dance separate from the dancer. This is *unio mystica*.

God is a dancer. That means he has not painted the world; otherwise he would have become separate from it. It is not

his poetry; it is not his music. It is his dance. He is in it, he is it—right this very moment, these green trees, and the sun pouring its gold through them, and the call of the bird, and you sitting in silence, just being with me for no particular reason, just enjoying this moment, this silence. This is it.

THE SECRET

Dance is immensely valuable. Dancing should become a natural phenomenon for everybody. It was once; it is still in very primitive people. It is not that a few people dance—there are no dancers; everybody is a dancer. Dancing is a general activity, like breathing. There are still tribes, small tribes in India in deep forests; their whole life is dance. They cannot believe that there are people who don't dance, because they cannot believe how you can live without dancing! Life will be almost nil.

Their whole life revolves around dance. Each and everything becomes an excuse for dance. Each night is a dancing night and the whole tribe dances; small children, women, men, old women ... no barriers of age. Dance is for all because dance is equivalent to life. Man has missed much.

Bertrand Russell has said somewhere that he was always in favor of civilization, culture; he was a rational man. But when he came across a primitive tribe in Africa his whole idea of civilization simply fell down flat on the ground, and he started feeling very jealous. He writes, "In that moment I was ready to drop all culture and all civilization if I could know how to dance again."

My sannyasins have all to be dancers, and no excuse should be missed; each excuse has to be used as an opportunity to dance. Somebody's birthday, dance; somebody has died, dance. Somebody is ill, dance around him. Somebody is going for a journey, give him a farewell dance. Somebody is coming; welcome him with a dance. Make it a point that the more you dance, the more you are in tune with God.

When you dance it is God who dances in you; that's why it is so beautiful. Whenever you dance you are no more separate, you don't have a split. You are no more body-mind;

you are no more this and that. You don't have alternatives. All alternatives disappear, all dualities disappear. In fact there is no dancer and the dance; there is only dance!

ONLY LOSERS *CAN WIN IN THIS GAME*

See also Blocks

DANGER In dangerous situations the mind stops automatically. Why? Because mind is a mechanism and it can work with only routine things—that which it has been trained to do.

You cannot train your mind for accidents; otherwise they would not be called accidents. If you are ready, if you have passed through rehearsals, then they are not accidents. "Accident" means that the mind is not ready to do anything. The thing is so sudden, it leaps from the unknown. Mind cannot do anything. It is not ready; it is not trained for it. It is bound to stop unless you start something else, unless you start something for which you are trained.

That is why dangers have a secret appeal, an intrinsic appeal: they are meditative moments. If you race a car and it goes beyond 90 miles per hour, and then beyond 100 and then 110 and beyond 120, then a situation comes in which anything *can* happen and you will not be able to do. Now really, the car is beyond control, going beyond control. Suddenly the mind cannot function; it is not ready for it. That is the thrill of speed: because a silence creeps in; you are thrown to the center.

THE BOOK OF THE SECRETS, *Vol. II*

DARKNESS Darkness has many beautiful things about it. When it is light you can make distinctions: "This is beautiful, that is ugly. This is right, that is wrong. This is a man, that is a woman." But when it is darkness all distinctions are lost: you don't know who is who, what is what. Darkness dissolves all distinctions—darkness is a state of non-distinctions. Light is always shallow, darkness has depth. Light is always momentary—it depends on certain fuel.

Even the sun is going to die one day—the scientists say that perhaps after four million years, because its fuel is being used every day, twenty-four hours a day; one day it is going

to be exhausted. Many suns have died before; this sun cannot live forever. It has a lifespan; just as a candle burns, slowly slowly, and by the morning it is gone.

All light is momentary, but darkness is eternal because it needs no fuel. It simply is. It is independent; it has no cause. Hence darkness has some symbolic meaning which comes very close to the existence of God.

THEOLOGIA MYSTICA

Just like the seed that starts its life in the darkness of the soil, or the child that starts its life in the darkness of the womb, all beginnings are in the dark, because darkness is one of the most essential things for anything to begin.

The beginning is mysterious, hence darkness is needed. And the beginning is so delicate, that's also why darkness is needed. The beginning is also very intimate, that's also why darkness is needed. Darkness has depth and a tremendous power to nourish. The day tires you: the night rejuvenates . . .

The morning will come, the day will follow, but if you are afraid of the darkness then the day will never come. If one wants to skip darkness then the day is impossible. One has to go through the dark night of the soul to reach to the dawn. Death is first, then life is.

In the ordinary sequence of things birth is first, then is life, but in the inner world, in the inner journey, it is just the opposite: death is first, then is life.

THE SHADOW OF THE BAMBOO

DARSHAN A parable .

*He said, "I see," and they said, "He's crazy—crucify him."
He still said, "I see," and they said, "He's an extremist,"
and they tolerated him.*

And he continued to say, "I see," and they said,

"He's eccentric,"

and they rather tilted him and smiled at him.

And he stubbornly said again, "I see," and they said,

"there is something in what he says,"

and they gave him half an ear.

But he said—as if he had never said it before—"I see."

*And at last they were awake, and they gathered
about him
and built a temple in his name . . .
and he only said, "I see."*

That's what I'm saying—"I see." I go on saying the same thing again and again—that I see. The day you hear it in deep awareness, you will also be capable of seeing. There is nothing else to say. I see—you can also see, and that seeing is the goal. In the East we call philosophy not philosophy—we call it *darshan*. *Darshan* means the capacity to see. When you come to see me it is called *darshan*. It means you have come to be with me, to see through me, with me, through my eyes. I am not conveying any message to you. I am simply shouting one thing—that I have seen and I am seeing and you are blind. If you are ready to risk, open your eyes and see—and God is here.

THE BUDDHA DISEASE

See also Physicians, 2nd Series

DARUMA DOLL In Japan they make a Daruma doll. Daruma is the Japanese name of Bodhidharma, one of Buddha's greatest disciples, who founded Zen in China; he is the first patriarch of Zen. Bodhidharma was his Indian name, Daruma is his Japanese name. They have made a doll in his name, in his memory; for centuries the doll has been made. It is one of the most beautiful dolls; it has a great message. You throw the doll any way, it always sits back in a Buddha posture; you cannot put it upside-down. You can throw it, you can tilt it, you can do anything with it, but they cannot shake or make Daruma fall. He always sits back again in the lotus posture, as Buddha used to sit.

The secret is: his top is not heavy, his bottom is heavy. He has a hollow head, an empty head; there is nothing inside. The head is so empty and the bottom is so heavy that naturally he settles back again into the Buddha posture. It is a beautiful doll. It was invented by the Zen monks for children to play with and the children are bound to ask, "What is the secret?" And the secret is that the head is totally empty—the secret is meditation.

DAY, HOLY God created the world in six days. The seventh day was his day—he rested. The seventh day belongs to him; hence it is called a holy day, it is divine. Relaxation is divine. The whole art of meditation is nothing but the art of creating a deep inner rest, a relaxed state of being. For six days you are involved in the world. A thousand and one things have to be done. On the seventh day you relax into yourself, you rest in yourself; it rejuvenates, it again resurrects you.

Rest is the way to belong to God. And if one knows the art of restfulness one can act and yet be in rest.

In the Jewish concept of God, and the Christian and the Mohammedan concepts, which are byproducts of the Jewish God . . . This is not so clear as in the eastern concept of God. The eastern concept of God is that his work is his rest. That is a far higher dimension. Then every day is a holy day; then there is no division. Your action and your meditation are not two separate things. Your creativity and your relaxation are two aspects of the same coin.

And that's how my sannyasins have to be. There is no need to find a separate corner in your life for meditation. Meditation should spread all over your life. Each moment should have the color of meditation. Even while working you should be at rest, you should remain centered. You should not get disturbed, distracted. Hence in the East there is no idea of a holy day. Before Christians came to the East there was no question of a holiday because the eastern God is continuously creative.

NO MAN IS AN ISLAND

DEATH Nothing is ever born and nothing ever dies. Things only move between manifestation and unmanifestation. They become visible, they become invisible. To become invisible is a resting place. Just as after each day you need deep sleep in the night to rejuvenate you, to make you again young and fresh, in the same way after each life you need death. Death is a deeper sleep along with nothing else. After each life your body is so tired you need a new body, a new manifestation. The old wave disappears, but the water in that wave remains in the ocean; it will come again in a new wave. The old is continuously becoming new—allow it. Simply allow life and go with it in deep trust.

This is what I call religiousness—this trust. It is not a belief. Belief is always in dogmas, creeds, theories, philosophies, ideologies. This is not belief, this is simply trusting existence. We have come from it, it is our source. We are not outsiders, we are insiders. And we will go back to the source—it is our source. Coming out of it is good, going back into it is good. *All* is good! To feel it brings rejoicing—all is good. That's the meaning of trusting in God: that all is good.

I AM THAT

The greatest mystery in life is not life itself but death. Death is the culmination of life, the ultimate blossoming of life. In death the whole life is summed up, in death you arrive. Life is a pilgrimage towards death. From the very beginning, death is coming. From the moment of birth, death has started coming towards you, you have started moving towards death.

And the greatest calamity that has happened to the human mind is that he is against death. Being against death means you will miss the greatest mystery. And being against death also means that you will miss life itself—because they are deeply involved in each other; they are not two. Life is growing, death is the flowering of it. The journey and the goal are not separate—the journey ends in the goal.

Death has to be taken as the crescendo. Then a different vision arises. Then you don't avoid death, then you are not anti-death—then you are thrilled by its mystery and you start enjoying it and contemplating it and meditating on it.

And death comes in many ways. When you die, that is only one of the forms of death. When your mother dies, that is a death to you too—because the mother was involved in you, she was occupying a great part of your being. And the mother has died—that part inside you has died. Your father will die, your brother, your sister, your friend. Even when your enemy dies, something will die in you, because the enemy was also involved in you. You will miss something, you will lack something, you will never be the same again.

So it is not only in your death that death comes; death comes through many ways. Death is always coming. When

your childhood disappears and you become a young man or a young woman, can't you see? Death has happened. The childhood is no more there, the childhood has died, that door is closed. You cannot move back, you cannot recapture it, it is gone forever: you have died as a child. And then one day the youth moves into old age: he has died again. There are a thousand and one deaths.

In fact if you look deeply, penetratingly, you will see each moment you are dying, because each moment you are changing—something is slipping out of your being and something is entering your being. Each moment is a birth and a death. You flow between these two banks, birth and death. Your river of life is possible only because of birth and death—and it is each moment that it is happening.

It happens very silently. You cannot hear its footsteps, it makes no noise. It goes on happening—and it happens so continuously that you don't see it, it is so obvious. The obvious is forgotten, it becomes part of your life. You only take notice of something which happens suddenly, you only take notice of something which is abrupt. And death is continuous—that's why you don't take any note of it.

And these are not the only forms of death; there are even more subtle forms of death. When you fall in love you die. Love is a death—death in its purity. And only those who are ready to die will be able to love. If you are afraid to die you will also be afraid to love. That's why love is missing in the world. People go on thinking about love—they fantasize about it but they don't move into it. Because love is death. And death frightens you.

Lovers die into each other. And only those who are ready to die into each other become lovers. Others are only playing the game. The game of love is not real love, it is phony. And millions of people go on being phony—because they are afraid of death, therefore they are afraid of love too. And love always brings death in. Love is a door for death and death is a door for love.

Or when you meditate, then too you die. Hence people are afraid of going into deep meditation. Every day somebody comes to me: "Now Bhagwan, it is happening. And I am frightened, I am frightened to my very roots. Meditation is happening; I feel a kind of disappearance. Now

protect me." He was eager to meditate—when it was not happening he was very worried about it. Now it is happening; that creates worry. And I know why—because when he was reading about meditation and hearing about meditation he became greedy about it, without becoming aware that it will lead one into a deep death.

Or you surrender to a Master. That is one of the most profound deaths: the ego dies and disappears. These are all deaths, and death is always coming.

You must have heard these famous lines of John Donne: "Any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls—it tolls for thee."

Whenever anybody dies anywhere, death knocks at your doors too. And not only a human being: a dog dies, a crow dies, or a leaf becomes pale and dies and drops from the tree—you are dying. Because we are involved in each other, we are parts of each other, we are members of each other. Man is not an island; we are all in a kind of togetherness. And death is happening each moment in millions of ways all around the world. Existence lives through death, existence renews itself through death. Death is the greatest mystery—more mysterious than life, because life is only a pilgrimage towards death.

THE REVOLUTION

When somebody dies you don't know what to do, you are very embarrassed. When somebody dies it is a great moment to meditate.

I always think that each city needs a death center. When somebody is dying and his death is very, very imminent he should be moved to the death center. It should be a small temple where people who can go deep in meditation should sit around him, should help him to die, and should participate in his being when he disappears into nothing. When somebody disappears into nothing great energy is released. The energy that was there, surrounding him, is released. If you are in a silent space around him, you will go on a great trip. No psychedelic can take you there. The man is naturally releasing great energy; if you can absorb that energy, you

will also kind of die with him. And you will see the ultimate—the source and the goal, the beginning and the end.

THE HEART SUTRA

Death knocking on the door is one of the greatest opportunities of life—the greatest, the suprememost opportunity. There is only one thing that can compete with it a little, that is love. But it can compete with it only a little.

When death knocks at the door, it depends on how you react to it. If you can react in a friendly way, in a receptive mood, death can be transformed into eternal life. If you cling to life, you are possessed by it; then you missed one opportunity more.

Death is going to happen to everybody—what excuse it takes is irrelevant, Hodgkins's or hiccups, it doesn't matter; those are just excuses. Death comes and death comes absolutely. Excuse or no excuse, it comes. In fact it enters our system the very moment we are born. Since that time we start dying. And it is good that it comes like shock, because many people die slowly, slowly. They never become aware and they cannot use the opportunity. People die in their beds; slowly, slowly they disappear in parts.

Mm? you will be dying wholesale. You can use the opportunity because it is there and now you know it. And you can transcend it too. The very shock can be a turnaround, a mutation. Use this shock joyously: dance and sing and continue to meditate. If you can die meditatively, lovingly, rejoicingly, hallelujah in your heart!

LET GO!

When somebody dies it is really something very deep happening. If you can just sit there and meditate many things will be revealed to you. Questioning is foolish. When death is there, why not meditate? Questioning may be just a trick to avoid the thing, it may be just a safety measure so as not to look at death directly.

I have watched when people go to burn or to cremate somebody—they start talking too much there. At the cremation ground they discuss many philosophical things. In my childhood I loved very much to follow everybody. Whosoever died, I would be there. Even my parents became

very much afraid; they would say, "Why do you go? We don't even know that man. There is need to go."

I would say, "That is not the point. The man is not my concern. Death—it is such a beautiful phenomenon, and one of the most mysterious. One should not miss it." So the moment I heard that somebody had died, I would be there, always watching, waiting, witnessing what was happening.

And I watched people discussing many things, philosophical problems such as: What is death? And somebody would say: "Nobody dies. The innermost self is immortal." They would discuss the Upanishads, the Gita and quote authorities. I started feeling: "They are avoiding. By just becoming engaged in a discussion, they are avoiding the phenomenon that is happening. They are not looking at the dead man. And the thing is there! Death is there, and you are discussing it! What fools!"

You *have to be silent*. If you can be silent when death is there, you will suddenly see many things, because death is not just a person stopping breathing. Many things are happening. When a person dies, his aura starts subsiding. If you are silent, you can feel it—an energy force, a vital energy field, subsiding, getting back to the center. If you watch you will feel ripples coming back in a reverse order, and when they are totally concentrated in the navel, you can see a tremendous energy, a tremendous light-force. And then that center leaves the body.

When a man "dies", that is simply a stopping of the breath, and you think he is dead. He is not dead: that takes time. Sometimes, if the person has been involved in millions of lives, it takes many days for him to die: that's why with sages, with saints, particularly in the East, we never burn their bodies. Only saints are not burned, otherwise everybody is burned because others' involvement is not so much; within minutes the energy gathers, and they are no more part of this existence; but with saints, the energy takes time. Sometimes it goes on and on—that's why if you go to Shirdi, to Sai Baba's town, you will still feel something happening; still the energy goes on coming; he is so much involved that for many people he is still alive. Sai Baba's tomb is not dead. It is still alive. But the same thing you will not feel near many

tombs—they are dead. By "dead" I mean they have accumulated all their involvement. They have disappeared.

When I am dead, don't bury my body, don't burn it, because I will be involved in you, many of you. And if you can feel, then a sage remains alive for many years, sometimes thousands of years—because life is not only of the body. Life is an energy phenomenon. It depends on the involvement, on how many persons he was involved in. And a person like Buddha is not only involved with persons, he is involved even with trees, birds, animals; his involvement is so deep, that if he dies his death will take at least five hundred years. And the meaning is here, because he will be a live force for five hundred years. It will take five hundred years for him to get out of the involvement totally.

When death happens, be silent. Watch!

All over the world, whenever you pay respect to a dead man, you become silent, you remain silent for two minutes—without knowing why. This tradition has been continued all over the world. Why silence?

The tradition is meaningful. You may not know why, you may not be aware, and your silence may be filled with inner chattering, or you may do it just like a ritual—that is up to you. But the secret is there.

AND THE FLOWERS SHOWERED

A materialistic culture, a materialistic society, tries to avoid death. Hence so many tricks have been invented. In the West, when a person dies you put a new dress on him, you paint his face, if she is a woman, then lipstick and eyebrows and everything. You make everybody feel that the person is not dead . . . a beautiful casket and flowers. This is just to avoid.

You don't want to see face to face that somebody who was alive a moment before is no more alive. You don't want to see death as it is. You put a mask even on death. People live masked while they are alive; when they die, then too they carry the mask. It is a trick, a technology, so that you don't face your own innermost fear. And everybody says that the dead person has gone to heaven, has gone to the world of God, that he is in paradise and will be very happy.

Once death is accepted joyously nothing can frustrate you. The whole problem, the crunch of all the problems, is death. Because we don't accept death there are a thousand and one rejections, then there is a great queue. You have to reject many things, because anything that reminds you of death has to be rejected. Anything that takes your security has to be rejected, anything that makes you insecure, you become frightened of. But those are all just echoes of death, far away echoes of death.

You hoard because you are afraid of death. You cannot leave a woman although the love is finished, although there is no more any joy, because the very idea of leaving . . . and death. How are you going to live alone? Now the woman or the 'man has become the habit. If the woman leaves, something in you will die, because you have learned to live with the woman. The woman has become a part, warp and woof, of your being. Some parts will fall, some chunks of your being will disappear, and that is fear, that is death. Once death is accepted, everything is accepted; then there is no problem.

And that is my message to you: start learning how to accept death. Death is as divine as life. Meeting is as divine as departing. To be together is as divine as to be alone. To be young is as divine as to be old. To be is divine, not to be is also divine, and both balance each other. Creation and uncreation both balance each other, and the whole game continues because of the two.

THE SUN BEHIND THE SUN BEHIND THE SUN

My sannyasins celebrate death too, because to me death is not the end of life but the very crescendo of life, the very climax. It is the ultimate of life. If you have lived rightly, if you have lived moment to moment totally, if you have squeezed out the whole juice of life, your death will be the ultimate orgasm.

The sexual orgasm is nothing compared to the orgasm that death brings, but it brings it only to the person who knows the art of being total. The sexual orgasm is a very faint thing compared to the orgasm that death brings. What happens in sexual orgasm? For a moment you forget that you are

a body, for a moment two lovers become merged into one unity, one organic union. For a moment they are not separate entities; they have melted into each other like two clouds which have become one. But it is only for a single moment, then they are again separate.

Hence all sexual orgasms bring in their wake a kind of depression, because you fall from the height. You reached a crescendo, and for only a fragment of a moment you remained on the peak and then the peak disappeared. And when you fall from that height you fall into the depth of depression.

This is one of the contradictions of sex: it gives you the greatest pleasure and also the greatest agony. It gives you ecstasy and agony both. And each time you reach an orgasmic state you know that it will disappear, and then there is disillusionment, disappointment.

Death gives you the ultimate in orgasmic joy: the body is left behind forever and your being becomes one with the whole. It is immeasurable. To become one with a single person gives you so much joy, just think: how much joy will happen in becoming one with the infinite! But it does not happen to everybody who dies, because the people who have not lived rightly cannot die rightly either. The people who have lived in deep unconsciousness will die in deep unconsciousness. Death will give you only that which you have lived all your life; it is the essence of your whole life.

If your life was of meditateness, awareness, witnessing, then you will be able to witness death too. If your whole life you remained cool, centered in different situations, death will give you the ultimate challenge, the ultimate test. And if you can remain centered, calm and cool and watching, then you will not die an unconscious death, your death will bring you to the ultimate peak of consciousness. And then, certainly, it has to be celebrated.

So whenever one of my sannyasins dies we celebrate, we dance, we sing. We give him a good farewell ...

Yes, my sannyasins celebrate death because they celebrate life. And death is not against life; it does not end life, it only brings life to a beautiful peak. Life continues even after death. It was there before birth, it is going to continue after

death. Life is not confined to the small space that exists between birth and death, on the contrary, births and deaths are small episodes in the eternity of life.

COME, COME, YET AGAIN COME

A man who is alert and aware, a man who is a man in the real sense—integrated, centered, grounded—will laugh in the face of death.

Mansoor laughed when he was being killed. He laughed so loudly that the people who were killing him could not contain their curiosity. They asked, "Mansoor, what is the matter? Are you mad or something? Why are you laughing?"

He said, "I am laughing because you are killing somebody else. This body is not Mansoor—I am not it. If you think I have committed a crime by declaring myself God, then punish *me*. Why are you punishing this body? This poor body has done nothing. Why are you cutting my legs and my hands? It is like punishing the house of a man who has committed a crime—this is sheer stupidity. That's why I am laughing."

These people must have felt very embarrassed. And finally when they were going to cut his tongue ... because Mansoor was killed in a far more inhuman way than Jesus. He was cut piece by piece: his legs were cut, then his hands were cut, then his eyes were taken out, then his nose was cut, then his tongue was cut, and then his head was cut. Nobody ever before or after has been tortured in such a cruel way.

Before they were going to cut his tongue he laughed again, looking at the sky. They could not contain their curiosity again, because now he was not looking at them, he was looking at the sky. And they said, "You laughed at us, now why are you laughing and at whom?"

He said, "I am laughing at God! I am laughing at God because I am telling him, You cannot deceive me. Even if you come in the form of these butchers, I know you, I recognize you, I love you, I worship you, because even in these hands who are cutting me and killing me it is your energy and nobody else. You have come in beautiful ways to me; now you have come in a cruel way just to test me, whether Mansoor can recognize you in this way or not.' I am laughing at him. I am telling him, I can recognize you

in *any* form you come. Once I have recognized you I have recognized you forever! "

ZEN: THE SPECIAL TRANSMISSION

See also Physicians, 2nd Series

DEBATE And what is the difference between a debate and a dialogue? In debate you are not ready to listen to the other: even if you are listening, your listening is false. You are not really listening, you are simply preparing your argument. While the other is talking, you are simply waiting for your opportunity to argue back. You have a prejudice already there in you, you have a theory. You are not in search, you are not ignorant, you are not innocent, you are already filled, your boat is not empty. You carry certain theories with you and you are trying to prove them true.

A seeker of truth carries no theories with him. He is always open, vulnerable. He can listen. A Hindu cannot listen, a Mohammedan cannot listen. How can a Hindu listen? He already knows the truth, there is no need to listen. You try to make him listen but he cannot, his mind is already so filled that nothing can penetrate. A Christian cannot listen, he already knows the truth. He has closed his doors to new breezes, he has closed his eyes for the new sun to rise, he has reached, he has arrived.

All those who feel that they have arrived, can debate, but they cannot move in a dialogue. They can only clash. Then conflict arises and they oppose each other. In such a discussion you may prove something, but nothing is proved. You may silence the other but the other is never converted. You cannot convince, because this is a sort of war, a civilized war—you are not fighting with weapons, you are fighting with words.

THE EMPTY BOAT

DECISION When you are taking a vital decision to change something, great anxiety precedes it. That's natural. The anxiety simply says that the old is familiar and the new is unfamiliar—what are you going to do? The mind says "Cling to the old" and the being says "Go and explore the new." That is the anxiety. It always precedes any great decision.

But there is no need to take much note of it. It will disappear the moment you have taken the decision. It will remain there if you don't take the decision, it will persist. It will become a torture, it will be an agony, a nightmare. It can be relieved immediately; if you take the decision it is relieved. Then the mind relaxes. It knows "Now you have taken the jump there is no point in persisting." But you can wait—if you want to torture yourself you can wait a few days more.

My feeling is: just take the jump and let this anxiety disappear. Why waste energy in anxiety? The same energy can be used for the adventure. And always remember one thing: whenever it is a question of choosing between the old and the new, always choose the new because with the new something is possible. With the old you have lived and nothing has happened, so what is the point in going on repeating it?

LET GO!

DECISIVENESS Decisiveness is a very essential quality. There are many people who are incapable of deciding, who go on thinking. They waste their whole life in thinking whether to do this or not to do, to be or not to be. And they are always hesitating, they can't act. And without action life is futile. They can't decide, and without decision there is no possibility of your growth. Yes, one should look at all the possible alternatives, but not for too long. It should not become a habit. One should look at all the alternatives and then one should be able to decide. One should not wait for a perfect decision, remember, because in life there can never be any perfect decision.

I have heard about a man who was searching for a perfect wife. He died unmarried, obviously. When he was dying somebody asked, "You have traveled all over the world. You searched for a perfect wife. Couldn't you find a single woman who was perfect? " He said, "Yes, I came across a few but they were searching for perfect husbands!"

If one is a perfectionist one is doomed to fail. Perfectionists are indecisive people. Nothing satisfies them, everything falls short. Their ideal is too high. Everything seems to be unsatisfactory.

Decisiveness means knowing that life is imperfect and life is short—knowing that we have limitations, yet we have to decide. Alternatives are limited, we cannot wait forever. Once you decide then you go wholeheartedly into it; you risk all. One has to be a gambler, then only something is possible: growth is possible, a new birth is possible, a new being is possible. Otherwise nothing is possible. Decisiveness is absolutely necessary.

EIGHTYFOUR THOUSAND POEMS

DECONDITIONING Deconditioning is possible only through negations, never through affirmations. Affirmation is the way of conditioning the mind. You have to negate: *neti, neti*. The Upanishads say: "Neither this nor that." You have to go on negating till nothing is left to negate. When there is absolute emptiness and no content is left to be negated anymore, this is the state of a deconditioned mind.

A deconditioned mind is not a mind at all, it is a no-mind. And how can you achieve a no-mind through affirmations? Affirmations mean that you are repeating something constantly, creating an atmosphere of autohypnosis. That's what people have been doing for thousands of years. This will be the destruction of all freedom and all possibility of freedom. It has to be stopped.

Affirmations, whether repeated in the old, primitive way or done by a more scientific, technological methodology, are the same. Man needs to be totally free of all conditionings. And that is possible only through absolute negation. Only pure consciousness is left and everything else is negated. Just the watcher is left and nothing to watch. The seer is left and nothing to see. The experiencer is left and nothing to experience.

That's what we in the East have called "the witness". And that is transcendence—transcendence of all bondage, transcendence from body, mind, and all the limitations that body and mind impose upon you. *Nirvana* is possible, absolute freedom is possible, but only via the negative.

WALKING IN ZEN, SITTING IN ZEN

It is really miraculous that a few people like Buddha, Lao Tzu, Mahavira, Krishna, escaped from this programming,

conditioning process of society. It is certainly a miracle! I don't call it a miracle when Jesus walks on water—even if he does, so what?—but I call it a miracle that he escaped from the Jewish conditioning. This is a miracle, a true miracle . . .

So I don't call resurrection a great miracle, but getting out of the Jewish tradition, getting out of the Jewish conditioning is certainly a miracle. Buddha getting out of the Hindu fold, the Hindu mob psychology, was doing a tremendous act, a great rebellion—effacing the whole mind. That's what he did for six years continuously; people think he was meditating . . .

Meditation, in fact, is a blanket word; it covers many processes, and the basic process is de-programming. For those six years he was simply de-programming himself, getting out of the clutches of Hinduism. The moment he was completely out he became enlightened.

PHILOSOPHIA ULTIMA

Meditation takes you beyond all conditionings, it is a process of unconditioning. And when you are completely unconditioned, all the springs of love in you start flowing.

I CELEBRATE MYSELF

DEFENSE The mind is very afraid of love, so you have to consciously drop those defenses, otherwise love will never happen. You can go on giving; giving is not difficult for the mind. The ego remains perfectly guarded. In fact it feels very good, enhanced, that you are giving love, sharing love; you have so much love to give. The problem arises only when you have to take it; somebody is giving and you have to receive it. When you become the receiving end, then the problem arises. When you are giving you have the upper hand.

When you are receiving you have to be humble, because only in deep humility can love be received. That's the problem. The ego cannot allow itself to be humble, because in humility it disappears. So whenever I say, "Love", people think they have to love, but that is only the beginning. The culmination comes only when you receive and when you

allow others to love you. Then you are completely defenseless. Then you don't know where you are going, what is happening to you.

So you still have to do it self-consciously, otherwise you will not be able to do it. You have to be consciously alert. And whenever you feel that you are blocking, somebody is giving and you are becoming hard, stiff, and not allowing it in, relax. Say, "Yes". Make "yes" your mantra. Whenever you see that something deep down is going stiff, hard, won't allow any penetration, say yes and relax.

Love is such a tremendous phenomenon, such a vital energy, that people are afraid; it is a whirlwind. It can take you . . . nobody knows. Where it will land you is not predictable. It is so wild that one thing is certain—that if you allow it, you will pass through a death. Something will be born out of you, but you don't know that man. In Zen, they call that man "the man of no titles", nameless. The Bauls call that man "the essential man"—Adhar Manush ..

When all defenses are gone, you are gone. Then something is there but you cannot say that it is you. It is so vast, you cannot confine it to any name, to any form. Then the man of no titles is born. It is an essential man. It has nothing to do with you or with me, or with anybody else. It is our essential being . . . nameless, formless, without any adjectives. That's why they call it "without any titles".

DANCE YOUR WAY TO GOD

DEFINITION Ordinarily time means something momentary, limited; it comes and goes. Eternity means that which never comes and never goes but always is. It is not momentary; it is permanent, absolutely permanent. But from where do you get the idea of permanency? You get the idea *from* time. What is your eternity? What is the definition of your eternity? Timelessness. But the definition, the very definition, comes from time.

If you look at our definitions you will be very much surprised: all your definitions are tautologies. If you look in the dictionary to inquire what matter is, the dictionary will say "not mind". Then look for what mind is, and the dictionary says "not matter". Nothing is defined. You don't

know matter, you don't know mind. When it comes to define matter you simply use "mind", which is *as* unknowable as matter itself, *as unknown, as undefined* as matter itself. You are trying to define one indefinable by another indefinable. But that's how our whole language is.

If somebody asks, "What is light?" you will say, "Not darkness." "And what is darkness?" "Not light." And you feel perfectly at ease, and you think you have defined things. But what you have done is just deceived the other person and yourself too. Rather than accepting your *agnosia*, accepting your ignorance, you have deceived yourself that you know. That's how we go on defining.

Very rarely there is a man who stands, stops and looks at words. All words are deceptive.

THEOLOGIA M YSTICA

In the ancient days people were given worth by the society, by the church, by the state. It was given to them, and they were happy with that borrowed worth. They were ready to give everything for that. In fact they were slaves, but because in the bargain they were getting worth: somebody was a Christian and somebody was a Hindu and somebody was a Brahmin, the highest caste ... the society was stratified; it was a hierarchy, but everybody had a place of his own. Even if the place was very low, it was higher to a few other people. Everybody had a definite definition of who he was: a Christian, a Hindu, a Brahmin, a Catholic, a warrior.

In the modern world all that slavery has disappeared. It is a great blessing, but it has come in the disguise of a curse. It almost always happens like that: great blessings come like curses. Because they are so great they are incomprehensible to the old mind. They are so new that the old mind cannot cope with them, hence they look like curses.

The modern man is suffering from an identity crisis. Nobody knows who he is because nobody gives a definition. All old definitions have fallen down ...

And even if they are given, they are worthless, they don't help. Even if somebody says, "You are a Christian, why be worried? You are a Hindu"; that "God has created man in his own image—what more worth do you want to have?" *They all sound shallow, they don't make any sense. The*

whole context in which they were meaningful has disappeared. Now they are just fragments, out of context, having no meaning at all. In fact they look like rubbish ...

So these definitions don't make any sense. And these are the only definitions: that man is a rational being. Aristotle defined man; it worked for two thousand years. For two thousand years it was *the definition*, that man is the rational animal. But now we know far better: man is the most irrational animal that one can conceive of. Two world wars in such a small span of time—and man is a rational animal. Concentration camps of Adolf Hitler—and man is a rational animal. Germans butchering Jews—and man is a rational animal. And the story continues, it has not ended: Hindus murdering Mohammedans, Mohammedans murdering Hindus—and man is a rational animal! No man is rational. Just leave a few individuals—a Buddha, a Confucius, a Moses—leave them aside. They are exceptions, and the exceptions only prove the rule.

So after two thousand years, suddenly the definition doesn't make sense. Man commits suicide so easily that you cannot call him rational. Man lives through irrational desires, man lives through the unconscious—how can you call him rational? Aristotle has failed! And exactly like his, all other definitions have failed. Religions, philosophies, systems of thought, all have failed. Man is standing in a vacuum. It is natural to ask, "Who am I?"

But now one should not wait for the definition to come from the outside. Enough is enough! We have believed in Aristotle too long. Yes, a few definitions can still be given, but again they will fail because any definition that comes from the outside is not going to fulfill. And modern consciousness is so mature that it cannot be satisfied with these toys. Man knows too much about himself so no definition can contain him any more.

Now we have to enquire in a totally different way: we have to go in, rather than asking authorities. Authorities are irrelevant now. You have to go deep in meditation and face yourself. I cannot say that you will find a definition, but you will find being. Definition I cannot promise, because when you find being itself one thing more is found simultaneously: that it is indefinable.

Rather than asking for a definition, ask how to go in. You have being, so why bother about the definition? Why not have the taste of it? Why not jump into it? Why not encounter it? Why not look face to face? It will not give you a definition, but it will give you the experience that is far more profound. Once that experience is there, the desire for definition disappears. And it is possible! That's my whole work: to help you not towards a definition but towards an experience of your own being.

And the question of worth is exactly the same. No outside source can give you any worth any more. Only when you have reached your inner sources is intrinsic worth felt. *Intrinsic* has to be remembered. If somebody says you are beautiful, somebody says you are very intelligent, you may feel good because you are gathering a kind of worth. You are becoming worthy, significant, special, not just of the run, not just any Tom, Dick, Harry . . .

Anybody, no, but someone special, someone so unique. Anybody can tell you you have intelligence, beauty, wisdom, but it is coming from the outside; it can be taken away. Somebody else can say you are a fool, and the whole house simply topples down.

Now a totally different search is needed, something of intrinsic worth. And that is possible only when you come to the springs of your being. And then one need not be special; just being ordinary is more than enough. Just being ordinary is so beautiful, such a benediction, that who cares about being special? Then it is good to be Tom, Harry, Dick; it is perfectly good.

SNAP YOUR FINGERS, SLAP YOUR FACE AND WAKE UP!

DEJA VU *Deja vu* in itself is a reality, because you are not here for the first time; nobody is here for the first time. All are eternal pilgrims, journeying, journeying, from *one* life to another. And all that you have experienced, you have experienced many times; it can't be new. Existence moves in a circle, not in a line.

It is like the rotating wheel of seasons: you have seen many springs and again the spring comes. Again you hear the sound of the birds and it reminds you of other springs. You

see the flowers blooming and it reminds you of other bloomings. And they were almost alike. I say "almost"—I don't say that it is an exact repetition; nothing is ever repetition exactly. But it is so approximately alike that it is very difficult to make a distinction—hence *deja vu*. You again see the clouds floating in the sky and the sun and the birds and the trees. The spring has come again with all its joy .. and you have seen those springs many times!

So somewhere deep in your unconscious you are carrying all the memories of all the past lives. It is very, very possible that again and again you will come to situations which are alike and suddenly you feel as if it has happened before. And it *has* happened before! Maybe the actors were different, but how can they be very much different? Human beings are human beings after all.

For example, just listening to me, you can be surrounded by a sense of *deja vu*: you can start feeling you have listened to me before, the same way. I may not have been with you before but you may have listened to some other Master. And they have all the same look in the eyes, the same scent to their being, the same song to sing. Words differ but the rhythm, the constantly running underground rhythm is the same. So right now you can be caught in a *deja vu*.

You have listened to many more people before. It is not possible that you have come for the first time to a Master . . . How is it possible? For millenia you have been searching. It is impossible not to have come across . . . You may have come across a Jesus or a Buddha or a Krishna or a Rinzai or a Bodhidharma. Down the ages in so many lives how can you avoid not coming across a Buddha? It is not possible!

You may not have met me before—that's possible; that's not a problem—but someone very much like me. You may have looked with the same love at some other Master, with the same trust, with the same open heart, and again it is happening! You may have drunk from some other Master in the same way with such sensitivity and receptivity . . . and again it is happening! It can bring to your memory the floating fragrances of past lives, the nostalgia . . .

Deja vu happens to everybody but how strong it can be

depends—the strength depends on what type of barrier exists between this life and the past lives and other lives. If it is a China Wall, very thick, it is very difficult for things to cross over. And even if they cross, they become distorted. The wall distorts them and by the time they reach you the moment is lost ..

And it can be very very weird sometimes because when you go into it you can start feeling as if you are in a dream. You can start feeling as if you living a fantasy, not reality ... as if those people around here are not there; maybe it is just a memory. And that makes for a kind of weirdness. It can be scary too, it can frighten too; it depends on your interpretation ...

No, *deja vu* is a reality, because we have lived so many lives and we have loved in so many ways. We have been angry in so many ways with so many people. We have been friends and enemies, and all that is happening to you now has happened many many times before.

DON'T JUST DO SOMETHING, SIT THERE

DEMOCRACY See Capitalism

DENIAL It happened once: A woman was brought to me. She was a very beautiful person. Her husband died, and they had been married for only three months. And they had loved each other tremendously, against the whole society, the whole world. They had left everything just for their love. And suddenly the husband died. It was too much for the woman, the poor woman. She remained with closed eyes for three days. She wouldn't open them—because deep down she knew that if she opened her eyes ... the husband is dead, the corpse is there. People tried to persuade her, they did everything, but she would not open her eyes. And she would go on saying, "My husband is not dead. Who says my husband is dead? " They couldn't wait any longer: the body had to be burned.

The day they burned the body, the woman opened her eyes. But by that time she had lost the capacity to see!—a very deep investment. Eyes were perfectly okay, no physiological trouble. The medical doctors were amazed.

They said, "There is no problem! Everything is perfectly normal." But she couldn't see. It was as if somebody behind the eyes had stepped back; somebody who was standing behind the eyes and looking at the world had stepped back. Now the window was there, but nobody to look through it.

For four weeks she remained psychically blind. And in her blindness she was continuously saying, "Who says that my husband is dead? If he is dead, then where is his corpse? If he is dead then *where* is his corpse?" Even in dreams, in the night, suddenly she would start saying, "Who says my husband is dead?" And she knows! Deep down she knows that the husband is dead, but the mind would not like to believe it. The mind would like to live in an illusion. Even an illusion is beautiful if the husband is alive, and the reality will not be so beautiful if the husband is dead. They had really loved each other very deeply.

The woman was brought to me. I had known them before. When she came to me, she was behaving as if she was completely blind. Somebody had to help her. I said to her, "Your husband is very much troubled. Just this morning he has been to see me and he is suffering very much. Why don't you see!—and the medical experts say there is nothing wrong with your eyes." I talked as if the husband was alive—now this was too much. Suddenly she broke, fell down, started rolling on the ground, and said, "My husband is dead. Why do you say he has been to you this morning? He is dead!" And the eyes came back. Suddenly the stony feeling in the eyes disappeared—she was able to see.

What to do? What happened? Suddenly she realized a fact which she had been denying. Through the denial a false blindness had happened. Once she accepted the fact that the husband was dead, she screamed. I have never seen anybody scream that way. That must be what Janov calls the primal scream. From the very guts she screamed. It was not a scream done by her. It was a scream that possessed her whole being, every pore of it. The whole body-mind went into a volcanic state. The whole being trembled. It took almost half an hour for her to come back to normal. But the storm had gone and she was silent, and she looked at me and she thanked me.

This is the problem with every man. You know many things, but still you want to pretend against them. And there is no possibility of your ever being victorious against the truth. Nobody can be victorious. You can try for many lives more, as you have tried for many lives up to now, but against the truth there is no victory. Victory is always with the truth. You can create illusions, you can live in a blindfolded world of your dreams, you can live with closed eyes, but that makes no difference—your fictitious world is fictitious, and the truth is waiting there. And the more you live in the fictions, the more you will be afraid of their being shattered. This is the investment.

UNTIL YOU DIE

DEPENDENCE The miserable person is always dependent; he is dependent on the parents, he is dependent on the priest, he is dependent on the state, dependent on the politician. He basically hankers for dependence; he is not able to stand on his own. He cannot trust himself. He is in such a misery—how can he trust himself, his intelligence? He lives in a distrust of himself; he knows that "I am unworthy, I have failed, whatever I do goes wrong, everything turns sour, so it is better to listen to those who are in power."

It is one of the basic needs of the establishment to keep people miserable, only then will they be dependent. And when they are dependent they are obedient too; they cannot risk disobedience, they cannot revolt. They are trembling inside with fear; their guts are destroyed, their courage is crippled.

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

Love needs at least two people, it is a dialogue between two energies. But because the other is needed there is a limitation, it cannot be infinite. And because the other is needed there is a certain kind of dependence; hence lovers love each other but deep down they cannot forgive each other. They cannot forgive the other because they have become dependent, hence the constant quarrelling between lovers. It is very significant: why do lovers go on quarrelling? They should be the last to quarrel, but they are the

topmost quarrellers. Even enemies don't quarrel that much, in fact they don't meet! And lovers are together twenty-four hours a day, at each other's neck, fighting tooth and nail. Only once in a while are there love-breaks, otherwise they are wrestling; they are intimate enemies.

The reason for their enmity is very subtle and unconscious—it is the dependence. Nobody likes to be dependent on anybody else because freedom is the highest value of life. But if you want the joy of love you have to compromise and that compromise hurts. The other starts encroaching on your space, you start encroaching on the other's space.

Love is one kind of joy, but it is a very limited phenomenon. Unless one has known the other kind of bliss ... and that rarely happens. That comes through meditation. Meditation is the bliss of being alone, the art of being alone. When you are blissful in your aloneness there is no limit, nobody to interfere, nobody to encroach. You have the whole sky to yourself.

GOING ALL THE WAY

See also Interdependence, 2nd Series

DEPRESSION Remember this: Whenever you are depressed, wait for the moment that the depression goes. Nothing lasts forever; the depression will go. And when it leaves you, wait—be aware and alert—because after the depression, after the night, there will be a dawn and the sun will rise. If you can be alert in that moment, you will be happy that you were depressed. You will be grateful that you were depressed because only through your depression was this moment of happiness possible.

But what do we do? We move in an infinite regression. We get depressed. Then we get depressed because of the depression; a second depression follows. If you are depressed, that's okay. Nothing is wrong in it. It is beautiful, because through it you will learn and mature. But then you feel badly. "Why do I get depressed? I should not get depressed." Then you start fighting with the depression. The first depression is good, but the second depression is unreal. And this unreal depression will cloud your mind. You will

miss the moment that would have followed the real depression.

When depressed, be depressed. Simply be depressed. Don't get depressed about your depression. When depressed, simply be depressed. Don't fight it, don't create any diversion, don't force it to go. Just allow it to happen; it will go by itself. Life is a flux; nothing remains the same. You are not needed; the river moves by itself, you don't have to push it. If you are trying to push it, you are simply foolish. The river flows by itself. Allow it to flow.

When depression is there, allow it to be. Don't get depressed about it. If you want to remove it sooner, you will get depressed. If you fight it, you will create a secondary depression that is dangerous. The first depression is beautiful, God-given. The second depression is your own. It is not God-given; it is mental. Then you will move in mental grooves. They are infinite.

If you get depressed, be happy that you are depressed and allow the depression to be. Then suddenly the depression will disappear and there will be a breakthrough. No clouds will be there and the sky will be clear. For a single moment, heaven opens for you. If you are not depressed about your depression you can contact, you can commune, you can enter this heavenly gate. And once you know it, you have learned one of the ultimate laws of life: that life uses the opposite as a teacher, as a background.

Nothing is wrong; everything is for the good. This is what I call a religious attitude.

THE NEW ALCHEMY: TO TURN YOU ON

DESIRERS All desires are insane. Desire as such is insane because desire means living in the future, and the future does not exist at all. What exists is the present. To live in the present is the only sanity there is, but to live in the present you have to drop all desiring. Desire takes you away from now and here. Desire means fantasizing about the tomorrow. Desire means: "If this happens, if I can manage this, then I will live." You are sacrificing the present for the future, and the present is and the future is not. Sacrificing that which is for that which is not is insanity, sheer insanity . . .

But that's what you all are doing: sacrificing the present for the future, sacrificing that which you have for that which you have not yet and may not have ever. The tomorrow never comes. All that comes is always today, and you can become addicted to sacrificing the today for the tomorrow. Then you will go on doing the same thing your whole life—always sacrificing the now for something which is not . . .

Desires are crazy. They make you sad in two ways. If they are not fulfilled you will be sad, frustrated. If they are fulfilled you will be sad and frustrated, in fact, more so, because when your desires are fulfilled then you suddenly recognize you have been chasing shadows, illusions. You have been trying to catch hold of a rainbow; all that you find is that your hands are wet, that's all! . . .

All desires are insane! The only sanity is to be desireless. The only sanity is to be herenow. This moment is more than enough.

COME, COME, YET AGAIN COME

All desires are in the mind, even the desire for God, the desire for enlightenment, the desire for truth, for freedom—all desires. Desire as such is part of the mind. And mind is the barrier, not the bridge.

The last desire to leave is the desire for enlightenment. And, of course, because it is the last desire it becomes very intense. All the energies involved in all other desires—for money, power, prestige, et cetera—all become concentrated on a single desire, the desire for enlightenment. It imprisons more than any other desire because all other desires are divided: there are many millions of desires, and your energy is fragmented. But the desire for enlightenment, your whole energy pours into it. It is the thickest and the strongest chain that keeps you imprisoned, and it is the last to give away.

THEOLOGIA MYSTICA

One very significant thing has to be understood. In Sanskrit we use the word *kama* both for desire as such and for sexual desire. The same word is used for both, and there is a reason why the same word is used for both. To desire a woman or a man, or any desire at all—both are expressed by the same word, *kama*. The reason is very psychological, profound.

Sanskrit is one of the most profound languages of the earth, very deliberately evolved. That is exactly the meaning of the word *sanskrit*; sanskrit means consciously refined, consciously evolved.

For example, this same word being used for both desire as such and for sexual desire has a tremendously important message in it. All desire is basically sexual desire, that is the message in it. Desire as such has the flavor of sexuality in it. And you can observe it. This understanding is based, rooted in great observation. A man who is mad after money—watch his behavior, his being, look into his eyes, and you will be surprised: he loves money in the same way as somebody else loves a woman or a man.

Now psychologists have performed a few experiments. They have made a few cards, one hundred cards, ordinary playing cards, and just two, three cards of naked women are there inside the whole pack. They give you the whole pack, shuffled in such a way that the psychologist himself is not aware where the cards are which have the pictures of naked women. But he goes on watching the eyes of the person who is looking at the cards. He goes on looking at cards, and when he comes to a naked woman suddenly his eyes change, his pupils become big. That is automatic. He is not aware of what is happening, but immediately his pupils become so big—they want to take the naked woman in as much as possible, they open all the doors.

The same happens with people who are mad after money, money maniacs. Seeing a hundred rupee note their pupils immediately become big. They may not be interested in a woman ... And woman are aware of it, hence so many ornaments, and beautiful saris, and all kinds of arrangements which they make for these foolish people. They may not look at the face of the woman but they will be immediately interested in her necklace. They may be immediately interested in her earrings, her hair clip. If it has a diamond, a big diamond, they become interested in the diamond, and via the diamond they become interested in the woman. Their sexuality has become perverted, it has become focussed on money. And so is the case with power-hungry people, those who are after political power, those who want to become presidents and prime ministers and governors. Just seeing

the chair of the prime minister is enough, and their whole being is in a state of ecstasy, in a state of orgasmic joy. Just seeing it is enough. That is their goal.

Buddha is right to use the same word for both.

THE BOOK OF THE BOOKS, Vol. VIII

In fact you start seeking God only when God has already started seeking you. You move towards God only when God has stirred in the deepest core of your being. We are so unaware: that's why we think that it is our desire to seek the truth, to know the truth. We are so small that we can't have that great a desire. We are small, our desires are bound to be small. Our egos are tiny and their desires are trivia.

SCRIPTURES IN SILENCE AND SERMONS IN STONE

The energy called desire has been condemned for centuries. Almost all the so-called saints have been against it, because desire is life and they were all life-negative. Desire is the very source of all that you see, and they were against all that which is visible. They wanted to sacrifice the visible at the feet of the invisible; they wanted to cut the roots of desire so there would no longer be any possibility of life.

A tremendously great urge to commit total suicide has dominated humanity down the ages.

I have a totally different concept of desire. First: desire itself is God. Desire without any object, desire without being goal-oriented, unmotivated desire, pure desire, is God. The energy called desire is the same energy as God.

Desire has not be destroyed, it has to be purified. Desire has not to be dropped, it has to be transformed. Your very being is desire; to be against it is to be against yourself and against all. To be against it is to be against the flowers and the birds and the sun and the moon. To be against it is against all creativity. Desire is creativity.

The eastern scriptures are perfectly right when they say that God created the world because a great desire arose in him—a desire to create, a desire to manifest, a desire to make many from one, a desire to expand. But these are only metaphors: God is not separate from desire. Desire means a longing, a great longing, to expand, to become huge, to be enormous—as huge as the sky.



what I mean. Even in your ordinary desires, the basic thing is present. In fact what the man who wants to have more and more money really wants is not money but expansion, because money can help you expand. You can have a bigger house, you can have a bigger garden, you can have this, you can have that—your territory will be bigger, your freedom will be bigger. With more money you will have more alternatives to choose from.

The man who is after money may not know why he is after the money. He may himself think and believe that he loves money, but that is only on the surface of his consciousness. Go deeper into his unconscious, help him to meditate, and you will be surprised and he will be surprised to find that the desire for money is not really the desire for money, it is the desire to expand.

And the same is the case with all other desires ... If you watch carefully ... money, power, prestige, nothing satisfies; on the contrary, they make you more discontented. Why? Because when you were poor there was a hope that one day the money was going to happen and all would be settled and settled forever, and then you would relax and enjoy. Now that has happened, and there seems to be no sign of any relaxation. In fact, you are more tense than before, you are more anxiety-ridden than before ...

But desire in itself is not wrong. The desire for money, the desire for power, the desire for prestige, are wrong *objects* for desire—let it be very clear. By having wrong objects of desire, desire itself does not become wrong. You can have a sword and you can kill somebody—that does not make the sword something wrong. You can also save somebody with the same sword. Poison can kill and poison is nectar; in the wrong hands, nectar is poison.

This is the essential wisdom of all the Buddhas of all the ages. What the priests say is one thing; what the Buddhas have brought to the world is totally different, it is diametrically opposite.

Desire has to be purified and transformed, because it is your energy—you don't have any other energy. How to transform desire? One way, the ordinary way, the mediocre way, is to change the object: don't go after money, start going after God. You are frustrated with money: become religious.

Go to the church, to the temple, to the mosque. Let your desire have a new object called God—which is as illusory as the object called money, even more illusory, because what do you know about God? Money at least is something visible, objective; you have known it, you have seen it. What do you know of God? You have only heard the word. God remains a word unless experienced. God remains an empty word unless you pour some content into it through your own existential experience.

People, when they are frustrated with worldly desires, start changing the object; they start making other-worldly objects of desire: heaven, paradise, and all the joys of heaven. But it is the same trick, the mind is again befooling you. This is not the way of the intelligent person, this is the way of the stupid.

What is intelligence? Intelligence means the insight that no object can fulfill your desire. No object, I say, and I say it categorically, no object can ever fulfill your desire. Your desire is divine. Your desire is as big as the sky—even the sky is not a limit to it. No object can fill it. Then what is to be done? The intelligent person stops desiring objects. He makes his desire pure of all objects—worldly, other-worldly. He starts living his desire in its purity, moment to moment. He is full of desire, full of overflowing energy. His ordinary life becomes so intense. so passionate, that whatsoever he touches will be transformed: the baser metal will become gold, and the dead tree will come to bloom again . . .

Buddha escaped. Seeing the futility, he escaped in search of God, in search of truth. He replaced his desire for the world with the desire for God, truth, nirvana. For six years he worked hard. By the time he was thirty-five he was utterly spent. He had done all that was possible, humanly possible, to do. He was utterly spent. He had done all that was possible, humanly possible, to do. He fasted for months, meditated, practiced yoga. And in those days there were different kinds of schools. He went from one teacher to another, he practiced all possible methods. And one day it suddenly flashed.

He was crossing the River Niranjana. It is a small river—when I went to see the river I could not believe the story. The story says that he could not cross the River Niranjana,

he could not swim it, because he was so weak. The river is so narrow, the river is so small, but he must have been very weak from years of fasting. It is said that he had fasted so long that you could count his bones, his ribs. He had become simply bones, he was a skeleton; his stomach had completely disappeared, his stomach and his back had become one. He must have been really weak, he could not cross the river, and was hanging onto the root of a tree, having no energy to get out of the river.

In that moment, a great insight happened. Insights happen only in such moments. When the frustration is total, when the disappointment is complete, when the disillusionment is utter, when there is nothing left to hope for . that moment he saw the pointlessness of it all. The worldly objects were meaningless; he had had all of them and they did not satisfy. And those other-worldly desires were just as foolish as the worldly desires. In that moment, in that insight, he became objectless.

Let me tell you, the scriptures report it very wrongly—they say that in that moment he became desireless. But try to understand what I am trying to convey to you: he became objectless, not desireless. You cannot become desireless. Desire is your very life, your breath, your heart-beat; desire is your being. But certainly a transformation happened: he became objectless. This-worldly, other-worldly, all desires in toto disappeared as *objects—not* desire as energy. There was no object; pure energy was felt, a desiring for nothing, a pure desire moving nowhere, a pure desire herenow.

That very night he attained enlightenment. Having nothing to desire, he rested under a tree and fell asleep. For the first time he really slept. When there is nothing to desire, there is nothing to dream about either, because dreams are reflections of your desires. Dreams are reflections of your frustrations, dreams are reflections of your repressions, dreams reflect your day-life. That night there was no dream, it was a dreamless deep sleep.

Patanjali says dreamless deep sleep is closest to *samadhi*: just one step more, and you have come home. And that one step happened early in the morning. Rested, Buddha opened his eyes. For the first time in his life there was nowhere to go, nothing to do. For the first time in life he must have

been at a loss. Now what? There was nothing to cling to, nothing to hold on to. There must have been an utter emptiness. Time must have stopped. There was no program any more. Every day he used to get up with so many ideas to be cultivated, so many methods to be practiced, so many religious rituals to be done, and all that. Today there was nothing left! Utter emptiness.

But do you think he died? No, he was born. Objects were not there. Now the desire was pure—just a throb, a pulsation, just a passion for nothing in particular. Resting under the tree with open eyes, he must have been seeing the sky in the east becoming red, and then the sunrise. And with the rising sun and with the sky turning red, and with the last star of the night disappearing, he became enlightened.

What does this word "enlightenment" mean? It simply means desire was freed from all objects. He became pure love, compassion, pure life.

THE BOOK OF WISDOM, Vol. 1

So whether you succeed or fail in desire, you fail all the same. And when one desire fails it leaves many desires in its wake. One desire dies; it leaves many children around. Out of one desire a thousand desires arise, and so on and so forth it goes. The whole of your life you will be desiring and desiring and never feeling fulfilled. Fulfillment never comes through desire; fulfillment is the fragrance of a non-desiring mind.

When you feel fulfilled there will be no birth again because there will be no need: you don't have any hankering. When you feel fulfilled you are finished. Then your training on this planet is complete, then your training in this body is complete; you need not have another body.

ME OPEN DOOR

DESTINATION See Direction

DESTRUCTIVENESS Destructiveness is itself not bad. It can be used in a very creative way. In fact nobody can drop destructiveness. The only difference between a creative person and a destructive person is of emphasis.

The destructive person is only interested in destruction.

Sometimes even if he creates something, he creates it to destroy it. If he makes a friendship, deep down he only makes it to destroy it. His pleasure is in destruction. Destruction is his goal. If he falls in love, he knows deep down that it is just to destroy something. How can you destroy love if it is not there? First you have to create it to destroy it.

The creative person has as much destructiveness as the destructive person, but the emphasis is around the other way. He destroys things to create. You have to demolish the old if you want to create the new. You have to destroy many things if you are really creative because there is no creativity without destruction. So a creative person is not without destructiveness. He uses destructiveness as a means towards creation, that is the only difference. Both have both the qualities.

So don't think that destructiveness is something wrong. You have to learn how to use it. It is a beautiful thing. The greater the creativity, the greater will be the destructiveness, because how can you create the new if you don't destroy the old? But you have to find ways how to use it in creative ways.

It is a great force. Channelized, it can become beautiful. Allow it to remain in chaos and it can become suicidal, because the ultimate result is to destroy oneself. How long can you go on destroying other things? One day the final result will come—you will destroy yourself. In fact you are getting ready for it. You destroy this and that—this relationship, that friendship, that person, this love—and one day you are simply fed up with all this. Now you want to destroy the final thing—yourself. That's why people become suicidal.

So I am not against destructiveness, but I am certainly for creativity. You have to harness all your destructiveness into some creative activity. You have many things which are needed to be destroyed. There is jealousy—destroy it. There is hatred—destroy it. There is aggression—destroy it. There is anger—destroy it. There is possessiveness—destroy it. These are all there. And you will become a Buddha if you destroy all these things.

THE PASSION FOR THE IMPOSSIBLE
DETACHMENT I will tell you one Zen anecdote. One

young monk lived near Kyoto. He was beautiful, young, and the whole town was pleased. They honored him. They believed him to be a great saint. Then one day everything turned upside down. One girl became pregnant, and she told her parents that this monk was responsible. So the whole town turned against him. They came, and they burned his cottage. It was morning, and a very cold morning, a winter morning, and they threw the child over to the monk. The father of the girl told him, "This is your child, so take the responsibility." The monk simply said, "Is this so?" And then the child started weeping, so he forgot about the crowd and began caring for the child.

The crowd went and destroyed the whole cottage, burned it down. Then the child was hungry and the monk was without any money, so he had to go to beg in the city for the child. Who will give him anything now? Just a few moments before he was a great saint, and now he is a great sinner. Who will give him anything now? Wherever he tried, they closed their doors in his face. They condemned him completely. Then he reached to the same house—to the house of the girl. The girl was very much distressed, and then she heard the child weeping and screaming, and the monk standing there just saying, "Don't give anything to me; I am a sinner. But the child is not a sinner. You can give milk to this child." Then the girl confessed that just to hide the real father of the child, she had taken the name of the monk. He was absolutely innocent.

So the whole town turned around again. They fell at his feet, started asking his forgiveness. And the father of the girl came, took the child back with weeping eyes, tears rolling down, and he said, "But why did you not say so before? Why did you not refuse in the morning? The child does not belong to you." The monk is reported to have said again, "Is it so?" In the morning he had said, "Is it so? This child belongs to me?" And in the afternoon he said, "Is it so? This child doesn't belong to me?"

This is how this sutra has to be applied in life. In honor and dishonor, you must remain "the unsame same". The innermost center must remain the same, whatsoever happens to the periphery. The periphery is bound to change, but you must not change. And because you are two, the

periphery and the center, that is why opposite, contradictory terms have been used: "Be the unsame same . . ." And you can apply this technique to all opposites: in love and hate, poverty and richness, comfort and uncomfort, or in anything, remain "the unsame same".

Just know that the change is happening only to your periphery. It cannot happen to you; it is impossible. So you can remain detached, and this detachment is not forced. You simply know it is so. This is not a forced detachment; this is not any effort on your part to remain detached. If you try not to remain detached, you are still on the periphery; you have not known the center. The center is detached; it has always been so. It is transcendental. It is always the beyond. Whatsoever happens below never happens to it.

Try this in polar situations. Go on feeling something in you which is the same. When someone is insulting you, focus yourself to the point where you are just listening to him—not doing anything, not reacting—just listening. He is insulting you and then someone is praising you. Just listen. Insult-praise, honor-dishonor: just listen. Your periphery will get disturbed. Look at it also; don't change it. Look at it; remain deep in your center, looking from there. You will have a detachment which is not forced, which is spontaneous, which is natural.

And once you have the feeling of the natural detachment, nothing can disturb you. You will remain silent. Whatsoever happens in the world, you will remain unmoved. Even if someone is killing you, only the body will be touched—not you. You will remain beyond. This "beyondness" leads you into existence, into that which is bliss, eternal, into that which is true, which is always, into that which is deathless, into life itself. You may call it God or you can choose your term. You can call it nirvana—whatsoever you like, but unless you move from the periphery to the center and unless you become aware of the eternal in you, religion has not happened to you neither has life happened to you. You are missing, simply missing all.

THE BOOK OF THE SECRETS, Vol. III

How to be sensitive and yet detached? These two things are not contraries, they are not opposites. If you are more

sensitive, you will be detached; or, if you are detached, you will become more and more sensitive. Sensitivity is not attachment, sensitivity is awareness. Only an aware person can be sensitive. If you are not aware you will be insensitive. When you are unconscious you are totally insensitive—the more consciousness, the more sensitivity. A Buddha is totally sensitive, he has optimum sensitivity, because he will feel and he will be aware to his total capacity. But when you are sensitive and aware you will not be attached. You will be detached, because the very phenomenon of awareness breaks the bridge, destroys the bridge between you and things, between you and persons, between you and the world. Unconsciousness, unawareness, is the cause of attachment.

If you are alert, the bridge suddenly disappears. When you are alert there is nothing to relate you to the world. The world is there, you are there, but between the two the bridge has disappeared. The bridge is made of your unconsciousness. So don't think and feel that you become attached because you are more sensitive. No. If you are more sensitive you will not be attached. Attachment is a very gross quality, it is not subtle . .

Meditate, become more sensitive, and take it as a criterion that you will go on becoming more and more detached. If you feel that attachment is growing, then you are erring somewhere in your meditation. These are the criteria. And to me, attachment cannot be destroyed and detachment cannot be practiced. You can only practice meditation—and detachment will follow as a consequence, as a by-product. If meditation really flowers within you, you will have a feeling of detachment. Then you can move anywhere and you will remain untouched, unafraid. Then when you leave your body, you will leave it unscratched. Your consciousness will be absolutely pure, nothing foreign has entered into it. When you are attached, impurities enter into you. This is the basic impurity: that you are losing your center and somebody else or something else is becoming your center of being.

THE BOOK OF THE SECRETS, Vol. V

This is my observation, that one should never make an

effort to change anything, because that effort is going to make things difficult rather than easy. It is the same mind that makes the effort.

For example your mind is attached to something, and now the same mind tries to detach itself. At the most it can repress, but it can never become a real detachment. For the real detachment to happen, the mind has to understand why the attachment is there. There is no need to be in a hurry to drop it; rather, see why it is there. Just look into the mechanism, how it works, how it has come in: what circumstances, what unawareness has helped it to be there. Just understand everything around it. Don't be in a hurry to drop it, because people who are in a hurry to drop things don't give enough time to understand them.

Once you understand, suddenly you see that it is slipping out of your hands; so there is no need to drop it. Nothing is there for any other reason than a misunderstanding. Something has been misunderstood, hence it is there. Understand it rightly—it disappears. All that is creating trouble is just like darkness. Bring light to it—and simply light, because with the very presence of light, darkness is no more there.

GET OUT OF YOUR OWN WAY

DEVICE The enlightened person has reached the highest peak of consciousness; his abode is on Everest. Now it is his freedom to speak according to the peak, the sunlit peak where he is, or to consider the people who are still in the dark valley, who know nothing about the light, for whom the peak of Everest is only a dream, only a "perhaps". This is the freedom of the enlightened person . . .

I speak in terms of where *you* are, I consider you, because if I am speaking to you, you have to be taken into consideration. I have to lead you towards the highest peak, but the journey will begin in the dark valley, in your unconsciousness. If I talk about *my* experience, absolutely inconsiderate of you, I am right, but I am not useful to you.

An enlightened person is never wrong, but he can be useful or he can be useless . . .

Gautam the Buddha defines truth as "that which works".

This is the ancientmost pragmatic definition of truth: "that which works"! All the devices are true in this sense: they work; they are only devices. The Buddha's word is *upaya*; *upaya* precisely means device.

Meditation is an *upaya*, a device. It simply helps you to get rid of that which you have not got in the first place—the ego, the misery, the anguish! It helps you to get free of it, but in fact it is not there . . .

For thousands of years you have been told the ego does not exist. Has it helped you in any way? There have been people who have told, in this country particularly, that the whole world is illusory, *maya*, it does not exist, but has it helped India in any way? The true test is there: whether it has helped, whether it has made people more authentic, more real. It has *not* helped at all. It has made people more deeply cunning, split, schizophrenic; it has made them hypocrites.

All the religions have done this, because they don't consider *you*. And you are far more important than the ultimate truth, because the ultimate truth has nothing to do with you right now. You are living in a dreamworld; some device is needed which can help you to come out of it. The moment you are out of it, you will know it was a dream—but a person who is dreaming, to tell him that it is all dream is meaningless . . .

That's what Krishnamurti is doing; it has been done by many people. Nagarjuna did it—Krishnamurti is not new, not in the East at least. Nagarjuna did it: he said, "Everything is false. The world is false, the ego is false, nothing exists. Because nothing exists you are already free. There is no need for any meditation, there is no need for any Master. There is no need to find any device, strategy, technique, because in the first place there is no problem. Why go on looking for solutions? These solutions will create more problems; they are not going to help." ..

And I know this is true, but to talk about this ultimate truth to people who are living in tremendous darkness is futile .

My approach is different from Krishnamurti's. I know that one day you will come to that point where nothing is

needed—no Master, no teaching, no scripture—but right now the scripture can be of help, the methods can be of help, and certainly a living Master can be of immense help.

The function of the Master is to give you that which you already have and to take away that which you don't have at all.

I AM THAT

The Masters down the ages have simply been devising methods to wake you up, to shake you up, into enlightenment. They have used all kinds of methods, all kinds of devices. But all those devices are arbitrary: they have no intrinsic value of their own. Their value depends on the Master and his artfulness, his skill. If somebody else tries those devices they won't work. It is not a science, it is an art, a knack.

The Zen Master may slap you, may throw you out of the door, may jump on you and beat you, but it works only in the hands of a Zen Master. If you do it you will find yourself beaten, that's all—or in jail. A Zen Master has a totally different vision of life, and slowly slowly he creates a certain energy field around himself where the device starts functioning. It cannot function anywhere else.

The Sufi Masters used their own devices. They were great device-makers. The most important Sufi tradition is called *Naqshbandi*; *naqshbandi* means the designers, the devisors. And strange devices they have invented. For example, Jalaluddin Rumi's Sufi dance, whirling, is a very strange device. In his hands it worked tremendously, because when you really whirl you become disidentified with the body. That's why children enjoy whirling so much: they feel a great upliftment. But for that certain preparations are needed; certain food, certain patterns of sleep, certain exercises have to precede it. Otherwise, if you suddenly start whirling, you will simply feel nauseous and nothing else; you may become sick. No enlightenment is going to happen through it. Everybody cannot do it. A preparation is needed for the device to work, because the device is arbitrary; it is a hothouse plant.

When the Master is alive he gives his life to his devices; the moment he is gone only dead formulas are left. And

people go on repeating those formulas for centuries. All those formulas appear stupid later on. In the hands of the Master they had a golden touch; without the Master, without the awakened one, they are just empty exercises . . .

Remember it: the great Masters cannot be imitated. They are unique, and they should not be imitated . . .

Avoid imitation! That's what has happened to all the great devices invented by the Masters: people go on imitating them literally, not understanding the spirit. And the spirit is the real thing to understand, not the letter . . . Methods that worked before are not going to work now.

Enlightenment is the most simple thing, but because man is very complex and as time passes man becomes more and more complex, he will need more and more complex methods.

I must be the first enlightened person who is using therapeutic groups as a help to meditation—for the simple reason that in the past man was so simple there was no need for him to pass through therapies first. He was healthier in a way, saner in a way—more authentic, true, sincere and honest. Modern man is cunning, very cunning and very repressed—so much so that he himself is not aware of what he has repressed in his being. And modern man is very clever; he is not simple. He is so clever that he can go on deceiving even himself. By deceiving others continuously he has become skilled at deceiving. The skill has become so ingrained that now no conscious, deliberate effort is needed for him to be cunning; he can simply be cunning without any effort on his part.

This changed situation demands new methods, new approaches, new windows—so new that your mind will be at a loss what to do. If your mind knows what to do, the device cannot be of any help. The mind, when it is unable to find a way out, is at a loss. That is the great, precious moment when something of the beyond can happen . . .

Modern man cannot be helped by Patanjali or Moses. It will need a totally new approach.

That's exactly what I am doing here. You need therapies so that much garbage can be thrown out of you. Therapy is catharsis; it brings you face to face with your own unconscious. No old method has ever been able to do it—it

was not needed in the first place, it was unnecessary. Sitting silently doing nothing was enough. But now if you sit silently doing nothing, that is not going to help. In the first place, you can't sit silently, there is so much turmoil inside. Yes, from the outside you can manage to sit just like the Buddha, a marble statue, still, but deep down are you still? The body can learn the trick of being still, but the mind is not so easily overcome. In fact, the more you force the body to be still, the more the mind rebels against it, the more the mind will try to pull you out of your so-called stillness. It takes up the challenge and explodes on you with a vengeance, and all kinds of thoughts, desires, fantasies, erupt. Sometimes one wonders where all these things go when you don't meditate. The moment you sit for a few moments' silence, all kinds of nonsense things start floating in your head, as if they were just waiting for you to sit for meditation so that they could come.

It was not so in the past. Primitive man was simple, primitive man never needed anything like a Primal Therapy group. He was already primitive! You have become so civilized that first your civilization has to be taken out of you. That is the function of Primal Therapy: it makes you again primitive, it brings you to the point of innocence. No primitive man ever needed anything like Encounter. His whole life was an encounter! . . .

Enlightenment is *seeing* your real being. And you have become so accustomed and attached to the unreal that you have to be hammered back into your reality.

I have devised dynamic, chaotic methods just to give you again a glimpse of your pure childhood when you were yet uncontaminated, unpolluted, unpoisoned, unconditioned by society, when you were as you were born, when you were natural. Society molds you into certain patterns. It destroys your freedom. It takes all other alternatives away from you and forces a certain alternative on you . . .

You need to be thrown back to your reality. And sometimes even cruel methods are needed. Zen Masters beating their disciples . . . you can't say this is a very compassionate method. It is a cruel method, but it arises out of great compassion. And sometimes what cannot be taught can be provoked by the Master slapping your face.

With the true Master, real work has to be done. The real Master works on you just like a sculptor with a chisel and hammer in his hand. He starts dismantling you, because that is the only way to transform you, to give you a new birth ...

I was without a Master. I stumbled in darkness on my own. It was hard work, it was maddening, because nobody was there even to give me hope, any guarantee, even to give me just a simple assurance that I was on the right track. I was moving into the uncharted sea without anybody encouraging me.

You are far more fortunate. I can tell you when you are right and when you are wrong.

THE BOOK OF THE BOOKS, Vol. III

DEVIL You cannot fight against the devil, because if you fight with the devil you take the devil very seriously, and to take the devil very seriously is to believe in him. The devil is created by your seriousness about him, your seriousness is his nourishment. It is by your being serious about him that you pay respects, that you feed him. And the more serious you become about him, the more frightened you are; the more frightened you are the more he will scare you. The devil has not to be taken seriously at all, and if you fight you cannot avoid taking him seriously

Where is the devil? It is some condemned part of you. And you cannot cut it out because it is so deeply a part of you that there is no possibility of separating it from yourself. So you can go on fighting, but you will never win.

The statement is beautiful: you cannot fight against the devil, you can only play with him.

And that's what I am teaching you here: be playful, nonserious. Yes, even with sex, anger, greed, everything that has been condemned down the ages, be playful with it. And then the miracle happens: if you are playful the devil starts evaporating, because it is seriousness that gives him shape and form and solidity. When you become playful about him, when you are not on guard, when you are not fighting, he is being starved; and when you are playful you take the very earth from underneath his feet.

THE GUEST

DEVOTION When you are absolutely empty then gifts go on arriving every moment from all directions and dimensions. One cannot be thankful enough; the grace is infinite. And out of this beauty and the experience of grace, devotion arises. That devotion is neither Christian nor Hindu nor Mohammedan, it has nothing to do with any creed, any dogma, any priesthood. One simply feels like bowing down to existence—to the trees, to the stars, to the moon, to the sun. One feels so grateful that there is nothing to say; all words fall short. One cannot even utter a prayer. One is prayerful but one cannot say a prayer; saying anything seems to be so futile, so inadequate. That is devotion.

Devotion is prayerfulness, so deep and so profound, so overflowing, that language, mind, thoughts, are left far behind. It is such a flood of love that it takes away everything. One is washed totally clean. This is the new birth Jesus calls the second childhood.

Jesus says unless you are born again you shall not enter into my kingdom of God. This is the birth he is talking about. Sannyas has to be just the beginning of this birth process.

FM NOT AS THUNK AS YOU DRINK I AM

DHAMMA "Dhamma" means many things. It means the ultimate law, *logos*. 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. Hence the other meaning of the word "dhamma"—the other meaning is justice, the equality, the non-hierarchic existence. Existence is absolutely communist; it knows no classes, it is all one. Hence the other meaning of the word "dhamma"—justice.

And the third meaning is righteousness, virtue. Existence is very virtuous. Even if you find something which you cannot call virtue, it must be because of your misunderstanding; otherwise the existence is absolutely virtuous. Whatsoever happens here, always happens rightly. The wrong never happens, it may appear wrong to you because you have a certain idea of what right is, but when you look without any prejudice, nothing is wrong, all is right. Birth is right, death is right. Beauty is right and ugliness is right . . .

But our minds are small, our comprehension is limited; we cannot see the whole, we always see only a small part. We are like a person who is hiding behind his door and looking through the keyhole into the street. He always sees things . . . yes, somebody is moving, a car suddenly passes by. One moment it was not there, one moment it is there, and another moment it is gone forever. That's how we are looking at existence. We say something is in the future, then it comes into the present, and then it has gone into the past.

In fact, time is a human invention. It is always now! Existence knows no past, no future—it knows only the present.

But we are sitting behind a keyhole and looking. A person is not there, then suddenly he appears; and then as suddenly as he appears he disappears too. Now you have to create time. Before the person appeared he was in the future; he *was* there, but for you he was in the future. Then he appeared; now he is in the present—he is the same! And then you cannot see him any more through your small keyhole—he has become past. Nothing is past, nothing is future—all is always present. But our ways of seeing are very limited,

Hence we go on asking why there is misery in the world, why there is this and that . . . why?! If we can look at the whole, all these whys disappear. And to look at the whole, you will have to come out of your room, you will have to open the door . . . you will have to drop this keyhole vision.

This is what mind is: a keyhole, and a very small keyhole it is.

If you see the whole, everything is as it should be—that is the meaning of "everything is right". Wrong exists not. Only God exists; the devil is man's creation.

The third meaning of "dhamma" can be God—but Buddha

never uses the word "God" because it has become wrongly associated with the idea of a person. And the law is a presence not a person. Hence Buddha never uses the word "God", but whenever he wants to convey something of God he uses the word "dhamma". His mind is that of a very profound scientist. Because of this, many have thought him to be an atheist—he is not. He is the greatest theist the world has ever known or will ever know—but he never talks about God. He never uses the word, that's all, but by "dhamma" he means exactly the same. "That which is" is the meaning of the word "God", and that's exactly the meaning of "dhamma".

"Dhamma" also means discipline—different dimensions of the word. One who wants to know the truth will have to discipline himself in many ways. Don't forget the meaning of the word "discipline"—it simply means the capacity to learn, the availability to learn, the receptivity to learn. Hence the word "disciple". "Disciple" means one who is ready to drop his old prejudices, to put his mind aside, and look into the matter without any prejudice, without any *a priori* conception.

"Dhamma" also means discipline.

And "dhamma" also means the ultimate truth. When mind disappears, when the ego disappears, then what remains? Something certainly remains, but it cannot be called "something"—hence Buddha calls it "nothing". But let me remind you, otherwise you will misunderstand him: whenever he uses the word "nothing" he means nothing. Divide the word in two; don't use it as one word—bring a hyphen between "no" and "thing", then you know exactly the meaning of "nothing".

The ultimate law is not a thing. It is not an object that you can observe. It is your interiority, it is subjectivity.

Buddha would have agreed totally with the Danish thinker, Soren Kierkegaard. He says: Truth is subjectivity. That is the difference between fact and truth. A fact is an objective thing. Science goes on searching for more and more facts, and science will never arise at truth—it cannot by the very definition of the word. Truth is the interiority of the scientist, but he never looks at it. He goes on observing other things. He never becomes aware of his own being.

That is the last meaning of "dhamma"; your interiority, your subjectivity, your truth.

One thing very significant—allow it to sink deep into your heart: truth is never a theory, a hypothesis; it is always an experience. Hence my truth cannot be your truth. My truth is inescapably my truth; it will remain my truth, it cannot be yours. We cannot share it. Truth is unsharable, untransferable, incomunicable, inexpressible.

I can explain to you how I have attained it, but I cannot say what it is. The "how" is explainable, but not the "why". The discipline can be shown, but not the goal. Each one has to come to it in his own way. Each one has to come to it in his own inner being. In absolute aloneness it is revealed.

THE BOOK OF THE BOOKS, Vol. I

DHAMMA, WHEEL OF

Subhuti asked:

"Will there be any beings in the future period,
in the last time,
in the last epoch,
in the last five hundred years,
at the time of the collapse of the good doctrine
who, when these words of the Sutra
are being taught
will understand their truth?"

Now you will be surprised: this is the time Subhuti is talking about, and you are the people. Twenty-five centuries have passed. Subhuti has asked about you.

Buddha has said that whenever a religion is born, whenever a Buddha turns the wheel of Dhamma, naturally, slowly slowly the wheel starts stopping. It loses momentum. Mm? You turn a wheel; it will start moving. Then by and by, by and by, a moment will come when it will stop.

When a Buddha moves the wheel of Dhamma, it takes two thousand five hundred years for it to stop completely. After each five hundred years, it goes on losing momentum. So those are the five ages of the Dhamma. After each five hundred years, the Dhamma will be less and less, decreased and decreased and decreased, and after twenty-five centuries

the wheel will stop again. It will need another Buddha to turn it for the coming twenty-five centuries ..

Buddha is talking about you. The Sutra is being read to you. Twenty-five centuries have passed, Subhuti has asked about you.

The other day I had told you that many of you will become Bodhisattvas, many of you are on the way. It is strange that Subhuti should ask such a question. And more strange is that Buddha says "Those people after twenty-five centuries will not be less fortunate than you but will be more fortunate."

Why? I have been telling you many times that you are ancient ones, that you have walked on this earth many many times, that you are not listening to Dhamma for the first time, that you have come across many Buddhas in your past lives—sometimes maybe a Krishna and sometimes maybe a Christ and sometimes maybe a Mahavira and sometimes maybe a Mohammed, but you have come across many many Buddhas, many enlightened people.

And you are fortunate to know so many Buddhas. And if you become a little alert, all the seeds that have been sown in you by the past Buddhas will start blooming, will sprout. You will start flowering.

Buddha says:

*"Known they are, Subhuti, to the Tathagata
through his Buddha-cognition.*

*Seen they are, Subhuti, by the Tathagata
with his Buddha-eye.*

Fully-known they are, Subhuti, to the Tathagata."

It is very mysterious, but it is possible. A Buddha can have a vision of the future. He can see through the fog of the future. His clarity is such, his vision is such, he can throw a ray of light into the unknown future. He can see. It will look very mysterious that Buddha sees you listening to "The Diamond Sutra". From your standpoint it seems almost unbelievable, because you don't know even how to see in the present. How can you believe that anybody can see in the future?

You know only one capacity: that is the capacity to look

into the past. You can only look backwards. You are past-oriented. And whatsoever you think about your future is not a vision of the future, it is just a projection of the modified past. It is not future at all. It is your yesterday trying to be repeated as tomorrow.

Something you have tasted yesterday and it was sweet and you want it again tomorrow: this is your future. You have been in love with somebody and you want to make love again in the future: this is your future. It is a repetition of the past. It is not future at all. You can't know what future is because you can't even know what the present is. And the present is available and you are so blind that you cannot even see into that which is already here.

But then, eyes open, you can see even into that which is not present, that which is going to happen. You can have glimpses of that. The way to see the future is first to see the present. One who can be absolutely in the present becomes capable of looking into the future.

This is ecstatic to even think that Gautam the Buddha had seen you listening to "The Diamond Sutra". In "The Diamond Sutra" you are talked about. That's why I have chosen it. When I came across these words, I thought, "This is the thing for my people. They must know that even they have been looked into by Gautam the Buddha; that something about them has been said twenty-five centuries before; that they have been predicted."

The wheel that Buddha moved has stopped. The wheel has to be moved again. And that is going to be my and your life-work--that wheel has to be moved again. Once it starts revolving it will have again twenty-five centuries' life. Once it starts moving it goes on moving for twenty-five centuries at least.

And it has to be done again and again and again because everything loses momentum, everything functions under the laws of nature—entropy. You throw a stone, you throw with great energy, but it goes a few hundred feet and it falls down. Exactly like that Dhamma has to be made again and again alive. Then it breathes for twenty-five centuries and then dies. Everything that is born has to die.

But Buddha says, "Subhuti, do not speak thus." Subhuti

must be thinking, "Only we are fortunate. We have listened to Buddha, lived with Buddha, walked with Buddha. We are fortunate, we are blessed people. What will happen after twenty-five centuries when the wheel of Dhamma has completely stopped moving?" He is thinking about you unfortunate people.

Buddha says, "Do not speak thus, Subhuti. Don't start thinking that only you are fortunate." That is a very subtle ego: "We are fortunate, nobody is so fortunate." Buddha immediately puts his hand on Subhuti's mouth:

*"Do not speak thus, Subhuti!
Yes, even then there will be beings who,
when these words of the Sutra are being taught
will understand their truth."*

And I know, here are people who understand the truth. Slowly slowly the morning is happening, the dark night is disappearing. Slowly slowly the seed is gaining ground, entering in your heart.

*"For even at that time, Subhuti,
there will be Bodhisattvas,"*

There are many here who are going to become Bodhisattvas. Just a little work more, just a little play more, just a little more effort into meditateness, just a little more pouring of energy, just a little more concentration of energy, avoiding of distractions, and it is going to happen. And it is going to happen to many. And you are the fortunate ones, Buddha says.

*"And these Bodhisattvas, Subhuti
will not be such as have honored
only one single Buddha ..
but on the contrary, Subhuti, those Bodhisattvas who,
when these words of the Sutra are being taught,
will find even one single thought of serene faith . . ."*

If you can even understand a single word of "The Diamond Sutra", if you can understand a simple look of my eyes into your eyes, if you can understand a simple gesture of my inner dance . . .

Buddha says:

... will find even one thought of serene faith,
 will be such as have honored
 many hundreds of thousands of Buddhas.
 such as have planted their roots of merit
 under many hundreds of thousands of Buddhas.
 Known they are, Subhuti, to the Tathagata
 through his Buddha-cognition.
 Seen they are, Subhuti, by the Tathagata
 with his Buddha-eye.
 Fully-known they are, Subhuti, to the Tathagata.
 And they all, Subhuti,
 will beget and acquire
 an immeasurable and incalculable heap of merit."

And you are the people Buddha is talking about. And you are the people I am depending on. The wheel of Dhamma has stopped. It has to be turned again.

THE DIAMOND SUTRA

DIALECTICS Tao is the first revelation, realization, of the fact that existence is polar. No other religion has been so clear about this tremendously significant fact. "Existence is polar" means that existence is not logical, it is dialectical; it is not Aristotelian, it is Hegelian.

Logic is simple, logic is linear; dialectics is a little more complex. It is not simple because dialectics is possible only if the opposite is also involved in it; if the opposite is not there, there will be no dialectics. There can be no electricity without the two poles, the positive and the negative. Electricity is not logical, it is utterly illogical—it is dialectical. There can be no humanity without the masculine energy and the feminine energy. Just think of a humanity consisting only of men or women: it will die, it will not be able to live, it will not have any energy to live. Energy is created by the friction with the opposite.

The Hegelian formulation is: thesis needs antithesis. Unless there is a thesis opposed by an antithesis there is no dynamism; life becomes stagnant. Matter is possible only if there is consciousness, and vice versa. The sky and the

earth, God and existence, the day and the night, summer and winter, birth and death, these are polarities opposed to each other. But the opposition is only apparent; deep down they are complementaries.

What Hegel discovered just two hundred years ago Taoists had discovered almost five thousand years before. They were the pioneers of dialectics; they were the first dialecticians of the world. They contributed one of the most important insights to existence: you will find it everywhere.

Life cannot exist even for a single moment without its opposite because it depends on the opposite. The opposition is only apparent; deep down they are complementaries. They have to be—they depend on each other. Man is not man without a woman, woman is not woman without a man; they depend on each other . .

The woman remains always to be discovered by the man, and vice versa. You cannot exhaust discovering a man or a woman. If you belong to the opposite pole it is an endless discovery; you will never come to a conclusion.

Existence is not logical, and it is good, otherwise there would have been only death and no life. If God were Aristotelian there would have been no life at all. There would have been peace all over—nobody to know it, nobody to experience it. It is good that God is Hegelian, that he has created polarities.

Tao talks about *yin and yang*; that is the most fundamental approach to understanding existence.

TAO: THE GOLDEN GATE, Vol. 1

DIALOGUE The seeker has to be silent, then God speaks. If *you* speak then God remains silent. Only one can speak. If you want to listen to the voice of existence itself then learn the art of being silent. Then disappear completely. Then just be there, available, open, receptive, and you will be flooded with truth, with light, and that light, that truth, will liberate you, will make you what you are supposed to be, what you intrinsically *need* to be. Your real destiny will be fulfilled. You will feel immense gratefulness and tremendous contentment.

But one has to learn the art of being silent, then a dialogue with existence happens.

Martin Buber, one of the most important Jewish thinkers of this age, has written a famous book, *I and Thou*, and he propounded the idea that prayer is an I-Thou dialogue. But he was just a thinker not a mystic—a philosopher but not a Buddha. He came very close, he almost stumbled on the truth—but stumbled. He guessed approximately but missed too.

As far as the word "dialogue" is concerned he is absolutely right, prayer is a dialogue. But when he said it is a dialogue between I and Thou . . . Because if I and Thou are there, there is going to be an argument. I and Thou can only fight and argue; a dialogue is not possible. The very idea of I is argumentative. The I says, "I am right, how can you be right?" So the word "dialogue" that he has come across is beautiful but it is only guesswork, so he can be forgiven.

GOING ALL THE WAY

DIET See Fat

DIGNITY See Character

DILIGENCE Diligence is what is needed to be a sannyasin. Only two things are needed: intelligence and diligence. Intelligence without diligence is impotent. Diligence without intelligence is blind. One is not enough, both have to be together—only then is your life enriched.

So be intelligently diligent. Act, but act through awareness. Do a thousand and one things in life but don't be controlled by unconscious instincts. Then slowly slowly life becomes such a divine experience. It is delicious! But one has to learn the art of tasting it. And all other arts are small compared to the art of living. These two things have to be remembered: be intelligent and be diligent.

EIGHTYFOUR THOUSAND POEMS

DIPLOMACY Diplomacy is a beautiful name for all kinds of cunningness. It is a beautiful label for all that is ugly. It

is an effort to cover human violence, human stupidity, human cunningness, behind a beautiful word. Diplomacy is simply an effort to dominate. It may be between persons, it may be between religions, it may be between countries—it does not matter. Even husbands and wives are in a diplomatic relationship. It is not only in politics, it is in our whole life.

When you see somebody and you feel, "Now my whole day is wasted; seeing this bastard early in the morning is a perfect indication that something wrong is going to happen, some calamity is going to happen to me," but you say to the man, "Hello! How are you? Glad to see you!" —that is diplomacy.

Diplomacy has entered into our blood. When you don't love your wife and pretend that you love her, it is diplomacy. When without any love you hug your children, just because it has to be done, because Dale Carnegie says so: How to Win *Friends and Influence People*.

Dale Carnegie is the prophet of the modern age. Dale Carnegie's book, *How to Win Friends and Influence People*, has sold next only to the Bible. It seems to be even more important than the Bible, because the Bible is being distributed free by the Christian missionaries and Dale Carnegie's book you have to purchase. And what he teaches is simply diplomacy.

He says that even if you don't mean it, at least a few times in the day remind your wife how much you love her. That's enough, because people don't bother about love; people live in words. If you say "I love you," that's enough. If you go on repeating, "I love you," that becomes a proof that you really love. This is a very ugly state of affairs. Humanity has fallen so low that Dale Carnegie becomes the prophet.

Diplomacy is not only political, not any more—it has entered into every arena of life. And wherever it enters it brings pseudoness, falsity; it destroys authenticity, sincerity, honesty. It makes you say things which you don't mean, it makes you do things which you don't mean. It makes you many instead of one; you become a crowd. You go on carrying many masks with you because you never know which mask will be needed in a certain situation.

And not only has man become diplomatic—even animals

who live with man become diplomatic, dogs become diplomatic. Watch a dog . . . A stranger comes to your house, knocks on the door. The dog starts two things: he starts barking and at the same time he wags his tail. This is diplomacy! Because he is not certain whether the man who has knocked on the door is really a friend of the master or not—it is better to keep your feet in both the boats, then whatsoever turns out to be right you can withdraw from the wrong one. Then you come out of the house and the dog sees that the stranger is a friend; the barking stops and the tail continues to wag.

Man contaminates everything; even innocent people like dogs are corrupted by human contact. You start teaching small children to be diplomatic. On the one hand you go on telling them, "Be true, be sincere, be honest," and then one day a man comes to the door and you tell your son, "Go and say that daddy is out. Now the boy is puzzled. What to do?

My own way in my childhood was to go out and say to the man, "Daddy says he is out." What else to do? One has to be true and one has to be obedient too. Now either I can be true or I can be obedient . . .

A religious person has to drop all diplomacy. He has to be authentic, sincere; he has to be as he is; no pretensions, no false personalities, no facades, just being utterly nude as you are, utterly naked in your reality.

The moment you can gather that much courage you will be so filled with joy . . . you cannot believe right now, you cannot even conceive right now, because it is our falsities which are like parasites on our being; they go on sucking our blood. The more falsities you create around yourself, the more miserable you become, the more you are in a hell.

To live in falsities is to live in hell: to live authentically is to be in heaven.

BE STILL AND KNOW

DIRECTION A destination is a very clear-cut thing; direction is very intuitive. A destination is something outside you, more like a thing. A direction is an inner feeling; not an object, but your very subjectivity. You can feel direction, you cannot know it. You can know the destination, you

cannot feel it. Destination is in the future. Once decided, you start manipulating your life towards it, steering your life towards it . . .

Direction is something alive, in the moment. It knows nothing of the future, it knows nothing of the past, but it throbs, pulsates here and now. And out of this pulsating moment, the next moment is created. Not by any decision on your part—but just because you live this moment and you live it so totally, and you love this moment so wholly, out of this wholeness the next moment is born. It is going to have a direction. That direction is not given by you, it is not imposed by you; it is spontaneous. That's what the Bauls call *Sahaja Manush*, the spontaneous man.

The spontaneous man is the way to the real man, to the essential man, to the God within. You cannot decide direction, you can only live this moment that is available to you. By living it, direction arises. If you dance, the next moment is going to be of a deeper dance. Not that you decide—but you simply dance this moment. You have created a direction: you are not manipulating it. The next moment will be more full of dancing, and still more will be following.

Destination is fixed by the mind; direction is earned by living . . .

Yes, direction *comes* out of living this moment. It is not something that you manage and plan. It happens, it is very subtle, and you will never be certain about it. You can only feel it. That's why I say it is more like poetry, not like prose; more like love, not like logic; more like art than like science . . .

Direction is very subtle, delicate, fragile. That's why everybody has chosen destination. Society tries to fix a destination for you. Parents, teachers, culture, religion, government: they all try to give you a fixed pattern of life. They don't want you to be free, left alone, moving into the unknown. But that's how they have created boredom. If you know your future beforehand, it is already boring. If you know that you are going to be this, it is already boring . ,

Destination belongs to the ego; direction belongs to life, to being. To move in the world of direction one needs tremendous trust, because one is moving in insecurity, one is moving in darkness. But the darkness has a thrill in it;

without any map; without any guide you are moving into the unknown. Each step is a discovery, and it is not only a discovery of the outside world. Simultaneously, something is discovered in you also. A discoverer not only discovers things. As he goes on discovering more and more unknown worlds, he goes on discovering himself also. The more you know, the more you know about the knower. The more you love, the more you know about the lover.

I am not going to give you a destination. I can only give you a direction—awake, throbbing with life; and unknown, always surprising, unpredictable. I'm not going to give you a map. I can give you only a great passion to discover. Yes, a map is not needed; great passion, great desire to discover is needed. Then I leave you alone. Then you go on your own. Move into the vast, into the infinite, and by and by, learn to trust it. Leave yourself in the hands of life, because life is God. When Jesus says, "Thy Kingdom come, thy will be done," he's saying this ... a great trust. Even if God brings death, there is nothing to be afraid of. It is he who is bringing death, so there must be a reason in it, there must be a hidden secret in it, there must be a teaching in it. He's opening a door.

The man who trusts, the man who is religious is thrilled even at the gate of death—he can give a lion's roar. Even dying—because he knows nothing dies—at the very moment of death he can say, "This is it!" Because each moment, this is it. It may be life, it may be death; it may be success, it may be failure; it may be happiness, it may be unhappiness. Each moment . . .

This is it.

This is what I call the real prayer. And then you will have direction. You need not worry about it, you need not fix it; you can move with trust.

THE BELOVED, Vol. 1

DISAPPEARANCE The dewdrop slipping from the lotus leaf is afraid; it is scared, it is hesitant. It knows that once it drops into the ocean it is lost; it will not have its own identity. It clings to the leaf.

Kahlil Gibran says: "Every river, before it meets the ocean, hesitates, looks back." All those beautiful mountains and

the plains and the people and the trees and the birds, the whole life of the river . . . and now suddenly a moment has come when it is going to disappear. It can't do anything; it has to disappear. But man can do something—that is the trouble. Man can turn back, man can run away. Many times in our lives we come very close to the ocean but because of our old patterns we start running away. We cannot gather enough courage to lose our identity, and without losing it one cannot feel bliss—and bliss is the door to the divine.

Being a sannyasin means taking a jump into the ocean—not looking back, not even giving a second thought. As the ocean comes close, dance, rejoice and melt into it.

EVEN BEIN' GAWD AINT A BED OF ROSES

You are not afraid of the ordinary death; you are afraid of what Zen people call "the great death". You are afraid of disappearing, you are afraid of melting. You are afraid of losing your hold upon yourself. And everybody is afraid of that in one way or other.

That's why we live always in control. Control is not only imposed by the society; even if the society removes all control, people will continue to live in control, they will create their own control, their own discipline. Even if society decides to make everybody absolutely free, people will not be free, people will not accept freedom. They will create their own bondage, they will create their own imprisonments, they will create their own chains. They will become their own jailors.

Freedom is frightening, because freedom simply means you will not be there. It is not that you are going to be free—you *are* going to be free—you are going to be free from yourself. You are the bondage—when the bondage disappears, you disappear.

And sometimes that fear can come to you when you are close to a window on a high building, or close to an abyss in the mountains. That feeling can take possession of you. That physical situation can become a triggering inside your psyche. It can give you the idea that it is possible to disappear.

And remember, there is both fear and there is attraction—it

is always so. Whenever you are attracted by something, you are also afraid of it. That's why man is attracted towards women, and *is* afraid of women.

That's why I say your so-called saints who are still afraid of women are still in love with women. Certainly they are—they are obsessed, because fear and love go together. They may have moved to the Himalayan caves; sitting in their caves they may not be thinking at all that they are in any way interested in women, but they are frightened. If the rumor comes that a beautiful woman is coming to the mountains to visit, something will stir inside them. Fear it will be! But fear shows attraction; fear shows that you are still involved.

The scriptures that say anything against women are scriptures written by people who were obsessed with women. They may have renounced but they have not changed; they are the same people. One day they were rushing towards women, another day they start rushing away from women, but it is the *same* game played in a different way. The woman remains their attraction, their fear.

And so is the case when you are attracted to a man. When a woman is attracted towards a man, there is fear. *All* love creates fear, immediately brings fear.

So these two things go together. You are attracted to the open windows, because there is great attraction in being free from this cage that has become your life. But this is the only life that you know of. Then there comes fear—who knows: is there another life or not? You may simply disappear as you are and you may not appear on another plane, in another existence—then what?

Making love to a woman or man, the same fear grips you. That's why orgasm is so impossible, so difficult. And don't think that only women find it difficult to have orgasm—it is exactly as difficult for men as it is for women. With man one simple thing helps him to pretend: his ejaculation helps him—he thinks he has attained the orgasm because he can see something visible happening. The woman has no visible ejaculation, so she is puzzled, worried whether she had the orgasm or not.

Ejaculation is not orgasm. Orgasm means you use the

other's being as a window and you leap into the unknown; the other uses your window and leaps into the unknown . . . then there is orgasm. When you disappear, orgasm happens. Orgasm is a state of *immense* expansion. It is expansion of consciousness, it is a state of unboundedness. You become one with the sky. You are no more tiny, you are no more in limitations.

You are no more' Because as long as you are, there are limitations, boundaries, definitions. When all definitions have been broken and you are simply there, indefinable, inexpressible, something of the grandeur of God has happened to you . . . for a moment you have melted and you have known and you have tasted.

The same happens to a disciple coming to a Master—the fear. Hence, down the ages, so much has been talked about trust. What is trust? Trust means simply the courage to take the jump. It is risky, it is a gamble, because there can be no security. What security is there to be with me? What security is there to surrender to me? I don't guarantee you anything! I can't say what is going to happen, because it can't be said. You have to move in darkness and you have to move in great trust—only then can you move.

You don't trust in the sun, you don't trust in the moon—they are simply there. Nobody asks any proof for the sun or for the moon. They are simply there, they are facts. Trust is not needed. That's why in science trust is not needed, because *science* searches for the facts.

In religion trust is needed because trust makes you available towards the ultimate and makes truth available to you. Trust is the door, a window to truth. But courage will be needed.

That fear, that attraction to the windows, also was showing one thing: that from your very childhood you have been in a search. Maybe the search has been carried down the ages through other lives—that's my feeling about you. You have been groping and searching; you have been continuously searching. *Hence* the fear and the attraction. Attraction because the search is there, and fear because who knows? If you go too close to the window, in a sudden mad moment you may be so much thrilled, you may be so much possesse,".,

by the idea, you may take the jump. Then what? So it is better not to go very close

So now become a little more alert. Much is possible. I am also a window. There is no need to be afraid—fear is natural, still there is no need to be afraid. In spite of the fear, come close to me. One kind of suicide will happen: the ego will commit suicide. That's what sannyas is all about.

Attraction is there, so you have become a sannyasin; and fear is there, so you are trying to avoid still. Hesitantly, you take one step towards me and one step away from me. This hesitation can destroy this opportunity. Jumping from a high building from a window is not going to help. But now the window is available for which you have been hankering, and you can jump, and you can die and be reborn.

TAKE IT EASY, Vol. 1

DISCIPLE No definition of a disciple is possible, but a few hints can be given, just fingers pointing to the moon. Don't cling to the fingers—look at the moon and forget the fingers.

A disciple is a rare phenomenon. It is very easy to be a student because the student is searching for knowledge. The student can only meet the teacher, he can never meet the Master. The reality of the Master will remain hidden from the student. The student functions from the head. He functions logically, rationally. He gathers knowledge, he becomes more and more knowledgeable. Finally in his own turn he will become a teacher, but all that he knows is borrowed, nothing is really his own.

His existence is pseudo; it is a carbon copy existence. He has not known his original face. He knows about God, but he does not know God himself. He knows about love, but he has never dared to love himself. He knows much about poetry, but he has not tasted the spirit of poetry itself. He may talk about beauty, he may write treatises on beauty, but he has no vision, no experience, no existential intimacy with beauty. He has never danced with a rose flower. The sunrise happens there outside, but nothing happens inside his heart. The darkness inside him remains the same as it was before.

He talks only about concepts, he knows nothing of truth-

because truth cannot be known through words, through scriptures. And a student is interested only in words, scriptures, theories, systems of thought, philosophies, ideologies.

A disciple is a totally different phenomenon. A disciple is not a student; he is not interested in knowing *about* God, love, truth—he is interested in becoming God, in becoming truth, in becoming love. Remember the difference. Knowing about is one thing, becoming is totally different. The student is taking no risk; the disciple is going into the uncharted sea. The student is miserly, he is a hoarder; only then can he gather knowledge. He is greedy; he accumulates knowledge as the greedy person accumulates wealth—knowledge is his wealth. The disciple is not interested in hoarding; he wants to experience, he wants to taste. And for that he is ready to risk all.

The disciple will be able to find the Master. The relationship between a student and a teacher is that of the head, and a relationship between a disciple and a Master is that of the heart—it is a love relationship. Mad in the eyes of the world, utterly mad. In fact, no love is so total as the love that happens between the Master and the disciple. The love that happened between John and Jesus, the love that happened between Sariputra and Buddha, Gautama and Mahavira, Arjuna and Krishna, Chuang Tzu and Lao Tzu—these are the real love stories, the highest pinnacles of love.

The disciple starts melting into the Master. The disciple destroys all distance between himself and the Master; the disciple yields, the disciple surrenders, the disciple effaces himself. He becomes a non-entity, he becomes a nothingness. And in that nothingness his heart opens. In that absence his ego has disappeared and the Master can penetrate into his being.

The disciple is receptive, vulnerable, unguarded; he drops all armor. He drops all defense measures . . . The Master is his soul, his very being, his devotion is unconditional and absolute. And to know absolute devotion is to know God. To know absolute surrender is to know the secretmost mystery of life.

The word "disciple" is also beautiful—it means one who is ready to learn. Hence the word "discipline"—discipline

means creating a space for learning. And disciple means being ready to drop all his prejudices. If you come as a Christian or a Hindu or a Mohammedan, you can't be a disciple. If you simply come as a human being, with no *a priori* prejudice, with no belief, then only can you become a disciple.

A disciple is the rarest flowering of human consciousness, because beyond the disciple there is only one peak more—the Master. And one who has been totally a disciple one day becomes a Master. Discipleship is a process of becoming a Master. But one should not start with the idea of becoming a Master, otherwise one is going to miss, because then it is again an ego trip. One should come simply to evaporate.

You have lived through the ego, and your life has been just a misery and nothing else. Enough is enough! One day the realization comes that "I have wasted a great opportunity by constantly listening to my own ego. It has been driving me into unnecessary paths which lead nowhere, and it has been creating a thousand and one miseries." The day one realizes that "The ego is the root cause of my misery," one starts searching for a place where the ego can be dropped. The Master is an excuse to drop the ego.

You can drop your ego only if you come across a person who catches hold of your heart so tremendously that his being becomes more important than your own being, that you can sacrifice all that you have for him ..

Slowly, slowly the presence of the Master overflows the disciple. And the presence of the Master is not really the presence of the Master himself: the Master is overflowed with God. The Master is only a vehicle, a passage, a messenger; it is God flowing through the Master. When the disciple surrenders to the Master totally he is really surrendering to God in the guise of the Master. God he cannot see yet, but the Master he can see, and in the Master he can see something godly. The Master becomes the first proof of God. To him, surrendering to the Master, is surrendering to the visible God.

And, slowly slowly, as the surrender deepens, the visible disappears into the invisible. The Master disappears. When the disciple reaches to the innermost heart of the Master,

he does not find the Master there but God himself, but life itself—indefinable, inexpressible.

THE BOOK OF THE BOOKS, Vol. III

Now a very very important sutra. In the tradition of Buddha there are three famous shelters:

Buddham sharanam gachchhami: I go to the feet of the Buddha, I surrender myself to the Buddha.

Sangham sharanam gachchhami: I go to the feet of the commune, I surrender myself to the Buddhadfield.

Dhammam sharanam gachchhami: I surrender myself to the ultimate law which is personified by the Buddha and is searched for by the commune, which has become actual in the Buddha and is an enquiry in the commune.

These three are the most important things for a seeker: the Master, the commune, and the *dhamma-Tao*, logos, the ultimate law.

Unless you are in contact with one who has already realized, it is almost impossible for you to grow. The hindrances are millions, the pitfalls many, the false doors many. There is every possibility of going astray, the temptations are many. Unless you are in the company of someone who knows the way, who has traveled the way, who has arrived, it is almost impossible for you to reach. Unless your hands are in the hands of someone whom you can trust and surrender to, you are bound to go astray. The mind creates so many temptations; so alluring are they, so magnetic is their power, that unless you are in the power-field of someone whose magnetism is far more powerful than any other kind of temptations, it is impossible to reach.

That is the meaning of disciplehood.

THE BOOK OF WISDOM, Vol. II

A disciple is something completely different from a follower, and I would like to tell you to be my disciples but not my followers. What is discipline? Discipline is learning. The root word of discipline comes from learning. It is nothing to do with self-control, no. A disciple is one who is ready to learn; a disciple is one who is ready to absorb; a disciple is one who is open, receptive; a disciple is one who is ready to become a womb. He is not antagonistic, he is not fighting and arguing. He is trying to understand, and

when you try to understand, the head stops functioning. Because the head can do two things: it can either fight or it can follow. It can either be a blind follower or a blind enemy, but it can never be a disciple.

A disciple is totally different because he is not head-oriented; a disciple is heart-oriented, He loves the Master, absorbs him, and then goes on his own way.

A disciple will think that something is being done by the Master. Nothing is being done. No real Master ever does anything. All his doing consists of is being present to you, is being available to you. All his work consists of one simple thing—that he should be there, just like the sun.

The sun rises in the morning and buds open and become flowers. Not that the sun gives them something, not that the sun comes and opens the buds. Nothing is done by the sun; just the presence of the light and the bud starts opening. The opening comes from the bud itself ... and the flowering and the fragrance—it all comes from the bud itself. The sun has not added anything to it, but the presence has been catalytic. Without the sun being present there, the bud would find it almost impossible to open. It would not know that opening is possible. It would never become alert of its possibilities and potential.

A Master simply makes you aware of your potential. If he has achieved, you can achieve. He is just like you—the blood and the bones and the body. He is just like you. If something is possible in his being, if his bud can become a flower, then why can't you become? This very idea sinks deep into the heart, stirs your whole being, and energies start surfacing, your bud starts opening.

This is called *satsanga* in the East—to be in the presence of the Master. And the real disciple is one who has come to know how to be present. But how to be present to the Master?

Have you seen the sunflower? That is the symbol for the disciple. Wherever the sun moves, the sunflower moves that way. It is always present to the sun. In the morning it is facing East, in the evening it is facing West. It has moved with the sun. Wherever the sun is, the sunflower moves. The sunflower is the symbol, the metaphor for the disciple.

DISCIPLINE The word "discipline" comes from the same root as the word "disciple". It means learning. Remember, "learning" is a verb, not a noun. It does not mean knowledge, it means the constant process of knowing. Knowledge is a dead thing; you can accumulate it. Even a computer can have knowledge, but a computer cannot learn, cannot be a disciple. A computer can only reproduce whatsoever has been fed into it; it is mechanical.

Knowledge is mechanical accumulation: learning is a conscious process. It is a process like a river, always moving from the known towards the unknown, always ready to explore. Knowledge stops, learning never stops.

A man like Socrates is a man of learning. Even at the moment of death he is still learning. When he was given the poison, his disciples started crying and weeping. He said, "Don't miss the opportunity to learn something about death. It is one of the greatest events in life, in fact the greatest event, because it is the culmination, the crescendo, the climax. Wait, watch, meditate over what is happening to me."

That's exactly what he did. The others were crying and weeping; they were not in a state of exploration—as if they knew what death was. Nobody knows what death is, although you all have died many times; but still you don't know what death is because you missed the opportunity of learning; you were not alert enough to learn. Hence, again and again you have died, again and again you have missed the opportunity. You have missed the opportunity because you go on believing as if you know what death is. You don't even know what life is, how can you know what death is?

Once a man came to me and asked, "What happens after death?"

I said, "Forget about it! First try to learn what happens *before* death. Have you learned that? Do you know what life is?"

He said, "I don't know."

I said, "You are alive and you don't know what life is—how can you know what death is? You will know it only when you are dying. But if you don't know life, the same way you will miss that opportunity too."

Socrates remained alert to the very last moment. He went on telling his disciples to the very last moment what was happening to him. He was learning, he was teaching

His last words were, "My tongue is getting numb and I cannot say anything more, but remember, even up to now I am as whole as I have ever been. Nothing has died in *me*. Something has died around me, on the periphery, but in contrast the center is in fact more alive than ever. I feel more alive because the body is dead, all the life has become concentrated. It has disappeared from the body, from the circumference. It has become focused on a single point: I am."

These were his last words. This is the process of learning . . .

The discipline is wholesome, healthy, only when it comes not out of the mind but out of meditation. Mind is only a small part of you; whatsoever comes out of the mind is going to remain fragmentary. And we live in the mind; mind means knowledge—borrowed, accumulated, not experienced. Experience happens only when you go into something totally, not only mentally.

You can know much about love. There are thousands of books in the libraries about love, but you will not know love that way. You have to be in love to know love . . .

Mind is a very small fragment of your totality; its function is to know about. If you really want to know something, not only about . . . Remember, the meaning of the word "about" is around; about and about means around and around. One goes in circles but never reaches the center. And the real thing is at the center; it is the center that matters . . .

The discipline is wholesome, healthy, organic, when it happens not through a fragment but when you are immensely, passionately, totally involved in something. You cannot love through the mind; for that you will have to enter into the world of no-mind. That's what meditation is all about.

True learning happens through meditation. Meditation means putting aside the past and looking into the present,

making an immediate contact with the now and the here—because God is now, God is here.

GUIDA SPIRITUALE

My meaning of discipline is not that of any Ten Commandments. I am not giving you any discipline; I am simply giving you an insight: how to remain learning and never become knowledgeable. Your discipline has to come from your very heart, it has to be yours—and there is a great difference. When somebody else gives you the discipline it can never fit you; it will be like wearing somebody else's clothes. Either they will be too loose or too tight, and you will always feel a bit silly in them.

Mohammed has given a discipline to the Mohammedans; it may have been good for him, but it cannot be good for anybody else. Buddha has given a discipline to millions of Buddhists; it may have been good for him, but it cannot be good for anybody else. A discipline is an individual phenomenon; whenever you borrow it you start living according to set principles, dead principles. And life is never dead; life is constantly changing each moment. Life is a flux.

Heraclitus is right: you cannot step in the same river twice. In fact, I myself would like to say you cannot step in the same river even once, the river is so fast-moving! One has to be alert to, watchful of, each situation and its nuances, and one has to respond to the situation according to the moment, not according to any ready-made answers given by others.

THE GOOSE IS OUT

Discipline has taken on a very wrong connotation. It has become almost synonymous with control, and control means repression. And repression is not the way of learning, repression is a way of avoiding. The man who represses sex is avoiding sex, and he will never understand it. And that which is repressed is *bound* to take revenge because it is not finished, it is there. Unless something is experienced you cannot go beyond it, you cannot transcend it. The only way to transcend is through it, not by going around and repressing it, not by bypassing it, not by ignoring it. It will come and it will come with a vengeance; it will explode one day. Yes, you can win little battles, but you are going

to lose the ultimate war. You are going to lose the race finally. Maybe for the moment, for the time being, you can deceive yourself that you have succeeded.

Repression cannot succeed because that which has not been lived, that which has not been experienced, remains in you in the unconscious. In fact, it goes deeper into the unconscious and it starts spreading there like a cancer.

Humanity up to now has lived in a very controlled way; that's why humanity is suffering. Everybody is miserable, everybody is in anguish, tension, everybody is depressed, everybody is in a strange state, always falling apart, falling into pieces. Life seems to be just a struggle to survive somehow, not something to rejoice in, not something to dance about, not a song, not a celebration, just a drag. If you can go on holding yourself together somehow, that seems to be more than one can expect.

Why has this happened? Why has man become so sad? The trees are not sad, the animals are not sad, even the rocks are not sad. The whole existence, except man, is always celebrating. It is always a dance, a song. It is always alleluia!---an unending celebration, a festival. What has happened to man? What has gone wrong with man?

The so-called religious people are responsible. They have taught humanity only one way, which is a wrong way: the way of repression—repress yourself, control yourself ..

Control is not the meaning of discipline, repression is not the meaning of discipline. That is a very unhealthy attitude. Understanding, meditation, is the meaning of discipline.

GU1DA SPIRITUALS

DISCONTENTMENT Mind lives in discontentment. That's its food. To be discontented is its nourishment. If you become contented, mind dies out of starvation. And the mind has to die, only then can you know who you are. So learn the ways of being contented.

Whatsoever is—feel grateful for it. Don't ask for more, and you will be cutting the very roots of the mind. Mind lives in the more. If you have money it says, "Have more." If you have knowledge it says, "Have more." Whatsoever you have, it doesn't matter what it is, mind says "More," and it goes on saying, "More, more . . ." When you have attained that,

again it is there. asking for more. That more is unquenchable.

Seeing the absurdity of it, one drops it. One no longer runs after the horizon because one knows that there is no horizon, there only appears to be. It looks so close by, just ten, fifteen miles away. If you run you can reach it within two hours. But by the time you reach it, it is not there, it is again fifteen miles ahead. It is always fifteen miles ahead. There is no way to bridge the gap.

The more is the horizon, and mind is always asking for it; hence mind lives in misery. Mind is hell. And the best way to cut its roots is to drop asking for more. Rather, start enjoying that which is available. Rather than being miserable because you don't have more, be blissful about whatsoever you have and enjoy it, relish it, rejoice in it. And you will be surprised that immediately you are no longer a beggar.

And once the more disappears, the mind disappears. Mind is equivalent to more and more and more. Let the mind die so that you can be reborn.

*DANCE TILL THE STARS
COME DOWN FROM THE RAFTERS*

DISCOURSES Such beautiful and coherent discourses are possible because I am not there. Once I am there, they will no more be beautiful. Not only that: they are beautiful because you are listening when you are not there. Once you are there they will no more be beautiful. The beauty exists only in an egoless space. You come, and ugliness follows.

If you are not there, and there is no thought any more . . Yes, I am not there, and there is no thought any more. That's why this river goes on flowing, because there is nobody to hinder it, nobody to obstruct it.

It seems like you are aware and understand what you are saying. It only seems. Don't be deceived by the appearance. I am not aware. I am drunk—drunk with awareness maybe, but I am drunk. But this drunkenness is called awareness. If your awareness is not also drunkenness, it is not awareness yet. If you are not drunk with awareness, you are not drunk yet. When awareness and drunkenness become almost synonymous, only then there is Buddhahood, then there is enlightenment.

It seems like you are aware and understand what you are

saying. It only seems: it is not so. I am drunk. And it seems that I understand what I am saying—I don't understand what I am saying; I am simply allowing it to be said. I am not trying to understand what I am saying, because that would be a duality; then I would be two—someone who is trying to understand what is being said. Then I would be in a dichotomy. And that's what happens when you say you are watching what you are saying all the time, whether you are saying it right or wrong. You are always trying to be consistent, logical, this and that. I am absolutely inconsistent. I am not trying in any way to understand what I am saying: I allow it. Because that is my understanding: that unless you allow, nothing of worth flows. If you try to say something which is meaningful, the meaning will be superficial. If you simply say it without any effort on your part, if you simply allow the divine, the whole, to flow through you, it is tremendously meaningful: the meaning is ultimate then.

And I would also like you not to try to understand what I am saying—because that is the only way to miss it, a perfect way to miss it. If you want to miss what I am saying, try to understand. Just listen—there is no other need. It is a song to be heard, it is a dance to be watched.

I am a certain emptiness, and I would like you to participate in it. Be in rapport with me, don't try to understand; because then the intellect enters in, and then you are no more total. If you are total, whatsoever comes out is beautiful. If you are not total, at the most you can create an appearance of beauty, but it will not be beauty. Beauty is always of the total.

Please don't try to understand me—otherwise you will become a great knower, but you will miss knowing.

COME FOLLOW ME, Vol. III

You call this yakkery-yak discourse? Discourse is a serious phenomenon! Discourse is something religious, holy, sacred. It is delivered in churches, temples. This place is not a church. This place belongs to the drunkards—it is a pub! What discourse? I have never delivered any discourse. Yes, I gossip, that is true, but there is no gospel in it and there is no art, no secret in it. It is very simple—my method is

A great emperor was passing through a village. He was one of the most famous warriors of those days and he was a lover of archery. He loved the people who were perfect archers. Passing through the village he saw on many trees, lamp-posts, and garden fences, arrows sticking exactly in the middle of circles—exactly in the middle, at the centers of circles. So many arrows everywhere . . . he was surprised.

He asked, "Who is this man? I have never seen such a perfect archer! His aim is perfect, he never misses, not even by a fragment of an inch. The arrow always goes exactly into the center. Each target is a proof of it." He stopped his chariot, he called the people of the village. He said, "Who is this man?"

And they all laughed and said, "Don't be worried about him. He is a madman!"

He said, "What do you mean by madman? He may be mad, but he is the greatest archer I have seen."

They said, "It is nothing to do with archery. He knows nothing about archery."

The king said, "But then it is a puzzle. How does he manage?"

They said, "It is simple. First he shoots the arrow at the tree and then he goes and makes a circle around it!"

That's exactly my method. It is simple! Hence you can ask anything. Whosoever I want to say, I say it. First I shoot the arrow and then I draw a circle around it—just as a finishing touch!

WALKING IN ZEN, SITTING IN ZEN

DISCOVERY In scientific experimentation we have discovered recently a strange phenomenon: that whenever one scientist discovers something, almost simultaneously many people all around the earth discover the same thing in different ways. Albert Einstein is reported to have said, "If I had not discovered the Theory of Relativity, then within two years somebody else was bound to discover it."

Why does it happen that some scientist working somewhere far away in Soviet Russia discovers something almost simultaneously with some other scientist who is working

in England or in America or in India or in Japan—not knowing anything of the other, not even being aware of the existence of the other, not knowing that somebody else is also working on the same problem?

Now it is becoming more and more clear that with all the great discoveries, although the initial effort is made by the conscious mind, the ultimate result always comes through the unconscious. And the deepest layer of the unconscious mind is collective. I am different from you as a person, you are different from me as persons—as far as conscious mind is concerned. If you go a little deeper, we are not so different in the unconscious mind. If you go a little deeper still, we come even closer in the collective unconscious.

And the mystics say there is even a little more than the collective unconscious; they call it the universal unconscious, or God. That is the very center. At that center we all meet and we all are one. All the great insights come from that center. It is only a question of who is looking in that direction—he will get the insight first.

THEOLOGIA MYSTICA

DISCRIMINATION The real Master gives you eyes, not ideas. He gives you insight into reality and then leaves you in total freedom to function out of that insight.

Buddha says:

*He looks deeply into things and sees their nature.
He discriminates and reaches the end of the way.*

"Discrimination" is one of the very important words to be understood. Buddha has used the word again and again; his word is *vivek*. *Vivek* has far deeper meanings than the English equivalent "discrimination". *Vivek* contains awareness and discrimination through awareness. One can discriminate without being aware; then it will not be discrimination according to Buddha. You can be told what is right and what is wrong and you can discriminate: "This is right and this is wrong," but because it is not your awareness it is not discrimination. Unless *you* see what is right and what is wrong it is not going to help much.

THE BOOK OF THE BOOKS, Vol. XII

DISEASE See Physicians, 2nd Series

DISIDENTIFICATION If a thought is moving in your mind, just watch it—and suddenly you will see the thought is there, you are here, and there is no bridge left. Don't watch, and you become identified with the thought, you become it; watch, and you are not it. The mind possesses you because you have forgotten how to watch. Learn it.

Just looking at a rose flower, watch it; or watch the stars or sit by the road side and watch the people passing on the road. And then, slowly slowly, close your eyes and see the inner traffic moving—thousands of thoughts, desires, dreams, passing by. It is always rush hour there. Just watch as somebody sitting on the bank watches a river flowing by. Just watch—and watching, you will become aware that you are not it.

The mind exists in being identified with it. No-mind is being disidentified from it. Don't be a mind, because in fact you are not a mind. Then who are you? You are consciousness, you are that watchfulness, you are witnessing, you are that pure observation, that mirror-like quality that reflects everything but never becomes identified with anything.

And remember, I am not saying that you are conscious, I am saying *you are consciousness*; that is your true identity. The day one knows "I am consciousness" one has come to know the ultimate, because the moment you know "I am consciousness" you also know that all is consciousness on different planes. The rock is conscious in its own way and the tree is conscious in its own way, and so are animals and people. Everybody is conscious in his own way, and consciousness is a multi-faceted diamond.

The day you know "I am consciousness" you have known the universal truth, you have come to the goal.

Socrates says, "Man, know thyself." That is the teaching of all the Buddhas: Know thyself. How are you going to know yourself? If the mind remains too much and goes on clamoring around you, goes on making a great noise, you will never hear the still small voice within. You have to become disidentified from the mind.

George Gurdjieff used to say, "My whole teaching can be

condensed into one word, and that is 'disidentification.'" He is right. Not only can his teaching be condensed into one word, all the teachings of all the Masters can be condensed into one word: disidentification. Don't be identified with the mind . . .

Discipline yourself into deep awareness, so that you are cut off from the mind. If you can have only a single moment of this cut-offness, the first *satori* has happened. In the second *satori* you become capable of cutting off from the mind whenever you want. In the first *satori*, it happens accidentally; meditating, watching, one day it happens, almost like an accident. You were groping in the dark and you have stumbled upon the door. The first *satori* is stumbling upon the door.

The second *satori* is becoming perfectly aware of where the door is, and whenever you want to, you can go to the door—whenever you want to. Even in the marketplace, surrounded by all the clamor of the market, you can go to the door. Suddenly you can become cut off.

And the third *satori* is when you are absolutely cut off, so that even if you want to join with the mind, you cannot. You can use it like a machine that is separate from you, but even in your deep sleep you are not identified with it.

These are the three *satoris*, the three *samadhis*. The first is accidental stumbling; the second is becoming more deliberate, conscious in reaching the door; and the third is becoming attuned so deeply to the door that you never lose track of it, it is always there, always open. This is the state called *satori* in Japan, *samadhi* in India. In English it is translated as "ecstasy". That word is beautiful; literally it means "standing out". Ecstasy means standing out, standing out of the mind . . .

Some people have also started translating *samadhi* not as "ecstasy" but as "instasy". That too is beautiful, because it is not really standing out; it is standing out if you think of the mind, but if you think of consciousness then it is standing *in*. As far as the mind is concerned "ecstasy" is the right word, but as far as consciousness is concerned "instasy" is far better. But both are two aspects of the same thing: standing out of the mind is standing in consciousness, knowing

that "I am not the mind" is knowing "I am consciousness", *Aham Bra hmasmi*: That is the meaning of the Upanishadic saying, I am God, I am consciousness.

THE BOOK OF WISDOM, Vol. II

DISOBEDIENCE Disobedience is not a sin, disobedience is part of growth. Each child has to disobey his parents, sooner or later—and the sooner the better, because life is short. You should not waste your time. One has to learn to say no definitely, only then does a point arise where one can say yes. Without being able to say no, nobody is capable of saying yes. Disobedience is the background in which real obedience blossoms.

THE GOOSE IS OUT

DISTRUST Distrust is there in everybody, more or less; you may be having a little more, that's all. But it can be dropped; in fact one cannot carry it very long. It is such an unnecessary burden, it is so destructive. It does not give you any joy, it does not give you anything at all. In fact it destroys so many beautiful things in your being: it destroys your love, it destroys your friendship; it destroys every possibility in which you can grow. So how long can you carry it and for what?

And if you really know how to distrust, then the first thing to be distrusted is distrust itself! Why do you trust your distrust? For what? What is it going to give you? It is your life: you have to be alert about what you are doing to your life. If your distrust is paying you well, continue; there is no problem in it, don't create a problem out of it. Distrust, distrust more intensely, more totally. But if it is not giving you anything and simply destroying all that is beautiful in your life, then this is the first thing to distrust.

I think a little more learning about how much it is destroying you will help. So be a little alert, just watch what it is doing to you and to your life.

YOU AIN'T SEEN NOTHIN' YET!

DIVINE When there are many in you, you are a crowd, and the crowd is noisy. When you become one, there is

silence. Only by becoming one will you attain to silence. And in that silence you can hear the voice of God, in that silence you can start feeling the presence of the divine. And when you are one, you will be able to have a communion with the whole. By being a whole yourself, you become capable of having a communion with the whole.

THE BOOK OF WISDOM, Vol. II

You are divine but you have not known it yet. In fact, it is because you are divine that it is so difficult to know it. It is at the very heart of your being. If it were something outside of you, you would have encountered it by now. If it were something objective, you could have seen it. But it is not outside and it is not an object—it is your subjectivity. It is not something to be seen, it is hidden in the seer. It is a witnessing.

SUFIS: THE PEOPLE OF THE PATH, Vol. I

One cannot become divine unless one already is. We can become only that which we are. Becoming is nothing but unfolding: the hidden becomes manifest. But the hidden is as much as the manifest. And once we know that at the source we are divine, then a great trust arises that nothing can go wrong. Even if we go as far away as possible, we remain divine. The sinner is as divine as the saint. There is no distinction at the root, at the source.

THE NINETYNINE NAMES OF NOTHINGNESS

See also Godliness

DIVISION The divisions are not needed; that is human stupidity. If you love the rose, good; there is no question of fighting with you. I love the lotus and you love the rose, but we both are lovers of flowers. That's where the meeting ground is: that we both love flowers. You love Christ; that is one flower. I love Buddha; that is another flower. Somebody else loves Lao Tzu; that is another flower. We are all friends because we love flowers, and I can appreciate your rose, you can appreciate my lotus. There is no need to create any divisions.

The divisions come from man's political mind; it has

nothing to do with religions. It is man's politics that brings divisions, conflicts, quarrels, wars, bloodshed. The whole history of humanity is full of calamities created in the name of religion, but not created by religious people.

A Buddha, a Zarathustra, a Chuang Tzu—these are not the people who create trouble but the priests and the politicians. They are a totally different kind of person, a different species, but they hide behind masks. They hide behind the religious doctrines, churches, and they start playing their games in a very subtle way. The manyness of religions is not bad, but divisions in the name of religion are ugly. That simply shows man is not religious yet.

COME, COME, YET AGAIN COME

Life is one. It is not divided anywhere: there is no demarcation line between hate and love, no demarcation line anywhere between night and day. Day and night are one phenomenon, just as hot and cold are. There is no dividing line; it is the same phenomenon. That's why the same thermometer can judge both: it is only a question of degrees. The difference is not of quality but only of quantity. The night is a little less day and the day is a little less night; love is a little less hate and hate is little less love. If we start thinking in terms of degrees rather than polar opposites, then we will be able to look at life in a totally different way, and that is the right way.

THE IMPRISONED SPLENDOR

Then there will be problems because you say that "That is bad; this anger in me is bad." Then you have started to divide yourself into two persons—a bad person, an evil person within, and a good person, a saint. Of course, you are bound to be identified with the saint within, so the devil, the Satan, the evil within you is to be condemned. You are divided in two. Now there will be a constant fight, a conflict. Now you cannot be an individual: you will be a crowd, a house divided against itself. Now there will be no peace, no silence. You will feel only tensions and anguish. This is what you are feeling, but you don't know why.

A divided person cannot be at peace: how can he be? Where to put your devil? You have to destroy it and it is

you: you cannot destroy it. You are not two. The reality is one, but because of your divisive attitude you have divided the outer reality. Now the inner is also divided accordingly. So everyone is fighting with himself. It is as if you are fighting against one hand—fighting the right hand with the left hand—and the energy is one. In my right hand and left hand, I am: I am flowing in both. But I can oppose one against the other, my right hand against my left hand, and I can create a conflict, a bogus fight. Sometimes I can deceive myself that the right hand has won, and now the left is down. But this is a deception, because I know that it is me in both and any moment I can put the left up and the right down. I am in both: both the hands are mine.

So, howsoever much you think you have put your saint above and crushed the devil down, know that at any moment you can change the positions, and the saint will be down and the devil will be up. That creates fear, insecurity, because you know that nothing is certain. You know you are so loving this moment and you have crushed your hatred down, but you are afraid because at any moment the hatred can come up and the love will be just crushed down. And it can happen at any moment because you are within both.

Tantra says don't divide: be undivided. Only then will you be victorious. How to be undivided? You don't condemn. Don't say "this" is good and "that" is bad. Just withdraw all conceptions of purity and impurity. Look at the world, but don't say what it is. Be ignorant: don't be too much wise. Don't label. Remain silent, non-condemnatory, non-justifying. If you can remain silent about the world, by and by this silence will penetrate within. And if the division is not there outwardly, the division will disappear from the inner consciousness because both can exist together . .

But this is dangerous. Society cannot exist without condemning one thing and without appreciating the other—society cannot exist! Society exists on duality. That is why Tantra was suppressed. It was thought to be anti-social, but it is not. It is not! But that very attitude of non-duality is transcendental. It is not anti-society. It is transcendental; it is beyond society.

Try this. Just move in the world without any values, just

with natural facts: someone is this, someone is that. And then by and by, you will feel a non-division within yourself. Your polarities will be coming together: your "bad" and your "good" will be coming together. They will merge into one, and you will become one unity. There will be nothing as pure, nothing as impure. Know the reality.

THE BOOK OF THE SECRETS, Vol. III

DIVORCE See Hate

DOCTOR There are professions in the world which are self-contradictory. For example, the profession of the physician, the doctor; it is a self-contradictory profession. If the doctor succeeds finally in eliminating all the illnesses from the world he will have committed suicide. On the one hand he tries to cure—he tries to find more and more and better methods, techniques, medicines to cure illnesses; on the other hand, deep down, he hopes that he will not succeed. That hope may be unconscious, but it is there, because his success will be suicidal. What will the function of a physician be if all illnesses disappear from the world?

Confucius was very wise in that way when he said that physicians should not be paid because he cures an illness, he should be paid because he does not allow the illness to happen. This is a totally different approach. You should pay your physician because the whole year you have not been ill; he has taken care of you. If you have been ill you should not pay him; in fact, he should pay you.

Unless this happens the profession of the physician will remain self-contradictory. He lives and thrives on your illness. He prays that more and more people should be ill. When there is an epidemic the doctors call it "the season". And, of course, it is a season for them.

THEOLOGIA MYSTICA

DOCTRINE When a person has realized, whatsoever he says is going to have the taste of paradox. That's why all great religious assertions are paradoxical. They may be in the Vedas, in the Upanishads, in the Koran, in the Bible, in the Tao to Ching. Wherever, whenever you will find truth,

you will find it paradoxical—because the truth has to be total; totality is paradoxical.

A doctrine is never paradoxical, a doctrine is tremendously consistent—because a doctrine is not worried about reality. A doctrine is worried about being consistent. It knows no reality. It is a mind game, and the mind is very very logical. And the mind says don't allow any contradiction in it. The mind says if you talk about light then don't talk about darkness because that will be inconsistent. Forget about darkness. The mind tries to prove that life is non-contradictory, because that is the mind's choice.

Mind is very afraid of contradictions, becomes very shaky when it comes across a contradiction. It insists on its own pattern. Mind is logical, life is not. So if you find something very logical, beware—something must be wrong in it. It must not be part of life, it must be man-made.

Everything God-made is contradictory. That's why people go on arguing about God. Why, if he loves man so much, then why did he create death? The mind finds it very difficult to accept the idea that God created life and also death. If it was up to you, if you were the maker of the world, if mind was the creator, then you would have never done that.

But think of life where no death exists. It will be sheer boredom. It will be tedium. Think—if death is impossible, then you will be continuously in hell. If mind had created the world, then there would be only love, no hate. But think of a world where only love exists. Then it will be too sweet—sweet to the point of being nauseous. It will lose all taste, it will lose all color, it will be flat. Love is beautiful because of the possibility of hate . . .

A doctrine is a logical statement of a theory, and logic is like a chameleon—it goes on changing its color, it is not reliable. It is not reliable because it is not based in reality. It is not responsible because it is not based in reality. It is untrue because it is a partial truth. Remember, a partial truth is more untrue than a total untruth. Because a partial truth gives a feeling of being true. It is only half-true and nothing can be half-true. Either it is true or it is not true. A half truth is absolutely untrue, but logic gives it a feeling that it is true; at least on the way towards truth. It is not even on the way towards truth.

All logicians go on doing somersaults, they go on changing their standpoints, because in fact they have not come to anything that is really real, just their mind games.

THE DISCIPLINE OF TRANSCENDENCE, Vol. II

DO-GOODERS The so-called public servants have been the most mischievous people on the earth; they have created more misery than anybody else. If we can get rid of all public servants, humanity will be in a far better situation—but these do-gooders won't leave humanity alone. And what are *they* gaining out of it? They are gaining only one thing: they are miserable and they want to forget all about it, and the best way is to start thinking of others' miseries; that is an escape from your own miserable space. When you become too much concerned about others' problems, naturally your own problems recede into darkness.

It is a well-known fact that the people who become interested in psychoanalysis, the people who become psychotherapists, are basically trying to avoid their own psychological problems. They are afraid to face them, and the easiest course is to become focused on others' problems. And when you are surrounded by others' problems—and they are so many and bigger than yours—naturally you start forgetting about your own problems. There is no time to think about yourself.

These so-called public servants, social reformers, are simply escapists. They are full of misery, tension, anguish, anxiety. I know these people—I know their innermost lives. They are carrying a thousand and one wounds, and still they are trying to help others. They can only contaminate others, they can only infect others.

The first thing is to create a blissful state in your own interiority. Your subjectivity should be full of fragrance. You should be a dance, a song, a festival of lights. Then out of that joy, compassion arises. I don't call it "service", I don't call it "duty"—I call it love. And then you are not obliging anybody, you are simply overflowing with joy. Then you are just like a cloud full of rainwater: it has to shower. Then you are just like a lotus full of fragrance: it *has* to give its fragrance to the winds. It is not obliging the winds, neither is the cloud obliging the earth. In fact, the cloud feels obliged

to the earth, because it allowed it to unburden. The lotus feels obliged to the wind, grateful, thankful, because the wind allowed it to release its splendor. It is infinitely grateful. There is no question of service and there is no question of helping others; it is a natural consequence of blissfulness.

PHILOSOPHIA ULTIMA

DOING *Stop* doing! And when I say stop doing it does not mean do nothing . . . When I say stop doing, don't misunderstand me—I am not saying do nothing. "Stop doing" simply means stop pushing the river, flow with the river. It is already going towards the ocean. It will take you to your destiny, whatsoever it is—xyz—it is unpredictable. Where the river will enter the ocean nobody knows, when and where, and it is good that nobody knows. It is good because life remains a mystery, a constant surprise. One feels wonder at every step; a great awe surrounds one.

But misunderstanding is always possible. Because I say, "Don't try to improve, doing nothing is the best," that does not mean that you become inactive. It simply means you don't make any effort to improve upon things, you relax. You will be still doing things, but now there will be no effort in your doing, there will be no *doer* in your doing; they will be simply happening.

When you feel hungry you eat; that is not doing. When you are not feeling hungry and you force yourself to eat, that is doing. Forcing is doing. When you feel sleepy you sleep; that is not doing. But when you are not feeling sleepy and you *force* yourself to go to sleep, *that* is doing. When you are fast asleep, then trying to wake up is doing. When the sleep is over of its own accord and your eyes open up, *that* is not doing.

Eat when hungry, drink when thirsty, sleep when sleepy. Let go! Don't try to struggle, don't make life a conflict. Enjoy it! And then each moment is precious and you will never feel helpless and you will never feel that nothing is getting better, because you are not *expecting* it to get better.

It is already the best world that can be, the *most* perfect existence that can ever be. But your ego wants to improve upon things. You think you know better than existence itself? You are just a small part of it, you are just a small

ripple in the infinite ocean—and you want to improve upon the ocean? That is just being foolish! Relax!

I AM THAT

It is not accidental that in the modern world God has disappeared, because for the first time man has become too obsessed with doing—technology, methodology, science: do this, do that. We have created such a smoke of doing around ourselves that it is impossible for God to exist. God is not dead, but we have created so much smoke that he is almost absent for us; he is behind the cloud that we have created. We cannot see him, we cannot feel him. This cloud has to settle.

There is a beautiful story: Buddha is going from one village to another village. They are passing a mountainous track. It is a hot afternoon; he is tired. He sits under a tree. He is thirsty. He asks his disciple, Ananda, to go back, because two miles back they left a small spring. "Go and fetch water from there."

Ananda goes back, but by the time he reaches there a few bullock carts have passed, they have passed through the spring; the spring is dirty. All the dirt that was settled inside has surfaced; dead leaves are floating on it. Now it is not worth drinking. So he comes back and he says to Buddha, "It is not worth drinking. I will go ahead. I know that at least two, three miles ahead there is a beautiful river. I will fetch water from there."

But Buddha says, "No, go back. Fetch water from that spring." He is so insistent, Ananda cannot follow the logic of it. He says again and again that the water is dirty; Buddha says, "Go back! Even if it is dirty, bring it."

Ananda goes back, very reluctantly; he has to go because the Master has ordered. The whole thing seems to be absurd: in the same time he can fetch water from the river. Why this eccentric idea that the water has to *come* from that spring? But by the time he reaches, the spring is crystal clear; the dust has settled again, the leaves have gone. He can see the point, that just a little patience was needed, that's all. He could have waited just a few minutes and everything would have been beautiful. Now he understands why

Buddha was so persistent, absurdly persistent: he was giving some message, and it has been understood.

Ananda comes back with water, dancing. He falls at Buddha's feet and he says, "Your ways of teaching are such that if we are not utterly devoted to you we will never be able to understand what you want us to understand. I went very reluctantly, but I see the point."

And Buddha says, "Now do the same with your mind. Don't be in a hurry, be patient. Just as the leaves have gone and the dust settled, if you can sit silently inside doing nothing, the mind also settles, thoughts disappear, desires are gone, and the spring of your consciousness becomes crystal clear. Ananda, just a little patience! Sit by the side of your mind and wait, No doing is needed. Sitting silently, doing nothing, is all."

That's what meditation is all about.

TURN ON, TUNE IN AND DROP THE LOT

DOMINATION The idea of dominating arises out of an inferiority complex; people dominate because they are afraid, they are not certain about themselves. But there is no need to be uncertain here; you can be absolutely certain. There is no need to be afraid, so there is no need to be defensive and powerful—one can be humble. Always remember: the person who is not humble is not yet certain about himself.

There is a very famous eastern story . . . A blind man is sitting under a tree. A king comes, he touches the feet of the blind man and says, "Sir, where is the way to the capital?" Then the prime minister of the king comes, and without touching his feet he says, "Mister, where is the way to the capital?" Then comes an orderly. He hits the head of the old blind man and says, "You fool, where is the way to the capital?" The king's party had lost its way. When they had all gone the blind man started laughing. Somebody else was sitting by the side and he asked, "Why are you laughing?"

The blind man said, "Look, the first man must have been a king, the second man must have been the prime minister and the third was a poor constable."

The man was puzzled; he said, "How could you know?

You are blind." The blind man said, "Just by their behavior ... The king was so certain of his superiority that he could touch my feet. The orderly was feeling so inferior that he had to hit me. He must be in a poor situation."

BELIEVING THE IMPOSSIBLE BEFORE BREAKFAST

DONATIONS Perlman made millions in the bakery business. While on a visit to Rome he went see the Pope and made a huge donation to the Church.

The Pope was very pleased and said, "Mr. Perlman, is there anything I can do to show my appreciation?"

"Yes your Holiness," answered the baking magnate. "Could you make a little change in the Lord's Prayer?"

"Oh, Mr. Perlman," frowned the Pope, "I am afraid that wouldn't be possible. The Lord's Prayer is repeated daily by millions of Christians."

"I know," said Perlman, "but I only want a very small change. Where it says, 'Give us this day our daily bread,' just make it, 'Give us this day Perlman's pumpernickel bread.'"

Now, that great donation to the Church has nothing to do with religion, it has nothing to do with charity, it is business, pure business.

And that's what people are doing. They donate to the poor, they serve the poor, to go to heaven. It is an investment, it is not service.

THE BOOK OF THE BOOKS, Vol. VIII

DOUBT Everybody teaches belief, but doubt is natural. Hence the real Masters of the world ... for example, Gautam Buddha, says to his disciples, "Don't believe just because I say it is so. Don't believe just because the holy scriptures say it is so. Don't believe because the masses believe in a certain thing. Unless you experience, never believe in anything. Go on doubting—go on doubting to the very extreme."

Doubt is a natural, intrinsic quality of your being; it is God-given. Use it, because it has tremendous power in it. It is an instrument to discover truth.

I will not suggest that you become deeply convinced of

anything. I will suggest that you doubt and doubt totally so that you can discover truth. Doubt is not against truth, doubt is a methodology to discover truth. Doubt is not an enemy of truth but the only friend. Belief is the enemy of truth because it is belief that prevents you from discovering, from enquiring.

THEOLOGIA MYSTICA

Unless your inner vision opens up you will be missing the real life because you will be missing God, you will be missing your own soul. And it is only a question of decisiveness, to drop doubting. Just look back: what has it given you? The problem is that our whole education prepares us to doubt. It goes on indoctrinating everybody in doubt because it is basically a scientific, philosophical approach, and both philosophy and science depend on doubt. It is perfectly valid for scientifical research, for philosophical enquiry, but it is absolutely invalid for the inner journey. It is a hindrance, not a help. For the inner journey you need a totally different methodology, and that is trust.

So while you are here learn a little bit of trust and you will be surprised how much you have been missing. And you will also become aware how much more is possible if your trust goes on growing.

Sannyas simply means approaching life with trust, love, and creating bridges. It is possible. And I can say so more emphatically because I myself have lived through doubt. I began my enquiry through doubt and I went to the very end of doubting—because I never do anything half-heartedly; when I do something I do it madly. Then I don't listen to anything, I simply go on and on until I come to the very end.

So I went to the very end of doubt and I have seen that the road suddenly ends in nowhere. It leads into an abyss where you can only commit suicide or go insane. So I know the whole journey of doubt and its futility.

When Ramakrishna says this he has no experience of it; he never doubted. When Ramana says it he has no experience of it he simply followed the path of trust from the very beginning. Hence I can be more in tune with modern mind than anybody else, because I have lived through doubt and I abandoned it. Reaching the very end of it and seeing that

it is simply nonsense I had to come back. The whole journey had to be gone back over and I had to start again from abc.

So my sannyasins need not go on the journey of doubt, I have done that journey for them. They can start through trust, through love.

I'M NOT AS THUNK AS *YOU DRINK I AM*

You have been told by the priests down the ages, "Don't doubt, drop doubting." But why in the first place do you doubt? You doubt because you desire. Buddha is bringing the very root of the problem to your consciousness. If a man desires nothing he has no need to doubt anything at all; it is desiring that brings doubt in the wake.

This is something very special; nobody has said it so clearly. In fact, nobody had said it before Buddha. If you desire you cannot get rid of doubt because desiring brings belief and belief brings doubt. And what your priests are doing is simply ridiculous. They insist that you should believe and you should not doubt; they are putting you into such a difficult situation, which is impossible to maintain. If you believe you are bound to doubt; *all* believers are doubters. This is the great insight of Buddha: no believer can ever get rid of doubt.

Belief means basically that there is doubt and you are covering it with belief. Doubt is there like a wound and you are covering it with beautiful flowers of belief. But by covering a wound with flowers you are not curing it, it is not being healed. In fact by covering it you will make it far more dangerous. It will be growing deep inside you, it will go on spreading; it will become a cancer finally. Why do you believe in the first place? If you don't doubt, what is the need to believe?

Buddha's approach is always very fundamental; he goes to the very root of the problem. You believe because you doubt. And why do you doubt? He does not stop there. Why do you believe, why do you doubt?—because you desire.

For example, you believe in afterlife and you also doubt in afterlife. Both the belief and the doubt persist in you side by side. You believe in afterlife because you desire; there is a great lust for life, you don't want to die. Because you don't want to die, any priest can exploit you. He can tell

you, "Don't be worried, only the body dies; your soul will live forever. Your soul is immortal." And you are immediately ready to believe. Why? Without enquiring into it, such an important matter, and you are believing some stupid priest who knows nothing about it., who has not experienced anything about it himself, who has not gone deeper into his own being? Maybe he knows the scriptures, he can quote the Bible and the Koran and the Gita, but so what? By knowing the Gita or the Koran or the Bible he does not know that the soul is immortal. How does he know? On what authority is he speaking? On the authority of Christ?—then it is borrowed. On the authority of Krishna?—then it is not his own. And unless it is his own there must be doubt in him.

Unless some experience arises in your own being, doubt cannot be dispelled.

THE BOOK OF THE BOOKS, Vol. XII

DREAM ANALYSIS Dream analysis cannot help you to become enlightened, but dream witnessing can certainly help you. That is the difference between psychology and religion: psychology analyzes dreams, religion watches them, helps you to become aware of them. And the moment you become aware of your dreams they disappear; they can't exist for a single moment longer. They can exist only when you are utterly unaware; for their existence that is an absolute condition.

A Buddha never dreams, he cannot dream. Even if he wants to dream he cannot. Dreaming simply disappears from his being because even in the night while he is asleep, deep down in his innermost core he is awake. A flame of awareness continues and he knows what is happening. He knows that his body is asleep. Witnessing becomes so engrained that not only in the day but in the night also it continues. And then dreaming disappears.

You dream because you desire; your dreams reflect your desires. Now, you can go on dissecting your desires for lives—you will not attain to anything. You can go on analyzing your dreams. And there are many systems of analysis.

If you go to the Freudians they will analyze your dreams

in one way: they will interpret everything as sexuality. Imaginable things, unimaginable things, everything has to be reduced to sexuality. If you go to the Adlerians with the same dreams, they will interpret them according to their ideology. Then every dream is reduced to Adler's idea: will to power. Then everything is nothing but will to power; each dream has to fit with his philosophy. And so is the case with the Jungians and others.

And one thing has been observed again and again—a very strange phenomenon happens. If you go into psychoanalysis of *any* kind—Freudian, Jungian, Adlerian—you start dreaming in the way your psychoanalyst expects you to dream. If you go to the Freudians, sooner or later you start dreaming according to his idea. People are very obliging; they feel sorry for the poor analyst. And he is making such a hard effort to analyze your dreams. First he starts giving you interpretations and then you start dreaming according to his interpretations. Soon you fit with each other—as if you are made for each other. Then he is happy and you are happy. He is happy because his theories are confirmed and you are happy that you are a good boy, dreaming according to the great expert. And when you see your psychoanalyst happy, you feel happy. Seeing you feel happy, he feels happy. It is such a mutual arrangement! And nobody is really helped .. dreaming continues.

I have never come across a fully-psychanalyzed person, because according to Freud a fully-psychanalyzed person is one whose dreaming has disappeared. And that is not true even about Sigmund Freud himself. He continued to dream to his very last. And he was very afraid of psychoanalysis, you will be surprised to know, because he knew his disciples would only prove that all his dreams were sexual.

Once Jung wanted to psychoanalyze Freud, Jung was his most beloved disciple in those days, just as once Judas was one of the most most beloved disciples of Jesus. And what Judas did to Jesus, Jung did to Freud. The people whose names start with "J" are dangerous!

Freud and Jung were traveling and they started talking. And Jung said, "This idea occurs to me again and again: that I would like to psychoanalyze you. You have not been

psychoanalyzed. In fact, nobody who has not been psychoanalyzed should be authorized to psychoanalyze other people. And you are the founder—you should be psychoanalyzed."

Freud actually started trembling and he said, "No, no, never! That will destroy my prestige."

Jung said, "If that is so, then it has already destroyed your prestige, at least for me. If you are so much afraid to talk about your dreams, that simply shows what kind of dreams you must be having."

There is not a single person in the world who is totally psychoanalyzed. And unless dreams disappear, your mind will remain in a turmoil. Dreams simply say you don't know how to put your mind off. You don't know where the switch exists so that you can put it on and off according to your needs. When you are going to sleep you can't put it off; it goes on chattering. Even if you say to it, "Shut up!" it does not listen to you at all; it does not care. And you know it perfectly well—it won't listen. You feel so impotent as far as your mind is concerned—that you have to move according to it, that it does not move according to you. If it wants to chatter, it will chatter; when you fall asleep, still it goes on chattering . . .

You can go on and on analyzing your dreams and you will never come to your witnessing soul through that analysis. How can you come to the witness by analyzing the dreams? One dream will lead you into another dream. Maybe you will become a very skillful dreamer, very artful. Maybe you will start dreaming in a better way, in a more scientific way, but dreams are dreams. They cannot take you to the witness of the dreams which is your reality ..

They are great interpreters of dreams. The whole world of the psychoanalyst is the world of dreams. And as far as the enlightened person is concerned, for him the whole world is nothing but a dream. For the psychoanalyst the dream is his whole world, and for the enlightened person the whole world is nothing but a dream.

THE BOOK OF THE BOOKS, Vol. IX

DREAMS What are you doing when you are dreaming? In

fact, it is very strange, but true too, that you are far more real in your dreaming than your so-called waking state. That's why psychoanalysis wants to know about your dreaming. Your waking state is so pseudo that it is not reliable at all. Whatsoever you say is not trustworthy; your dreams are more reliable. It is strange: dreams, which are thought to be unreal, are more reliable and your so-called waking state is absolutely unreliable.

People say one thing and do another; everybody is a politician in his waking state. And the moment you are not a politician in your waking state, a miracle happens: your dreaming disappears, then you don't dream at all. Dreaming is a complementary process: whatsoever you are repressing in your waking state becomes your dreaming—and the repressed is truer . . .

Waking, your waking, is the farthest from the real; dreaming is a little closer.

PHILOSOPHIA ULTIMA

You have lived in dreams, and all dreams are bound to be broken. So that has to be accepted; it is nothing to complain about. To live in a dream means you will have to suffer; sooner or later the dream is going to shatter. No dream can be made permanent. You have loved in your dreams, you have been ambitious in your dreams, you have been greedy in your dreams. You have wanted this and that, and always more and more, but in your dreams!—and they have all to be shattered. In fact, it is good that they are all shattered sooner or later, because unless they are shattered you will never wake up; you will remain fast asleep.

Your dreams are like intoxicants. You can drink alcohol, but how long can you remain in it? Tomorrow you will be back, and all the worries and all the anxieties will be back, and you were trying to escape from them. There is no escape, there is only understanding which helps. Escape does not help at all; your troubles will go on increasing. But that's what we are doing with our dreams. All our dreams are our ego projections.

GUIDA SPIRITUALE

Whether you are dreaming or not dreaming, you are

dreaming. Whether you are dreaming with closed eyes or open eyes makes no difference. You dream in the night, you dream in the day. There are night-dreams and there are day-dreams. You simply go on changing from one dream to another dream, one kind of dream to another kind of dream.

Listen . . . You dream in the night, and then abruptly the sleep is broken, then you feel horror—that too is a dream. Now you are dreaming of horror, of vulnerability, fear. Then you fall asleep again and you start dreaming. And in the morning you open your eyes and you start dreaming with open eyes. Dreams are a continuum. Your mind is made of dreams. Your mind consists of dreams.

Remember the one who is seeing the dreams. Awake to that witness. Don't pay much attention to the dreams.

TAKE IT EASY, Vol. I

Gurdjieff, one of the Buddhas of this century, used to give a certain meditation to his disciples which is very significant. He used to say to his disciples, "If you can remember in a dream that 'This is a dream,' then you are on the very threshold of transformation."

But it is very difficult to remember in a dream that it is a dream. When you are in a dream you believe that this is truth. And every night you are in dream, and every morning you come back and you see and you know that it was all false. And again when you fall asleep the dream is there and you start believing in it again, as if you never learn anything. But how to remember?

He created a small device. To a few advanced disciples he would give this device: that in the daytime . . . because you cannot do anything while you are asleep and in a dream. The preparation has to be done in the daytime; then you have a little bit of awareness. He used to tell them, "As many times as you can manage—brushing your teeth in the morning—just put your left hand on your head and say, 'This is all dream.' Walking on the street, put your left hand again on the head and say, 'This is all dream.' Let your left hand and the putting of it on the head become associated with the idea that 'This is all dream'

"Repeated many times, whenever you put your left hand on the head immediately the idea will come: 'This is all

dream.' Or whenever you say, 'This is all dream,' automatically your left hand will go on the head. This has to be practiced for at least three to nine months in the daytime.

"And then," Gurdjieff used to say, "one say suddenly in dream you will see it happen: there is dream and you put your hand on your head, your left hand, and suddenly you say, 'This is all dream.' And the moment you say it the dream disappears, you are fully awake. The dream cannot exist if you know that it is dream."

THE BOOK OF THE BOOKS, Vol. V

DRINKING Give at least two hours every day for meditation and then by and by you will become so silent and so happy, so unworried, that the desire to drink will start disappearing. When the desire starts disappearing, you start reducing your intake; not before it. If you do it before, it will be destructive to the body. If you force it, it will create a conflict inside. And whatsoever we repress is going to take revenge.

So if for two or three days you repress it, on the fourth day you will drink, and you will drink too much. It is futile. So don't be worried about it. Rather than fighting with it, start meditating. Drinking simply shows that there have been problems, problems that you could not solve . . . worries from which there was no escape. The only way you could find is to become unconscious. That is a shortcut to get out of the problem and the worries. And there are worries and problems in life.

So now the only thing that can be helpful is to forget all about it. Even this idea—that one has to drop it—drop that too. Accept it. It has happened, and now the past cannot be changed, so don't be worried. Don't create a new worry. Simply meditate and become more and more silent. Then you will see that the desire to drink by and by disappears.

I have seen it disappear in many people. A moment comes when you cannot drink—only then drop it, not before. In fact you are not dropping it, it is dropping on its own accord then.

I am always for a very natural way about everything. I am against all guilt feelings and I don't want to create guilt

feelings in anybody. This is how life has happened to you. What can you do? There is no point in fighting with it, but there is a way to change the inner vision.

For example, if you become more happy and more silent you will not be able to drink much, because for drinking one needs to be very very unhappy. Deep down some unhappiness is needed; only then can we drown it in drinking. The drinking feels as if it gives a certain happiness. It doesn't. It simply drowns the unhappiness so a false happiness is created. But if you become happy you will stop drinking, because then drinking will drown your happiness and it will make you unhappy. Then the whole process reverses.

THE CYPRESS IN THE COURTYARD

DROPOUT I don't teach revolution, I teach rebellion, and the difference is great. Revolution is political, rebellion is religious. Revolution needs you to organize yourself as a party, as an army, and fight against the enemies. Rebellion means you rebel as an individual; you simply get out of this whole rut. At least you should not destroy nature.

And if more and more people become dropouts the world can be saved. That will be *true* revolution--non-political; it will be spiritual. If more and more people get out of the old mind and its ways, if more and more people become loving, if more and more people are non-ambitious, if more and more people are non-greedy, if more and more people are no more interested in power-politics, in prestige, in respectability . . .

That's what sannyas is all about! Sannyas is dropping out of the old, rotten game and living your life on your own. It is not a struggle against the old, it is simply getting out of the clutches of the old—and this is the only way to weaken it, this is the only way to destroy it.

If millions of people in the world simply get out of the hands of the politicians, the politicians will die of their own accord. You cannot fight with them. If you fight you become a politician yourself. If you struggle against them you become greedy yourself, ambitious yourself; that is not going to help.

Be a dropout. And you have a small life: for fifty years, sixty years, seventy years you may be here—you can't hope

that you will be able to transform the world, but you can hope that you can still enjoy and love the world.

Use the opportunity of this life to celebrate as much as possible. Don't waste it struggling and fighting.

I am not creating a political force here, no, not at all. All political revolutions have failed so utterly that only blind people can go on believing in them. Those who have eyes are bound to teach you something new.

This is something new! This has been done before too, but not on a large scale. We have to do it on such a large scale—millions of people have to become dropouts! By dropouts I don't mean that you leave the society and go to the mountains. You live in the society and be loving, and live in the society as a nobody.

That is the pure essence of sann-yas: living as nobody, with no greed, with no ambition. And then you can enjoy and you can celebrate. And by celebrating and enjoying, you will spread the ripples of ecstasy to other people.

We can change the whole world, but not by struggle—not this time. Enough is enough! We have to change this world by celebrating, by dancing, by singing, by music, by meditation, by love, not by struggle ...

I am not against anything or anybody. I don't want you to be free from something, I simply want you to be free. See the difference: freedom from is never total; that "from" keeps it entrapped with the past. Freedom from can never be real freedom. Neither can freedom for ever be real freedom; that is a search for a new slavery. And this freedom from and freedom for almost always go together as two sides of the same coin.

What I teach is simple freedom, neither from nor for, just freedom; neither against the past nor for the future, but just to be in the present.

THE GUEST

DROWNING Once you start floating with the river, you will have a totally different quality arising in you. Something of the beyond will descend. You will not be there; you will become just an emptiness—tremendous emptiness, a receptivity. When you fight you shrink, when you fight you become

small, when you fight you become hard. When you don't fight—you surrender, you open, like a lotus opening its petals—then you receive. Unafraid you start moving, moving with life, moving with the river.

The question is: You *tell me to float, but I am afraid if I float I will drown*. It is good if you drown because only the ego can be drowned, not you. When you are fighting, in fact the ego is fighting with your innermost core. You will drown. But by that drowning, for the first time you will be able to float, for the first time you will be. Choose and you choose the ego. Be choiceless, let life choose for you, and you become egoless. Choose and you always choose hell. Choice is hell. Don't choose. Let this prayer of Jesus resound in your hearts, "Thy kingdom come, thy will be done." Let him do for you.

Drop yourself, drown yourself. Disappear from that plane of being. And then suddenly you are no longer human; you are superhuman. Your whole life will become a life of beatitude . . .

And once you know—once even for a single moment the ego is not there, you are not creating it—suddenly all doors open, and from everywhere, from all directions, life rushes towards you. That rush is very fragile. If you are not alert you will not be able to see it, you will not be able to feel it. God's touch is very delicate. Great sensitivity is needed to feel it.

Just the other day I was reading a small poem of Huub Oosterhuis.

*God does not send us his word
like a great torrent of water
raging in tempest and flood
sweeping us blindly along,
but like a glimpse of the sun
or a green branch in the winter,
rain falling softly on earth:
this is how God comes to us.*

rain falling softly on earth: this is how God comes to us."

In deep surrender, sensitivity, awareness, suddenly you

are full of something which you had never known before. It has always been there, but you were too gross to know it. It has always been there, but you were too occupied in fighting, in the ways of the ego, that you couldn't look back and feel it. It was always there, but you were not present. It was always waiting for you, but you had forgotten how to come back home. Dropping the ego is the way back home.

So drown yourself. That's the whole art I am teaching you here.

YOGA: THE ALPHA AND THE OMEGA, Vol. IX

DRUGS Remember, all the Buddhas are against any chemical drug that can make you unconscious for the simple reason that you are already unconscious.

THE BOOK OF THE BOOKS, Vol. VII

That is my way of helping addicts, Mm?—I make addicts of a new dimension. And once you are with me, sooner or later you will not be able to remain in it. In fact there will be no need to drop drugs. They by and by become irrelevant; they become meaningless. You start seeing the suicidalness of them; they are destructive. But unless something bigger than that happens, how can you drop it? That's the problem.

So I am not so much for dropping them. My whole effort is to bring something greater than they can bring, and that is the decisive factor then. If something can happen through meditation, through sannyas, through groups, which gives you a better glimpse, at no cost ... You are not paying for it by your health, by your chemistry, by destroying your body and other things. You are not to pay anything for it and it happens! You are the master of it—you are not dependent on anything for it. You can make it available any moment you want. Once you know the key you can unlock the door whenever you want. Something greater, higher, has to be made available to you.

All over the world that has been the problem down the ages: people have tried to help others to come out of their drug trips but it almost always fails because you can't provide anything better. The people also want to get out of it, everybody

wants to get out of it because it is a bondage and everybody understands that he is creating a subtle bondage which will become bigger and bigger and one day he will be surrounded by walls, China Walls, and it will be difficult to get out of them. By one's own effort one is creating such a big wall and then it will be difficult to destroy it; one will be caught in it. One's whole life will become a kind of sickness.

And it is vicious. If you take a drug, while you are under its impact everything seems good. Then out of it everything feels so dull, so meaningless that the drug seems to be the only possibility again and again. Then the quantity of drug has to be increased and by and by one is lost. Drugs are so powerful that they destroy the very chemistry of your brain. The brain is very delicate; it cannot live with such violent coercions being made on it. Those very very minute and subtle nerves start getting damaged. Then one loses alertness, intelligence, becomes dull, becomes insensitive. Then the drug remains the only possibility, the only meaning that one can get.

But just to say these things doesn't help. Just to preach doesn't help. Just to say that this is bad and a sin does not help; in fact, it makes the problem worse! The person is already in suffering and now you bring in another problem—that this is sin—so he feels guilty too. The drug was enough to destroy him; now guilt will destroy also. You have added more poison to the problem. You make the person feel immoral, criminal—and these are all wrong attitudes.

The person needs help, the person needs sympathy, the person needs love. Maybe the person has missed love, hence he has moved into that direction. Maybe the society has not given what was needed, the parents have not given what was needed. So the person has become distracted. The person needs all attention, love, care—but even that will not help unless the person comes to know and feel something that is bigger and greater than any drug can make available. And that's what I am trying to do here.

So don't be negatively concerned with drugs. While you are here become more concerned with me. Listen to me, meditate, be more and more around the ashram, have the

feel of it. Be very loving to people, be open, relating, dance and sing. By and by you will see that what the drug can do, I can do and in a far better way. And that is the only possibility of getting out of it.

DON'T JUST DO SOMETHING, SIT THERE

People who take pot or things like that for long become idiotic. Their intelligence loses sharpness, because having the chemical pressure on the nerves every day is harmful. And you are not getting anything! I am not worried about the costs: if something *real* is attained then at whatsoever cost it is, it is good. But you are not getting anything in return—just an illusion.

When you take pot and you know who you are, that is not of any importance. You have to know it when you are alert, aware, completely natural, with no chemical pressure creating things in you. Then you have to know who you are.

One has to become enlightened in a very very ordinary way, only then is enlightenment true. One can find shortcuts but all shortcuts are false. There exist no shortcuts for realization. Shortcuts only create small circuits within you and release dreams, release imagination. It is not good for you, it is not good for anybody. But it is simply indicating that it is going deeper into your brain cells; it is better to stop as soon as possible.

To create an experience which is not your natural state is of no use. It does not give you hope. It simply destroys your life and destroys your opportunities to become alert, aware of the reality as it is. There is no need to seek God in the trees. If you can only see the trees as they are, all is realized. Why impose God? You need not see God in anybody. If you can only see the real person standing there, that's enough! God simply means reality, the ordinary reality that surrounds you.

When I say that God is in the trees, I don't mean that you will have to see God in the trees—that a head will start blooming in the tree, then somebody will look at you and you will have an encounter and a dialogue and he will say, "Hello!" When I say see God in the trees I simply mean to see the tree as it is without any idea on your part. See the

truth of the tree. That is the God of the tree—the greenness of it, the flower, the joy, the rootedness of it, the strength, and the fragility. See the truth of it with no notions in the head . .

So it has happened that people who are against drugs have taken drugs and have known only hell and people who are for drugs have taken the same drugs and have known heaven. It depends on you. The drug does not give you anything. The drug simply makes you a fool. You relapse into a kind of childishness, you relapse into imagination, you relapse into your dreaming faculty; that's what the drug does, Now it is up to you to release the dream. Whatsoever dream you want to release, you can release. If you want to see monsters and dragons and devils all jumping on you and trying to kill you, you can have that; it is your choice. Or you can have God and angels dancing around and singing and Jesus and all the apostles sitting by the side. It is up to you, it is your dream.

Drugs can only help your dream faculty to function totally. It is as if you run a projector. The film has to be provided by you. The electricity in the projector cannot create the film; the electricity running in the projector can only project the film of whatsoever you provide. The film has to be provided by you and the projector is there: it starts projecting. If you want to see hell, you can have a film of hell or if you wanted a film of heaven you will see it on the screen. That is exactly what a drug does: it simply releases your dream faculty; the dream starts functioning. But it is just wasting time ... and at a very great cost.

Come out of it. And don't look for God in the trees or in the rocks; that is stupid! Just look for the tree in the trees and for the rock in the rocks. Just see the truth of it, the presence of it. Let the presence be revealed and in that revelation you will see that all is one.

And it is not only that one can project through drugs. You can project without drugs; then you need something else which can drug you. For example, great will—that can become a drug. You can will that you will see God in a tree. You can go on looking, you go on looking and you say, "I will not eat, I will not move from here unless I see God."

You can force your will and what the drug does, will can do. It will take a little longer ..

So the people in the Himalayan caves seeing God are the same! It is not much different. It is just that they have not taken the chemical from the outside; they have created a chemical inside. You can create it by yoga postures because yoga postures change your body chemistry. You can do it by fasting because fasting changes your body chemistry. Anything that changes your body chemistry in some way can be used as a drug.

To see reality one has to be completely ordinary, not using anything—no will, no fasting, no postures; one has to be simply as one is. It will take a long time to see the truth of the tree, but that time is not wasted. So don't be in a hurry and don't speed. Yes, drugs give speed, but don't speed and don't be in a hurry. Be patient and allow things to grow slowly. All real things grow slowly; they take their own time. Something has to mature in you.

And be satisfied and contented with whatsoever is available right now; don't ask for more. And I know that once you have been on any drug, it becomes very difficult because the drug attracts you. Without any effort on your part something starts happening, so why bother with anything else? Why meditate and why be aware when the drug can trigger the process immediately?

It has been used down the ages; it is not anything new. In the West it is something new but in the East it is one of the most ancient practices. But the people who have taken drugs for centuries have never reached anywhere.

If you *really* want to see what is there you have to stop all kinds of projection. It will look dull in the beginning. It will not be so enchanting, it will not have that allurement, that fascination. But there is no need for fascination, allurement; there is no need. One should be satisfied with the ordinary reality. What is wrong with the trees as trees and man as man and woman as woman?

If you can do it for six months without the drug, just living with the ordinary, with no desire for the extraordinary, sooner or later you will start seeing the truth of ordinary things. And in the very ordinary, the extraordinary is hidden.

But you have to approach it through the ordinary. The ordinary is the door to the extraordinary. My suggestion is that you drop it, Mm? completely stop it.

THE OPEN SECRET

This is not real life. You are just a victim—a victim of your unconscious instincts, a victim of biology, a victim of physiology, a victim of nature. This is the bondage. To be free of all this unconsciousness is liberation. To be free of the bondage of your body chemistry, to be free of the bondage of the program that nature has put in your body cells, to be free of all that is unconscious in you, to be on your own, to be a conscious light—that is the beginning of real life. Count your age only from the moment when you start living consciously, fully alert, meditatively. When each act has the flavor of consciousness, then you are coming closer to home. Otherwise you are going farther and farther away.

And life gives you many opportunities to wake up. But rather than waking up, rather than using those opportunities, you start searching for even deeper drugs to drown you in unconsciousness. When suffering comes that is an occasion to wake up, but then you start searching for a drug. The drug may be sex, may be alcohol, may be LSD; the drug may be money, may be power-politics; the drug can be anything. Anything that keeps you unconscious is a drug. Anything that keeps you engaged in the non-essential is a drug. Drugs are not only sold at the chemist, drugs are available everywhere. Your schools, your colleges, your universities sell drugs because they create ambition, and ambition keeps people unconscious. Ambition keeps them running, chasing shadows, illusions, dreams. Your politicians are the greatest drug-peddlers: they continuously go on creating a power-lust in you, a hunger, a greed for power; that keeps you occupied.

To be ambitious, to be competitive, is to be alcoholic. And this is a deeper alcohol. The ordinary alcohol can be prohibited. This alcohol is so tremendously available from every nook and corner—from parents, from priests, from politicians, from professors. Your whole society lives in this drugged state. If you have something to run after, you feel

good. The moment you have nothing to run after, you feel lost. You immediately create some new occupation.

The observation of the Buddhas down the ages is that when suffering comes it is a hint from God that it is time—"Wake up." But you drown the suffering in a drug.

THE SECRET OF SECRETS, Vol. II

DRUM The drum has a special appeal—the reason is very deep-rooted. You will have to understand it.

When a child is conceived in the womb, the child grows, but he cannot breathe, he has to breathe from the mother. In fact, the mother breathes for him. And for nine months continuously he hears the beating of the mother's heart—continuously. It is the first meeting with music and rhythm.

For nine months the child goes on hearing the heartbeat of the mother. That is the first drum he encounters, and it becomes very deep-rooted in the being of the child. Every pore of him is filled with it, every fiber of his body vibrates with it, he has no life except the mother's heart. And there is the beating continuously for nine months ... you just think about it.

And then the child is born. The whole body system, the mind system, carries that desire for the beat, for the rhythm of the mother's heart. And mothers know, knowingly or unknowingly, that whenever a child is restless, crying, weeping, uncontrollable, they have just to put his head on their chest, and immediately the child goes to sleep, falls into *sleep*. When again he hears the beat—the beat is soporific—he immediately falls into sleep.

And not only a small child—even a young man, when he rests on a woman's heart, falls immediately into sleep, because the woman becomes the mother and the lover, the husband, becomes again a child. The heart goes *on* having the appeal.

If you don't feel that sleep will come, just close your eyes, put the light off, and listen to the clock, tick, tick, tick . . That will do, no tranquilizer is needed because it almost gives you the feeling of the mother's heart. A closed room, a closed womb, and then the tick, tick of a *clock*. And always choose a clock which really gives a "hearty" feeling—not a metallic sound but more human. Old grandpa clocks used

to be that way; now we have more efficient clocks but they are less human. Old grandpa clocks on the walls are something beautiful. They create an atmosphere.

Hence, from this deep biological experience of the child, comes the appeal of the drum. The drum is the oldest instrument of music, everything else has followed it. So whenever somebody is beating a drum the temptation is too much—you start moving your legs, you start swaying your body. If the beater is good and really knows how to create atmosphere through the drum beat nobody can be there who is not affected. Even a Buddha would like to dance. It is natural. That's why everybody enjoys a drumbeat. And it is very primitive, it is not sophisticated. Go into the jungles of Africa or deep into the Indian forest where only aborigines live. You will find everywhere the drum.

The drum is the most primitive instrument. When you feel that drumbeating, your body responds, sways, you start falling into the beat, moving with the beat, and suddenly you have become a primitive, a natural being: all civilization drops. You are no longer here in this twentieth century and all the nonsense that goes on around—you have moved back almost ten thousand years.

TAO: THE THREE TREASURES, Vol. II

DRUNKENNESS And you are drunk—drunk with money, drunk with ego, drunk with power, prestige. And there are a thousand kinds of alcoholic beverages available: money is alcohol, power is alcohol, politics is alcohol. Beware of these things. And people are so clever, they can turn anything into alcohol. Work becomes alcohol; there are "workaholics" who cannot remain without work. They have to do something. They feel good when they are involved in doing something. When they have a little gap and they don't know what to do, they start getting crazy. They have to *do!* They will read the same newspaper again that they have read. They will rush to the TV or the radio and listen to the same news that they had listened to before. Or they may go to the same movie to see it again. Or they will start talking about the things that they have talked about a thousand and one times; and nobody listens, and they know it. They are bored, others are bored—but
what to do?

"Workaholics" . . . A great organization, greater than Alcoholics Anonymous is needed: "Workaholics Anonymous". Politicians will be there, scientists will be there, artists will be there, millionaires will be there—all kinds of people will be there. Anything that possesses you so much so that you cannot be without it is alcohol.

Mind is very cunning. Your mantra may become your alcohol; your TM may become your alcohol. Every morning you have to do your mantra for twenty minutes, you have to repeat in a stupid way, "Ram, Ram, Ram." If you repeat, you don't get anything; if you don't repeat, you feel lost. If you repeat you know nothing is happening, but if you don't repeat then you feel you are missing something. Then a great urge arises to repeat the mantra—the same kind of urge that comes to a smoker. He knows that by smoking cigarettes he is not getting anything—there is no need to say that he is not getting anything. And if he is getting something, that is wrong—maybe tuberculosis, asthma, great things like that he is getting; otherwise he is not getting anything. He also knows it. But the problem is that if he does not smoke, he starts feeling a great urge. That urge becomes more and more powerful; it possesses him. He *has* to smoke. He knows it is not good, he has decided not to smoke, he has taken a vow, but it doesn't help. He has to go and smoke, otherwise he feels very nervous, tense. Smoking helps him. Just an old habit . .

Habits are very relaxing. You feel comfortable, cozy in them. Your mantra can become your alcohol. Beware. One has to be very conscious, otherwise anything can become your alcohol. And man is drunk.

Man is ordinarily like a person living in a trance induced by post-hypnotic suggestions. Jesus says there is only *one* cure: *metanoia* —turning backwards, turning into yourself, turning your consciousness towards your inner being.

Unless you start looking into your being and become very very alert . . . And you can. You know there are moments when you are more alert and there are moments when you are less alert. There is the key! Why are you more alert in a certain moment? A beautiful woman passes by and you become more alert. What has happened? You wanted to see her well, you wanted not to miss the opportunity, that's why

you became more alert. If you can look at a tree in the same way . . . Because an opportunity may be missed—you may never come across this rose bush again. Who knows? The rose bush may not be there tomorrow, you may not be tomorrow. Who knows? This may be your last meeting—the first and the last. Have a look, a total look at the rose and you will be alert. The bird is singing. This may be the last time. You may never listen to the song of a bird again; you will be lying down in your grave tomorrow. It is not worth missing. It is so precious. How can you be unalert? *Be alert.*

A friend has come to your home. Be alert. Each moment has to be taken as if this were the last moment. And there is every possibility this may be the last moment! So use it totally. Squeeze the juices out of it totally. In that very totality you will be alert and the drunkenness will be gone. This is what Jesus calls *metanoia*.

I SAY UNTO YOU, Vol. II

DUALITY That represents the innermost core of *this*. It is called that because it is not known to you yet. Those who know, for them there is only this and no *that*, or only *that* and no *this*. The duality disappears, but for the blind the duality is there. Everything is dual, divided, if you are not fully aware.

This means that which you can see and *that* means that which is invisible. *This* is the wheel and *that* is the axle. The wheel moves on the axle but the axle moves not. All movement depends on something unmoving; all change depends on something eternal. Time depends on timelessness. Birth and death happen within something which is never born and never dies.

This represents all that is known to the unenlightened and *that* all that is known when you become enlightened. When you are full of light you have clarity, perception, transparency; you can see through and through. In that vision, this starts melting into *that*; the circumference disappears into the center. The center is naturally hidden, it is bound to be hidden; only the circumference is available to the senses. You can see only the surface, you cannot see the depths. If you go to the ocean you can see only the surface and the

surficial turmoil; you cannot *see* the depth. To *see* the depth you will have to dive deep, and as far as the ultimate that is concerned, only diving deep won't do: you will have to dive so deep that you disappear totally, become one with it. In that oneness God is realized.

I AM THAT

To the Upanishads the beyond is not *against* the world, it is an intrinsic part of it. The beyond is also the within of the world; it is not far away, it is deep down here and now. Just as a river needs both the banks, life needs both *this* and *that*.

When you look at a river you see two banks, but if you dive deep into the river you will find those two banks are not separate; underneath the river they are joined together, they are one. In the same way this and that are one. They appear divided, but that is only an appearance; don't be deceived by it. Dive deep so that you can find the ultimate reality.

/ AM THAT

In the world we exist as duality. Beyond the world we exist as non-duality—as one. Think of yourself as a triangle; two angles exist in the world and the third angle beyond the world. Two angles belong to this world and one angle belongs to that world—the world of the Brahman. But if these two are in an imbalance, you cannot get beyond them. You go beyond them only when they regain balance. This balancing is *nirvana*, this balancing is *inoltslia*, this balancing is the centering. Awareness works to balance this duality. And the moment this duality is balanced, you cannot be reborn again—you disappear from the world.

THE ULTIMATE ALCHEMY, Vol. II

DUTY Duty and responsibility are synonyms in the dictionary, but not in life. In life they are not only different, they are diametrically opposite. Duty is other-oriented, responsibility is self-oriented. When you say, "I have to do it," it is duty. "Because my mother is ill, I have to go and sit by her side," or "I have to take flowers to the hospital. I have to do it, she is my mother." Duty is other-oriented:

you don't have any responsibility. You are fulfilling a social formality—because she is your mother; you don't love her. That's why I say that duty is a four-letter dirty word. If you love your mother, you will not say, "This is a duty." If you love your mother, you will go to the hospital, you will take the flowers, you will serve your mother, you will be by her bedside, you will massage her feet, you will feel for her, but it will not be a duty—it will be responsibility. You will respond out of your heart.

Responsibility means the capacity to respond. Your heart vibrates, you feel for her, you care for her; not that she is your mother—that is irrelevant—you love the woman, you love the woman as a person. It is a flowing from your heart. And you will not feel that you have obliged her, and you will not go advertising all around that you are such a duty-fulfilling son. You will not feel that you have done something. You have not done anything. What have you done? Just taking a few flowers to the mother who is ill and you feel that you have done a great obligation? That's why I say that duty is dirty. The very word is dirty: it is other-oriented.

Responsibility has a totally different dimension: you love, you care, you feel; it comes out of your feeling. Duty comes out of thinking that she is your mother—"that's why", "therefore"; it is a syllogism, it is logical. You go somehow, dragging yourself, you would like to escape, but what can you do? Your respectability is at stake. What will people say? Your mother is ill and you are enjoying yourself in the club and you are dancing, and your mother is ill? No, your ego will be hurt. If you could avoid this mother without your respectability being affected and your ego being affected you would like to avoid. You will go to the hospital and you will be in a hurry to rush away, you will find some reason. "I have to go, because there is an appointment." There may not be. You want to avoid this woman, you don't want to be with her; even five minutes are too much. You don't love.

Duty I am against, but responsibility—yes, I say that my sannyasins have to be tremendously responsible. And once you drop duty you are free to be responsible.

In my childhood my grandfather used to like his feet to

be massaged and he would call anybody—whosoever was passing. He was very old and he would say, "Will you massage my feet?"

Sometimes I would say yes and I would massage, and sometimes I would say no. He became intrigued. He said, "What is the matter? Sometimes you say yes—and nobody massages my feet as lovingly as you do—but sometimes you simply say no."

I said, "Whenever it is a duty I say no. Whenever it is a responsibility, I do it."

He said, "What is the difference?"

I said, "This is the difference. When I feel love, when I would like to massage your feet, then I do it. When I feel it is just a formality—because you have asked and I have to do it—my mind will not be here because the children are playing outside and they are inviting me .. I will not be here at all, then I don't want to do it because that is ugly." So sometimes it would happen that I had to say no to him when he wanted a massage, and sometimes I would simply go to him and ask, "Would you like a little massage? I am in the mood. I will really do a beautiful job. You allow me."

Do whatsoever comes out of your feeling, out of your heart; never repress your heart. Never follow your mind because mind is a social byproduct, it is not your reality. Move out of your reality. Function out of your reality. Don't function out of principles, etiquette, patterns of behavior, what Confucious calls "gentlemanly". Don't be a gentleman, be a man—that's enough, be a woman—that's enough. And be truly a man, truly a woman. Sometimes you will feel like doing something; do, pour your heart in it, it will be a beautiful flowering. Sometimes you won't want to do, say so, be clear about it; there is no need to camouflage it.

TAO: THE PATHLESS PATH, Vol. I

See also Responsibility, 3rd Series

E

EARTHLY My own experience is, if you have never been earthly, down-to-earth, absolutely earthly, if you have never really been a materialist, if you have never really been an atheist, you will not become spiritual ever. Materialism has to become the base, your down-to-earthness has to become your foundation, and then the temple, the shrine of spirituality, can rise on top of it.

First be a Charvaka, an Epicurean, a Zorba the Greek, and then only can you be Gautam the Buddha, Jesus Christ, Bahauddin, Nanak, Kabir. If your foundation is missing, then your spirituality is hocus-pocus; it is just verbal . . .

The body has to be accepted first, not only accepted but respected too. If you have not explored your body you will not be able to explore the soul. The methodology of exploration is the same, but begin with the body because the body is the visible part of your soul. Start with the visible and then slowly move towards the invisible. Start with the known and then move towards the unknown. Start from the periphery and then go deeper towards the center.

There are millions of people who live in words, repeating the Bible, the Koran, the Gita, the Dhammapada, but they are like parrots; they are mechanical, gramophone records. They can repeat the scriptures perfectly, but they know nothing. Knowledge needs roots in the earth, just as a tree needs roots in the earth. The branches will rise towards the sky, the branches will try to reach the stars, but at the same time the roots have to go deeper and deeper into the earth. Remember, there is a balance: the higher the tree goes, the deeper its roots have to go. It is totally balanced. You cannot have a big tree with small roots; it will fall, it will not be able to stand . . .

The most basic thing is to grow roots, and the roots cannot be grown in the sky, they have to be grown into the earth, into the body, into matter. Then your branches can

rise into the sky, into the world of the spiritual. They can reach to God.

Friedrich Nietzsche is right when he says that if a tree wants to touch the feet of God it has to reach the very center of hell through its roots. The roots have to go to the very rock-bottom, then only can the branches and the flowers be offered at the feet of God.

COME, COME, YET AGAIN COME

EAST/WEST Just West is half and just East is too. And both have lived separately so long. You become the meeting place!

Man will be total only when East and West meet. My sanyasins have to become a synthesis. They have to absorb all that is beautiful in the East and all that is beautiful in the West. There is much which both the hemispheres have contributed but there is much which is ugly too, and the ugly has to be dropped. And if they remain separate the ugly cannot be dropped. That is something to be understood.

The West is basically scientific, materialistic, objective. Nothing is wrong in being scientific but to think that science is the end is wrong. Nothing is wrong in knowing the secrets of matter, but to think that by knowing matter you have known all that is worth knowing, is absolutely wrong. But if the West remains the West then that is going to continue, that old idea of the materialistic, objective, scientific approach.

The East believes in and has experienced too, something more than matter, but it became so infatuated with that something more that it simply became indifferent to matter, which is wrong.

That's why the East is suffering so much from poverty, starvation, disease: for the simple reason that the East has given its total attention to the spiritual, neglecting the material. It is religious, it is mystical, it is subjective, but at the cost of being scientific. It goes beyond science, but science is needed, it is a must.

There is a great difference between a song and a piece of bread—in fact there seems to be no connection. But if you are hungry, the song will disappear. The song is possible

only when you are not hungry, when your body is satisfied; only then do higher satisfactions become possible.

The East has to learn western materialism and the scientific approach, and the West has to learn eastern mysticism and the subjective approach. Then only can the whole man be created.

In my vision, up to now the whole man has not existed; he has yet to come. And my sannyasins have to become the herald of the new man, of the whole man.

EIGHTYFOUR THOUSAND POEMS

EATING If you are eating, then let your whole consciousness be that of taste, of smell. Forget everything else! Then even ordinary bread may taste like the most delicious food possible. But you are not present.

Look at people eating—they are talking, there are people who are listening to the radio or watching the TV. I have heard about stupid Americans even making love while watching the TV!—what to say about eating? Why miss? You can do both the things—you can make love and you can go on watching the TV. Now, neither will you be watching the TV nor will you be making love; you will not be able to enjoy either, you will miss both. There are people who cannot eat if they don't have company to talk and gossip and discuss with. When you are talking you go on swallowing—swallowing is not eating.

Eating should be meditative, prayerful. You should be more respectful to food because it is life, it is nourishment. And then a thousand and one problems arise out of it. Because while you are eating you are reading the newspaper or quarrelling with the wife or listening to the radio or looking at the TV or talking to a friend or holding the phone, you will miss the joy of eating. You will eat more because your taste buds will not feel fulfilled and contented. Then you will gather unnecessary fat in the body. Then one has to start dieting, fasting, naturopathy and all kinds of nonsense follow. But the simple thing that should have been done in the first place was: just eating and not doing anything else.

When Lin Chi was asked, "What is your meditation?" he said, "When I eat I simply eat, and when I sleep I simply sleep. When I walk I simply walk."

The person who was asking said, "But this is what we all do."

Lin Chi said, "No, that's not what you do. When you are eating you go on doing a thousand and one things too. I know it because I was just like you before I became enlightened. I lived in the same mad and stupid way, so I know how you are living. Don't say to me that this is what everybody does."

The most stupid thing in life is to live half-heartedly, because the moment that is gone is gone forever. But people are living so unconsciously that it is almost impossible for them to be conscious of what they are doing.

ZEN: THE SPECIAL TRANSMISSION

ECCENTRIC Don't listen to anybody, you remain yourself. Just bypass them, be indifferent. If you go on listening to everybody, everybody will be prodding you to go this way or that. You will never be able to reach your innermost center.

Everybody has become eccentric. This English word is very beautiful: it means off the center, and we use it for the mad people. But everybody is eccentric, off the center, and the whole world is helping you to be eccentric because everybody is prodding you. Your mother is prodding you towards the north, your father towards the south, your uncle is doing something else, and everybody is trying to force you somewhere. By and by, a moment comes when you are nowhere. You remain just on the cross-roads being pushed from north to south, from south to east, from east to west, moving nowhere. By and by, this becomes your total situation—you become eccentric.

This is the situation. And if you go on listening to others and not listening to your inner center, this situation will continue. All meditation is to become centered, not to be eccentric, to come to your own center. Listen to your inner voice, feel it, and move with that feeling. By and by, you

can laugh at others' opinions, or you can be simply indifferent. And once you become centered you become a powerful being; then nobody dares. You are such a power, centered in yourself, that anyone who comes with an opinion simply forgets his opinion near you; anybody who comes to push you somewhere simply forgets that he had come to push you. Rather, just coming near you he starts feeling over-powered by you.

That's how even a single man can become so powerful that the whole society, the whole history, cannot push him a single inch. That's how a Buddha exists, a Jesus exists. You can kill a Jesus but you cannot push him. You can destroy his body, but you cannot push him a single inch. Not that he is adamant or stubborn, no, he is simply centered in his own being—and he knows what is good for him, and he knows what is blissful for him. It has already happened; now you cannot allure him towards new goals, no salesmanship can allure him to any other goal. He has found his home. He can listen to you patiently but you cannot move him. He is centered.

TANTRA: THE SUPREME UNDERSTANDING

ECOLOGY The expert knows only his line, his dimension, and that is a very narrow one and it is becoming narrower every day, and he loses all contact with the whole of life. That's why we have destroyed the whole ecology of the earth. Our expertise is responsible for it, because ecology means thinking about the whole.

The carpenter is interested in wood, he knows about wood; he does not know anything about what the trees are doing. He is not aware that they attract clouds and rain, that they keep the earth together, that without them the earth will become a desert, that clouds will not come any more or even if they come they will pass without showering their rainwater. He is interested in wood, he knows about wood—the texture of the wood, the beauty of the wood—but he is not interested in the *whole* phenomenon.

So we went on cutting forests. Now we are suffering immensely, because trees are a *must*. The whole climate is

disturbed, not only the climate but the whole atmosphere, because trees breathe in the carbon dioxide that we breathe out and they breathe out oxygen which we breathe in. We need oxygen, they need carbon dioxide; we are interdependent. If trees disappear, oxygen disappears, and then the air becomes more and more polluted with carbon dioxide which is not needed by your hearts, by your lungs, by your bodies. Already there is too much carbon dioxide in the air, which is dangerous to health.

But the woodcutter or the carpenter has no vision; his whole interest is in the wood. The woodcutter is interested in how to find out more efficient ways to cut the wood. The person who knows about the oxygen and hydrogen and carbon dioxide knows nothing about wood and its texture; he know nothing about the carpenter. He goes on working in his direction, the other goes on working in *his* direction, and they go on destroying the ecology.

Ecology means the interdependent cycle of existence. Everything depends on everything else; nothing is absolutely independent, cannot be. We are parts, very small pans, cogs in a wheel. Somebody has to know about the wheel; of course the man who knows about the wheel will not be able to compete with any expert because he will know less and less about more and more.

And the ultimate state of Buddhahood is knowing nothing about all. And what will the ultimate state of the scientist, the expert be?—knowing all about nothing. That is the logical consequence. If science is knowing more and more about less and less, then what will the ultimate result be?—knowing all about nothing! It is becoming narrower, narrower, narrower, and there is only one point left: nothing, zero.

And religion is knowing less and less about more and more, and what will the ultimate state be?—knowing nothing about all. That's what Dionysius calls *agnosia*. That's why Socrates says, "I know only one thing, that I know nothing."

GUIDA SPIRITUALE

Ecology is very good. Work for it, but look for the inner ecology also. Because as I see it, the outer ecology is being destroyed because the inner ecology has been destroyed. It is just an outcome. When man is no more whole inside-

divided, in conflict, like a fighting mob, in a crowd—that man creates disturbance in nature also. And these are related.

When nature is destroyed and the natural systems are destroyed, then man is more destroyed. Then again nature goes on affecting man and man goes on affecting nature. It is a vicious circle. But as I see it, the basic problem is somewhere inside man. If you are relaxed inside, if you have come to a settlement with your own nature, then you will be able to understand the natural functioning of the world, and you will not create any problem. You will not create any gap in it. You will see that everything is interconnected and nothing can be ... But the basic problem is inside man.

DANCE YOUR WAY TO GOD

Nature gives her secrets. There is no need to grab, there is no need to kill, there is no need to break the lock. Love nature, and nature gives you her secrets. Love is the key. Conquering is absurd.

So what has happened in the West? This conquering has destroyed the whole of nature. So now there is a cry for ecology, how to restore the balance. We have destroyed nature completely because we have broken all the locks and we have destroyed the whole balance. And now through that imbalance humanity will die sooner or later.

THE EMPTY BOAT

See also Pollution, 2nd Series

ECSTASY The English word "ecstasy" is very, very significant. It means: to stand out. Ecstasy means to get out—out of all shells and all protections and all egos and all comforts, all death-like walls. To be ecstatic means to get out, to be free, to be moving, to be a process, to be vulnerable so that winds can come and pass through you.

We have an expression, sometimes we say, "That experience was outstanding." That exactly is the meaning of ecstasy: outstanding.

When a seed breaks and the light hidden behind starts manifesting; when a child is born and leaves the womb behind, all the comforts and all the conveniences behind, moves into the unknown world—it is ecstasy. When a bird breaks the egg and flies into the sky, it is ecstasy.

The ego is the egg and you will have to come out of it. Be ecstatic! Get out of all protections and shells and securities. Then you will attain to the wider world, the vast, the infinite. Only then you live, and you live abundantly.

DANG DANG DOKO DANG

Ecstasy is a language that man has completely forgotten. He has been forced to forget it; he has been compelled to forget it. The society is against it, the civilization is against it. The society has a tremendous investment in misery. It depends on misery, it feeds on misery, it survives on misery. The society is not for human beings. The society is using human beings as a means for itself. The culture, the civilization, the church, they all have become more important. They were meant to be for man, but now they are not for man. They have almost reversed the whole process; now man exists for them.

Every child is born ecstatic. Ecstasy is natural. It is not something that happens only to great sages. It is something that everybody brings with him into the world; everybody comes with it. It is life's innermost core. It is part of being alive. Life is ecstasy. Every child brings it into the world, but then the society jumps on the child, starts destroying the possibility of ecstasy, starts making the child miserable, starts conditioning the child.

The society is neurotic, and it cannot allow ecstatic people to be here. They are dangerous for it. Try to understand the mechanism; then things will be easier.

You cannot control an ecstatic man; it is impossible. You can only control a miserable man. An ecstatic man is bound to be free. Ecstasy is freedom. He cannot be reduced to being a slave. You cannot destroy him so easily; you cannot persuade him to live in a prison. He would like to dance under the stars and he would like to walk with the wind and he would like to talk with the sun and the moon. He will need the vast, the infinite, the huge, the enormous. He cannot be seduced into living in a dark cell. You cannot make a slave out of him. He will live his own life and he will do his thing. This is very difficult for the society. If there are many ecstatic people, the society will feel it is falling apart, its structure will not hold anymore . .

Listen to this. It is not that you have to drop the world. It is that you have to know what God is. Then all that is ugly drops on its own accord. I am not teaching you to drop anything, to renounce anything. I am saying realize something that is already within you, that is your innermost core. Once realized, many things will disappear.

You go on looking for ecstasy in sex, you go on looking in money, in power, only because you don't know real ecstasy. If you have known once, you still stop. All these dirty places are of no meaning to you. Not that you renounce them! Simply they become irrelevant.

Your Lord dwells within you: why need your outward eyes be opened?

Kabir says: "Listen, my brother! my Lord, who ravishes my eyes, has united Himself with me."

That meeting place is within you. There happens the ultimate union, the ultimate marriage, where you and the whole meet and dissolve into each other, and disappear into each other. That disappearance of the two into one is what ecstasy is.

Ecstasy is the ultimate freedom, and then one simply shouts in joy, "This is it! This is it! Eureka! I have found it."

And the irony is that you need not go anywhere to find it. It is already there. It is your very core, your very being. If you decide to find it, you can find it this very moment. It does not need a single moment's postponement. An intense thirst can open the door. A great urgency can right now make you free.

ECSTASY: THE FORGOTTEN LANGUAGE

EDUCATION Man is also a seed, a possibility, a potential, a hope, a promise. But the seed is not yet the flower. In essence it has the capacity of millions of flowers, but not in reality. Those flowers have to be actualized. The essential is that which you are born with, which is your very being.

That's exactly the purpose, or should be the purpose, of education: to help you to seek and search your essential, to help you grow it. The word "education" means to draw out; that which is in has to be brought out, just as you draw water from a well. But something has gone basically wrong:

the whole educational system is doing just the opposite of it. Rather than drawing anything out of you it forces, imposes things upon you.

That which is imposed upon you is non-essential; it creates your personality. The essential is your individuality; the non-essential is your personality. In other words, the essential is your very soul, your being; the non-essential is your ego. All that helps the ego is non-essential; all that helps you to become egoless is essential. Ambition is non-essential, greed is non-essential; desire, any kind of desire, is non-essential.

Meditativeness is essential. To be silent, to be still, just to be alert, aware: that is the first step, the door into the essential. And once you have found in deep, profound silence what you are meant to be, you have found your destiny. And then life has a sense of direction not imposed by others but discovered by yourself.

The function of the Master is educative—not informative but educative, educative in the original sense of the word. He is not to give you a certain character because that will be imposed upon you. He is not to make you a Christian or a Hindu or a Buddhist. He has to help you to know what you can be, because that which you can be you already *are in* essence, in the potential.

GUIDA SPIRITUALE

Imitation is a way of crippling people, paralyzing people, cutting their roots. And each child is told to repeat the beliefs of his parents. And of course, if his mind is programmed to repeat the beliefs he will repeat them.

From the kindergarten to the university that's what we are doing. We call it education. It is not education at all, it is just the opposite of education. The very word "education" means drawing something out that is inside the person, bringing his center to the surface, to the circumference, bringing his being into a form of manifestation—it is latent, unmanifest, it is dormant—making it active, dynamic. That's what education is.

But this is not happening in the name of education. In the name of education just the opposite is happening: they are stuffing everybody with ideas. Nothing is being drawn

out of the well; the waters of the well are not being drawn, instead rocks are being thrown into the well. Soon the waters will disappear; the well will be full of rocks. And that's who you call a scholar, a pundit, a professor. They are nothing but stuffed tomatoes, stuffed potatoes—nothing else, just stuffed people, stuffed with all kinds of bullshit.

ZEN: ZEST, ZIP, ZAP AND ZING

The first and the most basic is that we are not to enforce any pattern on the children. We have just to help them to be themselves. So there is no ideal that has to be enforced on them. You just have to be a caring atmosphere around them, so whatsoever they want to do you can help them to do better. Just help them to do it better. And they are not in any game, ambition-game.

We are not trying to make them very very powerful, famous, rich, this and that, in their life, no. Our whole effort here is to help them to be alive, authentic, loving, flowing, and life takes care. A trust in life—that's what has to be created around them, so they can trust in life. Not that they have to struggle but can relax.

And as for education, just help them to be more creative. Painting is good—they should try painting—or creating something else, but let it be creative; let them do things on their own. And don't bring in your criterions.

For example, when a child paints, don't bring in adultish criterions; don't say that this is not Picasso. If the child has enjoyed it and when he was painting he got absorbed in it, that's enough. The painting is great! Not because of any objective criterion—the painting may be just nonsense; it may be just colors splashed, may be messy . . . It has to be because a child is a child; he has a different vision of things . . .

So it is not the question that you have to judge whether the painting is good or bad. No, we are not going to judge at all. Judge ye not. Don't make the child feel good or bad about it. If the child is absorbed in painting it, that's enough. He was in deep meditation, he moved with the painting utterly . . . he was lost in it! The painting is good because the painter was lost.

Help the child to be completely lost, and whenever a child

is painting on his own, he will be lost. If you force him to paint then he will be distracted. So whatsoever the children want to do, let them do; just help them, Mm? You can help in many technical ways. You can tell them—if a child wants to paint—how to mix colors, how to fix the canvas, how to use the brush; that you can help with. Be a help there; rather than being a guide, be a help.

Just as a gardener helps the tree . . . You cannot pull the tree fast; you cannot do anything in that way, nothing can be done positively. You plant the seed, you water, you give the manure, and you wait! The tree happens on its own. When the tree is happening you protect it so somebody does not hurt it or harm it. That is the function of a teacher: the teacher has to be a gardener. Not that you have to create the child; the child is coming on its own—God is the creator.

That's what Socrates means when he says, "I am a mid-wife." A midwife does not create the child. The child is already there, ready to come out; the midwife helps.

So help them to be creative, help them to be joyous, because that has disappeared from the schools. Children are very sad, and sad children create a sad world. They are going to inhabit the world, and we destroy their joy. Help their joy, help their celebration, make them more and more cheerful. Nothing is more valuable than that. If they are not doing mathematics it is perfectly okay, because mathematics is not the point. The point is joy!

If they are not learning language, forget about it; they are learning something far more valuable. In this atmosphere of joy help them to learn two things—language and mathematics. History is meaningless bunk!

Just *two* small things—a little mathematics will be needed in their life. And about that too: we are not to make them great mathematicians, just a little mathematics so they can figure out things. And language. It is needed so they can communicate. They can read poetry, they can enjoy the great works.

And there is going to be no examination. There is going to be no gradation of who is first and who is second. Everybody is just the same. We make the space available for them to learn—they all have learned according to their

capacities but who are we to judge? So no gradation, no examination. And when children are a little grown up let them learn practical things—carpentry, pottery, weaving—and they will enjoy all those things. When they are still more grown up let them learn something about electricity, cars, mechanisms, technology, but practical things . .

Man can be saved only if society is de-schooled or if totally different kinds of schools which cannot be called schools are evolved; then only humanity can be saved.

So no ambition should be there, no comparison ever. Never compare a child with another and say, "Look, the other has done a better painting! . . ." That is ugly, violent, destructive. You are destroying both the children. The one you say has done a better painting starts getting the idea of ego, superiority, and the one who has been condemned starts feeling inferior. And these are the illnesses—the superior and the inferior—so never compare!

It will be difficult for you and other teachers because comparison is so much in us. Never compare. Each child has to be respected on his own. Each child has to be respected as unique—no comparison, no marks, no gradation. Because we are not going to create clerks or ugly things like that. We are going to create men and women.

Yes, they will need a few things in life so they are practically helped. Those things we should give them—and they have to choose their own. In the new place we will make everything available—painting, music, dance—so wherever they want to join in, they can; whatsoever they want to do, they can do. They can have their own combinations. There will be no syllabus—there will be only opportunity.

And the teachers will work because of their joy ... because they enjoy the company of the children. So only choose teachers who are not teachers, because ordinarily teachers are people who are a little sadistic. They want to torture, and the best way to enjoy torture is to become a teacher. A teacher is a torturer, and that is the most legal situation in which to torture: school.

Parents are in favor of the children being tortured—for their own sake; the government is in favor, everybody is in favor. Everybody is for the teacher because he is doing a good job.

So all the people who are sadists by and by start moving towards particular professions—the teacher, the policeman. These are the professions where they can torture and still remain respected.

And children are so helpless: you can torture them no end and they cannot retaliate. So remember, choose teachers who are not teachers, not torturers, but people who love small children. Choose gardeners, so they can create a space for children to grow in. And they should be happy, they should not be sad and long-faced. They should be able to see the humor of the children, the sense of humor. Children have immense sense of humor and teachers are very dull. They should be able to laugh with them and dance with them and hug them. They should be human . . .

And I am not for order at all. Disorder is perfectly beautiful. So let there be disorder—nothing wrong. Order is one of the most dangerous calamities that has happened and obedience is one of the greatest blocks man has suffered from. They should not be forced to obey and they should not be forced into order. They should be allowed all chaos, and in chaos there is creativity, growth.

DON'T JUST DO SOMETHING, SIT THERE

One thing, the most important thing in life, is meditation. No education can be called real education. Even the word "education" simply means to draw out that which is within you. This commune *is* educational, because our effort is to draw out whatsoever is in you. And your so-called universities are *not* educational; they don't fulfill the requirements of being educational. They stuff people from the outside; they don't draw out, they force in. Even literally they are not educational.

The whole effort in the so-called educational institutions is to stuff people with more and more knowledge, because knowledge will help them to do more and do more efficiently, and if they can do things more efficiently, they will have more things. This is what you call education? This is not real education.

Real education will teach a person the most fundamental truth: "I am alone. I come alone, I will go alone. And between coming and going, I can deceive myself that I am not alone,

but that is only a deception. Intrinsically, I remain alone. Aloneness is my intrinsic nature, so I have to fall in tune with it, I have to dive deep into it. I have to know exactly what it is—what is this aloneness?"

And it is tremendously beautiful, it is incredibly beautiful, unbelievably beautiful. When you enter into your aloneness, you start becoming aware of God, you start becoming aware of your treasures hidden within you. You start becoming aware of the kingdom of God that is within you . . .

But nobody teaches you. The whole teaching is: "Go out! Search for money, for power, for prestige"—and they are not found within. Peace is found within, silence is found within, stillness is found within, godliness is found within. But those are not the goals that you have been taught to fulfill; those are not your targets.

It is said of great Sufi mystic, Bayazid:

One day, some people came to Sheikh Bayazid's door and knocked. He opened his upstairs window and looked out saying, "What do you want?"

"Oh," they said, "we are looking for Bayazid."

He said, "Well, I have been looking for Bayazid for ten years now, and I have not found him yet!" and closed the window.

This is what meditation is all about: trying to find oneself.

THE FISH IN THE SEA IS NOT THIRSTY

EDUCATION, SEX The teacher of a class of ten-year-olds is too shy to conduct the sex-education class and so she asks her class to make this a homework project.

Little Eddy asks his father, who mumbles something about a stork. His grandmother says he came from a cabbage patch. His great-grandmother blushes and whispers that children come from the great ocean of existence.

The next day Eddy gets called first to report on his project. He says, "I am afraid there's something wrong in my family. Apparently, nobody has had a good fuck for three generations!"

THE WILD GEESE AND THE WATER

The very phrase "facts of life" is a euphemism; it simply hides a simple thing. Not to say anything about sex, even

to avoid the word "sex" they have made this metaphor, "facts of life". What facts of life?—it is just not to say anything about sex.

The whole past of humanity has lived with that deception, but the children discover sooner or later, and they discover in a very wrong way. Because no right person is ready to tell them, they have to do their work on their own. They collect, they become Peeping Toms—and you are responsible for reducing them to Peeping Toms. They collect from all wrong sources, from ugly people. They will carry those wrong notions their whole lives, and you are the cause of it. Their whole sex life may be affected by that wrong information they have gathered .

People are afraid, because their parents were afraid and that fear has become infectious ..

You have to tell your children about it, you owe it to them. And you have to be truthful. Don't shirk from truth—in the long run truth always pays—and don't lie ..

But I am not saying to jump upon your children and start being truthful whether they want it or not. Now that is happening—the other extreme—particularly in the West, because the psychologists go on saying that the truth has to be told. People go on telling the truth whether the children are enquiring about it or not. That too is wrong. Wait! If the child enquires, be truthful; if he does not enquire there is no need, he is not interested yet .

So wait a little. They themselves will ask, you are not to be in such a hurry. And remember, whatsoever is the case, be truthful, howsoever hard it seems to you. It will be hard for you because truth was not told to you by your parents; for centuries it has not been told. Everybody gathers it from rumors, nobody ever tells it to his own children. People feel embarrassed, afraid that the children may discover.

Drop all these fears, and don't try in any way to deceive the children. It can be dangerous.

THE GUEST

EFFORT Nature, energy and the ecstasy that come by overflowing, and the balance that happens spontaneously, is enough. There is no need for effort. So much beauty happens all around in nature without any effort: a rose is

beautiful without any effort, a cuckoo goes on singing without any effort . . . Look at a deer, alive, full of energy, fast. Look at a hare, so alert, so aware, that even a Buddha may become jealous.

Look at nature—everything is so perfect. Can you improve upon a rose? Can you improve on nature in any way? Only man has gone wrong somewhere. If the rose is beautiful without any effort on its part, why not man? What is wrong with man? If stars remain beautiful without any effort, without any of Pantanjali's *yoga sutras*, why not man? Man is part of nature, just as stars are.

So Chuang Tzu says: Be natural, and you will flower. If this understanding enters you, deeper and deeper and deeper, then all effort becomes meaningless. Then you are not constantly making arrangements for the future, then you live here and now, then this moment is all, then this moment is eternity. And Buddhahood is already the case, you are already a Buddha. The only thing that is missing is that you have not given it any chance to flower because you are so engaged in your own projects.

A flower flowers without any effort because the energy is not dissipated in any projects; the flower is not planning for the future, the flower is here and now. Be like a flower, be like a bird, be like a tree, a river, or the ocean—but don't be like a man. Because man has gone wrong somewhere.

Nature and to be natural—effortlessly natural, spontaneously natural—that is the essence of all the teaching that Chuang Tzu is going to give to you.

WHEN THE SHOE FITS

Madame Curie was working on a certain mathematical problem for three years continuously, and the more she tried, the farther and farther away the solution seemed. She tried every possible way, but nothing was working, nothing was happening. And there was somewhere a deep, tacit feeling that "The solution exists. I am not struggling with something absurd." This tacit feeling continued all the time as an undercurrent, hence she could not drop the effort either. It was becoming tiring—three years wasted for a single problem. But deep down somebody was saying within herself, "The solution is possible. This exercise is not futile."

Go on." And she went on stubbornly, she persisted. She dropped all other projects; she forced herself totally into one problem. But the more she tried, the more impossible it became.

One night it happened almost as it happened to Gautam the Buddha; of course, the problems were different, but the process was the same. Buddha had struggled for six years to attain enlightenment and he had attained nothing. Then one night he dropped the whole effort, went to sleep, and, by the morning when the last star was setting, he became enlightened.

That night Madame Curie dropped the idea, the whole project; she closed the chapter. "Enough is enough! Three years wasted is too much for one problem." There were other problems which were waiting to be solved. It was finished in her mind, although the tacit understanding was still there just like a constant murmur. But she had followed it long enough; it was time. One has only a limited time; three years is too much for *one* problem. Deliberately she dropped the idea; as far as she was concerned she closed the whole project. She went to sleep never to be bothered by that problem again.

And by the morning when she got up she was surprised. On a piece of paper on her table the solution was there, written in her own handwriting. She could not believe her eyes. Who has done it? The servant cannot do it—he knows nothing of mathematics, and if Madame Curie has not been able to do it in three years, how can the servant do it? And there was nobody else in the house. And the servant has not entered in the night—the doors were locked from inside. She looked closely and the handwriting resembled hers.

Then suddenly she remembered a dream. In the dream she had seen that she had got up, gone to the table, written something ... Slowly slowly the dream became clear. Slowly slowly she remembered that she had done it in the night. It was not a dream, she had actually done it. And this was the solution! And for three years she had been struggling hard and nothing was happening—and the night she dropped the project, it happened. What happened? She became relaxed.

Once you have dropped the effort you become relaxed, you become restful, you become soft, you become wide, you become open. It was there inside her; it surfaced. Finding the mind no more tense, it surfaced.

THE BOOK OF THE BOOKS, Vol. XII

EGO A child is born. A child is like an uninflated balloon. The balloon is there, it can be inflated, it can carry much air. But right now there is no air in it. Then, by and by, we inflate the balloon. This balloon is the symbol of the ego. From the first year to the seventh year the child exists almost egolessly. He exists in tune with existence, he has no separation, no clear-cut boundaries. He does not know who he is, he does not compare, he does not fight. He lives in utter relaxation—that's the beauty of a child. That's why the eyes of a child are so innocent; no tension floats there, no anguish has arisen, no fear.

Anguish arises only when your boundaries have become very clear-cut. With the boundaries you are separate; when you are separate you are in danger. Separation brings danger. When you start feeling that "I am myself and nobody else!" then death starts hovering around you—because this is a false idea. You are not yourself: you are part of the whole. You are not an island. The ego gives the idea that you are an island. You are not an island; you are involved with the whole of existence. You are not separate, so how can there be death? That's why a child is deathless—he can go and play with a snake. He has no concept of death, he's so utterly innocent. From where does this fearlessness of the child come?

It comes because there is no division yet; he lives an undivided life, a life of unison, unity. That's why later on we go on thinking with nostalgia how beautiful those days, those few years, were. They continue to remain the golden age—the poetry of those days, the dance, the joy, the celebration—that goes on hovering around you for your whole life. As if the best happened first, and since then you have been falling and falling and falling . . .

From the first to the seventh year the child remains like an uninflated balloon. From the seventh to the fourteenth

the adolescent starts gaining air. That's why adolescents are difficult, always ready to say "no" and always ready to fight and always ready to rebel. Down the ages it has been so, it is nothing new in this age. Down the ages adolescence has been the age of problems. The ego has started functioning. The adolescent says, "I would like my own way, I want to do my thing! Right or wrong is not the question—my thing I want to do!"

We create it: we repress it also. We create it so that the child can fight in the world with others. But the child starts fighting with the parents too! There is a problem. The parents don't want the child to bring his ego against them, but where is he going to practice?—they are the closest. So there is a contradiction in the mechanism. They want him to be against the whole world: "Go and compete with everybody! Be a warrior and show your mettle and show your spine—show that you are somebody!" But the child starts learning at home. Naturally, everything has to be started at home. He says "no" to the mother, "no" to the father. The father says, "Don't smoke!" and he will smoke. And the father says, "Don't go to the movie!" and he will go.

Now we are poisoning. When you poison somebody, you cannot trust that he will throw his poison only at the outside world and he will not throw his poison at you. Adolescence is the most troubled time—because the adolescent hovers between two oppositions, between two polarities. He knows the childhood has just been there and it was so beautiful. He has not yet left it absolutely. He can still penetrate, sometimes he goes into it. Sometimes an adolescent becomes again a child—playing with his toys, running after a butterfly, collecting seashells on the beach—he slips back. Then he is again beautiful. Then he comes back because he has to go to school and he has to learn mathematics and geography and history; and he has to compete and the examination is coming close. He goes on moving between these two territories: hence he becomes very anxious, uncertain of himself.

Up to the seventh year he was very certain, there was no problem. Now the problem is arising; the ego is coming up, the balloon starts taking shape—not very perfect, but the

the balloon starts taking shape—not very perfect, but the balloon starts taking shape. Now you can see one adolescent becoming different from another.

Adolescents insist on their differences. If you put all the children into one dress, they won't like it—then they lose their separation. They want their own dress. They want everything of their own. They want their own room with a nameplate. They start signing their names on their books—the signature has come into being.

Character appears with adolescence. And almost always, if you watch an adolescent rightly, you can write his whole future. The character starts forming, the fundamentals start surfacing—what the boy is going to become. All possibilities are there, but a few possibilities start becoming actual, and a few possibilities, by and by, shrink and die away. Whether the child will become a musician or a poet or a painter or a politician or a mystic—adolescence is the age when you can judge. Before that it is impossible to judge because the balloon has no shape, the air has not entered yet. And with adolescence a great effort to be free from all patterns, disciplines ..

From the fourteenth to the twenty-eighth year is the third stage of the balloon or the ego—youth—inflated to the full. With the fourteenth year a kind of fullness enters into life because one becomes sexually mature. Nothing gives more air to the ego than sex. Without sexual maturity you remain lacking something. Your parents have something—they can produce children, you cannot. You feel impotent. By the age of fourteen, a boy is no more a boy—at least he does not think that he is a boy. Inside he starts thinking of himself as the man, a grown-up man. And boys start taking more air; more flavor of the ego enters. With sexual maturity ego comes to its full bloom. The balloon is inflated to the full, personality arises clear and loud.

In adolescence you could have looked deeply and found personality, but on the face of youth you need not look deeply—it is written all over the face. With adolescence there was a little rebellious spirit, but with youth there is revolution. He is ready to destroy anything. He becomes destructive, because it is only through destruction that he can show that he is somebody. He is against *all* rules, regulations; he

does not want to believe in anything. He does not want to believe in any tradition, in any religion. He wants to say, "no" to father, "no" to mother. Not only that: he wants to say "no" to God, "no" to the church, "no" to the Bible, "no" to the Gita. He wants to say "NO" with his whole heart. The ego has conic in a perfect way.

This third stage gives him the feeling "I am me and nobody else!" Ego is at its full peak. At this time the youth is always ready to fight, to explode. Aggression, violence, competition, ambition, revolution—all enter into his blood and bones.

The fourth stage is from the twenty-eighth to the fifty-sixth year—middle age—inflated beyond the natural capacity. The balloon is inflated beyond the natural capacity. The natural capacity is attained by the twenty-eighth year; that's how far the balloon can go. Between twenty-eight and fifty-six it starts getting beyond the limit of the balloon. Hypertension arises. These are the most difficult days.

Up to twenty-eight you were taught to inflate the ego more and more, so you go on inflating. It has become a habitual thing. For twenty-eight years you have been practicing only one thing—through education, through teaching, through conditioning—to inflate the ego. Now it has become a routine: you go on inflating without thinking at all that there is a limited capacity to the balloon. You go on pushing more and more air—hypertension arises. So it is somewhere between twenty-eight and fifty-six that you start getting high blood pressure, heart attacks. It is somewhere between these two ages that you have to consult the psychotherapist, that you start becoming shaky, that things don't seem to go the right way, as you had expected them to go, as they were at least appearing to go up to twenty-eight. Now they are *no* longer going the right way. Everything seems to go wrong.

You are succeeding in life; you have money, you have prestige, respectability, but somehow you are disappearing in it. You are losing your being, your peace, your rest. A restlessness, a great restlessness, a feverishness arises. These are the most difficult days. These are the days when a person becomes physically, mentally ill. Anxiety arises, anguish arises, psychosis and all kinds of neuroses enter into your being. This is the fourth stage.

The fifth stage is from fifty-six to one hundred and twelve, the ultimate expansion. Just on the verge, any moment, of exploding. You are ready, just a puff more and you will explode. No more inflation is possible. This is the time when a person starts hoping that now death should be coming, starts thinking about death. Not only starts thinking, but having a kind of hope that "Death will come and relieve me of all this burden."

Then the sixth stage: the balloon explodes.

Out of the sixth there are two possibilities—the seventh stage has two possibilities—the eastern and the western. The western possibility is: you die, and you are reborn again as an uninflated balloon in some womb. Death is the seventh possibility if western psychology is allowed its full say. If there is nothing like religion, then out of the sixth the seventh is born automatically. You die here, you know only one way of being, you are again born in a womb—again an uninflated balloon—and you start the same circle, the same repetition, the same rut.

This is what, in India, we call the *samsara*—the world. Each death brings you back to life again, and again you start the *same* game! And the game has been played millions of times! And you go on playing, you go on playing ... the same again and again. Those who are perceptive and intelligent, they become alert. They see the whole futility of it. What is the point? Why go on repeating like a wheel? Why this wheel of birth and death?

Then there is another possibility and that is the eastern possibility: either you die—you explode and you are born; or you don't die—you don't explode. Seeing the whole absurdity of the ego, you yourself relax, you puncture it. That's what I call sannyas—you puncture the balloon. The air goes out of it, the balloon shrinks back; it becomes like it was when you were a child.

This is the second childhood: you have become twice-born. Not in some other womb, not in some other life-herenow. You have dropped out of the wheel. That's why we say the saint is again like a small child. The circle is complete. No womb is needed for him: he has become a womb unto himself. Again he is innocent. Again trees are colorful, again the sun is a joy. Again everything is

celebration. God walks on the earth again. He is in paradise. He has not gone anywhere! He has simply dropped that balloon that was creating the whole trouble.

This is the birth of a new consciousness; not of a new body, but of a new soul—the birth of a new being; not of a new mechanism, not of a new house, but the *dweller* has changed. This is transformation.

ZEN: THE PATH OF PARADOX, Vol. III

The enemy is the ego, and unless the ego disappears life remains a hell. The ego creates darkness, the ego creates blindness. The ego becomes a rock and it does not allow your life to flow. The ego creates a separation from existence and the separation breeds all kinds of miseries. It is like uprooting a tree from the earth: the moment the tree is separate from the earth it starts dying. It feels thirsty, it feels hungry; the juices flow no more, the sap arises no more. Great sadness surrounds the tree. It is on its death-bed.

This is what happens with the ego: it separates you from your own nourishing sources, it separates you from the soil of God. It creates a thin layer, very thin and transparent, so unless one is very alert one will not be able to feel it. It is like a pure glass: you can see through it, it does not obstruct your vision in a sense, but if you want to get out then you will know that you are against a wall, a transparent wall. And we are moving with this glass-like shell continuously.

It does not allow you to love, because whenever you want to meet somebody it comes in between. It does not allow you to communicate, it does not allow you any possibility of relating; it obstructs. That's why it is called the enemy. And one who is capable of dropping this enemy arrives at the doors of the friend. God is the friend: the ego is the enemy.

TURN ON, TUNE IN AND DROP THE LOT

Yes, ego is very subtle—the subtlest thing in the world. In fact it does not exist, hence its subtlety. In fact it is just a shadow, it has no existence. So wherever you go, the shadow follows you. And if you start running from the

shadow, the shadow will run with you. The faster you run, the faster the shadow will follow you. And then you will feel that it is impossible for you to escape from this shadow.

No, it is not impossible. Just go under a tree, sit under the shade, and the shadow disappears. Don't run. That is not the way to go away from it. It is a shadow. You cannot go away from it. It has no existence, hence it is so subtle. Because it has no existence it is so powerful. Because it is not, ergo you cannot escape from it.

Try to understand. Move under the shadow of a big tree and sit there and look around—the shadow is no more there.

That big tree is what I call meditation. Come under the shelter of meditation and ego disappears.

NIRVANA: THE LAST NIGHTMARE

The mind can always conceive of a thing when it is objectively focused on something. When it is a very general thing the mind is incapable of understanding it.

It is a very general fear of the ego disappearing, but because you are identified with the ego it will feel as if *you* are disappearing. You are not disappearing. You will appear for the first time now if you allow the ego to disappear. The life of the ego is not your life. The ego is a parasite: it lives on you, it sucks you. It drinks your blood, your soul.

When it is gone, for the first time you will be free to live, for the first time you will feel yourself . . . you will feel the presence of your being. Right now it is all ego covering you from everywhere. But this is how everyone is. And the feeling of fear arises only when some holes start happening in the ego, when chunks of the ego start disappearing . .

When the ego disappears it is not like throwing your clothes away, it is like peeling your skin: it hurts ... it hurts like hell. So there will be great pain, but accept this pain as a growth pain. It is just as when a child is born: the mother accepts the pain, in joy, in ecstasy, because it is going to give birth to a new being—she is going to become the mother. She is thrilled although the pain is there.

This too is a birth pain. You are going to be born. So this fear has to be accepted, welcomed, and allow it to do the work it wants to do; it wants to destroy your ego. And the

death of the ego will be a new beginning. Then one *really* becomes a sannyasin, then the real initiation happens.
GOD'S GOT A THING ABOUT YOU

EJACULATION Ejaculation is not orgasm, it is just the physical part of it. Orgasm is psychic, it is spiritual. Ejaculation is just futile, it can relieve the body, that's all. It works as a safety valve: when there is too much energy you can release it through ejaculation, but that is not the real thing. The real thing is when you come to a peak of vibrancy, you come to a peak of ecstasy, and from the peak everything relaxes, your whole being relaxes. First the whole being vibrates with a new music—it is in tune with the cosmos, the ego is not there, you are just energy; there is nobody inside, just energy moving like a river in flood—and then the flood goes, the river relaxes, and you are in tune with the whole cosmos. Then it is orgasm. Orgasm is an inner phenomenon.

But orgasm has become impossible and because of the lack of orgasm, ninety percent of the people are neurotic in a subtle way. This is because you have lost the easiest approach to the divine. You have lost the natural possibility of being one, even for moments, with the whole. And the whole rejuvenates, the whole gives you life and energy, and the whole refreshes you. And the old is destroyed by the orgasm, your whole energy becomes new, fresh and young. Otherwise you go on becoming dull and dead.

WHEN THE SHOE FITS

New research says many surprising things, many surprising facts. Masters and Johnson, they have worked scientifically for the first time with what happens in deep intercourse. They have come to realize that 75% of men are premature ejaculators-75%! Before there is a deep meeting, they have ejaculated and the act is finished. And 90% of women never have any orgasm; they never reach to a peak, to a deep fulfilling peak: 90% of women!

That is why women are so angry and irritated, and they will remain so. No meditation can help them to be peaceful and no philosophy, no religion, no ethics, will make them

at ease with the men with whom they are living. They are in frustration, in anger, because modern science and old Tantra both say that unless a woman is deeply fulfilled orgasmically, she will be a problem in the family. That which she is lacking will create irritations and she will always be in a fighting mood ..

The man is satisfied because he has ejaculated. Then he moves and goes to sleep, and the wife goes on weeping. She has just been used, and the experience has not been in any way fulfilling to her. It may have relieved her husband or lover or friend, but it has not been in any way fulfilling to her.

Ninety percent of women do not even know what orgasm is. They have never known it; they have never reached a peak of such a blissful convulsion of the body that every fiber vibrates and every cell becomes alive. They have not reached it, and this is because of an anti-sexual attitude in the society. The fighting mind is there, and the woman is so repressed that she has become frigid.

The man goes on doing the act as if it is a sin . . . The concept of God in people's minds is just that of a Peeping Tom: he is always watching you. This attitude creates anxiety. And when anxiety is there, ejaculation comes soon.

When there is no anxiety, ejaculation can be postponed for hours—even for days. And there is no need of it. If the love is deep, both parties can invigorate each other. Then ejaculation completely ceases, and for years two lovers can meet each other without ejaculation, without any wastage of energy. They can just relax with each other. Their bodies meet and relax; they enter sex and relax. And sooner or later, sex will not be an excitement. It is an excitement right now. Then it is not an excitement: it is a relaxation—a deep let-go . .

Firstly, sex becomes life-giving. As it is now, it is death-giving. You are simply dying through it, wasting yourself, deteriorating. Secondly, it becomes the deepest natural meditation. Your thoughts cease completely. When you are totally relaxed with your lover, your thoughts cease. The mind is not there; only your heart beats. It becomes a natural meditation. And if love cannot help you into meditation,

nothing will help because everything else is just superfluous, superficial. If love cannot help, nothing will help!

Love has its own meditation. But you do not know love; you know only sex and you know the misery of wasting energy.

THE BOOK OF THE SECRETS, Vol. II

EMPATHY Ramakrishna was crossing the Ganges in a small boat with a few of his disciples. Suddenly in the middle of a river he started shouting, "Why are you beating me?"

The disciples were puzzled. They said, "Paramahansa Deva, what are you saying? We, and beating you?"

And Ramakrishna said, "Look!" He uncovered his back and there were marks on it as if somebody had beaten him badly with a stick. Blood was oozing out.

The disciples were puzzled—what had happened? And then Ramakrishna pointed to the other shore: a few people were beating a person. When they reached the other shore they went to the person, they uncovered his back—and the marks were exactly the same as on Ramakrishna's back! Without any difference, exactly the same! Ramakrishna became one with the person who was being beaten. He was not an observer, he was not separate; he became one with the observed.

This is the meaning of the English word "empathy". Sympathy the poet knows, empathy the mystic knows.

GUIDA SPIRITUALE

Empathy is the highest peak of sympathy. In sympathy you feel how the other is feeling. The other is in pain, in misery, sad or joyous; you feel it. Your heart gets in tune with the other; that is sympathy. It is a kind of symphony. But in empathy you become one with the other; it is not only a question of getting in tune, it is merging, it is melting.

THEOLOGIA MYSTICA

Empathy means "I feel just as you are feeling. If you are miserable, I feel your misery. It touches me . . . it affects me. Not as an outsider but as if I am part of your being."

Love is empathy ... it is not sympathy at all.

BE REALISTIC: PLAN FOR A MIRACLE

EMPTINESS When I say emptiness is bliss I am not saying that emptiness is full of bliss—don't misunderstand me. "Emptiness is bliss" is simply making you aware of their synonymousness. You can call it empty or you can call it bliss; the words are synonymous. Emptiness is bliss because there is nothing which can bore you, which can make you feel dull, which can create anxiety, which can make you afraid, which can create anguish. There is nothing at all! Because there is nothing, because the whole mind has gone, that state is called bliss. One can call it emptiness, one can call it bliss; these are just two expressions for the same phenomenon.

Buddha insists on calling it emptiness, shunyata, and the Upanishads' emphasis is on calling it bliss—and they are talking about the same phenomenon. Buddha's insistence is far better because it is more applicable to you. You are bound to misunderstand the Upanishads because the Upanishads' way of telling is positive. It says it is bliss, and in you certainly it creates greed; you start searching for bliss. You are miserable and you want bliss, you desire bliss; you start making every effort to improve things so that you can be blissful. You go astray because of the word "bliss" and its positivity . . .

Calling it emptiness is of tremendous importance because nobody wants emptiness. It does not create greed in you. Who will be greedy for emptiness? The very negativity of it destroys greed, desire, ambition, ego . .

Now I am trying to do both things together. I am saying bliss is emptiness—another effort. The Upanishads said it is bliss, Buddha said it is nothingness. You have escaped from both; I am trying to catch hold of you from both sides. I say emptiness is bliss, bliss is emptiness.

1 AM THAT

Sufis have a book, they call it *The Book of the Books*. It is absolutely empty, nothing is written on it. It has existed for at least one thousand years and it is given by the Master to the disciple; it has been delivered hand to hand. In these last thousand years no book has been read so meditatively as this, *The Book of the Books*. People read it, they meditate

on each page. And the miracle is that as you go on reading it, more and more meanings are revealed.

If you just look at a blank paper you will be surprised that your mind starts projecting itself onto it. You start reading things which are not there, your mind projects them. And the book is complete only, one has studied it completely only, when one comes to the point when there is no projection, when you are there, fully conscious and the empty page is there and there is no projection. That day the book can be closed, one has understood the message.

GOING ALL THE WAY

The English word "empty" comes from a root which means at leisure, unoccupied. That's a beautiful word if you go to the root. The root is very pregnant: it means at leisure, unoccupied. Whenever you are unoccupied, at leisure, you are empty. And remember, the proverb that says that the empty mind is the devil's workshop is just nonsense. Just the opposite is the truth: the occupied mind is the devil's workshop. The empty mind is God's workshop, not the devil's. But you have to understand what I mean by "empty"—at leisure, relaxed, non-tense, not moving, not desiring, not going anywhere, just being here, utterly here. An empty mind is a pure presence. And all is possible in that pure presence, because the whole existence comes out of that pure presence.

These trees grow out of that pure presence, these stars are born out of this pure presence, we are here, all the Buddhas have come out of this pure presence. In that pure presence you are in God, you *are* God. Occupied, you fall; occupied, you have to be expelled from the Garden of Eden. Unoccupied you are back in the Garden, unoccupied you are back at home.

When the mind is not occupied by reality, by things, by thoughts, then there is that which is. And that which is, is the truth. Only in emptiness is there a meeting, merging. Only in emptiness do you open to truth and truth enters in you. Only in emptiness do you become pregnant with truth.

THE HEART SUTRA

Words are figures; silence is the background. Words come

and go; silence remains. When you were born you were born as a silence—just intervals and intervals, gaps and gaps. Infinite emptiness you came with, unbounded emptiness you brought with you in life—then you started collecting words.

That's why if you go back in your memory, if you try to remember, you cannot go back past the age of four. Because before the age of four you were almost empty; words started collecting in your memory after the age of four. Memory can function only where words function, emptiness leaves no trace on you. That's why when you go back and you try to remember, you can remember, at the most, the age of four. Or, if you were very intelligent, then your remembering can go back to the age of three. But there comes a point where suddenly there is no memory. Up to that time you were an emptiness—pure, virgin, uncorrupted by words. You were pure sky. The day you die, again your words will drop and scatter; you will move into another world or into another life with your emptiness.

Emptiness is your self.

ANCIENT MUSIC IN THE PINES

Once you have known the inner treasure, once you have come in contact with your deepest core, then you can move in activity, then you can do whatsoever you like, then you can live an ordinary worldly life, but the emptiness will remain with you. You cannot forget it. It will go on inside. The music of it will be heard. Whatever you are doing, the doing will be only on the periphery; inside you will remain empty.

And if you can remain empty inside, doing only on the periphery, whatever you do becomes divine, whatever you do takes on the quality of the divine because now it is not coming from you. Now it is coming directly from the original emptiness, the original nothingness. If then you speak, those words are not yours. That's what Mohammed means when he says, "This Koran is not said by me," It has come out of the inner emptiness. That's what Hindus mean when they say, "The Vedas are not written by man, they are not human documents, but the divine, the God himself has spoken."

These are specific ways of saying something which is very

mysterious. And this is the mystery: when you are deeply empty, whatsoever you do or speak is not from you—because you are no more. It comes from the emptiness. It comes from the deepest source of existence. It comes from the same source from which this whole existence has come. Then you have entered the womb, the very womb of existence. Then your words are not yours, then your acts are not yours. It is as if you are just an instrument—an instrument of the whole.

THE BOOK OF THE SECRETS, Vol. II

ENEMY See Forgiveness

ENERGY Modern physics has discovered one of the greatest things ever discovered, and that is that matter is energy. That is the greatest contribution of Albert Einstein to humanity: $E=MC^2$, matter is energy.

Matter only appears as such; otherwise there is nothing which is matter, there is nothing solid. Even solid rock is a pulsating energy, even solid rock is energy as much as the roaring ocean is. The waves that are arising in solid rock cannot be seen because they are very subtle, but the rock is waving, pulsating, breathing; it is alive.

Friedrich Nietzsche declared that God is dead. God is not dead. On the contrary, what has happened is that matter is dead. Matter has not been found to exist at all. This insight into matter brings modern physics very close to mysticism, very close. For the first time, the scientist and the mystic are coming very close, almost holding hands.

Eddington, one of the greatest scientists of this age, has said, "We used to think that matter was a thing; now it is no longer so. Matter is more like a thought than a thing."

Existence is energy. Science has discovered that the observed is energy, the object is energy. The other polarity—the subject, the observer, consciousness, down the ages for at least five thousand years, it has been known that it is energy.

Your body is energy, your mind is energy, your soul is energy. Then what is the difference between these three? The difference is only of different rhythms, different

wavelengths, that's all. The body is gross; it is energy functioning in a gross way, in a visible way. The mind is a little more subtle, but still not very subtle, because you can close your eyes and see the thoughts moving, they can be seen. They are not as visible as your body; your body is visible to everybody else, it is publicly visible. Your thoughts are privately visible. Nobody else can see your thoughts; only you can—or people who have worked very deeply into seeing thoughts, they can see them. But ordinarily they are not visible to others.

And the third, the ultimate layer Inside you, is that of consciousness. It is not even visible to you. It cannot be reduced to an object, it remains the subject.

If all these three energies function in harmony, you are healthy and whole. If these energies don't function in harmony and accord, you are ill, unhealthy, you are no longer whole. And to be whole is to be holy.

The effort that we are making here is to help you so that your body, your mind and your consciousness can all dance in one rhythm, in a togetherness, in a deep harmony—not in conflict at all, but in cooperation. The moment your body, mind and consciousness function together, you have become the trinity. And in that experience is God

Consciousness is the highest form of energy. And when all these three energies function together, the fourth arrives. The fourth is always present when these three function together. When these three function in an organic unity, the fourth is always there. The fourth is nothing but that organic unity.

In the East, we have called that fourth simply "the fourth"—turiya; we have not given it any name. The first three have names, the fourth is nameless. To know the fourth is to know God. Let us say it in this way: God is when you are an organic orgasmic unity. God is not there when you are a chaos, a disunity, a conflict. When you are a house divided against yourself, there is no God.

When you are tremendously happy with yourself, happy as you are, blissful as you are, grateful as you are, and all your energies are dancing together, when you are an orchestra of all your energies, God is. That feeling of total unity

is what God is. God is not a person somewhere. God is the experience of the three falling into such unity that the fourth arises. And the fourth is more than the sum total of the parts.

If you dissect a painting, you will find the canvas and the colors, but the painting is not simply the sum total of the canvas and the colors; it is something more. That "something more" is expressed through the painting, the colors, the canvas, the artist, but that "something more" is its beauty.

Dissect a rose flower, and you will find all the chemicals and things it is constituted of, but its beauty will disappear. It was not just the sum total of the parts, it was more.

The whole is more than the sum total of the parts: it is expressed through the parts, but it is more. To understand that it is more is to understand God. God is that "more", that "plus". It is not a question of theology, it cannot be decided by logical argumentation. You have to feel beauty, you have to feel music, you have to feel dance. And ultimately you have to feel the dance in your body, mind and soul.

You have to learn how to play on these three energies so that they all become an orchestra. Then God is—not that you see God; there is nothing to be seen. God is the ultimate seer: it is witnessing.

THE BOOK OF WISDOM, Vol. II

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

*Ye have heard that it bath been said,
An eye for an eye, and a tooth for a tooth:*

*But I say unto you,
That ye resist not evil;
But whosoever shall smite thee on thy right cheek,
turn to him the other also.*

But don't waste your energy. If he wants to hit you, he has already hit you—give him the other cheek too. And

me again, I will be ready." And go on your way. Don't waste your energy, because that energy is so precious. Just in retaliation, reaction, fighting, anger—don't waste it. You will be throwing diamonds.

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

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

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

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

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

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

So it happens in the inner world.

These sayings are not moral maxims. These sayings are concerned with inner transformation.

ISAY UNTO YOU, Vol. I

The first thing is to feel one's energy. The first thing is not the question, "How to use it?" The first thing is: how to feel it and how to feel it intensely, passionately, totally. And the beauty is that once you have felt your energy, out of that very feeling the insight arises: how to use it. The energy starts directing you. It is not that *you* direct the energy: on the contrary, the energy starts moving on its own accord and you simply follow it. Then there is spontaneity and then there is freedom.

If you try to use the energy, two things are going to happen: one, from the very beginning you have taken a stand-point of duality, that you are separate from the energy—which is wrong, which creates a split, which is the base of all schizophrenia. From the very beginning you have started controlling your energy, manipulating your energy; and this can be done only through the head. The head is the head-manipulator, and it is always trying to control everything. And if the head controls the energy it can allow it only so far, only so far; it has a certain limitation. Beyond that it will not allow the energy to move. And what is the limit beyond which the head never allows? The limit is: where energy becomes orgasmic, then the head becomes afraid, because the head starts melting and losing its control. Now it is beyond it; now something is happening which is not controllable. So just one step before it starts happening, the head starts pulling it back.

The head is very non-orgasmic; it does not allow any orgasmic experience. It may be sex, it may be love, beauty, music, dance, *anything*, but it never allows any orgasmic experience. It simply holds back, because to be orgasmic

means to be out of your head. The head is blown; and it is very afraid of that, naturally—it is a kind of death, losing control.

So if you think about how to use it, from the very beginning the head is taking the position of the controller, the director.

And the second thing: if the head tries to control, the whole of your energy will never become available to you, because the head can function only on the surface; it cannot move to the center. Thought cannot move to the center of your being; your center of being is utterly thoughtless. It is silence, no word has ever penetrated it. It is virgin silence; the mind cannot interfere there.

So if the head is in control then you will be using only the superficial energies which are available on the circumference. Then energies are very limited. Then one feels very easily tired, exhausted. One is not connected, not plugged into the real source of energies.

So these two problems arise if you ask the question, "How to use? "

My approach is: experience what this energy is. Then two things will happen again. One: you will see that *you* are it. That brings a deep unity, integration; the split disappears. For the first time you are really normal. And the second thing: you can be orgasmic; now there is nobody to control. You are energy, so you can go with the energy wherever it goes, in deep trust. Then the whole of life becomes orgasmic.

Sexual orgasm is the lowest orgasm, biological, but there are thousands of other, higher orgasms. Listening to music somebody who is really in love with music goes orgasmic. This is a higher phenomenon: something deeper is stirred. Dancing, one goes into orgasm. It has nothing to do with the biological, with the physical; it is something inner. Or when seeing beauty, just the sunset, the sheer joy of seeing the colorful clouds, the mystery of it all ... and one stops breathing, the heart misses a beat and there is great joy.

Energy has to be felt. This is the work that we are doing here: energy has to be felt. This is the work that we are doing here: energy has to be felt in its totality, and then it takes

possession of you and then it leads you; and wherever it leads is good. Wherever it leads is God.

YOU AIN'T SEEN NOTHIN' YET

I totally agree with William Blake: energy is delight. There is no need to go anywhere—just become a great container of energy . . .

When energy flows, overflows, without any motivation, it becomes delight. That is the moment when you have started pouring into God. And the moment you start pouring into God, God starts pouring into you—it happens simultaneously.

GOD'S GOT A THING ABOUT YOU

ENERGY, SEXUAL Life cannot be avoided easily. The only way to go beyond is to go through. Life is an opportunity to grow—don't avoid it. If you avoid it you will remain retarded ..

My sannyasins are living naturally, accepting whatsoever God has given. He knows better than you. If he has given you sexuality, then it means that there is something to be learned through it. It is your creative energy—don't repress it. Refine it, certainly, make it as pure as possible, because it is your *sexual* energy which will create many things in your life.

This is a well known fact, that great poets find that they are transcending their sexuality naturally. Great painters, great dancers, great musicians have always found it very easy to go beyond sex—but not the so-called monks and saints. They have found just the opposite: the more they tried, the more they were disillusioned, the more they got deeper into the mess.

This fact has to be meditated upon. A musician creates music, hence his sexual energy is used in a non-sexual way. A dancer creates dance; he need not create children. He becomes a creator of something higher—what need is there to create the lower? Even animals can create children; that is nothing special to man. In fact, animals are far more productive—even mosquitos can defeat you! That is nothing special to you.

Now there are two ways: either repress sex—as has been

done by all the so-called religious traditions of the world—or transform it.

I am for transformation, hence I teach my sannyasins to be creative. Create music, create poetry, create painting, create pottery, sculpture—create something! Whatsoever you do, do it with great creativeness, bring something new into existence, and your sex will be fulfilled on a higher plane and there will be no repression. Let your sex become more and more love and less and less lust. And then finally let your love also become a little higher—that is prayer. Lust is the lowest form of sex, love is higher than sex, and prayer is the ultimate transformation.

The meditative person can transform his sexuality without any antagonism, without any conflict. He is in deep friendship with all his energies, sexual and others; he is not in any fight. Why fight with your own energies? Love them, rejoice in them, and help them to transcend the lower forms, the animal forms. Let them move from the body towards *turiya*, the fourth.

This is a totally different process. That's why I am so much opposed, because I am against *all* the repressive traditions, *all* the so-called moral, puritanism stupidities. I simply call them stupid. I am not a polite person. If a spade is there I call it a spade—in fact, a fucking spade! I want to be clear and straightforward. Two plus two is four to me, neither more nor less .

Don't repress, try to understand your sexual energy. And you will be surprised, immensely surprised, that it is not your enemy, it is your friend. It is not a curse, it is a blessing, because it is the source of all your creativity. Have you known any impotent person to be creative? Have you known any impotent person to create great music, painting, poetry? And why haven't the so-called monks down the ages been creative? They have not contributed anything to the earth, they have not enriched the earth. They have not been a blessing; on the contrary, they have proved a curse. Why?—because being repressive of their sexuality they become uncreative, they cannot create.

Creativity is sexual, basically sexual. When the painter gets lost into his painting it is the same orgasmic joy that two lovers have when they meet and merge into each other; for

a moment they are no more separate. The painter gets the same joy, longer, deeper, far more profoundly, when he is lost with the painting. A dancer comes to the highest point.

Hence my emphasis on dance and music here in my commune. I want everybody to be a dancer, a singer, for the simple reason that that is the most natural, spontaneous way of transforming your sex. When the dancer is completely lost, when there is only dance and no dancer left, he experiences the greatest orgasm, more total than any sexual orgasm can be.

If you accept your sexuality, if you embrace it with deep love and gratitude towards God, knowing that it is his gift so there must be something in it which has to be discovered ... it is not to be rejected. Rejecting it will make you uncreative, and the uncreative person remains a miserable person. That's why your saints look so sad, with such long faces, almost dead and stinking.

Look again—look again into your own being, into your own existence, and you are in for a great surprise.

I AM THAT

ENJOYMENT See Integration, 2nd Series

ENLIGHTENMENT It is not only possible, it is absolutely certain that I am not enlightened! Enlightenment happens only when one is not, hence *one* cannot be enlightened. Either one is or enlightenment is; both cannot be together; that is an impossibility, that is not in the very nature of things. The Buddha will say: *Ais Ammo sanantano*, "This is the ultimate law of life"; one cannot be enlightened.

To be is the barrier, not the bridge. It hinders; in fact, it is the only hindrance. To dissolve, not to be, that becomes the bridge.

Hence the word Buddha uses for enlightenment is tremendously significant and beautiful. It contains the most profound truth ever uttered: but it is untranslatable: "enlightenment" is a very faraway echo of it. The very word "enlightenment" gives you a totally different sense. Buddha's word is nirvana: nirvana means cessation, disappearance. Literally it means when you blow a candle out, when the light of

the candle is blown out, when the light disappears . . . One cannot ask where it has gone, one cannot say where it is now; it is simply no more.

This is *nirvana*; the disappearance of the light—and "enlightenment" gives you just the opposite meaning. It makes you feel that *you* become enlightened, that *you* become full of light, that darkness disappears, not you. You remain, in fact you are far more than you were before because before you were hidden in darkness, now all the darkness is gone and your being is revealed.

Buddha says there is no being in you; you are a non-being. *Anatta* is his word; *anatta* means no-self, no-soul, no-being. He not only denies the ego, he denies every possibility of the ego. Otherwise, the ego is so cunning it will go on coming back again and again; it will find subtle ways to catch hold of you—it will come in the name of "the Self", in fact it will come very loudly in the name of the Self.

Ordinarily people write "self" with a lower case s, and the people who philosophize about the ultimate reality start writing "Self" with a capital S. It is ego magnified, it is ego decorated, it is ego pretending to be holy, it is ego pretending to be eternal.

Buddha uses the word no-self, no-soul, no-being. He leaves no possibility for the ego to sprout again; he simply cuts it from the very roots. Never before Gautam the Buddha had it been done so efficiently.

My understanding, my experience, is exactly the same: *nirvana* cannot be claimed by anyone; to claim it is to falsify it. The Upanishads say, "Those who know cannot claim, and those who claim cannot know." The knower cannot say "I know" because in the knowing the "I" melts—there is nobody to claim, there is nobody to brag.

Hence I can only say one thing: it is absolutely certain that I am not enlightened. What is enlightened is not me; it is beyond the idea of "I", it is transcendental to the ego, and in that sense you are also enlightened. You may not know it, that's another matter. Knowing or not knowing makes no difference to your nature; your nature remains the same, exactly the same. When you become enlightened you don't become a new person. In fact you don't gain anything, you only lose something: you lose your chains,

you lose your bondage, you lose your misery, you go on losing.

Enlightenment is a process of losing; you don't gain anything. When there is nothing left to lose, that state is *nirvana*; that state of utter silence can be called enlightenment. I don't claim anything ..

I don't promise you anything. I don't promise you the kingdom of God, I don't promise you enlightenment, I don't promise at all. My whole approach is of living moment to moment; enlightened or unenlightened, what does it matter? Living moment to moment joyously, ecstatically, living moment to moment totally, intensely, passionately .. .

If one lives totally, the ego dissolves. If one is total in one's acts, the ego is *bound* to dissolve. It is like when a dancer goes on and on dancing: a moment comes when only the dance remains and the dancer disappears. That is the moment of enlightenment. Whenever the *doer* is not there, the manipulator is not there, whenever there is nobody inside you and there is only emptiness, nothingness, that is enlightenment. And out of that beautiful space whatsoever is born has grace, has glory.

Paradise is not something geographical, it is not somewhere else, it is a way of living. It belongs to those who can live totally and intensely. Then immediately, herenow, paradise descends—or, even better, wells up within their own sources, within their own beings. Just the space is needed for it to well up.

And I don't tell you to drop the ego, because if you drop the ego then the dropper will become the ego. I don't say become humble. because if you become humble then behind the facade of humbleness there will be a very subtle ego hiding.

So my devices are different. I say dance to abandon, sing, play music! Do whatsoever you like doing and move into it so totally that nothing is left behind. When nothing is left behind, the ego dissolves of its own accord.

That's the meaning of *nirvana*; you have blown the candle out; suddenly it is not there. Then whatsoever is, is divine. The ego is human, egolessness is divine. The ego is hell, egolessness is paradise.

COME, COME, YET AGAIN COME

Enlightenment is bound to be sudden; it cannot be gradual because it is not an achievement. It is simply a discovery of something forgotten. It is a remembrance, a recognition.

This is called the special transmission. Nothing is transmitted and yet something has transpired. This is the miracle of the relationship between the Master and the disciple. This is the greatest miracle in existence; there is nothing compared to it; it is incomparable.

ZEN: THE SPECIAL TRANSMISSION

The only difference between deep, dreamless sleep and the awakened state, the enlightened state, is that of awareness. If you can be aware in your deep sleep you are a Buddha. You are not aware even while you are awake, and the Buddha is one who is aware even while he is deep asleep. He may be snoring; just as you will hear his snoring he also hears his snoring. The snoring is a physiological phenomenon. You are watching from the outside, he is watching from the inside. In fact, he is more aware of it than you are, because you may be having other thoughts, a thousand and one, but he has no thought at all.

The awakened person is called enlightened because this small flame of awareness continues to burn twenty-four hours a day, whether he is awake, whether he is asleep, whether he is doing something or not doing anything. Nothing matters; everything remains on the circumference. At the center there is only the flame of awareness, and this flame of awareness is experienced as silence and bliss.

This is one of the most significant things to understand: it is easy to be silent, it is also easy to be blissful, but to be silent *and* blissful together is impossible for the mind to comprehend. It can only be experienced at the ultimate peak, at the ultimate culmination, where all dualities merge and become one.

PHILOSOPHIA ULTIMA

Things are moving beautifully. Many are coming closer and closer to maturity, but unless you come to the hundred-degree point you can't evaporate. Even at ninety-nine degrees you are still water, hot water—and the heat becomes more and more painful before it reaches to a hundred degrees and you simply evaporate. And then the last change, then you

enter into a different field: water flows downwards and vapor floats upwards. Water is visible, vapor is invisible. Water seeks the lowest place on the earth and vapor seeks the highest—the vapor goes towards the peaks.

But I cannot give you more heat than you can absorb at the moment. I have to be very very careful, because too much heat may prove destructive. Too much heat may destroy something fragile in you. Too much heat and you may escape. Too much heat will make you so hot that you may start thinking life is unbearable. I have to give you heat in homeopathic doses so that slowly slowly you become accustomed to it—because I have to take you up to a hundred degrees.

But many are moving towards it, and whenever it starts happening many are going to become awakened almost simultaneously.

That's how it happened in Buddha's time. Just one person, Manjushri, became enlightened—his first disciple to become enlightened—and immediately a chain—Sariputra, Modgalyayan, Purnakashyap and others—immediately followed, as if Manjushri had triggered off the process. Maybe he was the first flower of spring, and then the whole of spring burst forth.

That's how it is going to be here. Slowly slowly you are getting ready; the spring is coming closer. Wait. Wait and watch.

THE WHITE LOTUS

I am reminded of the fateful day of twenty-first March, 1953. For many lives I had been working—working upon myself, struggling, doing whatever can be done—and nothing was happening.

Now I understand why nothing was happening. The very effort was the barrier, the very ladder was preventing, the very urge to seek was the obstacle. Not that one can reach without seeking. Seeking is needed, but then comes a point when seeking has to be dropped. The boat is needed to cross the river but then comes a moment when you have to get out of the boat and forget all about it and leave it behind. Effort is needed, without effort nothing is possible. And also only with effort, nothing is possible.

Just before twenty-first March, 1953, seven days before, I stopped working on myself. A moment comes when you see the whole futility of the effort. You have done all that you can do and nothing is happening. You have done all that is humanly possible. Then what else can you do? In sheer helplessness one drops all search.

And the day the search stopped, the day I was not seeking for something, the day I was not expecting something to happen, it started happening. A new energy arose—out of nowhere. It was not coming from any source. It was coming from nowhere and everywhere. It was in the trees and in the rocks and the sky and the sun and the air—it was everywhere. And I was seeking so hard, and I was thinking it is very far away. And it was so near and so close.

Just because I was seeking I had become incapable of seeing the near. Seeking is always for the far, seeking is always for the distant—and it was not distant. I had become far-sighted, I had lost the near-sightedness. The eyes had become focused on the far away, the horizon, and they had lost the quality to see that which is just close, surrounding you.

The day effort ceased, I also ceased. Because you cannot exist without effort, and you cannot exist without desire, and you cannot exist without striving . . .

Desire and ego exist in cooperation, they coordinate. The ego cannot exist without desire, the desire cannot exist without the ego. Desire is projected ego, ego is introjected desire. They are together, two aspects of one phenomenon.

The day desiring stopped, I felt very hopeless and helpless. No hope because no future. Nothing to hope because all hoping has proved futile, it leads nowhere. You go in rounds. It goes on dangling in front of you, it goes on creating new mirages, it goes on calling you, "Come on, run fast, you will reach." But howsoever fast you run you never reach.

That's why Buddha calls it a mirage. It is like the horizon that you see around the earth. It appears but it is not there. If you go it goes running from you. The faster you run, the faster it moves away. The slower you go, the slower it moves away. But one thing is certain—the distance between you and the horizon remains absolutely the same. Not even a

single inch can you reduce the distance between you and the horizon.

You cannot reduce the distance between you and your hope. Hope is horizon. You try to bridge yourself with the horizon, with the hope, with a projected desire. The desire is a bridge, a dream bridge—because the horizon exists not, so you cannot make a bridge towards it, you can only dream about the bridge. You cannot be joined with the non-existential.

The day the desire stopped, the day I looked and realized into it, it simply was futile. I was helpless and hopeless. But that very moment something started happening. The same started happening for which for many lives I was working and it was not happening . . .

Seven days I lived in a very hopeless and helpless state, but at the same time something was arising. When I say hopeless I don't mean what you mean by the word hopeless. I simply mean there was no hope in me. Hope was absent. I am not saying that I was hopeless and sad. I was happy in fact, I was very tranquil, calm and collected and centered. Hopeless, but in a totally new meaning. There was no hope, so how could there be hopelessness. Both had disappeared.

The hopelessness was absolute and total. Hope had disappeared and with it its counterpart, hopelessness, had also disappeared. It was a totally new experience—of being without hope. It was not a negative state. I have to use words—but it was not a negative state. It was absolutely positive. It was not just absence, a presence was felt. Something was overflowing in me, flooding me.

And when I say I was helpless, I don't mean the word in the dictionary-sense. I simply say I was selfless. That's what I mean when I say helpless. I have recognized the fact that I am *not*, so I cannot depend on myself, so I cannot stand on my own ground—there was no ground underneath. I was in an abyss . . . bottomless abyss. But there was no fear because there was nothing to protect. There was no fear because there was nobody to be afraid.

Those seven days were of tremendous transformation, total transformation. And the last day the presence of a totally new energy, a new light, and new delight, became so intense that it was almost unbearable—as if I was going mad with

blissfulness. The new generation in the West has the right word for it—I was blissed out, stoned.

It was impossible to make any sense out of it, what was happening. It was a very non-sense world—difficult to figure it out, difficult to manage in categories, difficult to use words, languages, explanations. All scriptures appeared dead and all the words that have been used for this experience looked very pale, anemic. This was so alive. It was like a tidal wave of bliss.

The whole day was strange, stunning, and it was a shattering experience. The past was disappearing, as if it had never belonged to me, as if I had read about it somewhere, as if I had dreamed about it, as if it was somebody else's story I have heard and somebody told it to me. I was becoming loose from my past, I was being uprooted from my history, I was losing my autobiography. I was becoming a non-being, what Buddha calls *anatta*. Boundaries were disappearing, distinctions were disappearing.

Mind was disappearing; it was millions of miles away. It was difficult to catch hold of it, it was rushing farther and farther away, and there was no urge to keep it close. I was simply indifferent about it all. It was okay. There was no urge to remain continuous with the past.

By the evening it became so difficult to bear it—it was hurting, it was painful. It was like when a woman goes into labor when a child is to be born, and the woman suffers tremendous pain—the birth pangs.

I used to go to sleep in those days near about twelve or one in the night, but that day it was impossible to remain awake. My eyes were closing, it was difficult to keep them open. Something was very imminent, something was going to happen. It was difficult to say what it was—maybe it is going to be my death—but there was no fear. I was ready for it. Those seven days had been so beautiful that I was ready to die, nothing more was needed. They had been so tremendously blissful, I was so contented, that if death was coming, it was welcome.

But something was going to happen—something like death, something very drastic, something which will be either a death or a new birth, a crucifixion or a resurrection—but something of tremendous impact was around just by the

corner. And it was impossible to keep my eyes open. I was drugged.

I went to sleep near about eight. It was not like sleep. Now I can understand what Patanjali means when he says that sleep and *samadhi* are similar. Only with one difference—that in *samadhi* you are fully awake and asleep also. Asleep and awake together, the whole body relaxed, every cell of the body totally relaxed, all functioning relaxed, and yet a light of awareness burns within you . . . clear, smokeless. You remain alert and yet relaxed, loose but fully awake. The body is in the deepest sleep possible and your consciousness is at its peak. The peak of consciousness and the valley of the body meet.

I went to sleep. It was a very strange sleep. The body was asleep, I was awake. It was so strange—as if one was torn apart into two directions, two dimensions; as if the polarity has become completely focused, as if I was both the polarities together . . . the positive and negative were meeting, sleep and awareness were meeting, death and life were meeting. That is the moment when you can say, "The creator and the creation meet."

It was weird. For the first time it shocks you to the very roots, it shakes your foundations. You can never be the same after that experience; it brings a new vision to your life, a new quality.

Near about twelve my eyes suddenly opened—I had not opened them. The sleep was broken by something else. I felt a great presence around me in the room. It was a very small room. I felt a throbbing life all around me, a great vibration—almost like a hurricane, a great storm of life, joy, ecstasy. I was drowning in it.

It was so tremendously real that everything became unreal. The walls of the room became unreal, the house became unreal, my own body became unreal. Everything was unreal because now there was for the first time reality . . .

That night another reality opened its door, another dimension became available. Suddenly it was there, the other reality, the separate reality, the really real, or whatsoever you want to call it—call it God, call it truth, call it Dharmma, call it Tao, or whatsoever you will. It was nameless. But it was there—so opaque, so transparent, and yet so solid one

could have touched it. It was almost suffocating me in that room. It was too much and I was not yet capable of absorbing it.

A deep urge arose in me to rush out of the room, to go under the sky—it was suffocating me. It was too much! It will kill me! If I had remained a few moments more, it would have suffocated me—it looked like that.

I rushed out of the room, came out in the street. A great urge was there just to be under the sky with the stars, with the trees, with the earth ... to be with nature. And immediately as I came out, the feeling of being suffocated disappeared. It was too small a place for such a big phenomenon. Even the sky is a small place for that big phenomenon. It is bigger than the sky. Even the sky is not the limit for it. But then I felt more at ease.

I walked towards the nearest garden. It was a totally new walk, as if gravitation had disappeared. I was walking, or I was running, or I was simply flying; it was difficult to decide. There was no gravitation, I was feeling weightless—as if some energy was taking me. I was in the hands of some other energy.

For the first time I was not alone, for the first time I was no more an individual, for the first time the drop has come and fallen into the ocean. Now the whole ocean was mine, I was the ocean. There was no limitation. A tremendous power arose as if I could do anything whatsoever. I was not there, only the power was there.

I reached to the garden where I used to go every day. The garden was closed, closed for the night. It was too late, it was almost one o'clock in the night. The gardeners were fast asleep. I had to enter the garden like a thief, I had to climb the gate. But something was pulling me towards the garden. It was not within my capacity to prevent myself. I was just floating.

That's what I mean when I say again and again, "Float with the river, don't push the river." I was relaxed, I was in a let-go. I was not there. IT was there, call it God—God was there.

I would like to call it IT, because God is too human a word, and has become too dirty by too much use, has become too polluted by so many people. Christians, Hindus, Mohammedans, priests and politicians—they all have corrupted the

beauty of the word. So let me call it IT. IT was there and I was just carried away „. carried by a tidal wave.

The moment I entered the garden everything became luminous, it was all over the place—the benediction, the blessedness. I could see the trees for the first time—their green, their life, their very sap running. The whole garden was asleep, the trees were asleep. But I could see the whole garden alive, even the small grass leaves were so beautiful.

I looked around. One tree was tremendously luminous—the *maulsiffee* tree. It attracted me, it pulled me towards itself. I had not chosen it, God himself has chosen it. I went to the tree, I sat under the tree. As I sat there things started settling. The whole universe became a benediction.

It is difficult to say how long I was in that state. When I went back home it was four o'clock in the morning, so I must have been there by clock time at least three hours—but it was infinity. It had nothing to do with clock time. It was timeless.

Those three hours became the whole eternity, endless eternity. There was no time, there was no passage of time; it was the virgin reality—uncorrupted, untouchable, unmeasurable.

And that day something happened that has continued—not as a continuity—but it has still continued as an undercurrent. Not as a permanency—each moment it has been happening again and again. It has been a miracle each moment.

That night ... and since that night I have never been in the body. I am hovering around it. I became tremendously powerful and at the same time very fragile. I became very strong, but that strength is not the strength of a Mohammed Ali. That strength is not the strength of a rock, that strength is the strength of a rose flower—so fragile in his strength ... so fragile, so sensitive, so delicate.

The rock will be there, the flower can go any moment, but still the flower is stronger than the rock because it is more alive. Or, the strength of a dewdrop on a leaf of grass just shining in the morning sun—so beautiful, so precious, and yet can slip any moment. So incomparable in its grace, but a small breeze can come and the dewdrop can slip and

Buddhas have a strength which is not of this world. Their strength is totally of love ... like a rose flower or a dewdrop. Their strength is very fragile, vulnerable. Their strength is the strength of life and not of death. Their power is not of that which kills; their power is of that which creates. Their power is not of violence, aggression; their power is that of compassion.

But I have never been in the body again, I am just hovering around the body. And that's why I say it has been a tremendous miracle. Each moment I am surprised I am still here, I should not be. I should have left any moment, still I am here. Every morning I open my eyes and I say, "So again I am still here? " Because it seems almost impossible. The miracle has been a continuity.

Just the other day somebody asked a question—"Bhagwan, you are getting so fragile and delicate and so sensitive to the smells of hair oils and shampoos that it seems we will not be able to see you unless we all go bald." By the way, nothing is wrong with being bald—bald is beautiful. Just as "black is beautiful," so "bald is beautiful." But that is true and you have to be careful about it.

I am fragile, delicate and sensitive. That is my strength. If you throw a rock at a flower nothing will happen to the rock; the flower will be gone. But still you cannot say that the rock is more powerful than the flower. The flower will be gone because the flower was alive. And the rock—nothing will happen to it because it is dead. The flower will be gone because the flower has no strength to destroy. The flower will simply disappear and give way to the rock. The rock has a power to destroy because the rock is dead.

Remember, since that day I have never been in the body really; just a delicate thread joins me with the body. And I am continuously surprised that somehow the whole must be willing me to be here because I am no more here with my own strength, I am no more here on my own. It must be the will of the whole to keep me here, to allow me to linger a little more on this shore. Maybe the whole wants to share something with you through me.

Since that day the world is unreal. Another world has been revealed. When I say the world is unreal I don't mean that these trees are unreal. These trees are absolutely real—but

the way you see these trees is unreal. These trees are not unreal in themselves—they exist in God, they exist in absolute reality—but the way you see them you never see them; you are seeing something else, a mirage.

You create your own dream around you and unless you become awake you will continue to dream. The world is unreal because the world that you know is the world of your dreams. When dreams drop and you simply encounter the world that is there, then the real world.

There are not two things, God and the world. God is the world if you have eyes, clear eyes without any dreams, without any dust of the dreams, without any haze of sleep; if you have clear eyes, clarity, perceptiveness, there is only God.

Then somewhere God is a green tree, and somewhere else God is a shining star, and somewhere else God is a cuckoo, and somewhere else God is a flower, and somewhere else a child and somewhere else a river—then only God is. The moment you start seeing, only God is.

But right now whatsoever you see is not the truth, it is a projected life. That is the meaning of a mirage. And once you see, even for a single split moment, if you can see, if you can allow yourself to see, you will find immense benediction present all over, everywhere—in the clouds, in the sun, on the earth.

This is a beautiful world. But I am not talking about your world, I am talking about my world. Your world is very ugly, your world is your world created by a self, your world is a projected world. You are using the real world as a screen and projecting your own ideas on it.

THE DISCIPLINE OF TRANSCENDENCE, Vol. II

ENQUIRY A very famous Hindu psychologist, Dr. Banerjee, came to see me. He is the head of the department for Physical Research of Rajasthan University. He had come to see me because he was working on a project; the project was to determine whether there is only one life or many lives. Christianity, Mohammedanism, Judaism—all the three religions born outside India—believe only in one life. And the three religions born in India believe in thousands of lives,

in fact, the actual number is eight hundred and forty million lives . . .

So he was working on the project to decide who is right. He told me, "I am a man of science"—and he has many degrees; he has been educated in the West. I asked him a simple question, "This is a beautiful work that you are doing, but before you ask me anything I would like to ask you one thing only, then I am ready, you can ask me anything you want. My question is: Do you believe that there are many lives or that there is only one life?"

He said, "Of course, I believe that there are many lives, man is born again and again."

I said to him, "Then the enquiry is pointless. If there is already a belief, if you are already prejudiced, then your enquiry is not scientific, you are not open. You will collect only that data which supports your prejudice. In a same way a Christian working on the same project, or a Mohammedan working on the same project, will find that there is only one life. And you will find that there are many many millions of lives. It is not a question of enquiry at all; to enquire, one needs an open mind."

THE WILD GEESE AND THE WATER

When you approach a happy person, a really happy person, you should look directly rather than create a smoke-screen of questions. You should wait on the Master, you should help the Master, you drink of the energy that is flowing around the Master; you should taste the celebration that is going on there, you should allow his presence to penetrate your being, you should function like a sponge so that you become full of the presence of the Master—that will be the answer.

TAO: THE PATHLESS PATH, Vol. I

ENTHUSIASM The English word "enthusiasm" is very beautiful. It comes from two roots: "en" and "thus". "Thus" comes from theos—that means God . . . When somebody is full of God, he is full of enthusiasm. To be full of God means to be full of hope—that the actual is not the end of the world, that all that has happened is nothing compared to that which is going to happen, that the past is very limited

and the future is endless and the actual is only a very tiny part of the possible. The possible is vast like the sky. The actual is just your house—nothing much ... a very tiny island in the ocean of the possible.

The real patience is a deep enthusiasm. One is throbbing. Mm?—just as one waits for one's beloved. It is not dullness; every pore of your being is alive, aflame. Anybody passes on the road—a postman passes by or just a stranger—and you rush to the door. Maybe she has *come*? Your waiting is not just a dullness. You wait with alertness. You wait with trust. You know deep down that it is going to happen. It has not happened yet but there is a tremendous certainty in the heart of hearts that it is going to happen. That's what enthusiasm is.

GOD IS NOT FOR SALE

Enthusiasm is part of stupidity. The more stupid one is, the more enthusiastic. Enthusiasm is part of foolhardiness, fanaticism. Enthusiastic people are always unintelligent people. The more intelligent one becomes, the more things become calm and quiet. So the old enthusiasm has to go. That is part of a dreaming mind. That why every young man is enthusiastic, because youth has a certain quality of foolishness in it. The more you experience life, the more you know life, the more you understand that there is not much to do and in fact, nothing can be done. Then one starts relaxing, accepting; a kind of contentment arises.

But in the beginning that contentment will look as if you are missing something, because that fever of enthusiasm will not be there any more. That excitement will not be there, that great things are going to happen and you are going to do great things. All that is gone down the drain. One feels, "Am I becoming dull? Am I losing interest in life? " No, you were dull; that's why the enthusiasm was there. Now you are becoming a little wise.

Wise people are not known to do much. History belongs to the foolish—the politicians, the Adolf Hitlers and Mussolinis, people like that. Buddha in fact is outside history. What history has he? Just sitting under a tree can you create history? You don't create history; you create consciousness, certainly, but you don't create history. Only bad

people create a stir, that's why bad news is news. Have you ever heard about good news? It doesn't exist!

A good man has nothing to say, a good man has nothing to do, a good man lives silently; there is a kind of passivity. That's why Lao Tzu says, "I am a fool. My mind is as empty as that of a fool." Where he says "fool", read "wise", because only a wise man's mind is empty. Only a foolish man's mind is full of thoughts and desires and plans and ideas.

THE SUN BEHIND THE SUN BEHIND THE SUN

ERCTION There is no need to force. Sometimes if you want to will an erection that very will will be the hindrance. You cannot will it. It is something that is beyond your will, and if you try to bring it you will find yourself completely impotent. And once the idea settles in your mind that something is wrong then you will be in trouble. There is no need to will it. If it is there, good; if it is not there, perfectly good.

That simply means that the body is not in the mood in that moment; the body does not want to go into it. The body says no, that's all. Listen to the body; don't force anything. It is just as when you are eating: the mind says "Eat a little more because it is very tasteful" and the body says "no!" because the stomach is full and the body is feeling nauseous. But you go on forcing. Sometimes the body says, "Now you are hungry—eat!" but you are doing something else. You say, "Wait! I am interested in a far more important thing!"

The mind continuously goes on enforcing things on the body and it tries the same in sex too. That should not be done. At least about sex the mind is completely powerless; it cannot do anything. And it is good that it cannot, otherwise it would destroy the body.

Simply listen to the body and go with the body!

ONLY LOSERS CAN WIN IN THIS GAME

EROS See Wildness, 3rd Series

ESCAPISM You have to learn to function in *bodhichitta*, in Buddha-consciousness, in all kinds of situations—in the marketplace, in the monastery; with people in the crowd or alone in a cave; with friends or with enemies; with family,

familiar people, and with strangers; with men and with animals. In all kinds of situations, in all kinds of challenges, you have to learn to function in compassion, in meditation, because all these experiences of different situations will make your *bodhichitta* more and more ripe.

Don't escape from any situation—if you escape, then something will remain missing in you. Then your *bodhichitta* will not be that ripe, will not be that rich. Live life in its multi-dimensionality.

And that's what I teach you too: live life in its totality. And living in the world, don't be of it. Live in the world like a lotus flower in water: it lives in water, but the water touches it not. Only then will *bodhichitta* flower in you, bloom in you. Only then will you come to know the ultimate consciousness which is freedom, which is joy, eternal joy, which is benediction. Not to know it is to miss the whole point of life. To know it is the only goal. The *only* goal—remember it .

Let me repeat again: religion is a science in the sense that it is the purest knowing. Yet it is not a science in the sense of chemistry and physics. It is not the science of the outward, it is the science of the inward. It is not the science of the exterior, it is the science of the interior. It is the science that takes you beyond, it is the science that takes you into the unknown and the unknowable. It is the greatest adventure there is. It is a call and a challenge to all those who have any courage, any guts, any intelligence.

Religion is not for cowards, it is for people who want to live dangerously.

THE BOOK OF WISDOM, Vol. I

If something is terrible one should never leave it; one has to go through it. That's how one grows. Never leave any challenge. One has to fight the challenge and go into it. Never escape—an escapist never grows. And that's how there are so many juvenile people in the world, because everybody has escaped from challenges.

HALLELUJAH!

ESOTERICISM Esoteric teachings are only for fools. Fools

are very much interested in anything they cannot understand. The idea of a foolish mind is that anything it cannot understand must be very mysterious, must be very superior, must belong to higher planes.

A really religious person has nothing to do with esoteric nonsense—with theosophy, with anthroposophy, and with so many Lobsang Rampas . All kinds of nonsense goes on being written. It must be fulfilling some people's needs. Just as some people like detective novels a few others are interested in esoteric knowledge.

There is nothing esoteric in existence. Existence is nude, naked; nothing is hidden.

Once Buddha was asked, "Have you said everything, or is there something esoteric which you have not said? "

Buddha showed his hand—an open hand—and he said, "I am like an open hand, not like a fist."

And so is existence; like an open hand, not like a fist. It hides nothing; all *is* there, all around you. God is overflowing . . . and you are pondering over esoteric things—seven planes or seventeen, seven hells or seven heavens. And the more complicated the system, the more appeal it has . . .

Spirituality is an experience, not knowledge. You cannot reduce it to knowledge; it is always knowing, never knowledge. It is an insight, ineducable to words. You cannot put it into theories, into systems of thought; that is impossible. And those who try to do it don't know anything; only then they can do it.

This is a strange phenomenon: those who know, they never try to reduce their knowing into knowledge. And those who don't know, they are absolutely free—they can create any knowledge; it is their invention.

All spiritual knowledge is the invention of the mind. Real spiritual knowing happens only when the mind is dropped, when you are in a state of no-mind.

THE BOOK OF THE BOOKS, Vol. VIII

ESSENCE And what is essence? Essence is your original face, without any masks. Essence is that which you brought into the world when you were born. Essence is that which was with you in the womb. Essence is that which has been

given to you by God—or whatsoever you call totality, the whole, existence. Essence is a gift from existence to you.

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

THE SECRET OF SECRETS, Vol.

The state, the church, the organizations, the establishments—they are all lies. The western psychology goes on thinking too much about the personality. That's why the whole western psychology is a psychology based on a basic lie.

In the East, we think of the essence, not of the personality. That which you have brought, that which is your intrinsic nature, swabhava, that which is your intrinsic essence—that has to be known, And that has to be lived.

Personality is that which you are not, but try to show that you are. Personality is that which, when you move in society, you have to use as a convenience.

You are walking, you have gone for a morning walk. And then somebody passes by. You smile. The smile can be either from the essence or from the personality. The smile can really be a delight in seeing the person, in seeing the God in that person, in seeing the heart, the love, the formless, that has become incarnate in that person.

That's why in India we never use phrases like, "Good morning." They don't mean much. We say: "Ram, Ram . . We welcome each other by the name of God. It is a symbolic act: "I see God within you. 'Rain, Ram' means I see Ram within you. Welcome. I am happy, blessed, that you passed by." If it comes from the essence, then the smile spreads all over your being. You feel a deep content. You feel blessed that this man passed by. The man may be gone, but the blessing remains and lingers around you like a subtle perfume.

But you can simply say: "Good morning" because the man is a banker, or a political leader, or can be sometimes mischievous, or can be dangerous. It is risky not to say "Good morning." Then you say it and you smile; you bring a smile to your face. That is persona, that is personality.

In each act you have to watch. It is arduous, but it has to be done. There is no other way. In each act you have

to watch from where it comes. From personality or from essence?

If it comes from essence, the essence will grow, because you will give an opportunity for the essence to be manifested, expressed. If it comes from the personality, then personality will become harder and harder, and it will suffocate the essence completely.

Watch. Remind yourself again and again: "From where does it come?"

THE TRUE SAGE

ESTABLISHMENT I have invited you all, I have called you all to be with me, to share the joy that I have found, to share the truth. But there is no establishment.

Establishment happens only when the Master is dead. Establishment is when the community no longer has any center, only a circumference. A *dead* community is what an establishment is. I know that whenever a community is born, sooner or later there will be an establishment, but that does not mean that the community has to be prevented from being born. That will be like killing a child because if the child survives then sooner or later he will have to die—so better to kill him now. Why let him live just to die? Everybody knows that everybody is going to die; that does not mean that every child has to be killed. When death comes it is perfectly okay.

The only thing to be remembered is that when the Master is dead, the community should start dispersing; it should start seeking and searching for new Masters. Either the Master will leave many Masters behind him, alive, enlightened . then the community can still remain a community, it will not become an establishment. If one enlightened person is there then the community is still a community; it does not matter who the enlightened person is.

And I can assure you that I am going to leave many more enlightened people *in* my commune than has ever been done before.

PHILOSOPHIA ULTIMA

ETERNITY The body is a limitation, the body confines you. You are unlimited consciousness, but your body forces

you into a small, dark hole. You live in a dark hole, in a dark cave. Of course, it is going to be miserable. You are vast and somehow you have been forced to live in a small space. Nobody has done it to you; you yourself go on doing it to yourself. Each time you die, you die with desires; those desires bring you back into new wombs, those desires give you another body.

If you can die without desires, then there is no birth any more. And when there is no birth there is no old age, no death. And when there is no birth there is no time; you go beyond time, you live in eternity, you become divine.

THE BOOK OF THE BOOKS, Vol. 1

You see a movie—scenes go on changing, but something behind the scenes, the white screen remains the same; it is hidden behind the changing scenes. When these scenes stop, when the projector stops, you suddenly become aware of a new thing which was always there when you were looking at the picture but you were not aware of it.

God is just like the screen of the whole changing world. The whole changing world is but a projection. Hidden behind it is the immortal, the eternal ..

This is the most significant thing that I want to insist on again and again for my sannyasins to remember, because the mind tends to forget it. In fact the mind has great investment in forgetting it, because if you remember it then the mind becomes very insignificant, because the mind is just a momentary phenomenon. If you watch a thought it arises one moment, the next moment it is gone. If you watch any mood, it comes, it is there for a little while and then it is gone.

If you are aware of the eternal, attuned to the eternal, you won't care much about all these passing phases. And we become so much disturbed. A little bit of anger arises and we are completely clouded by it, we forget everything—it becomes the most important thing—and we know that tomorrow we will not even remember it. After a few days it will look so insignificant.

There is a great Sufi story. A king asked a Sufi mystic, "Can you give me some advice which will be helpful to me in the critical moments of life, in the dangerous moments of

life? " The Sufi was wearing a ring; he took off the ring and gave it to the king and he said, "Under this diamond there is a message, a small note, but don't remove the diamond unless a real need arises. Unless you feel that you have come to the moment where nothing else can help, only then remove the diamond and you will find the message."

The king was tempted many times but he kept control. And then the moment came. His country was invaded, he was defeated, he lost all that he had. He was being chased by the enemy and he ran away on his horse. The enemy was coming closer and closer—he could hear the noise, the sound of the horses. He knew that within a few minutes they would reach him. And then he came to a cul de sac, the road ended. It was a mountainous region and suddenly there was a great abyss and there was no way to go further. He could not go back, the enemy was there, just on his heels, and their sound was becoming louder and louder and louder. Suddenly he remembered the message.

He opened the ring and removed the stone. There was a small note; it said, "This too will pass." A great silence descended on him. "This too will pass". . . And it actually happened that slowly slowly the sound of the coming enemy receded—they had taken a wrong turning, they had moved in another direction.

Finally he collected his army again, conquered the enemy, came back to his capital and was received greatly by the people. They were shouting with joy, dancing, celebrating, the whole capital was decorated, the roads were full of flowers and he felt very great, as if he had suddenly become young again. He was riding on that wave of victory with great pride and suddenly he remembered the message—"This too will pass." A great calm descended on him again. And he felt it is all the same—defeat, victory, nothing remains.

The people were puzzled—after that day their king had changed, he was a totally new man. They asked him again and again, "What has happened to you? You don't look disturbed at all, you don't look restless at all. The old worrying, the old anxieties, have all disappeared. You look so calm and quiet and collected—what is the secret of it? "

Finally he called his court and he showed them the ring. He said, "There is not much secret in it. This ring is the

secret, this is my only scripture. Now I don't need any other scripture. This simple message, one single sentence, 'This too will pass,' is enough. Whenever something comes to my mind—anger, jealousy, hatred, greed—I simply remind myself that this too will pass, and suddenly it is no longer there. It suddenly passes because it is bound to pass; and then I am again settled in my eternity, I am again rooted in the ultimate, in my very nature."

To remember that we belong to the eternal, to remember that existence loves us, that we are beloveds of existence, is enough to get rid of all anxieties, anguishes, tensions, worries. Then life and death are the same, success and failure are the same. Then what happens does not matter. What matters now is of a totally different dimension: the beginningless, the endless, the immortal. To continuously remember this is the whole secret of sannyas.

I'M NOT AS THUNK AS YOU DRINK I AM

EVIL Jesus says: "Resist not evil." A very strange statement. No other awakened person has given such a rebellious statement. Christian priests, missionaries, don't talk about it at all. They talk about other things, but they don't talk about this strange statement: "Resist not evil." It seems very illogical, irreligious. Evil *has* to be resisted—and Jesus says: "Resist not evil." Why?

There is a secret in it. If you resist evil, you give energy to it. Every resistance gives energy to the thing resisted. "Don't resist evil" means if you *don't* resist it, it will drop of its own accord because you will not be nourishing it with your energy; you are disconnected immediately.

THE BOOK OF THE BOOKS, Vol. X

EVOLUTION My approach is not that of evolution. Nothing is going anywhere—all is here. Things are changing, certainly, but there is no evolution. Things are moving, certainly, but nothing is going higher and nothing is left behind as lower. Drop those categories. And dropping them you will immediately be entering into a new world. Suddenly you will find friendship with trees, because they are no longer lower. Suddenly you will find a great affinity with birds, because they are no longer lower. Suddenly you will

look into the eyes of your dog, and you will find a Buddha there too. Then the sheer joy of it is infinite. You will look into the eyes of your woman, and a Buddha is hiding there too.

I make all things divine. I don't want you to go to God—I bring God to you. And not only to you—I bring God to the whole existence. It is really there. There is no other reality: this is the only reality there is.

TAKE IT EASY, Vol. I

I know your tremendous interest in the evolutionary process. I am perfectly aware that you have devoted your whole life to that search, and you will be shocked when you hear me say that you have been wasting your life—wasting it because the present is being sacrificed for the future. And unless you drop this idea of an ultimate goal you will never be able to come down to the earth, to the present, to the moment. And without that there is no meditation, and without meditation there is no God.

The immediate is the ultimate—I teach you the immediate, living moment to moment, without carrying the past. Buddha says: Not hoarding the past, not accumulating the past. I would like to add: Not projecting in the future either. If the past and the future disappear, what is left? A great silence, a profound presence of something utterly unknown. A mystery overwhelms you. And that mystery is immediate. I will not say "ultimate", because "ultimate" means you can postpone for tomorrow. "Immediate" shakes you, shocks you into awareness right now.

A goal is possible if we divide life into means and ends. That's how it has been done down the ages. But life is one, it cannot be divided. It is indivisible, whole; it is an organic unity. Nothing is a means, nothing is an end. The whole of life is one. You cannot categorize means and ends.

But the moment you think about evolution, a goal, you have to divide life, then something becomes a means and something else becomes the end. Adolf Hitler believed in evolution, hence he could convince the intelligentsia of Germany—which is one of the most sophisticated intelligencias in the world—in the name of evolution he could preach his Nazi philosophy—that superman is the goal, that man

has to be sacrificed for the superman. It appealed, it looked logical.

And who is the superman? And who is going to become the superman? Of course the Nordics, the Germans. It enhanced the German ego tremendously. "Even if the whole of humanity has to be destroyed, it is worth destroying because the great goal of superhumanity is looming large on the horizon. Everything can be sacrificed for it." That's how he could convince his country to drag the whole world into a world war.

Sri Aurobindo also talks in the same language—the language of evolution. Not the superman but the supermind is the goal. And you have to sacrifice your present for that supermind; again the same idea of sacrifice. Man has remained dominated by the idea of sacrifice. Sacrifice! Sacrifice! Sacrifice! Be a martyr! That's the only way to create a golden future.

My effort here is just the opposite. Avoid Adolf Hitlers and Sri Aurobindos. No sacrifice! Don't try to be a martyr! There is no other goal than this moment, and existence is as perfect as it ever will be. Existence is perfection.

THE BOOK OF THE BOOKS, Vol. III

EXCEPTIONAL The moment someone starts thinking that one has to be exceptional, extraordinary, someone special, one will remain in misery forever—because everybody is *already* special, already exceptional, already extraordinary. Now, how can you make an extraordinary person more extraordinary? You are going to fail.

People fail in attaining extraordinariness because they are already it. If they were not, they might have succeeded. Each individual is unique, incomparable. Never before has there been anybody like you, and never again will there be anybody like you. You are just yourself, a class unto yourself.

Now, trying to become exceptional is foolish. You have to relax and see that you are unique—you need not become unique. If you try to transform gold into gold you will fail, because ... how can you succeed? In the first place the gold is gold; you can transform baser metals into gold but you cannot transform gold into gold.

This is one of the most fundamental things to be understood. And everybody is miserable in the world because everybody is trying to do something which is already the case! And the more you try, the more you fail; the more you fail, the more you think greater efforts have to be made. The greater the efforts, the greater the failure ... And slowly slowly your whole life becomes a long long talc of frustration and nothing else.

Comparison is not possible. Nobody is superior to you and nobody is inferior to you—because you are the only one like you. So how can anybody be superior or inferior? If you compare, then the problem arises. Once comparison enters into you, then there is trouble. Then you are going to be miserable.

The real saint is one who cannot find the sinner in the world. But your so-called saints are just so-called. The whole world becomes full of sinners for them; they exist on condemnation. The more they condemn people, the higher they feel they are; the more they put you down, in a better way their egos are gratified.

Remember it: a real saint never meets a sinner. Even if he searches he is not going to find one. That is the definition of a real saint: one who cannot find anything ugly in existence, for whom the whole existence is transformed, transported. It is incredibly beautiful, it is utterly beautiful, it is wholly beautiful.

The moment existence becomes so totally beautiful for you, you have known God. God is not a person; you will never encounter him anywhere. He has no form, no name. God is a presence, but the presence can be felt only by those who have this aesthetic sensitivity, this aesthetic awareness ...

Religion is nothing but attaining to such sensitive awareness that all is transformed into incredible beauty. Beauty is God.

PHILOSOPHIA PERENNIS, Vol. I

EXCITEMENT Excitement also brings a certain kind of fear in the wake of it. That's why people don't get too excited; they pull it down, they repress it. With excitement you will feel more sensuous, more sexual, more fearful, more loving,

more angry, everything! Excitement suddenly brings energy to all kinds of emotions. It is like a flood; it makes you alive.

Hence people love to be excited and are always afraid too; so they only go in little doses: they only go so far and then they stop. But excitement is life. That is the only difference between a dead body and an alive man: the alive man can get excited and the dead man cannot, that's the only difference.

Excitement is the very nature of life. One has to learn how to be excited and yet remain harmonious, silent, at ease, at rest. Excited and yet at rest: that is the highest harmony that has to be achieved. But it cannot be achieved by destroying excitement; that's what people have done. They try to remain at ease, and their method is to destroy excitement. Then you are at ease—but you are dead too!

So I am all for excitement and yet I will insist that one go on remaining silent at the same time. There is excitement all around; and at the center, at the center of the cyclone, everything is calm and quiet and collected and nothing disturbs it. When this silence goes together with all the sound and the fury and the noise and the dance of excitement, when they are together, balancing each other, then there is beauty. It is beatific.

THE FURTHER SHORE

EXISTENCE Existence loves all. Existence is not indifferent to us but it appears indifferent for the simple reason that we are indifferent. Existence only reflects; it is a mirror. It echoes us. If we shout at it, it shouts at us; if we sing to it, the song is returned. Whatsoever we do to it is returned in a thousandfold way because it is returned from all directions, from all dimensions, from all planes of existence.

It appears indifferent because we are not loving. Once you start loving all that is—the river, the mountain, the stars, *the* people, the animals; once you start getting involved in life with deep love, with great intensity, with a fire in your heart; once you become warmed up, the whole existence becomes warm towards you. It always pays in the same coin.

It looks meaningless because we don't create meaning. It looks as if it is very dull and drab because we are dull and drab. To a Buddha it does not appear like that. Buddha has

said, "The moment I became enlightened the whole existence became enlightened." And I can vouch for him, I am a witness. What he says is absolutely true. That's my experience too: whatsoever you are, existence is that for you.

Now, all over the world, thinkers are very worried that existence has no meaning. The only thing they should be worried about is that man has lost the capacity to create meaning. Existence seems to be indifferent, but the only thing is that we have become indifferent and cold.

Meditation will teach you two things: meditation, as far as your inner world is concerned, and love, as far as the whole existence is concerned. Meditation—awareness, a silent watchfulness—has to be your center, and love has to be your circumference; a warmth, for no reason at all—because it is so beautiful to be warm, it is so beautiful to be warm, it is so delightful to be warm.

At the center be meditative, at the circumference be loving—and you will see the whole existence changing. It is the same existence; in fact you are changing. But immediately, as you change, the whole existence changes with you.

NO MAN IS AN ISLAND

EXPECTATIONS Don't fulfill any expectations of anybody. You have only one responsibility and that is towards your own being. If you try to fulfill others' expectations you will be in trouble because they will impose, they will dominate, they will cripple and paralyze you. They are your enemies! Anybody who expects anything from you is your enemy—beware!

A real friend simply gives you freedom. Love gives freedom; there is no expectation, there is no desire to manipulate you, not even indirectly. Freedom is the highest value in life.

THE WILD GEESE AND THE WATER

EXPERIENCE The difference between experiencing and indulging is that of awareness; there is no other difference, no other distinction. If you are not aware, it is indulgence; if you are aware, it is experiencing—the *same* thing. It may

be eating food, it may be making love, listening to music, enjoying the night sky full of stars—whatever it is. If you are not consciously there, if you are not a witness to it, if you remain unconscious, mechanical, robotlike, then it is indulgence. If you are aware, then it is experiencing. And experience is beautiful, indulgence is ugly. But remember the distinction that I am making.

In the past all the religions have labeled things; I am not labeling things. They have labeled things: "This is indulgence and this experiencing." I am not labeling things—things cannot be labeled. Things are the same.

Buddha eating his food and you eating your food: as far as the outer, objective viewpoint is concerned both are doing the same. You are eating, Buddha is eating. What is it? Buddha is experiencing, you are indulging. The difference is not in the act, it is in your awareness. Buddha eating is eating as a witness, and he will eat only as much as is needed because he is totally aware. He will *enjoy* the food, he will enjoy it more than you because he is more aware. You will not enjoy the food: you simply go on stuffing it, you don't enjoy it. And you are not there at all to enjoy it, in fact; you are somewhere else, always somewhere else. You are never where you are—somewhere else. You may be in the shop, you may be in the field, you may be in the factory, you may be talking to a friend: physically you are eating, but psychologically you are not there.

Buddha is there totally: physically, psychologically, spiritually. When he is eating he is simply eating.

A Zen Master, Rinzai, was asked, "What is your sadhana? What is your spiritual practice?"

He said, "Nothing much, nothing much to brag about; it is very simple: when I feel hungry I eat and when I feel sleepy I go to sleep."

The man said, "But that's what we all do!"

Rinzai said, "There you are wrong—take your words back—because I have lived like you, I have both the experiences. I have lived like a robot—the way you are I have been—so I know the difference. You eat when you are not hungry, you eat because it is time to eat, you eat because the food is delicious, you eat because you are invited to eat.

You don't care what the need is. You sleep because it is habit; whether you need it or not is not the point. And while you are eating you are not only eating, you are doing a thousand and one other things—maybe making love in your fantasy. And when you are asleep certainly you are not doing only one thing, sleeping—you are dreaming. The whole night your mind goes on and on creating dreams upon dreams."

So I don't label anything as experiencing or indulging. The question is of awareness.

1 AM THAT

Experiment, experience as many dimensions as are available to you. Become a gardener, become a shoemaker, become a carpenter. That's what is going to happen in my commune: all dimensions have to be made available, and people have to experiment and enjoy and explore. When you do some scientific work, it is not only a question of something happening in the outside world. When you are doing some scientific work, something happens inside your consciousness: your consciousness starts taking a form, a scientific form. If this person starts painting, then the painting will have something of science in it. And if the painter starts becoming a physicist, certainly his vision is going to give birth to new things.

All great discoveries up to now have happened through people who were trained for something else, but were courageous enough to enter into arenas where they were amateurs. Less courageous people remain clinging to the thing that they know best—then they go on doing it their whole life, and the more they do it, the more efficient they become: the more efficient they become, the less capable of trying anything new.

A country remains alive only if people are multi-dimensional. America is the most alive country in the world now for the simple reason that people are trying every kind of thing, from mathematics to meditation, everything is being tried. America is just on the verge of a great step; if a new step is going to happen anywhere, it is going to happen in America ...

In America, people go on changing their jobs; three years is the average limit before people change their jobs. Three

years is also the average limit before people change their towns. Three years is also the average limit before people change their spouses. The number three is very esoteric.

When a man has lived with many women, and has done many kinds of work—has been a cobbler, has been a carpenter, has been an engineer, has been a painter and a musician—naturally he is very rich. Each woman that he has lived with has imparted some color to him, and each kind of work that he has done has opened a new door into his being. Slowly slowly, many doors of his being are open; his consciousness expands, he becomes huge, enormous.

You *are* your experience. Hence, experience more. Before settling, experience as much as possible. The real person never settles; the real person always remains homeless, a wanderer, a vagabond, a vagabond of the soul. He remains continuously in search, he remains an enquirer, a learner—he never becomes *learned*. Don't be in a hurry to become learned; remain a learner. To become learned is ugly, to remain a learner has tremendous beauty and grace in it, because it is life itself.

Train impartially in every area; it is important to have trained deeply and pervasively in everything. And whatsoever you are learning learn it in its totality. Don't let it be just a hit-and-run affair. Go into it as if it your whole life. Stake everything! Be total, whatsoever you do, because it is only through totality that one learns. It is only when you are totally into something that mysteries are revealed to you. If you are totally in love, then love reveals its mysteries; if you are totally in poetry, then the world of poetry opens its heart.

If you are totally in love with anything, that is the only possible way to have a rapport with that particular dimension. So be total, and go to the very depth of it. Don't just go swimming in many rivers; become a diver. Go to the rock bottom of everything—because the deeper you go into anything, the more and more deep you will become. Depth calls depth, height provokes height. Whatever we are doing outside, goes on happening simultaneously inside. This is a fundamental law of life.

THE *BOOK OF WISDOM*, Vol. II

Truth is not a concept; you cannot think about it. It is an experience; you have to live it. It is not through philosophy that you will come to know what truth is; it is only through religion that you will come to know what truth is; it is only through religion that you will come to encounter truth. You can read about it, you can ponder over it, you can think about it—but remember, thinking about truth is not knowing truth, thinking about God is not knowing God; thinking about love is not knowing love. To know love you have to fall in love, you have to experience it. There is no other way except the existential.

And to experience truth you need a radical change of vision: you have to get down from your head and enter into the heart. You have to exist as the heart, not as the head—because the head can only think. It can think beautiful thoughts, but beautiful thoughts are just thoughts, empty and impotent. It is through the heart that you feel, that you experience.

My work here consists in shifting your energy from the head to the heart. And all kinds of devices and methods are being used here. There will be great resistance in the beginning because the head has been so powerful for so long. It has been the ruler, the supermost ruler; it can't lose its grip so easily. And the heart has been repressed. But the heart is your real center, the head is only your circumference.

The head is good as a machine, it is a computer. Use it when needed but don't be possessed by it. Be a master of your mind, never be a slave of your mind. Let the heart be the master, and the mind, the slave.

That's what sannyas is all about. That's my definition of sannyas.

NO MAN IS AN ISLAND

EXPERIENCE, SPIRITUAL Many people go on just imagining. Those are just dreams, nothing else. They are beautiful dreams, but still dreams. One should never rely on dreams because they come and go and can never become a permanent treasure in you. So even beautiful spiritual experiences are nothing but pictures, visions, projected by your mind out of a certain mood, out of a certain desire to be satisfied

The real spiritual seeker has to be aware not to fall victim of imagination. Otherwise there are millions of experiences. They appear so luminous, and the mind fakes them so perfectly that one can become a victim.

So remember, the real experience is not like an experience at all, because there is no experiencer. There is nothing to be experienced.

It is a purity of consciousness. There is no object to it, no light, no lotuses flowering, no kundalini rising—nothing. The real, the deepest experience, is not an experience at all, because to experience you have to be there and something else also has to be there; the experiencer and the experienced, the subject and the object.

But in that innermost core there is no duality. One simply is. There is no object, just a tremendous vastness . an infinite sky with no boundaries. And you are lost in it, spread all over the infinity.

BELoved OF MY HEART

You say: *I could have sworn I felt your presence for a few moments.*

Such experiences happen, and it can happen more easily in isolation. It happens to many people when they are alone in the mountains. It happens to many people when they are in a certain strange space in which they have never been before; a very strangeness of the space makes them aware of certain things to which they have remained always asleep.

It happens to runners. If you run for a few miles, a moment comes when suddenly the runner disappears and only running remains. At that moment you become aware of many things you have never been aware of: subtle fragrances in the air—your senses are very alert, very alive—certain presences around you, even certain presences so tangible that you can touch or you can be touched by them.

It happens to people in many situations, but those situations have to be something extraordinary—because we have become so accustomed to the ordinary situation that things go on happening around us and we remain unaware. The *samadhi* tank gives you a very special space: darkness, isolation, no sound, and you are floating in water. You are back

in the mother's womb; the *samadhi* tank is just a scientific way to have the experience of the mother's womb again.

The fetus in the mother's womb floats in liquid. In the *samadhi* tank you float in the same kind of liquid, with the same chemicals. Hence, you cannot drown in it. And the darkness of the womb, and it is so out of the ordinary—no sound, no light—you are thrown into such a new space that your sensitivity, your awareness, your intuitiveness, all start functioning. You become as intuitive as the small child in the womb, you become as innocent as the small child in the womb, and in that innocence something can happen which is not part of ordinary time and space.

Space and time both can disappear. Yes it is possible you can feel my presence—in fact I am surrounding each of my sannyasins. You may feel it, you may not feel it. In a certain moment of attunement you will feel it. Then it doesn't matter whether you are in England or in Japan—it does not matter; space, distance, make no difference.

By giving you sannyas I am making you entitled to feel me wherever you are. Now all depends on you. My presence will be with you, surrounding you; in life, in death, I will be with you just by your side. But you may see, you may not see. You may remain unconscious.

Something beautiful has happened. Remain available to strange experiences in life, and don't try to deny the strange experience, because that's how many people go on denying tremendous opportunities.

For example, one day in the night you are suddenly awake, alone in your room, all is silent and dark. And you become aware of a certain presence ... maybe a dead friend, maybe one of your ancestors, maybe your dead mother. But you become so frightened—in that fear you lose that perceptivity, that perception. The presence remains there, but you are disconnected. You put the light on, you become occupied in doing something, you start reading a book, or you turn the radio on, just to disconnect yourself from the strange experience that was happening.

Don't be afraid! This existence is yours. This existence is very friendly and there are immense mysteries waiting for you—to be known, to be experienced.

This was a beautiful moment for you. Now that it has happened, you can make it happen again and again—and there is no necessity to go into the samadhi tank. It can happen in your room in the night when you are alone. It can happen anywhere if you *allow* it to happen.

One of the greatest calamities that has befallen the modern man is that he has become very very mundane. He takes only that which is explainable, he accepts only that which is definable, he accepts and recognizes only that which can be scientifically and objectively proved. But then you remain on the lowest rung of existence, because the higher the rung is, the more indefinable it becomes, the more unexplainable, the more and more elusive—you cannot catch hold of it, you cannot have it in your fist, and you cannot show it to somebody else. It becomes more and more intimate, less and less public, more and more private.

Many people experience such things but they don't tell others, because others will think they are crazy. That's my own observation: many people have told me their experiences and they have said that they have never told anybody else before, because they have always been afraid that they may be thought crazy, or people will think that they hallucinated, or people will think that something is wrong—their nuts and bolts are a little loose. And not only will others think this—they themselves think, "Something is wrong with me, because this is not ordinarily experienced by others, then why me? Something is wrong with me—deny this experience, forget about it!"

If you ask people sympathetically, lovingly, many people will reveal mysteries to you. The mystic experience is not as rare as people think, and the mystic experience has nothing to do with religion as such. It happens in many spaces which are not thought to be religious at all.

It happens to mountaineers, many times, because climbing in the mountains, alone, in a dangerous situation, suddenly the mountaineer becomes aware of a presence by his side—not only that but mountaineers have talked and the presence has helped and the presence has said, "I am a friend, don't be worried. I am protecting you. There is no danger—go on climbing."

Sometimes a man is lost in the jungle and after one or two days, or three days—no food, no possibility seems to be available to get out of the jungle, tired, exhausted—suddenly he becomes aware of a presence, a very protective presence, which says, "Don't be afraid! You are on the right track, you will get out—don't be worried."

But these people never say these things to others. In sports many times mystic experiences happen; runners and joggers particularly have known many experiences.

And the experience of unity with existence, and the experience of a deep, warm, orgasmic energy surrounding you . It happens to surfers, it happens in many sports, even in wrestling. That's why in Japan particularly, many martial arts were developed by meditators. It looks strange: why should meditators develop martial arts—judo, aikido, karate, and so many others? They were developed for a certain reason.

If you really go deep into them, the ego disappears and you enter into a new space—unknown to you, unexplored by you. And suddenly you are not functioning on your own but as if possessed by God.

One thing I would like to emphasize: whenever such things happen, accept, don't deny them; don't start calling them imagination, projection, hallucination, deception. These are tricks of the mind. And I am not saying there are not people who suffer from neurotic illusions—there are—but just because of them, just because there are false coins, don't deny the real coins. In fact, false coins only prove that the real coins exist.

Remain available to the dimension of the strange, the mysterious, and that will help you tremendously. If you remain available, more and more experiences of this kind will start happening . .

Don't think that life ends with arithmetic—there is magic too. And by "magic" I simply mean that the strange also happens. "Magic" is now a condemned word, because we have forgotten the magical dimension of life. The word "magic" comes from a very great mystic; his name was Magi. Before Christianity, Magi's religion was the greatest religion spread all over Europe. That religion was called "Magic".

Christianity destroyed much that was valuable. And one of the most valuable things that Christianity destroyed was the tradition of the Magians, the tradition of Magic.

I would like you to be magicians again.

Arithmetic is good as far as it goes, but it does not go far enough. Logic is good as far as it goes, but it does not go far enough—and there is much more to life than logic. Don't be satisfied with Aristotle. The modern mind is much too satisfied with Aristotle, and because of it there is so much boredom. People look very dull, because the sense of the mysterious is no more there which goes on keeping you fresh, young, which goes on keeping you wondering.

And if a man is capable of wonder he is capable of knowing God; if a man is capable of awe, he is capable of knowing God.

THE FISH IN THE SEA IS NOT THIRSTY

EXPERIENCES, OUT-OF-THE-BODY No need to be worried or afraid. It is just that for the first time you are having some out-of-the-body experiences, you are moving out of your body. It is a good experience but very frightening. One feels disconnected because we are so much identified with the body and when you are hovering beyond the body you naturally feel disconnected. The body feels so alien and foreign, as if it is somebody else's body, as if you are carrying somebody else's body. It is scary but it is beautiful. It is one of the very valuable experiences on the way. Allow it, don't be worried. Hover around the body, remain disconnected.

Soon the connection will happen but it will happen on a new plane now, it will not happen on the old plane. You are disconnected from the old plane, disconnected forever. And once you are connected again you will see that you are entering into another body, a new body. It will be a very new feeling because it is a different plane. Everything will become alive again and you will be connected but you will never think about yourself as "the body". That idea has gone, that idea is no more relevant. You have transcended that idea. It is something very valuable—welcome it And there is no need to make any hectic effort to get connected. That's

what you have been trying. If you make any effort, at the most you can be connected with the head because that is the closest point where you are hovering. I can see where you are hovering—just near the head, on the top.

So if you try much then at the most you can connect with the head, that is the closest ..

No need to be worried. Remain disconnected. If you become too afraid just take the locket in your hand. That is the purpose of the locket: to bridge when you are feeling unbridged. It will immediately give you a bridging. You will feel very very calm, quiet, settled and the harmony will arise without any identification. Your identity is broken and it is a valuable step towards growth.

Man is not the body, he only thinks that he is the body. That thinking is disrupted. Now you will have to learn a new way—to be in the body without being the body; the body will be a house and you will be just a resident. You will never be identified again so don't try to be. If you try you will drive yourself crazy unnecessarily and you will miss a great opportunity.

The West cannot understand it yet. If you go to a western psychotherapist he will think something has gone wrong. You have lost your moorings in the body; you have to be rooted again. He will give you electric shock or something so that again the body can be forced into the old pattern and the soul can be forced into the old identity.

But in the East we have been longing for this! There are a thousand and one methods to create this. For years people work for this. They fast, they do yoga, they meditate, just to come to feel that they are not the body. Once it is seen, then you live in the body again but the vision has changed, the perspective is different.

LET GO!

EXPERIMENT My suggestion always is never to lose an opportunity which can give you something unfamiliar. Never cling to the past and always remain open and experimental . . . always ready to walk on a path which you have never walked before. Who knows?—even if it proves useless, it will be an experience.

Edison was working on a certain experiment for almost three years continuously and he failed seven hundred times. All his colleagues, his students, became completely frustrated. He would come every morning happy and bubbling with joy, and ready to start again. It was too much: seven hundred times and three years wasted! Everybody was almost certain that nothing was going to come out of it. The whole thing seemed to be useless ... just a whim.

They all gathered together and said, "We will become mad! This man goes on being happy and every day he comes and starts again as if he has completely forgotten that three years have been completely wasted."

They talked to Edison and told him, "We have failed seven hundred times. Now it is a complete failure. We have not achieved anything. We have to stop."

Edison laughed uproariously. He said, "What are you talking about? Failed? We have succeeded in knowing that seven hundred won't be of any help. If there are one thousand possibilities, we have closed seven hundred. Now there are only three hundred there. We are coming closer and closer to truth every day! Who has told you that we have failed? We have knocked on seven hundred doors and they were not the right doors, but we have learned one thing. There was no other way to learn that they were not the right doors. If we had not knocked, we had no way of knowing. We may have been standing on the first door continuously thinking that this is the right door, but now we are certain that seven hundred doors are false. This is a great achievement!"

This is the basic scientific attitude; if you can decide that something is false, you are coming closer to the truth. Truth is not available in the market so that you can go directly and order it. It is not ready-made, available. You have to experiment.

So what I suggest is, always remain experimental. And never become smug. Never think that whatsoever you are doing is perfect. It is never perfect. It is always possible to improve upon it; it is always possible to make it more perfect.

BELoved OF MY HEART

EXPLOITATION It is true that the rich exploit the masses,

but the powerful in Russia exploit the masses in the same way and the powerful in China also exploit the masses. Only the name has changed. Now the capitalist is not called a capitalist in Russia or China; now the communist party functions in his stead. The people who belong to the communist party, the power elite, they exploit.

So the point is not who exploits, the point is that unless we produce so much that the need for exploitation disappears, exploitation will continue. Names will change, structures will be different . . .

Before capitalism arrived on the scene there was feudalism; then the kings and the queens and their prime ministers and viziers—they were exploiting. Capitalism started a different pattern of exploitation. Feudalism disappears, but the exploitation continued. Communism has changed the structure again, but the exploitation continues.

It is time to understand that two things are needed, and the most important is that the world should be provided with more richness than it needs; only then will exploitation disappear, otherwise not . . .

The question is two-sided. One is the extrovert side: the earth has to be provided with more facilities than are now available. And it can be done by science today; there is no problem about it. Science can produce as much wealth as we need, or even more; so that is not a big problem. It is not really a political problem, it is changing more towards being a scientific problem: more technology, more industry, more science, and in tune with ecology. Then the earth need not in any way suffer from exploitation.

This is the outside of the problem, and the inside of the problem is to change the greed for having more than others, because even if the earth has enough there will be mad people—the braggarts, the egoists—who would like to say that they have more than you have . . .

So on the inside the greed has to disappear. On the outside more science is needed, on the inside more meditateness is needed—or you can call it science and religion, it is the same. Science will help to produce more and religion will help to make you less greedy. This is the solution that is going to help, not communism, not socialism.

COME, COME, YET AGAIN COME

EXPLORATION One just has to learn the taste of exploration and then each moment becomes more and more alive, more and more festive, more and more celebrating. And the ultimate celebration is when you have found that you are bliss, that bliss is not something outside you, that you are God, that God is not something outside you, that you are freedom, that you are liberation.

In that moment the ultimate dance happens. It simply explodes. In that explosion you are lost and only that which is truth remains. That truth is the longing of every heart.

THE SOUND OF ONE HAND CLAPPING

EXPLOSION Man has the capacity to create power, great power, infinite power. Man is not so small as he appears. Just as a small atom, invisible to the eyes, can create immense power ... The small atom exploding can release so much power—what to say about human consciousness? Human consciousness also explodes. That's how somebody becomes a Buddha, Jesus, Moses: their consciousness, their inner atom has exploded and then they are at the infinite source of energy, they *are* that source. We are all carrying the same power—unfortunately, unaware of it, oblivious to it.

Meditation is simply an effort to make you aware of your infinity, of your unboundedness, of your inexhaustible sources, of the great kingdom of God that is hidden within you.

SCRIPTURES IN SILENCE AND SERMONS IN STONE

EXTREMES Life consists of extremes. Life is a tension between the opposites. To be exactly in the middle forever means to be dead. The middle is only a theoretical possibility; only once in a while you are in the middle, as a passing phase. It is like walking on a tightrope: you can never be exactly in the middle for any length of time. If you try, you will fall.

To be in the middle is not a static state, it is a dynamic phenomenon. Balance is not a noun, it is a verb; it is *balancing*. The tightrope-walker continuously moves from the left to the right, from the right to the left. When he feels now he has moved too much to the left and there is fear of falling, he immediately balances himself by moving to the opposite,

to the right. Passing from the left to the right, yes, there is a moment when he is in the middle. And again when he has moved too much to the right, there is fear of falling, he is losing balance, he starts moving towards the left. Passing from the left to the right, yes, there is a moment when he is in the middle. And again when he has moved too much to the right, there is fear of falling, he is losing balance, he starts moving towards the left. Passing from the right to the left, again he moves through the middle for a moment.

This is what I mean what I say balance is not a noun but a verb—it is balancing, it is a dynamic process. You cannot be in the middle. You can go on moving from left to right and right to left; this is the only way to remain in the middle.

Don't avoid extremes, and don't choose any one extreme. Remain available to both the polarities—that is the art, the secret of balancing. Yes, sometimes be utterly happy, and sometimes be utterly sad—both have their own beauties.

Our mind is a chooser; that's why the problem arises. Remain choiceless. And whatsoever happens and wherever you are, right or left, in the middle or not in the middle, enjoy the moment in its totality. While happy, dance, sing, play, music—be happy! And when sadness comes, which is bound to come, which is coming, which is inevitable, you cannot avoid it . . . if you try to avoid it you will have to destroy the very possibility of happiness. The day cannot be without the night, and the summer cannot be without the winter, and life cannot be without death.

Let this polarity sink deep in your being—there is no way to avoid it. The only way is to become more and more dead. Only the dead person can be in a static middle. The alive person will be constantly moving—from anger to compassion, from compassion to anger. And he accepts both! And he is not identified with either. He remains aloof and yet involved. He remains distant yet committed. He enjoys and yet he remains like a lotus flower in water—in water, and yet the water cannot touch it.

Your very effort to be in the middle, and to be in the middle for ever and always, is creating an unnecessary anxiety for you. In fact, to desire to be in the middle forever is another extreme, the worst kind of extreme, because it is the impossible kind. It cannot be fulfilled.

Just think of an old clock: if you hold the pendulum exactly in the middle, the clock will stop. The clock continues only because the pendulum goes on moving from the left to the right, from the right to the left. Yes, each time it passes through the middle, and there is a moment of that middleness, but only a moment. And it is beautiful! When you pass from happiness to sadness, and from sadness to happiness, there is a moment of utter silence exactly in the middle—enjoy that too.

Life has to be lived in all its dimensions, only then is life rich. The leftist is poor, the rightist is poor, and the middleist is dead! The alive person is neither rightist nor leftist nor middleist—he is a constant movement, he is a flow.

Why do we want to be in the middle in the first place? We are afraid of the dark side of life; we don't want to be sad, we don't want to be in a state of agony. But that is possible only if you are also ready to drop the possibility of being in ecstasy. There are a few who have chosen it—that is the way of the monk. For centuries that has been the way of the monk. He is ready to sacrifice all possibilities of ecstasy just to avoid agony. He is ready to destroy all rose flowers just to avoid the thorns. But then his life is just flat ... a long long boredom, stale, stagnant. He does not really live. He is *afraid* to live!

Life contains both: it brings great pain, it also brings great pleasure. Pain and pleasure are two sides of the same coin. If you leave one, you have to leave the other too

Live life in all possible ways; don't choose one thing against the other, and don't try to be in the middle. And don't try to balance yourself—balance is not something that can be cultivated by you. Balance is something that comes out of the experience of all the dimensions of life. Balance is something that *happens*; it is not something that can be *brought*. If you bring it, it will be false, forced; and if you bring it you remain tense, you will not be relaxed, because how can a man who is trying to remain balanced, in the middle, be relaxed? He will always be afraid: if he relaxes he may start moving towards the left or towards the right—he is bound to remain uptight. And to be uptight is to miss the whole opportunity, the whole God-given gift.

Don't be uptight. Don't live life according to principles.

Live life in its totality, drink life in its totality! Yes, sometimes it tastes bitter—so what? That taste of bitterness will make you capable of tasting its sweetness. You will be able to appreciate the sweetness only if you have tasted its bitterness. The man who knows not how to cry will not know how to laugh either. And the man who cannot have a deep laughter, a belly laughter, his tears will be crocodile tears—they cannot be true, they cannot be authentic.

I don't teach you the middle way: I teach you the total way. And then a balance comes of its own accord. And then that balance has tremendous beauty and grace—you have not forced it, it has come. By moving gracefully to the left, to the right, in the middle, slowly slowly, a balance comes to you, because you remain so unidentified. When sadness comes you know it will pass, and when happiness comes you know it will pass too. Nothing remains. Everything passes by.

The only thing that always abides is your witnessing. That witnessing brings balance. That witnessing is balance.

THE FISH IN THE SEA IS NOT THIRSTY

EXTROVERSION Physicists have now discovered black holes. Taoists discovered black holes long before, but they were not concerned about the black holes there in the faraway space, they were concerned about the black holes inside you. A black hole is a state when all your energy is spent, exhausted, and you have become empty and you have forgotten completely how to go on nourishing this source of energy. Scientists say that sooner or later this sun will become a black hole, because continuous energy is being released but nothing is returning to it. It is an immense source of energy. For millions of years it has been giving light to the solar system. For millions of years trees have been growing, flowers flowering, man living, animals moving, birds flying, because of the sun's energy. But the sun is becoming spent. Slowly slowly, one day it will collapse; there will be no more energy left. Suddenly all light will disappear, the last rays will disappear from it. Then it will be a black hole.

And that's how many people live their life: they become black holes because of this constant extroversion. You see

this, you see that, you are continuously seeing without ever returning the energy to the seer. In the day you see the world, in the night you see dreams, but you go on remaining constantly attached to objects. This is dissipating energy.

By the time a man is thirty he is almost finished; then he is a black hole. People die nearabout thirty, although they are buried nearabout seventy—that is another matter—but they die nearabout thirty. And I see a grain of truth in the hippie idea: don't believe a man above thirty. There is a grain of truth in it, because it is very rare to find a man beyond thirty who is alive. People become black holes, spent, utterly exhausted. They go on dragging somehow; they live without being alive, as if just the momentum of the past helps them to remain alive.

It happens: if you love bicycling, you have to pedal the bicycle. But sometimes you can just stop pedaling and out of the momentum created by the past pedaling, the bicycle goes on for a while without pedaling. And if it is a downward slope, it can go far. And after thirty or thirty-five it is a downward slope. Thirty-five is the peak; if seventy is the average age, then thirty-five is the peak. After thirty-five you are on a downward slope; you can go on rolling down without any energy.

The Taoist experience is that this energy that you spend in your extroversion can be more and more crystallized rather than spent if you learn the secret science of turning it backwards. It is possible; that is the whole science of all methods of concentration.

Just standing before a mirror some day, try one small experiment. You are looking at the mirror, your own face in the mirror, your own eyes in the mirror. This is extroversion: you are looking into the mirrored face—your own face, of course, but it is an object outside you. Then, for a moment, reverse the whole process. Start feeling that you are being looked at by the reflection in the mirror—not that you are looking at the reflection but the reflection is looking at you—and you will be in a very strange space. Just try it for a few minutes and you will be very alive, and something of immense power will start entering you. You may even become frightened because you have never known it; you have never seen the complete circle of energy.

And although it is not mentioned in Taoist scriptures this seems to me the most simple experiment anybody can do, and very easily. Just standing before the mirror in your bathroom, first look into the reflection: you are looking and the reflection is the object. Then change the whole situation, reverse the process. Start feeling that you are the reflection and the reflection is looking at you. And immediately you will see a change happening, a great energy moving towards you. In the beginning it may be frightening because you have never done it and you have never known it: it will look crazy. You may feel shaken, a trembling may arise in you, or you may feel disoriented, because your whole orientation up to now has been extroversion. Introversion has to be learned slowly slowly. But the circle is complete. And if you do it for a few days you will be surprised how much more alive you feel the whole day. Just a few minutes standing before the mirror and letting the energy come back to you so the circle is complete ... And whenever the circle is complete there is a great silence. The incomplete circle creates restlessness. When the circle is complete it creates rest, it makes you centered. And to be centered is to be powerful—the power is yours. And this is just an experiment; then you can try it in many ways.

Looking at the rose flower, first look at the rose flower for a few moments, a few minutes, and then start the reverse process: the rose flower is looking at you. And you will be surprised how much energy the rose flower can give to you. And the same can be done with trees and the stars and with people. And the best way is to do it with the woman or man you love. Just look into each other's eyes. First begin looking at the other and then start feeling the other returning the energy to you; the gift is coming back. You will feel replenished, you will feel showered, bathed, basked in a new kind of energy. You will come out of it rejuvenated, vitalized.

Master Lu-tsü said: *When the light is made to move in a circle . . .*

This is what they mean by moving light in a circle. Your light is moving in an arc, it simply goes out and never comes back. You become a black hole sooner or later. If the circle is complete you will become a white hole. Now, after black holes, physics is discovering white holes too. A white hole

is very pregnant with energy just the opposite of the black hole.

When the *light is made to move in a circle, all the energies of heaven and earth . . .*

Heaven and earth mean inner and outer, above and below, God and the world, the invisible and the visible, the unknowable and the knowable. Heaven represents God and the earth represents the manifested world. They become one when the circle is complete. Then you are not only "dust to dust"; something of the sky has penetrated you. Then you are no longer just earthly, no more than just a human being; you have become divine.

THE SECRET OF SECRETS, Vol. I

See also Introvert, 2nd Series

EYE, THIRD The Zen people say this samsara, this world, is the other world too. There is no other world, so don't look for the hereafter; there is none. This moment is all! If you start looking for some other world, you have divided existence in two—and existence is indivisible. It is not that there comes a boundary to the world and then comes the boundary of God. God is not a neighbor! God is in the world. He is not transcendental; he is immanent. He is one with existence. So don't divide. The moment you divide, you are falling into the shadowy world of the second hand.

If you can look with an undivided eye you came across the first principle.

You must have heard about the third eye. You have two eyes: two eyes means duality. And all those who have looked inwards, they say there comes a moment when the third eye opens. The third eye is one, single. There is no third eye physiologically in your body; it is a metaphor. When two eyes disappear and become one, when you don't look into existence with a dividing mind, you look into existence with absolute, undivided consciousness, then you are one. Jesus says to his disciples, "if you become of one eye, then you will know my kingdom of God. If you attain to one eye, then all bliss will be yours and all benediction." He is talking

about the third eye, and the third eye gives you the glimpse into the first principle.

The first principle is that *samsara* is *nirvana*, that the ordinary is the extraordinary. So please, don't think that something is spiritual and something is non-spiritual. You can do everything in a spiritual way and you can do everything in an unspiritual way. If you divide, you are unspiritual. If a man says this is good and that is bad, he is unspiritual. If a man says, "This has to be desired and this has to be not desired," he is spiritual no more.

Spirituality has no shoulds, no should-nots. Spirituality has a deep acceptance of whatsoever is—that which is. Buddhists call it *tathata*, suchness—such is the case. Whatsoever is the case is the case: one has to accept and relax into it. In that relaxation is the dimension of the spiritual. If you can do ordinary actions in a relaxed way, with no tension in the mind, with no hankering in the mind to be successful or to be winners, then you are doing spiritual things. Then it can be anything.

THE FIRST PRINCIPLE

Firstly, two points are to be understood: one, the energy of the third eye is really the same as that which moves in the two ordinary eyes—the same energy. It begins to move in a new center. The third eye is already there, but non-functioning—and it cannot see unless these ordinary eyes become unseeing.

The same energy has to move in it. When the energy is not moving in the two eyes it can move in the third, and when it moves in the third the two eyes will become unseeing. They will be there, but you won't be able to see through them. That energy that looks through them will be absent. It will move through a new center. That center is between those two eyes. It is already there complete; any moment it can function. But it needs energy to function, and the same energy has to be diverted.

Secondly, when you are seeing through the two eyes, you are seeing through the physical body: the third eye is not really a part of the physical body. It is part of the second body which is hidden—the subtle body, the *sukshma sharir*.

It has a corresponding spot in the physical body, but it is not part of it. That is why physiology cannot believe that there exists a third eye or anything like it—because your skull can be analyzed, penetrated, x-rayed, and there is no point, no physical entity, which can be said to be the third eye. The third eye is part of the subtle body, the sukhsha sharir.

When you die your physical body dies, but your sukhsha sharir, your subtle body, moves with you; it takes another birth. Unless the subtle body dies, you can never be freed from the circle of birth-death, rebirth—"re-death". The circle moves on.

The third eye belongs to the subtle body. When the energy is moving through the physical body, you are looking through the physical. That is why through the physical eyes you cannot look at anything other than the physical, than the material. The two eyes are physical. Through these eyes you cannot look at anything, cannot see anything, which is not physical.

Only with the third eye functioning can you enter a different dimension. Now you can see things which are invisible to the physical eyes, but they become visible to the subtle eyes. Then, with the third eye functioning, if you look at a person you look at his soul, at his spirit, not at his body, just like you look at the physical body through the physical eyes, but you cannot see the soul. The same happens when you look through the third eye: you look, and the body is not there—just the one who resides in the body .. .

This movement through the third eye transforms you into a different world. You start seeing things you have never seen, you start feeling things you have never felt, you start smelling things you have never smelled. A new world, a subtle world, starts functioning. It is already there. The eye is there; the world, the subtle world, is already there. Both are there, but not revealed.

THE BOOK OF THE SECRETS, Vol. II

F

FACE When a disciple comes to a Zen Master, the Master says, "Go and meditate upon your original face." And what is the original face? The face that you had before you were born and the face that you will have again when you are dead: find out that original face. It is not a face at all.

Have you ever thought about it? The shape of your face is given by the body. It can be changed by plastic surgery. And you will not be changed by the change of the face: your nose can be longer, shorter, your eyes can be different, eyebrows can be different—much can be done now. And you will remain the same. So the face is not your being. It is just the shape of your body. It is not your face. Have you got any face? Sometimes with closed eyes go deep into it . and you will be surprised to see you don't have any face. God has no face at all—and you are gods and goddesses.

That's why one is never contented. One can never be contented with this face, howsoever beautiful. This face is not going to satisfy you unless you come to the original face, the facelessness of your being: purity with no shape, the formless, the attributeless. The form is of matter. The form is not of consciousness; consciousness is formless. Your body is a meeting-place of the form and the formless, of matter and consciousness. Your body is a container. The contained is you, and that contained has no face . . . Face as such is false.

THE DIVINE MELODY

FADS The first thing: I am against all fads. Irrespective of what the fad is. I am against all fads, because fads attract obsessive people. Fads become hiding-places for insane people. People who are abnormal, they hide themselves behind fads, and they create systems, theories, dogmas, to rationalize.

I used to live with a woman. She was a very lovely woman, but almost crazy about cleanliness. The whole day she was cleaning the house. the whole day she was decorating—for no purpose, because she never allowed anybody in the house. If guests would come she would meet them on the lawn.

I asked her, "You continuously go on decorating and cleaning your house, but I see that nobody is ever allowed in."

She said, "Those people, they may make everything dirty."
"Then what is the purpose of it?"

"Cleanliness is next to God."

Now, this woman is mad. Cleanliness has become just a hiding-place. It has become a ritual. Now, cleaning the whole day, she remains occupied. Cleaning the whole day has become her whole life—it is a sheer wastage. But you cannot say that cleanliness is bad: cleanliness is good. So she has a reason. She is mad with a perfect rationality.

Even her husband was not allowed to come into the drawing-room. And she never allowed herself to have any children, because children are dirty and they would create trouble and they would make things messy. Her whole life was sacrificed at the altar of cleanliness .

Mahatma Gandhi was continuously concerned about his bowel movement. He was almost obsessive about it. Sometimes when your stomach is disturbed, one can think about it, but continuously pondering and meditating and brooding over it is nonsense. But he was continuously brooding—as if that was the greatest subject in the world to think about.

He would do his prayer, or he was going to see the viceroy, or he was going to take part in the round-table conference which was going to decide the fate of India and its freedom, but first he would take an enema. You would be surprised: in his diary, enema is referred to as god. Enema seems to be a sacred god.

But if you argued with him, he would look perfectly clear about it: the stomach has to be completely clean, because without a clean stomach the whole body gets toxins, this and that, and only with a clean stomach can the mind be clean. How can the mind be healthy without a healthy body?

Then he would go on and on, arguing about it, thinking about it. But in fact, it is a fad and a sort of illness. And it doesn't show a healthy mind; it shows an unhealthy mind

This type of attitude I am against. I have said to many sannyasins ... because they come to me with their fads. One young man came and he said he had come to me to learn how to live only on water! I told him, "You will make me a criminal. If I tell you how to live on water, you will

Macrobiotic addicts also come to me ..

I am against fads. I am against a disciplined life. I am not against discipline; I am against disciplined life.

Discipline should come moment to moment from your inner being. It should be an inner light, not imposed from the outside. One should move in deep response to life. One should not follow any doctrine.

NIRVANA: THE LAST NIGHTMARE

FAILURE All victory is God's, all defeat is ours. Whenever you fail, remember it, whenever you succeed, remember it: failure belongs to you, success does not belong to you.

Failure is a shadow of the ego and true victory is the disappearance of the ego. Whenever there is no ego God starts flowing through you. Then all is golden, then even dust is divine. Then whatsoever you touch is transformed into gold. Then life has a magic, then your life becomes a miracle; but the secret is simple. Secrets are always simple.

If we can understand this simple secret, that frustration, failure, is because we are keeping ourselves separate from God ... We cannot succeed against the whole. We can be victorious with the whole, but never against the whole. But to be with the whole, you need to sacrifice one thing, and that is the ego.

And sannyas can be condensed into a single word "surrender"—surrender of the ego. Then all victory is available, then there is no frustration, no failure possible. Then for the first time you start tasting the glory of life, the eternal majesty of life. And all the mysteries open up their doors for you.

NO MAN IS AN ISLAND

FAITH What does Buddha mean when he uses the word "faith" ? His word is *shaddha*. The Sanskrit form of *shaddha* is *shraddha*; it does not really mean faith, it means confidence, faith in oneself. It is a totally different religion. Buddha calls it right religion and the other religion he calls the wrong religion.

If you approach reality out of fear and trembling, you are approaching in a wrong way, whatsoever you come to see and feel will be wrong. Your eyes are wrong, your heart is wrong. Truth cannot be known out of fear, truth can only be known out of fearlessness. *Shaddha* is needed, a confidence in oneself is needed, a trust in one's own being is needed.

One should approach reality out of trust, not out of fear. The essence of faith or trust is letting go. The fearful man can never let go. He is always on the defense, he is always protecting himself, he is always fighting, he is always antagonistic. Even his prayer, his meditation, is nothing but a strategy to protect himself.

The man of faith knows how to let go, the man of faith knows how to surrender, the man of faith knows how to flow with the river and not to push it. He goes with the stream wherever it takes him. He has that courage and confidence that he can go with the stream ..

A man of faith always lives in danger. Danger is his shelter, insecurity is his security, and a tremendous enquiring quest is his only love. He wants to explore, he wants to go to the very end of existence, or to the very depth of existence, or to the very height of existence. He wants to know what it is—"What is it that surrounds me? What is it that I go on calling 'I'? Who am I?

A strong man is ready to surrender. He knows that there is no need to fear. "I belong to existence, I am not a stranger here. Existence has mothered me, existence can't be inimical to me. Existence has brought me here, I am a project of existence. Existence has some destiny to fulfill through me."

The strong man always feels that destiny there: "I am here to do something that is created by the existence and nobody else can do it except me, otherwise why should I be created? " So he is always ready to go into the dark, to search,

to seek. This Buddha calls shaddha, faith. It is better to translate it as trust.

THE DIAMOND SUTRA

Faith can have three meanings. First is belief—belief is a lie, it is insincere, dishonest. To believe something means you don't know it and yet you believe. Belief is out of fear or out of greed. Belief is a conditioning by others imposed upon you; it is a slavery . . .

Those who start by belief never arrive, they cannot arrive. They will go round and round, but they will never penetrate the truth of existence. The beginning has to be open—neither of belief nor of disbelief. The beginning has to be innocent. And if the beginning is innocent, *then* it is faith.

Faith is not belief; faith is faith in truth. "If there is truth, then we will know it, there is no need to believe. There is no need to believe in the Bible or the Vedas or the Koran. If truth was revealed to Mohammed and Christ and to Krishna, why not to me?" This is faith . . .

But there is a third meaning also; that is trust. First meaning is belief—belief is ugly, avoid it. Second meaning is faith—faith is beautiful, imbibe it. And the third meaning is trust—trust means faith has arrived at the goal. Faith is fulfilled, one has come to know, then trust arises.

Trust means "I know", not "I believe". And the person who knows, he need not believe at all—for what? He knows! So there is no question of belief. Only those who don't know believe. Believers never reach the ultimate meaning, trust—only those who have faith reach trust. Faith is the pilgrimage and trust is the destiny. Begin in faith, end in trust.

PHILOSOPHIA PERENNIS, Vol. II

FAKE People are so fake because it pays, it is a good policy. If you are true, you will be in danger. You can be true only in a true society where truth is respected, loved. This society exists through lies. Here truth is not respected, here truth is crucified, here truth is killed. Lies are enthroned. That's why politics become so important in this world—because politics is the game of lies. And the politicians become the most important people in the world. They should be the last. They become the first because this world—the whole

society—is based on lies. And if you live with liars and you will live with this falsehood all around you, you have to be fake. It pays, it is economical, it is safe. It protects you—otherwise people will be against you. If you are true and they are all living through lies, they cannot tolerate you . . .

People are false because they have found a key. They know what makes life secure, comfortable, convenient, safe—although convenience, comfort, safety, security, don't bring any kind of blessing. They bring all kinds of miseries, they don't bring any happiness in life. Happiness comes only through being original. Unless you have your original face you will never be blessed.

But to have your original face you will have to pass through many inconveniences, discomforts. The path is arduous. Keep it in mind that whenever you face a choice between convenience and joy, always choose joy, otherwise you will become fake. Whenever you have a choice between security and insecurity, let insecurity be your love. Never choose security. Security makes people dead and dull. A perfectly secure person is already in his grave, he is no longer alive. If you are alive there is bound to be insecurity—the more alive, the more insecure.

SUFIS: THE PEOPLE OF THE PATH, Vol. II

FAME Man longs very much to be famous, wants to be well-known, appreciated, attended upon, wants the attention of the whole world focused on him. But the whole idea is egoistic.

One can become famous—Alexander the Great was famous, Ivan the Terrible was famous, Adolf Hitler was famous. But this is not divine fame, this is very ugly fame because deep down there is the cancer of the ego. There is a totally different way of being famous—like Jesus or Buddha or Krishna. For that one needs a loving heart, for that one needs an egoless state.

The ordinary fame is a projection of the ego. The divine fame is getting rid of the ego. In a way they are absolutely opposite. When you have dropped your ego your life starts becoming beautiful in many ways, creative in many ways. All your potential starts turning into actuality. If there was a seed of a poet in you, you will become a poet. But your

poetry will have a different fragrance; it will not be ordinary poetry, it will be something like the Koran or the Gita or the Upanishads. You will be just a vehicle and God will be singing through you.

THE MIRACLE!

Voltaire has written in his memoirs that when he was not famous his only desire was to be famous; he was ready to sacrifice everything for fame. And if you go on searching for a certain thing, you are bound to get it, remember. One day he became famous. And then he wrote, "I was so tired of my fame, because all privacy in my life disappeared, all intimate relationships disappeared—I was so famous that I always was crowded by people, everywhere, wherever I would go ... If I went for a stroll in the garden, then a crowd would follow. I was almost like a showpiece, a kind of walking circus."

His fame reached such peaks that it became dangerous for his life. Once when he was coming from the station to his house after a journey, he reached home almost naked, scratched all over the body, blood oozing from many places, because in France in those days this was the superstition, that if you can get a piece of the cloth of a famous man you can also become famous. So people tore his clothes, and in tearing his clothes, they scratched his body.

He cried and wept that day, and said, "How foolish I was that I wanted to be famous. How beautiful it was when nobody knew me and I was a free man. Now I am no more a free man."

THE BOOK OF THE BOOKS, Vol. II

FAMILY The most outdated thing is the family. It has done its work, it is no more needed. In fact, now it is the most hindering phenomenon for human progress. The family is the unit of the nations, of the state, of the church—of all that is ugly ...

The family is the root cause of all our neurosis. We have to understand the psychological structure of the family, what it does to human consciousness.

The first thing is: it conditions the child to a certain religious ideology, political dogma, some philosophy, some

theory. And the child is so innocent and so accepting, so vulnerable that he can be exploited. He cannot yet say no, he has no idea of saying no, and even if he could say no he would not say it because he is utterly dependent on the family, absolutely dependent. He is so helpless that he has to agree with the family, with whatever nonsense the family wants him to agree.

The family does not help the child to enquire; it gives beliefs and beliefs are poisons. Once the child becomes burdened with beliefs his enquiry is crippled, paralyzed, his wings are cut. By the time he is able to enquire he will be so conditioned that he will move into every investigation with a certain prejudice—and with a prejudice your enquiry is not authentic. You are already carrying an *a priori* conclusion; you are simply looking for proofs to support your unconscious conclusion. You become incapable of discovering the truth.

That's why there are so few Buddhas in the world: the root cause is the family. Otherwise every child is born a Buddha, comes with the potential to reach the ultimate consciousness, to discover the truth, to live a life of bliss. But the family destroys all these dimensions; it makes him utterly flat.

Each child comes with a tremendous intelligence but the family makes him mediocre, because to live with an intelligent child is troublesome. He doubts, he is skeptical, he enquires, he is disobedient, he is rebellious—and the family wants somebody who is obedient, ready to follow, imitate. Hence from the very beginning the seed of intelligence has to be destroyed, almost completely burned, so there is no possibility of any sprouts coming out of it . . .

I teach the commune, not the family. The commune is the alternative to the family. The family conditions the child, in the first place. Secondly, it is the cause of all kinds of insanities.

A child is brought up by one woman, the mother, by one man, the father. If the child is a boy he becomes obsessed with the mother; if the child is a girl she becomes obsessed with the father. Now these are proven psychological facts. The boy's consciousness becomes imprinted with the

mother's figure, qualities . . . Now his whole life he will be searching for a woman who is an exact replica of his mother. And the same is true about the girl: she will be trying to find a lover who exactly represents her father. Now this is not possible—they will never succeed.

That's why all love affairs fail, they are *bound* to fail. From the very beginning we have managed everything in such a way that love cannot succeed. Where can you find your mother or your father? It is impossible, because there are no two persons who are exactly alike, but this remains the unconscious search. Every time you fall in love with a man or a woman you are again hoping that this woman is going to prove to be your mother. This is not conscious, of course, it is a deep, unconscious imprint. But soon you will discover that she does not fit with your unconscious imprint—and the conflict starts, you start falling apart. No man can be your father, no woman can be your mother.

Now if this so-called family continues, then love cannot succeed in the world. And without love there can be no bliss, without love misery is our fate. We have chosen misery if we choose the family.

A commune is a totally different phenomenon . . . And small children in this commune start having an individuality of their own, they start moving on their own. They are not attached to the mother, to the father, to the family; they go on moving with different people. And their fathers and mothers are not obsessed with each other either . .

The child will come across many stepmothers, many stepfathers. He will never become obsessed with one person. That will give him scope, freedom, multi-dimensionality. He will never be tethered. He will be able to experience many women as mothers, many men as fathers, and he will live in a flux, in a moving riverlike phenomenon. He will not live in a pond, he will float in a river where scenes go on changing. That will help him to have the capacity to love many people, and he will have a more composite view of what kind of a woman or man he would like to have in his life. All his mothers will give him a synthetic vision. There will be no single woman in it but many women, many qualities, all mingled into one, all merged into one. He will be able to succeed in finding love in his life because there

is no obsession with any person, with any personality. He will be more concerned with qualities and less concerned with personalities. And he will know that there is no need to be possessive because he has known the parents were not possessive; everything was shifting and changing, lifelike . . .

He will see all the seasons, all the moods, all the conflicts, all the agonies, all the ecstasies, and he will become more centered, grounded. He will know that life is not a fixed phenomenon. He will not expect anything because life is not fixed. He will be available to all kinds of changes. He will be able to change with life, he will never fall out of step. He will always be in tune with life.

And that's what is needed to make humanity more wholesome, more healthy, more loveful, more blissful.

PHILOSOPHIA ULTIMA

The real family is not your father, your mother, your brothers, your sisters, your wife, your husband, your children; they are just accidental. Your real family is the family of a Buddha. if you are fortunate to feel joyful in the company of a Buddha, then dissolve into that company—you have found your family. Don't miss the chance, because the chance is very rare. Only once in a while does somebody become enlightened.

THE BOOK OF THE BOOKS, Vol. VI

FANTASTIC Two Jewish women, Sarah and Amy, met after twenty years. They had been together in college and they had been great friends, but for twenty years they had not seen each other.

And Sarah said, "Amy, how have you been?"

"Just fine. And it is good to see you. How has the world been treating you, Sarah?"

"Would you believe that when Harry and I got married he took me to a honeymoon—three months in the Mediterranean and a month in Israel? What do you think of it?"

"Fantastic," Amy said.

"We came back home and he showed me the new house that he bought for me—sixteen rooms, two swimming pools, a new Mercedes. What do you think of that, Amy?"

"Fantastic."

"And now for our twentieth anniversary he gave me a diamond ring—ten karats."

"Fantastic."

"And now we are going on a cruise around the world."

"Oh, that's fantastic."

"Oh, Amy, I have been talking so fast about what Harry did and has been doing for me. I forget to ask what your Abe has done for you."

"Oh, we have had a good life together."

"But what has he done special?"

"He sent me to charm school."

"Sent you to charm school? What did you go to charm school for?"

"To teach me how to say 'fantastic' instead of bullshit."

That's all yoga is about—to make you aware of the fantastic. It is right by the corner waiting for you, and you are drowned in bullshit. Unhook yourself, loosen yourself out of it. Enough is enough.

And this decision cannot be taken by anybody else. You have to decide. It is your decision the way you are. It is going to be your decision if you want to change and be transformed.

Life is fantastic; only that much can I say to you. And it is just around and you are missing it. There is no need to miss anymore.

And yoga is not a belief system. It is a methodology, a scientific methodology how to attain to the fantastic.

YOGA: THE ALPHA AND THE OMEGA, Vol. VII

FANTASY But even in looking at a movie you get caught. You know well there is only a white screen and nothing else and shadows are moving on it, but have you watched people sitting in a movie house? A few start crying when something tragic is happening on the screen. Their tears start coming. Just see: there is nothing real on the screen, but the tears are very real. The unreal is bringing tears? People reading a story in a book become so excited. Or seeing a picture of a nude woman they become sexually aroused. Just see, there is nothing. Just a few lines—nothing else. Just a

little ink spread on the paper. But their sexual arousal is very real.

This is the tendency of the mind: to get caught with the objects, become identified with them.

Catch yourself red-handed as many times as you can. Again, again, catch yourself red-handed and drop the object. Suddenly you will feel a coolness, all excitement gone. The moment you realize there is only the screen and nothing else, for what am I getting so much excited, for what .. The whole world is a screen, and all that you are seeing there are your own desires projected; and whatsoever you want, you start projecting and believing. This whole world is a fantasy.

And remember, you all don't live in the same world. Everybody has his own world because his fantasies are different from the others. The truth is one; fantasies are as many as there are minds.

If you are in a fantasy you cannot meet the other person, you cannot communicate with the other. He is in his fantasy. That is what is happening: when people want to relate they cannot relate. Somehow they miss each other. Lovers, wives, friends, husbands, miss each other, go on missing. And they are very much worried over why they cannot communicate. They wanted to say something, but the other understands something else. And they go on saying, "I never meant this," but the other goes on hearing something else.

What is happening? The other lives in his fantasy; you will live in your own fantasy. He is projecting some other film on the same screen; you are projecting some other film on the same screen. That's why a relationship becomes such an anxiety, anguish. One feels to be alone is to be good and happy, and whenever you move with somebody you start getting into a mire, into a hell. When Sartre says, he says through experience: "The other is hell." But the other is not creating the hell; just two fantasies clashing, just two worlds of dreams clashing.

Communication is possible only when you have dropped your fantasy world and the other has dropped his fantasy world. Then two beings face each other—and they are not

two, because the twoness drops with the world of fantasy.
Then they are one.

YOGA: THE ALPHA AND THE OMEGA, Vol VIII

FASTING And what is fasting, in fact? When you fast you are eating your own meat; that's why every day of a fast means that one kilo of weight disappears. Where does it go? You have eaten it! Fasting, in fact, is a non-vegetarian thing—I don't believe in it. It is eating yourself.

COME, COME, YET AGAIN COME

In Sanskrit, the word for "fast" has a beauty of its own. The English word does not have that quality. The English word "fast" simply means starving through will-power. The Sanskrit word is upawas—it means "being close to God." Literally it means being close to God; it has nothing to do with fasting. It means being so close to God, so full of God, that you forget all about your body, that you forget all about your body nourishment. You are so nourished by the subtle food, the subtle energy, that goes on showering on you.

Mahavira was not fasting in the same way that Buddha was; Mahavira was eating God, and Buddha was simply fasting. Mahavira's fast was *upawas*—*being* close to God. His fast was what it means in Sanskrit; Buddha's fast was what it means in English—just starving. Hence Mahavira attained without dropping his fast. It was not fasting in the first place; there was no need to drop it. Buddha had to drop it; it was just the opposite of indulgence. He was simply starving himself with the motive that by starvation one can attain.

How can you attain God by starving the body? What logic is this? What scientific reasoning is there in it? Do you think God is someone like Adolf Hitler who enjoys your tortures, who enjoys seeing his children hungry and dreaming of food? who enjoys seeing people becoming ugly, ill? God is compassion, God is love. He would like you to be full of him. And when you are full of him you may not feel the need to eat.

Mahavira was not fasting, he was simply not feeling like eating, that's all. And that's a great difference.

THE BOOK OF THE BOOKS, Vol II

You go on a fast and you think this is the inner voice—this is your religion, your scriptures, your priests. And then your inner says, "You are hungry, eat!" And you think this is outer, the devil is tempting you. What foolishness! The priest has tempted you to fast. The devil is not there! The priests are the only devilish forces in the world. Hunger comes, this is inner. The whole body, every cell of it says, "Eat!" and you say, "This is outer. Somebody is tempting me, some evil forces. Or, this is desire, this is the body, and the body is the enemy—and my soul is on a fast." Soul on a fast? The soul never needs any food so how can it go on a fast? You are forcing the body.

But there is a natural fast also; it happens in animals. No preacher is there, no priest teaching them, but it happens. If you observe a dog; if he is not feeling well he will not eat—this is the inner. A dog's fast is inner. What absurdity! And a man's fast is almost always outer. Only a dog can fast inwardly because he is still in contact with nature, you are not. When the body is ill, no animal can be forced to eat. If you force him to eat, he will vomit. This is beautiful. The body doesn't need it; it is ill. The whole energy is needed for the body to cure itself, and that energy will be diverted if you take food, because then the energy will be needed to digest good: it will be a burden. The body is not in a good condition; the whole energy is needed for the body to cure itself, and if food is thrown in the body, that will be a division. Not the whole of the energy will move towards curing; it will be prevented—first the food has to be digested.

If in your illness you simply listen inwards and don't eat, that's beautiful. Sometimes you don't feel hungry, then don't eat. But don't take a vow that "I will fast for a few days," because—who knows?—in the *evening* you may feel hungry. Move with nature. When nature wants you to fast, fast. When nature wants you to eat, eat.

THE HIDDEN HARMONY

No need for long fasts, but small fasts will be good just once in a while for not more than twenty-four hours, not more than twice a month. Don't go on long fasts—that is destructive to the body—but once in a while, after two weeks, you can go on a one-day fast.

Rather than fasting, eat less; that is far more helpful. Don't make the body heavy with food because food functions like an intoxicant. And when food is an intoxicant it is against meditation; hence people started fasting. But to fast long is destructive to the body, and the body is the vehicle. We have to use it, even to go to God it will be needed. So don't weaken it, keep it strong.

But once in a while it is perfectly good, it is a purification.
LET GO!

FAT Fat people are people who are in some way repressing their sexuality. Whenever you repress your sexuality you will start eating more; that's a substitute. You will go on stuffing yourself ..

Whenever you repress your sex you will start eating more, you will become fat, you will become ugly, you will lose all proportion.

COME, COME, YET AGAIN COME

And I don't think that you are fat. There are ten times more fat women than you!—this is nothing. in fact in India, at least this much fat is thought to be beautiful. The West has a very different notion. Have you seen Indian film actresses' pictures? They are all fat. You will not find a single woman who can win the world contest in the West—not a single film actress. In India, unless a woman is full of fat, nobody likes her! And my feeling is that they are right . . . natural.

When a woman is skinny and bony, and the fat is not there on the body, that simply shows that she is not yet able to become a mother, that's all. A woman gathers more fat than a man. It is a natural thing, because when the child is in the womb, the mother needs some reservoir of fat: the child takes so much fat out of the body. By and by, as the pregnancy grows, the mother will not be able to eat much. So it is a natural protection for nine months. So women gather more fat than men—they have to; that is simply natural.

And in the West, women who are trying not to become fat, not to become weighty, and who are continuously on a diet, are doing very unnatural things. They are constantly

torturing themselves—their dieting is a torture. They cannot eat what they want to eat, and they have to eat what they never want to eat. They have continuously to fight with their body. Again and again they relapse, and again they eat something, and again the weight grows. All nonsense! One should be simply natural. And I don't think that you are overweight or anything.

Drop your ideas—these ideas are simply nonsense! Start enjoying yourself! And if you have these ideas, they are dangerous. If you feel that you are not beautiful and you are not this and you are not that, then even if somebody comes and falls in love with you, you will not trust him. You will say, "He must be deceiving; how can he love me?" Even you cannot love yourself, so this man must be a cheat! He must have some other design, some other trick—you are not going to be trapped! And you will try to prove that you are right. You will try to destroy the relationship in every way so your whole idea can be again protected—that "Yes, I am not beautiful. Look! that man has left me." And you will create such a situation that he *has* to leave you!

This is a very suicidal attitude. Drop all nonsense! Start loving yourself If you love yourself, only then can somebody else love you—otherwise you won't allow anybody to come close to you. If you are so afraid of your body, how can you tolerate somebody else adoring your body? You cannot tolerate! Either he will look a stupid man or like somebody who is trying to deceive you. Drop this!

It is a simple understanding. The world is so vast, and everybody has a different body ... and they have to be different! You fall in love with your body! Mm? There is nothing wrong.

BLESSED ARE THE IGNORANT

See also Overeating, 2nd Series

FATALISM The fatalist is one who has not understood life, but who has felt failure. A fatalist is one who feels helpless, frustrated. In fatalism he seeks consolation. He says, "It was going to be so." He's trying to avoid that he has failed. It was going to be so, so what can he do? He is throwing the

responsibility on fate, on God, on xyz. "I'm not responsible, what can I do? It was written in my fate. It was predetermined, predestined." He is saying, "I'm not responsible." He has failed. In deep frustration he is trying to find some refuge, some shelter. Fatalism is a consolation.

COME FOLLOW ME, Vol. 111

FATE Many religions believe in the idea of fate. It has something good in it because it helps you to relax, it helps you to trust existence, it helps you to be unworried. But then there is something bad in it too: it makes you lazy, lousy. It makes you Indian! It makes you slaves, it makes you accept any humiliation.

For twenty-two centuries India has been in slavery for the simple reason that it believes in fate. Now, how can you separate these two things? If everything happens according to God it will give you a few good things. You will be able to tolerate, to accept many miseries, sufferings, with equanimity, with a certain tranquility, calmness, quietness. That will give you strength, integrity, a grace, but then you will also become a slave, and anybody will be able to dominate you, anybody will be able to exploit you. And the same is true of every other idea.

For example, Jainas believe in the theory that life is dominated by *karma*, and not only Jainas—Hindus, Buddhists. All the three great religions of India believe in the theory of karma: that whatsoever you are now is the byproduct of your past *karmas*; you have to fulfill them. You have to suffer if you have done anything bad and you will be rewarded if you have done anything good.

Now, there is a Jaina sect of Acharya Tulsi, Terapanth. It says that because of the theory of *karma* one should not interfere in anybody's life. For example, somebody is dying of thirst in the desert, and a Jaina monk of the sect of Acharya Tulsi comes by and the man begs for water. The follower of Acharya Tulsi has to remain utterly cool, indifferent, because the man is suffering his karma. You should not interfere—interference is bad. If you give him water, then he will have to suffer again some day. You cannot escape

from the inevitability of, your karma, so why postpone? Let him be finished with it! You go on your way. Let him die, let him suffer. Now this is a logical consequence of the idea.

Moreover, they say, if you save him, if you give him water and he is saved, and tomorrow he commits a murder, then you will also be responsible for that murder; without you the murder would not have happened at all. Then you will suffer in your next life—for a murder that you have not done! But in a way you have been part of it. So it is better not to interfere, for his sake and for your own sake.

Now, a beautiful theory has also a dark part to it. You have heard the saying that every dark cloud has a silver lining. I would like you to be reminded that every silver lining also has a dark cloud to it.

COME, COME, YET AGAIN COME

FATHER The institution of father is something invented by man; it is not a natural thing at all, it is institutional. Some day it may disappear because there was a time when it was not there. For thousands of years humanity lived without the institution of fatherhood.

You may be surprised to know that the word "uncle" is older than the word "father", because matriarchy preceded patriarchy. The mother was there and the father was not known, because the mother was meeting, merging, melting with many people. Somebody had to be the father, but there was no way to find out. So all were uncles—all potential fathers were uncles. The word "uncle" is older in *every* language than the word "father",

The institution of fatherhood came into existence with the invention of private property; they are joined together. The father represents private property, because when private property came into existence everybody wanted his own child to inherit it. "I will not be here, but a part of me should inherit my property." Private property came first, then came the father

It is the whole idea of private property that has created the father, that has created the family, that has created the ownership of the woman by the man. If there was a time when there was no father, no private property, a day is *bound*

to come when there will be no private property—the father will disappear.

PHILOSOPHIA ULTIMA

I am available. Drink as much as you can, take as much as you can. Remove all the hindrances—and that "all" is your responsibility. I am doing my work; about my own work I am absolutely open and available, but that's all I can do. I am like a light: I can show you the path, but you have to walk.

My feeling is that you have not yet taken any mature step in your life; you have remained immature, un-grown-up. You are still behaving like a child. You would like a father figure. I am not. Then you can go to the Polack Pope! The word "pope" means father; in Italian it sounds even better—"papa". It is exactly the same as papa; it means father. These are all childish desires: calling God "Father", then calling his representative in the Vatican "father", then calling his representative in your local church "father". These are all just substitutes. You want some father-figure to take care of you; you don't want to take your responsibility.

And this is my first requirement: that the people who are around me have to be absolutely responsible for themselves; nobody else is responsible. There is no church here, no father-figure here, no creed, no dogma. Everybody is here out of his own personal love, out of his own individual understanding.

COME, COME, YET AGAIN COME

Every father will feel that way, because these so-called love-relationships—the father's relationship to the children, the mother's relationship to the children or children's relationship to their father—all are possessive relationships. We don't yet know how to relate and not possess, so wherever there is a possessive relationship there will always be a problem. Now suddenly he will see that you belong to me more than to him. Mm?—that creates the problem. Nothing is wrong with the person; any father will do the same.

Suddenly he sees that between him and you somebody else is standing. That's why fathers never like it if their daughter falls in love; they *hate* the lover, they never like

him. If *they* find a boyfriend for the girl then it's okay—
their possessiveness remains.

So down the ages they have been doing that: the father has to choose the boy. In India they still do: the father has to choose, then it is okay. But if you choose, his possessiveness is damaged. You are becoming free, you are trying to be yourself And that is disobedience, that is rebelliousness: the egos of the parents start hurting.

That happens in the ordinary love relationship, so what to say about when you fall in love with a Master? Then your parent's whole possession is at stake. If you were a Christian, then Christianity is at stake. He has believed in his church: now his church is at stake, his religion is at stake—his father's, his father's father's—his whole tradition is at stake, Mm? It is difficult for him to accept it easily.

So try to understand what his problem is. When you understand the problem of the other, when you stand in his shoes, you start feeling compassion rather than fear or anger. Just think about it.

Look at it this way: after ten, twelve, fifty years, your child goes against me. You are trying to bring him up as a sanyasin and suddenly he goes to somebody else and denies me and says, "I don't believe in Bhagwan, I believe in somebody else." How will you feel? You will feel hurt! You will feel the child has betrayed you. Look at it in this light . . .

So first feel compassion for him; his reaction is just natural . . .

If he is angry, that is natural; there is no need to react to it. It means that you have to be even more loving to him than you have ever been before. Your love will convert him, not your argument. Argue you cannot; it is very difficult to argue with parents. Mm? There is such a gap. They don't speak the same language; they may appear to speak the same language but they don't.

The gap is such that it is impossible to bridge. You say something, he will understand something else; he will say one thing, you will understand something else. So argument will not help. Be more loving. Hug him as you have never hugged him, hold his hand as you have never done before.

And I know there are many problems which are not concerned personally with you, they are concerned with our whole upbringing.

A father is always keeping a distance from the daughter. He is afraid that if he is too intimate sexuality will arise. And the daughter is also a little afraid, so they keep a distance. They talk, sometimes they hug also, but only for a moment and then they are separate. The daughter is also afraid because she is also aware, although very dimly, of her own unconscious.

Freud's contribution about this is great. He says that each daughter, in the unconscious, wants to seduce the father. And naturally, each father deep down would like to make love to the daughter, because his wife is no more so young, and the daughter again reminds him of his wife when she was young, healthy, radiant, flowing.

Looking at you your father will see your mother's face of those days when he had fallen in love with her. It is difficult to forget it—you remind him again, Mm? It is a nostalgia . . . it is natural . . .

So very much intimacy is never allowed. This is ridiculous! This fear does not allow us really to relate. So drop all fear. When you go, be really loving to him. Your love will show that you have changed. Nothing else ever shows one as much as love. You can know much more but you remain the same. You can collect much information—that will not help. But if your love has changed, if your energy is more flowing, if your love is fearless there, if you are ready to become intimate with any fear of any sort, if you open yourself, you help the other person to become open. Your vulnerability provokes his vulnerability.

Authenticity calls to authenticity.

If you are open, you challenge him to be open. If you hold his hand, you will feel he wants to take it away from you . . . unconsciously. He will become a little fidgety. What if somebody comes and sees? Just watch all this and relax into it and help him also to relax. Once this relaxation has happened, all fears disappear.

So be loving, be more meditative while you are there ..

And let him feel that for the first time you have come

closer to Jesus. Let him feel that for the first time you are able to love your mother, your father, your family—you never loved them before. Then coming to me is no more a betrayal; in fact, by coming to me you have come closer to them. This is the basic thing that has to be conveyed, communicated—that by coming to me you have come closer to them than you have ever been before, and that I am not standing between them, that I am not a wall but a bridge. The bridge and the wall both stand in between. Just let them feel that your Master is not a wall, that he is a bridge.

FOR MADMEN ONLY

The family has to be renounced, that's true. I have renounced my family. But my family is rare: they have not renounced me. And it is rare, I say, because it has not happened before.

Jesus' father never came to Jesus to be initiated. John the Baptist initiated many, but his own father never came to be initiated. Krishna's father was not a disciple of his.

My father is rare—not because he's my father: he's simply rare. There was every possibility . .

As human nature goes, there is every possibility that a father cannot come and bow down to his own son. It is almost humanly impossible. He has done that. You will not find a parallel in the whole history of man. And it may not happen again.

COME FOLLOW ME, Vol. 1

FEAR Fear is only the absence of love. And the problem with any absence is that you cannot do anything about it directly. Fear is like darkness. What can you do about darkness directly? You cannot drop it, you cannot throw it out, you cannot bring it in. There is no way to relate to darkness without bringing light in. The way to darkness goes via light. If you want darkness, put the light out; if you don't want darkness, put the light on. But you will have to do something with light, not with darkness at all.

The same is true about love and fear: love is light, fear is darkness. The person who becomes obsessed with fear will never be able to resolve the problem. It is like wrestling with darkness. You are bound to be exhausted sooner or

later, tired and defeated—and the miracle is, defeated by something which is not there at all! And when one is defeated one certainly feels how powerful darkness is, how powerful fear is, how powerful ignorance is, how powerful unconsciousness is. And they are not powerful at all; they don't exist in the first place.

Never fight with the non-existential. That's where all the ancient religions got lost. Once you start fighting with the non-existential you are doomed. Your small river of consciousness will be lost in the non-existential desert, and it is infinite.

Hence, the first thing to remember is: don't make a problem out of fear. *Love* is the question. Something can be done about love immediately; there is no need to wait or postpone. Start loving! And it is a natural gift from God to you, or from the whole—whichever term you like ..

Remember, love is born with you, it is your intrinsic quality; all that is needed is to give it way, to make a passage for it, to let it flow, to allow it to happen. We are all blocking it, holding it back. We are so miserly about love for the simple reason that we have been taught a certain economics. That economics is perfectly right about the outside world: if you have so much money and you go and start giving the money to people, soon you will be a beggar, soon you will have to beg yourself. By giving money you will be losing it.

This economics, this arithmetic, has entered into our blood, bones and marrow. It is true about the outside world, nothing is wrong with it, but it is not true about the inner journey; there are a totally different arithmetic functions: the more you give the more you have, the less you give the less you have. If you don't give at all you will lose your natural qualities. They will become stagnant, closed, they will go underground; finding no expression they will shrink and die ..

Once you have known the higher mathematics of giving and gaining—just by giving you gain; not that something is returned, in the very giving you are becoming richer—then love starts spreading, radiating, and one day you will be surprised—where is the fear? Even if you want to find it you will not be able to find it at all.

So it is not a question of dropping the fear; nobody has ever been able to drop it. It is only a question of sharing your love, and the fear is dropped of its own accord.

COME, COME, YET AGAIN COME

Everything in life changes. The friends of today may be enemies tomorrow; the enemies of today may become friends tomorrow. The person you love most you may hate most; the person you hate today you may fall in love with tomorrow. Life is a flux and you cannot hold anything static. So what is the point of fearing anything? One should simply live moment-to-moment, enjoying whatsoever is available.

Fear does not allow you to live totally; it always holds you back. It never allows you intensity, passion, totality, wholeness; it keeps you divided. You love a woman and you love half-heartedly because you are afraid. Who knows where the love will lead you? You are always partial, fragmentary, and because you are partial and fragmentary nothing gives you the joy that it can give. Fear is not going to help. Fear can drive you more and more crazy.

Rather than being afraid, become cool, calm. Drop this feverish state and become watchful. Once you accept a fundamental fact—that the society has already driven you mad—now the work to be done is how to get out of this unnatural state that society has forced upon you. And it is not difficult then, it is very simple. It is as simple as the snake slipping out of its old skin.

ZEN: THE SPECIAL TRANSMISSION

Why should you ask to do anything? When there is fear—be afraid! Why create a duality? When moments of fear come—be fearful, tremble with fear, allow fear to take possession . . .

Allow fear. Only one thing is to be understood: when you allow fear and you tremble—watch it, enjoy it; and in that watching you will transcend it, you will see the body is trembling, you will see the mind is trembling, but you will come to feel a point within you, a deep center, which remains unaffected.

The storm passes by, but somewhere deep within you is a center which is untouched: the center of the cyclone . . .

Only when you attain to that will you attain to fearlessness.
TAO: THE THREE TREASURES, Vol IV

But Christianity, Judaism, both are fear-oriented; so is Islam, fear-oriented, so is Hinduism, fear-oriented. Only two religions in the world, Buddhism and Jainism, are not fear-oriented; otherwise all other religions are fear-oriented. Only these two religions are rooted in fearlessness, and I cannot see how a religion can be fear-oriented. In all the languages of the world we have words like "God-fearing" for religious people; that is utter nonsense. A religious person is not God-fearing, he is God-loving, and love and fear don't exist together. If you love somebody you are not afraid; if you are afraid you cannot love.

THE BOOK OF THE BOOKS, Vol XI

You are still holding yourself a little bit. That is natural; there is always fear of losing control. But in the search for God all control has to be lost. And fear arises because if one loses control, one appears to oneself as if one is going mad. But to know God is the privilege of madmen only; the so-called sane go on missing. The so-called sane only collect rubbish. All that is immense, all this is really essential, significant, is available only to those who are ready to drop all calculation. That's what appears like madness.

That calculative mind remains superficial. That calculative mind is basically a mind of fear. Because of fear, it calculates, it doubts. It is continuously feeling insecure, it is afraid of everything; everybody seems to be against it. There is another mind deeper than this mind—call it the heart—that is non-calculative. Love arises out of it and poetry and religion.

THE MADMAN'S GUIDE TO ENLIGHTENMENT

You ask me, What is *fear made of*? Fear is made of ignorance and of one's own self. There is only one fear; it manifests in many ways, a thousand and one can be the manifestations, but basically fear is one, and that is that "Deep down inside, I may not be." And in a way it is true that you are not.

God is, you are not. The host is not, God is. And because you are suspicious—and your suspicion is very valid—you

don't look in. You go on pretending that you are; you know that if you look in you are not. This is a deep, tacit understanding. It is not intellectual, it is existential, it is in your very guts, the feeling that, "I may not be. It is better not to look in. Go on looking out." At least it keeps you befooled, it keeps the illusion intact that, "I am". But because this feeling of "I am-ness" is false, it creates fear; anything can destroy it, any deep encounter can shatter it. It can be shattered by love, it can be shattered by meeting a Master, it can be shattered by a great disease, it can be shattered by seeing someone die. It can be shattered in many ways, it is very fragile. You are managing it somehow by not looking in.

THE GUEST

See also Courage

FEELING Think less, feel more. Intellectualize less, intuit more. Thinking is a very deceptive process, it makes you feel that you are doing great things. But you are simply making castles in the air. Thoughts are nothing but castles in the air.

Feelings are more material, more substantial. They transform you. Thinking about love is not going to help, but feeling love is bound to change you. Thinking is very much loved by the ego, because the ego feeds on fictions. The ego cannot digest any reality, and thinking is a fictitious process ..

Change from the mind to the heart, from thinking to feeling, from logic to love.

And the second change is from the heart to the being—because there is a still deeper layer in you where even feelings cannot reach. Remember these three words: mind, heart, being. The being is your pure nature. Surrounding the being is feeling, and surrounding feeling is thinking. Thinking is far away from being but feeling is a little closer; it reflects some glory of the being. It is just as in the sunset the sun is reflected by the clouds and the clouds start having beautiful colors. They themselves are not the sun, but they are reflecting the light of the sun.

Feelings are close to being, so they reflect something of

the being. But one has to go beyond feelings too. Then what is being? It is neither thinking nor feeling, it is pure amness. One simply is.

THE BOOK OF WISDOM, Vol. I

FEMALE See Male/Female, 2nd Series

FEMININE Respect the feminine—it is higher, certainly higher, than the male qualities. But the male chauvinist mind is incapable of accepting it. Out of an inferiority complex the male mind has tried to repress the feminine and of course because the male is aggressive, violent, destructive, he can repress it. The feminine is receptive, surrendering; it knows how to let go, it knows how to adjust, so it has become adjusted even to the male chauvinist attitude.

The whole past of humanity is ugly and the reason is that we have not allowed the feminine qualities to blossom.

So become more and more receptive, sensitive, creative, loving, dancing, singing—and that's how you will go on becoming more and more meditative. And the more meditative you are, the more you will find feminine qualities blossoming in you. The moment the male energy becomes feminine a Buddha is born, a Christ is born.

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

These words have to be understood—the mystic female. For Lao Tzu that is the ultimate, because Lao Tzu feels that the nature of existence is more like a woman than like a man.

Because man comes out of woman and woman comes out of woman. Man can even be discarded, but woman cannot. Woman seems to be a basic element and man is a growth out of it; woman seems to be more elemental, more natural, man has something unnatural about him. If you ask the biologists they say that man has a deep imbalance in his biology, woman is symmetrical, balanced. That's why she looks more beautiful and round; man has corners, woman has no corners ...

Man is a vagabond, a gypsy. If the world were left to man there would be no houses, only tents, at the most. And he

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

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

That's why it happens every day, that the man is honking the horn on the street and the woman goes on saying from the window: "I'm coming. Just wait a minute." Women have no time sense, they have watches, but they are ornamental. They are not watches really. They don't have any time sense because they are not in a hurry ..

Man exists with time, with a worry, and deep down the worry seems to be sexual, a worry about achieving a sexual orgasm. Whenever a man is making love to a woman he is worried whether he will be able to make it or not; worried whether he will be able to satisfy the woman or not; worried whether he will be able to prove that he is a man or not. There is a worry, an inner trembling, a hurry somehow to prove, and that's why he misses. Ejaculation is there, but orgasm—no. Orgasm is a different phenomenon; it happens only when you are not worried; it happens only when you are not an achiever; it happens only when you

are not reaching for something; it happens in a deep relaxation; it happens only when you are not in control, but nature is. When nature takes control your whole body throbs with an unknown bliss. Then every cell of your body celebrates in a total ecstasy, then it is divine.

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

There is no need to prove yourself. You are. You are perfect. No woman is worried about proving; she takes it for granted that she is perfect, she lives in a very relaxed way . . .

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

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

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

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

TAO: THE THREE TREASURES, Vol. 1

At the peak everybody is feminine, only God is masculine. At the peak only God is *he*, everybody is a *she*.

There is a beautiful story about a great woman mystic of India, Meera. She was really a mad devotee, a mad *bhakta*, in tremendous love and ecstasy with God. She was a queen, but she started dancing on the streets. The family disowned

her. The family tried to poison her—the family itself—because it was a disgrace for the royal family. The husband was feeling embarrassed, very much embarrassed, and particularly so in those days. And the story belongs to one of the most traditional parts of this country, Rajasthan, where for centuries nobody had seen women's faces; they were covered, always covered. Even the husband might not have been able to recognize his wife in the daylight, because they were meeting only in the night, in darkness.

In those days, in such a stupid climate, with such a milieu, the queen started dancing on the streets. Crowds would gather, and she was so drunk with the divine that her *sari* would slip down, her face would be exposed, her hands would be exposed. And the family was obviously very much perturbed.

But she sang beautiful songs, the most beautiful ever sung in the whole world, because they came from her very heart. They were not composed, they were spontaneous outpourings.

She was a devotee of Krishna, she loved Krishna. She told her husband, "Don't go on believing that you are my husband—my husband is Krishna. You are not my husband, only a poor substitute."

The king was very much angry. He expelled her from the kingdom; she was not allowed to enter the territory.

She went to Mathura, the place of Krishna. Krishna had died thousands of years before, but for her he was as alive as ever. That is the mystery of love: it transcends the barriers of time and space. Krishna was not just an idea to her, he was a reality. She talked to him, she slept with him, she hugged him, she kissed him. Nobody else could see Krishna, but she was absolutely aware of him.

Krishna represented to her the very spirit of existence, what Buddha calls *dharmia*, the law. That is the masculine formation, the masculine expression: the law. Meera calls Krishna "my beloved"—not law but love; that is the feminine heart.

She reached Mathura; there is one of the greatest temples of Krishna. And the head priest of that temple had taken the vow that he would not see any woman in his life; for

thirty years he had not seen any woman. No woman was allowed to enter into the temple and he never left the temple.

When Meera reached there she danced at the gate of the temple. The guards became so enchanted, magnetized, that they forgot to prevent her. She entered into the temple; she was the first woman after thirty years to enter the temple.

The head priest was worshipping Krishna. When he saw Meera he could not believe his eyes. He was mad. He shouted at her, "Get out of here! Woman, get out of here! Don't you know that no woman is allowed here?"

Meera laughed and said, "As far as I know, I know that except God everybody is a woman—you too! After thirty years of worshipping Krishna, do you think you are still a male?"

It opened the eyes of the head priest: he fell at the feet of Meera. He said, "Nobody has said such a thing ever before, but I can see, I can feel—it is the truth."

At the highest peak, whether you follow the path of love or meditation, you become feminine.

THE BOOK OF THE BOOKS, Vol. V

FICTION Fiction is like a small window in your room. Yes, when the sky is full of stars, you see a part of the sky through the window, but the sky becomes framed by the window. The sky itself has no frame to it—it is infinite, it knows no boundaries—but your window gives a frame to it.

A fiction is a framed part of the sky. Howsoever strange, mysterious, unbelievable the fiction may be, it is very pale compared to real life. Real life is the mystery of mysteries ... never possible to explain it. And the fiction arises out of the human mind. The mind is a mirror: it reflects a few things. If you have a good mirror, a creative mirror, you can create poetry, you can create music, you can create fiction, you can write, you can paint: but all that you will paint and all that you will create and all that you will write will remain a very tiny atomic part of reality—and not really a part but a *reflection* of the part in your mind.

To see life as it is, is mind-blown. To see life as it is, is psychedelic. To see life as it is, is to become expanded in consciousness.

The fiction has to begin somewhere. Of necessity, it has to begin somewhere. It will have the first page, and somewhere it has to end; it cannot go on and on. You can lengthen it, make it very long, like Tolstoy's *War and Peace*—it can go on and on and on, and it is very very tiring and lengthy. But still a moment comes when you have to put the last full stop. You cannot go on forever.

But life goes on forever. One wave turns into another wave, one tree creates other trees, one man gives birth to children—it goes on: there is no beginning and there is no end.

Art is only a poor imitation. Hence, the artist remains in imagination. The artist remains in dreams; he is a dreamer, a good dreamer—a dreamer who dreams in color, not just black and white—but still a dreamer.

A mystic is one who has dropped all dreams, who has thrown away this mirror of the mind and looks directly into life without any medium interfering. Then he sees the eternity progressing. Then in a single moment he sees all eternity, and in a single atom he can see the whole reflected.

THE SECRET OF SECRETS, Vol. II

FIGHT A sannyasin has to go beyond all dispute and beyond all conflict. People are continuously in dispute about everything. They are in disputes with others, they are in disputes with themselves, quarreling is their very style of life. They are in conflict with others and they are in conflict with themselves.

Even the so-called saints don't drop conflict. On the contrary, they escape from the world to escape from conflict with others. That is easy—you can escape from the world. And when there is nobody else to fight with, of course you cannot fight with others, but then your whole energy turns on you. Your whole violence turns on you. Hence the so-called saints are in more inner conflict than the ordinary person because the ordinary people at least have a division. The major part of their life is wasted in fighting with others, only a minor part remains to fight with themselves—very little, not more than five percent. But the saint has one hundred percent of his energy available. What to do with the energy? He knows only one thing and that is to put the

energy into fighting: he starts fighting with himself, he becomes destructive, self-destructive. He does violence to himself. He becomes a masochist, he tortures himself.

It is a very ugly fact of history that we have respected these pathological people for centuries. And if we respect these people of course we try to imitate them. If we respect them they become our idea. Somehow we would like to live their way of life one day. And whatsoever we can do in our own small way we try to do.

My sannyasin has to drop not the world, but conflict itself. He has to transform his energy from conflict into harmony, from dispute into trust. Life is too short to waste in disputes, it is too short to waste in fighting. This small bit of energy that we have has to be transformed into a celebration.

Blessed are those who can celebrate because theirs is the kingdom of God. But celebration is possible only when all conflict has dropped. So don't fight with others and don't fight with yourself. Stop fighting, start loving! Love is my message.

NO MAN IS AN ISLAND

These are the three fights: man fights with other men, man fights with nature, man fights with himself. When man fights with other men it is politics. When man fights with nature it is science. And when man fights with himself it is religion. This is a foolish kind of approach—as if the whole thing depends on fighting.

SUFIS: THE PEOPLE OF THE PATH, Vol. II

FINGER Truth is beyond words, inexpressible; there is no way to say it. The Master only shows it, he does not say it. The Master is a finger pointing towards the moon: he shows it. But the world is so full of fools that they start worshipping the finger, they don't look at the moon at all; hence there are Christians . . . Christians means the people who are worshipping the finger of Christ and the Buddhists mean the people who are worshipping the finger of Buddha. And the irony is that both fingers were pointing to the same moon and now these fools are quarreling for centuries, arguing that, "I am right, Your finger is small and my finger is big, and look how beautiful my finger is and your finger is not so beautiful, and my finger is white and yours is black."

Thousands of books have been written about these fingers, possible and impossible things have been said about the fingers, and the argument has become so vast that nobody bothers about the moon—nobody has time!

First one has to decide which one is the real finger, which one is the finger authorized by God. And that is not possible to decide at all, there is no criterion to decide it—the argument will continue, theologians will go on writing treatises. And the miracle is that nobody reads those treatises, only other theologians read them and they refute them.

For five thousand years the followers of Krishna, Patanjali, Buddha, Lao Tzu, Jesus, Mohammed, Nanak, Kabir, they have all been arguing—I have looked into their argument: all their arguments are about the finger. Nobody is talking about the moon.

My function here is to help you to see the moon. So don't get concerned with the finger.

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

In Japan there is a temple, a very ancient temple, a very strange temple, because ordinarily in a Buddhist temple there is a Buddha statue, not only one but many. There are temples of Buddha where there are thousands of statues. In China there is one temple which has ten thousand statues of Buddha. For centuries Buddhist monks have carved Buddha statues out of the whole of the mountain. Even to go around all those statues takes days—ten thousand statues!

In this strange temple there is not a single statue inside, but only a finger and nothing else. And just underneath it there is a quote from Buddha: "I only point the way, you have to follow it." Buddhas only show the way; you have to follow it.

JUST THE TIP OF THE ICEBERG

FIRE In a very, very old Tibetan scripture, it is said that a Master is like fire and a disciple is like water. If the disciple comes in deep contact with the Master, the quality of the disciple changes—it becomes the quality of fire, just like water heated evaporates. Water without fire moves

downwards. With fire immediately a change comes in. Beyond one hundred degrees, the fire has made the water ready to move upwards; the dimension changes.

Fire *always* moves upwards—even if you hold a lamp upside-down, the flame will go upwards, the flame cannot go downwards. Fire is an effort to reach the highest point, the omega point.

Another thing: if you watch a flame, you can see it only for a few seconds, split seconds, then it disappears. The higher you go, the more you disappear; the lower you go, the more you become solid. Watch water: if it goes on getting lower and lower and lower and colder and colder, it becomes frozen, it becomes ice; then it is like stone, then all movement stops—then it is dead. When water is frozen, it is dead, it is no longer alive. You will have to melt it through fire, then movement will appear again. You will have to heat it so much that it comes to a hundred-degree point, then it will move upwards.

So there are three stages: no movement, that is when you are frozen; a downward movement, that is when you are like water—first stage like ice, second like water—and the third is when you evaporate: then you move upwards. In you, almost all three stages exist simultaneously. Some part of you is like fire, moving upwards, a very small part, very tiny—that's why you have come to me, otherwise there would be no need ...

The first thing for a Master to know about you is whether you are orgasmic or not. If you are orgasmic, if your whole body vibrates when you make love, and the vibrating phenomenon is so deep that you are no more—for a single second, of course—then you become just a flow, from head to toe the energy moves like a flood, and there are no blocks of ice within you, everything melts .

Hence so much appeal for sex—because it is really your body trying to find a way to be orgasmic, to be river-like, not frozen. When you are frozen you cannot relate. When you are frozen you are closed within yourself, you make an imprisonment—and from this imprisonment there is no way to God. You will have to melt. And before you reach the divine, before you can relate to the divine, you will have to relate to other persons in this world. Because when you

relate to other persons—that is, when you love, care—then your body melts, it flows.

When it flows then another step can be taken. In a flowing energy it is very simple to heat the body in certain inner ways. All meditations are methods to give you heat, more heat than sex can give. Meditations, particularly those we are doing here, are all to create fire within you. Through breathing, fast chaotic breathing, fire is created, because breathing brings you more and more oxygen, and when there is more oxygen, more fire happens; without oxygen, there is no fire. Even if a flame burns, it burns because of oxygen. If there is no oxygen, the fire will subside automatically ..

More fire has to be created within you, you should become a furnace. Absorb more oxygen, make more effort, allow the body as much movement as possible, bring energy, throbbing energy. *It is there you* just have to make it throbbing. Live like a flame burning from both sides together. Then only, suddenly one day, you will find that your energy is flowing upwards, that you have become a flame. Then you can see yourself up to a certain extent, and then you are no more. Then suddenly you disappear into the cosmos, then you have become one with the divine.

THE HIDDEN HARMONY

FIXATION Tantra and Yoga suppose that there are seven centers in man's physiology—the subtle physiology, not in the body. In fact, they are metaphors. But they are very very helpful to understand something of the inner man. These are seven chakras.

First, and the most basic, is muladhar—that's why it is called *muladhar*: muladhar means the most fundamental, the basic. Mill means the basic, of the roots. The muladhar chakra is the center where sex energy is right now available, but the society has damaged that chakra very much.

This *muladhar* chakra has three angles to it: one is oral—the mouth; the second is anal and the third is genital. These are the three angles of the muladhar. The child starts his life with the oral and because of wrong upbringing many

people remain at the oral, they never grow. That's why so much smoking, chewing gum, continuous eating, happens. This is an oral fixation—they remain in the mouth.

There are many primitive societies which don't kiss. In fact, if the child has grown well, kissing will disappear; kissing shows the man has remained oral. Otherwise, what does sex have to do with lips? When for the first time primitive societies came to know about civilized man's kissing, they laughed; they simply thought it ridiculous. Two persons kissing each other: it looks unhygienic too; just transferring all sorts of illnesses to each other, infections. And what are they doing? And for what? But humanity has remained oral.

The child is not satisfied orally. The mother does not give her breast as much as the child needs; the lips remain unsatisfied. So the child will smoke cigarettes later on, will become a great kisser, will chew gum, or will become a great eater, continuously eating this and that. If mothers give their breasts as much as the child needs, then the *muladhar* is not damaged . . .

Then a few people change from oral and they become stuck at the anal, because the second great damage happens with the toilet training. Children are forced to go to the toilet at a certain time. Now, children cannot control their bowel movements; it takes time, it takes years for them to come to a control. So what do they do? They simply force, they simply close their anal mechanism, and because of this they become anal-fixated.

That's why so much constipation exists in the world. It is only man who suffers from constipation. No animal suffers from constipation; in the wild state no animal suffers from constipation. Constipation is more psychological; it is a damage to the *muladhar*. And because of constipation many other things grow into the human mind.

A man becomes a hoarder—a hoarder of knowledge, hoarder of money, hoarder of virtue—becomes a hoarder and becomes miserly. He cannot leave anything! Whatsoever he grabs, he holds it. And with this anal emphasis, a great damage happens to *muladhar* because the man or the woman has to go to the genital. If they get fixated at the

oral or the anal, they never go to the genital—that is the trick the society has used up to now not to allow you to become fully sexual.

Then anal-fixation becomes so important that genitals becomes less important. Hence, so much homosexuality. Homosexuality will not disappear from the world—until and unless anal-orientation disappears. The toilet-training is a great, dangerous training.

And then, if some people become genital, somehow they are not fixated at the oral and the anal and become genital, then there is a great guilt created in humanity about sex. Sex means the sin . .

Sex has been condemned so much, you cannot enjoy it. And that's why energy remains fixated somewhere: oral, anal, genital. It cannot go upwards.

Tantra says man has to be relieved, destructured from these three things. So Tantra says that the first great work has to happen in the *muladhar*. For oral freedom: screaming, laughing, shouting, crying, weeping, is very helpful. That's why my choice of encounter, gestalt, primal and that type of groups—they are all helpful to *relieve* the oral fixation. And to relieve you of the anal-fixation, *pranayam*, *bastrika*—fast chaotic breathing—is very helpful, because it hits directly on the anal center and makes you able to relieve and relax the anal mechanism. Hence the Dynamic Meditation is of tremendous value.

And then the sex center: the sex center has to be relieved of the burden of guilt, condemnation. You have to start relearning about it; only then can the damaged sex center function in a healthy way. You have to start relearning to enjoy it—without any guilt .

The second chakra is *svadhisthan*—that is the *hara*, the death center. These two centers are very much damaged, because man has been afraid of sex and *man* has been afraid of death. So death has been avoided: Don't talk about death! Just forget it! It does not exist. Even if sometimes it exists, don't notice it, don't take any notice of it. Go on thinking that you are going to live forever—avoid death!

Tantra says: Don't avoid sex and don't avoid death . .

Tantra says: Meditate while you make love, meditate while somebody dies—go, watch, see. Sit by the side of a dying

man. Feel, participate in his death. Go in deep meditation with the dying man. And when a man is dying there is a possibility to have a taste of death—because when a man is dying, he releases so much energy from the *svadhisthan* chakra .. he has to release because he is dying. The whole repressed energy on the svadhisthan chakra will be released because he is dying; without releasing it he will not be able to die. So when a man dies or a woman dies, don't miss the opportunity. If you are close by to a dying man, sit silently, meditate silently. When the man dies, in a sudden burst the energy will be all over, and you can have a taste of death. And that will give you a great relaxation: Yes, death happens, but nobody dies. Yes, death happens, but in fact death never happens.

While making love, meditate so that you can know that something of samadhi penetrates into sexuality. And while meditating on death, go deep into it so that you can see that something of the deathless enters into death. These two experiences will help you to go upwards very easily. The other five centers, fortunately, are not destroyed; they are perfectly in tune—just energy has to move through them. If these first two centers are helped, energy starts moving. So let death and love be your two objects of meditation.

THE TANTRA VISION, Vol. 1

FLOATING Make every possible effort to move inwards. In the beginning it is arduous, but only in the beginning. It is just like learning any art. Learning to swim is difficult in the beginning, but once you know the knack of it, it is so easy that one wonders later on why it was so difficult. One can simply float in the river, no need to do anything.

And that's how it starts happening inside: just in the beginning there is a little effort involved, a little struggle. Soon one can simply float in the river that moves inwards. And it takes you to deeper and deeper realms of bliss, to more and more light, to eternity, to God.

EIGHTY-FOUR THOUSAND POEMS

FLOW The mind is very against the flow. It is a frozen thing, rock-like, and it enjoys destroying the flow of your being very much. There is only one possibility for the mind

to dominate you, and that is if you are not flowing. If you are flowing, your energy is such a flood that all the rocks of the mind and thoughts are thrown away, taken to the ocean. They cannot stay in the way. The mind is always trying to create in every way, a dead structure around you—dead thoughts, concepts, ideologies, religions, philosophies—but everything dead. Mind is very anti-life.

Life is a flow. So even sometimes when you have an experience of flowing, the mind will try in every way to subvert it, sabotage it, to destroy it. And whenever the flow comes, you start feeling soft and sensitive; that's a natural consequence of the flow. It makes you fragile, flexible like a small child, soft, young.

There is a story about a great Indian mystic, Shankara, the founder of *Advaita Vedanta*. He was one of the greatest enlightened people ever. He was talking to his disciples and to illustrate some point, on the wall he drew a picture of a sage, a very young figure, almost boyish. Surrounding the figure were many disciples, very very old and ancient.

One disciple asked, "What are you doing, Sir? It seems you have forgotten and put things wrongly. You have put just a boy as the Master and these old, ancient people you have put as disciples."

Shankara said, "No, I have done that with deep consideration. The mind is very old and consciousness is always young and fresh. The Master is young because he has come to know eternal youth. He is soft, boyish. Disciples are very old because they carry minds, layers upon layers of mind from very ancient times, from many lives. They carry all conditionings, all harmas and imprints; they are their past. They are very old.

"The Master is young because he is his present. He has no past and future. He is just born, has just come into existence this moment. He will be there again next moment but he will not carry this moment with him."

So the more you become sensitive, open, flowing, the more you will see a very deep softness inside you, as if something, rocks, are melting. There is something butter-like, very soft. Out of that softness, love and compassion arise. So keep that flow.

BELOVED OF MY HEART

FOLLOWER I say to you there is no question of following anybody. My sannyasins are not my followers. I am nobody's leader, nobody's guide, I am just a friend. I am sharing my insight with you, and I am grateful that you are allowing me to share it with you. You need not be grateful towards me at all. I am too overfull with my bliss, with my peace, with my insight—I want to share it. It is like a cloud full of rainwater which wants to shower. It is like a flower full of perfume which wants to share its perfume with the winds, and is grateful that the wind accepts it, that it is not rejected.

THEOLOGIA MYSTICA

A follower is a very ordinary thing. There is a great distance between the follower and the followed. In politics it is okay: there are the followers and the leaders. In religion there are no leaders and no followers; there are the awakened ones and their lovers, people who have fallen in love with them.

Following is very ordinary. Following means you are convinced logically—that what Christ is saying is right. But this is only an intellectual conviction.

A lover means you are convinced, not intellectually, not through the head, but through the heart. You have felt the poetry of Jesus. You have experienced that tremendous quality of the beyond that he brings to the world. You have tasted something of the farther shore in him. You have imbibed his spirit.

A follower can become a doubter at any moment. Just a little logic is enough to create doubt.

For example, those who were followers of Jesus were waiting for him to do some miracle when he was crucified. It was obvious, very obvious to the followers: if he could raise the dead, if he could cure the blind, why couldn't he do a miracle where his own life was concerned? They were there waiting for some great miracle to happen. It did not happen, all their arguments collapsed. They became convinced they were following a charlatan: Jesus dies like an ordinary man. They went home—happy in a way that a burden had fallen from their heads. They were free of this man. No need to waste any more time with this man.

When the body of Jesus was brought down from the cross none of those followers were there. Three women were there

to bring his body down. It is not just coincidence that those three women were not followers—they were lovers. It was not a question of being convinced, it was a question of love. Love needs no proofs. In fact they felt more love for this man because he was so humble, so simple, so ordinary, such a non-egoist--he died like an ordinary man. These are not followers, these are lovers . .

And one more thing has to be understood: a follower of Christ cannot be a follower of Buddha—obviously. Because the philosophies are different, totally different. A follower of Christ cannot be a follower of Lao Tzu. It is impossible to make any synthesis out of these two unique persons. But a lover of Christ can be a lover of Buddha, can be a lover of Zarathustra, can be a lover of Lao Tzu. Love is vast enough to contain contradictions. Love is vast enough to contain inconsistencies. Mind is a very small phenomenon.

So be a lover of Christ. Then there is no problem—you can also love me! But if you are a follower of Christ, if you are a Christian, then there is difficulty. You cannot be a sannyasin. So change the meaning; at least in your heart drop the idea of being a follower. You are not a follower of mine either, just a lover.

NO MAN IS AN ISLAND

FOOD There are two types of food. One is that which you like, which you have a fancy for, about which you fantasize. There is nothing wrong in it, but you will have to learn a small trick for it. There are foods which have a tremendous appeal. The appeal is not because you see that the food is available. You go into a hotel, into a restaurant, and you see certain foods—the smell coming from the back room, the color and the aroma of the food. You were not thinking about the food and suddenly you are interested in it—this is not going to help. This is not your real desire. You can eat this thing—it will not satisfy you. You will eat and eat and nothing will come out of it; no satisfaction will come out of it. And satisfaction is the most important thing. It is the dissatisfaction that creates the obsession.

Simply meditate every day before you take food. Close your eyes and just feel what your body needs—whatsoever

it is You have not seen any food—no food is available; you are simply feeling your own being, what your body needs, what you feel like, what you hanker for.

Dr. Leonard Pearson calls this "humming food"—food that hums to you. Go and eat as much of it as you want, but stick to it. The other food he calls, "beckoning food": when it becomes available, you become interested in it. Then it is a mind thing and it is not your need. If you listen to your humming food, you can eat as much as you want and you will never suffer, because it will satisfy you. The body simply desires that which it needs; it never desires anything else. That will be satisfactory, and once there is satisfaction, one never eats more. The problem arises only if you are eating foods which are beckoning foods: you see them available and you become interested and you eat. They cannot satisfy you because there is no need in the body for them. When they don't satisfy you, you feel unsatisfied. Feeling unsatisfied, you eat more, but howsoever much you eat, it is not going to satisfy because there is no need in the first place.

The first type of desire has to be fulfilled, then the second will disappear. What people are doing is that they never listen to the first, so the second becomes a problem. If you listen to the humming food, the beckoning food will disappear. The second is a problem only because you have completely forgotten that you have to listen to your inner desire, and people have been taught not to listen to it. They have been taught, "Eat this—don't eat that"—fixed rules. The body knows no fixed rules.

They have found that if small children are left alone with food, they will eat only that which is needed for their body, and they were surprised. Many psychological findings are available now; they were simply surprised. If a child is suffering from some disease, and if apple is good for that disease, the child will choose the apple. All other foods are available but the child will go to the apple.

That's what animals are doing; only man has forgotten the language. You bring a buffalo and leave her in the garden. The whole garden is there—all the greenery is available; she will not bother. The flowers and the trees may be beckoning but she won't bother with them. She will go to the grass

that hums to her, and she will choose only certain grass that is her need. You cannot deceive a buffalo; you can only deceive man . . .

So first start learning something which is natural and which will come, Mm? Because we have only forgotten; it is there in the body. When you are going to take your breakfast, close your eyes and see what you want; what your desire really is. Don't think about what is available; simply think what your desire is, and then go and find that thing and eat it. Eat as much as you want. For a few days just go with it. By and by you will see that now no food beckons you.

The second thing: when you eat, chew it well. Don't swallow it in a hurry, because if it is oral, you enjoy it in the mouth, so why not chew it more? If you take ten bites of something you can enjoy one bite, chew it ten times more. It will almost be like taking ten bites if your enjoyment is only of the taste . . .

So whenever you are eating, chew more, because the enjoyment is just above the throat. Below the throat there is no taste—nothing of the sort—so why be in a hurry? Just chew it more, taste it more. And to make this taste more intense, do all that can be done. When you are eating something, first smell it. Enjoy the smell of it because half the taste consists of smell.

Many experiments have been done. If your nose is completely closed and then something is given to you, you cannot taste it. Then you will understand that the taste was more smell than taste. If your eyes are closed, you cannot taste it even that much, because the color, the appeal to the eyes, is no more there. They have done beautiful experiments: eyes closed, nose completely closed, and then they give you something; you cannot even tell what it is. They may give you an onion and you cannot say that it is onion because much depends on the smell. That's why when you have a cold you cannot enjoy food, because the smell is not there, the taste is not there. When people are suffering from a cold they start eating spicy food because only then can they feel a little tingling.

So smell the food, look at the food. There is no hurry . . . take time. Make it a meditation. Even if people think you

have gone mad, don't be worried. Just look at it from all sides. Touch it with closed eyes, touch it with your cheek. Feel it in every way; smell it again and again. Then take a small bite and chew it, enjoy it; let it be a meditation. A very small quantity of food will be enough and will give you more satisfaction.

THE SHADOW OF THE WHIP

Food cannot make you spiritual, but if you are spiritual your food habits will change.

Eating anything will not make much difference. You can be a vegetarian, and cruel to the extreme, and violent; you can be a non-vegetarian, and kind and loving. Food will not make much difference . .

So I say to you, if you become more meditative you will become more and more vegetarian automatically. You need not bother about it.

And only if this happens, that through meditation vegetarian food comes into you, not through mind manipulation, it is good. But manipulating by the mind, argument, reasoning that vegetarian food is good, that it will help you to gain spirituality, is not going to help anything.

Your clothes, your food, your habits of life, your style, everything will change. But this change is not basic. The basic change is going to be in you, and then everything else follows.

ROOTS AND WINGS

FOOL Jesus was called a fool, Saint Francis was called a fool; he himself used to call himself "the fool of God." Why have Jesus and Francis and people like them been called fools? Even they themselves have called themselves fools—for the simple reason that there is something which the fool can know and the knowledgeable can never know. The fool is innocent. The fool is not as foolish as the knowledgeable person is. Sometimes he seems to be wiser than your so-called wise people.

It was an ancient custom in almost all the countries of the world that every great king used to have a fool in his court. Why?—for the simple reason that sometimes the fool says things which the wise, the so-called wise, cannot say.

The fool is so innocent that he simply utters the truth. The so-called wise are cunning. They will not say the truth, they will say that which appeals. It may be a lie—and lies have great appeal because people live in lies. And particularly in the courts all kinds of lies remained prevalent. The king was surrounded by all kinds of cheats, all kinds of cunning people. Hence a fool was needed so that he could depend on the fool—he will not be cunning and he will say whatsoever is the case; he is so foolish that he will not be bothered about the consequences of it.

This is strange, but something significant to be understood. The fool was a necessary part in every king's court, and the fools have saved many kings many times. They have saved their kingdoms because their advice came from a state of not-knowing, utterly innocent. They have a clarity that the knowledgeable person cannot afford; he is clouded.

THE BOOKS OF THE BOOKS, Vol. IX

The fool is not necessarily the ignorant person, mind you. The fool may be a great scholar; the fool may be a famous pundit; the fool may be a well-known professor; the fool may have a Ph.D., a D.Litt. In fact, who else bothers about Ph.D.s? The fool can be very well-informed, but that makes no difference to his foolishness.

THE BOOK OF THE BOOKS, Vol. X

FORCES These are the five forces. The first force is intensity, totality. If you really want to have a transformed life, if you really want to become a light unto yourself, if you really want to know the ultimate ecstasy of being alive, then the first force is intensity, totality. Whatsoever you do, do it intensely, to the optimum. Don't be lousy, don't be lazy, don't be partial. Go into it wholeheartedly, let it become a total absorption.

If you dance, dance so totally that the dancer disappears and only the dance remains, and it will be a transformation. If you love, love totally, so totally that there is no lover found. The lover is found only if you are holding something back. That which you are holding back becomes the lover. If you are holding something back, that which you are

holding back becomes the dancer, the singer. If you are totally in the dance, in the song, in the love, who is left behind there to say, "I am the lover, I am the dancer? " Nothing is left.

And totality transforms. It is only at one hundred degrees intensity that one evaporates from the material into the spiritual, from the earth into the sky, from the ordinary into the extraordinary.

The second force is familiarization: do and be what you really want to do and be. Life is lived according to gestalts that you have created around yourself. If you really want to be something else, then familiarize yourself with it. If you want to play the guitar, practice. If you want to dance, practice. If you want anything to happen in your life, imbibe more and more of it and drop all that is against it. And the way to drop it is not to use it, because by using it you create ways for it come to you again and again and again.

The third force is the force of white seeds. "White seeds" is a metaphor . . . Don't go on cultivating the black seeds of anger, jealousy, hatred, possessiveness, domination. Drop all black seeds. Even if they arise, watch, absorb them in the heart, and they will become white seeds. And what are the white seeds? Love, compassion, service, sincerity, awareness: these are the white seeds. If one day you want to have white flowers in your life, you will have to sow white seeds.

And the fourth force is reproach—to completely abjure ego-oriented thoughts. Watch: whatsoever arises out of the ego, whatsoever is an ego trip, immediately disconnect yourself from it. Even to linger with it for a little while is dangerous, because lingering will give it energy. The moment you know it is an ego trip, immediately disconnect yourself.

And everybody knows when they are going on an ego-trip. It is not an art to be learned, everybody is born with it. You know it; you can go with it in spite of your knowing—that is another matter—but you know it. Whenever pride arises, whenever the ego raises its head, you know it. Cut that head immediately in a single blow.

And the fifth force is the force of the dedication of all virtue to the welfare of others. Whatsoever good happens to you,

immediately share it. This is one of the most fundamental things in Buddhism. Don't hoard it, don't be a miser. If love has arisen, share it, shower it. If you cannot find people, shower it on the trees, on the rocks, but shower it. Don't hoard it—because if you hoard it, it turns into poison; if you hoard it, it goes sour and bitter. Share it.

And the more you share, the more will be coming into you from unknown sources. Slowly slowly, you will be able to know the ways of inner economics. The outer economics is: hoard if you want to have things. And the inner economics is just the opposite: hoard, and you will not have it. Give, and you will have it; give more, and you will have more of it ..

All these five forces can be significant only if you behave, if you act according to them. If you simply contemplate over them they are meaningless, they will remain impotent. Actualize them in your life.

THE BOOK OF WISDOM, Vol. I

FORCING Remember this: never try to force anything upon you. That is the way to get divided, that's the way to become hopeless, and that's the way to miss the point. Your innermost being has to flow through you. You are only to remove the hindrances on the path. Nothing new is to be added to you. In fact, something minus, and you will be perfect. Something plus—no. You are already perfect

But why does man become so obsessed with an outer discipline? There must be a cause to it, a reason for it. The reason is there. The reason is to force anything from the outside seems easier, cheap, at no cost. It is as if you are not beautiful, but you can purchase a beautiful mask from the market and you can put it on your face. Cheap, not costly, and you can deceive others a little bit. Not long, because a mask is a dead thing and a dead thing can have an appearance of beauty, but it cannot be really beautiful. In fact you have become more ugly than you were before. Whatsoever your original face was it was at least alive, radiating life, intelligence. Now you have a dead mask and you are hiding behind it

To force anything from the outside seems, in the beginning, very cheap, but in the end it proves very fatal.

And people find it cheap because there are experts who go on telling them how to do it. A child is born and parents become the experts. They are not. They have not solved their own problems yet. If they really love the child they will not force the same pattern on him.

But who loves? Nobody knows what love is.

YOGA: THE ALPHA AND THE OMEGA, Vol. VII

FORGIVENESS Once Buddha said to one of his disciples who was asking, "Bhagwan, you always say forgive, but how many times?"

In fact, to ask that question is enough proof that the disciple has not understood. It is not a question of how many times; forgiveness simply means you accept the person as he is, you still love him the way he is. Forgiveness means that you don't judge him, that you are non-judgmental.

But ordinarily we think forgiveness means you know that he has done wrong, still you forgive him. First you judge and then you forgive. Your forgiveness is false.

Real forgiveness has no judgment. It never says, "No, you have done wrong, but still I forgive you." It simply accepts the person as he is. There is no grudge, no complaint, no grumbling. There is no question really of forgiving because there is no anger in the first place.

GUIDA SPIRITUALE

The ego lives on misery—the more misery the more nourishment for it. In blissful moments, the ego totally disappears, and vice versa: if the ego disappears, bliss starts showering on you. If you want the ego, you cannot forgive, you cannot forget—particularly the hurts, the wounds, the insults, the humiliations, the nightmares. Not only will you not be able to forget, you will go on exaggerating them, you will emphasize them. You will tend to forget all that has been beautiful in your life, you will not remember joyous moments; they serve no purpose as far as the ego is concerned. Joy is like poison to the ego, and misery is like vitamins.

You will have to understand the whole mechanism of the ego. If you try to forgive, that is not real forgiveness. With effort, you will only repress. You can forgive only when you

understand the stupidity of the whole game that goes on within your head. The total absurdity of it all has to be seen through and through, otherwise you will repress on one side and it will start coming from another side. You will repress it in one form; it will assert itself in another form—sometimes so subtle that it is almost impossible to recognize that it is the same old structure. It is so renovated, refurnished, redecorated, that it looks almost new.

The ego lives on the negative because the ego is basically a negative phenomenon, it exists on saying no; no is the soul of the ego. And how can you say no to bliss? You can say no to misery, you can say no to the agony of life. How can you say no to the flowers and the stars and the sunsets and all that is beautiful, divine? . . .

Jesus says "Forgive your enemies, love your enemies." And he is right, because if you can forgive your enemies, you will be free of them, otherwise they will go on haunting you. Enmity is a kind of relationship; it goes deeper than your so-called love . . .

Love, *your* so-called love, does not go very deep, it is only skin-deep, or maybe not even so deep. But your hate goes very deep—it goes as deep as your ego ..

The first thing to remember is: ego is the most negative phenomenon in existence. It is like darkness. Darkness has no positive existence; it is simply absence of light. Light has a positive existence; that's why you cannot do anything directly with darkness. If your room is full of darkness, you cannot put the darkness out of the room, you cannot throw it out, you cannot destroy it by any direct means . . . But do something with light; nothing can be done with darkness directly. The negative does not exist—neither does the ego . . .

People go on carrying things that they hate. They live in their hatred. They go on fingering their wounds so that they don't heal; they don't *allow* them to heal—their whole life depends on their past.

Unless you start living in the present, you will not be able to forget and forgive the past. I don't say to you: Forget and forgive all that has happened in the past; that is not my approach. I say: Live in the present; that is the positive way to approach existence. Live in the present. That is another

way of saying: Be more meditative, more aware, more alert, because when you are alert, aware, you are in the present.

Awareness cannot be in the past and cannot be in the future. Awareness knows only the present. Awareness knows no past, no future; it has only one tense, the present. Be aware, and as you start enjoying the present more and more, as you feel the bliss of being in the present, you will stop doing this stupid thing that everybody goes on doing. You will stop going into the past. You will not have to forget and forgive, it will simple disappear of its own accord. You will be surprised—where has it gone? And once the past is no longer there, the future also disappears because the future is only a projection of the past. To be free from the past and future is to taste freedom for the first time, is to taste God. And in that experience one becomes whole, healthy; all wounds are healed. Suddenly there are no longer any wounds; you start feeling a deep well-being arising in you. That well-being is the beginning of transformation.

TAO: THE GOLDEN GATE, Vol. II

FORM We are not separate. The very idea of being separate is false. But we can live in that false idea, and to live in the false is to suffer. To live in the real is to celebrate.

We have to disappear into the ocean like a dewdrop slipping from the lotus leaf. Only a contented heart is capable of disappearing into the ocean of the whole. But one does not lose anything, one gains. Of course one disappears as a dewdrop, but one becomes the ocean. It is not a loss, it is immense gain. Of course before you have entered the ocean there is fear that you will be losing your identity. Even the dewdrops must be trembling, afraid, trying to cling to the lotus leaf. And that is the fear of all human beings. We are clinging to our boundaries, we are clinging even to our chains, because we think they are our identity. Our name, our form, they are all invented things. We come in the world without any name and no form is ours.

THE SOUND OF ONE HAND CLAPPING

The cloud has no fixed form. It constantly changes, it is never the same for two consecutive moments. So is the case with love, And we all try to give it a certain form and shape.

We are trying to do the impossible; then we fail, then frustration is the result. Love never frustrates anybody. It is our expectations, impossible expectations of love, which create frustration.

Never try to give a form and a shape to your life. Allow it to remain shapeless, formless, because it is not a thing, it is an experience. It cannot be defined, and it is not gross; it is very subtle, the subtlest experience of life.

SCRIPTURES IN SILENCE AND SERMONS IN STONE

God has no form, although all forms are his. This paradox becomes possible only because he has no form. If he had any particular form then he could not have all the forms. He is liquid, utterly liquid. Because he is formless he can move into all forms, he can take on all forms, and yet he is unexhausted by the forms. He is inexhaustible energy.

Matter has form, energy has no form—and God is energy. In fact matter is an illusion. It exists not, it is only an appearance. This has been said by the mystics for centuries but now scientists have agreed to it, on scientific grounds too, that matter does not exist. It is only energy moving with such speed that you can't see the movement; hence you feel as if nothing is moving. It is like an electric fan going at full speed: you can't see its blades. But that is nothing. The speed with which the energy is moving is tremendous. It is the speed of light: one hundred and eighty-six thousand miles per second. With such tremendous speed, disappearance of matter arises. You can see the wall because you can't see the movement of the atoms, but in fact there is no matter.

Friedrich Nietzsche has declared "God is dead" hoping that science would prove there is no God. But within one hundred years, just the opposite has happened; God is not dead, but matter is dead. Matter is not even dead, it is no more. The concept of matter has disappeared from modern science and God is fully alive, more alive than ever.

Look into forms for the formless, seek and search for the formless—both outside and inside. You also don't have any form; look within and search for the formless. The day you contact the formless is the greatest day of your life. After that experience, after that impact, one is never the same

again; then all values change, all visions change. You start living on a totally different plane: the plane of deathlessness, the plane of timelessness. You enter into eternity. And to be part of eternity is the enquiry, the intrinsic enquiry of every being. Unless it is fulfilled one remains in a deep anguish, in deep discontent. And this can be fulfilled—it is our birthright—because we are it.

SCRIPTURES IN SILENCE AND SERMONS IN STONE

FOUNDERS, RELIGIONS My whole effort here is to help you to make a silent lake of your consciousness. And it is possible. If it can happen to me, it can happen to you. I don't claim any extraordinariness.

Religions have done a great harm to humanity by claiming extraordinariness for their founders—because if Jesus is the son of God, then of course, he can be silent. But we are ordinary human beings; how can we attain to that height? That is his special privilege. All that we can do is worship him. We can be Christians, we cannot be Christs. That is the conclusion of the whole of human history.

Krishna is God's incarnation, so perhaps he can make it possible to be a no-mind. But how can we make it?—we are just ordinary mortals, we are not incarnations of God.

These foolish ideas, that their founder is special, have been promulgated by all religions, propagated by all theologies. Once you make the founder of a religion special then he becomes absolutely useless and disconnected from humanity.

I am a very ordinary person, just like you: no son of God, no incarnation of God—all that is bullshit,

THE MIRACLE!

FREEDOM One remains in need of the other to that point, up to that experience, when one enters into one's own innermost core. Unless one knows oneself one remains in need of the other. But the need of the other is very paradoxical; its nature is paradoxical.

When you are alone you feel lonely, you feel the other is missed; your life seems to be only half. It loses joy, it loses flow, flowering; it remains undernourished. If you are with the other, then a new problem arises because the other starts

encroaching on your space. He starts making conditions upon you, he starts demanding things from you, he starts destroying your freedom—and that hurts.

So when you are with somebody, only for a few days when the honeymoon is still there . . . and the more intelligent you are, the shorter the honeymoon will be, remember. Only for utterly stupid people can it be a long affair; for insensitive people it can be a lifelong affair. But if you are intelligent, sensitive, soon you will realize that—what have you done? The other is destroying your freedom, and suddenly you become aware that you need your freedom because freedom is of immense value. And you decide never to bother with the other.

Again when you are alone you are free, but something is missing—because your aloneness is not true aloneness; it is only loneliness, it is a negative state. You forget all about freedom. Free you are, but what to do with this freedom? Love is not there, and both are essential needs . . .

You can go to any monastery and look at the monks and the nuns; their life *is* ugly. It stinks of death; it is not fragrant with life. There is no dance, no joy, no song. All songs have disappeared, all joy is dead. They are paralyzed—how can they dance? They are crippled—how can they dance? There is nothing to dance about. Their energies are stuck, they are no longer flowing. For the flow the other is needed; without the other there is no flow.

And the majority of humanity has decided for love and dropped the idea of freedom. Then people are living like slaves. Man has reduced the woman to a thing, a commodity, and of course the woman has done the same in her own subtle way: she has made all the husbands henpecked . ,

Man has reduced woman to a slave and the woman has reduced man to a slave. And of course both hate the slavery, both resist it. They are constantly fighting; any small excuse and the fight starts.

But the real fight is somewhere else deep down; the real fight is that they are asking for freedom. They cannot say it so clearly, they may have forgotten completely. For thousands of years this is the way people have lived. They have seen that their fathers and their mothers have lived the same way, they have seen their grandparents have lived

in the same way ... This is the way people live—they have accepted it. Their freedom is destroyed.

It is as if we are trying to fly in the sky with one wing. A few people have the wing of love and a few people have the wing of freedom—both are incapable of flying. Both the wings are needed . . .

Love is a natural need; it is like food. If you are hungry, of course you will feel a deep unease. Without love your soul is hungry; love is a soul nourishment. Just as the body needs food, water, air, the soul needs love. But the soul also needs freedom, and it is one of the most strange things that we have not accepted this fact yet.

If you love there is no need to destroy your freedom. They can both exist together; there is no antagonism between them. It is because of our foolishness that we have created the antagonism

Love the person, but give the person total freedom. Love the person, but from the very beginning make it clear that you are not selling your freedom.

And if you cannot make it happen in *this* commune, here with me, you cannot make it happen anywhere else. This is the beginning of a new humanity. Of course it is only a seed now, but soon you will see it grow into a vast tree.

But we are experimenting upon many things. One of the dimensions of our experiment is to make love and freedom possible together, to make their coexistence possible. Love a person but don't possess, and don't be possessed. Insist on freedom, but don't lose love! There is no need. There is no natural enmity between freedom and love; it is a created enmity ..

It is only a conditioning, it can be dropped. Just you need a little meditativeness, Meditation simply means the process of unconditioning the mind. Whatsoever the society has done has to be undone. When you are unconditioned you will be able to see the beauty of love and freedom together; they are two aspects of the same coin. If you really love the person you will give him or her absolute freedom—that's a gift of love. And when there is freedom, love responds tremendously. When you give freedom to somebody you have given the greatest gift, and love comes rushing towards you ..

And a man who is full of love *and* free is the most beautiful phenomenon in the world. And when two persons of such beauty meet, their relationship is not a relationship at all. It is a relating. It is a constant, riverlike flow. It is continuously growing towards greater heights.

The ultimate height of love and freedom is the experience of God. In God you will find both: tremendous love, absolute love, and absolute freedom.

I AM THAT

Freedom is the foundation of life and freedom is the ultimate goal too. Freedom is the source and freedom is the goal. Use freedom to be free from all bondage. Use freedom to become ultimately free. Use freedom to become freedom itself.

THE BOOK OF THE BOOKS, Vol. XII

Remember these two expressions: freedom of the self and freedom from the self. The second is the meaning of absolute freedom, not the first. Freedom of the self again simply means the ego has come from the back door. Freedom from the self itself is total freedom, absolute freedom. When you are not, you are really free.

It is a paradox; when you are, you are in bondage, because your mind is a bondage, your ego is a bondage. When you are not, your imprisoned splendor is released.

I AM THAT

God is freedom. Freedom is another name for God and a far better name! The priests have used God to create a slavery in people's minds. In the name of God they have exploited humanity for centuries. Hence I insist again and again that God is freedom, religion is freedom. And if anything makes you a slave then it is not religion and it has nothing to do with God.

EIGHTY-FOUR THOUSAND POEMS

Sannyas is the beginning of freedom: freedom from politics, freedom from religion, freedom from all kinds of bondages. It is entering into universality, it is dropping the local boundaries. A sannyasin is neither an Indian nor an American nor a Greek, he is simply human. He is neither

white nor black because he is not the body, and he is not a Christian or a Hindu because these ideologies exist only in the mind and sannyas means disidentification from the mind.

The moment you know "I am neither the body nor the mind," you have become free. And freedom brings peace, bliss and ultimately God.

*IF YOU CHOOSE TO BE WITH ME,
YOU MUST RISK FINDING YOURSELF*

FRIENDLINESS Friendship is a relationship. You can be in that relationship with a few people. Friendliness is a quality, not a relationship. It has nothing to do with anybody else, it is basically your inner quality. You can be friendly even when you are alone. You cannot be in friendship when you are alone—the other is needed—but friendliness is a kind of fragrance. A flower opens in the jungle, nobody passes by—still it is fragrant. It does not matter whether anybody comes to know of it or not, it is its quality. Nobody may ever come to know about it, but that does not matter; it is rejoicing.

Friendship can exist only between one man and another man or at the most between a man and an animal—a horse, a dog. But friendliness can exist even with a rock, with a river, with a mountain, with a cloud, with a faraway star. Friendliness is unlimited because it is not dependent on the other; it is absolutely your own flowering.

So remember, a sannyasin has to be friendly, just friendly to all that exists. And in the friendliness you will find all that is worth finding. You will find the ultimate friend through friendliness.

GOING ALL THE WAY

Love is freedom from being an animal. It is the birth of the human being. There is still a higher peak than love, because love, although it is far more beautiful than lust, tremendously pregnant with creativity, has still some hangover of lust remaining with it. It has come out of lust. Something of lust follows it like a shadow. It becomes a shadow but it is there and it goes on affecting. That's why

love is possessive, jealous, envious. These are ugly traits, they are hangovers of the past. They destroy the beauty of love. And as love starts settling, these things start raising their heads.

So love is beautiful only when the honeymoon is on. And it is not long; it comes and goes so quickly that when it goes then only you know it was there. And then there is something which is not love: the shadow starts possessing you.

One can rise a little more. When love becomes friendliness ... I am not even calling it friendship, because that may give you the idea of a relationship. I call it friendliness . . . When love becomes just a friendliness, no possessiveness, no jealousy, no desire to dominate; when love starts giving freedom to the other, total freedom, unconditional freedom, then it becomes friendliness. And that is the highest human consciousness can reach. Very few people have known friendliness. Their names can be counted on the fingers. It is a sad thing that such a vast humanity goes on missing their own intrinsic potential.

My sannyasins have to transform lust into love, love into friendliness. The moment you have reached to the state of friendliness you have arrived home.

THE SOUND OF ONE HAND CLAPPING

FRIENDSHIP Kabir calls you "friend"—that's how all the Buddhas have always felt. The disciple thinks, "Buddha, Krishna, Christ or Kabir, they are Masters and we are disciples." From the disciples' side this is so, but how is it from the Master's side?

The Master knows there is no Master and *no* disciple. The Master knows that it is a company of friends. The Master is not holier-than-thou; the Master has no superiority complex. The Master is a nobody; the Master is just ordinary, but his ordinariness is luminous. The whole existence is either ordinary or extraordinary—but the whole. It is not that a few things are ordinary and a few things are extraordinary. For the Master, everything is unique. His reverence for life is infinite.

When a disciple comes and bows down to the Master,

deep down the Master is also bowing down to the disciple, His bowing down may not be visible, because he is not visible; his gestures are invisible. The disciple slowly slowly becomes capable of deciphering, slowly slowly capable of decoding—slowly slowly he understands that the Master loves him, that the Master thinks of him as a friend, as a beloved.

THE FISH IN THE SEA IS NOT THIRSTY

See also Friendliness

FRUSTRATION Living an unconscious life you can go on changing from one work to another; it is not going to help. Maybe for a few days when the work is new and there is excitement you may feel good. You may again project your illusions, you may again start expecting: "This time it is going to happen. Maybe it has not happened up to now, but this time it is going to happen." Again you will be frustrated. Every expectation is bound to bring frustration.

A man of consciousness lives without expectations, hence he cannot feel any frustration ever. Sooner or later, when the honeymoon is over, you will feel frustrated. And how long can the honeymoon go on? And each time the frustration is going to be bigger because your failures are piling up; it is becoming a mountain. And you have failed so many times that deep down somewhere the lurking fear is always there; even while you are on a honeymoon, deep down the fear is there that it is not going to be very different. You hope against hope. You have to hope to live, otherwise you will have to commit suicide.

So people go on changing their jobs, they go on changing their hobbies, they go on changing their wives, their husbands, they go on changing their religions. They go on changing whatsoever they can change—in the hope that this time something is going to happen. But unless *you* change, nothing is going to happen.

It is not a question of changing something on the outside—you remain the same! ...

Unless you become conscious why you do a certain thing, why you choose a certain person, certain work, a certain

job, a certain woman, a certain man, you are bound to remain frustrated. Again and again you will miss the meaning of life.

Life is just an empty canvas; you have to paint the meaning on it. Whatsoever you paint will be the meaning of it.

Rather than changing things—any other direction, dimension—change your consciousness. The change has to be inner: only inner change can change something. Otherwise all changes are false, pseudo; it appears that something is changing, but nothing ever changes. Become conscious.

ZEN: THE SPECIAL TRANSMISSION

Frustration comes as a shadow of success. In the East there is no frustration because there is no success, so the shadow is missing. In the West there is great frustration because the success has come; all that man ever needed *is* available, and there is contentment. Success has failed—that's the frustration.

But that's also the point of sannyas, meditation, religion. Yes, you can become frustrated and you can become violent because all that you have hoped for has failed—you have succeeded, and nothing has succeeded—great frustration arises in you—you can become murderous, you can become suicidal. But the other possibility is also there, you can start thinking in a totally new way: that success cannot be in the outer world, that success has to be something inner, that you were rushing in a wrong direction. Your direction was wrong; that's why you have failed.

In the West, because of frustration, people are becoming more and more interested in meditation, prayer, contemplation. That too is part of the same frustration. My own observation is a person becomes a meditator only when there are only two possibilities: suicide or transformation.

When in the outside world there seems to be only suicide and nothing else, then one turns in. Only at that point, at that peak of frustration, does one turn in. The turning in cannot happen in a lukewarm person; it happens only when things are really hot and there is no way outside anymore, all ways have proved false. When you have been frustrated totally by the outside world and all exterior journeys, when

all extroversion seems meaningless, only then does the desire, the longing for an inner pilgrimage open up.

It has always been so. It is only at the extremes, when life faces a crisis, that transformations happen. Water evaporates at a hundred degrees; that much heat is needed. The West has created that much heat of frustration. A few people will become violent, a few people will become murderous, a few people will become suicidal, but the major part of humanity will start turning in.

THE SECRET

FUCK It is one of the most beautiful words. The English language should be proud of it. I don't think any other language has such a beautiful word.

One Tom from California has done some great research on it. I think he must be the famous Tom—of Tom, Dick and Harry fame. He says:

One of the most interesting words in the English language today is the word "fuck". It is one magical word: just by its sound it can describe pain, pleasure, hate and love. In language it falls into many grammatical categories. It can be used as a verb, both transitive (John fucked Mary) and intransitive (Mary was fucked by John), and as a noun (Mary is a fine fuck). It can be used as an adjective (Mary is fucking beautiful). As you can see, there are not many words with the versatility of "fuck".

Besides the sexual meaning, there are also the following uses:

Fraud: I got fucked at the used car lot.

Ignorance: Fucked if I know.

Trouble: I guess I am fucked now!

Aggression: Fuck you!

Displeasdre: What the fuck is going on here?

Difficulty: I can't understand this fucking job.

Incompetence: He is a fuck-off.

Suspicion: What the fuck are you doing?

Enjoyment: I had a fucking good time.

Request: Get the fuck out of here!

Hostility: I am going to knock your fucking head off!

Greeting: How the fuck are you?

Apathy: Who gives a fuck?

Innovation: Get a bigger fucking hammer.

Surprise: Fuck! You scared the shit out of me.

Anxiety: Today is really fucked.

And it is very healthy too. If every morning you do it as a Transcendental Meditation—just when you get up, first thing, repeat the mantra "Fuck you!" five times—it clears the throat. That's how I keep my throat clear.

THE BOOK OF THE BOOKS, Vol. VI

FULFILLMENT Just today I was reading about an old man, ninety-five years old. He was asked what was the secret of his long life and his health. He said, "I feel a little embarrassed to say the truth. The truth is that I have been getting life from the trees. I hug them and suddenly subtle flows of energies start entering my body. They have kept me alive and full of juice." And my own observation is that he is right. He may not be able to prove it scientifically but sooner or later it will be proved scientifically too: if you love a tree, the tree responds, if you love a rock even the rock responds.

Experiment with love in as many ways as possible and you will become richer every day. You will find new sources and new ways to love, new objects to love. And then ultimately a moment comes when one simply sits with no object of *love*, simply loving—not loving to somebody, just loving, just full of love, overflowing with love. And that is the state of enlightenment. One is fulfilled, utterly contented, one has arrived. The feeling, the constant feeling that something is missing is, for the first time, no more there.

And that is the greatest day in one's life, when you can feel nothing is missing, nothing at all. You search and you cannot find anything missing, all is fulfilled. That man has lived life truly. Others are simply wasting it, wasting a golden opportunity.

My sannyasins are not to waste this opportunity. It has to be used to the full. We have to squeeze the juice of each and every moment to be the fullest!

THE MIRACLE!

FUTURE We are always thinking in terms of the future.

Stop thinking in terms of the future; that is the way of the mind to live, to prolong, to get nourished. The future is the food of the mind. The moment you become decisive about the present, the mind has started dying. It is the beginning of the end, the end of the mind. And the end of the mind is the beginning of your real existence, your real life.

THE BOOK OF THE BOOKS, Vol. XII

One problem is the past, another problem is the future. In fact, deep down they are not two problems but two aspects of the same problem. The past creates the future. You lived a beautiful moment; now it has become a memory in you and you would like to repeat it. That is the future. You lived a moment of sadness and you would *not* like to repeat it; that is the future.

Your past is deciding your future. Your future is going only to be a modified past: a few things dropped, a few things added, but nothing really new. It cannot be new because it is a projection of the past. From where can you bring the new? You can think only that which you know. Knowing cannot enter into the unknown; knowing remains confined to the known. And whatsoever you have known in your life, that will decide what you would like to be in the future. So it will really be a repetition of the past and you will move in a wheel. You will not grow; you will only move in a circle, you will go into circles.

That's how people are going, because the mind asks for repetition. It wants the same again and again if it likes it. If it does not like it, then it never wants it. If we become so obsessed with repetition we will miss the whole joy of life, because we will become mechanical. Repetition creates a mechanical life; it reduces you to a robot. The past has to be dropped; the future has not to be thought about. How can we think about it?—it has not yet come. We can only wait. We cannot project, we cannot demand, we cannot ask how it should be. We can only wait. We can be expectant . . . but without any expectations.

That pure waiting, with no idea of what is going to happen next moment, but waiting alert, watchful, that "Whatsoever is going to happen, I am going to live it in its totality" . . . that makes you a sannyasin.

A consciousness free from the past and the future is a consciousness that knows what freedom is and that knows what love is and that knows what bliss is. And the consciousness free from the past and the future becomes very simple and very spontaneous. And also life becomes tremendously intense and total, because there is only this moment so your whole energy pours into it. When you have a long past your energy is spread all over it. And projected by the past is a long future; your energy is spread all over it. You don't have much energy to live in this moment . . .

It is far better to live a single moment of totality than to live for thousands of years dragging, pretending, just hoping that something will turn up tomorrow. But tomorrow never comes! That which always comes is today.

So we have to learn the art of living today, without any past and without any future. This moment is all—there is no other moment. God knows only the present, and if we also know only the present, then the meeting ..

SNAP YOUR FINGERS, SLAP YOUR FACE AND WAKE UP!

See also Times, 3rd Series

G

GACHCHAMI See Disciple

Refuge, 3rd Series

Surrender, 3rd Series

GAMBLING You are very clever and your cleverness is protecting you—this protection is against you. But you are very clever; you only go so far. You are not a gambler, you are a businessman—and the game I am playing here is for gamblers. So become a gambler, otherwise you will not feel connected. Take some risks! You don't take any risk! You go in a very guarded way ... watching, and whatsoever you do, you do when your reason is satisfied about doing it. So

you don't take any risk, and without risk nothing is going to happen . .

You are very rational, you move through the head in a very calculative way. Nothing will happen, because love or meditation or prayer or God are all gamblings—very risky things. One has to go headlong; knowing that one may be just a loser, knowing that all may be lost, knowing that this may be foolish, one still goes.

It is a very blind game—life is a blind game, and clever people miss it. Sometimes fools reach and the so-called wise just go on standing on the bank. They want to make everything sure about the other shore. They don't want to move into the river. They are afraid to lose this shore, so they want everything to be certain about the other shore. But nothing can be made certain from here—you have to go there. And the other shore will become visible only when this shore is lost.

There will be a time when you will be just in the middle of the river and no shore will be seen, neither this nor that, and that is the point where a Master is needed.

That is the meaning of surrender—that you trust something which you cannot see.

WHAT IS, /S, WHAT AIN'T, AIN'T

GAME Gurus and disciples are mind phenomena. Because your mind needs gurus, there are gurus. You create them. Because you want to be taught, there are teachers. You need them.

This is a game. When I say marriage is a game, don't think that I would not say that "guru and disciples" is not a game. It is a game. Some people enjoy it, so they play it. If you enjoy it, play it deeply; if you don't enjoy it, forget it. But this is one of the most beautiful of games. It goes even deeper than marriage.

It is one of the most beautiful, most refined of games—and only when a culture reaches the peak does this game develop, never before. So, really, only in India has the game developed. The game of the guru and the disciple came into being here. Now the West is discovering it for the first time because now the West is reaching to a peak. This game

is the most luxurious. It is not ordinary, so only people who can afford it can play it. And if you know that this is a beautiful game and you enjoy it, you can play it. But don't get serious about it. And disciples can be forgiven if they are serious, but when teachers are serious it is absurd. It cannot be forgiven if they are not even aware that this is a game.

In reality all games disappear, but for the mind, games exist. By this I am not saying that you should stop playing, I am only saying that you should become aware that this is a play and then if you enjoy it go on playing it. If you don't enjoy it, then stop. Once you become aware that everything in life, every relationship, is a sort of game, you are already free, because you are in bondage only because of the seriousness. You are in bondage because you think everything is so serious. Nothing is so serious. But it is difficult to conceive of this whole life as a game.

Why is it so difficult? Because then the ego falls flat. If everything is a game, the ego cannot stand. The ego needs food. Seriousness is the food. It feeds on it. So when you become a disciple, if you are just playing, your ego cannot get strong through it because you know that this is a play ...

But you cannot understand non-seriousness. The ego doesn't know that language. Every religion is born as a play, and every religion becomes a church, very serious, deadly serious. Every religion is born as a dance, as a song, as a festivity, and then everything goes dead and serious. Religion cannot be serious really. It must be ecstatic. It must be the highest peak of bliss. How can it be serious? .

But this is how it will be always. When I am no more, you will turn it into a serious thing. You will give explanations of what the real meaning is. But the real meaning is always obvious, there is no need to give any explanation. All explanations are to explain away—to bring in something which was not there.

Gurus, disciples, awakened ones and ignorant ones . this is a great play, a cosmic play. Ignorant ones need awakened ones; awakened ones cannot play solo, alone—they need ignorant ones. But the Master knows that this is a play and is not serious about it.

I was never interested in any game. When I was in high school my principal called me. He said, "You never participate in any game."

I said, "You show me any intelligent game and I will participate."

He said, "What do you mean, 'intelligent game'?"

I said, "This volleyball is so foolish. Why should I throw the ball over the net to the other side and they throw it to my side. They can have one ball, I can have one ball. They go home, I go home. Keep your balls and do whatsoever you want to do with them—hug them, kiss them! Why this nonsense? And what is there so much excitement about? I can't see any point in it!"'

He looked at me, puzzled. He said, "Your point is right, but I have never looked at it from this angle. Yes, what exactly is the excitement about? But please don't say it to anybody. If you don't want to participate, don't participate, but keep quiet. Don't destroy others' joys."

So I was the only one in my school who was freed on the condition that I would not tell anybody that this was all nonsense, that I would not propagate my idea.

TAO: *THE GOLDEN GATE*, Vol. 1

GAP So I have to use language, knowing well that this is a necessary evil, knowing well that you have to transcend it, knowing well that that which is worth saying cannot be said in it, knowing well that the moment you utter a truth the very uttering falsifies it. But before you become capable of understanding silence, that communion from heart to heart has to happen.

So I talk to help you towards silence. By my talking you will not understand silence, but by my talk you may have a taste, a fragrance. By my talk you may be able to listen to the silence that is bound to be there between two words, the silence that is bound to be there between two sentences.

Whatsoever I say is not important: the gap between is important. Don't pay too much attention to what I say. The words are like two banks of the river; the banks are not the river—don't get too attached to the banks. They don't quench your thirst. Forget the banks; just look in between. The gap,

the silence between two words is the river. That's what I am trying to convey to you.

I know you listen to the words, you don't listen to the silence. The gestalt has to be changed. But one day it happens. If you go on listening, one day it happens. Suddenly one day, unaware, you are caught. Suddenly, for the first time, words are no more important, but the being that I am touches you. The ears go on listening to the words but the heart is moving in some unknown direction.

It cannot be planned to happen, but it happens. That's why in the East *satsang* has been praised so much. *Satsang* means to be with a Master. When he speaks, to be with him. When he sits, to be with him. When he looks at you, to be with him. When he does not look at you, then also, to be with him—just to have a feeling flow between the one who knows and the one who is seeking. One day something tunes in—and that day is unpredictable; nothing can be done about it. The more you do anything about it the more you will be missing it.

So just go on listening to my words, but by and by shift your emphasis to the silent gaps. Sometimes I am not saying anything. Sometimes I just look at you. There exactly, precisely there, is the message.

THE TRUE SAGE

For example, this is happening: for a moment you feel that the mind is not there and then it is there. If you look at the second thing you will feel frustrated. That is your choice. If you look at the first thing, you will feel very very grateful, very thankful, that even for a moment the clouds were not there and you had a glimpse of the sky.

You cannot remember what the glimpse was because it was so small. The gap was so fleeting that by the time you became aware that the mind was not there, the mind had returned. Even for a small fragment, a split second, the clouds were not there and you saw the sky. You cannot remember, but something has happened. Now don't pay much attention to the mind coming back. Pay more attention to the moment when the mind went away and was not there, and then you will feel blissful

BELOVED OF MY HEART

Between two breaths, ingoing, outgoing, there are two pauses. When the in turns into out there is a pause, when the out turns in there is a pause. You watch it ...

Buddha used that method very, very profoundly, and thousands of people arrived to that pause. It is one of the most ancient and most deep-going processes of meditation. And then you can watch in many other things, because that moment comes in many ways. One thought moves, another has not come in yet, and there is a pause between two thoughts, just a small gap. That gap . . . move into that gap, be in the gap, and the whole world stops. And you will find it in many ways. For example, making love to a woman you come to a peak, the energy goes on building up, building up, building up. There comes a moment from which you cannot return, the point of no return. That is the moment when you have been taken possession of by the whole. You are no more there, the ego disappears. That is the beauty of making love. There is a point from where you can come back, you can stop the whole process, but there is a point just beyond that from where you cannot come back. You have gone too far, there is no way to return, you have to go through the whole process. Between these two moments, the gap. You can turn back, if you want you can stop love-making; and the next moment you cannot turn back, there is no possibility of turning back. You have to go through the whole process of orgasm. Between these two there is a gap. Find that gap, and the whole world stops there.

Then again when you have reached to the climax and the ejaculation happens and the orgasm happens, before you start returning from the peak—you have reached the peak and then the return—between these two, again the gap. Find the gap, and you will have found the very secret of meditation. Tantra has used these gaps as meditation and they are the greatest. The gap that you will find in breathing is not such an intense gap, because breathing is such an ordinary phenomenon, taken for granted. If you look between two thoughts in the mind you will find the gap. But the gap that you will find in your sexual orgasm will be most intense, because that is the most intense experience of your life—where you again go wild, where you again explode into thousands of pieces. You fall altogether in parts, you fall

apart. The ego simply becomes fragments, all disappears for a moment. You are no more there and yet something is. That "something" is your reality, your essential reality.

THE WISDOM OF THE SANDS, Vol. II

GAP, GENERATION A child only has the future, he has no past. Hence, a child never thinks in terms of nostalgia. There is nothing at his back. He is so fresh that he has no memories. The young man lives in the present. The present is so beautiful; the past was only childhood, a preparation at the most. And the young man does not bother about the future—one starts thinking of the future when the present starts slipping out of one's hands.

The old man thinks only of the past; he has no future. There is only death, a dark night waiting for him. He wants to avoid it. The only way is to turn his back to the future and look at the past. The child looks towards the future, the old man towards the past; the young man remains in the present.

Youth is a new phenomenon. In the past the child used to go from childhood to old age; youth was not a stage at all. In poor countries it is still so. You can see in the aboriginal tribes of poor countries, children six years old, five years old, working like old men. Seven years old, eight years old, and they are already burdened with worries. They will not have a chance to be young. Hence, in the past there was no generation gap. The generation gap is a new phenomenon, a very significant phenomenon. This is the first time it has happened, this is the first time we have been able to afford it. It belongs to an affluent society, it belongs to a certain richness, when the generation gap appears.

The child and the old man are facing each other—there is no gap. The child looks to the future, the old man looks to the past. Hence, you will always find a great friendship between children and old people. They are facing each other. That has always been the case—children and old people live together. There was no gap.

The youth is a new phenomenon in the world. He is neither a child nor an old man. He is breaking new ice. He is trying to live now, here.

THE GOOSE IS OUT

GATE Just the other day somebody asked: *Bhagwan, you say, 'I am the gate.' I have come here, I love you. I have come from far away, but I am not a sannyasin and I am not being allowed to see you.* Then why do you say, '*I am the gate' if I am not allowed to come through you?*

You are allowed to come through me, but a few things you will have to leave at the gate: your shoes, your heads . . . That's what sannyas is. These are your two extremes, your two polarities: the shoes and the head. Leave both the extremes outside, then you are balanced. The very word "sannyas" means a state of equilibrium, of balance, of absolute balance.

I am the gate, but I am the gate only for those who are ready to pass through me. You have to pay the price—sannyas is the price. And if you love me, then love is always ready to sacrifice. And I am not asking for your money, I am not asking for your house; I am not asking for anything of this shore from you. I am asking only for that which you don't have but you believe that you have. I am asking only for the false things: your beliefs, your ego, your hates, your passion, your desires, your lust, your greed. I am asking for all your diseases! Give all your diseases to me; that's what sannyas is all about. Then I am the gate and I am ready. Come through me and you will find that for which you have been seeking for lives together.

THE BOOK OF THE BOOKS, Vol. X

GENTLEMAN Remember this word "gentleman". That is the highest value in Confucian ethics—the gentleman. And who is a gentleman?—a phony person. Who is a gentleman?—a hypocrite. Who is a gentleman?—one who is masked in manners, etiquette, character; who is conventional, traditional. A gentleman is not an individual, he is just a member of a society. He does not exist on his own; he has no life of his own. He exists only as a part of society, so whatsoever the society allows is his life, and whatsoever the society does not allow he denies himself; he chooses society instead of nature. That is what a gentleman does: he chooses man-made law against God-made law. A gentleman is one who has betrayed God, a gentleman is one who has chosen society. And the society is neurotic, and the society is ill,

and the society is not normal at all. No normal society has yet existed on the earth. Only rarely have a few individuals been normal. Society is abnormal—a great crowd of mad people. The gentleman is one who follows this crowd. A gentleman has no soul. Of course, the society respects him tremendously, the society has to respect this man, the society calls him the *mahatma*, the "saint", the "sage". The society respects him because the man has sacrificed his life for society . . .

"Gentleman" means one who has been persuaded by the society to sell his authentic being and to borrow a false mask from the society ..

A gentleman cannot find rest even in life, a gentleman is very much repressed. A gentleman has not allowed his whole being free play; he has denied a thousand and one things, those are boiling within him—how can he find rest? And if you cannot find rest in life, how are you going to find it in death? Then don't befool yourself, this is opium: you hope that something will happen in death which has never happened in life, you are under a drug.

The gentleman has never loved as he wanted to love, the gentleman has never been angry, the gentleman has never hated anybody—not that he has not hated, he has not shown it. All that the gentleman can do is to change his expressions; the inner being is never changed. Anger arises in him but he does not show it, he represses it. So he goes on and on accumulating a thousand and one things inside him which create the chaos, which are boiling inside. He can burst any moment—a gentleman is a dangerous person to live with. Never live with a gentleman, or with a lady. A woman is beautiful, a lady is ugly. A woman is natural, a lady is fabricated . . .

The gentleman is an inauthentic person. Never be a gentleman, never be a lady. Be human beings. These are roles, actings. Be true—it is *your* life. Be authentic so that it can grow, because all growth happens only when you are true and authentic. Maybe you will have to pay much—one has to pay; maybe there will be pain—all growth is through pain; maybe you will always be in difficulties, but nothing to be worried—they are worth it.

GENTLENESS Gentleness is one of the most divine qualities because the first requirement for being gentle is to drop the ego. Ego is never gentle. Ego is always aggressive, it cannot be gentle. It is never humble. It is impossible for it to be humble. Its whole project crumbles if it becomes humble. And gentleness is the way to God.

One should be more like water than like rock. And remember always, in the long run, the water becomes victorious over the rock. One should be feminine rather than masculine. To be feminine is to be gentle. Hence even if a man becomes gentle he starts having the grace of a woman. And if the woman becomes hard, aggressive, violent, then she loses all gentleness, she becomes masculine.

Fredrich Nietzsche condemned Jesus and Buddha for being feminine. I don't condemn them but I agree with him: they were really so gentle that it is absolutely true to call them feminine. I take it as a compliment, not as a condemnation.

A sannyasin has to be gentle. He is not a soldier, he is not a rock. He is water, his way is the watercourse way.

THE MAN IS AN ISLAND

GIFT Whether the gift is God's or not will be decided only by your own experience. But one thing is certain—that everything is a gift. And of tremendous significance, of immense value. Immeasurable value, inestimable value.

What can be more precious than life? What can be more precious than love? What can be more precious than the experience of bliss or silence or poetry or music? There cannot be anything more precious than these things. And life is full of so many beautiful experiences, one cannot count them. The whole path of life is studded with diamonds and emeralds and pearls. Eighty-four thousand poems every day . . . In fact every moment poems are showering on you from every direction, every dimension. But we are so utterly insensitive that we are not aware of anything. We go on living in our dark misery, in our dark holes.

There are very few men in the world. There are millions of mice but not men because everybody is living in his small, dark hole. And if you tell them to come out they ask: How? How can one come out? The dark hole is so comfortable, so cozy, and they have decorated it, and they have done great work. And not only they but their parents and their

parent's parents, they have all lived there and they have prepared it for their children. How can they leave such great work to which for centuries they have devoted their time and energy to create? And what is the outcome?—just misery. And outside there is the whole sky available for them. And the stars are waiting for them, but they will not come out. And even if they come, they will come with closed eyes because they have become so accustomed to darkness that when they come into the light their eyes are blind. They are so dazzled by the light that they close their eyes.

Become aware of all this that surrounds you. And by becoming aware of it you will become aware of the great giver. Call it nature, call it God. They mean the same thing.

EIGHTYFOUR THOUSAND POEMS

GIVING It looks very logical that if you share your love you will be wasting it and soon you will become poor. This is the ordinary law of economics: if you want to have more money don't share it, be miserly. Get as much as you can and give as little as possible. Then only can you accumulate, then you can be rich.

This is true as far as the outside world is concerned, but this is absolutely untrue about the inner world; there, a totally different law functions. The inner law is: if you don't give you will lose; if you give you will keep. The more you give the more you will have; the less you give the less you will have. If you don't give at all then you will not have anything, you will be just utterly empty, a grave, and inside the grave there is no possibility of any flower blossoming. The flower needs the sun, the rain, the wind, the stars, the sky, the birds. Howsoever delicate it is, it needs to open up to existence. In that opening the fragrance is released, the imprisoned splendor is released ..

Give love without any strings attached to it. Give love for the sheer joy of giving. Enjoy giving it.

The cuckoo calling in the distance—not worried at all whether anybody is enjoying it or not. The faraway star—do you think it is concerned whether a poet is writing a beautiful poem about it or a Vincent van Gogh is painting it or a photographer or an astronomer are concerned about

it? It is none of the business of the star. The joy is in shining forth.

ZEN: ZEST, ZIP, ZAP AND ZING

Sing a song, share a joke, dance! Give whatsoever you can give. It costs you nothing, but it will bring you more and more joys.

Existence goes on repaying you tremendously. Whatsoever you give to existence it returns a thousandfold; it comes back to you. You give one flower, and a thousand flowers shower on you. Don't be clingers. If you really want to be rich, if you want to have an enriched inner world, then learn the art of giving ..

Give, give for giving's sake. Share for sharing's sake. Don't ask for anything in return, because then it becomes a business—and love is not a business. In fact, there is no need to be worried about whether anything returns or not, because the very giving is such an ecstasy that who cares whether anything returns or not?

Be obliged to the person who receives anything from you; don't think that he has to be obliged to you. That is wrong, that is absolutely wrong. That is still clinging to the miser's mind.

You can be as vast as God himself, but your vastness is possible only if you start giving. And it is not a question of *what* you give; just a smile or just a gesture of love is enough. It costs nothing to be loving, to be kind, and still it brings you a great harvest. Thousands of flowers start blossoming in your being.

COME, COME, YET AGAIN COME

GLORIFICATION The first step is to ignore the truth. If it does not succeed, the second step is to crucify it. If even that does not succeed, then the third step is to glorify it. Jesus was ignored first as just a crazy young man, but they could not ignore him for long because truth cannot be ignored ..

And whenever you crucify truth, later on you start feeling that you have done something wrong, something utterly wrong. You start feeling guilty—hence Christianity. Then glorification comes in, then you have to compensate. It is

the simple law of compensation: you have crucified Jesus, now you feel guilty that you have done something utterly wrong. You have crucified an innocent man for no reason at all . . .

I don't glorify Jesus. I never ignored him in the first place, I never crucified him in the second place, why should I glorify him? I love him! Glorification is not love, it is compensation. It is just trying to cover up your guilt. The people who understand love, they don't glorify.

My sannyasins don't glorify me, they love me. They love me totally, but there is no glorification. Love knows nothing of glorification—it is *hate* that glorifies. It is a little difficult to understand because ordinarily we think the people who are glorifying Mahavira are the lovers of Mahavira and the people who are glorifying Buddha are the lovers of Buddha. That is not so. These are the same people who first tried to ignore, then tried to kill, and now they are glorifying. The people who understood, loved—at first sight.

When you see the truth, if you have eyes to see and ears to hear, if you have a heart to feel, immediately you fall in love. It is instant! There is no way of going back. And love is not a glorification. Love is a meeting, a merger, a melting. The disciple becomes one with the Master, attuned, in deep accord. His heart beats in the same rhythm, he breathes in the same rhythm. He forgets who is the Master and who is the disciple. The oneness becomes so absolute, how can he glorify? There is no separation! For glorification you have to be separate.

THE WILD GEESE AND THE WATER

GOAL Everybody is ambitious for a goal. The goal may be worldly, it may be other-worldly, but the goal is always there. And whenever there is a goal you are bound to remain in anguish, a deep trembling—whether you are going to make it or not, whether you will be able to live to achieve the goal, whether you will be strong enough to compete for it, to struggle for it . . . And meanwhile life goes on slipping out of your fingers like water.

And the goal always remains like the horizon: you can see it just there—maybe only a few miles away—and you

can always hope that just a little more effort and you will reach. But nobody has ever reached the horizon—because it exists not! It is an illusion, an appearance only, not a reality, an optical illusion. So when you move towards the horizon, the horizon goes on moving away from you. And the distance between you and the horizon always remains the same, exactly the same, absolutely the same; wherever you are the goal is always there somewhere ahead of you. It keeps you hoping, but it destroys your life.

THE WILD GEESE AND THE WATER

The goal is here.

Whatsoever you are, you have to relax into it and celebrate it. Once you have a goal in the future and you start struggling for it, you are going into trouble. You are creating a sort of neurosis and a great tension. Then wherever you will be, you will be discontent. You will always be striving and reaching for something which does not exist. You exist—all ideas are fantasies. Never sacrifice yourself for any fantasy.

DANCE YOUR WAY TO GOD

What is the root of your misery? This goal-oriented mind. What is the root of your misery? This constant escape into goals. What is the root of your misery? Your mind is the root of your misery. But you never cut the root; you go on pruning the branches, you go on pruning the leaves. And remember, the more you prune the leaves and the branches, the thicker will be the foliage; the tree will become stronger.

I have initiated more than one hundred thousand sannyasins and I have been teaching meditation for twenty years to millions of people, but not a single person has come with a root question to ask. They all come with "How to cut this branch?" and "How to cut this leaf?" Somebody says, "I am suffering from anger. What should I do with it?" And somebody says, "I am suffering from too much greed. What should I do about it? How can I drop greed?" Somebody is suffering from jealousy and somebody is suffering from something else—and these are all branches and leaves. Nobody comes and says, "I am suffering from my mind. How should I get rid of it?" And that is the root question.

The day you see the root, things are very easy. Cut the

root and the whole thing withers away of its own accord. Anger and greed and sexuality and jealousy and possessiveness—everything *disappears*.

WALKING IN ZEN, SITTING IN ZEN

GOD God is not a person. That is one of the greatest misunderstandings, and it has prevailed so long that it has become almost a fact. Even if a lie is repeated continuously for centuries it is bound to appear as if it is a truth.

God is a presence, not a person. Hence all worshipping is sheer stupidity. Prayerfulness is needed, not prayer. There is nobody to pray to there is no possibility of any dialogue between you and God. Dialogue is possible only between two persons, and God is not a person but a presence—like beauty, like joy.

God simply means godliness. It is because of this fact that Buddha denied the existence of God. He wanted to emphasize that God is a quality, an experience—like love. You cannot talk to love, you can live it. You need not create temples of love, you need not make statues of love, and bowing down to those statues will be just nonsense. And that's what has been happening in the churches, in the temple, in the mosques.

Man has lived under this impression of God as a person, and then two calamities have happened through it. One is the so-called religious man, who thinks God is somewhere above in the sky and you have to praise him, to persuade him to confer favors on you, to help you to fulfill your desires, to make your ambitions succeed, to give you the wealth of this world *and* of the other world. And this is sheer wastage of time and energy.

On the opposite pole the people who saw the stupidity of it all became atheists; they started denying the existence of God. They were right in a sense, but they were also wrong. They started denying not only the personality of God, they started to deny even the experience of God.

The theist is wrong, the atheist is wrong, and man needs a new vision so that he can be freed from both the prisons.

God is the ultimate experience of silence, of beauty, of bliss, a state of inner celebration. Once you start looking at God as godliness there will be a radical change in your

approach. Then prayer is no more valid; meditation becomes valid.

Martin Buber says prayer is a dialogue; then between you and God there is an "I-thou" relationship—the duality persists. Buddha is far closer to the truth; you simply drop all chattering of the mind, you slip out of the mind like a snake slipping out of the old skin. You become profoundly silent. There is no question of any dialogue, no question of any monologue either. Words have disappeared from your consciousness. There is no desire for which favors have to be asked, no ambition to be fulfilled. One is now and here. In that tranquility, in that calmness, you become aware of a luminous quality to existence. Then the trees and the mountains and the rivers and the people are all surrounded with a subtle aura. They are all radiating life, and it is one life in different forms. The flowering of one existence in millions of forms, in millions of flowers.

This experience is God and it is everybody's birthright, because whether you know it or not you are already part of it. The only possibility is that you may not recognize it—or you may recognize it.

The difference between the enlightened person and the unenlightened person is not one of quality—they are absolutely alike. There is only one small difference: that the enlightened person is aware; he recognizes the ultimate pervading the whole, permeating the whole, vibrating, pulsating. He recognizes the heartbeat of the universe. He recognizes that the universe is not dead, it is alive.

This aliveness is God!

The unenlightened person is asleep, asleep and full of dreams. Those dreams function as a barrier; they don't allow him to see the truth of his own reality. And, of course, when you are not even aware of your own reality, how can you be aware of the reality of others.? The first experience has to happen within you. Once you have seen the light within you will be able to see it everywhere.

God has to be freed from all concepts of personality. Personality is a prison. God has to be freed from any particular form; only then can he have all the forms. He has to be freed from any particular name so that all the names become his.

Then a person *lives* in prayer—he does not pray, he does

not go to the temple, to the church. Wherever he sits he is prayerful, whatsoever he is doing is prayerful, and in that prayerfulness he creates his temple. He is always moving with his temple surrounding him. Wherever he sits the place becomes sacred, whatsoever he touches becomes gold. If he is silent then his silence is golden; if he speaks then his song is golden. If he is alone his aloneness is divine; if he relates then his relating is divine.

The basic, the most fundamental thing is to be aware of your own innermost core, because that is the secret of the whole existence.

I AM THAT

God is not a person but only a presence. And when I say "presence", be very attentive, because you can go on listening according to your own conditioning. You can even make "presence" something objective—you have again fallen into the same trap. God is a presence at the innermost core of your being; it is your own presence. It is not a meeting with somebody else ..

When I say God is a presence, I simply mean he is the innermost core of your being—that silent core, that space where nobody else can enter you. That private, that absolutely intimate virgin space, your interiority, is God.

THE GOOSE IS OUT

God is a code word for "that which is". God is not a word, it is a code word. It does not mean anything unless you know the code. G stands for "that", O stands for "which", and D stands for "is": that which is. God is not a person but all that surrounds you, within and without. When your insight is clear, when all the clouds are gone and the sun is uncloudedly in the sky, who bothers about questions and answers? Who is concerned with words and theories, ideologies, philosophies, theologies? They all disappear.

In that silence is the truth. That silence is the shrine of the truth. Enter into it. Take the jump into it. That is the essential thing. If you miss it you miss your whole life and the great opportunity that life has given to you. If you reach this essential core you are blessed, you have arrived home.

GUIDA SPIRITUALE

The God of the priests has never been alive. The alive God is that of the mystics.

I teach you the God of the mystics.

The God of the mystics can be found not by belief but by a deep going inward. It has nothing to do with theology; it has something to do with an inner search, an insight into your own being. The moment you know who you are you have found God, and in that very finding you find freedom. It is good that the God of the priests should be dead, should be thrown away, so that you can discover your own God. Your own God is your freedom, your truth.

TAO: THE GOLDEN GATE, Vol. I

The Talmud says God is not your uncle, and I say to you he is your uncle! Forget all about him being your father—that is a serious thing. He is your uncle and he is a very nice fellow! The Talmud insists that he is not nice, he is not your uncle: be afraid of him. And I say to you, don't be afraid of him, don't be afraid of existence. It is beautiful, there is no need to be afraid. It is not antagonistic to you, it is nourishing to you.

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

If you ask me "Where is God—overhead?" I would like to tell you that the metaphor has become a little bit rotten. Too much used, misused—the associations have gone wrong. That has to be dropped. Instead of saying "God is overhead" it would be better to say "God is alongside." Let God become your "alongsidedness". Rather than thinking of God as a father-figure, think of him as a beloved, as a friend, and you will find the approach easier, you will find yourself more open.

Yes, one day it was so—to call God "the Father" was to bring him very close. When Jesus called him *abba* he was speaking the language of his day. The father was immensely respected, the father was very deeply rooted in the psyche of the child. To call God "Father" was valuable; it meant much. Now things have changed, utterly changed. "Father" is not a respectable word anymore. It smells of authority, authoritarianism. It smells of institutionality. It smells of a

power structure. And the moment you say God is the Father, you fall apart rather than being joined by it. Father is no more a hyphen between you and God. The word has fallen, because the institution of fatherhood has deteriorated. You will have to find new words and new metaphors—new language to relate. Let God be your beloved, let God be your friend.

If you are a woman, think of God as your lover. If you are a man, think of god as your beloved.

I SAY UNTO YOU, Vol. II

The English language is very poor; it has only one word: "God". Sanskrit is immensely rich; it has many words to signify different approaches. The ultimate, the absolute, is called *Brahma*. That is the purest godliness, uncontaminated. It is an abstraction: all matter has disappeared, only pure energy, only pure consciousness remains.

The second word in Sanskrit is *Ish* war; that comes close to "God". *Ishwar* means the Creator, but it is lower than *Brahma*. It is as illusory as the whole world. If the creation is illusory, how can the creator be real? You can see the point: the creation and the creator are both polarities. The whole world is illusory, hence the creator too is illusory.

You will be surprised to know that you have to go beyond God. But only then can you know the ultimate, not before it. To know God is a lower state of understanding.

The third word is *Bhagwan* which cannot be translated by "God". Buddha never believed in God, yet we have called him Bhagwan. Mahavira never believed in God, yet we have called him Bhagwan.

H.G. Wells has said, "Gautam the Buddha is the only man in the whole history of humanity who is the most godless and yet the most godly."

How can this word *Bhagwan* be translated into English? It simply means the Blessed One: it has nothing to do with God. Literally, it means one who has attained, hence he is called the Blessed One—one who has arrived, one who has become awakened, enlightened.

Bhagwan does not mean a representative. There is no God, so how can you be a representative of God? Buddha is not a representative of God, neither am I. That is a very poor

idea, being a representative of somebody just a salesman! That is very humiliating!

And Buddha is not a prophet, neither am I. A prophet means one who brings the message from God to the world.

He is nothing but a postman—and I don't want to be a postman! A prophet is not of much value. There is no God, hence there can be no messengers, no messiahs, no prophets.

THE BOOK OF THE BOOKS, Vol. VIII

When you are thirsty, God is thirsty within you, And when you drink cold water, it is God flowing within your being; it is God who will quench your thirst. The thirst is God, the quenching is God, that water that quenches is God. All is God.

COME FOLLOW ME, Vol. 11

GOD-FEARING Fear is shrinking within yourself, closing yourself, closing all the doors, closing all the windows, so no sun, no wind, no rain can reach you—you are so afraid. You are entering into your grave alive. Fear is a grave, love is a temple. In love life comes to its ultimate peak; in fear life falls to the level of death. Fear stinks, love is fragrant.

One should be afraid—be afraid of your ego, be afraid of your lust, be afraid of your greed, be afraid of your possessiveness, be afraid of your jealousy—but there is no question of being afraid of love. Love is divine! Love is like light: when there is light, darkness cannot exist; when there is love, fear cannot exist.

Hence I am against all words like "God-fearing", because the person who is God-fearing is not religious at all, although in all the languages of the world such words exist or such phrases exist. The religious person is known as God-fearing; that is the most stupid idea one can imagine. The religious person is God-loving, not God-fearing. The God-fearing person will be angry at God.

Friedrich Nietzsche is God-fearing, that's why in his outburst of anger he says God is dead. You have heard this statement, but it's only half of the statement. The full statement is worth consideration, because unless you know the full statement you will not understand the meaning of the first half. The full statement is "God is dead and now man is

free." The second part shows the reality: he is so afraid of God that even God's presence seems to be anti-freedom.

And Nietzsche is not alone in being convinced of this fact that God's presence means fear; there have been other thinkers also who have simply denied God. The Charvakas in India, the Epicureans in Greece, they all denied God for the simple reason that if God exists man cannot be free. If God has made you, he can destroy you any moment. You are just a puppet, and what rights does the puppet have? The strings are in God's hands: you are dancing his dance, it has nothing to do with you. He pulls this way and that way, and you start dancing. You are just manipulated. This will create fear, and unless God is dead man cannot be free of this fear. Nietzsche seems to be the really religious person according to the traditional idea of God-fearing.

"God-loving" is a totally different phenomenon. Jesus says God is love. If God is love, how can you be afraid of God?

COME, COME, YET AGAIN COME

GOD-GIVEN Remember it: *all* is God-given. Life is God-given, love is God-given, light is God-given. We don't have anything of our own; hence the falsity of our ego, hence the pretension and the lies of the ego. It gives the illusion that you are creating something. Man creates nothing—man himself is created by God, and if something happens through man, it only happens through him. But the doer is always God.

Once we understand this, all anxiety disappears from life. Then there is no problem left. A problem is a byproduct; the problematic life means an ego-oriented life. Once this trust has arisen—that all is given and done by God—we disappear. Then only he is. Then whatsoever happens is good: we cannot expect otherwise; there is nobody to expect. Then whatsoever happens is welcomed; there is nobody to reject it. And that's the state of the religious mind.

Then the day is good and so is the night. Then life is bliss and so is death. Just think of that moment when one can accept death too as beautifully as life. That is serenity, tranquility, silence. And only out of that silence does one become aware of that which is. Truth is reflected in that

mirror of serenity. The ego created much fuss—it keeps the mind waving, waving. Nothing can be reflected; all is distorted by the mind.

Sannyas means a surrender to God, saying to God, "Thy will be done. All is yours—I am yours, so whatsoever will happen from now onwards is good." One drops all valuation, judgment, and to live without judgment is to live in beatitude.

GOD'S GOT A THING ABOUT YOU

GODLINESS The idea of God as a person is anthropomorphic; we have made that image in our own image. It is nothing but man-projected; it is not the true God. That's why Buddha is silent about God. He talks about godliness but never about God.

My own experience is exactly the same: there is no God but there is godliness, the whole existence is overflowing with godliness. There is no division between God and the world; existence is divine.

Start looking at existence with this vision, with these eyes, and you will be surprised because you will start seeing things you have never seen before. You have been passing the same things every day: the same trees and the same birds and the same people. But once you have this vision, that all is divine, you start looking at things in a new light. Then the world is no more a puzzle, no more a problem, no more a question—not a question to be solved but a mystery to be lived.

SCRIPTURES IN SILENCE AND SERMONS IN STONE

I cannot take responsibility for creating you! That will be the real original sin!

I am not God, but I have known godliness—in me, in you, everywhere. Godliness is a quality; it is a fragrance that permeates the whole of existence. The only difference between you and me is: I am aware of it and you are not aware of it; otherwise there is no difference. I am awake, you are asleep. We are exactly the same, participating in the same existence, breathing the same godliness, living in the same ocean of godliness. We are fish in the same ocean,

but you are not aware of the ocean and I *am* aware of the ocean, both within and without.

THE *BOOK OF THE BOOKS*, Vol. VIII

GOSSIP Compassion is so pure you cannot make an anchorage out of it. It is so pure that the earthly gravitation cannot function on it. The earth needs something more material. The body needs something more material; the body is part of the earth. When you die the earth returns to the earth—the dust unto dust. To remain in the body, just compassion is not enough.

In fact, the day compassion arises, you are ready to leave the body. Compassion gives you a totally different pull—the pull from the high, the pull from the above. You start being pulled from the above. It becomes almost impossible to remain in the body. No, that purity won't be of much help. A little impurity is needed to remain on the earth and in the body, something more material. Food is perfectly good. Food is part of the earth, material. It can give you a weight.

People have used different things in different ways, but pure compassion cannot be used. In fact pure compassion is the thing that starts helping you to move upwards. Let me introduce one word to you: grace. Gravitation is the pull of the downwards and grace is the pull of the upwards. The moment you are full of compassion, overflowing, grace starts functioning. You are so weightless, you can almost fly. No, a paperweight will be needed to force you to be here on the earth.

Ramakrishna used that; food was his paperweight. He has become weightless; something was needed to give him a little weight so the gravitation goes on working.

Now you ask me, I will tell you one anecdote:

Four men of the cloth were having a confidential talk and discussing their vices.

"I like pork," said the rabbi.

"I drink a bottle of bourbon a day," said the Protestant minister.

"I have a girlfriend on the side," confessed the priest.

They all turned to the Baptist minister, who shrugged, "Me? I like to gossip."

That's my answer also—I like to gossip. That's my weight. All these talks are nothing but gossips. If it hurts your ego, call them cosmic gossips, divine gossips—but they are gossips.

YOGA: THE ALPHA AND THE OMEGA, Vol. VIII

I am not against talking, but your talking should not be empty. I am not even against gossiping. I myself gossip so much. But let your gossiping also be creative, not destructive. Let your gossiping also have a quality of poetry and creativity in it. Gossip about God. What are gospels? Gossips about God. Gossip about truth, gossip about beauty, gossip about grace, grandeur. Gossip about this wonder that surrounds you. Gossip about the unknown.

What do you do with your gossiping? You are very destructive. People gossip only as a means to destroy others, to hurt others. Don't be aggressive; then nothing is wrong in gossiping.

All the parables of Jesus are gossips, and all the stories of Mahavira and Buddha are gossips. All the *puranas* of the Hindus are tremendously beautiful gossips. It is impossible to improve upon them; they have done the last, the ultimate thing in gossiping.

The West cannot understand it. They think these are just myths, stories, they are not true. That is not the point. Who said they *are* true? They are truer than truth. They are not just true. They are truth told in a beautiful language so that people who cannot understand truth, even they can understand it. They are cosmic gossips. They are indicators of something beyond the known, beyond the word, beyond the expressed. They are fingers raised towards the ineffable

First learn how to be silent. Learn it with trees and rocks. They are silent and they are not uncomfortable at all. Learn it from the stars. They are silent, not embarrassed at all. Learn what positive silence is. Be meditative; it will come to you.

And then by and by stop destructive gossiping. Gossip

about something beautiful. Gossip something about the really significant. Let your gossiping also be a sort of communication for that which cannot be communicated. And of course you will never feel embarrassed, and your social interaction will not be just an impotent gesture; it will be real communication.

All beautiful poetry is gossiping. All beautiful story-telling is gossiping. Tell beautiful stories, invent beautiful stories, be a little creative. And that very thing will change your relationship with others. Your relationship will not be just a formality, it will become really intimate.

THE DISCIPLINE OF TRANSCENDENCE, Vol. II

See also Cunningness

GOVERNMENT See Capitalism

GRACE Science has recognized the law of gravitation, the law of necessity. Science has not yet recognized the higher law: the law of grace, the law of power. That's why science goes on thinking in terms of cause and effect. It is still unaware of a higher law.

Religion has discovered the higher law—the law of grace. Gravitation pulls you down . . . Now this should be meditated over. If there is birth, there is death—to counterbalance it. If there is love, there is hate. If there is negative electricity, there is positive electricity. If there is a law that pulls things down, there must be a law that pulls things up.

It is simple logic! It need not be proved. It is very simple; in life everything is balanced by its polar opposite. So where is the polar opposite of gravitation? I ask. There must be one. And remember, even gravitation was not known before Newton; just for three hundred years we have known it. And it is not that the law of gravitation started functioning after Newton—it was functioning forever! Newton did not invent it; he only discovered it. And now the discovery looks very ordinary.

Newton sitting under a tree, and an apple falls, and he contemplates over it: "Why does the apple always fall downwards? Why not sometimes upward? or to the right? or to the left? Just going in any direction . . . Why does it

always come downwards? " And something clicked in his mind, that there must be some power that pulls it towards the earth. But apples have been falling always! Before Newton too. Apples don't bother whether Newton has discovered the law or not. Apples have simply been falling without knowing any science of falling.

And exactly the same has been happening with the law of grace. There have been people who have been falling upwards. A Buddha, a Jesus, a Pythagoras—these people have fallen upwards. They know that something pulls up—if you allow. If you simply become effortless, if you don't do a thing, if you surrender. If you trust, something starts taking you upwards, you start levitating—not physically: spiritually. Something in you starts rising higher and higher and higher and reaches to the ultimate peak of consciousness. Just as the apple falls downwards, you start falling upwards . . .

There *is* a law of falling upwards. And sometimes when you meditate, dance, sing, you will feel it: being possessed by something higher, from the above. And you are taken to higher plenitudes than you have ever known before.

That is the law of grace, or the law of power.

And when you can use both the worlds . . . One belongs to science, one belongs to religion. And the world is waiting for a new way of looking at things, in which science and religion will become one. Call it "religio-science" or call it "science-religion"—but the world is waiting for *something* that will make these two laws function as one in a great synthesis.

That's what I mean when I say that I would like my sannyasins to be Zorba the Greek and Gautam the Buddha—both together. My effort here is to create Zorba the Buddha.

PHILOSOPHIA PERENNIS, Vol. I

God and his grace come in the form of love. Love is the first ray that penetrates the heart and starts a process of transformation. It is the first experience of grace, and slowly slowly as the experience becomes more and more profound one starts feeling the invisible hands of God behind it. So the first experience is of love, the second experience is of grace, and the third experience is of God.

It is possible when love arises that you may not think of grace; then you are stuck at love. Then you are missing an opportunity. When love arises, if you think this is all, an end in itself, then you become satisfied too early. It was just a beginning, just a stirring. Much more was to come; it was just the opening of the door. One need not cling to it. One has to go deeper and deeper, and the only way to go deeper is to go beyond.

One has to be alert of something more that comes always like an aroma, a fragrance. Love is very visible like a flower; grace is more subtle, like a fragrance. Unless you are very alert you will miss it. Millions of people in the world miss love; they can be forgiven. But there are a few who attain to love but miss grace; they cannot be forgiven.

Once you start feeling grace then love is no more a doing of your own; it is a happening. It is something that is beyond you, that overwhelms you, that is bigger than you. You start having a new context to your life, and significance arises out of it. But to stop at grace is again missing the point—although it is more difficult to stop at grace than it was to get stuck at love.

It is more difficult to stop at grace because grace is already half the journey; one starts having an inkling of the divine hand behind. But one can get stuck there too. That's why there are religions that accept grace but deny God. They are stuck at grace and they think this is enough. Peace has descended, compassion has been found, wisdom has arisen, what more can there be? There is still more, there is always more; it is unending.

So when grace happens, start searching: God must be very close by. It is so subtle that we cannot even call it a fragrance. It is so subtle that we can only call it an absence, not even a presence. It exists in a very non-existential way. It exists as the empty sky. That's why Buddha calls it nirvana—utter cessation of all. Just a pure emptiness is left behind; nobody as an observer, nobody as an observed. That's God!

So start by love, move to grace, and go on moving into God. Unless you disappear completely never believe in any stoppage, never believe that any stop is a destination. Unless you disappear completely the journey has to be continued.

When you are gone, gone forever, then the goal is achieved. When the achiever is no more, the goal is achieved. That is the paradox.

YOU AIN'T SEEN NOTHIN' YET

GRATITUDE A real seeker always feels grateful, to everybody, whosoever has helped him in any possible way. He feels grateful to his parents, he feels grateful to all his teachers; he feels grateful even to people who have deceived him, who were pseudo, who were not real teachers even, who were cheaters. But he feels grateful even to them, because they all have helped him—positively, negatively, in some way or other.

If you are here, you are here because of many many people, good and bad both. And the day you become reborn, remember it, that you owe something to everybody, whosoever has helped you 'in *any* way. The husband who has divorced you, the wife who has left you and gone with somebody else, the parents who abandoned you, who have forgotten all about you, the many pseudo teachers who roam around the world exploiting people, they all have helped in certain ways. When you become enlightened you will know how they all have helped. If the husband had not divorced you you may not have been here at all—you may be still hanging around with the fool! You owe much gratefulness to him. The wife who left you and went with somebody else, don't carry any grudge against her; she has done a great service to you, otherwise you may not have been here. She might be still nagging you!

Everything that has happened has been good. Once you attain to the ultimate rest it makes *everything* golden. Even nights, dark nights become sources of the beautiful mornings, beautiful dawns.

ZEN: THE SPECIAL TRANSMISSION

Gratitude is, in essence, the very foundation of all religion. Gratitude is prayer. It is through gratitude that one becomes aware of the presence of God; not vice versa. People think that when they become aware of God they will feel very grateful towards him. That's nonsense! It can't happen that

way. First you have to learn how to be grateful; only then can you become aware of the presence of God.

Gratitude means that you have become aware of one thing: that the existence has done so much for you and you have not even thanked it. On the contrary, you have been continuously complaining.

This is my experience here, working with thousands of sannyasins. You go on doing everything for them but they don't have any sense of gratitude. And every day I receive letters of complaint—that this has not been done for them, that this should be done for them, that they are not being taken care of, that nobody has taken any note that they are here. But very rarely does somebody come to feel gratitude. We have lost the very sense of gratefulness. So whatsoever happens to us we accept it as if we deserve it. We don't deserve a thing! But we start taking everything for granted.

I am always surprised by the insensitivity of human beings. For a few people I have done so much for years but no sense of gratitude ever arises in them. And there seems to be no possibility that it will ever arise. And if whatsoever has been done for them is dropped, if something is no more done, then they are there immediately to make it a complaint. They take it for granted, they think they have earned it; it has to be given to them.

And man has not earned anything. We have not earned these trees and these flowers and these birds and these stars and these mountains. This immensely beautiful existence has been given to us. Start feeling grateful for it!

It is not a question of to whom; that is not the point, it is irrelevant. Just start feeling grateful that you have been showered with so many gifts from some unknown energy, xyz, whatsoever it is. Call it God, or if that word annoys you, then call it something else. But some unknown force has been showering its love on you. Start feeling grateful and soon you will be connected with it, and soon you will be bridged, and more will start happening.

And you will be surprised that one cannot feel grateful enough. It is never enough because the existence goes on doing so much for you. We cannot repay it but at least we can be thankful. That is prayer and that is sannyas.

GREED Greed is the unintelligent man's effort to make his life meaningful. But remember my emphasis: the un intelligent man's effort. No quantitative change can really transform your life. You can have millions of dollars or trillions of dollars; it is not going to change. It is only looking in the direction of quantity.

What you really need is a qualitative transformation of your being. You need your life to become full of light. You need some inner richness; outer richness is not going to help. In fact, it will make you more aware of your inner poverty by contrast. And if you have one million dollars and nothing has happened, how can you hope that by having two million dollars it is going to happen? ... But people never think about it. They go on rushing almost unconsciously, asking the same again and again, more and more.

Greed means a desire for more without seeing the total futility of it. If less is not giving you anything, then it is not going to happen by having more of the same.

ZEN: THE SPECIAL TRANSMISSION

If you are intelligent you will see the futility of greed. If you are intelligent you will start living rather than preparing to live. Greed is preparing to live. And you can go on preparing, and the time to live will never come. If you are intelligent you will not miss today for tomorrow. You will not sacrifice this moment for another moment, you will live this moment in its totality. You will squeeze the whole juice out of this moment.

Jesus says to his disciples, "Think not of the morrow." He is simply saying, "Don't be greedy"—because whenever you think of the morrow you become greedy. It is greed that thinks of the morrow. Jesus says to his disciples: "Look at the lily flowers in the field. What is their secret? Why are they so beautiful? Even Solomon attired in all his grandeur was not so beautiful." What is their secret? Their secret is simple: they think not of the morrow, they live in the moment. This moment is all and all. There is nothing behind, nothing ahead. They enjoy this moment with their total being.

Greed means postponing your life for tomorrow.

THE GUEST

You will be surprised to know that the Sanskrit word for greed is *lobha* and the English word "love" has come from that word *lobha*. It is a very strange coincidence that the word *lobha greed--has* become "love" in English. But there may be a certain significance, hidden behind: in fact it is greed that becomes love *if* transformed; if it passes through understanding, awareness, it becomes love, it becomes sharing.

Don't fight, that is the first rule; and the second rule: try to understand with no prejudice. Don't decide beforehand, don't move with *a priori* conclusions. Don't say greed is bad. If you say that, you will never understand. Greed is greed—don't label it. It is an unknown energy. You have to understand this energy, what it is. Go with an open mind and you will be surprised: just watching it, seeing it, becoming aware of it, it is transformed into its opposites. And when all your energies are transformed, great bliss is born. Bliss is nothing but the experience of becoming one.

THE IMPRISONED SPLENDOR

Unless you know that you are deathless you will remain greedy; greed comes because of death. You may never have thought about it, but greed exists because we are afraid of death. Because death is there we want to have as much of life as possible; we are greedy. We want to eat more, we want to have as many women or men as possible, we want to have as much money as possible, because death is there. "Soon everything will be finished, so before it happens have all that is possible, don't miss a thing." That's how greed arises. Greed is nothing but fear of death; it is the fearful person who becomes greedy.

The really fearless person is not greedy at all; he shares. He is not possessive, he is very happy to give. He goes on giving whatsoever he has; he goes on giving for the sheer joy of giving.

You will remain greedy unless you experience your eternity: that death is not going to make any dent in you, that death is not going to make any change in you, that death is only of the body, your consciousness continues. Your consciousness is the only eternal phenomenon. Everything else

changes, but not your consciousness. But you don't know anything about consciousness, hence the greed . . .

The only thing that is possible is to be conscious of your greed. And I am not saying that you will be rewarded in paradise, I am not saying anything about the future. I am simply saying that if you become aware of greed it disappears. And when it disappears, life is bliss *here* and now—not in the future, not as a reward.

WALKING IN ZEN, SITTING IN ZEN

See also Sexuality, 3rd Series

GRIEF See Mourning, 2nd Series

GROWING UP When you are young, surrender the things of your childhood. When you are old, surrender the things of your youth. Go on surrendering gracefully—and remember the word "gracefully". Don't escape, don't run, don't avoid, don't close your eyes. That is not grace. That simply shows you are as ignorant as ever, just pretending to be holy.

"Gracefully" means through understanding, through real growing. Growing up in age is not growing up, that is only aging. Growing up happens only when you go on renouncing the past every day, every moment really. Each moment die to the past that is no more. Come out of it so you can remain fresh, so you can remain clean, so you can remain clear. Only that clarity can encounter the ultimate truth.

GUIDA SPIRITUALE

GROWN-UPS Every child is intelligent, far more intelligent than the so-called grown-ups. The grown-ups are only "so-called"; it is very rare to come across a person who is really a grown-up person. The most fundamental quality in a really grown-up person is that he still keeps the innocence of the child alive, the wondering eyes of the child, the enquiring heart of the child; the purity, the clarity of the child will remain intact in him. He has defeated the society. He has not allowed anybody to destroy his intelligence.

People only grow in age; they don't grow up. Growing up

is something vertical, growing in age is something horizontal. You remain on the same plane; just time passes by. And of course time helps you to collect many experiences, knowledge, words, information, and you start thinking that you know. And that is the greatest calamity that can happen to any man: not knowing and believing that you know. It means now the doors for knowing are closed forever.

Socrates is a grown-up person. He says: "I know only one thing, that I know nothing." His childhood is absolutely unpolluted. The time that has passed by has not been just dust gathering on the mirror. On the contrary, it has helped to sharpen his sword; it has not been like rust on the sword. Knowledge is rust: it destroys your intelligence and gives you poor substitutes—knowledge is a poor substitute for intelligence.

Remember, one can be very intellectual and yet unintelligent. The child is not intellectual. He does not know anything about the great philosophers, the great scriptures; he is not a scholar. He knows nothing! But out of that state of not-knowing he functions. Hence he is always full of wonder and awe; he looks at the world feeling that it is a mystery. The more you know, the more you destroy the mystery . . .

If we help children in every possible way to remain as intelligent as when they come into the world, then there will be many grown-up people. Right now you can count the grown-up people in the whole world on your fingers very easily—because everybody has been manipulated, has been poisoned. It needs a totally different society, a totally different vision of life in which the child is respected.

For centuries we have respected the old man: the older the man is, the more we respect him. Why do you respect the old man? Just because he has existed for a hundred years? Just existing is not enough for respect; living is a totally different matter. Existing is very ordinary; living has a totally different flavor to it.

Living means living out of *agnosia*, living out of a state of not-knowing, living life as a mystery. That is the only way to live it. Others only exist, others only survive.

A grown-up person moves in a deep harmony. His body, his psychology, his spirituality are always attuned; they all

move together. This does not happen to the people who only grow in age. Their bodies become older but their minds remain retarded . . .

These three together, in deep harmony, create beauty, grace, light, love. When they are all in accord, life is an orchestra—but they are in discord. The spirit is almost non-existent. Hence George Gurdjieff used to say, "I have come across very few people who have any soul."

Ordinarily everybody believes that he *has* a soul because the religious have been telling for centuries that everybody has a soul. Everybody only has a potential for being a soul, but that potential is not actualized, not realized. It is still a seed; it has not come to be a tree. It has not reached the point where spring comes and flowers open up and one feels fulfilled, contented.

A grown-up person is a flowering. His life is not divided; his life is an organic unity. He moves in a kind of absolute unity; nothing is lagging behind, nothing has gone far ahead.

GUIDA SPIRITUALE

GROWTH The psychologists only became aware in the First World War that the average psychological age of human beings is somewhere between twelve and fourteen. The person may be eighty years old but his psychological age is only twelve. What does it mean? It means that somewhere near about twelve he stopped growing. The body went on but the mind stopped, so he behaves like a twelve-year-old child; psychologically he is juvenile, not even adult. And you can immediately see ... Just create a situation: insult him and he will go into a tantrum, and you will immediately see the childishness of what he is doing, of what he is saying. He himself repents later on; he himself feels very sad and sorry about what he has done, for the simple reason that he can see the foolishness of it and he sees that he has fallen from the age of eighty to the age of twelve. He tries to patch things up; he goes and asks your forgiveness and says, "I did it in spite of myself—and all that nonsense. Now he is trying to come back somehow to his old pretension, to his old mask. But that mask is a mask; it is not your original face. The original face is hidden behind the mask.

What we are doing here is to help you see where you have

stopped growing and to help you to move from there . . . because to stop is to die. To become dormant is to become dead.

GOING ALL THE WAY

Tao is the present. Growth brings future in it. The very idea of growth brings future in, and then everything is distorted. Not that you don't grow in Tao, in fact you only grow in Tao, but the idea of growth is completely foreign to the world of Tao. They don't talk of growth: they can talk of how to be, not how to grow.

If you know how to be, that is the only way to grow. If you know how to be in this moment you are on the path of growth. You need not think about it, it comes by itself of its own accord. Just as a river finds its way to the sea without consulting any guidebook, without asking anybody on the path where the ocean is. It finds the way. Not trying to find it, still it finds. It goes on moving, moment to moment living its life, and finally it reaches the *ocean*. If this moment is lived well and totally, the next moment will come out of this moment. From where else can it come? It will grow out of it on its own, you need not worry about it. If you live this moment in totality, the next moment will be born out of it, and if you have lived this moment totally, then the possibility for the next moment is born with it—it can also be lived totally.

If you know how to live totally, you will also live the next moment totally. Then every moment you will become more and more total and growth will happen on its own.

TAO: *THE THREE TREASURES*, Vol. I

These are all pains of growth. Negativity comes, comes first. These are indications that you are no more static. Life has started moving, hence you will find many rocks. When the river does not move it finds no rocks, no mountains, no waterfalls, nothing—no problem arises. When the river is non-moving there is no problem at all. That's how millions of people have decided to live, without problems, but they are stagnant people—getting dirty, dull and dead every day. They only evaporate. Only mud will be left in the end, and they will never know the joy of meeting the ocean. They will never know the joy of *expansion* and they will *never*

know the joys of the journey that a river passes through: the mountains and the valleys and the plains and so many climates and so many people. And the reason why they have decided to remain static is that this is the best way to avoid problems. Avoiding problems one never grows. One grows by facing problems, by encountering them, by taking the challenge, by risking. "Risking" is one of the most important words to remember in life; nothing is more important than that.

In my vision of religion, risking is as important as prayer, or even more, because only those who risk can pray. And risk means remaining ready to face new problems every day. Risk means leaving the old, the convenient and the comfortable status quo, leaving the old security and moving into space into which one has never moved, so one knows nothing about them. It is taking a chance. You may come out better, you may come out worse—that is the risk. But my observation is that those who can risk that much always come out better . . . because if they come off worse, it is still better, because the flow has started.

The value is not in the outcome; the value is in the process, the flow, liquidity, movement. The outcome may not be so good. You may not find life more comfortable than it was before; in fact you will find it less comfortable, less convenient but more alive. The depth will be deeper. You will be able to be joyous more and you will be able to be sadder more. You will be able to reach higher peaks of ecstasy and deeper depths of agony. When you are happy you will be really happy and when you are unhappy you will be really unhappy; heaven and hell grow together.

Growth means growing into heaven and hell together. If somebody wants to remain always in heaven he will never grow; he will remain juvenile, stuck, dependent. His life will be very shallow. He will not know anything of value. His life will be non-essential. He will live in the non-essential; he will never come across the essential.

So risking is very important; risking is sannyas. It means dropping the known, the well-founded, the well-acquainted, for something one knows not how it is going to turn out, dropping the house in which you have lived long, and in which you have known many beautiful moments, and the

security, and the safety and the shelter ... dropping that house and going into the open, under the sky, becoming a vagabond, a gypsy.

GOD'S GOT A THING ABOUT YOU

See also Suffering, 3rd Series

GUIDE, INNER When something comes from the inner, it comes from your navel upwards. You can feel the flow, the warmth, coming from the navel upwards. Whenever your mind thinks, it is just on the surface, in the head, and then it goes down. If your mind decides something, then you have to force it down. If your inner guide decides, then something bubbles up in you. It comes from the deep core of your being towards the mind. The mind receives it, but it is not of the mind. It comes from the beyond—and that is why the mind is scared about it. For reason it is not reliable because it comes from behind—without any reason with it, without any proofs. It simply bubbles up.

Try it in certain situations. For example, you have lost your path in a forest. Try it. Don't think—just close your eyes, sit down, be meditative, and don't think. Because it is futile—how can you think? You don't know. But thinking has become such a habit that you go on thinking even in moments when nothing can come out of it. Thinking can think only about something which is already known. You are lost in a forest, you don't have any map, there is nobody to ask. What are you thinking about? But still you think. That thinking will be just a worry, not a thinking. And the more you get worried, the less the inner guide can be competent.

Be unworried. Sit down under a tree, and just allow thoughts to drop and subside. Just wait, don't think. Don't create the problem, just wait. And when you feel a moment of non-thinking has come, then stand up and start moving. Wheresoever your body moves, allow it to move. You just be a witness. Don't interfere. The lost path can be found very easily. But the only condition is, "Don't interfere with the mind." . .

Lose the head and drop into this inner guide. It is there. Old scriptures say that the Master or the guru—the "outer"

gum—can be helpful only in finding the inner guru. That is all. Once the outer guru has helped you to find the inner guru, the function of the outer guru is no more.

You cannot reach to the truth through a Master; you can reach only to the inner master through a Master—and then this inner master will lead you to the truth. The outer Master is just a representative, a substitute. He has his inner guide and he can feel your inner guide also, because they both exist on the same wavelength—they both exist in the same tuning and the same dimension. If I have found my inner guide, I can look into you and feel your inner guide. And if I am really a guide to you, all my guidance will be to lead you to your inner guide.

Once you are in contact with the inner guide, I am no longer needed. Now you can move alone. So all that a guru can do is to push you down from your head to your navel, from your reasoning to your intuitive force, from your argumentative mind to your trusting guide . . .

If this trust happens, I call it faith. This really is religious faith—the trust in the inner guide. Reasoning is part of the ego. It is you believing in yourself. The moment you go deep within you, you have come to the very soul of the universe. Your inner guide is part of the divine guidance. When you follow it, you follow the divine; when you follow yourself, you are complicating things, and you don't know what you are doing. You may think yourself very wise. You are not.

Wisdom comes from the heart, it is not of the intellect. Wisdom comes from the innermost depth of your being, it is not of the head. Cut your head off, be headless—and follow the being, whatsoever, wheresoever it leads. Even if it leads into danger, go into danger, because that will be the path for you and your growth. Through that danger you will grow and become mature.

THE BOOK OF THE SECRETS, Vol. V

GUILT Guilt is the trade secret of all the so-called, established religions: create guilt in people, make them feel bad about themselves, don't let them be respectful of their own lives, let them feel condemned, let them feel deep down that they are ugly, that they are not of any worth, that they

are dust, and then of course they will be ready to be guided by any fool. They will be more than ready to become dependent, in the hope that, "Somebody will lead us to the ultimate light." And these are the people who have been exploiting you for centuries.

COME, COME. YET AGAIN COME

That which is gone, is gone; you cannot undo it. If you constantly think about it you destroy your present and your future too, because that guilt will always be a barrier to love. Nothing can be done about it, so guilt is absurd. What can you do? All that you can do is please don't repeat the same pattern again, that's all. Whatsoever has happened had to happen. The situation was such that it had to happen; it was impossible to avoid it. If it was possible to avoid it, it would have been avoided.

This feeling of guilt is also part of the egoistic mind; it is nothing spiritual. Religions have been exploiting it, but it has nothing to do with spirituality. It simply says that you could not have done otherwise. It is an ego feeling; as if you are not helpless, as if you were in control, as if it were your decision that you do this, as if it were in your hands not to do this and to do otherwise.

Nothing is in your hands. You yourself are not in your hands. Things are happening; nothing is being done. Once you understand this, guilt disappears. Sometimes you can cry and weep for something, but deep down you know it had to happen because you are helpless, a part of such a great totality—and you are such a tiny part. It is like when there is a leaf or a tree and a strong wind comes and the leaf is separated from the tree. Now the leaf thinks a thousand and one things—that it could have been that way and not this way; that this separation could have been avoided. What can a leaf do? The wind was too strong.

The guilt goes on giving you the wrong notion that you are powerful, that you are capable of doing something. Guilt is the shadow of the ego; you could not change it, and now you are feeling guilty for it. If you look deep into it you will see that you were helpless, and the whole experience will help you become less egoistic.

If you go on watching the shape things take, and the forms

that arise, and the happenings that happen, by and by you drop your ego. Love happens—separation too. In fact man cannot do anything. The very notion that we can do is wrong, and out of that wrong concept many more wrong concepts arise. So look at the base. And this I call a spiritual attitude—when you understand that nothing can be done; when you understand that you are just a tiny part of such a tremendous vastness . . . such a tiny part of such a vast mechanism.

ABOVE ALL, DON'T WOBBLE

GURU The very word "guru" is meaningful. The word "master" doesn't carry that significance. The Master seems to be like someone who has mastered a thing, undergone a long training, has become disciplined, has become a Master. A guru is totally different.

The word "guru" means one who is very very heavy, a heavy cloud just waiting for your thirst to pour down; a flower heavy with perfume just waiting for your nostrils to be there and it will penetrate. The word "guru" means heavy, very heavy, heavy with energy and the unknown, heavy with the divine, heavy like a woman who is pregnant.

A Master is pregnant with God. That's why in the East we call the guru God himself. The West cannot understand it because they think "God" means the creator of the world. We don't bother much about the creator here. We call the guru God. Why? Because he is pregnant with the divine, he's heavy with the divine—he is ready to pour down. Only your thirst, a thirsty earth is needed.

He has not mastered anything in fact, he has not gone through any training, he has not disciplined himself; there is no art of which he has become a master—no. He has lived life in its totality; not as a discipline, but naturally and loose. He has not forced himself. He has been moving with the winds, he has allowed nature to take its own course. And through millions of experiences of suffering and pain and bliss and happiness he has become mature, he has become ripe.

A guru is a ripe fruit just waiting to fall, heavy. If you are ready to receive, he can fall into you. A guru is a totally eastern phenomenon. The West is not

yet aware of it. In the West it is difficult to feel: "Why go and bow down to a guru? " "Why put your head at his feet? Looks humiliating." But if you want to receive, you have to bow down. He is heavy, he can pour, but then you have to bow down, otherwise you won't receive it.

When a disciple with total trust bows down at the feet of his Master, something is happening which is not visible to the eyes. An energy is falling from the Master, entering the disciple. Something invisible to the eyes is happening there. If you become aware you can see it also, the aura of the Master, his rainbow, pouring himself down into the disciple; you will in fact see it happening.

The Master is heavy with divine energy. And he has infinite energy now, he can pour it down to infinite disciples. He can work alone with millions of disciples. He is never exhausted because now he is connected with the whole, he has found the source of all. Through him you can also take the jump into that abyss. Surrender towards God is difficult because you don't even know where God is. He has never given his address to anybody ever. But a guru can be found. If you ask me what a guru is, I will tell you that a guru is the address of God.

TANTRA: THE SUPREME UNDERSTANDING

GURUS, FALSE To find a living Master one has to search, and in fact, all those false gurus help you in a way because experiencing them you become aware of that which is false. And to *know* the false as false is the beginning of knowing the true as the true, the real as the real. If you are absolutely clear about the false, suddenly you become clear about what is real, what is authentic. So even the false gurus are serving, in an indirect way, the real seekers.

A Master is one who will not tell you to follow him, but he will certainly tell you to be silently with him. It has nothing to do with following. A real, authentic Master does not want to create pseudo replicas, carbon copies; he helps you to discover your original face. He will not impose any structure on you; on the contrary, he will help you to get rid of all imposed structures. He will not condition you; he will only uncondition you and then leave you to yourself. He will not recondition you.

When you move from one false guru to another false guru, then it happens: the new false guru will uncondition you and then recondition you. If you become a Hindu from being a Christian you will be unconditioned first so that you can get rid of your Christianity, and then Hinduism will be imposed on you.

That is what is happening to the Hare Krishna people: now they are being conditioned as Hindus. They have lived in one kind of prison called Christianity, now they will be living in another kind of prison called Hinduism. It is the same, it makes no difference; only the *prison* is different. You get out of one prison and immediately you enter into another.

The real Master will take you out of one prison and will prevent you from entering into another prison. Certainly it is difficult to find a real Master, but that does not mean that one should not try to find one; that does not mean that it is impossible—difficult of course, but not impossible. And when you have come to a Master who simply imparts his love, his being, his presence, who shares his joy, his laughter with you, and there is no desire to condition you, to force you into a certain pattern, then his presence can be of immense catalytic significance; he can be a catalytic agent. In his presence something can start happening in you which may not have happened for centuries if you were alone, maybe for lives.

I AM THAT

H

HABITS *Any* habit that becomes a force, a dominating force over you, is a sin. One should live more in freedom. One should be able to do things not according to habits but according to the situations.

Life is continuously changing—it is a flux—and habits are stagnant. The more you are surrounded by habits, the more you are closed to life. You are not open, you don't have windows. You don't have any communication with life; you go

on repeating your habits. They don't fit; they are not the right response to the situation, to the moment. They are always lagging behind, they are always falling short. That's the failure of your life.

So remember: I am against all kinds of habits. Good or bad is not the point; there is no good habit as such, there is no bad habit as such. Habits are all bad because habit means something unconscious has become a dominating factor in your life, has become decisive. You are no more the deciding factor. The response is not coming out of *awareness* but out of a pattern, structure, that you have learned in the past.

AH, THIS!

Why do old habits die hard? Because you are nothing but your old habits. If they die, you will die. You don't have anything more, you don't have anything plus. You are just your old habits, old patterns. You are a mechanism, not yet a man, that's why old habits die hard. It is very rare that a man exists; men are very few and far between.

A Buddha is a real man, authentic. A Zarathustra is a real man—a man worth calling man. Ordinary humanity is just robot-like: it lives unconsciously, it lives mechanically. And habits are all that you have; if you drop all your habits you will simply start evaporating, you will not find yourself at all. What are you? Just watch and you will find a bundle of old habits. You don't yet have anything more.

That's the whole effort of meditation: to bring something more to your life which is not a habit, something which is spontaneous, something which is non-mechanical, *something* which transforms you from a robot into a conscious being . . .

It is difficult, it is very hard. You have to be conscious, alert, on guard. You have to go on remembering. And remembrance is the most difficult thing in existence.

Habits can be dropped by not fighting against them. That's what people ordinarily do. If they want to change a habit they create another habit against it: to fight with it. They move from one habit into another habit. If you want to drop smoking you start chewing gum. Now, it is as foolish as the

other. You change one habit for another, but you remain the same unconscious person.

To drop the habit and not to compensate for it and to remain utterly aware and alert so that you don't start moving into another substitute is one of the hardest things in life. But it is not impossible, otherwise there would have been no possibility for a Buddha, for a Christ, for a Krishna to happen. Since Buddhas happen, it is possible—difficult, very difficult; a great challenge has to be accepted. And all those who have any respect for themselves always accept the challenge of the greatest, the hardest thing.

To reach to the moon is not so hard, it is not so difficult.

To go to Mount Everest is child's play compared with remembering constantly what you are doing, being aware.

But the day awareness starts happening, you know the ecstasy of being, the bliss of being. You know something which cannot be imagined. It is so vast, it is so inexhaustible!

THE BOOK OF THE BOOKS, Vol. VII

HAIR, LONG For thousands of years there have been two types of sannyasins in India: one with beard, long hair; one without beard, without hair. Those who have beards and long hair have a certain deep reason for it—they may not be aware of it. Long hair has always been anti-social. The beard, and long hair particularly, have always belonged to the bohemians: artists, painters, asocial elements, rebellious people, crazy, eccentric. This is one extreme. The other extreme is the shaven-headed monk. Between the two is the straight person, the common man, who is not eccentric this way or that. On one hand are the rebellious people—rebellious in the sense that their religion will be non-traditional. The shaven-headed people are those who have a certain affinity with the tradition. They will be religious but they will not be anti-traditional. They may be as asocial as the long-haired ones, but they will not be anti-tradition. They will feel a continuity with the past, they will have a certain heritage, they will have a feeling of belonging . . .

Long hair gives individuality. If you shave one thousand people and have them standing naked, you will not be able to find out who is who—the shaven-heads look almost the

same. Much individuality comes about through hair. That's why women are so interested in hair: it gives them individuality, personality. With shaven-headed women you will not see much difference between the homely and the beautiful. In fact, in the African tribes, to find out the real beauty they shave the women, because then only rarely does one woman stand out as beautiful; the other ninety-nine percent will simply disappear in the mob ..

And religion happens in two ways: either it is traditional or it is rebellious. The rebellious person will like a beard, long hair. The rebellious person does not want to belong—he wants to be separate, he wants to an island. Both are good; whatsoever suits you is the question.

THIS IS IT!

It is not just accidental that the new generation has moved towards long hair. It is indicative of a very deep change in the world mind.

Man has always lived denying the woman within himself—and man is both man-woman, as woman is both woman-man. The whole old culture, the old tradition, has been an effort to demark the lines very clearly, to make it very distinct that man is different from woman and woman is different from man.

Long hairs are symbolic of the feminine, of the yin element.

When a man has long hair he is more total, more whole, more holy, because somehow he is no more denying the feminine element. He accepts it as part of himself: "I am man-woman, both; *yin-yang* both." So he is not in any conflict. He is no more schizoid; he is more split. It is not only the long hairs, but the very approach that man should allow his inner woman expression also. There is no need for man to be just male; there is no need for any woman to be just female. If you try to be just male you will never become a whole person, and you will never be healthy. The denied, the rejected, will take its revenge on you. It will go on asserting itself. Accept it, absorb it.

A man is born out of a mother and a father. Half comes from the father, half from the mother. You are both. I love long hairs. They give you grace, they give you more roundness. They help you to be less cruel, less pointed.

So always remember, the woman has to be allowed. There are moments when you are more of a woman than of a man. It goes on continuously changing around the clock. So there is no need to have a fixed attitude about yourself. Sometimes you are a he, sometimes you are a she; there is no point in having any fixation. So one day you are male, another day you are female. It goes on changing like the climate.

In the morning it was raining. In the evening it is not raining. In the afternoon it was cloudy; now it is no more cloudy. That is the beauty of nature because it is in a flux and flexible and has no consistency to follow—no ideas, no rules, nothing like Ten Commandments: do this, don't do that. It simply goes on moving in a very haphazard and absurd way. That is its beauty. It goes on moving into the other; there is not even a little hitch. When the day becomes night, there is not even a slight hesitation. It simply slips into the night. Then the night slips into the day.

That is the meaning of the *yin-yang* symbol—each slipping into each other. Then man becomes holy. Whole is holy, and there is not other holiness. And holiness is not against sin. Holiness is against split, fragmentation.

So to be a man is a sinner; to be a woman is a sinner. To be both is holy. Let your hair grow again. And I am not only talking about hair. I am just giving you an indication that you have to absorb the woman more and more. Talking about hair is just a parable.

DANCE YOUR WAY TO GOD

HALF-HEARTEDNESS There are people who are always doing things half-heartedly; lukewarm is their life. They never achieve anything because they are always holding back. They never move into anything totally, intensely. They are always standing on the bank and thinking of the farther shore. Or even if sometimes they try, they are riding on two horses; in case the one fails, the other will always be there. They are riding in two boats. Their life is so divided that whatsoever they do they always do with a dividedness. And any flowering of consciousness is possible only when there is an organic unity in you.

THEOLOGIA MYSTICA

HALF-TRUTH The whole consists of both life and death. If you call God life, only life, then it is a half-statement. And remember, a half-truth is far more dangerous than a complete lie, because the complete lie is bound to be discovered sooner or later—just a little intelligence is needed. But the half-truth is very dangerous; even intelligent people, very intelligent people, may not be able to **find** that it is **untrue**. That is the **danger** of half-truths: **they look like truths and they are not. They can keep you deceived for centuries.**

THEOLOGIA MYSTICA

HAPPINESS Humanity can be divided into two types: the sleeping ones **and the** awakened ones **and**, of course, a small part in between.

Happiness will depend on **where you** are in your consciousness. **If you are asleep then pleasure is happiness.** Pleasure means sensation, trying to achieve through the body, forcing the body to achieve something it is not capable of. People are trying, in every possible way, to achieve happiness **through the body.**

The body can give you only momentary pleasures, **and** each pleasure is balanced by **pain in the** same amount. to **the same degree.** Each pleasure is followed by its opposite because the body exists in the world of duality—just as the day is followed by the night and death is followed by life and life is followed by death ... it is a vicious circle. Your pleasure will be followed by pain, your pain **will be followed by** pleasure.

But you **will never** be at ease. When you are in a **state of pleasure** you **will be afraid that you are going to lose it, and that fear will poison it.** And when you are lost into pain, of course, you will be in suffering, and you will make every possible effort to get out of it—just to fall again back into it.

But the sleepy person knows nothing else. He knows only a few sensations of the body—food, sex. This is his world; he goes on moving between these two. These are the two ends of his body: food and sex. If he represses sex he becomes addicted to food; if he represses food he becomes addicted to sex. Energy goes on moving like a pendulum. And whatsoever you call pleasure is, at the

from a tense state. Sexual energy gathers, accumulates; you become tense and heavy and you want to release it.

The man who is asleep, his sexuality is nothing but a relief, like a good sneeze. It gives you nothing but a kind of relief, certainly. A tension was there, it is no more there; it will accumulate again.

Food gives you only a little taste on the tongue; it is not much to live for. But many people are living only to eat; there are very few people who eat to live . . .

It depends on people what can be called happiness. To the sleeping person, pleasurable sensations are happiness. He lives from one pleasure to another pleasure; he is just rushing from one sensation to another sensation. He lives for small thrills. His life is very superficial; it has no depth, it has no quality. He lives in the world of quantity.

Then there are the people who are in between, who are neither asleep nor awake, who are just in limbo, a little bit asleep, a little bit awake. You sometimes have that experience in the early morning; still sleepy, but you can't say you are asleep because you can hear the noise in the house—your wife preparing tea, the noise of the samovar or the milkman at the door or the children getting ready to go to school. You can hear these things, still you are not awake. Vaguely, dimly, these noises reach you, as if there is a great distance between you and all that is happening around you. It feels as if it is still part of a dream. It is not part of a dream, but you are in an in-between state.

The same happens when you start meditating. The non-meditator sleeps, dreams; the meditator starts moving away from his sleep towards awakening. He is in a transitory state. Then happiness has a totally different meaning; it becomes more qualitative, less quantitative; it is more psychological, less physiological. He enjoys music more, he enjoys poetry more, he enjoys creating something. He enjoys nature, its beauty. He enjoys silence. He enjoys that which he has never enjoyed before, and this is far more lasting. Even if the music stops, something goes on lingering in you. And it is not a relief.

The difference between pleasure and this happiness is: it is not a relief, it is an enrichment. You become more full, you become a little overflowing. Listening to good music,

something is triggered in your being, a harmony arises in you—you become musical. Or dancing, suddenly you forget your body; your body becomes weightless. Gravitation loses its grip on you. Suddenly you are in a different space: the ego is not so solid, the dancer melts and merges into the dance. This is far higher, far deeper than the joy that you gain from food or sex. This has a depth. But this is not the ultimate either.

The ultimate happens only when you are fully awake, when you are a Buddha, when all sleep is gone and all dreaming is gone, when your whole being is full of light, when there is no darkness within you. All darkness has disappeared, and with that darkness gone, the ego is gone; all tensions have disappeared, all anguish, all anxiety. You are in a state of total contentment. And you live in the present—no past, no future any more. You are utterly here-now. This moment is all. Now is the only time and here is the only space. And then suddenly the whole sky drops into you. This is bliss. This is *real* happiness . . .

Pleasure is animal, happiness is human, bliss is divine. Pleasure binds you, it is a bondage, it chains you. Happiness gives you a little more rope, a little bit of freedom, but only a little bit. Bliss is absolute freedom. You start moving upwards; it gives you wings. You are no more part of the gross earth; you become part of the sky. You become light, you become joy.

Pleasure is dependent on others. Happiness is not so dependent on others, but still it is separate from you. Bliss is not dependent, is not separate either; it is your very being, it is your very nature. To attain it is to attain to God, to *nirvana*.

THE BOOK OF THE BOOKS, Vol. X

Always look at things so that you can find something good to be happy about. Life is short, and happiness is very difficult, so don't miss any opportunity to be happy.

Ordinarily we go on doing the opposite: we don't miss any opportunity to be unhappy—everything makes us unhappy! Heterosexuals are not happy and homosexuals are not happy. The homosexual is worried: how to get out of it? And do you think that heterosexuals are very happy?

They don't seem to be happy at all. They are burdened with a thousand and one problems. People who are bachelors are unhappy, they feel they are lonely. And people who are married are unhappy—they think, why did they get tied in the first place?

Everybody is unhappy here; and my whole approach is to make you happy. Now there are two ways; either I should tell you "Do this, then you will be happy." Then you will never be happy—this is what has been done to humanity. There have been people who have been saying "You can be happy, but do this first. First be heterosexual then you will be happy." Now they have created unhappiness for you.

For the heterosexual they say "Become celibate, then you will be happy." They always have clues for people. "Whatsoever you are not," they go on saying, "be that and you will be happy." And you cannot be that, so you are never happy. And you never see the trick of it, that this is the whole process of making you unhappy.

I want you to be happy right now, so I cannot say "Be that". I can simply say "Whatsoever you are, be happy in it!" If out of happiness it changes, good; if it doesn't change, very good. Relax!

To be happy is a great talent. Great intelligence, great awareness—almost a genius is needed to be happy. To be unhappy is nothing. Even stupid people are unhappy. It is nothing.

And it is very easy to be unhappy because the whole mind lives through unhappiness. If you remain happy for a longer time the mind starts disappearing, because there is no connection between happiness and the mind. Happiness is something of the beyond. That's why the mind will create some problems sooner or later. Even when there is no problem, the mind will create them—fantasy problems,—out of the blue, to make you unhappy. Once you are unhappy, the mind is happy. You are back on earth then and things start moving in the rut.

The mind is the root cause of unhappiness and whenever you are happy you are mindless. Watch a moment of tremendous happiness. Suddenly there are no thoughts. You are simply happy; not even the thought of unhappiness is there. That too you have to recapture later on. Later on you

suddenly realize, "Ah, so I have been happy for so many minutes without any unhappiness arising, popping up!"

You recapture it only when it has passed. But in a really intense moment of happiness there is no thought. It is pure. It is completely empty of thoughts, so the mind is disturbed very much. It lives through unhappiness. It has a great investment in unhappiness.

So watch that. Once one has learned how to be happy, one should by and by start dropping habits of being unhappy. And they are simply habits, nothing else.

It is unbelievable that people are unhappy just because of habits. There is no causality for being unhappy. The world is absolutely ready to make you happy. Everything is as it should be, but somehow *one* goes on missing. One goes on living in one's own cloud—dark, dismal. By and by one gets too attached to it. One almost starts liking it. In fact without it, one will feel at a loss as to what to do. People are wed to unhappiness. It is almost like a marriage unknowingly.

So you have found a track; a window has opened. Now don't lose that track. Whenever you see that the mind is arising again with its old tricks, immediately jump out of it. Immediately do something to distract yourself. Even jogging will do. A good jerk to the body will do or slapping your face. Anything that gives a shock—just a cold shower or running around the house—anything that simply changes the trend, and you will find that you have regained the track. This is only for a few days.

Once you start living in happiness, once you know the taste of it and it enters deeply into your being, there is no need then. It is simply there.

THE CYPRESS IN THE COURTYARD

HARMONY God is the harmony of all that is, and you can see it—everything is harmonious. The trees are swaying with the wind; there is harmony. They are not fighting the wind, they are dancing with the wind. The stars are moving in tremendous harmony. This vast existence is a great orchestra: all is tuned with everything else. There is no conflict, no division, no disharmony.

Only man can believe that he is separate, because he has consciousness, and consciousness gives you the alternative.

Either you can think yourself to be separate—then you fall into misery and hell—or you can try to understand the oneness, and suddenly there is bliss. To be one with the whole is bliss; to be separate from the whole is misery.

I AM THAT

HASSIDISM A few things about Hassidism. First, "hassid" comes from a Hebrew word which means pious, pure. It is derived from the noun "hased" which means grace.

This word "hassid" is very beautiful. The whole standpoint of Hassidism is based on grace. It is not that you do something—life is already happening, you just be silent, passive, alert, receiving. God comes through his grace, not through your effort. So Hassidism has no austerities prescribed for you. Hassidism believes in life, in joy. Hassidism is one of the religions in the world which is life-affirmative. It has no renunciation in it; you are not to renounce anything. Rather, you have to celebrate. The founder of Hassidism, Baal Shem, is reported to have said, "I have come to teach you a new way. It is not fasting and penance, and it is not indulgence, but joy in God."

The Hassid loves life, tries to experience life. That very experience starts giving you a balance. And in that state of balance, some day, when you are really balanced, neither leaning on this side nor leaning on that side, when you are exactly in the middle, you transcend. The middle is the beyond, the middle is the door from where one goes beyond.

If you really want to know what existence is, it is neither in life nor in death. Life is one extreme, death is another extreme. It is just exactly in the middle where neither death is nor life is, where one is simply unborn, deathless. In that moment of balance, equilibrium, grace descends.

I would like you all to become Hassids, receivers of grace. I would like you to learn this science, this art of balance ...

The whole Hassidic approach is not to choose any extreme, just to remain in the middle, available to both and yet beyond both, not getting identified with either, not getting obsessed and fixated with either—just remaining free and joyously enjoying both. If life comes, enjoy life; if death comes, enjoy death. If out of his grace God gives love, life—good; if he sends death, it must be good—it is his gift.

Baal Shem is right when he says, "I have come to teach you joy in God." Hassidism is a celebrating religion. It is the purest flowering of the whole Judaic culture. Hassidism is the fragrance of the whole Jewish race. It is one of the most beautiful phenomena on the earth . . .

Hassidism teaches life in community. It is a very communal approach. It says that man is not an island, man is not an ego—should not be an ego, should not be an island. Man should live a life of community . . .

There are many religions which are very, very self-oriented: they only think of the self, they never think of the community. They only think of how *I* am going to become liberated how *I* am going to become free, how *I* should attain moksha—my moksha, my freedom, my liberation, my salvation. But everything is preceded by my, by the self. And these religions try hard to drop the ego but their whole effort is based on the ego. Hassidism says if you want to drop the ego, the best way is to live in a community, live with people, be concerned with people—with their joy, with their sadness, with their happiness, with their life, with their death. Create a concern for the others, be involved, and then the ego will disappear on its own accord. And when the ego is not, one is free. There is no freedom of the ego, there is only freedom *from* the ego.

Hassidism uses community life as device. Hassids have lived in small communities and they have created beautiful communities, very celebrating, dancing, enjoying the small things of life. They make the small things of life holy—eating, drinking. Everything takes the quality of prayer. The ordinariness of life is not longer ordinary, it is suffused with divine grace . . .

If you see Jaina monks sitting, you never see any brotherliness—it is not possible. The very approach is different. Each Jaina monk is an island, but the Hassids are not islands. They are a continent, a deep brotherliness.

Remember it. The community I would like to grow here would be more like the Hassidim, less like Jaina monks, because a man alone, confined to himself, is ugly. Life is in love, life is in flow, in give and take and sharing.

THE ART OF DYING

HATE If you love a person, in some moments you can hate him, but that doesn't destroy love; rather, it gives a richness to love.

What is hate in fact? It is a tendency to go away. What is love? It is a tendency to come closer. Hate is a tendency to separate, a tendency to divorce; love is a tendency to marry, to come near to become closer, to become one. Hate is to become two, independent; love is to become one, inter-dependent. Whenever you hate, you go away from your lover, your beloved. But in ordinary life a going away is needed to come back again. It is just like when you eat—you are hungry so you eat. Then hunger goes because you have eaten. When you love a person it is like food. Love is food—very subtle, spiritual, but it is food. It nourishes. When you love a person, the hunger subsides and you feel satiated, then suddenly the movement to go away starts and you separate. But then you will feel hungry again and you would like to come nearer, closer, to love, to fall into each other. You eat, then for four, five, six hours, you forget about food; you don't go on sitting in the kitchen, you don't go on sitting in the mess. You go away and after six hours suddenly you start coming back—hunger is coming.

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

In my mathematics of life divorces happen because every day you go on postponing them. Then divorce goes on accumulating and one day the marriage is completely killed by it, destroyed by it. If you understand me, I would suggest to you not to wait: every day divorce and remarry. It should be a rhythm, just like day and night, hunger and satiety, summer and winter, and life and death. It would be like that.

In the morning you love, in the afternoon you hate. When you love, you really love, you love totally; when you hate, you really hate, you hate totally; and suddenly you will find the beauty of it. The beauty is in totality. A total hate is beautiful, as beautiful as total love; a total anger is beautiful, as beautiful as total compassion. The beauty is in totality.

Anger alone becomes ugly, hate alone becomes ugly—it is just the valley without the hill, without the peak. But, with the peak, the valley becomes a beautiful scene—from the peak, the valley becomes lovely, from the valley the peak becomes lovely. You move. Your life river moves between these two banks. And by and by, the more and more you understand the mathematics of life, you won't think that anger is against compassion. It is complementary. Then you don't think that rest is against work—it is complementary, or that night is against day—it is complementary. They make a perfect whole.

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

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

Hate does not destroy love, it only destroys the staleness of it. It is a cleaning. If you understand it, you will be grateful to it; and if you can be grateful to it, you have understood. Now nothing can destroy your love; now you are for the

first time really rooted; now you can absorb the storm and can be strengthened through it, can be enriched through it. Don't look at life as a duality.

TAO: THE THREE TREASURES, Vol. 1

HEAD Get more into your body. Make your senses more alive. See more lovingly, taste more lovingly, touch more lovingly, smell more lovingly. Let your senses function more and more. Then suddenly you will see the energy that was moving too much in the head is now well divided in the body.

The head is very dictatorial. It goes on taking energy from everywhere and is a monopolist. It has killed the senses. The head is taking almost eighty percent of the energy, and only twenty percent is left for the whole body. Of course the whole body suffers, and when the whole body suffers, you suffer, because you can only be happy when you are functioning as a whole, as an organic unity, and every part of your body and being is getting its proportion; not more than that, not less than that. Then you function in a rhythm. You have harmony.

Harmony, happiness, health—they are all a part of one phenomenon, and that is wholeness. If you are whole, you are happy, healthy, harmonious.

The head is creating a disturbance. People have lost many things. People cannot smell. They have lost the capacity to smell. They have lost the capacity to taste. They can only hear a few things. They have lost their ears. People don't know what touch really is. Their skin has become dead. **It** has lost the softness and receptivity. So the head thrives like an Adolf Hitler, crushing the whole body. The head becomes bigger and bigger. It is very ridiculous. Man is almost like a caricature—a very big head and just very small limbs hanging.

So bring back your senses. Do anything with the hands, with the earth, with the trees, with the rocks, with bodies, with people. Do anything that needs not much thinking, not much intellectualization. And enjoy. Then your head will by and by be unburdened. It will be good for the head too, because when the head is burdened too much, it thinks-

but it cannot think. How can a worrying mind think? For thinking you need clarity. For thinking you need a non-tense mind.

It will look like a paradox, but for thinking you need a thoughtless mind. Then you can think very easily, very directly, intensely. Just put any problem before yourself and your non-thinking mind starts solving it. Then you have intuition. It is not worry—just insight.

When the mind is burdened too much with thoughts, you think too much, but to no purpose. It comes to nothing; there is nothing in the head. You go round about, round about; you make much noise, but the end result is zero.

So it is not against the head to disperse the energy into all the senses. It is in favor of it, because when the head is balanced, in its right place, it functions better; otherwise it is jammed. It is such great traffic. It is almost a rush hour; for twenty-four hours a rush hour.

THE PASSION FOR THE IMPOSSIBLE

HEADACHE You have a headache? They will give you Aspro. Aspro is not a cure, it simply makes you unaware of the symptom. The Aspro does not destroy the headache; it simply does not allow you to know about it. It confuses you. The headache remains there but you are no more aware of it. It creates a kind of oblivion.

But why in the first place was the headache there? Ordinary medicine does not bother about it. If you go to a doctor he is not going to be bothered why in the first place you have the headache. You have the headache!—the problem is simple for him: "The symptom is there, take this medicine—some drug, some chemical—and that symptom will disappear." The headache may disappear and you may have a disturbed stomach the next day; another symptom has come up . . .

The religious attitude is to look not for the symptom but for the source. That's what I call "The psychology of the Buddhas". If you have a headache, that is not your illness, that is not your disease. In fact, that is a signal from your body that something is going wrong in the source—run to the source! Find out what is going wrong. The head is simply giving you a signal, a danger signal, an alarm that "Listen

to the body. Something is going wrong. You are doing something which is not right, which is destroying the harmony of the body. Don't do it any more! Otherwise the headache will go on reminding you."

The headache is not the disease, and the headache is not your enemy—it is your friend. It is in your service. It is very, very essential for your existence that the body would make you alert when something goes wrong. Rather than changing that wrong, you simply put the alarm off—you take an Aspro. This is absurd. And this is what is happening in medicine and this is what is happening in psychotherapies—symptomatic treatment.

That's why the essential is missing. The essential is: look into the source. Next time you have a headache try a small meditative technique, just experimentally, then you can go on to bigger diseases and bigger symptoms.

When you have a headache just try a small experiment. Sit silently and watch it, look into it—not as if you are looking at an enemy, no. If you are looking at it as your enemy, you will not be able to look rightly. You will avoid—nobody looks at the enemy directly; one avoids, one tends to avoid. Look at it as your friend. It is your friend; it is in your service. It is saying, "Something is wrong—look into it." Just sit silently and look into the headache with no idea of stopping it, with no desire that it should disappear, no conflict, no fight, no antagonism. Just look into it, into what it is.

Watch, so if there is some inner message, the headache can give it to you. It has a coded message. And if you look silently you will be surprised. If you look silently three things will happen. First: the more you look into it, the more severe it will become. And then you will be a little puzzled: "How is it going to help if it is becoming more severe?" It is becoming more severe because you have been avoiding it. It was there but you were avoiding it; you were already repressing—even without the Aspro you were repressing it. When you look into it, repression disappears. The headache will come to its natural severity. Then you are hearing it with unplugged ears, no wool around your ears. It will be very severe.

First thing: it will become severe. If it is becoming severe, you can be satisfied that you are looking rightly. If it does

not become severe, then you are not looking yet; you are still avoiding. Look into it—it becomes *severe*. That is the first indication that yes, it is in your vision.

The second thing will be that it will become more pinpointed; it will not be spread over a bigger space. First you were thinking, "It is my whole head aching." Now you will see it is not the whole head, it is just a small spot. That is also an indication that now you are gazing more deeply into it. The spread feeling of the ache is a trick—that is a way to avoid it. If it is in one point then it will be more severe. So you create an illusion that it is the whole head which is aching. Spread all over the head, then it is not so intense at any point. These are tricks that we go on playing.

Look into it and the second step will be that it comes to be smaller and smaller and smaller. And a moment comes when it is just the very point of a needle—very sharp, immensely sharp, very painful. You have never seen such pain in the head. But very much confined to a small spot. Go on looking into it.

And then the third and the most important thing happens. If you go on looking at this point when it is very severe and confined and concentrated at one point, you will see many times that it disappears. When your gaze is perfect it will disappear. And when it disappears you will have the glimpse of where it is coming from—what the cause is. When the effect disappears you will see the cause. It will happen many times. Again it will be there. Your gaze is no more than alert, that concentrated, that attentive—it will come back. Whenever your gaze is *really* there, it will disappear; and when it disappears, hidden behind it is the cause. And you will be surprised: your mind is ready to reveal what the cause is.

ZEN: THE PATH OF PARADOX, Vol. III

HEALING Healing is one of the most delicate dimensions. And the delicacy consists in the healer not doing anything in it. The healer is not really a healer because he is not a doer. Healing happens through him. He has just to annihilate himself. To be a healer really means not to be. The less you are, the better healing will happen. The more you are, the

more the passage is blocked. God or the totality or whatsoever name you prefer, is the healer. The whole is the healer.

The word "healing" comes from the same root as from where the word "whole" comes. Whole, health, healing, holy, all come from the same root. To be healed means to be joined with the whole. To be ill means to be disconnected with the whole. An ill person is one who has simply developed blocks between him and the whole, so something is disconnected. The function of the healer is to reconnect it. But when I say the function of the healer is to reconnect it, I don't mean that the healer has to do something. The healer is just a function. The doer is God, the whole.

So if you really want to become a healer you will have to completely commit suicide. You have to accept your emptiness. And that is going to become your work: to become more and more empty of yourself. So go on emptying yourself. As nature abhors emptiness, from one side you go out and from another side, God comes in. He has to occupy the same space that you are occupying. The same space that the ego is occupying, is to be occupied by him; so the ego and God cannot exist together in a person.

And that's the whole problem of healing and the whole art—how to nullify yourself, how to become a void. But it will happen . . . Everybody can become a healer. Healing is something like breathing; it is natural. Somebody is ill; it means he has lost his capacity to heal himself. He is no more aware of his own healing source. The healer is to help him to be rejoined. That source is the same from which the healer draws, but the ill man has forgotten how to understand the language of it. The healer is in relationship with the whole, so he can become a *via media*. The healer touches the body of the ill person and becomes a link between him and the source. The patient is no longer connected directly with the source so he becomes indirectly connected. Once the energy starts flowing, he is healed.

And if the healer is really a man of understanding . . . Because it is possible that you can become a healer and you may not be a man of understanding. There are many healers who go on doing it but they don't know how it happens; they don't know the mechanism of it. If you understand also,

you can help the patient to be healed and you can help him to be aware of the source from where the healing is happening. So not only is he healed of his present illnesses, he is prevented from future illnesses. Then the healing is perfect. It is not only curative, it is also preventative.

Healing almost becomes an experience of prayer, an experience of God, of love, of the whole.

BELoved OF MY HEART

Just lay your hands on the needed part of the person. If the person has a headache, lay your hands on his head, close your eyes, start feeling energies pouring, and you will have a tingling sensation in the hands, they will become electrified. Or if the person has some trouble with the stomach, put your hands on the stomach. The needed part has to be touched. If it can be touched bare, without clothes, it is better, it will be more effective. But don't touch the needed part for more than one minute. If you touch the needed part for more than one minute, then sometimes the disease can start flowing towards you.

Energy is a rhythm: one minute it goes outwards, another minute it comes inwards. So make it a point that when you put your hands on somebody's body, exhale; it synchronizes with inhalation, exhalation. When you put your hands on them, exhale, and go on exhaling; and when you see that you cannot exhale any more, take your hands off and then inhale. If you inhale while laying your hands on, you can be affected by the illness. The person may be healed but you will suffer, and that is meaningless. Just lay your hands with exhalation, and the moment inhalation starts, withdraw.

WON'T YOU JOIN THE DANCE?

When you are healing a person, so much energy is pouring out that if you touch, it will be almost as if you are touching him with a live wire, a live electric wire. He will become so afraid that his doors will close—and if the doors are closed, you can go on showering and nothing will happen. Healing is possible not only because of your energy—it is possible only when your energy enters the other person and becomes his energy. If it comes up to the door and returns, no healing happens.

That's why if a person does not trust you, never try healing—never try, because it is not possible. If a person has doubts about you, forget about him. It is possible only in deep trust, and if you try on persons who won't trust you, you will become unconfident about your own energy. If you fail many times, then by and by you will think "Nothing is happening. I don't have the energy."

In fact every person has the energy to heal. It is something natural. It is not that a few people are healers and others are not, no. Every person born is a healer but has forgotten the capacity, or has never used it, or has used it in wrong associations and has come to feel that it never works . .

So never try it on somebody who challenges you. It is not a challenge. If somebody is ready to participate, to go with you, then it is a beautiful experience.

So in the beginning never touch. When the person is relaxing more and more and you feel ... and I am saying *feel*—not that you think. If you feel an urge arises to touch the person—for example he has a stomach ache or a headache or something and you feel that just touching the head will be helpful—then touch, but first let him get in tune with you. First just give an energy massage, not touching the body.

Keep about two inches distance, because the person's body aura is about six inches away from his body. Keep about two, three inches away, so in a way you are touching his energy aura. You are not touching his or her physical body, but you are touching his subtle body—and that's enough. For the energy to penetrate, that's enough. You have really touched him, but he will not be afraid about that. When you feel that the person is participating tremendously, when his trust is immense and you can see that he is flowing with you, and you can feel that your energy is being absorbed—it is not rejected; he has become like a sponge and is soaking it up—then it becomes a pinpoint. On that point the whole energy showers and enters deepest.

After each healing it is better that if you can take a shower, do so. If it is not possible, then at least wash your hands immediately and shake them. It always happens that when you are passing your energy into the other person, his or

her energy also sometimes passes into you; they overlap. Sometimes the person can be very strong, even stronger than you. Sometimes the person may not be strong, but his illness may be very strong, so those vibrations of illness can enter you and can be destructive. They can make you ill, tense. Healing is good but not at your own cost, because then it is foolish and you cannot heal much. Sooner or later you will become ill, badly ill, and your body will be confused very much.

So if you can take a shower, good. If it is not possible, then just wash your hands immediately. Cold water is very good—it helps your energy to shrink back, and then the contact is lost from any influences, impressions, vibrations, that could get into it. Then shake your hands. If you feel sometimes that you are really too full of the energy of the other person, jog, jump. Two or three minutes jogging will do. Then all the impressions and vibrations will fall away from you.

THE PASSION FOR THE IMPOSSIBLE

Love is the most healing force in the world. Nothing goes deeper than love: it heals not only the body, not only the mind, but also the soul. If one can love, then all one's wounds disappear. Then one becomes whole—and to be whole is to be holy.

Unless one is whole one is not holy. Physical health is a superficial phenomenon; it can happen through medicine, it can happen through science. But the innermost core of one's being can be healed only through love. Those who know the secret of love know the greatest secret of life. Then there is no misery for them, no old age, no death. Of course the body will become old and the body will die but love reveals to you the truth that you are not the body, you are pure consciousness; you have no birth, no death. And to live in that pure consciousness is to live in tune with God. Bliss is a byproduct of living in tune with God.

Move deeper into the phenomenon of love, into the mystery of love.

Ordinarily people are afraid of love for the simple reason that they cannot fulfill the basic requirement. The basic requirement becomes a great hindrance for them. The basic

requirement is the dropping of the ego. And that's what sannyas is all about: it is surrendering the ego.

The moment you surrender the ego, love starts growing in you because the hindrance is removed. You start becoming more and more loving, and ultimately one becomes love itself. Then all bliss and all truth is yours.

I CELEBRATE MYSELF

HEALTH Health to Pythagoras, has two aspects to it. One is the physical, the other is the spiritual. The body is your temple—don't neglect it. Your foolish, stupid ascetics have been telling you to neglect it—not only to neglect but to destroy your body. Pythagoras is not an ascetic: he is a man of understanding.

He says: Respect, don't neglect, your body. If your body is neglected, you will not be able to find the inner harmony—because if the body is harmonious it helps to attain to inner harmony. Take every care of your health, of your body; love it, respect it, it is a great gift. It is a miracle! a mystery.

PHILOSOPHIA PERENNIS, Vol. II

This is the definition of health: that if body is not felt you are healthy, if body is felt you are unhealthy—because only pain is felt. Whenever there is some pain, you feel it. Pain is needed to feel the body and pain is needed to feel yourself. And that pain creates the "I", that suffering, anguish, anxiety. creates the "I".

So if you are egoistic, remember that this shows that your inner harmony is lost. You cannot do anything about the ego directly—unless you regain the inner harmony. If you start doing something for the ego directly, nothing will happen. On the contrary, you may get more disturbed. All the religions say: Be egoless. They mean: Be harmonious. Their insistence to dissolve the ego is the insistence to dissolve the disturbance—become a rhythm, become an inner silence. They insist for health.

The Sanskrit word for health is very beautiful: the word is *swastha*—it means to be in one's self. When you are in your self, there is no ego. The English word "health" also is beautiful from a different viewpoint. It comes from the

same root as the word "whole" comes from—"wholeness". When you are whole, you are healthy. When you are fragmented, divided, split, you are unhealthy. When you have a feeling of wholeness—no division, undivided, one—you are healthy. When you are fragmented, divided, split, you are unhealthy. When you have a feeling of wholeness—no division, undivided, one—you are healthy. The word "holy" also comes from "whole". When you are really whole, you are holy, you are pure, innocent.

THE SUPREME DOCTRINE

Health is not only a physical phenomenon, that is only one of its dimensions, and one of the most superficial dimensions, because basically the body is going to die—healthy or unhealthy, it is momentary. Real health has to happen somewhere inside you, in your subjectivity, in your consciousness, because consciousness knows no birth, no death. It is eternal.

And to be healthy in consciousness means: first, to be awake; second, to be harmonious; third, to be ecstatic; and fourth, to be compassionate. If these four things are fulfilled, one is inwardly healthy. And sannyas can fulfill all these four things. It can make you more aware, because all the meditation techniques are methods to make you more aware, devices to pull you out of your metaphysical sleep. And dancing, singing, rejoicing, can make you more harmonious.

There is a moment when the dancer disappears and only the dance remains. In that rare space one feels harmony. When the singer is completely forgotten and only the song remains, when there is no center functioning and only the song remains, when there is no center functioning as "I"—the "I" is absolutely absent—and you are in a flow, that flowing consciousness is harmonious.

And to be awake and harmonious creates the possibility for ecstasy to happen. Ecstasy means the ultimate joy, inexpressible; no words are adequate to say anything about it. And when one has attained to ecstasy, when one has known the ultimate peak of joy, compassion comes as a consequence. When you have that joy, you like to share it; you

cannot avoid sharing, sharing is inevitable. It is a logical consequence of having. It starts overflowing; you need not do anything. It starts happening of its own accord.

These four are the four pillars of inner health. Attain to it. It is our birthright, we just have to claim it.

THE IMPRISONED SPLENDOR

HEARING Jesus used to say to his disciples again and again: "If you have ears, hear. If you have eyes, see." He says it too many times, as if he was not seeing people as having ears and eyes. And that's my experience too: you all have eyes, but very few people are capable of seeing; you *all* have ears, but it is rare, very rare, to come across a person who is capable of hearing—because just to hear the words is not hearing and just to see figures is not seeing. Unless you see the meaning, the content, unless you hear the silence which is the soul of the words, you have not heard.

One has to listen in deep silence, in deep *agnosia*. Remember Dionysius' word *agnosia*: a state of not-knowing. If you know, your very knowledge is a disturbance; you cannot hear. That's why pundits, scholars, are incapable of hearing: they are too full of rubbish. Their minds are continuously chattering inside. Maybe they are reciting shastras, scriptures, but that makes no difference; what is going on inside is of no value.

Unless you are absolutely silent, not even a thought stirring inside, not even a small ripple in the lake of consciousness, you will not be able to hear. And if you cannot hear, then whatsoever *you* think you hear is going to be wrong.

That's how Jesus was misunderstood, Socrates was misunderstood, Buddha was misunderstood . . .

From where does all this misunderstanding come? Why have all the great prophets, *teerthanharas*, all the great enlightened Masters, been misunderstood down the ages?—for the simple reason that people cannot hear. They have ears, hence they believe that are capable of hearing. They are not deaf, they have the instrument to hear, but behind their ears there is so much noise and their minds are standing behind their ears to interpret what is being said, to com-

pare, to analyze, to argue, to doubt—they get lost in all these processes.

GUIDA SPIRITUALS

One can hear in three ways. One can hear with a very indifferent attitude, as if one could not care less. That is ungracious hearing. That is not the way to commune with a Jesus or a Buddha, that is not the way to be in the presence of a Master. That is not the way of a disciple.

The second way of hearing is antagonistic hearing. You are already full of prejudices, you have already concluded what is right and what is not. Not knowing at all what is right and what is wrong, you have accepted certain assumptions given by others, by the society which has brought you up, by your educations, by your parents, by the church. You have certain *a priori* beliefs. Clinging to those beliefs you can hear, but that is again ungracious hearing because you're not hearing, you are fighting. It is better than the first—indifferent hearing—because it is impossible to change any person who is indifferent.

It is possible to change the second person. Even though he is antagonistic, he is getting into a certain negative kind of relationship. He is becoming an enemy, and an enemy can be made a friend.

The indifferent person is unapproachable. He is not even an enemy—how can you expect him to be a friend? He is not even ready to hate you—how can he love you? That is the impossible case.

The second can be converted, but it will take an unnecessarily long time, because the fight will destroy the energy. And even if sometime he comes to an acceptance it will be very reluctantly and he will always go on watching out for some flaw so that he can again go back to his old pattern. He will always be wavering. He will not really be surrendered. Even if he comes to surrender his surrender will be with strings attached to it. He can withdraw at any moment.

A real Master never takes any notice of the first. He simply drops the idea of the first category. He takes a little bit of notice of the second category but only for a short time, just

to see whether it is possible. Or if the case is too time-absorbing, too much of an unnecessary hassle, then he drops the second also.

He accepts only the third—the gracious person who can hear, simply hear, without any prejudice for or against. Remember, gracious hearing does not mean what Christians and Hindus and Mohammedans have been telling people. They are telling them wrong things; they are telling them that gracious hearing means hearing as a believer. That is not gracious.

Whether you believe or disbelieve you have already taken a standpoint, you have already got a certain mind—and with the mind there is no grace.

Gracious hearing is with meditation, with no-mind. You don't have any prejudice, for or against. You are non-judgmental, you are simply available, open, vulnerable. You have not decided anything, you are just an enquirer. Then the hearing has tremendous grace.

And truth has one intrinsic quality: if you hear it with unprejudiced consciousness it immediately reaches your heart, it immediately triggers a process of transformation in you. An immediate contact with the Master becomes possible if one can hear without any belief or disbelief, without any idea of what truth is, if one can hear just like a child, from a state of not-knowing. That state is meditation, and it is only through meditation that the Master becomes available, the truth becomes available, and ultimately, everything that is of value happens through it.

I said to you that if you hear silently without any prejudice you will immediately know what is true. Another thing has to be also added: you will also immediately know without any thought process what is not true. Truth is self-evident, it needs no proof. And because truth is self-evident, untruth is also self-evident.

All that is needed on your part is to be *totally* available and immediately you will know who is the Master and who is not and what is truth and what is not. And to know what is truth liberates! It is deliverance. It brings to your life the ultimate joy, the ultimate flowering, the ultimate fragrance of existence.

HEART First: the physical heart is not your real heart. The real heart exists just behind the physical heart. The real heart is not part of your physical mechanism at all. The real heart exists in the soul—it is the center of the soul.

The physical heart is the center of the body and the spiritual heart is the center of the soul. They both exist together, side by side. Just behind the physical is the spiritual heart. And it is going to happen to many people, this misunderstanding.

When the spiritual heart starts opening, you will have ripples in your physical heart, too. They correspond, they are very close together. When something vibrates in the spiritual heart, you will feel echoes in the physical heart, too. In fact, you will first feel it only in the physical heart because you don't know anything about the spiritual heart. Your first awareness of it will be of the physical heart getting some strange feelings. Sometimes it can be that of burning, sometimes it can be almost like a heart attack.

It has been happening down the ages to all meditators. Whenever people go deep into meditation this is bound to happen. The spiritual heart starts trembling, opening, the petals bloom, and the physical heart starts catching the vibrations, the echoes. But this is a beautiful sign. Don't be afraid of it. Soon you will become aware of the spiritual heart, then all symptoms from the physical will disappear.

The first symptoms will be of uneasiness, restlessness. It is so because something new is happening and you are not accustomed to it. When you become a little more accustomed to it, more harmonious with it, you will see that it is not restlessness, it was just a new taste that you had not known before. It disturbs you. When it becomes well-acquainted, well-known, it will give you a new kind of peace, silence. And great love will arise out of it.

Just a few days before one old sannyasin came to me, and he said, "A strange thing has happened"—and he is very old, seventy or seventy-five—"I had the feeling of a heart attack, so I went to the doctor and they examined me and they said there was nothing wrong. I was absolutely healthy and normal. So what is happening to me?"

I told him jokingly that it was not a heart attack, it was a love attack.

Yes, when your spiritual centers start opening you will have love attacks. Your body will feel the trembling, the restlessness. Soon it will settle, and when it settles you will have a new being—a new plane of being. You have moved from the physical to the spiritual.

Between the physical heart and the spiritual heart is the mind. That is the only barrier. The whole effort of meditation is to disperse the mind. Once the mind is dispersed, the physical heart and the spiritual heart both start dancing together. Then a great beauty arises. And it is not only spiritual, it will be seen in your physical face, too. A grace, a new quality of energy will be around you. And not only will you feel it, others will feel it, too. You will have a new vibe.

This is going to happen to many people because many people are meditating and they are really working hard. But I am not saying that if sometimes you start feeling something going wrong in the heart you are not to go to the physician. You have to go! Sometimes it may be a heart attack. You have to go. If it is not a heart attack, the physician will tell you that it is not. But you have to check it.

This question is important because it is relevant to many of you. To many it has happened, and to many it is going to happen, and to many more. But always, when you have something happening in the body, go to the physician and be checked. If it is nothing, there is no problem. If there is something, you can take medicine.

So don't think that it is always the spiritual heart because sometimes it may not be. Sometimes it may be the physical heart and if you don't go to the physician you can be in danger.

SUFIS: THE PEOPLE OF THE PATH, Vol. II

When the mystics talk about the heart they don't mean the mechanism that purifies the blood, they don't mean the heartbeat. They mean that there is a passage in your being from where you are connected with God, a cave in your heart; if you enter you will enter into God himself. The heart is only used symbolically; it has nothing to do with the physiological heart.

The heart represents love and the head represents logic.

Logic is bitter, argumentative. Love is sweet, love is pure honey.

THE IMPRISONED SPLENDOR

Buddha, Jesus, attracted millions of persons, and the reason is that they lived in the heart. Otherwise it was impossible. What Buddha demanded was impossible to do. Thousands of people left their homes, became beggars with him, moved with him in all types of sufferings, austerities, and enjoyed it. This is a miracle. And those who left their homes were rich, affluent people, because India knew the golden age in the time of Buddha. It was at its peak of richness. Just as America is today, India was at that moment. At that moment the West was just wild; no civilization existed really. The West was totally uncivilized at the time of Buddha, and India was at its golden peak.

Buddha attracted millions of people who were rich, living in comfort, and they moved and became beggars. What filled them, what attracted them, what was the cause? Even they couldn't explain what the cause was. This is the cause: whenever a person of heart is there, a person who lives in his heart, he imparts around him vibrations of sweetness. Just being in his presence, being near him, you feel a sudden joy for no visible cause. He is not giving you anything, he is not giving you any physical comfort. On the contrary, he may lead you into physical discomfort; through him, you may have to pass many sufferings—but you will enjoy those sufferings.

Buddha was dying, and Ananda, his disciple, was weeping. So Buddha said, "Why are you weeping?"

Ananda said, "With you I can move on this earth; millions of times I can be reborn, and it will not be a suffering. I can suffer everything. Just if you are there, then this sansar, which you call dukkha, suffering, is no more suffering. But without you, even *nirvana* will not be blissful."

Such sweetness surrounded Buddha, such a sweetness surrounded Jesus, such a sweetness surrounded St. Francis, such a sweetness surrounds all those who have lived through the heart. Their charisma is that they live in their heart.

VEDANTA: SEVEN STEPS TO SAMADHI

Look deep into your heart. Listen to the still small voice

within. And remember one thing: life is fulfilled only through longings, never through ambitions. Life becomes blissful only through the heart, never through the mind. Mind creates science, the heart creates religion. Mind can give you better technology, better gadgets. The heart gives you the real, ultimate values: love, bliss, truth, freedom, awareness, God. And a life without these values is valueless.

GUIDA SPIRITUALE

The heart is your total being, and when you are total you can know the total—remember this. Only the similar can know the similar. When you are fragmentary you cannot know the total. As within, so without. When you are total within, the total reality without is revealed to you; you have become capable of knowing it, you have earned the right to know it. When you are fragmented within, the reality is fragmented without. So whatsoever you are within will be the without for you.

Deep in the heart the whole world is different, the gestalt is different. I am looking at you. If I am looking at you through the head, through intellect, through one of my parts of knowing, then a few friends are here, individuals, egos—separate. But if I am looking at you through the heart, then individuals are not here. Then just an oceanic consciousness is here and individuals are just waves. If I look at you through the heart, then you and your neighbor are not two, then the reality is between you and your neighbor. You are just two poles, and the real is just in between. Then here, there is an ocean of consciousness in which you exist as waves. But waves are not separate, they are linked together. And you are melting every moment into the other, whether you know it or not.

THE BOOK OF THE SECRETS, Vol. V

The heart is always true. The heart is never untrue and the head is never true. The head lives in lies, it lives on lies. It exists in all kinds of falsehoods.

The heart is authentic, it is sincere. It is simple, it is not cunning. It is tremendously intelligent but not cunning. It simply reflects that which is. That's its beauty and its truth.

God is never known through the head. Anything that has any value is never known through the head. Love, beauty,

God, they are all known through the heart. The heart is the gateless gate to reality.

Move from the head to the heart.

We are all hung up in the head. That is our only problem, the only one problem. And there is only one solution: get down from the head into the heart and all problems disappear. They are created by the head. And suddenly everything is so clear and so transparent that one is surprised how one was continuously inventing problems.

Mysteries remain but problems disappear. Mysteries abound but problems evaporate. And mysteries are beautiful. They are not to be solved. They have to be lived.

EIGHTYFOUR THOUSAND POEMS

HEARTACHE Headache comes when you think too much, you are obsessed with thinking. Heartache comes when you start feeling, when you start melting. Heartache is a good sign, a great indication that something is happening in your deepest core ... Headache is a negative thing. Headache is a disease; heartache comes only to those who are starting to be healthy and whole. Heartache is holy.

The word is the same: ache. That creates difficulty. Remember it, never forget it: whenever the heart aches, it shows that you are getting deeper into your being.

Love has its own ache. But blessed are those who attain to that ache of love. By and by the heartache will grow more and more. It will become intenser and intenser. Help it, so that it becomes a flame. You burn, but that burning is beautiful, because that fire will burn only the ego, not you. You will come out of it purified, like pure gold ...

Allow it to ache more. Enjoy that ache. Delight in it, and help it. Don't fight it. Surrender to it. Don't stand aloof, don't be a watcher, don't separate yourself. Be drunk with it, get involved in it, be absorbed in it—so much so that only the heart aches and you are not there to watch and see. Only the heartache remains, and you have disappeared. Then it becomes a tremendous ecstasy. It is a birth pang; yes, a birth pain. One is reborn through it.

COME FOLLOW ME, Vol. III

HEAVEN Neither heaven exists nor hell exists; they are

just in your psychology. When you are psychically attuned with existence, when you are silent, you are in heaven. When you are disturbed, when you lose your silence, you are distracted and there are ripples and ripples in the lake of your consciousness and all the mirror-like quality of the consciousness is lost, you are in hell.

Hell means disharmony within you—within you and with existence, too. The moment you are harmonious within yourself and with existence—and they are two sides of the same coin—immediately you are in heaven. Heaven and hell are not geographical.

There is no heaven, no hell for me. They disappeared the moment I became disidentified with the mind.

ZEN: ZEST, ZIP, ZAP AND ZING

HEDONISM There are two levels of hedonism, and they are almost polar opposites to each other. Because of that, much misunderstanding has prevailed down the ages.

The lower hedonism is of the body, and the higher hedonism is of the soul. They both speak the same language: Eat, drink, be merry. They both propound the same philosophy of life: Live in the moment, don't think of the morrow. They both want that one should not be worried about the past, should not be concerned about the future. This moment is enough unto itself. Their language is the same, their proposal is the same, yet they are diametrically opposite.

To the first hedonism—the material, the physical, the outer hedonism—belong the philosophies of Charvaka in India and Epicurus in Greece. To the second philosophy, the spiritual hedonism, belong all the great Masters: Buddha, Krishna, Christ, Zarathustra.

Where do they differ? Where do they go diametrically opposite?

If you live only as a physical being, then you will remain unaware of the non-physical dimension that is continuously penetrating you. Then you will know only the visible, and the invisible will remain unknown to you. And the invisible is far bigger, far more essential. The visible is just a covering, the visible is just a shell around the invisible. It is there to protect the invisible. The body is the shrine of the soul. If you live only in the body, and you only take care of the

body and the physical sensations dominate you, you will never become aware of the non-physical dimension—the divine dimension. If you are utterly lost in the body—as you will be if you think, "Eat, drink and be merry" is the goal—then you will live at the very superficial level.

It is as if you have been given the Bible and you go on looking at the cover, and you start worshipping the cover and you never open the book, and you never go inside and you never see what is there. The cover can be beautiful—it can be leather-bound, printed in gold, maybe diamonds are studded on top of it; it can be beautiful, it can be very precious—but still it is nothing compared to that which is inside the book.

Your body is only a cover. It is beautiful, it is precious, but it is carrying something far more precious in it. The man who thinks of "Eat, drink and be merry" in the physical sense is a man who receives a letter and worships the envelope, and forgets the message. The message is important. What a message you are carrying inside you! What a destiny you are carrying inside you!

The second-level hedonism is not against the body, it is for the soul. It also lives in the moment, but when the first hedonist is eating, he is only concerned with the food. When the second hedonist is eating, he is more concerned with the awareness of the taste of the food. That is where they differ. When the first hedonist has gone for a walk, he looks around—the trees, the birds, the people, the dewdrops, the morning sun—but he does not look at who is looking at all these things. When the second hedonist goes for a morning walk, he enjoys the birds, the trees, the people, the sun, the sky, but he also goes on enjoying the one who is enjoying it all. He remains aware.

The first hedonist lives an unconscious life, the second hedonist lives a very very conscious life. The second hedonist gets all that the first is getting ... plus. The first hedonist gets only the bodily sensations, and he goes on missing the *real* life.

Because the first hedonist lives in the body, there are people who are against the first hedonist and they think they are spiritual. They are not. That's a logical fallacy. Because

the first goes on living in the body, there are people who logically think "We have to go against the body, then only can we enter into the second realm of our being, then only can we attain to happiness, to heaven, to bliss." Because the first is missing—and the first is missing because he is too much obsessed with the body—the second, this so-called spiritualist, becomes obsessed *against* the body. This is not a real spiritualist.

The real spiritualist is a hedonist. Let me repeat it: He is not against the body, he is for the soul.

So now there are three kinds of people: the ordinary hedonist who lives in the body, the *real* hedonist who lives in the soul and naturally lives in the body too, and between these two is the spiritualist, the so-called spiritualist, the ascetic who fights with the body, who destroys the body, who is against the body, who tortures the body. And he thinks that in torturing the body he will attain to the soul; he cannot.

The first goes on missing, but the second—the false spiritualist—misses even more. So if you have a choice, then I will say it is better to be a physical hedonist than to be an anti-physical spiritualist, because at least you will be enjoying the body; the physical part of God will remain available to you. To the spiritualist, even that is not available. He is completely blind.

But if you really want to enjoy life, then you have to choose the second kind of hedonism, the spiritual hedonism, the divine hedonism. The second is already available to the first if he starts becoming a little alert. It is not available to the false spiritualist. He is closed to both kinds of hedonisms.

The physical hedonist can rise to the higher hedonism, because he has to grow in the same way but deeper. He has to dig a little deeper into his being. So if you are to choose between Epicurus and Mahatma Gandhi, choose Epicurus. But if you have to choose between Epicurus and Buddha, Jesus, then choose Jesus or Buddha. Never become a so-called saint. He falls from grace. He misses the body, how can he attain to the soul? The body has to be used as a steppingstone. The body has to become a staircase, it has to become a boat for the other shore. Use the body.

I am a hedonist. My whole teaching is: love the body, use the body, go into the body as deeply as you can, be sensitive to its feelings, be available to its wisdom, its joys, but don't be confined there. There is much *more* in your life. That is just a beginning. Use the body as a jumping-board. And the secret is the same. So the secret can be used on the second, higher level too. Be in the present. Live moment to moment. Don't allow the past to interfere, and don't allow the future to cloud your vision. Let the present moment be crystal clear. Enter into it with the body, with the soul. Enter into it as a unity of body and soul. Enter into it not *as* soul but as a unity.

There are these two kinds of hedonism. The higher contains the lower. The lower cannot contain the higher. I can teach you the higher hedonism.

I SAY UNTO YOU, Vol. 11

HELL See Heaven.

HELP Desire is desire, there are no differences at all. Whether you want to help people or you want to harm people, the nature of desire remains the same. A Buddha does not desire to help people. He helps people, but there is no desire in it. It is spontaneous. It is just the fragrance of a flower which has bloomed. The flower is not desiring that the fragrance should be released, should reach to the winds, to people. Whether it reaches or not is not the concern of the flower at all. It is accidental if it reaches; if it does not reach, that too is accidental. The flower is spontaneously releasing its fragrance.

The sun rises. There is no desire to wake people up, no desire to open the flowers, no desire to help the birds to sing. It all happens of its own accord.

A Buddha helps not because he desires to help—compassion is his nature. Every meditator becomes compassionate, but not a servant of the people. The servants of the people are mischievous people; the world has suffered too much from these servants—because it is desire masquerading as compassion, and desire can never be compassionate, desire is always exploitation. Now they will exploit in the name of compassion; they will exploit under beautiful names.

They will talk about service to humanity and they will talk about brotherhood and they will talk about religion and God and truth—and all their beautiful talk will only bring more and more wars, more and more bloodshed, more and more people will be crucified, burned alive.

That's what has been happening up to now. And if you don't bring a new understanding to the world, it is going to continue the same way.

So there are two things to be remembered. One: whether you desire to help or harm, to *desire* is the same. It is not a question of the *object* of the desire, the question is of the nature of desire. The nature of desire is that it leads you into the future, it brings the tomorrow in. And with the tomorrow comes all the tensions, all the anxieties: am I going to make it or not? Am I going to succeed or not? The fear of failure and the ambition to succeed will be there whether you desire money or you desire victory in the world or you desire to be compassionate to people or you desire to bring salvation to people. It is all the same game; only names change. This is very fundamental to understand.

A man asked Buddha, "I would like to help people. Instruct me."

Buddha looked at him and became very sad. The man was puzzled, confused. He said, "Why have you become sad? Have I said anything wrong?"

Buddha said, "How can you help people? You have not even helped yourself! You will only harm them in the name of help."

First bring the light within your being. Let the flame be kindled in your consciousness, and then you will never ask this question; then, naturally, your very presence and whatsoever you do will be of great help.

Desire is desire; there is neither material desire nor spiritual desire. Helping people is an ego trip, and you become holier than the others, and you become wiser than the others, and you know and they don't know. You want to help because you have arrived and they are all ignorant people stumbling in darkness, and you want to become a light for them. You want to become a Master and you want to reduce them into disciples.

If this desire is there then this desire is not going to help

them and it is not going to help you either. It will do a double harm. It is a double-edged sword: it will cut others, it will cut you too. It is destructive, it can't be creative.

Then there is another kind of help which is not out of desire, which is not out of any ego project. That kind of help, that kind of compassion happens only at the ultimate peak of meditation, never before it. When the spring has come to your consciousness, when you are all flowers inside, fragrance starts reaching to others. You need not desire—you can't help it in fact. Even if you want to prevent it you can't prevent it: it is inevitable—it will reach to others. It will become a light in their life, it will become a herald of new beginnings, *not* because you are desiring it but because you are transformed.

THE BOOK OF THE BOOKS, Vol. VII

Help is possible only through a Buddha. Help is possible only through the awakened one. The psychotherapists are as asleep as you are; they are in the same boat. There is no qualitative difference between you and them—in fact they may be crazier than you are, they may be more in a mess than you are, because they constantly deal with mad people; day in, day out, they are surrounded by mad people. Rather than helping mad people to become sane, just the opposite happens: being constantly in contact with mad people, slowly slowly they become mad themselves.

This is natural. They don't yet have that awareness which can remain aloof, unaffected. They don't have that distance, that coolness, that detachment. They are not living on sunlit peaks; they are groping in the same dark valley where you are groping. They are as blind as you are, but they have to pretend that they are not blind—and that is more dangerous. If a person is blind and knows that he is blind and never pretends otherwise, there is every possibility he will walk more cautiously ...

Help is possible only from higher sources. A person who is on the same ground as you cannot be of any help to you. Help is possible only when a fully conscious man tries to help the unconscious. It is like this: you are asleep—do you think somebody else who is asleep can help you in any way?

Only somebody who is awake can. If you want to be awakened at a particular hour, you don't say to somebody else who is asleep, "Please wake me up at five o'clock in the morning. I have to go to that goddamned Dynamic Meditation!" You have to say it to somebody who is awake. Only somebody awake can wake you up. In fact, the person who is asleep may help you to fall into a deeper sleep.

You may have watched it happen. If a few people are sitting just by your side yawning, you start feeling sleepy. They create a certain vibe; they create a certain atmosphere in which anybody vulnerable will start feeling it is better to go to sleep.

The same happens with awakened people; a Buddha creates a totally different vibe. He shakes you up, he wakes you up. He goes on shocking you in many ways; he finds devices to shock you ...

Help is possible, only from the awakened ones. You don't need ps)chotherapists, you need Buddhas.

THE BOOK OF THE BOOKS, Vol. X

HELPLESSNESS It is good to feel helpless ... prayer arises out of helplessness. And that helplessness will help your ego to drop.

If you can do something in every situation then the ego never drops. You have to come to face certain situations where you are absolutely impotent. You would like to do something but you cannot do anything ... it is simply impossible to do anything ..

Just see the helplessness of man ... and all the nonsense that ego goes on thinking. Neither birth nor death are in our hands. Nothing is in our hands. Once you realize this, prayer arises.

Prayer is a cry, a deep cry of helplessness. And prayer makes a person religious .

And just feel your helplessness. Something will start arising. You may start bowing down to the earth, or you may start looking up at the sky. You may start saying something which you will be surprised that you can say. You will become like a small child— and what can a child do when

he feels helpless, unhappy, suffers, and finds no way? The child cries for the father or mother. And that cry is tremendously meaningful . . .

I am not saying that you have to use certain cliches, or you have to repeat some Christian prayer or this and that. No, nothing—just what you can do when you feel helpless and lost.

NOTHING TO LOSE BUT YOUR HEAD

HERENOW You are far away from herenow. You will have to come, you will have to journey.

When I say truth is not far away, I mean truth is herenow—I don't mean you are not far away from truth. You *are* far away from truth. Truth is not far away from you, God cannot be far away from you. God exists in you as you. God exists as eternity, not as past or future. God simply is. How can God be far away? There is no place for him to be far away. He is all over the place. He is everywhere . . . in your breathing, in your heartbeat. But you are not here.

God has not gone away: you have gone away from him.

TAKE IT EASY, Vol. I

The past is not, but the mind remains in the past. The future is not, but the mind remains in the future. And the present is, but the mind has no contact with the present. And whenever you are in contact with the present, the past is no more there, the future is no more there. When you are absolutely here and now, totally, utterly here and now, your life will have a new quality to it. That is true holiness because you will know the whole and you will become the whole.

Buddha calls it the true way, the way of the awakened ones. You can also rise to these heights. Rise! Awake!

THE BOOK OF THE BOOKS, Vol. IX

HIDING The Sufi is very economical about his energy. He knows he cannot exist here for long, his days are counted. In those few days that he will be here on the earth . . . An enlightened person will not be coming back again, he is here for only a short time—even if it is thirty, forty, or fifty years it is a very short time if you look at the eternity of time.

What is fifty years compared to the eternal procession of time? He will be here for only a few days, a few months, a few years. And he can work on only a few people. If he becomes surrounded by curious people his energies will be wasted. Then he will be sowing his seeds in a desert. That will be foolish, stupid.

Sufis are not stupid people, they are very wise people. They know how to use their energies—that's why they deliberately disguise and hide themselves. And small things become helpful.

This has been my own method. Whenever I see that a certain kind of people has become too much around me and I want to drop them—just a single hint—just a single hint, and they disappear. Once it happened that I was surrounded by many Jainas, just because of my birth—the accident of my birth. I was born in a Jaina family, so naturally Jainas were interested in me. Not in me—they were interested in a Jaina. They were happy that here was a Jaina who had become enlightened. They were not interested in me or in my enlightenment, they felt a kind of ego trip.

Then it became too much; they were wasting too much energy and too much time. So I delivered one talk—From *Sex to Superconsciousness*—and they all disappeared. Just a single talk and they all disappeared. Then I didn't see them. And since then, for fifteen years, I have not seen them.

Then by and by many Gandhians started coming around. And I saw that again a desert was growing. These are the weeds; you have to be constantly uprooting them. You cannot rest if you are really interested in the garden and the rose flowers—and the orange people are my roses. If you are really interested in the rose flowers you will have to constantly uproot the weeds. They will come again and again.

Gandhians gathered. Then with just a few statements against Gandhi they left me. It is so easy to become invisible to people. Now I don't exist for them at all. I am almost not. They have forgotten all about *me*. Weeds have to be dropped.

A Master has to become invisible again and again to certain kinds of people so that he and his energies remain available to those who are really seekers.

What do I mean when I say real seekers? I mean one who

is ready to stake whatsoever is needed to stake, who does not just have an "itch" in his head, who is not only curious but whose problem is that of life and death.

That's why Sufis are constantly in hiding. And remember, this is only half the story. On one side they constantly go on hiding themselves, on another hand they go on making themselves available to those who are in search. The other part has not been discussed much. That other part is very essential. In fact, the first part is necessary only for the other part, otherwise what is the use of becoming invisible? If you simply become invisible to all people then you are almost dead, then you are in your grave. So you have to become invisible from one side—to people who are not the right people—and you have to become more and more visible to those who are in search. These both go together in a kind of balance.

SUFIS: THE PEOPLE OF THE PATH, Vol. I

HISTORY The East has never been interested in history at all; it has never written history. It was only when it started coming in contact with the West that the East became interested in history. Otherwise the East has never written history—for the simple reason that history is rubbish. What is the point of writing ordinary, factual things? We have been writing the essential things, and there is a great difference between the incidental and the essential.

Go to a Jaina temple and you will see there twenty-four statues of Jaina *teerthanharas*—the people who are like Jesus, Buddha, Zarathustra—and you will be surprised: they all look exactly the same. It is not possible; you cannot find twenty-four persons exactly the same. Even Jainas cannot make the distinction as to who is who. They cannot tell you who is Mahavira and who is Meninath and who is Parshwanath and who is the first and who is the last, because they look absolutely alike—the same faces, the same noses, the same eyes, the same bodies, the same posture. To distinguish that they are different people, Jainas have discovered symbols. Each statue has a small symbol; the symbol shows a lion or something that shows whose statue it is.

Why have they made them alike? Certainly they are not

historical. They are alike because the Jaina sculptors were not concerned with history, they were concerned with inner phenomena. They had attained to the same experience—how to represent it? And how to represent it in marble? They had attained to the same stillness, the same centering, the same groundedness, the same crystallization. Hence the same statues—the same posture, the same body represents something of the inner: the same spiritual state, the same samadhi . . .

My approach is that of a poet, not of a historian.

ZEN: THE SPECIAL TRANSMISSION

History is so ugly. Man has not come to the level where history should start. It has all been nightmares. Humanity has nothing yet to write about itself—just a very few cases; somewhere a Buddha, a Jesus . . . just like faraway stars. Humanity has lived in violence and wars and madness, so it will be good, in a way, if you forget the past. It is too heavy and it does not help. In fact it corrupts the mind. Looking at the past, it seems that man cannot grow. It makes things look very hopeless.

History is not yet worth writing or reading. And the very concern with history is not good. It is concerned with the past. It is concerned with the dead. It is concerned with that which is no more. The whole concern should be with that which is right now, this very moment.

History is time, and one should live in eternity, not time.

And not only forget history, forget your biography also, and each morning start your day as if it is completely new, as if you have never existed before. That's what meditation is all about: to start each moment anew, fresh like dew, not knowing anything of the past. When you don't know anything of the past and you don't carry anything of the past, you don't project any future. You have nothing to project. When the past disappears, the future also disappears. They are joined together. Then pure present is left. That is pure eternity—and that is where God is. God is out of history, God is out of biography. God is herenow. God is out of time.

So, religion is very anti-historical because it is anti-time. Religion is a concern with the present moment. And there is nothing else—only this present moment exists. All else

is just either imagination or memory, but neither is existential.

A ROSE IS A ROSE IS A ROSE

HOBBIES A hobby is needed to keep you occupied. When you are tired of your ordinary occupation—and naturally one gets tired of earning bread and butter—when you are tired of your ordinary occupation there are only two alternatives. Either be unoccupied . which creates great fear in you, because to be unoccupied means to be with oneself, to be utterly alone with oneself. It is to face one's own abysmal depth . . . it frightens, it scares. It means to face one's life and one's death, it means to face one's own inferiority—which is infinite, so vast you cannot comprehend it. And the very vastness frightens. A great trembling arises in you.

The one alternative is: meditate when you are unoccupied with your ordinary business. The other alternative is: get occupied again in some foolish activity, and call it a hobby.

A few people collect postage stamps—now see the stupidity of it—and they call it a hobby. And all hobbies are like that. These are ways and means to keep escaping from yourself.

I am utterly blissful with myself. To be alone, to be without doing anything, is such a profound experience that if once you have tasted it you will drop all these stupid activities called hobbies.

Hobbies are pseudo occupations. When real occupations are not there, you get into pseudo occupations. Now see the foolishness of it. Six days of the week you are waiting for the Sunday—so that you can relax, so that you can rest, so that you can be with yourself. You are tired of the world; the world is too much with you. You are tired of people, you are tired of everything. And you are hoping the Sunday will come soon, and when the Sunday comes you are again occupied—now it is your hobby. You cannot remain unoccupied; that is your problem.

And it often happens that a person is more tired after Sunday than after any other day, because of so many hobbies, and going for a picnic, and driving, and doing a thousand and one things for which you have been waiting for six days. And you were thinking you were going to rest?

You cannot rest! You don't know how to rest. You cannot relax—you don't know how to relax. Even in the name of relaxation you will get into some work, some kind of work; even in the name of rest you will start some kind of work. Simply because you are not paid for it, does it become rest? You will play cards or chess. You are not paid for it, that's true, but that doesn't make much difference; that is only unpaid work.

Rather than searching for hobbies, use the opportunities. Whenever you are capable of having a time empty, utterly unoccupied, with yourself, remain . . . remain in it, don't move out of it. Don't move out of it. Don't start collecting stamps.

THE BOOK OF THE BOOKS, Vol. I

HOLDING Holding back is just a tendency of the mind, a natural tendency. In fact to say that the mind holds back is not right. This holding back is what the mind is. Once you don't hold back, the mind disappears. And with the disappearance of the mind is the appearance of your being, of your true being. This holding back simply says that one goes on clinging to the past. Of course there is nothing to hold, the past is gone. It is just in the memory, it is no more part of reality. But we go on holding it, hoping that maybe it is no more part of reality. But we go on holding it, hoping that maybe it is somewhere and can be reclaimed.

And holding back is also a subtle fear of the unknown, the unfamiliar, the strange. By and by you will start living a very dead life because the unknown is what life is, and each moment one has to take the risk again and again of living. Each morning one has to take a risk again. It is very risky, and there is no security. One never knows where one is going, so that the mind holds back. The mind is safety measure, Mm?—a key to the known, to the familiar. Make a definition—don't go beyond it. Make a boundary. But all boundaries are imprisonments. And then one suffers.

Man is made in such a way that unless the whole sky is his boundary he will be miserable. Less than that won't do. One needs to expand, and one has to become tension. Then there is enthusiasm and there is zest. Is juice, Mm?—because each moment is a new victory.

expand. Each moment there is a new challenge. You accept and you go on the unknown journey. Each moment God knocks on your door and calls you in such a way that he has never called you; in such a language he has never used before onto such paths which you have not even dreamed about, and beckons you to come and follow him.

That's what I call a religious life: to always be ready to go into the unknown, the unchartered, with no maps, with no past experiences. Of course there cannot be any past experiences of it. Such a being grows and such a being has a movement.

THE SHADOW OF THE WHIP

Avoid death and you will have to avoid the peaks of life. You will have to live in a lukewarm way, neither dead nor alive, which is far worse than death itself.

And so is the case with all the polar opposites: destroy one and the other is destroyed automatically. You cannot save the other; they are like two aspects of the same coin.

Seeing it, a great understanding arises. One relaxes. One says yes to life, to death, to darkness, to light, to sadness, to joy, to all that is—without any choice. That *choiceless* understanding is enlightenment, is Buddhahood.

You say: *When that moment comes, the leaf lets go its tender hold and greets its dying with an inner grace . . .*

That's how you have to learn to die. The way of the leaf is the way of the sannyasin too. And your hold has to be tender, otherwise it will be difficult to let go. Your hold has to be almost not a hold at all. Your hold has not to be a clinging. Only those people cling who don't understand this polar game of existence—and their clinging destroys all. They have to die, but their death becomes graceless. They have to die like everybody else, but their death becomes an agony.

The word "agony" comes from *agon*: *agon* means struggle. Agony means struggle. They die fighting. the whole fight is an exercise in futility: they are not going to win, but still they go on trying. Millions of people have tried and failed, and still we are such fools that we go on repeating the same pattern. We still hope: "Maybe I am the exception, maybe I can manage somehow."

Nobody has been able to manage, not because they have

not tried enough, not because they have not tried strongly, but because it is not possible in the very nature of things. They have done all that can be done, nothing has been left undone, but death is bound to happen—in fact, it has already happened in your very birth. To be born is one pole—the other pole is hidden in it.

One starts dying the moment one starts breathing. The first moment of birth is also the first moment of death. Yes, it takes seventy or eighty years to complete the process, but death does not come suddenly after eighty years; it grows, it grows every moment. It is growing now ... Life is one wing, death is the other wing, and both wings are yours. And you are trying to fly with one wing: this is how you create misery for yourself, failure and frustration.

Accept both. Let your hold be tender, so tender that it can be dropped any moment. And there will be no struggle in dropping it, not even a moment's delay—because even a moment's delay is enough to miss the point, to miss the grace of it.

My work here consists of teaching you how to live and how to die, how to be joyous and how to be sad, how to enjoy your youth and how to enjoy your old age, how to enjoy your health and how to enjoy your illness. If I teach you only how to enjoy your health, your joy, your life, and neglect the other part, then I teach you something which is going to create a division in you, a split in you.

I teach you the totality of existence. Don't possess. Don't hold to anything as a clinging. Let things come and pass. Allow things to pass through you and you remain always vulnerable, available. And then there is great beauty, great grace, great ecstasy. Your sadness will also be a depth to you—as much as your joy. Your death will bring great gifts to you—as many as life itself. Then a man knows that this whole existence is his. Nights and days, summers and winters—all are yours.

In remaining vulnerable, open, relaxed, you become a master. That is a strange phenomenon, very paradoxical: in remaining surrendered to existence you become victorious. And these moments will be coming to you again and again. My whole effort is to bring you such moments, such penetrating moments, more and more. Don't behave

stupidly, don't go on repeating the old strategies, the old patterns of your mind. Learn new ways of being.

And the greatest thing to learn is not to hold to anything: to your love, to your joy, to your body, to your health. Enjoy everything—your health, your body, your love, your woman, your man—but don't cling. Keep your hands open. Don't become a fist. If you become a fist you become closed—closed to the winds and the rains and the sun and the moon, closed to God himself. And that is the ugliest way to live; it is creating a grave around yourself. Then your existence is windowless—you go on suffocating inside. And you are suffocating because you think you are creating safety and security for yourself.

THE BOOK OF THE BOOKS, Vol. VII

HOLOCAUST Man is now living in his most critical moment and it is a crisis of immense dimensions. Either he will die or a new man will be born. Rajneeshism accepts this challenge and is making the only world wide effort to transform human consciousness so that man can die and a superman can be born out of his ashes. It is going to be a death and a resurrection. Unless human consciousness changes totally man cannot survive. As he is right now he is already outdated.

The period of this crisis will be between 1984 and 1999. During this period there will be every kind of destruction on earth including natural catastrophes and man manufactured auto-suicidal efforts. In other words there will be floods which have never been known since the time of Noah, along with earthquakes, volcanic eruptions and everything else that is possible through nature. The earth cannot tolerate this type of mankind any longer. There will be wars which are bound to end in nuclear explosions, hence no ordinary Noah's Arks are going to save humanity. Rajneeshism is creating a Noah's Ark of consciousness, remaining centered exactly in the middle of the cyclone.

I say to you that except this there is no other way.

Tokyo, New York, San Francisco, Los Angeles, Bombay, etc.—all these cities are going to disappear and the holocaust is not going to be confined to certain places. It is going to be global so no escape will be possible.

You can only escape within and that's what I teach. I do not teach worship of God or any other ritual but only a scientific way of coming to your innermost core.

*RAJNEESHISM: AN INTRODUCTION TO BHAGWAN
SHREE RAJNEESH AND HIS RELIGION*

HOLY The word "holy" is never used by Zen people in the Christian or the Hindu sense. It is not used in the sense of sacred because for Zen there is nothing sacred and nothing mundane. "Holy" is used in its literal sense of wholeness. One who is whole is holy, one who lives a life of totality is holy. One who lives in a fragmentary way, half-heartedly, divided, wavering, disintegrated, is unholy. It has nothing to do with purity or impurity, remember. It has nothing to do with virtue or sin, remember. The Zen use of the word "holy" simply means one who is whole, one who lives each moment in totality. Whatsoever he is doing he is doing totally. If he is eating he is eating in a holy way; if he is sleeping he is sleeping in a holy way. If he is talking he is talking in a holy way. If he is listening he is listening in a holy way. Whatsoever the act is, his consciousness is totally involved in it, committed to it. He is passionately present in his actions. if he is silent then he is really silent, not only on the surface. You can go on digging deeper and deeper into him, but you will find only silence and silence, layer upon layer. As you go deeper you will find thicker layers of silence. When you reach to the very core you will find nothing but silence. His taste is the same.

Buddha used to say, "The holy man tastes the same, just like the ocean. You can taste it from anywhere—from this shore or that, from the shore or from the middle—it is always salty. So is the holy man."

The holy man lives not holding back; whatsoever he is doing he goes totally into it.

ZEN: THE SPECIAL TRANSMISSION

HOME Everybody has a deep longing for the home but it has nothing to do with the physical home. The physical home has become just an object for a deep longing for *the* home—it is just an excuse. Because we don't know the real home we create a small home and we cling to it. This gives

a sort of consolation, it makes one feel that one has a home. In fact, we don't have any home on this earth. The home exists not here—the home is somewhere inwards, very deep in the innermost core of your being, but to go there is a long journey and arduous and dangerous.

This is simple, to create a home and to feel that one is at home. And in this world you are never at home! To convert a house into a home is a psychological trick—it helps, it is like a tranquilizer. It is like the blanket of Linus: it helps one to feel secure, to feel that one is not uprooted, that one has roots, that one has somewhere to go, that one belongs somewhere. Hence we create countries, nations, motherlands, fatherlands, churches, temples and a thousand and one things, but the search is for the home . . . and you cannot find it anywhere outside.

One day that idea will also disappear; when you start looking for the right home all ideas about the outside disappear.

And I am not saying that you have to leave your outside home—there is no need—but one comes to know that this is not the home. It is perfectly good as a house, comfortable . . . Make it as comfortable as possible. I am not ascetic at all and I am not against the world, I am all for it. But still the truth remains that the home is not there outside: the home is some inner thing, inner phenomenon . . . the kingdom of God is within.

FAR BEYOND THE STARS

HOMELESSNESS Buddha emphasizes very much the idea of a homeless wanderer—the idea of homelessness. It need not be taken literally, but the idea is tremendously significant. If you build a house, if you build a home around you, you are doing something which is not possible in the nature of things. Because this life is a flux, this life is not more than momentary. This life is not stable, not permanent—here we are only for a few moments. Death is approaching continuously; we are dying every moment while we are living.

To make this place, this space, a home, is absurd. The home is not possible here. The home is possible only in eternity. Time cannot be made a home and if you try to make

a home here then you will be constantly in misery, because you will be fighting against nature; you will be going against what Buddha calls dhamma.

Dhamma simply means Tao, the way things are. If you want to make a dream permanent, you will suffer, because dream as such cannot be permanent. Its very nature is to be non-permanent. In fact, even to repeat the same dream again is difficult. The dream is illusory, you cannot live in it forever.

To think of a permanent life here on this shore, the shore of time, is stupid. If you are a little intelligent, if you are a little aware and if you can see all around you what is happening . . . You were not here one day, and you will not be here one day again. How can you make a home here? You can stay here as if one stays overnight in a *serai*—when the morning comes you have to go. Yes, you can pitch tents here, but you cannot make a home. You can have shelter, but you should not become attached to it. You should not call it "my", "mine". The moment you call anything "mine", you are falling into stupidity. Nothing belongs to you, nothing can belong to you.

One is a homeless wanderer in the very nature of things. Time is impermanent. Time means the temporary. Time cannot have any eternal home in it. To make a home in time is to make a house on the sands, or to make a signature in water—you go on making it; it goes on disappearing.

THE *DISCIPLINE OF TRANSCENDENCE*, Vol. I

HOMOSEXUALITY Homosexuality is not a good sign; it simply shows something has remained retarded in you. When a child is born he passes through many stages. The first stage is masturbatory: because he loves himself, every child wants to play with his genital organs, that is natural growth. Then he moves into a second phase, and that is homosexuality. The boys become interested in boys and the girls become interested in girls; that's how friendships arise, and that's how later on you will always feel that those friendships of your childhood were something superb. Nothing like that happens again; it cannot happen—it was

confined to a particular phase of your life. And if things don't go wrong, then homosexuality turns into heterosexuality; this is a natural growth.

The child first loves himself, he is the center of his world; he does not relate with anybody else. That is dangerous, because if he remains stuck there he will never be able to get on with people, he will remain very egoistic, selfish; he will never be able to share. The second step is that he moves toward the boys if he is a boy or towards girls if she is a girl, because moving from oneself to the same sex is easier. And then from that point he can move to the opposite sex: then boys start becoming interested in girls, the girls become interested in the boys; that is natural growth. These are the three natural phenomenon, and the fourth, celibacy, is going beyond nature. That is the most beautiful phenomenon.

So I am not saying only all that is natural is beautiful, but the transcendental should come through the natural: the natural should be transformed into the transcendental. Celibacy comes at the fourth stage, when you have lived with the woman or with the man and you have gone through all the pleasures and all the pains: you have suffered, you have enjoyed, and you have become ripe enough, mature enough to see that that too is a game—a beautiful game, very engaging, but a game is a game—then you start moving beyond it. Then sexuality disappears, then silence descends in you. When you relate with people without any sexual idea behind it, your relating with people then has a pure fragrance of love, and it comes closer and closer to prayer ..

Real life has to be natural and real life has to go beyond nature one day, but nature has to become its foundation—not against nature, not hiding it but discovering the inner-most core of nature.

And then is the transcendence, and that is the most beautiful experience: it beautifies you, your body, your mind, your soul—it not only beautifies you, it even beautifies people who come in contact with you. But this beauty belongs to the beyond; it is called grace. Something descends from the above and floods you.

COME, COME, YET AGAIN COME

There is nothing wrong in being homosexual. You need not feel guilty about it. One certainly has to go beyond sex, but that is as applicable to heterosexuality as it is applicable to homosexuality. Heterosexuality or homosexuality are just different styles of the same stupidity! You need not feel guilty.

In fact, looking at the population of the world, homosexuality should be supported. At least you will not be increasing the population of the world, you will not be loading the earth more. It is already loaded too much.

Homosexuality should be valued, respected—it is pure fun! Heterosexuality is dangerous. And what is wrong? If two persons are enjoying each other's bodies, nothing is wrong. It should be their concern, nobody else's business to interfere.

But the society is continuously interfering in everything; it does not leave anybody any privacy. It enters in your bedroom too. Your society is not a free society. It talks of freedom and democracy and all that rot, but it is pure slavery, it is a big prison. And your priests and your so-called God are all Peeping Toms. They are all looking into your private lives to see what you are doing. It should be nobody else's business.

What is wrong in loving a man or a woman? Two men can love each other, two women can love each other. Love is a value in itself. And fun should not be condemned. Life is already such a burden, such a drag, such a boredom. Leave at least something in life so people can feel a little less bored.

Here you need not feel afraid to show yourself the way you are. My whole approach is to help you to be the way you are, because that is the only way to help you transcend it. Feel guilty and you will remain the same. Guilt never transforms anybody.

And homosexuality is such an innocent phenomenon. Why is it so much condemned? The reason is that if it is not condemned, the fear is that almost everybody will turn homosexual, because every child has the tendency. Every child passes through the stage when he is homosexual. Every boy, every girl, passes through a time when boys like boys and girls like girls. The fear is that if many people turn homosexual—particularly in the past when the population

was not big and every society wanted greater numbers because numbers meant power ... To allow homosexuality was dangerous; it had to be condemned, absolutely condemned, so much so that in a few countries it is the greatest crime.

For example, in Ayatollah Khomaniac's country, Iran, it is one of the greatest crimes. You can be sentenced for your whole life or you can even be sentenced to death—just for being homosexual. It seems absolutely absurd, ridiculous, but in the past there was some reason for it. Every society wanted to be more powerful. It was a constant struggle—a struggle between groups, a struggle between tribes, a struggle between clans—who will succeed? And the only deciding factor was your number, how many you were.

If people become homosexual, then numbers will decrease. Hence it has to be condemned as the greatest sin.

It may have some meaning if you think of the past, but in the present it is absolutely meaningless. In fact, the whole situation has become just the opposite, now heterosexuality is the danger; less numbers are needed. If humanity goes on growing this way, then we cannot support humanity, we cannot live any longer. By the end of this century the population will be so much, the poverty will be so much, that there seems to be no way out except for a Third World War which will kill almost everybody so that a few people can start the whole story again.

I have heard a story, a twenty-first century story:

The Third World War has happened, and a monkey is sitting on a rock taking a sunbath. And a female monkey comes with an apple and gives the apple to the monkey. And the monkey says, "My God, are we going to start it all over again?"

Homosexuality is condemned because there is every possibility, if it is not condemned, that many more people will turn towards it. The inner tendency is there in every person. In fact the person who is against it, the more he is against it, the more he has the tendency. Deep down, unconsciously, he knows it is there. To repress it he has to be very much against it. He feels disgusted by the very

idea—but nobody is telling him to become homosexual. But if others feel attracted, then it is not your business to interfere or to condemn them. It is their freedom! And they are not doing any harm to anybody. It is a harmless game—stupid, certainly, but not a sin.

But as far as stupidity is concerned all sex is stupid, for the simple reason that it is a biological urge and you are not the master of it, you are just a victim.

And you need not be so much worried about it because homosexuality has a very beautiful origin: it originated in the monasteries. It is something religious: The first homosexuals were monks and nuns—Christian, Buddhist, Jaina, all great religions have contributed their share to it. It was bound to be so because there are monasteries in existence even now where no woman has ever entered.

In a Catholic monastery in Europe in Mount Athos, for one thousand years no woman has entered; not even a six month-old girl has been allowed to enter. What kind of people are living there? A six month-old girl and they are afraid even of that! What can they do? But repressing sex creates fear. So the whole monastery is full of men; and homosexuality is a natural byproduct if only boys are together or only girls are together.

Religious people have contributed greatly. Educationalists have contributed greatly, because boys have to be educated separately. They have to reside in different hostels specially for them and girls have to stay aloof in separate hostels, in separate schools.

If you put too many girls together they are bound to become lesbians, because when the sexual urge takes possession of them and they cannot find the boy, then anything is better than nothing . .

Human society has been forced so much to live in unnatural circumstances—and a monastery is one of the most unnatural circumstances. It is a zoo, a religious zoo. Homosexuality was born there, so you need not feel very bad about. You are a religious person! And you have a great line of homosexuals . .

If you look for homosexuals you will be surprised: many poets, many authors, many painters, many musicians, many

dancers, many great people, many creative people, were homosexuals. Many Nobel prize-winners have been homosexuals.

And don't be worried about enlightenment either because at least one homosexual I know became enlightened — Socrates; he was a homosexual. And there are suspicions about Jesus. I cannot prove it, they are only suspicions—because he moved with boys always. Those twelve apostles . . . who knows? But if he was, nothing is wrong in it. Socrates was certainly a homosexual, Plato was, Aristotle was. Greeks are great people . . .

Greeks have been homosexuals for centuries. All their great people have been homosexuals. So you need not worry—you have a great history behind you!

Walt Whitman was a homosexual—one of the greatest poets of all the ages. There seems to be something in homosexuality that makes people creative, or creative people are homosexuals. There is something in it and I can see where the point is. When you stop creating children, your creativity takes new turns, new dimensions. You create poetry, you create painting.

And the people who have been condemning homosexuality for ages are also condemning it for one more thing. As far as man/woman relationship is concerned, it is always on the rocks, because man cannot understand the mind of the woman, the woman cannot understand the mind of man. They are poles apart. That's their attraction, but that's also their conflict, constant conflict. If homosexuality is allowed, accepted, the fear is that many people will settle into homosexuality, because a man can understand the other man more easily—they have the same mind. And the women can understand each other more easily—they have the same mind.

That's why homosexuals are called "gay" people. They are really gay! The heterosexuals look so sad. Whenever you see a couple you can immediately know whether they are married or not: if they are looking dull and dead they are married. Marriage kills all joy for the simple reason that it creates so many conflicts.

Hence all societies have condemned it for the simple

reason that if it is not condemned, what will happen to reproduction? In the past it had some meaning, but now it has no meaning.

Now the day has come when homosexuality *can* be accepted, should be accepted, as a natural outlet for your sexual energies. I am not against it—I am not for it either. I am simply saying that if you have to live your sex you can choose your style, you are free to choose your style. If you decide to be stupid, at least you should be given the freedom of what kind of stupid you want to be! I give you total freedom.

My effort here is to help you to go beyond it, so if you are homosexual you have to go beyond homosexuality, if you are heterosexual you have to go beyond heterosexuality. And there are other people also who are neither, who are auto-erotic, auto-sexual. They have to go beyond their auto-eroticism.

Man has to transcend sex, whatsoever kind of sex it is, because unless you go beyond your biology you will never know your soul. But meanwhile—before you go beyond—it is your freedom to be whatsoever you want to be.

Don't make a problem out of it. Nothing has to be done about it. I don't tackle individual problems. My whole approach is that there are millions of diseases, but there is only one cure and that cure is meditation.

You meditate—homosexual, heterosexual, bisexual . . . You meditate. Become more still and more silent. Create inner emptiness. Become more transparent. And then things will start changing. You will be able to see what you are doing to yourself. And if it is right you will go on doing it with more joy, with more totality, with more intensity, with more passion. And if it is wrong it will simply drop, just like dead leaves falling from a tree.

So I cannot suggest any specific method because to me all the problems are arising because we have become minds and we have forgotten that deep down there is a space within us which can be called no-mind. Entering that space, no-mind, will give you perspective, vision, clarity.

Meditate. Sit silently watching your thoughts—homosexual, heterosexual, whatsoever they are, it doesn't

matter. You watch, you become the witness. Slowly slowly a distance will be created between you and your thoughts. And one day suddenly—the realization that you are not your mind. And that day a revolution has happened within you. After that day you will never be the same again. A transcendence will have happened. After that, whatsoever you do is right; you can't do wrong then. And before that, whatsoever you do is wrong.

So when I say I have nothing against homosexuality I am not supporting it, remember. I am not saying, "Be homosexual." I don't have anything against heterosexuality either, but I am not supporting heterosexuality. I am not supporting anything. These are all mind games. And you have to go beyond all the games.

THE BOOK OF THE BOOKS, Vol. IX

See also Sex, 3rd Series

HONOR Honor is due only where payment won't do. Where you *cannot* pay, where there is no possibility of paying back, then honor. Honor is the acceptance of the fact that it is impossible to pay back; the debt cannot be paid . . .

And why should a Buddha be honored?—because of the fire of his sacrifice. It is impossible for you to understand the sacrifice of a Buddha because it is absolutely invisible to you. You will know it only when *you* become a Buddha. What he has known cannot be put into words, still he tries; it is a constant sacrifice.

What he has known is beyond the mind, yet he tries in every possible way to make you understand it, to help you understand it. He puts all his energies into making the incomprehensible comprehensible. His sacrifice is great. He takes so much trouble—for no reason at all, because he is not going to gain anything out of it. His work is finished! His ship has arrived. He can leave the body any moment, any moment he decides, still he goes on living in the body—which is a confinement, which is a bondage. Still he goes on suffering in the body for the simple reason that he would like to convey the unconveyable. His compassion is infinite.

THE BOOK OF THE BOOKS, Vol. XI

HOPE Hopelessness always comes if you have been hoping too much; in the same proportion it comes. Expect and you will be frustrated. Hope and sooner or later you will feel hopelessness.

Hence my whole effort here is to make you free from hoping. If you become free from hoping you will never be trapped in any hopeless state. Hopelessness is a byproduct of hoping. Frustration is a byproduct of expectation. But it is natural, in a way: when you come to me you come with great hopes. You want to become enlightened, you want to become a Buddha.

But the problem is: I cannot help you to become a Buddha because you are already a Buddha. There is no need for you to become a Buddha. Becoming is not the question at all—Buddha is your beinghood. And whenever you drop this idea of becoming, suddenly you will recognize the Buddha within.

What I am doing here is not helping you to become somebody, but just to recognize who you are. All the devices here are just devices to make you remember—not devices to help you to become, but only to remind you.

THE BOOK OF THE BOOKS, Vol, IX

Hope is a disguised form of desire. And unless one drops all desiring in all forms, disguised or undisguised, one cannot attain to one's own reality. When we hope we project the future, when we hope, we hope in the future. Nobody can hope in the present. Hope brings in the future, hope is the future. And it is behind hope that the mind goes on playing thousands of games, it goes on deceiving you. It goes on promising you: tomorrow, tomorrow, tomorrow . And tomorrow never comes, it can't come in the very nature of things. It is always today.

There is no other time than now. All other times are just mind-fabrications, fantasies. To be in meditation means to be in the present, and to be in the present one has to cut the root of all desire, the root of all hope.

Remember, by cutting the root of hope you don't become hopeless—because when there is no hope there is no possibility of hopelessness either. They both disappear. Hopelessness is possible only if hope is there, it is a

byproduct of hope. When hope is not, hopelessness also is not. And your whole sky, inner sky, is clear of all the clouds of hope, of hopelessness, of desires, of frustrations, of expectations. Your whole sky is simply unclouded and the sun shines forth—the sun of truth, the sun of your own being.

*DANCE TIL THE STARS
COME DOWN FROM THE RAFTERS*

If it is proved, absolutely proved, that Buddha never happened, Jesus was never born, Mohammed never walked on the earth, Mahavira was a myth and Lao Tzu an invention of some fictitious writers, if the hope continues and if man continues to hope to surpass himself, if the fire continues to burn, if the longing remains to seek and search for the truth, that's enough. You can forget all about the Bibles and the Korans. If the longing continues, the Koran is going to be born in you. If the longing is intense enough, one day you will see Buddha arising out of you, you will see Jesus being born in you.

THE SECRET OF SECRETS, Vol. I

Drop hope.

Hope is the cause of why you are missing God. And the problem is, the vicious circle is: the more you miss God, the more you hope; the more you hope, the more you miss. Once you look deep down into hope, its structure, its grip on you—the very vision, and the hope drops on its own accord. Suddenly you are here and now, and you will see as if a curtain had dropped from your eyes, a curtain has dropped from your senses. You will become tremendously fresh and young, and you will see a totally luminous world all around you. The trees will be green but in a different way: *tremendously* green—and the green will be luminous. The world will immediately turn into a psychedelic world. It is—your eyes are just so covered with dust that you cannot see the psychedelic that is surrounding you from everywhere.

Drop hope.

But whenever I say to somebody to drop hope, he thinks that I am telling him to become hopeless. No, I'm not doing

that. When you drop hope there is no possibility of becoming hopeless, because hopelessness exists only because of hope. You hope and it is not fulfilled; hopelessness arises. You hope, and you hope again and again in vain; hopelessness arises. Hopelessness is frustrated hope. The moment you drop hope, hopelessness is also dropped. You are simply without hope and without hopelessness. And that is the most beautiful moment that can happen to a man, because in that very moment one enters into the shrine of God.

THE BELOVED

HOST Man has to become a host for God. God comes as a guest. He knocks on our doors many times, but the host is absent, asleep, not alert, engaged, occupied, somewhere else. The host has to become very very alert, only then can the knock of the guest be heard. The knock is not loud and it cannot be, because God is not, and never is, aggressive. He comes soundlessly, he comes as a whisper, he comes just like a small breeze. Unless one is very very alert, one goes on missing. A tremendous alertness and sensitivity is needed to hear the foot sounds of God reaching closer.

One has to become a host. By saying that I mean: one has to create inner space in the heart. Our hearts are too full of our own egos, hence we can't be hosts to God. We have to empty ourselves of ourselves. When there is utter emptiness inside the heart, there is no barrier; God enters immediately, God is immediately found.

People ask "Where is God?", they ask "Where is the guest?"; they should really ask "How should I become the host?" Once the host is ready, the guest appears. It is inevitable, it is one of the fundamental laws of life. The ancient teaching says: When the disciple is ready, the Master appears.

YOU AINT SEEN NOTHIN' YET

HUGGING The psychologists are now well aware of the fact that unless a child is hugged, kissed, he misses some nourishment. Just as the body needs food, the soul needs love. You can give to the child all the physical needs, all

the physical comforts, but if hugging is missing the child will not grow into a wholesome being. He will remain sad somewhere deep down, uncared for, neglected, ignored. He was nursed, but he was not mothered.

It has been observed that if a child is not hugged he starts shrinking—he can even die—although everything else was provided for. As far as the body is concerned every care was taken, but no love surrounded the child. He became isolated, he became disconnected from existence.

Love is our connection, love is our very root. Just as you breathe—for the body it is absolutely essential; stop breathing and you are no more—in the same way, love is the inner breath: the soul lives by loving.

The idea that the child dies and the man becomes adolescent, then the adolescent dies and the man becomes young, then the young man dies and he becomes middle-aged, and so on and so forth, is wrong. The child never dies—nothing ever dies—the child is there, always is there, wrapped by other experiences—wrapped by adolescence, then by youth, then by middle age, then by old age—but the child is always there.

You are just like an onion. layers upon layers. but if you peel the onion soon you will find fresher layers inside. Go on deeper and you will find more and more. fresher layers. The same is true about man: if you go deep into him you will always find the innocent child—and to contact that innocent child is therapeutic.

Hugging gives you an immediate contact with the child. If you hug somebody with warmth, love, if it is not just an impotent gesture, if it is meaningful, significant, true, if your heart is flowing through it, immediately you come in contact with the child, with the innocent child. And the innocent child, surfacing even for a single moment, makes a tremendous difference. because the innocence of the child is always healthy and whole: it is uncorrupted. You have reached to the innermost core of the person, where no corruption has ever entered. you have reached to the virgin core, and just making the virgin *core* throb again with life is enough.

THE WIED GEESE AND THE WATER

HUMAN There are millions of human beings on the earth but it is very difficult to find a real human being. The humanity of the millions is just an appearance; in truth it doesn't exist, it is only a facade, a mask. Deep down they have not yet grown to be human. Physiologically they are human beings, but not yet psychologically. And to be spiritually a human being is a faraway thing. The way the society exists, it does not allow anybody to become a real, authentic human being. It creates false, phony people, it needs false and phony people; it is afraid of the real man.

The real man will be constantly in rebellion against all that is wrong, against all that is inhuman, against all that is rotten, against all that is authoritarian. He will be basically a revolutionary. He will not yield to any submission forced upon him. Of course he will be able to surrender in love but he will not surrender without love. He will not be available for anybody to make him a slave; he will be a master of his own being. If he decides to surrender, that's a totally different affair, but nobody can force him into submission, nobody can force him into any sacrifice. Not that he is afraid of sacrifice, he can sacrifice all, but that sacrifice has to be his own choice.

He will not be part of the crowd; he will have some authentic individuality. He cannot follow the herd, the mob. He will be so conscious, so alert, that he will be alone; he will have to travel the path alone. His will be the flight from the alone to the alone. Not that he will be against people—he will love people, he will help people in every way—but he will not depend on people.

The ordinary so-called human being is always dependent on the crowd. He cannot exist on his own, he is afraid to be on his own. He has no will of his own, no intelligence of his own. He needs somebody else to command him: he is ready to obey. He is always in search of father-figures, people who are authoritative; then he feels at ease. Then somebody else takes the responsibility of deciding, of ordering; now he is no more responsible. The real human being is a responsible being. He wills, he chooses, and he takes the whole responsibility on his own shoulders.

TURN ON, TUNE IN AND DROP THE LOT

You also have a dog inside you and sometimes you like to bark. Of course you bark like a human being, not like a dog, but when you bark something of the dog comes up in you.

You have been all the animals in the past, all kinds of animals in the past. That's the beauty of the theory of many, many millions of lives: that means you contain the whole universe—the dogs, the lions, the horses, the donkeys. You contain all of them within you, and you can bring anybody to the surface. You can behave like a dog, and you do many times. You can behave like a donkey, like an ass, and you do that many times! Watch all these animals within you—they constitute your mind. And unless you get beyond them, unless you transcend them, you will not be truly a human being.

A human being is born only when all the animals, even the shadows of the animals within him disappear. And to be human is the beginning of being divine.

These are the three planes: the animal, the human, the divine. Ninety-nine point nine percent of people live on the animal level; only point one percent of people get to the second, the human, and only a few people out of millions reach the third. And that is the goal of being a sannyasin.

You have to be a Christ—not Jesus but Christ. Jesus you cannot be, but Christ you can be. Christ is a quality. You have to be a Buddha—not Gautam the Buddha. You cannot be Gautam; Gautam is a totally different individual. But you can be a Buddha. Buddha and Christ mean the same: it is a state of ultimate consciousness when one realizes oneness with the whole, when one feels "I have come home."

GUIDA SPIRITUALE

HUMANITY Citizens of the world of love are missing; hence there is a crowd but no humanity. There are scattered people but no harmony. Humanity has been an empty word up to now, it has not existed yet. It has to be created. Only human beings are there . .

It is like this: a musician goes to listen to some music with a non-musician. Both listen to the same music but the non-musician only listens to the single notes, the individual notes. He listens to one note after another but he cannot

listen to the melody. The musician listens to the melody, he does not listen to the individual notes. They are there but he listens to something else that is happening through them: he listens to the unity of them, the harmony of them all. For the musician those notes are not separate. They are bridged by something unknown, something mysterious—that is the melody. The non-musician is also listening to the same but he cannot connect. It is all noise.

The melody is invisible but those notes are physically there, tangibly there. You can hear the notes; that doesn't mean that you will hear the music. Just good ears are not enough to hear the music. Something more than the ears—a deep understanding, a capacity to fall en *rappo*rt, a capacity to be absorbed, to be possessed, an openness—is needed. Then those single notes are no more separate; they start falling into a gestalt, they are together. Then it is not just a heap of flowers but a garland. A thread is running through them all but the thread is not visible.

Human beings are still just a heap, a crowd, because the thread that can join them, that can connect them, is missing. Love igernissing .. love is that thread. And unless love possesses human beings there is not going to be any humanity, there is not going to be *really* a civilization. The civilization that exists is just an empty word. It has not yet happened, it is still a dream.

To become a sannyasin means to be initiated into the citizenship of love . . . to become part of a melody that cannot be heard only by ears, that can be heard only through the heart. It is to become aware of a cosmos, of a whole, that holds everything together. That whole is called God. You can call it the melody of existence, the music of the spheres. Whenever two people are in love a little of that music is heard, just a little. When three people are in love, a little more. When more people are in love, God becomes more and more available.

So you are entering into a love community—that is the meaning of sannyas.

LET GO!

HUMANOID See Man, New, 2nd Series

HUMBLENESS And the difference between ordinary humbleness and loving humbleness is great. Ordinary humbleness is always ego-oriented. You pretend that you are humble, but deep down underneath your humbleness you know that you are far superior than other people. In fact you are superior—that's why you are humble.

The ego can pretend the game of egolessness too. It can say, "I'm so egoless—look! Nobody is as egoless as I am." This is just ego and nothing else. So in ordinary humbleness one is simply pretending—it is hypocrisy. It gives respectability, prestige, in the society, but it has nothing of the divine in it.

The divine humbleness, the loving humbleness, has no idea of being humble at all. It is so simple—there is no claim in it. The ordinary humbleness has to be cultivated and practiced. Because all that you cultivate is *never* going to kill your ego—in fact, the ego remains in control of all cultivation.

A loving humbleness has nothing to do with cultivation. It is simply a recognition that the ego is false, that we are not separate from existence, that we are one with existence, that we exist as part of this vast universe and we don't exist as separate entities.

This is a simple fact—it is not a theory, it is not a philosophy; we cannot exist for a single moment separately. We are continuously breathing in, breathing out existence, eating, throwing out existence. Continuously there is a communication between us and the whole. If this communication stops for a single moment you are dead—that's what death is.

When a person dies, what happens? He is no more in communication with existence. A dead person becomes a separate entity. Now, through breathing the oxygen no more comes in; through exhalation the carbon dioxide no more goes out. Now food will not be digested; now he will not feel hungry. Now he will not look and he will not absorb colors through the eyes. Now the ears won't take any notice of sound. You touch his hand and the touch will not be felt. He has become uncommunicative ... there is no more communication—that is the meaning of death.

Tie more in communion with life you are, the more alive.

So the more egoistic a person is, the more dead. The really alive person has no ego, because he knows he is not separate; he is joined together with this infinity. And out of this experience and understanding—that one is part of the whole—a humbleness arises ... without any cultivation, without any practice. Then it is tremendously beautiful. In that humbleness there is love and no ego.

Ego and love are diametrically opposite. Whenever there is love, ego disappears. Whenever there is ego, love disappears

Recognize the fact more and more, let the fact sink into your being more and more, that we are not separate. That "I" is unreal—"us" is real . . . and the "us" includes the trees, the rivers, the rocks, the stars. The "I" is unreal and the "us" is very real—then what is there to claim? The ego is simply washed away—one becomes clean. In that cleanliness there is humbleness. There is no inferiority, no superiority, because nobody is inferior, nobody is superior.

If we all belong to one unity, how can one be superior, and how can one be inferior? There is no comparison possible because there is only one existence. With what to compare it? With whom to compare it?

A really humble person knows no comparison. He will not say, "I am more humble than you"—that is impossible for a humble person to say or even to think. He will say, "I am you and you are me." And when one can understand that one is so vast, misery cannot exist.

If all these trees and all these stars and all these rivers and oceans belong to you, how can you be miserable? If this whole life—past, present, future—is your life, how can you be miserable? Then where is death? There is no death . . . the whole is never going to die.

So a humble person becomes deathless. In love and humbleness, one overcomes death—death disappears.

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

HUMOR To me, a sense of humor should be the foundation stone of the future religiousness of man. There is no

sense of humor. You have never seen buffaloes laughing, or donkeys. Only man can have the sense of the ridiculous, of the absurd. It needs great intelligence to have a sense of humor; on the lower planes it does not exist. and not even all human beings have it; those who exist on lower planes of intelligence are bound to be serious—serious like the donkeys. Donkeys are very serious people, always thinking about serious things, it seems, much disturbed with all the problems of the world.

I have watched donkeys very closely; from my childhood I have been very much interested in donkeys. If Pavlov could find many things about man by studying dogs, if Skinner can find many things about man by studying white rats, if Delgado can find many things about man by studying monkeys, I wonder why these people have missed the donkey? He comes closest to human beings—a serious philosopher, a pundit, a scholar, a theologian! Who has ever heard a donkey laughing?

I AM THAT

HUNGER When you feel hungry, what do you say? You say "I am hungry." You are not—the body is hungry, the organism is hungry. You are just a watcher, you are just seeing that the body is hungry. Then you eat and you feel satisfied, and you say, "Now I am satisfied, fully satisfied." You are not satisfied, because you were not hungry in the first place! First you had seen hunger in the body, now you feel satisfaction in the body—but you are just a witness. First your mirror was reflecting the hungry man standing in front of you, and now your mirror reflects the satisfied man standing before you—but the mirror was never hungry and the mirror is not satisfied either.

One day you are healthy, another day you are ill—the mirror reflects! One day you are young, another day you are old. One day you are loved, another day you are hated. One day appreciated, another day condemned. The mirror goes on reflecting. The function of the mirror is just to reflect whatsoever is the case. But *each* time you get identified.

Stop this identifying yourself with things that are standing in front of you, and suddenly you will see you have never

been ill and never been hungry and never been born, and never are you going to die. You are the very source of eternity. You are eternal.

ZEN: THE PATH OF PARADOX, Vol. III

HURRY What is the hurry? The whole of eternity is yours! You have always been here, you *are* here, you will always be here. Nothing is ever lost. Now it is a confirmed scientific truth that nothing is ever destroyed. If matter is not destroyed, why should consciousness be destroyed? Matter belongs to a very gross plane of existence. If the gross is so valued by existence, do you think the higher manifestation is not valued by existence? The higher is more valued! If matter persists and is impossible to destroy, consciousness cannot be destroyed either. It is the highest expression of life; there is nothing higher than it. It is the very Everest of life, the peak beyond which there is nothing. The whole of existence is moving towards that peak. There is no hurry.

The whole idea of hurry is a creation of the mind.

THE GOOSE IS OUT

HYPERTENSION Hypertension is a state of mind when you have become too much focused on rationality and you have forgotten your feelings. Hypertension comes out of an imbalance; too much trust in reason is the basis of all hypertension. People who live in their heads become hypertense. Relaxation comes through the heart. One should be capable of moving easily from the head to the heart just as you move out of your house and inside your house. One should be fluid between head and heart. These are the two shores of the river that you are. You should not cling to one shore, otherwise life becomes lopsided.

The West suffers very much from hypertension, because it has forgotten the language of the heart, and only the heart knows how to relax, because only the heart knows how to love. Only the heart knows how to enjoy, celebrate. Only the heart knows how to dance and sing. The head knows nothing of dance, and the head condemns dance as stupid. The head knows nothing of poetry, the head condemns poetry.

Do you know that one of the greatest philosophers, Plato, thinking about his ultimate utopian republic, said that no poet would be allowed there? in his republic, in his ultimate state of society, poets should not be allowed. Why?—because he is afraid of poets. *He* says: "Poets bring fantasies, poets bring dreams, poets bring confusion and mysticism, and we don't want any of it. We want a very clear-cut, logical, prosaic society." That society will be hypertense; everybody will be neurotic. In Plato's republic—if it ever happens ... and there is every fear that it can happen—everybody will be a neurotic, and everybody will always be carrying his psychoanalyst with him. Wherever he moves, he will have to carry his psychoanalyst. That is already coming in the West

Hypertension is a state where you have lost balance. You cannot bring your heart to function in your life; logic has become all—and logic remains superficial. Logic, when it becomes all, only creates anxiety; it never gives any peace, it goes on bringing new problems. it never solves any problem—it cannot solve, it is not in its power—it only pretends, it only promises. It goes on saying "I will deliver the goods" but it never delivers. And then problems go on accumulating and you don't know how to get out of the head. You don't know how to play with children, how to love your woman, how to go and have a talk with the trees, and sometimes have a dialogue with the stars. You have forgotten all, you are no more a poet, you are no more an alive heart.

And whenever any part of the body is repressed, that part takes revenge. And the heart is the *most* vital part, the *most* fundamental part. One can live without the head, but one cannot *live* without heart. The head is a little superficial, it is a kind of luxury, but the heart is very essential. The head exists only in man, so it cannot be very essential. Animals live without it and live perfectly well in a far more silent and blissful way than man. Trees live without the head, and so do the birds and the children and the mystics.

The head is superficial. It has *a* certain function—use it, but don't be used by it. Once you are being used by it you will become anxious: anxiety will come and life will become nauseous. It will just be a long stretched-out pain, and you

will not find any oasis anywhere in it; it will be a desert thing.

Remember, the essential has not to be repressed. The non-essential has to follow the essential—has to become its shadow. You cannot deny *anything* without getting into trouble . . .

Your heart has been denied for so many lives that when it erupts it is going to create great chaos in your life. First you suffer from the mind, its tensions, anxieties; and then you can suffer from the explosion of the heart. That's what happens when a man breaks down. First he suffers from the tense state of the mind, and then one day the heart takes its revenge, erupts, and the man goes mad, goes berserk.

Both situations are bad. First the sanity was too much—that created the insanity. A really sane person is one who can live between sanity and insanity in absolute balance. A really sane person always has some insanity in him—he accepts it. A really rational person is one who respects irrationality too, because life is such. If you cannot laugh because of your reason—because "laughter is ridiculous"—then you are bound for trouble, you are destined for trouble.

Yes, logic is good, laughter too is good—and laughter brings balance. It is good to be serious, it is good to be non-serious too, and there should be a constant balancing.

Have you seen a tightrope walker? He continuously balances himself. Sometimes he leans to the left with his staff, and then he comes to a point where if he leans a single moment more, he will fall. He immediately changes his balance, goes to the other side—to the right—leans to the right. Then again a moment comes when one single moment more and he will be gone; he again starts leaning to the left. That's how he proceeds: leaning to the left, to the right, he keeps in between. That's the beauty—leaning to the left and to the right, leaning toward both extremes, he keeps in between.

If you want to keep yourself in *between* you will have to lean toward both sides again and again. You are not to choose. If you choose, you will fall. If you have chosen the head, you will fail; you will fall. If you choose the heart and forget the head completely, you will become mad. And if you want to choose anyhow, if you want to choose, then

choose being mad. Choose the heart, because it is more essential.

I SAY UNTO YOU, Vol. II

HYPNOSIS Hypnosis and meditation are the same process in diametrically opposite directions. You can use hypnosis to awaken you; you can use hypnosis to fall deep into sleep. And if you become master of the art of hypnosis, you have got the key to open all the doors of life.

If you are not the master of the key of hypnosis then you are a victim of many, many forces. This is worth understanding: if you don't know what hypnosis is then you are a victim. Everybody is trying hypnosis on you—I say everybody! They may not be doing it knowingly, but everybody is trying. There are different ways, methods. The whole world is filled with hypnotic tricks: the same advertisement in the newspaper, on the television and on the radio. It goes on hammering, it becomes a hypnotic thing.

In the mind you go on repeating, "Lux is the best soap". You go on repeating it. Wherever you move it is written on the walls; in films you see it, on the TV screen it is there, on the radio it is there, in magazines, in newspapers, in anything: "Lux Toilet Soap". It goes on and on. You become hypnotized by it. Then you go to the shop and the man behind the counter asks you, "What soap do you need?" You say "Lux Toilet Soap". You are asleep. You are not saying it consciously; it has been hammered in and now it is built in.

Crores of rupees are spent on advertising just to hypnotize you. Those advertisements have to be repeated continuously. Repetition is the way. Then there is imprint, and you become unconscious about it; then suddenly it comes out of your mouth, "Lux Toilet Soap". And you think that you are choosing. You are not the chooser.

The whole education system is hypnotic. That's why for the teacher a higher place is needed. It must be measured scientifically because there is a particular point—the way I am sitting here is at a wrong point; this is not right. Your eyes should be in a tension looking at me, in much tension, not relaxed—then you are easily hypnotized.

Hitler used every proportion. He had *an* expert committee

to measure how much distance from the audience and how much height was needed so that the eyes are correctly at a tension where they become easily hypnotized and sleepy. And then all the lights would be off—in Hitler's lecture hall the only lights would be on Hitler. Nobody could see anywhere else, and so you were forced to look only at him. In a particular situation a particular tension was created. In this tension he would go on saying something for a while. The things that he wanted to put into you would be said later on, when the whole audience had become sleepy. Then the words would simply move into the unconscious and start functioning.

Now they have invented subliminal advertisements in films. As you watch a film, between two scenes, just for a fraction of a second, the advertisement will be flashed. You will not be able to read it, you will not even know what has happened. Simply watching the film, suddenly for a few seconds the advertisement will be there—but you will not be continuously aware of it.

Only two persons in a hundred can feel that something has happened. Only those who have very keen eyes can feel that something was in between. Ninety-eight percent will not feel it, but the unconscious has read it. It has entered you.

There was one experiment about it in an American film. They flashed a particular brand of cold drink on the screen, something new. Only two percent of the people became aware that there was an advertisement, ninety-eight percent were fully unaware, but in the interval many people went out and asked for the drink. They were not aware that there had been an advertisement because it had been so fast.

Hypnosis is all around. Education uses it, politics uses it, the market uses it—everyone is using it. And if you are not aware then you are a victim. Become aware. If you become aware, you can use it: not to hypnotize others, but to de-hypnotize yourself. And if you can become completely de-hypnotized, you are free, you are liberated.

And there is no conflict between meditation and hypnosis. The conflict is in the directions—the process is the same.

THE BOOK OF THE SECRETS, Vol. V

Many illnesses can simply disappear through hypnosis

because really they don't exist there; they are just in your mind. Fifty percent of illnesses are just in the mind, they don't have any organic existence. They can simply disappear. There is no need for any medicine, any injection or any "pathies" to be worked upon you, because then those medicines poison you, your body goes toxic, and then you suffer. You suffer less from your illnesses, more from your medicines. And there are so many doctors, that you can escape death, but you cannot escape the doctors—they will kill you in the end. Whatsoever you do, they will kill you. Fifty percent of diseases can simply disappear from the earth.

Hypnosis is a great force, but with every force there is danger—it can be misused. But just because a force can be misused, you need not go against it. Because anything can be misused, and if it can be misused, that shows it can be used also. So become more vulnerable, become more suggestible, become more available to hypnosis.

VEDANTA: SEVEN STEPS TO SAMADHI

Each society hypnotizes you. These societies exist on the strategy of hypnosis. A Hindu means one who has been hypnotized in a certain way, who has been told that the Vedas are written by God, that the Bibles and the Korans are all nonsense, and that only the Vedas contain the truth. If you repeat it for centuries, it starts getting deeper and deeper into your being; it becomes part of you. Then you start repeating it—you become a gramophone record. Then you function only as His Master's Voice; you are no longer really a human being.

All past societies hitherto have been dehumanizing human beings. We have not yet been able to create a real civilization. These are all very primitive methods to control people—ugly, violent, anti-human, but all the societies have done it. There has not been even a single exception.

It is really surprising how once in a while a person has escaped from our imprisoning atmosphere. How did Gautam Siddhartha escape and become a Buddha? How did Jesus escape from the Jews and become Christ? How did Saint Francis manage?

The greatest miracle in the world is to be so intelligent

that nobody—no society, no state, no church—can hypnotize.

THE BOOK OF THE BOOKS, Vol. VII

HYPOCRISY Hypocrisy can remain only if it goes on pretending that it is not hypocrisy. It exists by pretending to be that which it is not.

Once you recognize that you are wearing a mask, the mask has already started slipping. You have become aware that this is not your face. The mask can remain on your face only so long as you go on believing, pretending, deceiving others and yourself that it is your real face. And the problem is: if you deceive others you will start deceiving yourself finally. The person who goes on being cunning with others sooner or later starts being cunning with himself. He forgets the language of sincerity, authenticity, truth. He has been lying so long that all he knows now is lying; he goes on lying. And if others start believing in his lies—because he becomes very clever in lying—seeing that others are believing in his lies he starts believing in those lies himself; naturally, when so many people are believing, there must be some truth in it. How can you deceive so many people? People are not such fools! . . .

It is good that you say: I am *a hypocrite*. What should I do?

First see it clearly, watch it, all its subtle ways, its whole mechanism. It must have gone deep. You will have to be very aware of it. And nothing else needs to be done—because if you do something, that will create repression.

I am not in favor of much doing. My whole effort here is to help you become more aware of things. And the miracle of awareness is that whatsoever is wrong, the moment you become fully aware of it, it drops of its own accord, and whatsoever is right, when you become fully aware of it, it becomes your very being.

Awareness is the most alchemical phenomenon in the world.

And it is good that a recognition has happened; this is a good beginning. The seed has fallen in the soil. Just go on becoming more and more aware. Watch each act, each thought, each dream. And don't do anything—don't be in

a hurry to *do* anything. Just simply go on watching, taking note of what is happening inside you, how you are living your life. And slowly you will become aware of a change happening of its own accord. And when any change happens by itself it has a beauty of its own.

ZEN: THE SPECIAL TRANSMISSION

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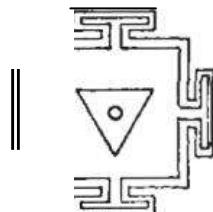
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